A COMMENTARY
UPON THE
Fourth Book of MOSES,
CALLED NUMBERS.

BY
The Right Reverend Father in GOD,
SYMON Lord Bishop of ELY.

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CHAP. I.

This Book is called by the Name of NUMBERS in our Language; because it begins with an Account of the Numbering of the People in the beginning of the second Year after they came out of Egypt: though it contain a great many things besides that; particularly, another Numbering of them (Chapter XXVI.) towards the conclusion of their Travels in the Wilderness. For this Book comprehends an History of about thirty eight Years; though the most of the things related in it fell out in the first, and in the last of these Years: and it doth not appear when those things
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Chapter things were done, which we read of about the middle of the Book, from the XVth to the XXth Chapter.

Verse 1. And the LORD spake unto Moses.] Who undertook nothing without order from God.

In the Wilderness of Sinai.] Where they had continued near a full Year, (as appears by comparing XIX Exod. 1. with this place) and shortly after this removed from it, X. 11.

In the Tabernacle of the Congregation.] From whence the LORD delivered those Laws which we read in the foregoing Book, (See on I Lev. 1.) and now seems to have admitted him into the Tabernacle; whereas before he only spake to him out of it.

On the first day of the second Month, in the second year after they were come out of the Land of Egypt. ] All that is related in the foregoing Book, seems to have passed in the first Month of the second Year after their coming out of Egypt. In the beginning of which the Tabernacle was set up, XL Exod. 2, 17. and in the middle of it the Passover was kept, as appears by this Book, IX. 1, 2, &c.

Verse 2. Ver. 2. Take ye the sum.] There had been a Muster, as we may call it, of the People, before the Tabernacle was erected, XXX Exod. 12. and consequently some Months before this: for it was in order to a Contribution, which every one was to make towards that holy work, XXXVIII Exod. 26. Whereas this was for the better disposing of their Camps about the Tabernacle now that it was set up: and for their more regular march when they removed from Mount Sinai; which they were to do shortly.
Of all the Congregation of the Children of Israel. ] Upon Numbers.
Who alone were numbered; all except the Levites: but none of the next Multitude, that came with them out of Egypt, XII. Exod. 38.

After their Families.] It appears by VII. Joshua 16, 17, &c. that the several Tribes of Israel were divided into Families; and those Families into Households; and those Households had every one of them an Head or Chief; who is called the Father of it. There were LXX. of these Families in all: but some Tribes had more, others fewer; according to the number of Souls (as they are called) that is, Persons who were in each when they went down into Egypt, XLVI. Gen. 27.

By the House of their Fathers.] Every Family, as I said, being distributed into Houses, (which we now call Families) these Houses were denominated from their Chief, whom they called their Father: For no Houses were denominated from the Mother, as the Jews say.

With the number of their Names.] The Names of every Person in the several Houses, were set down and registered; that they might be the better known.

Every Male by their pole.] But no Women; for the reason which follows.

Ver. 3. From twenty years old and upward. ] Which Verse 3. was ever after this, the Age when Men were thought fit for War.

All that are able to go forth to war in Israel. ] One would think by this, they were not to number very aged and decrepit People: because they were no more able to go to war, than Women and Children, and those under twenty years old. And if we may believe Josephus (L. II. Antiq. cap. 9.) after fifty Years old, Men were not bound to pay the half Shekel which
Chapter which was due in such Musters: and therefore we may reasonably think were excused from going to war; unless they had a mind themselves.

Thou and Aaron.] Who had the highest Authority in the Nation.

Shall number them by their Armies.] This seems to import, that in taking the account of them, they distributed them into certain Troops or Companies; out of which were formed Regiments (as we now speak) and greater regular Bodies, which composed several Armies: We do not read this was required in the former numbering, (XXX Exod.) that being for another end, as I now observed; not for their more orderly march, in their remove from Mount Sinai. And here I cannot but take notice what a vast difference there was between this method, and that rude way which Cecrops the first King of Attica after the Ogygian Flood (which hapned about the time of Moses) took to know the number of his People: which the Greek Writers say, was by requiring every one of them to bring a Stone, υς βαλλειν εις το μέσον, and throw it down before them; which he counting, found them Twenty thousand. So the Scholiast upon Pindar. Od. IX. and others in Meursius de Regibus Atheniens. L. I. cap. 7.

Verse 4. Ver. 4. And there shall be with you a Man of every Tribe.] Whom they were to take for their Assistants.

Every one Head of the House of his Fathers.] The LXX. and the Vulgar understand this to signifie the principal Persons in each Tribe; who were best acquainted with every Family and Household in that Tribe. And so it is expounded v. 6. And many think these were the First-born in their Tribe. But there
there is this Objection against it, That Nahshon, who
is named for the Tribe of Judah, v. 7. was not de-
scended from the First-born of that Tribe. For
Pharez was not Judah's eldest Son; Selah being be-
fore him: who had Children, as we find XXVI of
this Book, v. 20. Besides, when the Princes of the
Tribes are reckoned again (XXXIV of this Book) in
the last Year of their abode in the Wilderness; none
of them are derived from these Men here mentioned,
but from others. And therefore these were the most
eminent Men in the several Tribes, upon a different
account; either for Wisdom, or Valour, or some
other excellent quality.

Ver. 5. And these are the Names of the Men that shall
stand.] Be Assistants.

With you.] i.e. With Moses and Aaron.

Of the Tribe of Reuben, Elizur the Son of Shedeur.] There is little to be observed concerning these Tribes,
but that they are here placed, not in the order of
their Birth; but of their Mothers who bare them.
First, the Children of Leah: who are all reckoned
in the same order, wherein they were born of her,
ver. 6, 7, 8, 9. Then the Children of Rachel, v. 10,
11. And after them the Children of the two Hand-
maids, in the four following Verses. Where, v. 12.
Dan is set first; he being the First-born of Bilhah;
whom Rachel gave Jacob for his Wife, XXX Gen. 5.
But then, the next that follow are not reckoned ac-
cording to the order of their Birth: for Naphtali
who was born next, is placed the last; and the
youngest Son of Zilpah placed before the eldest.
For which we cannot now discern the reason; though
it is likely it was upon the account of some Pre-em-
nence or other which they had gained; as Ephraim
the
the youngest Son of Joseph is mentioned before Manasseh the eldest, (v. 10.) because Jacob had given him the precedence, when he blessed them before his Death, XLVIII. 19.

Verse 6. Ver. 6. Of Simeon, Shelumiel the Son of Zurifbaddai.] There is less to be observed concerning the Names of these great Men of each Tribe; for whatsoever the import of them may be in the Hebrew Language, (which Chytræus and others have endeavoured to make out) it signifies nothing to us: Only most of them shew how much God was in the Thoughts of those, who imposed these Names on their Children: for Elizur signifies my God the Rock; and Shelumiel is as much, as God my Peace, or God my Rewarder: and Zurifbaddai, my Rock Omnipotent, or All-sufficient, &c.

Verse 14. Ver. 14. The Son of Reuel.] So he is called also VII. 42. and yet in the second Chapter, v. 14. he is called the Son of Reuel. For these two Letters, Daleth and Resch, are very often changed, the one for the other: As Ripath, X Gen. 3. is called Dipath, 1 Chron. 1. 6. As on the other hand Dodanim, X Gen. 4. is called Rodanim, 1 Chron. I. 7. And it is to no purpose to heap up more Examples there are of this.

Verse 16. Ver. 16. These were the renowned of the Congregation. The Hebrew word Keruim signifies properly Men called or named; that is, who had the Honour to be named by God to this Employment: which made them more noble than they were before. But, without this respect to their Nomination by God, this word signifies in general famous Men, as we translate it, XVI. 2. XXVI. 9. or renowned, XXIII Ezek. 23. accordingly the vulgar translates it, most noble.
Princes of the Tribes of their Fathers.] As appears more plainly from the noble Offerings, which each of them made, for the Dedication of the Altar, Chap. VII.

Heads of thousands in Israel.] Men not only of great Authority; such as Jethro advised Moses to take to his Aid in governing the People, XVIII Exod. 21. but the highest of that Rank; being chief Commanders over all the Thousands, that were in their several Tribes; under whom no doubt were many inferior Officers of great account. For so all People have found it necessary, to submit themselves to the Government of some Supreme Power; with several subordinate Rulers under it. In which Israel excelled all other Nations, being under the Government of God himself; who appointed Moses immediately under him, with several others, as we here find, to assist him. For it is truly observed by Xenophon, that ἡ διαίρεσις τῶν πολιτῶν ἐστιν ἐν Χαλδεών ἀνδρῶν, ὡς ἐν τοῖς. Nothing is either so profitable for Men, or so becoming, as good Order: And on the contrary, nothing so mischievous, or unseemly, as Confusion. Now Order is nothing else, but the apt Disposition of every thing, in its proper place; for certain Ends and Uses. Accordingly among Men, nothing is more necessary, than that every one should know and keep his place, in that Degree and Rank that belongs to him: As was here ordered by God for the Preservation and good Government of his People.

Ver. 17. And Moses and Aaron took these Men.] To Verse 17. be their Associates in the numbering of the People.
Chapter I. Which are expressed by their Names.] Whom God himself marked out by name, to be joined with them. For as People cannot be preserved without Order; so that cannot be preserved without Rulers and Governors: and they will signify nothing if their Authority be not reverenced; and nothing can gain them such Reverence, as a particular Designation by God to their Office.

Verse 18. Ver. 18. And they assembled all the Congregation together on the first Day of the second Month.] They immediately executed their Commission, on the same day they received it, (v. i.) summoning all the People to appear before them.

And they declared their Pedigrees.] The People instantly obeyed; and every one showed from whom he was descended; or it may refer to Moses and Aaron, and the rest who set down every Man's Original, in the publick Tables.

After their Families, by the house of their Fathers, &c.] First they showed of what Family they were; and then of what House in that Family; and then the Name of every Person in that House was given in. See v.2. Such a kind of Distinction Cecrops made in Attica, when he numbered the People; whom he divided into four Tribes, (which in the days of Alcmelon their last King, were increased into ten;) every one of which had several People in it, which were like the Families in Israel: there being no less than ten or eleven People in that Tribe which was called after his own Name, Kereges. See Mursinus, L. I. de Reg. Athen. cap. 7. & Lib. II. cap. X. And everyone knows how Rome at the first had three Tribes instituted by Romulus, which were divided into ten Courts, (if I may so call them) and those into certain Families.
Families: which in after-times were increased into Five and thirty Tribes; according to the Regions of the City.

Ver. 19. As the LORD commanded Moses, so he numbered them. With the assistance of the forenamed Persons.

In the Wilderness of Sinai.] Before they removed from Sinai: which being upon the Twentieth Day of this Month, (X. 11.) they finished this Work in so many Days, or less.

Ver. 20. And the Children of Reuben, Israel's eldest Son, by their Generations, &c.] The word Generations seems to be larger than Families; as that is than Houses: comprehending every Family in that Tribe; as Families comprehend every Household; and Household comprehends every Person therein. So the meaning is, all that were descended from Reuben, according to their several Families; and Houses in those Families; and Persons in those Houses.

Ver. 21. Those that were numbered of them, &c. were forty and six thousand, and five hundred.] Some have observed that this Tribe was one of those who had the smallest number of Men in it: in which they think was fulfilled the Prophecy of Jacob, who foretold that Reuben should not excel, XLIX Gen. 4. But I do not look upon this as solid; for there were several Tribes, who all this time had fewer Persons in it than this. Particularly the Children of Joseph, (whom Jacob compared to a fruitful Bough, XLIX Gen. 22.) were very much fewer. See below v. 33, 35. Gad also, Benjamin, and Asher, were fewer in number than Reuben: who, in this regard, excelled Five Tribes.
Chapter I.

Ver. 23. Of the Tribe of Simeon were fifty and nine thousand, and three hundred.] He had six Children when they went down into Egypt; and Reuben but four: which is a plain reason of the greater increase of this Tribe than the former.

Verse 24. Ver. 24. Of the Children of Gad, &c. ] It is probable that this Tribe is therefore mentioned next, though descended from an Hand-maid, because they were to encamp and march together with Simeon under the Standard of Reuben: as is ordered in the next Chapter, v. 14.

Verse 25. Ver. 25. Of the Tribe of Gad were forty and five thousand, six hundred and fifty.] He had more Sons than Simeon, (XLVI Gen. 10, 16.) when they came out of Egypt: and yet fewer descended from him, by many Thousands, than there did from Simeon: of which the Reason doth not appear.

Verse 27. Ver. 27. Of the Tribe of Judah were threescore and fourteen thousand, and six hundred.] It may be justly thought, that Jacob's Prophecy concerning the power and strength of this Tribe, (XLIX Gen. 8, &c.) began already to be fulfilled: they being far more numerous than any other.

Verse 28. Ver. 28. Of the Tribe of Issachar, &c.] There is a plain account why this Tribe and Zebulun are mentioned next to Judah; because they two marched under his Standard, II. 4, 5, 7. It may be observed also, that these two Tribes were more numerous, than many other; who had more Children when they came out of Egypt.

Verse 32. Ver. 32. Of the Children of Ephraim.] He had the preheminence given him to Manasseh long ago, (XLVIII Gen. 19.) and therefore is here placed before him.
Upon Numbers

Chapter 1

Ver. 33. Of the Tribe of Ephraim were forty thousand and five hundred.] Though they were hitherto but few in comparison with some other Tribes; yet in this the Prophecy of Jacob was fulfilled, (XLVIII Verse 33, Gen. 19, 20.) that they were more fruitful than Manasseh: there being above Eight thousand Persons more in this Tribe, than in the other, v. 35.

Ver. 35. Of Manasseh were thirty and two thousand and two hundred.] This was now the smallest Tribe; but before they got to Canaan, they grew very numerous; being increased above Twenty thousand, XXVI. 34.

Ver. 37. Of the Tribe of Benjamin were thirty five thousand and four hundred.] Though Benjamin had more Children than any of the rest of his Brethren, when they went down into Egypt, (XLVI Gen. 21, where it appears he had ten Sons) yet his Tribe had the fewest Men in it of all other, except Manasseh.

Ver. 39. Of Asher were threescore and two thousand and seven hundred.] On the contrary Dan, who had but one Son, when they went down into Egypt, (XLVI Gen. 23.) grew to a greater Number than any other Tribe, except Judah. So variously did the Divine Providence work, in fulfilling the Promise to Abraham, of multiplying his Seed.

Ver. 41. Of Aser were forty and one thousand and five hundred. The growth of this Tribe was not proportionable to that of some other, considering how many Children Asher had, at their going down into Egypt. But they increased near Twelve thousand more, before they got out of the Wilderness, XXVI. 47.
Chapter I. Ver. 43. Of Naphtali were fifty and three thousand and four hundred.] The great increase of this Tribe is allledged by Bochartus, to justify his Interpretation of XLIX Gen. 21. by altering the punctation of the words. But I have there observed, that Five other Tribes were more numerous than Naphtali, when this account was taken of them.

Verse 44. Ver. 44. These are those that were numbred. ] This is the account that was taken of the Number of Men in each Tribe.

Which Moses and Aaron numbred, and the Princes of Israel being twelve Men.] V. 3,4, &c.

Each one was for the House of his Fathers. ] Who could the better judge to what Tribe every one belonged.

Verse 45, 46. Ver. 45, 46. So were all those that were numbred, &c. Six hundred thousand and three thousand and five hundred and fifty.] By which it appears there was not one Man dead since their last Numeration, (Seven Months ago) when they were taxed for the Tabernacle. For they were at that time, just so many as are here mentioned, XXXVIII Exod. 26. As for Nadab and Abihu, they were of the Tribe of Levi; who are not here reckon'd: and the Man that was stoned for Blasphemy, (XXIV Lev.) was not of Israel, by the side of his Father.

Verse 47. Ver. 47. But the Levites, after the Tribe of their Fathers, were not numbred among them.] There was no account taken of them among the other Tribes: as it is likely they were not comprehended in the former Number, XXXVIII Exod. 26. being the Persons who took the account, v. 21. and had before this consecrated themselves to the L O R D , XXXII. 29.

After
Upon Numbers.

After the Tribe of their Fathers.] Is an Hebraism, Chapter I.

for the Fathers of their Tribe: Expressing in short, what is at large said of all the rest, by their Generations, after their Families, by the House of their Fathers, v. 20, 22, 24, &c.

Ver. 48. For the Lord had spoken unto Moses, Verse 48. saying. He had received an Order from God, when he commanded him to number the People, not to number them. Which he sets down, that it might not be thought he favoured them, because he was of their Tribe; and therefore exempted them from the Wars, unto which all others were engaged.

Ver. 49. Only thou shalt not number the Tribe of Lee, Verse 49. &c.] Because they were intended for another Service; and therefore were to be numbered by themselves. There were as stout and valiant Men in this Tribe as any other, (which appeared sufficiently when God's Honour was to be vindicated, XXXII Exod.) but God did not design them for the Wars of Canaan; they having employment enough in carrying, and guarding the Tabernacle.

And from this Example, the Heathen learnt to exempt all those who ministered to their Gods, from all other Services; particularly from the War. Strabo notes (Lib. IX. Geograph.) this Custom to have been as old as Homer's time. For in all his Catalogue there is no mention of any Ship that went against Troy from Alatomenon; because that City was Sacred to Minerva: who is thence called by Homer Αλαλομις Αρώξ, Homer. The same is observed by Caesar (Lib. VI.) of the ancient Druids, that they were freed from the Wars; and from Tribute also. Which Privileged St. Basil challenges as belonging to the Clergy, καλαχος των παλαιου νομων, according to the ancient Law, Epist. CCLXIX.
Chapter CCLXIX. and S. Greg. Nazianzen doth the same in many places: particularly by his Letter to Julianus, Epist. CLXVI.

Verse 50. But thou shalt appoint the Levites over the Tabernacle. This was their work to attend continually upon the House of God.

Of Testimony. So it is called, because the Ark of the Testimony was there: for which it was principally made. See XXXVIII Exod. 21. and what I have noted upon XXV Exod. 16. XL. 3.

And over all the Vessels thereof, and over all things that belong unto it.] Not to use them in any Sacred Ministry, (which belonged to the Priests alone) but to carry them, when they were to be removed; and to keep them in Safety at all times. See VIII. ult. Where it is expressly said, they shall do no Service there.

They shall bear the Tabernacle, and all the Vessels therefore.] As is particularly directed in the fourth Chapter.

And they shall minister unto it. Which Ministry is at large described in the third Chapter.

And shall encamp round about the Tabernacle.] As a Guard unto it: They being like to the Legions about the Palace of a great King, to secure and defend it from Violence or Rudeness. Which was the reason that they did not march under any of the Standards of the other Tribes: because they were to make a Camp by themselves; the order of which is directed in the same third Chapter. And for the same reason they were not to go to the Wars; because their Camp was to attend upon the Tabernacle, the House of God.

Ver.
upon NUMBERS.

Ver. 51. And when the Tabernacle setteth forward, the Levites shall take it down; and when it is to be pitched, the Levites shall set it up.]. When the Israelites removed to a new station, the Tabernacle was taken in pieces, that it might be the more easily carried from place to place. In which the Levites were to be employed; and likewise in putting it together again, when it was to be set up, where they refited in their Journeys: as is more fully ordered in the fourth Chapter. Where the manner of taking it down, and setting it up again is directed; and every one's Office about it, whether Priests (for they had some hand in it) or Levites, exactly appointed.

And the Stranger.] Who is not of this Tribe; though an Israelite.

That comes nigh.] To perform any of the forenamed Offices.

Shall be put to death.] As a presumptuous Person, in medling with that which doth not belong unto him. The Author of Schebet Jehudah extends this to all Strangers, who worshipped strange Gods: and faith there was a Golden Sword hung up in the Gate of the Temple, with this Inscription, The Stranger that cometh nigh, shall be put to death.

Ver. 52. And the Children of Israel.] The rest of the Verse 52. Tribes before-mentioned.

Shall pitch their Tents every Man by his own Camp, &c.] In the order prescribed, in the next Chapter.

Ver. 53. But the Levites shall pitch round about the Verse 53; Tabernacle of Testimony.] As is directed Chap. III. where they are ordered to make a Camp nearer the Tabernacle; within the other Camp of the Israelites.

That
That there be no Wrath upon the Congregation of the Children of Israel.] To prevent the other Camp of the Israelites, from coming too nigh the Tabernacle; whereby they might have incurred God's Displeasure.

And the Levites shall keep the Charge of the Tabernacle of Testimony.] That is, therefore they were to be a constant guard about it; that no Man might approach nearer than God allowed; and so bring heavy Punishments upon himself, and upon the Congregation.

And the Children of Israel did according to all that the LORD commanded Moses, so did they.] Consented to all that is here required, and did accordingly.

CHAP. II.

AND the LORD spake unto Moses and Aaron, saying.] The just number of Days that were spent, in taking the fore-named Account of the People, is uncertain, (see I. 19.) but that being finished, now order is given for their Encamping under their several Standards. And it is directed to Aaron as well as Moses; though the Order for numbring them was directed to Moses only, (Chap. I. i.) Aaron having by that first Order been joined with him, in taking the Account of them.

Every Man of the Children of Israel shall pitch by his own Standard.] By the Banner of that Tribe; to which he was joined by the following Order.
With the Ensign of their Fathers House.] Every Family and Household had their particular Ensigns, beside that great Banner under which they encamped and marched: it being pitched and carried (as will appear) in the midst of them. How these Banners and Ensigns were distinguished one from another, we have no certain Knowledge. The later Jews say (particularly Aben Ezra upon this place) that Judah carried in his Standard the Figure of a Lion; and Reuben the Figure of a Man; Ephraim of an Ox; and Dan of an Eagle: for which I can see no ground. For though Judah be compared to a Lion; yet the Reasons he gives for the other are very absurd: with which I shall not trouble the Reader. But only observe that there is not one word of any such thing in their ancient Writers; no not in the whole body of the Talmud; as the famous Bochartus assures us. And it is not likely that they who so lately smarred for making the Golden Calf, would adventure to make any other Images, and expose them to the Eyes of all the People. Nor is it impertinent to observe that when Vitellius in after-ages was to march against the Arabians through Judæa, the great Men of the Nation met him, and beseeched him to march another way: The Law of their Country not allowing Images (such as were in the Roman Ensigns) to be brought into it. So Josephus relates, L.XVIII. Antiq. cap. 7. for which one can see no reason, if their Ancestors in the Wilderness, had by the Command or Allowance of Moses carried an Eagle in any of their Standards. See Bochart in his Hieroz. P. I. L. III. C. V. It is more probable, if there be room for Conjecture in this matter, that the Name of Judah might be embroidered in great Letters, in his Stan-
Far off about the Tabernacle of the Congregation shall they pitch.] At such a distance as might show their Reverence to the Tabernacle; and that there might be another Camp of the Levites within them: who made a nearer Inclosure about it, in the same Form with the Camp of Israel, which was Quadrangular. This Distance of the Camp of Israel from the Tabernacle, is reasonably judged (by III Josh. 4.) to have been Two thousand Cubits: That is, a Mile.

Verse 3. Ver. 3. And on the East-side toward the rising of the Sun.] These are two Expressions (after the manner of the Hebrews) for the same thing. Or Kedma, which we here translate on the East, may be translated on the fore part, viz. of the Tabernacle: Which was towards the Sun’s Rising.

Shall they of the Standard of the Camp of Judah pitch.] These had the most honourable Post (as we now speak) of all others; pitching before the most holy Place; where Moses and Aaron had their Station in the Camp of the Levites, III. 38. And therefore the LXX translate the first Words of this Verse thus, ἐκ τῶν σφαγάρων ἐκ τῶν πρώτων, &c. they that encamp first towards the East, shall be, &c.

Throughout their Armies.] They being, as we read before, (and as the next Verse tells us again) Threescore and fourteen thousand, and six hundred Men, were divided into several bodies (such as we now call Companies, and Regiments, and Brigades) under their several Officers: for which the Hebrews have no name but that of Army, or Host.
And Nahshon the Son of Amminadab. He who was employed as the principal Person in that Tribe, to help to take the number of them, I. 7.

Shall be the Captain of the Children of Judah.] Their Commander in Chief; or General, as we now speak.

Ver. 4. And his Host, and those that were numbered of them were threescore and fourteen thousand, &c.] Hitherto Moses had set down the Words that God spake to him: But these are his own Words, which he intermixes all along with those of God's.

Ver. 5. And those that do pitch next unto him.] These now are the Words of God; ordering what Tribes should pitch under the Standard of Judah.

Shall be the Tribe of Issachar.] He and Zebulun were two of the Sons of Leah, as well as Judah: And therefore their Tribes are fitly placed under the Standard of the Tribe of Judah; as likely to agree well together.

And Nethaneel the Son of Zur shall be Captain of the Children of Issachar.] It may be noted, once for all, that the Commanders in Chief of the several Tribes, were those very Persons who were chosen to take the number of them. Which shows they were Men of Eminence among them, as I observed, I. 4.

Ver. 6. And his Host, and those that were numbered thereof, were, &c.] These are the Words of Moses, which to the end of the Chapter (as I noted before) are interspersed with the Orders that God gave for the forming of their Camp.

Ver. 9. And all that were numbered in the Camp of Judah were an hundred thousand, &c.] This was the greatest Body of all other; which had the Honour to be placed just before the Oracle, as the strongest Guard.
Guard to it: The Tribe of Judah lying in the midst, and the Tribes of Issachar and Zebulun on each side of his Standard; unto which all their Ensigns were in some sort of Subjection.

Throughout their Armies.] This great Body, was divided into several smaller Companies; for which they had no other name, (as I observed before) but that of Armies.

These shall first set forth.] When they removed from one Station to another, this Camp marched first. For they commonly went Eastward; in which Quarter this Camp was pitch'd, v. 3.

Verse 10. Ver. 10. And on the South side shall be the Standard of the Camp of Reuben, according to their Armies, &c.] There is nothing to be observed concerning this Camp; but that the Tribe of Reuben had the honour to pitch in the midst of it; and the Tribes of Simeon and Gad lay on either side of him under his Standard or Banner: just as Issachar and Zebulun did on either side of Judah. And there was an evident congruity in it, Simeon being his next Brother; and Gad the eldest Son of Zilpah, the Hand-maid of their Mother Leah, XXX Gen. 10, ii.


Verse 16. Ver. 16. And they shall set forth in the second rank.] That is, when they removed, the Three Tribes that were pitch'd on the East marched first, under the Banner of Judah, (as was said before, v. 9.) and then followed these Three that lay on the South, under the Banner of Reuben.

Verse 17. Ver. 17. Then the Tabernacle of the Congregation shall set forward with the Camp of the Levites.] After the fore-named Camps, the Tabernacle was to follow: between
between those two that went before; and the Camp of Ephraim, and the Camp of Dan that came after. So they did not march, as they lay pitch'd; for then there was a Camp on each side of the Tabernacle: Whereas when they marched there was none on the sides, but two Camps went before it, and two followed it.

In the midst of the Camp.] Not entirely in the midst: for it appears by the tenth Chapter of this Book, v. 17. that after the first Camp under the Standard of Judah was gone forward, the Tabernacle was taken down and carried by the Sons of Gershom and Merari between the Camp of Judah and that of Reuben, which next followed. And then the Sanctuary set forward, born by the Kohathites, (v. 21.) who marched exactly in the midst, between the Standards of Judah and Reuben; and the Standards of Ephraim and Dan.

As they encamp so shall they set forward.] This may refer either to the Levites, the Sons of Kohath; that as they lay encamped on the same side of the Tabernacle, that the Standard of Reuben did, so they should immediately march after them. Compare v. 10. of this Chapter with III. 29. Or to the two Camps forenamed; that they should march in the same order wherein they lay encamped: Judah, for instance, in the midst of Issachar and Zebulun; before and behind him; or on each side of him.

Every Man in his place by their Standards.] Every Man keeping his place which was assigned him, under the Standard to which he belong'd; that there might be no disorder among them.
Chapter II. Ver. 18. And on the West side shall be the Standard of the Camp of Ephraim, &c.] There is little to be noted here, but that Ephraim is plainly preferred before his Brother, as he was in Jacob's Blessing, (XLVIII Gen. 19, 20.) and that the two Tribes which encamped under his Standard, viz. Manasséh, v. 20., and Benjamin, v. 22. are fitly joined with him: they being all descended from Rachel.

Verse 24. Ver. 24. All that were numbered of the Camp of Ephraim were an hundred and eight thousand, &c.] This was the smallest Body of all the Four.

And they shall go forward in the third rank.] And therefore, though they lay on the West side, in their Encampment, yet when they marched, they did not go in the Rear of all; but immediately behind the Tabernacle.

Verse 25. Ver. 25. The Standard of the Camp of Dan shall be on the North side, &c.] This Tribe, we may reasonably think, was advanced to this Dignity, of bearing one of the four Standards, though they descended from an Hand-maid: because Dan was the eldest of Jacob's Sons of that sort, XXX Gen. 6. and this Tribe was the most numerous of all others, except Judah, as the fore-going Chapter shows, v. 39. With whom the Tribes of Asher and Naphtali are fitly joined; being descended from Hand-maids also.

Verse 31. Ver. 31. All that were numbered in the Camp of Dan were an hundred and fifty seven thousand, &c. ] This was the greatest Body of Men, except that under the Standard of Judah, who marched in the Front: and is the reason perhaps why these are ordered here, in the next words, to bring up the Rear.

They shall go hindmost with their Standards.] Here the Standard comprehends Ensigns: for there was but one
Upon Numbers.

For one Standard for this Camp, as there were no more for the other three. Therefore the meaning is, they shall march hindmost under their several Colours, as we now speak. Which was ordered for the greater Security of the Sanctuary; by the two strongest Bodies marching before and behind: where there was the greatest danger.

Ver. 32. These are those which were numbered of the Children of Israel by the House of their Fathers, &c. That is, Thus were all these Persons disposed under their several Standards; whose Number was taken by Moses and Aaron, with their Associates, I. 44, 45.

Ver. 33. But the Levites were not numbered among the Children of Israel, as the Lord commanded Moses.] And consequently did not belong to any of these Standards; being to make another Camp by themselves, I. 47, &c.

Ver. 34. And the Children of Israel did according to all that the Lord commanded Moses.] As they gave in their Names when they were to be numbered, I. 54. so they now joined together under such Standards, as God appointed.

So they pitched by their Standards, and so they set forward, &c.] Each Tribe encamped under the Standard that was assigned to them; and they also marched, when they set forward, in such order as is here directed. Some order, no doubt, had been observed before, both when they rested, and when they marched, (See XIII Exod. 18.) but it was not so exact and regular as this form, into which they were now cast by God himself: nor can we think it was so strictly observed.

The
CHAP. III.

Verse 1. Ver. 1. These are the Generations of Aaron and Moses.] Being now to give an account of the Levites, who had not been numbered with the rest of the Children of Israel, he sets down the descendants of the principal Persons among them, viz. Aaron (whom he puts in the first place, because he was the elder Brother, and his Posterity were advanced to the Dignity of Priests) and Moses; whose Posterity were only Ministers to the Priests, as all the common Levites were. It may seem indeed at first sight, as if he gave an account only of Aaron's Posterity, v. 2. But if we look further to v. 27, 28. we shall find the Posterity of both here numbered, in the Family of the Amramites; of which both Aaron and Moses were: Amram being their Father; from whom the Genealogy of the Children of Moses is derived, (1 Chron. XXIII. 13, 14, &c.) through their Generations, as here those of Aaron.

Concerning the word Generations, See Dr. Hammond on the first of St. Matthew, Not. a.
upon NUMBERS.

Chapter III.

In the day that the LORD spake unto Moses in Mount Sinai.] This Circumstance seems to be particularly specified, because at that time Nadab and Abihu (who are mentioned in the next Verse) were both alive, and very eminent Persons, (XXIV Exod. 1, 9, 10.) though they were now dead, at this numbering of the Levites.

Ver. 2. These are the Names of the Sons of Aaron, Verse 2. Nadab the first-born, &c.] There seems no necessity of setting down the Names of Aaron's Sons; they not being here to be numbered. But it was of great Concernment to have the Distinction preserved between the Priests and the Levites; their Offices being very different: and therefore Moses here sets down who belonged to the one, and who to the other.

Ver. 3. These are the Names of the Sons of Aaron, Verse 3. the Priests which were anointed.] See VIII Levit. 30. Which he consecrated.] In the Hebrew, whose Hand he filled. See XXVIII Exod. 41. XXIX. 9.

To minister in the Priests Office.] He would have it noted, that Aaron's Posterity were solemnly consecrated to an higher Office than the rest of the Tribe of Levi; who were to be their Servants. The very name of Cohen carries Dignity in it; signifying sometime a Prince, as well as a Priest. Accordingly, the Priests had very little servile Work imposed upon them; but their chief business was to draw near to God, to present him with the Blood, and the Fat, and some part of the Sacrifices; which might be killed by other Persons. This shows that they were God's Familiars; insomuch that some Sacrifices were divided between him, and them: and it was the same thing, whether they were consumed on the Alter, or eaten by the Priests: And those things are
Chapter III. said to be given to God, which were put into their hands; though they never came to the Altar. Which is an Evidence of the near relation they had to the Divine Majesty, which the Levites had not; for they could not come nigh to offer any thing to him, no more than the rest of the Israelites: but were employed in inferior Services about the Tabernacle, that the Priests might wholly attend to the Service of God at the Altar.

Verse 4. Ver. 4. And Nadab and Abihu died before the LORD, &c.] A little after their Consecration, X Lev. 10. &c. And they had no Children.] Which is here recorded, that all Posterity might know there were none to be admitted to the Office of Priesthood, but such as could derive their Genealogy from Eleazar or Ithamar. If the other had left any Sons, they would have inherited their Father's Office, before Eleazar; as Maimonides observes out of Siphre. See Schickard his Jus Regium, Cap. VI. Theorem. XX. And Eleazar and Ithamar ministered in the Priest's Office, in the sight of their Father.] The LXX rightly translate it, together with their Father: Who was the High Priest; and they Lower Priests under him. And so were all their Sons; which it is likely they had in good number: For they are appointed, v. 38. for the guard of the Tabernacle towards the East. And thus the Gemara Hicerosol. in the Title concerning Fasting faith, That Moses appointed VIII Classes of Priests; four of the Family of Eleazar, and as many of Ithamar: which continued till the time of Samuel the Prophet, and David, who admitted many more. See Selden de Success. in Pontif. Cap. I.
upon NUMBERS.

Ver. 5. And the LORD spake unto Moses, saying.] Now he gives order about the rest of the Tribe of Levi; who had been omitted in the late Muster.

Ver. 6. Bring the Tribe of Levi near, and present them.] They had consecrated themselves to God, by a noble Act mentioned XXXII Exod. 29. Which procured them this Blessing to be presented to God, and consecrated to him in a solemn manner, for such Services as he should assign them. So this word bring near signifies, to offer them unto God: As they were VIII. 10, 11.

Before Aaron the Priest.] In his presence.

That they may minister unto him.] Unto Aaron and the rest of the Priests; who were the immediate Ministers of God; and the Levites were given to minister unto them. Which they did many ways; especially while they remain'd in the Wilderness; where they had a peculiar Charge, (which otherwise would have been incumbent on the Priests) not only to guard the Tabernacle, and keep a Watch night and day about it; but also to take it down, and to carry it, when they removed; and to set it up again when they rested: as we read in the following part of this Chapter, and in the next. When they came into the Land of Canaan, and were settled there, they had less to do of this kind: But as the Charge of the Tabernacle still lay upon them, as it had done before; so did other Works in the Courts of the LORD's House, and in the Chambers, where they waited on the Priests; which are particularly mentioned in 1 Chron. XXIII. 28, 29, &c. And in David's time their Work was still more increased; for he
he appointed them to be Singers in the House of the L ORD, and to play upon several sorts of Instruments, 1 Chron. XXV. which they did Morning and Evening, 1 Chron. XXIII. 30. Porters perhaps there were before, who stood at the several Gates of the Tabernacle, as afterward of the Temple; and are said therein to minister in the House of the L ORD, 1 Chron. XXVI. 12. as also Guards of the Treasury of God's House, and of things dedicated to him, v. 20. But as he increased the number of them, so he settled them in their Courses; that there might be a constant Attendance with greater ease. As for those of them, that were made Judges and Officers, not only in Matters concerning the L ORD, but in the Service of the King, (as we read there 1 Chron. XXVI. 29, 30.) it no more belongs to what is said of them here, than what follows there, v. 31. that there were found among them mighty Men of Valour. See upon v. 10.

Verse 7. Ver. 7. And they shall keep his Charge, and the charge of the whole Congregation.] It highly concerned Aaron in particular, and the whole Congregation in general; that the Tabernacle should be well guarded: And this was the Levites great business at present; who took this Charge from off their hands, by attending that Service which all of them were bound to perform.

Before the Tabernacle of the Congregation.] This exactly expresses in what their Ministry consisted: which was not performed in the Tabernacle, (where the Priests only officiated in the Holy Place, as the High Priest in the most Holy) but before it, in the External Part of it, where they assisted the Priests in their Service.
Upon Numbers.

To do the Service of the Tabernacle.] Such Service as I have mentioned before, v. 6.

Ver. 8. And they shall keep.] By guarding them, and keeping a continual Watch about them.

All the Instruments of the Tabernacle of the Congregation.] Every thing belonging to it.

And the charge of the Children of Israel, to do the Service of the Tabernacle.] By which Service at the Tabernacle, they took upon them the Charge; which otherwise was incumbent on the whole Congregation: who were to take care that the holy Things were kept both safe and secure, and also separate to the Sacred Uses to which they were appointed.

These words, which are often repeated, [to do the Service of the Tabernacle.] are to be carefully noted: because the Levites did not serve in the Tabernacle, (which belonged only to the Priests) but served the Tabernacle, by guarding it, and taking it down, and carrying it, &c. as was said before.

Ver. 9. And thou shalt give the Levites unto Aaron and to his Sons.] They were first presented unto God, v. 6. and God bestowed them as a Gift upon the Priests. See VIII. 19.

They are wholly given unto him out of the Children of Israel.] To attend upon the Priests, and to obey their Orders; for which they paid them nothing, but they were to do it freely: being given to them to be their Servants, by God who paid them their Wages.

Ver. 10. And thou shalt appoint Aaron and his Sons, and they shall wait on their Priest's Office.] Or, thou shalt appoint them to wait on their Priesthood. Which he had shown before was very different from the Levitical Office; but to make them more mindful of their
their Dignity, he repeats it again: that Aaron and his Sons alone should officiate as Priests; viz. in offering Sacrifice; in setting the Bread upon the Holy Table; looking after the Lights; and burning Incense: Which they were to perform in their own Persons, and not appoint any others, as their Deputies, to do them; for none of these things could be performed by the Levites. Whose business it was to look after the fine Flour of which the Bread was made; to prepare it, and the Frankincense which was to be burnt, and abundance of such like things; which are particularly mentioned 1 Chron. IX. 27, 28, 29, 31, 32. But they could not make the Anointing Oyl, or the sweet Perfume mentioned XXX Exod. 23, 34. for they were most holy: and therefore the Priests only could compound them.

And the Stranger that cometh nigh.] By Stranger is meant any one (though a Levite) that was not of the Sons of Aaron: who alone had the privilege, to approach unto God.

Shall be put to death.] God himself sent out a Fire to consume Korah and his Company, who presumed to offer Incense; being but bare Levites; and not Priests, Chap. XVI.

Verse 11. Ver. 11. And the L O R D spake unto Moses, saying.] To make the Matter more clear, he further tells Moses the reason why he took the Levites from among the the Children of Israel, to be his after a peculiar manner.

Verse 12. Ver. 12. And I, behold, I have taken the Levites from among the Children of Israel.] Take notice of the Reason why I have taken the Levites from among the rest of the Israelites, (v. 9.) for it is by my Order and Appointment.
Instead of all the First-born that openeth the Matrix, &c.] To make an exchange with them for all their First-born, which I have heretofore challenged as my own: and now take the Levites in their stead.

Therefore the Levites shall be mine.] As all the First-born were: which now shall be theirs, and the Levites be mine.

Ver. 13. Because all the First-born are mine.] By Verse 13: a special Right, which is mentioned in the next words.

For on the day that I smote all the First-born in the Land of Egypt.] The Title whereby he laid a Claim to all the First-born, was that great Miracle (as R. Levi of Barcelona calls it) which he wrought, when he destroyed all the First-born of their Neighbours in Egypt; and touched not one of theirs. By which sparing Mercy he acquired a just Right to them; and by that solemn Dedication which he then commanded to be made of them, unto his uses, XIII Exod. 2, 12, 13.

I hallowed unto me all the First-born in Israel, &c. ] He separated them unto himself, by sparing them, when he killed all other First-born, but only theirs. Mine they shall be.] Both by that Act of his own, and by the Act of the Children of Israel, whom he commanded to Sanctifie them to him, (XIII Exod. 2, XXII. 29.) they became God's. By which it appears, that he had not a peculiar Right in the First-born, more than in any other of their Children, till their coming out of Egypt. And therefore the taking of the Levites to be his, instead of the First-born, is no Argument that the First-born had hitherto been the Priests who ministr'd unto God, till this Exchange of them for the Levites. So our learned Dr. Light-
Chapter III.  

The First-born, faith he, had been Priests till the Consecration of the Levites, but now that Function must be confined to that Tribe. In which words (with due respect be it spoken to that excellent Man's Labours) there are several Mistakes. For, as the Priesthood was not now confined to this Tribe, but to one Family in this Tribe, (that of Aaron) so it was not confined to it, upon this occasion: but he and his Sons were Consecrated before this Exchange of the Levites for the First-born: Who were now given to minister unto them, but had nothing to do with the Priesthood; no more than the First-born had, for whom they were exchanged: that peculiar Right which God had in the First-born, being since their coming out of Egypt. Upon all which Considerations we may look upon this Exchange, as an Argument rather that the First-born were not Priests in former times, than that they were: as the Jews fancy, and as many have suggested from this very taking of the Levites to be God's portion in their stead. For so Menochius himself, L. II. de Repub. Jud. cap. i. asserts from this very place, Jus Sacerdotum in Levitas translatum, & eos loco primogenitorum acceptos, quibus hoc jus debatur, that the Right of Priests was transferred to the Levites; and they were accepted in stead of the First-born, to whom that Right belonged. In which there is not a word of truth, but only that the Levites were accepted instead of the First-born: who had the same Right to the Priesthood, that the Levites had; that is, none at all.

I am the LORD.] Who may take whom I please to be employed in my Service; and think it reasonable that those whom I spared, when I slew the Egyptian First-born, should be mine. Ver.
Ver. 14. And the LORD spake unto Moses.] There was some reason, no doubt, why Moses alone is commanded to take the number of the Levites upon this occasion, (as he alone did, v. 16.) when Aaron is joined with him in numbing the Israelites, I. 3. and in numbing the Levites themselves who were fit for service, IV. 2, 41, 45. (nay, the chief of the Israelites assisted therein, v. 46.) And it is most probable he alone was employed to take this account, because Aaron was a party in it; the Money that was to be paid for so many of the first-born, as exceeded the number of the Levites, being given to him, and to his Sons, v. 48.

In the Wilderness of Sinai.] This Command immediately followed the other, in the two preceding Chapters, before they departed from the Wilderness of Sinai; where they had been ever since God delivered the Law to them, from that Mountain.

Ver. 15. Number the Children of Levi after the House of their Fathers, by their Families.] Just as they had numbed the rest of the Children of Israel. See I. v. 2. Only those they numbed from Twenty years old and upward; but the Levites from a Month old and upward.

Every Male from a month old and upward, shalt thou number them.] The reason of this difference was, that this was the Age, at which they were to redeem their First-born, (XVIII. 16.) in whose stead the Levites were to be given unto God. See v. 40. of this Chapter.

Ver. 16. And Moses numbered them according to the word of the LORD, &c.] This Charge was committed to him alone, v. 10. and he alone (as I there observed) performed it.
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Verse 17. And these were the Sons of Levi, by their names, Gershon, and Kohath, and Merari.] The same account we had before, XLVI Gen. 11. VI Exod. 16.

Verse 18. And these are the Names of the Sons of Gershon, by their Families, Libni and Shimei. ] The same is said VI Exod. 17.

Verse 19. And the Names of the Sons of Kohath, &c.] They are mentioned in the same order; in that VI Exod. 18, 19.

Verse 20. These are the Families of the Levites, according to the House of their Fathers.] These were the principal Families in this Tribe; from whence the several Households, and the Persons in them, were derived.

Verse 21, 22. Of Gershon was the Family, &c.] From his two Sons sprung two Families: who had in them Seven thousand and five hundred Male Children, from a Month old and upward.

Verse 22. And the Families of the Gershonites shall pitch behind the Tabernacle westward.] Where the most holy place was, and where they under the Standard of Ephraim lay, in the great Camp of Israel, (II. 18.) between whom and the Tabernacle, this part of the Camp of Levi pitched.

Verse 23. And the Chief of the House of the Father of the Gershonites, &c.] The Commander in Chief, as we may stile him, or the principal Officer in this part of the Camp of the Levites; was Elisaph the Son of Lael: but of what Family he was, whether of the Libnites, or Shimites, is not related.

Verse 24. The Charge of the Sons of Gershon. ] That which was committed peculiarly to their care.

In
In the Tabernacle of the Congregation.] In the things belonging to the Tabernacle: for none went into it, but the Priests alone.

Shall be the Tabernacle.] Not the Boards and Pillars, and Bases of it, (for they belonged to the care of the Sons of Merari, v.36.) but the Ten Curtains, which were the inward Hangings of it; and are called the Mischcan or Tabernacle, XXVI Exod. 1. and see the next Chapter of this Book, v. 25.

And the Tent.] The outward Curtains of Goats Hair, which are called Obel, the Tent, XXVI Exod. 7. 12.

The Covering thereof.] The Michfe, as the Hebrews call it, or the Covering of the Tent, were the Rams Skins, and Badgers Skins; which lay outmost of all, upon the Curtains of Goats Hair, XXVI Exod. 14.

And the hanging for the Door of the Tabernacle of the Congregation.] The outward Vail, mentioned XXVI Exod. 36. for the inward Vail, which hung before the most holy Place, was the Charge of the Kohathites.


And the Curtain for the Door of the Court, XXVI Exod. 16.

Which is by the Tabernacle, and by the Altar round about.] Or, as the Hebrew particle al may be translated, is over, or upon the Tabernacle, &c. That is, this Curtain at the Door, and the Hangings of the Court, compassed the Tabernacle, and the Altar of Burnt-offerings (which stood at the Door of it, XL Exod. 19.) round about; so that they were not exposed to common sight: For these Gershonites had nothing
nothing to do with the Altar itself; which was the Charge of the Kohathites, v. 31.

And the Cords of it.] This seems to refer not merely to the Curtain for the Door of the Court, but to all that went before, viz. the Cords whereby those Hangings were stretched out, and fastned by Pins to the Wood-work of the Tabernacle. For the Cords of that belonged to the Custody of the Sons of Merari, v. 37. and we find Pins and Cords as well for the Tabernacle, (that is, the Hangings) as for the Court, i.e. the Boards, &c. XXXV Exod. 18.

For all the Service thereof.] Of this part of the House of God, as appears from v. 31, and 36. where this is repeated with respect to the other parts of it.

Verse 27. Ver. 27. And of Kohath was the Family of the Amramites, &c.] He was the second Son of Levi; and had as many more Families sprung from him as from the Eldest: among which was the Family of the Amramites; of which were Moses and Aaron.

Verse 28. Ver. 28. In the number of all the Males, &c.] Though there were four Families of the Kohathites, and but two of the Gershonites; yet the latter were as numerous as they, within Eleven hundred.

Keeping the Charge of the Sanctuary.] Of what belonged to the holy Place, which was committed to their Charge, as it follows afterward; and they were instructed in it betimes.


Verse 30. Ver. 30. And the Chief of the House of the Father of the Families of the Kohathites, shall be Elizaphan the Son of Uzziel.] There was a Commander in Chief appointed
appointed over this Body of the Levites: who was chosen out of the youngest Family of the Kohathites. But it is observable there were no Standards belonging to any of these Bodies; they being designed for other Service, and not for War.

Ver. 31. And their Charge shall be the Ark, and the Table, and the Candlestick.] The Sanctuary, as was said before, v.28. being committed to their Custody; the Particulars are here mentioned: which were the most precious of all the holy Things. With which the Kohathites had the honour to be intrusted, though a younger Family than those descended from Gershon; because Moses and Aaron were of it, being of the Family of the Amramites. Which is the reason why the Kohathites are reckoned first in the next Chapter, v. 2. and that of the XLVIII Cities given to the Levites by Joshua, almost half of them fell to their Families, XXI Josh. 4, 5.

The Altars.] Both the Altar of Burnt-offerings; and the Altar of Incense.

And the Vessels of the Sanctuary wherewith they (i.e. the Priest's) minister. See XXV. Exod. 29. XXXVII.

16.

And the hanging.] That is, the Vail before the most Holy Place, (for all other Hangings were under the care of the Gershonites, v. 25, 26.) wherein the Ark was wrapt, when they carried it, IV. 5.

And all the Service thereof:] Whatsoever belonged to this part of God's House. See v. 26. and the Particulars are mentioned in the next Chapter, v. 7, 9, 14.

Ver. 32. And Eleazar the Son of Aaron shall be chief over the Chief of the Levites.] There was one Officer in chief, set over each of these great Families of the Ger-
Chapter III. Gerflonites, v. 24. of the Kohathites, v. 30. and the Merarites, v. 35. And over all these Chiefs, there is now appointed a supreme Chief, (who was to govern them, as they governed those under them) and that was Eleazar, who was more than a Levite; being the eldest Son of Aaron the High Priest.

And have the over-sight of them that keep the charge of the Sanctuary. But more particularly Eleazar was to super-vise those that had the Sanctuary under their care: That is, all the Rohathites and Elizaphan their chief, v. 20.

Ver. 33. Ver. 33, 34. Of Merari was the Family of the Mah-lites, and the Family of the Mophites, &c.] Nothing is observable of these, but that they were the fewest in number; being thirteen hundred less than the Children of Gerflon, v. 22.

Verse 35. Ver. 35. These shall pitch on the side of the Tabernacle Northward.] Opposite to the Kohathites; between the Standard of Dan, and the Sanctuary, II. 25.

Verse 36. Ver. 36. And under the Custody and Charge of the Sons of Merari, shall be the Boards of the Tabernacle, &c.] Concerning all the things mentioned in this, and in the next Verse. See XXVI. Exod. 15, 16, &c. XXVII. 10, 11, 12, &c. and the next Chapter of this Book, v. 31, 32.

Verse 37. Ver. 37. And their Cords.] These are different from those before mentioned, v. 27. as I noted there.

Verse 38. Ver. 38. But those that encamp before the Tabernacle towards the East.] Where the Entrance into it was.

Even before the Tabernacle of the Congregation Eastward.] He would have this Station observed, as much excelling the rest.
Upon Numbers.

Shall be Moses and Aaron, and his Sons.] There were but three Bodies of the Levites, descended from the three Sons of Levi, v. 1. and therefore none left to guard this side of the Tabernacle, but Moses and Aaron, and their Families: who lay between the Standard of Judah, and the Tabernacle, (see Chap. II. v. 3.) which was the most honourable Post, as I there noted: Where the Priests were with great reason placed, together with the chief Governor of all, Moses; because they were to guard the Holy Place, that none might go into it, but themselves.

Keeping the charge of the Sanctuary.] Of the Entrance into it.

For the charge of the Children of Israel.] Which it concerned every one of the Children of Israel, should be kept sacred. See v. 7.

And the Stranger that cometh nigh shall be put to Death.] No Man that was not of the House of Aaron (though a Levite) was upon the peril of his life, to enter into the Sanctuary: Of which they had the charge. See v. 10.

Ver. 39. All that were numbered of the Levites, which Verse 39. Moses and Aaron numbered, at the Commandment of the Lord.] This looks like a Contradiction to the Observation, I made, v. 14. 16. But Aaron's numbering here, in all Probability, is only his agreeing that this was a true Account which Moses took of the Tribe of Levi. For Moses still continues to be alone concerned, in numbering the First-born of the Children of Israel, for whom they were to be exchanged, v. 40. 42.

Were twenty and two thousand.] If the particular Sums before-mentioned, (v. 22, 28, 34.) be put together, they amount to three hundred more, than twenty
Chapter III.

Therefore it is a reasonable Con-jecture that the three hundred are omitted in this ac-count, because they were the first-born of the Levites themselves: and upon that score belonging to God already, (by the Law in XIII. Exod. 2. XXXIV. 20.) could not be exchanged for the first-born of other Tribes, and substituted in their stead, as other Levites were. It is very observable here also, that the Levites were the fewest in number of any Tribe; being but Two and twenty thousand, three hundred, from a Month old and upward; when some Tribes were twice, nay thrice as many, (See I.27.) not reckon ing Children, but only Men from twenty years old and upward. In which the Divine Providence was very conspicuous: Which so ordered it, that this whole Tribe might be dedicated to him. Whereas, if it had grown proportionally to the rest, there would have been more Levites by far than the first-born of all the Tribes.

Verse 40. Ver. 40. And the LORD said unto Moses.] To whom alone this Command is directed, as I observed above.

Number all the first-born of the Males of the Children of Israel from a month old and upward.] The first-born Males were to be a Month old, before their Parents were bound to redeem them: If they died before, they were not to pay any thing for them. Which de-pends upon another Law, XII. Lev. 4.6. Where if a Woman brought forth a Male; besides the seven days of her Separation, she was to stay three and thirty days more before she went unto the Sanctuary. At which time the Child being to be presented to God, it appears that he acknowledged them for his when they were a Month old. Yet they distinguish between the time when.
when the Redemption-Money was due, and when it was offered. This latter was deferred till the Mother was abroad again: but it was due, and the Father obliged to pay it, as soon as the Child was a Month old. So Const. L'Empereur observes out of Maimonides, upon Bava Kama, cap. VII. Sect. 6.

And take the number of their Names.] That their number, and that of the Levites, might be compared one with the other; for the reason which here follows.

Ver. 41. And thou shalt take the Levites for me (I Verfe 41. am the LORD) instead of all the First-born among the Children of Israel.] God had taken them before, as we read, v. 12. by declaring his Will to Moses about it. And now he commands Moses to declare his Will to the People, and actually to make this exchange; after he had taken the Number, both of the First-born, and of the Levites. For he had Authority to take which he pleased, being their Lord.

And the Cattel of the Levites, instead of all the Firstlings among the Cattel of the Children of Israel.] Not that they should be sacrificed, or taken from the Levites; but that they should be accounted God's Cattel: they being the Cattel of the Levites; who were his entirely. And therefore were presented unto him, as the Levites were; but still continued in their possession by his Allowance, for their Encouragement in his Service. See v. 45.

Ver. 42. And Moses numbered, as the LORD commanded him, all the First-born of the Children of Israel.] But we do not find that he numbered the Firstlings of their Cattel, or the Cattel of the Levites; because the exchange of them was not made in particular, by substituting one for one; but generally
rally, by substituting all the Cattel of the Levites, instead of all the Firstlings of the Israelites Cattel.

Ver. 43. And all the first-born Males, by the number of Names, &c. and were Twenty and two thousand two hundred, and threescore and thirteen.] It may appear something strange, that from above Six hundred thousand Men, (reckoning from twenty years old and upward, I. 46.) there should not be more than this number of first-born Sons; till it be considered that thus many were born since the Slaughter of the Egyptian First-born, (which was not much above a year ago) after which time all the First-born of Israel became God's; but not those that were born before. For so the Law is, XIII Exod. 2. Whatsoever openeth the Womb, (i.e. hereafter) both of Man and Beast, shall be mine.

Ver. 44. Ver. 44. And the LORD spake unto Moses, saying:] Still he is the Person solely employed in this business.

Verse 45. Ver. 45. Take the Levites instead of all the First-born among the Children of Israel, and the Cattel of the Levites instead of their Cattel.] Having numbred both the Levites and the First-born; now he bids him take those Two and twenty thousand Levites instead of so many First-born. As for the Cattel, they were not numbred, as I observed before, but exchanged in the lump, as we speak.

And the Levites shall be mine.] I think it is remarkable, that he doth not add, and their Cattel shall be mine also. For he did not take their Cattel from them, when they became his; but left them the use of them, who still enjoyed them in his Right.
This exchange is made by my Authority; who am the Lord both of them, and all they have.

Ver. 46. And for those that are to be redeemed of the two hundred and threescore and thirteen, &c.] There being Two hundred threescore and thirteen First-born, more than there were Levites, they are directed, in the next Verse, what to do about them. For there could be no exchange of Levites for them; because there was not a sufficient number to be taken in their stead.

Ver. 47. Thou shalt even take five Shekels apiece by the pole.] This was the Price of Redemption ever after, as appears from XVIII. 16. For it had been lately constituted the value of a Man-child, from a Month to five years old, in XXVII Levit. 6.

After the Shekel of the Sanctuary, &c.] See XXX Exod. 13, &c. The only difficulty in this matter, was to determine which of the First-born should be redeemed, by paying this Money; and which should be exchanged for the Levites. For every one of the Israelites, no doubt, was desirous rather to have his First-born redeemed by a Levite, than by paying five Shekels; and yet some of them must be put to this expence, there not being Levites enough to answer for them all. The Jews think (particularly R. Solomon) that there was no way to satisfy this doubt like that, by drawing of lots. Which was done in this manner. Moses, faith the fore-named Doctor, took Two and twenty thousand Scrolls of Parchment, and wrote in them these words, a Son of Levi; and Two hundred and seventy and three more, wherein he wrote, five Shekels: and then putting them all together in an Urn, and shaking it to mingle them, he commanded every
Chapter III. Every one of the First-born to come, and put in his hand, and draw out a Schedule: And to him that drew out one of the former sort, he said, a Levite hath redeemed thee; but to him that drew out one of the latter, he said, pay thy price. And thus they tell the story also in the Gemara Babylon. Tit. Sanhedrin. Which is probable enough; unless we suppose the Congregation to have redeemed the two hundred seventy-three First-born, out of a common stock; which was a shorter way, but not so Divine as the other.

Verse 48. Ver. 48. And thou shalt give the money wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.] Which was but reasonable; because the Levites being given to them by God, v. 6, 7. the money that was paid to make up what was wanting in their proportion to the First-born, belonged to them likewise.

Verse 49. Ver. 49. And Moses took the redemption-money of them that were over and above.] To whom the lot fell, having five shekels written upon it. Them that were redeemed by the Levites.] The First-born were redeemed by the Levites as far as their number would reach; the rest, who were more than the Levites, were redeemed by money.

Verse 50. Ver. 50. Of the First-born of the children of Israel took he the money, a thousand three hundred, and three-score and five shekels. Five times two hundred seventy and three make just this number.

Ver. 51. And Moses gave the money of them that were redeemed unto Aaron, and to his sons.] Which was a rule observed in future generations, XVIII 15, &c.

According
According to the Word of the LORD, as the LORD commanded Moses.] This is so oft repeated, to show how faithful a Servant Moses was: who did nothing but by the Divine order; and omitted nothing that was commanded him.

**C H A P. IV.**

Ver. 1. **A N D the L O R D spoke unto Moses, and unto Aaron, saying.** They being both of them concerned to see this carefully executed, he speaks to both: and they took others to their Assistance, v. 34, 46.

Ver. 2. **Take the sum of the Sons of Kohath, &c.** They are first mentioned, being employed in the most honourable Work; as I observed before, III. 31.

Ver. 3. **From thirty years old and upward.** In this Work, to which they are appointed, they were not employed till they came to Thirty years of Age: But they were admitted to attend at the Tabernacle, and do other Service, at the Age of Five and twenty; as we read VIII. 25. Which place the Jews (in the Gemara Babylonica upon the Title Cholin) reconcile with this, after this manner. They were admitted to learn their Duty at Five and twenty, and to minister at Thirty. And so Aben Ezra upon VIII Numb. They were probationers, and might do some service at Five and twenty years old, but not do all. For they might wait upon the Tabernacle; but not bear the Ark. And that's the exact truth, they were admitted to minister to the Priests at Five and twenty: but were not put upon this laborious work here mentioned, till they had
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had sufficient strength for it; which was at Thirty years of Age; when they were able to carry Burdens: for by that word their work is described, v. 15, 19, 24, 31, 47. For though some things, which they were charged withal, might be put into Wagons: yet the Ark, and the most holy Things, were to be carried upon their Shoulders, though they march'd never so far, v. 15 and VII. 9. When the Ark indeed was settled in the Temple, which was a fixed place, and therefore was no longer to be carried up and down, then (as D.Kimchi observes upon 1 Chron. XXIII.) King David appointed them to enter upon their Office, at Twenty years old: there being also other great Work to be performed in his time; for which they were fit at that Age. And so it continued even after their return from the Captivity of Babylon, III. Ezra 8. See Selden. de Success. in Pontificat. L. II. cap. 4. and Lightfoot in his Temple Service, Chap. VI. Sect. 1.

Even until fifty years old.] Beyond which Age they were not bound to do any Service: but only to minister with their Brethren at the Tabernacle, VIII. 25, 26.

All that enter into the Host. Or, into the Warfare.] For their watching continually, as a Guard, about the Tabernacle, (III. 7, &c.) made them a sort of Militia: who were encamped, as appears by the foregoing Chapter, about the Tabernacle, for its Security. Besides which, there was other Work, which might make their Service as laborious, as a Soldier's Life is; and give it the name of entering into the Host: which manner of speaking St. Paul uses unto Timothy, I. 1, 18. where he exhorts him to war a good warfare.
To do the work of the Tabernacle of the Congregation.

They did not perform any Work in it, but about it, (such as here follows) unless we understand by the Tabernacle, the outward Court: into which they went to minister unto the Priests.

Ver. 4. This shall be the Service of the Sons of Kohath, in the Tabernacle of the Congregation, about the most holy things. [The next Verses explain what this Service was. Or if the word about (in the latter end of the Verse) were quite left out, the sense would be more clear. This shall be the Service of the Sons of Kohath, &c. the most holy Things: that is, the Ark, as Aben Ezra expounds it. And his Interpretation may be justified from v. 19, and 20. in the latter of which it is called the holy, and in the former the holy of holies, as it is here in the Hebrew. For it was the most holy of all other holy things in the Tabernacle; and gave the Name to the place where it stood, of holy of holies, or the most holy place. And this made the Service of the Kohathites the most honourable of all other: and is the reason they are mentioned first.

Ver. 5. When the Camp setteth forward. Which it did not do, till the Cloud was taken up, and removed from off the Tabernacle, XL Exod. 36, 37. X Numb. 11.

Aaron shall come, and his Sons.] While the Cloud rested upon the Tabernacle, and the Glory of the LORD filled the House, none but Aaron might come into the most Holy Place, where the Ark was; and that but on one day in the year; and then, after he had filled it with Incense, which made a Cloud before the Mercy Seat, (which was the Covering of the Ark) over which the SCHECHINAH was, But that being removed in the Cloud, when it was taken.
Chapter IV.

taken up from the Tabernacle; not only Aaron, but his Sons also might come into the most Holy Place, without any Irreverence; that which made it so holy (viz. the Glory of the LOR D) being gone out of it, for the present; so that there was no danger in approaching to the Ark, where it was wont to rest.

And they shall take down the covering Vail.] Whereby the Holy Place was parted from the most Holy: which is always meant by the word Parocheth (as I shewed upon Exod. XXVI. 31.) which is here used. And though the word Mafach be added to it, which constantly signifies the outward Vail at the entrance of the Sanctuary; yet it is plain that the inward Vail, which was at the entrance of the most Holy Place, is here intended: for the other was committed to the care of the Gerfphonites, v. 25.

And cover the Ark of the Testament with it.] By this it is evident they went into the Holy Place, unto the very Ark: over which they threw this Covering.

Verse 6. Ver. 6. And shall put thereon the covering of Badgers Skins.] Not any of those wherewith the Tabernacle was covered, (XXVI Exod. 14.) but a Covering made on purpose for this use: to defend the Ark from the injury of the Weather, when they carried it on their shoulders.

And shall spread over it a Cloath wholly of blue. ] Or, of perfect blue. This was the third Covering of the Ark: which till it was laid upon it, the Levites might not approach it. And since the Tabernacle was the Image of Things in the Heavens, (as not only the Apostle but the Jews themselves say) the Ark in particular being a Figure of the Celestial Throne of God; it is not an unreasonable Conceit of R. Bethai, that this blue coloured Cloth was spread over it, as an Emblem of
of the Skies, which are spread like a Curtain between us and the Majesty on High.

And shall put in the Staves thereof.] It is not said they shall put them in the Rings: for they were never to be taken out of them, XXV Exod. 15. Nor do the Hebrew words signify that they should put them in: but it should be translated, put the Staves thereof; that is, upon their shoulders. So Aben Ezra interprets it: which seems to me the most simple Exposition: Or, fit and disjose them, under the Covering, that they might be laid on their shoulders. Or, order them so in the Rings, (which is Chaskun's Explication) that they might fall into the two Notches; which were in the Staves, to keep the Ark from sliding up and down.

Ver. 7. And upon the Table of Shewbread, they shall Verse 7. spread a Cloth of blue.] It is not said, wholly of blue, as it is of the former: which shows it was of something a different colour.

And put thereon the dishes.] Upon which the Bread was set.

And the spoons and bowls, &c.] See XXV Exod. 29.

And the continual bread.] i.e. The Bread which stood continually in the Presence of God.

Shall be thereon.] Even when the Table was carried from place to place. Which shows that they provided this Bread, (according to the order XXV Exod. 30.) all the time they were in the Wilderness. And it was not hard to procure so much Corn from their Neighbours bordering upon the Wilderness, as would be sufficient for this purpose; and for others, which I shall note in their proper places: particularly from the Land of Midian, where Moses his Father in Law lived; which was not far from Sinai, (as appears from III Exod. 1.) where they were at present.
Chapter IV. Verse 8. And they shall spread upon them a Cloth of Scarlet, and cover the same with a covering of Badgers skins. These had a triple covering, as well as the Ark: being holy Things, and having a holy Thing, (that is, the Bread of the Presence, as it is called in the Hebrew, because it stood before God continually) in the Dishes upon the Table.

Verse 9. And shall put in the staves thereof.] That it might be ready to be carried, XXV Exod. 27, 28.

Verse 10. And they shall take a Cloth of blue.] Like that which covered the Table, v. 7.

Verse 10. And cover the Candlestick of the Light.] See XXV Exod. 31. and XXXVII. 17, &c.

Verse 10. And his Lamps, and his Tongs, &c.] XXV Exod. 37, 38. XXXVII. 23.

For God commanded them to bring pure Oyl to feed the Lamps continually, (XXVII Exod. 20.) which was put, no doubt, in Vessels to preserve it for daily use.

Verse 10. And all the Oyl Vessels thereof.] With which they minister unto you. With which Oyl they keep the Lamps continually burning.

And shall put it within a covering of Badgers skins.] There were but two Coverings for the Candlestick and its Vessels; it being of lesser value than the Table of Shewbread, and what belonged to it.

And shall put it upon a bar.] Rather upon a bier: for the word we here translate bar, is different from that used before, v. 6, 8. which we translate staves: and signifies any Instrument, whereby things are removed from one place to another. We translate it indeed a Staff, XIII. 23. whereon two of them that went to spy out the Land, carried the Cluster of Grapes they had cut down. Which was laid, no doubt,
doubt, upon something that was broad; as this Bar was whereon they carried the Candlestick. Which had no Rings belonging to it, and therefore, I take it, was carried upon some thing resembling a Bier, on which Corps are carried to their Grave in this Country. See v. 12. and so the LXX. ἐκαθόρισεν.

Ver. 11. And upon the golden Altar. ] So called, Verse 11. because it was overlaid with pure Gold, XXX Exod.

3. They shall spread a Cloth of blue, &c. ] As they did upon the Candlestick, v. 9.

And shall put to the Staves thereof: ] Into the Rings; which were made on purpose, that it might be carried upon the Staves, XXX Exod. 4, 5.

Ver. 12. And they shall take all the Instruments of the Ministry, wherewith they minister in the Sanctuary. ] I do not see what can be meant by these, but the holy Garments which Aaron and his Sons put on in the time of their Ministration. For all other Things have been already mentioned; and these are called the Clothes of Service, XXXI Exod. 10. where they are immediately mentioned after all the fore-named Furniture of the Tabernacle.

And shall put them in a Cloth of blue, and cover them with a covering of Badgers skins. ] As they did the Candlestick, and the Altar of Incense, v. 9, 11.

And put them on a bar. ] By this it appears, that the Hebrew word Mot, which we translate a Bar, signifies a broad Instrument for Carriage; such as I have described, v. 10.

Ver. 13. And they shall take away the Ashes from the Altar. ] Of Burnt offering: which was often cleaned from its Ashes, (VI Lev. 10, 11.) but then especially when it was to be removed. What they did
A COMMENTARY

Chapter IV. with the Fire, which was always to burn upon it, (VI Lev. 12, 13.) is not here related: but we may suppose that it was carried upon the Grate, which had Rings on purpose, that it might be carried separate from the Altar. See XXVII Exod. 4.

And spread a purple Cloth thereon.] As being an holy thing; though not of such Sanctity as those before-named.

Verse 14. Ver. 14. And they shall put upon it all the Vessels thereof, &c.] That they might be carried with it.

The Censers, the Fleßh-hooks, and the Shovels and the Basons.] Here the Censers are put first, which are mentioned last, in XXVII Exod. 3. where this word is translated, Fire-pans. Others understand by it, Tongs. All the Vessels of the Altar.] Immediately after these words, we find there follows, in two places, the Laver and his foot, XXXV Exod. 16. XXXIX. 39. Where in the very same verse, the Laver is mentioned with the Altar and its Vessels: and immediately follows them, in two other, XXXVIII Exod. 7, 8. XL. 30. The reason why it is not mentioned here, is perhaps, because he names only those things upon which the Sons of Aaron were to put a Covering; and this, it is likely, was carried without one.

And put to the staves of it.] XXVII Exod. 6, 7. XXXVIII. 6, 7.

Verse 15. Ver. 15. And when Aaron and his Sons have made an end of covering the Sanctuary and all the Vessels, &c.] This work was to be performed by them alone; and the Levites were not to meddle with any of these things, till they had done.

After
After that the Sons of Kohath shall come to bear it.] For all the fore-mentioned things, belonging to the Sanctuary, were to be carried by them; even the Ark itself: Which they carried so, that all the People might see it went along with them. For the Rings being fastned to the bottom of the Ark, (see XXV Exod. 12.) when the Staves were on their Shoulders, it appeared on high: To represent, faith R. Bechay, him that is most highly exalted over all. The Priests indeed might carry the Ark, being more than Levites (XXXI Dent. 9.) and accordingly we find, that upon extraordinary Occasions they did; as when they went over Jordan, III Josh. 14. and when Jericho was besieged, VI. 6. Some think also, when David, as he fled from Absalom, sent the Ark back, 2 Sam. XV. 29. But it appears from ver. 24. that there is no certainty of that; especially since, when he brought it from the House of Obed-Edom, he not only employed the Levites in it, but declared none else ought to bear it, 1 Chron. XV. 2, 15, 27. He bid the Priests indeed, as well as the Levites, sanctifie themselves for this Work: For ye (faith he to the Priests, v. 12.) are the chief of the Fathers of the Levites: but they seem to have been present, only to see the Levites perform their Charge; and to accompany the Ark, as David himself did.

But they shall not touch any holy thing, lest they die.] Some imagine they were not to touch these things, till they were covered by the Priests: But it is more likely that even then they were not to touch them, but only the Staves, or the Bar, wherein they were carried. Especially the Ark, which is here principally meant by the holy thing, (the word any, not being in the Hebrew) whose Staves only they touched,
Chapter IV.

These things are the burden of the Sons of Kohath, in the Tabernacle of the Congregation.] When it was removed; for at other times, they had nothing to do with these things: Which are here called their Burden, as verse 4. they are called their Service; to show the nature of their Service, which required the Strength of grown Men, v.3.

Verse 16. Ver. 16. And to the Office of Eleazar the Son of Aaron the Priest, pertaineth the Oyl for the Light, &c.] It is commonly thought that he is required to carry this, and the other things that follow in this Verse, himself: But if all things be considered, it will appear more reasonable to think, that he who was the Chief of all the Chiefs over the Levites, III. 32. is peculiarly required to see the Kohathites did their Duty. For though they had a Chief over them, whose work it was to inspect them, III. 30. yet God thought good to appoint Eleazar, to supervise both him, and all under him, in these weighty Concerns. And so the Words may be interpreted out of the Hebrew.

The over-sight of Eleazar the Son of Aaron the Priest, shall be the Oyl, &c. the over-sight of all the Tabernacle, and of all that is therein, &c.] And there is the greater reason thus to understand it, because the Oyl-Vessels are before committed to the Kohathites, v. 9. and consequently the Oyl it self; which could not be carried, but in the Vessels.

The sweet Incense.] Mentioned XXX Exod. 34.

And the daily Meat-offering. See XXIX Exod. 40, 41.
And the anointing Oyl.] XXX Exod. 23, &c. These
were not named before: but it is here laid upon Elea-
zar, to see that they were as carefully carried by the
Kohathites, as any other things belonging to the San-
dtuary.

Ver. 17. And the LORD spake unto Moses, and unto Aaron, saying.] The things before-mentioned,
especially the Ark, were so sacred, that he repeats the
Admonition he had given, about the danger of Irre-
verence to it: Which he here represents in a frightful
manner.

Ver. 18. Cut ye not off.] Do not by your Negli-
gence occasion the Destruction of a great many Per-
fons.

The Tribe of the Family of the Kohathites, from a-
mong the Levites.] A considerable part of the Tribe
of Levi, viz. the Family of the Kohathites; who
were near a third part of it.

Ver. 19. But do thus for them, that they may live and not die.] Proceed in this manner, to prevent so great
a Mischief, as their Destruction.

When they approach unto the most holy things.] Come
to take up the Ark: Which is meant by the Holy of
Holies. See v. 4.

Aaron and his Sons shall go in.] And cover the Ark,
and the rest of the things within the Sanctuary; as is
before-directed.

And appoint them every one to his Service; and to his
Burden.] And then allot to every one his share in
this work: That is, to carry such particular things,
as they think most proper for them.

Ver. 20. But they shall not go in to see.] They might go into the most Holy place, when not only the Glo-
ry of the LORD was removed; but the Ark and
Mercy-

upon NUMBERS.
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Mercy-Seat upon its Removal, were covered by the Priests, (for then the Place where they lay covered, was no longer holy) but they might not come in to see the Priests cover them; which was to be done before they approached.

When the holy things are covered.] In the Hebrew it is in the singular Number, when the holy, or holy thing is covered; i.e. the Ark: as the Jews generally understand it. And that with great reason, as any one may be satisfied who will take the pains to compare the 1 Kings VIII. 8. with 2 Chron. V. 9. Where that which in the former place is called the Holy, in the latter is called the Ark.

Left they die.] They might not, under pain of Death, either see it when it was covered, or touch it afterward, v. 15. but only carry it, in the manner there described.

Verse 21. Ver. 21. And the LORD spake unto Moses, saying.] He was principally concerned in this, but Aaron was also joined with him, to see the Execution of what is here required, v. 1. 19, 34.

Verse 22. Ver. 22. Take also the Sum of the Sons of Gershon, &c.] The eldest Son of Levi, III. 17. though they were employed in lower Services; were to account it an Honour to serve about the Tabernacle.

Verse 23. Ver. 23. All that enter in to perform the Service.] I do not understand why this should not be translated as v. 2. into the Host. For it is the very same Phrase in the Hebrew, both here and there; only here more emphatical by doubling the word for Host: And therefore may very properly be translated in this place, that enter in to war the Warfare. For the Service of the Gershonites was more burthensome than the former;
former; though they were fewer in number, ver. Chapter 36, 40.

Ver. 24. This is the Service of the Families of the Gershonites.] Which were only two, III 18. 21.

To serve, and for Burdens.] To serve, when the Tabernacle rested; and to carry Burdens, when it removed. See v. 47.

Ver. 25. And they shall bear the Curtains of the Tabernacle.] The ten fine Curtains, which were the inward Hangings of the Tabernacle, XXVI Exod. 1, 2, &c. Which, I suppose, were taken down as well as carried by the Gershonites: because nothing is said here of Aaron, or his Sons being employed, to make them ready for carriage.

And the Tabernacle of the Congregation, his Covering.] Not the Boards of the Tabernacle, which were the Charge of the Children of Merari, (v. 31.) but the eleven Curtains of Goats-hair, which covered the Boards, XXVI Exod. 7, 8, &c.

And the Covering of Badgers Skins, which is upon it.] The outward Covering of all, which was of Rams Skins dyed Red, and Badgers Skins, (as we translate it) XXVI Exod. 14.

And the Hanging for the Door of the Tabernacle.] Which is described, in the Conclusion of the same Chapter, XXVI Exod. 36.

Ver. 26. And the Hangings for the Court.] XXVII Exod. 9, &c.

And the Hanging for the Gate of the Door of the Court. See XXVII Exod. 16.

Which is by the Tabernacle, and the Altar round about.] The Sense would have been more plain, if the Particle al, which we translate by, had been translated
Chapter fitted upon, or over; for the Court encompassed both the Tabernacle, and the Altar, XL Exod. 6, 7, 8.

And their Cords.] Which were employed in fastening these Hangings.

And all the Instruments for their service.] The brazen Pins, I suppose, mentioned XXVII Exod. 19.

And all that is made for them.] And whatsoever else belonged to them. See III. 26.

So shall they serve.] Or, in that shall they serve.

Verse 27. Ver. 27. At the appointment of Aaron and his Sons, shall be all the Service of the Sons of the Gershonites, &c.] In the Hebrew it is, at the Mouth of Aaron, &c. i. e. according to their Order every one of the Gershonites were to apply themselves to such Services, as they directed. For God had given the Levites to them to be their Ministers, and keep their Charge, III. 6, 7.

And ye shall appoint unto them in charge, all their Burdens.] The word here for appoint seems to import, that the Priests gave them a Particular, as we speak, of what they were to do; that they might neither forget, nor mistake. For it is the same word that is used in the beginning of this Book (I. 3.) for numbrin the People; and so it is used here, v. 34, 47, 48. Therefore the Vulgar translates these words, Et sciant singuli cui debeant operi mancipari; and every Man may know, what is his proper business: Which is the Sense of the LXX also. And affords an excellent Instruction to all Men, to follow diligently the business of their own Callings; not to meddle with other Mens, nor to think themselves fit to undertake every thing. 'Ev ψιλόν ἐνος ἐγγον ἀλτα ἀντιλεῖται, as
as Aristotle speaks in his Politicks, L. III. One work is best performed, by one Person.

Ver. 28. And their charge shall be under the hand of Ithamar the Son of Aaron the Priest.] That is, under the Direction and Conduct of Ithamar. For though the Gerflonites had a Chief of their own, III. 24. yet Ithamar was to inspect both him and them; and see they did not neglect their Duty. Thus Eleazar was set over the Kohathites, v. 16.

Ver. 29. As for the Sons of Merari, thou shalt number them after their Families, &c. Which were but two, (III. 33.) as those of Gerflon were.

Ver. 30. Every one that entreteth into the Service.] Verse 30. The words in the Hebrew are the very same with those, v. 3. which we translate enter into the Hoft. See there.

Ver. 31. This is the charge of their Burden, &c. Verse 31. The most cumbersome things fell to their charge; which here follow.

The Boards of the Tabernacle.] See XXVI Exod. 15, &c.

And the Bars thereof.] See there v. 26, &c.

And the Pillars thereof.] See in the same place, v. 32. and XXXVI. 36.

And Sockets thereof.] These belonged both to the Boards of the Tabernacle, XXVI Exod. 19, 21, 25. and to the Pillars, XXVI Exod. 32. XXXVIII. 27.

Ver. 32. And the Pillars of the Court round about, Verse 32. XXVII Exod. 10, 11, 12.

And their Sockets.] See there.

And their Pins.] V. 19. and XXXVIII. 20.

And their Cords.] XXXV Exod. 18. XXXIX. 40.
By name ye shall reckon the Instruments of the charge
of their Burden.] The Priests (particularly Ithamar)
were to give them an Inventory of these things: Ex-
pressing by name, every Pin, for instance, and to what
use, and in what place it served. Because otherwise
such small things might have been lost, if they had
not taken a special care of them; and they might not
have been able to set up the Tabernacle again, when
they rested, for want of them.

Ver. 33. Ver. 33. This is the Service of the Families of the
Sons of Merari, according to all their Service in the Taber-
nacle of the Congregation.] In taking down, and carry-
ing the Tabernacle.

Under the hand of Ithamar, &c.] Who had the over-
fight both of the Gershonites, and the Merarites: As
Eleazar had of the Kohathites, v. 16, 28.

Verse 34. Verse 34. And Moses and Aaron, and the Chief of the
Congregation.] They took to their assistance the very
same Men, I suppose, who were employed in the
numbring all the Children of Israel, Chap. I. 4.
16, 17.

Numbred the Sons of the Kohathites, &c.] Having
assigned to them their particular Charge, they now
proceed to number them, as God commanded,
v. 2, 3.

Verse 35. Verse 35. Every one that entreth into the Service.] Or,
as we translate it, v. 3. entreth into the Hoft.

Verse 36. Verse 36. And those that were numbred of them by their
Families, were Two thousand seven hundred and fifty.] Of
the whole number of Males descended from Kohath, (compare this with III. 28.) there was a fourth
part and better, that were fit for Service.
Ver. 37. These were they that were numbred of the Families of the Kohathites, all that might do Service in the Tabernacle.] Such Service as is particularly mentioned from v. 4. to v. 16.

Ver. 38. And these are they that were numbred of the Sons of Gershon, &c.] He proceeds in the same order to number them, which he observed in giving them their Charge: beginning with the Children of the second Son of Levi, and then going back to the eldest.

Ver. 39. From thirty years old and upward, &c. ]This Verse is the very same with 35.

Ver. 40. Two thousand and six hundred and thirty.] A third part and little more of their Males, were fit for Service. Compare this with III. 22.

Ver. 41. These are they that were numbred of the Families of the Sons of Gershon, of all that might do Service in the Tabernacle, &c.] Such Service as is described from v. 24. to v. 29.

Ver. 42, 43. These two Verses are the same with Verse 42, v. 38, 39.

Ver. 44. Even these that were numbred of them after their Families, were three thousand and two hundred.] It is very remarkable the Descendants from the youngest Son of Levi, (III. 17.) which had the fewest Males in it of a Month old and upward, had the most robust Men fit for Service. For here are above half (compare this with III. 34.) of the whole number of Males grown up to Thirty Years of Age. Which was a singular Providence, the heaviest Burden lying upon them, who were to carry the Boards, &c. of the Tabernacle. Not indeed upon their shoulders, but in Wagons; which they were to load, after they had taken them down, and unload, when they were to.
Chapter IV. Waggons allowed them than their Brethren the Ger-
shonites, VII. 7, 8.

Verse 45. Ver. 45. These are those, &c. whom Moses and
Aaron numbered.] Who were principally employed in
this business.

According to the Word of the LORD by the hand
of Moses.] To whom the Command is expressly di-
rected, v. 21.

Verse 46. Ver. 46. All those that were numbered of the Levites,
whom Moses and Aaron and the Chief of Israel numbered.] For they took in others to their assistance, v. 34.
which is here repeated to show that there was no
fraud in the business; there being Witnesses of every
Tribe that they proceeded impartially, and did
not favour the Levites, who were their brethren.

Verse 47. Ver. 47. Every one that came to do the Service of the
Ministry, and the Service of the Burden in the Taber-
nacle, &c.] The first of these [the Service of the Mi-
nistry] one would think related to their serving the
Priest when the Tabernacle was standing; and the la-
ter [the Service of the Burden] to their carrying the
Tabernacle when it was taken down, and removed:
and so I expounded those words, v. 24. But he
mentioning here only those that were numbered from
Thirty Years old, I think, upon further consideration,
that there is no regard in these Expressions to the Ser-
vice they did to the Priests in the Tabernacle; unto
which they were admitted at Twenty five Years old,
(See v. 3.) but only to the Service mentioned here in
this Chapter, which relates altogether to the taking
down and carrying the Tabernacle. And therefore
these must be lookt upon as two Phrases, for the same
thing: the former of which is not exactly translated;
for there is nothing of Ministry in the Hebrew; but the words are, Every one that cometh to serve the Service of the Service, and the Service of the Burden, or Carriage. For it is the same word, which being joined with work, we translate servile, XXIII Lev. 7. and other places.

Ver. 48. Eight thousand and five hundred and four. Verse 48. score.] If the three Sums, mentioned v. 36, 40, 44. be put together, they amount exactly to this Sum in the whole.

Ver. 49. According to the Commandment of the Verse 49. LORD they were numbered, by the hand of Moses.] By the assistance of Aaron and others, v. 1, 34, 46. 

Every one according to his Service, and according to his Burden.] I observed before, v. 47. that Service and Burden are two Expressions of the same thing. For though the Sons of Kohath had the noblest part of the Work, yet their Employment is called both a Service and a Burden, v. 19. as that of the Gershonites is v. 24. For which Service all the Tithes of the Country of Canaan were given to them; and continued to be theirs when this kind of Service ceased, as it did when the Temple was built. For then there were no Burdens to be carried on their shoulders, (as Josiah speaks 2 Chron. XXXV. 3.) but their Duty was changed, even by David before the Building of the Temple: who made them Singers, and Keepers of the Treasury, as well as Porters at the Gates of God's House; and likewise Judges and other Officers in the Country, as we read in 1 Chron. XXVI. But the alteration in their Service, made no alteration in the Wages allotted to them; for they still enjoyed all the Tithes.
Thus were they numbered of him, as the LORD commanded Moses.]

This is so often repeated, (v. 37, 41, 45.) that all Posterity might reverence these Ordinances, as Divine Institutions, and not merely humane Appointments. And so we are to look upon all these Laws, as wise Orders made by the Soveraign of the World, for the better Government of that People, whom he had taken for his own peculiar. And it argues a very profane Spirit in those (as Conr. Pellicanus here observes) who can admire and praise Ovid de Fastis, and such like Books; and have no regard at all (if they do not ridicule them) to these Sacred Writings, which are of such venerable Antiquity.

CHAP. V.

Verse 1. Ver. 1. *A N D the LORD spoke unto Moses, saying.*

It is not said when this was spoken which here follows: but it's likely immediately after the foregoing Commandments, upon which it hath some dependance.

Verse 2. Ver. 2. *Command the Children of Israel, that they put out of the Camp every Leper, and every one that hath an Issue, and whosoever is defiled by the dead.*

There were three Camps (as Maimonides, and a great many other mentioned by Mr. Selden, observes, L. II. de Synedr. cap. 1. n. 5.) the Camp of the SCHECHINAH, or of the LORD, viz. the Sanctuary, with its Courts: which are called the Tents of the LORD, 1 Chron. XXXI. 2. And next the Camp of the Levites, who with Aaron and his Sons, made a Camp about the Ta-
Tabernacle, (Chapter III. of this Book) and then the Camp of Israel, Chapter II. which encompassed them all. Answerable to these, when the Temple was built, they reckoned the Temple itself from the East-Gate, to be the Camp of the LORD: and the Camp of the Levites, to be from the entrance of the Mount of the House of the LORD, to that East-Gate of the Temple. And the Camp of Israel they thought extended from the Entrance of Jerusalem, to the Mount of the House of the LORD. Now Lepers were so unclean, that they were not admitted into any of these three Camps, but shut out of them all. See XIII Lev. 46. But he that had an Issue (XV Lev. 2.) was only shut out of the two first Camps, the Camp of the LORD, and the Camp of the Levites; but he might be in the Camp of Israel. And he that was defiled by the dead, (XXI Lev. 1.) was only excluded from the first, the Sanctuary, but not from the other two. See Drusius also upon IV. 25.

Ver. 3. Both Male and Female shall ye put out.] For Verse 3. Women had Issues (for instance) as well as Men, XV Lev. 2, and 19, &c.

That they defile not their Camps.] The Camp of Israel consisted of four Camps, (and therefore he speaks in the Plural Number) that of Judah; that of Reuben; that of Ephraim; and that of Dan, II Numb. 3, 10, 18, 25. Which would have been so defiled, if they had suffered these unclean Persons to stay among them; that none would have been fit to go to the Sanctuary.

In the midst of which I dwell.] By his special Presence in the Sanctuary, which was encompassed by these Camps: out of reverence to which, such unclean Persons were to be kept at a greater distance than other Men and Women.

K Ver.
Chapter V.

Verse 4. And the Children of Israel did so, and put them without the Camp, &c.] There was an order for this before; particularly for putting out the Lepers, (XIII Lev. 46.) which could not be put in Execution, till the Camp was formed; as now it was.

Verse 5. Ver. 5. And the Lord spake unto Moses, saying.] It is uncertain when this was spoken; but I see no reason why we should not think, it was at the same time with the other things here mentioned.

Verse 6. Ver. 6. When a Man or Woman shall commit any sin that Men commit.] In the Hebrew the words are plainly these, shall commit any sin of Man: that is, against his Neighbour. As in III Joel 19. Violence of the Children of Judah, is truly translated Violence against the Children of Judah. For it is apparent from the next Verses 7, 8. that Moses here speaks of Offences against their Neighbours.

To do a Trespass against the Lord.] Such Offences against their Neighbours, as were also great Offences against God. For the Chaldee understands these words of Frauds and Cheats put upon Men, by a false Oath. And there is a good warrant for this Interpretation from VI Lev. 2, 3. where Moses gives the same command: which seems here to be repeated, only because he had something to add unto it, v. 8.

And that person be guilty.] Or rather, be sensible of his guilt. See VI Lev. 4.

Verse 7. Ver. 7. Then they shall confess the sin that they have done.] Or rather, If they shall confess, &c. For so the Particle Vau sometimes signifies: particularly XII. 14. where we (as well as the LXX.) translate it, If her Father had spit in her face. See what I have noted upon VI Lev. 4.
And he shall recompense, &c. Rather, Then he shall recompense the Injury he did to his Neighbour, in the manner here directed: which hath been explained VI Lev. 5. See there.

Ver. 8. But if a Man have no Kinsman to recompense the Trespass unto.] By this it is apparent, that if a Man to whom an Injury had been done, was dead, he that committed it, was bound to make Satisfaction to his Heir, whosoever he was, by restoring the Principal, and adding a fifth part to it. Now the Israelites never wanting some of their Kindred to succeed to their Inheritances, the Hebrew Doctors expound this of the Proselytes of Righteousness: who might possibly dye without any heir; because they had no Kindred but such as were born after their Regeneration. In which Case the Goods that had been illegally taken from such a Proselyte by a Jew, did not become his own, unless he paid the Price of them, with such an addition as is here required, &c. See Selden L. VI. de Jure Nat. & Gent. cap. 4. p. 684, 685. Edit. Lond.

Let the Trespass be recompensed unto the LORD.] By bringing to him the Principal, and the fifth part.

Even unto the Priest.] Whom God deputed to receive it, as his Minister. And it was (as the Jews rightly expound it) equally distributed among all the Priests, who were then waiting in their Course. Which is a new addition to the Law in VI Lev. and the reason, it is likely, why that Law is here repeated.

Besides the Ram of the Atonement, &c.] Mentioned VI Lev. 6, 7. where see what I have noted.

K 2 Ver.
Ver. 9. And every offering of all the holy things of the Children of Israel. ] Upon the occasion of the foregoing Laws concerning a Recompense to be made to the Priest, where a Man that had been wrong'd was dead, and no Heir to him could be found; he explains some other Laws wherein the Priests were concerned: who were to have all the Heave-offerings, as the word Trumoth (here used) signifies, XVIII.8. Which they bring unto the Priest.] To be offered unto God.

Shall be his. ] Who offers it. For there being many Priests who waited in their Courses, at the Tabernacle; all of which could not officiate at the same time, but some at one time, some at another; this Law determines that the particular Priest, who performed the Office of Sacrificing, should have to himself, that part of the holy Things which fell to the Priests share; and it should not be divided among them all. Thus L'Empereur (upon Bava kama, c. 9. sect.12.) expounds these words better than any I have met withal.

Verse 10. Ver. 10. And every mans hallowed thing shall be his.] As the former Verse speaks of the holy Things of the Children of Israel in general, so this of what any particular Person offered: which still with greater reason was to belong to the Priest that offered it. For the Labourer is worthy of his hire: and therefore he that did the work of Sacrificing, had the Reward of it. R. Solomon applying this to Tithes, hath a gloss upon these words, which though not pertinent, is very remarkable: He that doth not duly pay his Tithe, in the end his Land shall yield him but a tithe of what it was wont to yield. And so R.Bechai upon XIV Deut. expounds these words, when a Man divideth not as he
he ought, he shall have nothing but the holy things; that is, the Tithe, of what he used to have, according to \( V \) Isa. 10.

Whosoever any Man giveth the Priest, it shall be his.] These words are only a fuller Explication of this Law, (as the same L’Empereur observes) that the rest of the Priests might not take away those Holy things from him, that offered them, under pretence that they belonged to the whole Sacerdotal Order. For though they were delivered unto him, yet it was, they might say, that they should be divided among the whole Classes then in attendance. So some things were, \( v.8 \) and therefore this Law is added to prevent their extending what was done in some Cases unto all.

Ver. 11. And the LORD spake unto Moses, saying.] Verse 11.

There is so little Connection between this, and the foregoing Laws, that it is not easie to give a reason why it is here placed. All that I can say is, that Moses having spoken concerning Frauds, from the Suspicion of which Men were to purge themselves by an Oath, (\( v.6 \)) he here takes occasion to mention the greatest Case that could happen of this nature: Which was, when a Woman was suspected of Adultery. Concerning which God gave him the following Order.

Ver. 12. Speak unto the Children of Israel, and say Verse 12... unto them, if any Man’s Wife go aside.] Being private, for some time, with another Man; whose Company her Husband had charged her not to keep alone; and therefore is suspected by him to be an Adulteress. For it is certain that by a Wife that goeth aside, (whom the Hebrews from hence call Sota) is not meant one that hath certainly committed Adultery.
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Crime. And therefore it is a Rule among the Jews, the bitter Waters never are used, but in a dubious Case.

And commit a Trespass against him.] And thereby hath very much offended him.

Verse 13. Ver. 13. And a Man lie with her carnally.] As her Husband hath cause to suspect; he having (as I said before) admonished her not to be with such a Man in private: That is, to give him no cause of jealousy.

So Abarbinel rightly expounds a Man's lying with her carnally, of her Husband's Opinion and Suspicion: And the next Verse justifies this Explication.

And if it be bid from the Eyes of her Husband.] There being no clear evidence, but only Conjectures, that she is actually defiled.

And be kept close.] The matter having been carried very secretly: Or, as it may be interpreted, but she was shut up close with him.

And she be defiled.] In her Husband's Opinion.

And there be no witness against her.] For if there had, she must have been put to Death, XX Levit. 10.

Neither she be taken with the manner.] She not being apprehended, in the very Act.

Verse 14. Ver. 14. And the Spirit of Jealousie come upon him.] He be possessed with a strong Conceit, of which he cannot rid himself, that she hath been unfaithful to him. For so a Spirit of slumber (and the like) is used in Scripture; for such a sluggish Temper, as a Man cannot shake off.

And
And he be jealous of his Wife, and she be defiled.] 

Whether it be really so.

And he be jealous, and she be not defiled.] Or whether it be only his Suspicion.

Ver. 15. Then shall the Man bring his Wife unto the Verse 15, Priest.] To the Magistrates of the place where they lived (faith the Mischna, Cap. 1. Seft. 3. of Sota) together with his Witnesses both of the Præmonition he had given her, and of the Privacy she had had with another Man after his Præmonition, so long that there might be time enough for him to defile her: Otherwise this Action did not lie against her, as Mr. Selden observes, L. III. Uxor. Hebr. Cap. XIII. But having these Witnesses ready, he was to speak to the Priest when he brought his Wife before him, after this manner; Having a Jealousie of this my Wife, I admonished her not to keep company with such an one, with whom she afterward was in secret: and these are the Witnesses of it. She faith she is innocent, but I desire the Water may be given her, that the Truth may be tried. See Selden, in the place before-named, Cap. XV. and Wagenseil upon Sota, Cap. I. Seft. 3. Not. 2.

And he shall bring her Oblation for her.] That is, the Husband shall bring her Oblation, (not the Priest, as some understand the words of the Mischna about this matter:) Which Chaskuin fancies was offered, as his Oblation, not the Woman's; to expiate his Fault in not reproving her sufficiently, when he first observed her immodest Behaviour: For it could not be a Sacrifice for her Expiation, (faith he) because the Sacrifice of the Wicked is an Abomination. But this is against the very words of Moses in this place; which say, he shall bring her Oblation for her.
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Chapter V. And so Abarbinel expounds it, the Scripture intimates that this Sacrifice was brought by the Husband for the sake of his Wife; for he had done nothing that needed a Sacrifice. Nor is Chaskuni his reason of any moment; for there is nothing said to make us look upon this, as an expiatory Sacrifice; but the true Intention of it was (as Wagenfeil well observes, Annot. in Mishna Sota, Cap. II. p. 349.) to supplicate the Divine Majesty, that he would be pleased to clear the Woman's Innocence if she were causelessly suspected; or otherwise discover, and punish her Guilt.

By this it appears, that if the Process was began in some Court below, (as the Jews affirm) the Cause was removed to Jerusalem, (where only they could sacrifice, when the Ark of God's Presence was setled there) and brought before the great Sanhedrin. Who putting her Husband out of the Court, (as they say in the next Section of the fore-named Mishna) and having the Woman alone by her self, endeavoured first by striking a Terror into her, and then by giving her good words, to persuade her to tell the Truth: Saying, Dear Daughter, perhaps thou wast over-taken by drinking too much Wine, or wast in a frolick Humour, or carried away by the Heat of Youth, or by the Example of evil Neighbours: Come, confess the Truth, for the sake of his great Name, which is described in the most sacred Ceremony: and do not let it be blotted out, (v. 23.) with the bitter Water. If after this, she confessed the Fact, saying, I am defiled; then she was to tear the Instrument of her Dowry in pieces, and go whether she pleased. For such an Adulteress was not put to Death, but only lost her Dowry, without any other Punishment. If she said, I am pure; then she was brought to the Door of the Tabernacle,
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bernacle; and they did as follows. So the Mishna, cap. 1. sect. 5. and see Wagenfeil's Annotations on Sota. And now, if a Man's Wife give him suspicion, by keeping a Man's Company in secret, which he forbad her; he may not use her any more as his Wife, and he loses her Dowry, as Buxtorfius observes in his Book De Sponsal. & Divort. Pars I. Sect. 92.

The tenth part of an Ephah of Barly-meal.] The common Offering of this sort, was of fine Wheat-flour: only this, and the Sheaf, or handful mentioned XXIII Lev. 10. were of Barly. But that was of fine Flour sifted from the Bran; this of course Flour, that had nothing taken out of it: as the Mishna saith in Sota, cap. 2. Where the reason given for this Barly-offering is, because she was supposed to have committed the Act of a Beast, (which is not confined to one) therefore she was to Sacrifice the Food of a Beast: for fo Barly was in Judea. Many such pretty, rather than solid Reasons, are collected out of their Authors by Simeon de Muis in his Varia Sacra upon this place. The simplest Reason seems to be, that a viler sort of Sacrifice, was most fuitable to her vile Condition: for which reason also there was no Oyl nor Frankincense permitted to be offered with it, as it here follows.

He shall pour no Oyl upon it, nor put Frankincense thereon.] This Sacrifice was different from all other of this kind, (See Lev. 11.) For though that mentioned V Lev. 11. was to have no Oyl nor Frankincense with it; yet it was of fine Flour, and not Barly. And though the Sheaf mentioned XXIII Lev. 10. was of Barly, yet it was sifted: and besides, Oyl and Frankincense were used with it; which
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are here forbidden. The reasons of which are given by the Jews, according to their various Fancies. And some of them are ingenious enough; as that a good Name being compared to Oyl, (VII Eccles. i.) it is here omitted, because the Woman had lost her Reputation. Maimonides is a little more judicious: for looking upon Oyl and Frankincense as added unto Sacrifices for the Honour and Dignity of them, he thinks God would have this Splendor (as his word is) to be wanting to such a Woman's Sacrifice; because of the baseness of her behaviour, which was the occasion of it. As if she had been told (to stir her up to repentance) because of the filthiness of thy actions, thy Oblation is more imperfect than others. More Neovch. P. III. cap. 46. But none, I think, hath given a better account of this, than St. Chrysostom, Orat. V. ad v. Judeos, because the Woman was loaded with Sorrow, and heavy Accusations, and evil Suspicions, ἐμμετό τῷ συμφόρευτῳ τῇ οἰκείᾳ, θυσίᾳ τὸ καλοῦμαι, the form of the Sacrifice imitated the Domestic Calamity: for every one knows that Oyl and Frankincense, was signs of Joy and Gladness; and therefore not used upon so sad an Occasion as this was.

For it is an Offering of Jealousy.] These, and the following words, give the reason why Oyl and Frankincense were to be omitted; because it was an Offering for one suspected of Adultery. And in such Cases, God had before ordained, there should be no Oyl nor Frankincense used, V Lev. 11. Delicacies being improper in Offerings for Sin.

An Offering of Memorial, bringing Iniquity to remembrance.] For she appeared before God as a Sinner: and if she were not guilty, yet she was loaded with an Accusation, and a just Suspicion of Guilt, to which,
which, if she had given any occasion, this Sacrifice reminded her of it, and awakened her Conscience to reflect upon it.

Ver. 16. And the Priest.] It is the Opinion of Verse 16. P. Cunæus (Lib. I. de Rep. Hebr. cap. 12.) that the Priest here mentioned, was to be a Member of the Great Sanhedrin; to whom the Judgment of the matter belonged. But another very learned Person thinks with more reason, the Priest, whose Lot it was to attend at that time in his Course, is here meant. See Mischna cap. 1. Sotê, Sect. 5. Annot. 8. Wagenstein. Shall bring her near.] Rather bring it (that is, her Offering) near to the Altar at the Door of the Tabernacle.

And set her.] Rather set the Offering: for she is ordered to be set before the LORD afterwards, v. 18.

Before the LORD.] At the Altar, which was at the Door of the Tabernacle. See I Lev. 3. At the East-gate of the Temple, faith the Mischna, which was called the Gate of Nicanor: for there, Women also after Child-bed were purified; and the Lepers cleansed.

Ver. 17. And the Priest shall take holy Water.] From Verse 17. the Laver: For no Water was holy, but that which was made so by the Laver; as the Jews say in Tulkut. Therefore Onkelos instead of holy Water, hath Water from the Laver.

In an Earthen Vessel.] Which had never been employed to any other use, (as the Mischna faith) and contained about a Pint of our Measure. This I take to have been appointed, as a further Expression of the Vilenes of her Condition: for the reasons which the Jewish Doctors give of it are not to be regarded. The
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best that I have observed is, to declare that she should be broken in pieces, like that Earthen Vessel if she was guilty of that which she denied.

And of the dust. Another Token of her Viliness, this being the Serpent's Food.

That is in the Floor of the Tabernacle, &c.] To make her afraid of the Judgment of God. For if there were no dust in the Tabernacle, they were to fetch it from some other place, (as Maimonides relates their practice, Hilcoth Sota, cap. 4.) and lay it upon the Floor of the Tabernacle; and then take it and put it into the Water.

And put it into the Water.] Sprinkle a little of it upon the Water, (that it might be more easily drunk) but so much, that it might be plainly seen. For there were three things, the Jews say, of which a less quantity was not admitted, than might be seen, viz. this Dust; and the Ashes of the red Heifer, XIX. 17. and the Spittle in the Face of him that would not marry his Brother's Wife, XXV. Deut. 9. But if the Priest put the Dust into the Vessel first, and then poured the Water upon it, he did not do amiss: as the Jews say in the ancient Book Siphri. See Wagenfeil upon Misch-ná Sota, cap. 2. sect. 2. Annot. 11, 12.

It hath been observed by some, that such ways of Trial were in use among the Gentiles; which if they could be proved to have been as ancient as Moses his days; it would make it probable, that this was ordered by God, to divert the Jews from following the Superstitions of other Nations to make this Discovery, and bring them to appear before him at his Tabernacle, and there use such Rites as were of his appointment: See our Learned Dr. Spencer, L. III. Dissert I. cap. 2. p. 539, &c.
Ver. 18. And the Priest shall set the Woman before the Door of the Tabernacle of the Congregation: where a great many Women, who were called together on purpose, stood about her; that they might be taught not to do after her Leudness, (as the Prophet Ezekiel speaks, XXIII. 48.) As many others also, as would, might be present, except only her Maids and Domestic Servants; who were put out, lest they should disturb her mind too much, as Mr. Selden interprets the words of the Mischna, about this matter, (Lib. III. Uxor. Hebr. cap. 15.) Which another very learned Man (J. Wagenfeil) interprets the quite contrary way, lest her Mind should place any hope in them, cap. 1. sect. 6. Annot. 8. on Sota.

And uncover the Woman's head. He was to strip her of all her Head-attire (as the manner was, if we may believe Philo, in all Judicial Proceedings) to loose her Hair, and tear her Garments down to her Breast: which he bound about her (as the Jews say) with an Egyptian Cord. And if she had any Gold or Jewels, or other Ornaments about her, they were all taken from her; and she was clothed with a black Garment. All which were plain Tokens of her lamentable Condition.

And put the Offering of Memorial in her hands. After he had put it into a Frying-pan, under which he held his own hand, (II Lev. 7.) and at the same time held in his other hand the bitter Water; which he chewed her.

Which is the Jealousie-offering. Offered purely upon the account of her Husband's Jealousie; as he told her.
And the Priest shall have in his hand the bitter Water.]

So called, because they put Wormwood, or some such thing into it, to give it a bitter taste, as Maimonides and the ancient Rabbins fancy. But the later Doctors say, Nothing was mixt with this Water, but Dust; and yet it became bitter in the mouth. So Nachman and others. But the most probable account of all others is, that this Water was called bitter, from its direful Effects upon the Body of the Woman, if she was guilty. To which Exposition Jacob Abendana inclines: See Wagenfeil upon the Mischna Sotâ, cap. 3. sect. 5. Annot. 1.

Which causeth the Curse.] Or rather, Which was given her with Curses, and dreadful Imprecations: blotted out with the bitter Water, (v. 21, 23.) as R. Bechay expounds it.

Verse 19. Ver. 19. And the Priest shall charge her by an Oath.] Adjure her to tell Truth, in the manner following. And say unto the Woman, if no Man hath lien with thee, &c.] If thou art innocent of that whereof thou art suspected.

Be thou free from the bitter Water, &c.] It shall have no ill effect upon thee.


Verse 21. Ver. 21. Then the Priest shall charge the Woman with an Oath of Cursing.] This is no new Adjuration; but only another part of that which began v. 19. and is continued in this and the foregoing. So that these three Verses contain the intire form of Adjuration: which the Priest was to pronounce in a Language which the Woman understood, as the Jewish Doctors observe; otherwise, how could the Woman answer Amen, as R. Ismael faith in Siphre? exactly accord-
ing to the Apostle's Doctrine, \textit{1 Corinthians} XIV. 16. And the Priest was to signify to her, that this proceeding was meerly to satisfie her Husband's Jealousie, by discovering the Truth. Thus this whole matter is related, by the Author of \textit{Ez Hechajim}, (an incomparable MS. as Wagenfailing calls it, who hath it in his possession) \textit{The Priest pronounces this Curse in a Language which she understands; and signifies to her in the Vulgar Tongue, that these things are done purely because her Husband is jealous of her, she having been secretly with one whose Company he forbad her to keep: and then faith in a Tongue familiar to her, IF NO OTHER MAN HAVE LAYN WITH THEE BUT THY HUSBAND, \\&c. BE THOU FREE FROM THESE BITTER WATERS, \\&c. BUT IF THOU HAST BEEN FALSE TO HIM, \\&c. THE LORD MAKE THEE A CURSE, \\&c. Unto which the Woman was to answer, AMEN, AMEN. By which words she not only consented to what the Priest said, but made the same Imprecation upon her self.}

\textit{The LORD make thee a Curse.} So that when Men would implicate any evil to another, they should say, \textit{Let that befall thee which befell such a Woman: as Rashi expounds it.}

\textit{And an Oath among thy People.} A form of Execration, as the aforesaid MS. expounds it: or, as Rashi will have it, when Men called God to Witness, they should say, \textit{If I swear falsely, let God punish me as he did such a Woman. These Execrations were tacitly supposed in the Oaths among the Pagans, as our great Selden shews at large \textit{Lib. II. de Synedr. cap. ii. pag. 461, \\&c. where he observes out of Porphyry, that the ancient Indians had their \textit{N\textmu\textnu\textw}\textit{e\textst\texto\textv\texto}, Lake of Probation, or Trial: And in his Marmora Arundeliana, p.28.}
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p. 28. There is this form of Imprecation in the League between the City of Smyrna and Magnesia, Ἐπορέψαι μελ, ἐκεῖν. Ἐπορέψαι γε, Ἡδίλλα ὡς ὑμῖν τὰ! Ἡ ἐκείν. Let it be well with me, if I swear truly; but if falsely, let destruction be both to myself and to my Posterity. And at this day there is a Custom in the Kingdom of Si-
mam, to determine dubious Cases, by giving a Lump of Rice impregnated (as my Author speaks) with Curses, to a Man to eat. Which if he can swallow without vomiting he carries the Cause; and his Friends carry him home in great Triumph, &c. So Jodocus Schoutenius (who was Director of the East-India Company there 1636.)

When the LORD doth make thy Thigh to rot, and thy Belly to swell.] When they see the dreadful effect of this Water, in the rotting of thy Thigh, after thy Belly is swelled. For the swelling of the Belly, it appears by the next Verse, preceded the rotting of the Thigh.

Such Imprecations were in use in Homer's time, it appears by Agamemnon's Prayer; wherein he calls Jupiter, and all the rest of the Gods, to bear Witness of his Sincerity: wishing them to send a Multitude of Pains and Grieves upon him, if he forswore himself: Iliad. XIX. v. 264, 265.

---ἐμοὶ Ἡτοὶ ἄλγες θεῖον
Πολλὰ μελέ, εἰσὶ δίδυον ὥσ τοι ἀληθῶς ἐμόσας.

Verse 22. Ver. 22. And this Water that causeth the Curse.] Or, For this Water, &c.

Shall go into thy Bowels, &c.] If thou art guilty, it shall produce the following Effects.
To make thy belly to swell.] By the Belly the Jews understand the Womb, and the Bowels, which swelled till they burst.

And thy Thigh to rot.] By her Thigh is meant the Secret Parts of her Body, as Chaskuni observes on this place. And both Bochartus and Heinus have given many Instances of the use of the word in this sense. The former in his Hierozoic. P. II. L. V. cap. 15. and the latter in his Aristarch. Sac. cap. 1. And thus we read in the Passion of SS. Perpetuana & Felic. that when Perpetuana was thrown to the Beasts; and lay on the Ground, she drew back her Coat, which was torn from her side, ad velamentum femoris, to cover her Thigh from being seen, pudoris magis memor quam doloris, having a greater sense of Modesty than of Pain, pag. 32. Edit. Oxon.

The Mischna here observes, not impertinently, with what measure Men mete, it shall be measured to them again: for in the very part that offended, she suffered for her Crime. I noted before v. 17. that there were such ways of Trial anciently among the Gentiles; but I am apt to think they were all later than the times of Moses; who did not ordain these Rites to keep the Jews from following their Customs; but they rather imitated what was practised among the Jews. Particularly Bochartus observes out of Philostratus, there were Waters in Cappadocia, sacred to Jupiter: which were very sweet and pleasant to those who were innocent and swore truly; but quite contrary to those who were perjured. Whose Eyes, Hands, and Feet were presently seiz'd, and infected with blotches and filthy Ulcers, ἢκεῖς ἡ Ὑδας, which is the very Disease here mentioned, if we believe Josephus, who faith the Woman's Belly swelled by the Dropsie till
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at last it burst. And Philostratus adds, that the whole Body of such People grew Consumptive; nor could they stir from those Waters, but there they lay deploring their Misery. See Bochart. L. I. Canaan, cap. 28. p. 589, 590. Which agrees so perfectly with what the Jews say of this bitter Water, that it is most likely this Story of the Cappadocian Water, was derived from thence. For they say, not only the Belly of the Woman swelled, and her Thigh rotted; but every Member of her Body felt the Effects of this deadly Poison: which spread to the very Hairs of her Head; as they tell us in Rathoth, quoted by Wagenfelt upon the Mischna, which faith the same, cap. i. Sotae, sect. 7. And therefore Huetius justly thinks the Fable of the Stygian Lake, and several other Rites of finding out the truth of secret Crimes, were invented by the Greeks from this Example, Demonst. Evang. Propos. IV. cap. 11. n. 2. Many Authors have collected several sorts of Trials of this kind: and lately Guil. Saldenus in his Otia Theologica, Exercit. V. n. 24, 25. But above all see Huetius his Questiones Alnetane, L. II. cap. 12. n. 22. where he gives a large account how far this Rite, of trying Womens Chastity by drinking this Water, was spread among the most barbarous Nations.

And the Woman shall say, Amen, Amen.] The word Amen is doubled, to express her full consent, and her earnest desire, that God would deal with her according to her deserving. The Mischna will have the first Amen refer to those words, The Lord make thee a Curse; and the second to the next words, and an Oath among thy People: So that she prayed God, both might come upon her, if she were guilty. We may as well say, that one of these Amens, relates to the first part of the Adju-
Upon Numbers.

Adjuration, v. 19. and the other to the second part, v. 21. Or, as Abarbinel doth, that there being a double Curse, one that her Belly should swell, and another that her Thigh should rot; she said a double Amen: praying both might befall her, if she were guilty. And as the Talmudists understand it, they were an Imprecation upon her self. For so they say in Schevuot; Whosoever faith Amen to an Oath (or Curse) seems to pronounce the Oath or Curse, with his own Mouth. See Wagenseil upon Mischna Sota, cap. 2. sect. 5. Annot. 3. Where he produces a great deal more out of the Scripture it self, in confusion of the Opinion of our Learned Fuller, who in his Miscellanies affirms, That Amen is only an Assveration; but never a Form of Swearing.

Ver. 23. And the Priest shall write these Curses. ] Verse 23.

Several Opinions are related in the Mischna, concerning the words that were to be written. Which some would have to begin at v. 19. If no Man have lien with thee, &c. and to continue to this Verse. But others think they began at those words, v. 21. The LORD make thee a Curse and an Oath, &c. and that the last words were omitted, The Woman shall say Amen, Amen. Which of these Opinions is the true, neither the Gemara, nor Maimonides have determined.

In a Book. ] Every Scroll of Parchment, wherein any thing was written, the Jews call Sepher, a Book. In which, it hath been commonly said, the Name of the Woman was written, together with the Curse: but there is nothing, either in the Scripture, or in Antiquity, to countenance this.

And he shall blot them out with the bitter Water.] Or rather, Into the bitter Water: That is, he was to scrape out the words he had written into the Water; and to make
Chapter V. make the Woman drink it. Or, as the Jews explain it, wash the words he had written, with the bitter Water, till they were quite blotted out. See Wagenseil in Mischna Sota, cap. 3. sect. 3. Who observes a great many Curiosities which the Jews have about the Parchment and the Ink, upon and with which these Curses were written: and that they were not valid, if they were written by a Lay-man; or by a Priest that was not of Age; or if they were written before she was adjured; or if he blotted out one word before the rest were written, &c. See there cap. 2. sect. 4. Hottinger forgot himself when he said, The Scroll itself was thrown into the Water, (Thesaur. Philolog. L. II. cap. 2.) for no such thing appears.

Verse 24. Ver. 24. And he shall cause the Woman to drink, &c.] viz. After he had offered the Jealousie-Offering upon the Altar, v. 26. And if she refused to drink the Water, into which the Curses were scraped, they forced her to it, with this preceding Admonition; My Daughter, if thou art confident of thine Innocence, do not fear to drink this Water; which will do thee no more hurt, than dry Poison laid upon the Flesh of a living Creature, &c. If hereupon she confessed that she had been polluted, the Water was straightway poured out, because there was no holiness in it, as Maimonides faith. For it is called holy, v. 17. not because it was sanctified to this use, but only because it was taken out of the Laver, which was an holy Vessel. See Selden L. III. Uxor. Hebr. cap. 15. who observes also, in the foregoing Chapter, that if after a Man had brought his Wife to this Trial, he chanced to die before this Adjuration; she was freed from taking the Potion, but lost her Dowry.

And the Water that causeth the Curse.] Or, that is load-
upon NUMBERS.

Shall enter into her, and become bitter.] Produce those direful Effects before-mentioned, if she be guilty.

Ver. 25. Then the Priest shall take the Jealousie-Offering out of the Woman's hand.] Into which he had put it, before he adjured her, v. 18.

And shall wave the Offering before the LORD.] How this Waving was performed, hath been shown before, upon Leviticus. Rashi here expresses it in four words, he moved the Oblation, to and fro, up and down. Something like to which Pythagoras seems to intimate in that Symbol of his, περιερεξαντα, Worship, turning round. Which Plutarch ascribes to Numa; in whose Life, he says a great many observable things, concerning turning round in their Sacred Offices. Which was a Rite in use among the Gentiles; who when they saluted their Gods, standing with their Heads uncovered, turned about their Bodies to the Right-hand. As Christoph. Arnoldus observes out of Suetonius and others, in his Appendix to Wagenfeitl's Annotations upon Sota, p. 1186.

And offer it upon the Altar.] At the South-Corner of it.

Ver. 26. And the Priest shall take an handful of the Offering, even the Memorial thereof.] See upon the second Chapter of Leviticus, v. 2.

And burn it upon the Altar.] The rest of it the Priests were to eat; unless her Husband himself was a Priest: in which case, it was all thrown among the Ashes. See Selden in the place above-named. Where he also observes, that if she confessed the Fact, or her Husband would not have her drink, or either of them died before she drunk, or a Witness of the Adultery appear'd, (which made the Waters useless) the
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Chapter the whole Sacrifice was burnt, and not only a Memorial thereof. All which is in the Mischna, Sect. III. and IV.

And afterward shall cause the Woman to drink of the Water.] The Sacrifice therefore was first offered; though the Mischna say, that if the Priest gave her the Water to drink first, and then presented the Offering, he did not do amiss.

Verse 27. Ver. 27. And when he hath made her to drink the Water.] By this it appears he might force her to drink; if she would not do it by persuasion.

Then it shall come to pass, that if she be defiled, and have done Trespass against her Husband, that the Water that causeth the Curse shall enter into her, and become bitter, &c.] These Effects here mentioned presently followed: For the grew pale, and her Eyes were ready to start out of her Head, &c. So that they cried out, Carry her forth, carry her forth; left she defile the Court of the Temple, by dying there; as the Mischna faith, Cap. III. Sect. 4. The Adulterer also, if we may believe the Jews, died the same day, and hour: Nay his Belly swelled, as hers did, and his secret Parts rotted, as the Author of Ez. Hechajim faith in Wagenseil upon Sota, Cap. V. Sect. 1. Where he adds, that all this came to pass, in case her Husband had never offended in the same kind: For if he had at any time defiled the Marriage-bed, then this Water had not these Effects upon his Wife, though she had been faulty. Which the Gemara also affirms.

Verse 28. Ver. 28. And if the Woman be not defiled, but be clean, then she shall be free.] Receive no harm at all by drinking the Water.

And
And shall conceive Seed.] If she was barren before, she became fruitful after this trial; and also bare a Man-child, (if we may believe the Jews) and had ease labour. Her Beauty also increased; her Health was confirmed; and if she had any Disease it was cured. They observe also, that if after she was thus cleared, she kept company again with the same Man whom her Husband suspected, and by his renewed Admonition had required her not to be in private with him; this potion was not repeated; but she was dismissed from being his Wife, without any Dowry. But if she kept company with any other Person privately, after Admonition to the contrary; this potion might be repeated, as often as she offended with new Lovers. Thus that MS. Ez. Hechajim, so highly commended by Wagenseil. Who also adds, that in case her Husband put her away after her Acquittal, and she married another Man, who had the same ground of Jealousie that her former Husband had, because of her Familiarity with the same Person whom he had forbidden her to keep company withal; her new Husband might bring her to a new trial by this Water. And so might as many Husbands as she should marry one after another; if she gave the like occasion of Jealousie.

Ver. 29. This is the Law of Jealousies.] Whereby Verse 29. God declared himself to be privy to the most secret Sins; and to be both the Preserver of Conjugal Faith and Chastity, and the Protector of Innocence: And provided that Man and Wife should live happily together; by keeping Men from cruel and furious Proceedings against their Wives, when they entertained a Jealousie of them (willing them to commend the Case to God) and by containing Wives in their Duty...
out of dread of this Punishment. Which was so terrible (as Maimonides well observes) even to innocent Women, that they would have given all they had to avoid it; nay wish'd rather to die than undergo such a publick Infamy, of having their Head uncovered, their Hair cut off, (as he represents it) their Garment torn to their Breasts; and so to stand in the Sanctuary, before a great multitude of Men and Women, and the whole Sanhedrin. More Nevochim, P. III. Cap. XLIX.

When a Wife goes aside.] If the Man went aside from her, she had not the same Action against him; because the Family was not so much injured by his going aside, as by hers; which brought a spurious Brood to inherit his Estate.

To another instead of her Husband.] Hence the Talmudists conclude such an Action did not lie against a Woman who was only espoused; or that waited for her former Husband's Brother to take her to Wife; if they gave Suspicion of being defiled. So the Mishna, Cap.IV. Sect.1.

And is defiled.] By that other Man, with whom she went aside.

Verse 30. Ver. 30. Or when the Spirit of Jealousie cometh upon him, and he be jealous over his Wife.] It appears by the first words of this Law, v. 13, 14. that whether she was really defiled, or there was only a vehement Suspicion of it; which bred a Jealousie in him: the Husband had liberty to bring her to this trial, for his own Satisfaction. Which Law was rather permissive, than preceptive.

And shall set the Woman before the LORD.] That he might show, whether there was cause for her Husband's Jealousie, or not. See v. 18.
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And the Priest shall execute upon her all this Law.]

Though the Man was not bound to bring her to this Trial, but rather the contrary; if he could otherwise get rid of his Jealousy: yet the Priest was bound to proceed against her, according to the foregoing Rules; when she was set before the LORD to be tried. And he might set her before him on any day, that was not a Festival, and in any hour of the day: but not in the night; nor might he give the Drink to two suspected Women at one and the same time.

Ver. 3. Then shall the Man be guility from iniquity, 
and the Woman shall bear her iniquity.] By Iniquity, here is to be understood the Punishment due to Iniquity. For the Wife, or her Parents, if she appeared to be innocent, could have no action against the Husband, upon the Account of this Accusation: And if she was guilty, she was justly punished for her Crime; and her Husband had no reason to say, (as the Jews speak in Pesekta) Wo is me, that I have killed a Daughter of Israel, &c. for he is here pronounced innocent in that matter, by the Eternal God. Who doth not exercise a Tyranny (as they there go on) over his Creatures, nor gives them Precepts, that he may make them weary of their Lives, or destroy them. No, his Precepts are right; the whole Law is Divine: and God doth not bring any Man into Judgment, but for the Violation of that which was expressly commanded, and which he might have been able to fulfil.

But the Particle Van in the beginning of this Verse, signifies sometimes as much as if, as I observed upon v. 7. And so the Jews here commonly understand it, If the Man be guilty from iniquity. For thus the Rule is expressed in the Gemara upon the fifth Chapter.
When the Husband is free from Iniquity, (i.e. from Adultery) then the Water tries his Wife: but if he be not free, (i.e. be himself also guilty of Adultery) then the Water hath no power to try her: that is, produces none of the Effects before-mentioned. And so the Author of Etz Hachajim in Wagenseil upon Sota, p. 595. concludes from these very words, That the bitter Water then only had power, when the Man was free from the Sin of which he suspected his Wife. And gives this as the reason, why in the latter end of the Second Temple, this way of Trial ceased, and was quite taken away by the Sanhedrim: because the Number of Adulterers was then so great, that the Water had no effect; according to those words of the Prophet Hosea, IV. 14. I will not punish your Daughters when they commit Whoredom, nor your Spouses when they commit Adultery, &c. For that is another Rule of theirs, When Adulterers were multiplied, the bitter Waters ceased; i.e. there was no Trial by them. See Selden, L. III. Uxor. Hebr. cap.15. p.408.

Yet the Jews seem to have continued in after Ages, since their Temple was destroyed, some form of dreadful Imprecations, in their Synagogues; for the discovery of Truth in doubtful Cases. For St. Chrysostom faith he himself saw a very modest, good Christian Woman, brought by a senseless Fellow (who also had the Name of a Christian) into a Jewish Assembly:whom he would have compelled to take their Oath, προς τὸ αὐτού τε Μάρτυρες δόξαν περιμένων, concerning some things wherein he desired Satisfaction. From which the Woman being rescued, by St. Chrysostom's Assistance, when he examined the Man about it; How he came to forsake the Church, and resort to their Sanhedrim; his Answer was, That he had been
upon NUMBERS.

been told by many, ἐὰς ὅλης γνώμενες ὅρκος, that there were more horrible Adjurations among them, then among Christians, Homil. I. adv. Judeos. Which; no doubt, arose from the direful Effects of this Adjuration here prescribed, if the Woman was guilty of what she was suspected.

G H A P. VI.

Ver. 1. AND the LORD spake unto Moses, saying.] Verse 1. This Law very properly follows the foregoing (about Women suspected of Adultery,) as a Remedy against all such Sins; by abstaining from Wine, and all other Incitements to Lust; and by devoting themselves, for some time, in a peculiar way to the Service of God. And there seems to be a plain opposition between a Woman professing her self a Nazarite, and forbearing Wine, and the Care of her Hair; and a Woman that loved Company, and was intangled in the Love of other Men besides her Husband.

Ver. 2. Speak unto the Children of Israel.] Who were all concerned in this Law.

When either Man or Woman.] For Women as well as Men might make this Vow; if they were at their own dispoal: and not under the power of their Parents, or Husbands, by whose Authority this Vow might be disanulled, XXX. 4, 5, &c.

Shall separate themselves.] The Hebrew word japhli signifies the doing something extraordinary, beyond the common rate of other Men. And therefore For-

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sterus
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Nazar, which signifies in general to separate; in the Conjugation Niphal (as they call it) signifies to separate from others, by a Profession of some special Acts of Religion. Whence Nazar signifies one that, beyond the common prescription of the Law, dedicates not his Goods, but himself to God in a peculiar kind of Sanctimony. So Philo, who calls this μεθανίαν εὐχήν, the great Vow; because he that makes it, devotes not his Corn, or Beasts, &c. but his own Self unto God; ἄρα μεθανίαν ἀυτός τις εὐχή ἐνυργῶν, for every Man is to himself the greatest possession he hath.

To separate themselves unto the L O R D.] To separate themselves for some time, to a higher Measure of Purity than other Men practised; that they might attend to the Service of God. From whence this Vow was called, Separation unto the L O R D. For they who observed it were holy, faith Maimonides; yea, were placed, for the present, in the Dignity of the High Priest, as to Sanctity: being forbidden to pollute themselves, for their Father or Mother, as it follows afterward, More Nevochim, P. III. cap. 48. The Jewish Doctors are wont to be so curious in marking every word, and scrupulously adhering to it, that it is something strange they should allow a Father the liberty to separate his Child to be a Nazarite, without its consent: when the Text expressly speaks of those who separate themselves. But so the Mischna determines, in Sota, cap. 3. sect. 8. and it allows this liberty to the Father, though not to the Mother: though we find Hannah vowing Samuel to be a Nazarite before
fore he was born, 1 Sam. i. 10, 11. See Wagenfelt on Chapter VI. 

Ver. 3. He shall separate himself from Wine.] In this consisted one part of the special Sanctity of Nazarites; that by abstinence from Wine, or any thing that was Intoxicating, they might the better attend to the study of the Law, or other Exercises of Religion.

And strong Drink.] As Wine was made of Grapes, so Shecar was a Liquor made of other Fruit, as Dates, &c. See X. Lev. 9. To which add, that other Authors call the Juyce of Dates, as well as Grapes, by the name of Wine. Nay, Pliny faith that praecipua vina, the choicest Wines, were made of those Dates called Caryotæ, which grew about Jericho: though they were iniqua Capiti, hurtful to the Head, from whence they had their Name, L. XIII. Nat. Hist. cap. 4. With great reason therefore such intoxicating Liquors were forbidden to those who set themselves apart to attend upon God, during the time of their Separation. Which justifies, in part, what Maimonides faith, that Nazarites were advanced to the Dignity of Priests, who might not drink any Wine, or strong Drink, in the time of their Ministration to God in the Sanctuary.

And shall drink no Vinegar of Wine, &c.] For that had the same effect with Wine, and strong Drink, of which it was made.

Neither shall he drink any Liquor of Grapes.] i.e. Secondary Wine; which was made by maceration of Grapes in Water, after the Juice had been pressed out to make Wine. Pliny speaks of various kinds of it, L. XIV. Nat. Hist. cap. 10.
Nor eat moist Grapes, or dried.] Which might have stirred up their Appetite after Wine, or heated their Blood; and indisposed them for the Service of God, to which they had devoted themselves.

Ver. 4. All the days of his Separation. ] Or, Nazariteship, as it is in the Margin. Which sort of Vow, either was for all their life, or only for a time. Samson and John Baptist were made perpetual Nazarites, by the direction of God, from their Mothers Womb. But here Moses speaks of such as were made Nazarites by themselves, for a time only. Which the Jews say was at least for XXX days: But it appears by St. Paul it might be for a Week only: Unto which he limited the time of his ἕγερσις, as it is called in XXII Acts 26, 27. For every one might vow, for what time he pleased.

Shall he eat nothing that is made of the Vine-tree. ] No Paste, nor Sauce, that had any of the Juyce, or Infusion of the Grapes in it.

From the Kernel even to the Husk. ] Which might give the smallest Tincture, to any thing into which they were put.

All this caution seems to be intended to instruct those, who give themselves wholly unto God's Service; to be very sober and abstemious in the use of Wine, and strong Drink; the excess of which is the bane of true Piety. For Amat Spiritus Sanctus secu corda, as Grotius admirably observes upon I St. Luke 15. The Holy Ghost delights in dry Souls.

Ver. 5. There shall no Rafter come upon his Head. ] Nor was his Hair to be cut with Scissors, or any other Instrument; but he was to let the Locks of his Hair grow, as it is in the Conclusion of this Verse. This made such Persons look Majestically and venerably; without
upon Numbers.

without any expence. For as Agefianus speaks in Chapter Stobæus, τὸ μορέν τῆς σομῆς τοῦ ἄρταπανταὶλο, to let ones Hair grow long, is the cheapest Ornament. Besides, neglect of the Hair was proper to thofe, who renounced, for the present, all manner of Pleasure (as the Nazarites did) and betook themselves to a feverer sort of life. Such Persons not only let their Beards, and their Hair grow, but wore an hairy Garment, which the Hebrews called Addareth. Such an one John Baptist wore, as Elijah did before him; whole Mantle is called by this name, 1 Kings XIX. 19. and who is said himself to have been an hairy Man, 2 Kings I. 8. from whence Grotius concludes that either he was a Nazarite, or the Habit of a Prophet, and a Nazarite was the fame. See him on III Matth. 4.

But Moses himself seems, in the next words, to give the plaineft reason of this matter.

Until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy.] It was a Token he had kept himself pure from all legal De- filements: For if he had not, he must have shaved his Head, v. 9. as they did who were cleansed from their Leprofie, XIV Levit. 8. 9.

And shall let the Locks of the Hair of his Head grow.] This Law, in which confists the second part of their Nazariteship, some fancy to have been translated from the Egyptians, into the Religion of the Hebrews. Which was the Opinion of S. Cyril of Alexandria, Lib. XVI. de Adorat. Where he faith, that Moses, knowing how hard it would be to bring the Israelites from the ill Customs they had learnt in Egypt, most wisely instituted the like Rites to thofe that were in use there; to the intent they might not perform such Worship.
Worship any longer to Demons, but to the Lord of all. Procopius Gazæus, upon this place, hath the same Notion, Græcorum liber, se in Nymphas vel montanas vel aequililes incidissent, comas nutriebant. Lex itaque mala daemonum consuetudine dempta, ad Deum hoc ipsum transfert. The sense of which is, that the Greeks let their Hair grow, in honour of the Nymphs; and therefore the Law to abolish that wicked Custom, transferred that to God, which was done to Demons. To which I should readily subscribe, if there were any proof that this Rite of consecrating their Hair to Demons, was so old among the Egyptians and Greeks, as the times of Moses. It is far more probable, that the Original of this Custom among the Gentiles, was from this Law of the Nazarites. So Hen. Lindenburgius very well observes upon those words of Censorinus, (de Die Natali, Cap. I.) Crinem Deo sacrum pascebant, that they let their Hair grow in honour of their Gods. Particularly of Apollo, who thence was called Κηρηριακός; of Bacchus, Minerva, and others; yea, this Superstition grew so much, that they consecrated it to Rivers, in which they thought there was some Divinity. But hujus moris origo (faith that Learned Annotator upon him) videtur fluxisse à Nazaribus Judaicorum. The Original of this Custom seems to have flowed from the Jewish Nazarites. See more upon v. 18.

Ver. 6. All the days that he separateth himself unto the Lord, he shall come at no dead body.] This was a third part of this Religion, not to touch a dead body; nor be in the House where a dead body was; nor accompany it to the Grave, (see XIX. 11,12,13.) For such Defilements by the dead made Men unclean seven days; so that he might not approach to the House
House of God: And therefore that the Nazarites might always be fit to attend upon his Service, he would have them avoid this Defiement.

Ver. 7. *He shall not make himself unclean for his Father, or for his Mother,* &c.] In this he was superior to the ordinary Priests, who might be defiled for such near kindred, (*XXI Levit. 2,* &c.) and was equalled to the High-Priest, (as I observed before, *v. 2.* out of *Maimonides*) who might not, *XXI Levit. 11.*

Because the Consecration of his God is upon his Head.] His Hair upon his Head, which was unshorn, showed him to be separated (as the word is in the Hebrew) unto God. Which Hair also was consecrated to him, when the days of his Separation were fulfilled. For in this unshorn Hair seems to have consisted the principal part of Nazariteship.

Ver. 8. *All the days of his Separation, he is holy to the Lord.*] By a peculiar Vow, and therefore was not to come near a dead Body.

Ver. 9. *And if any Man die very suddenly by him.]*] Either by Violence, or an Apoplex, or any other way. And the case was the same, if he chanced to light upon a dead Body unawares.

And he hath defiled the Head of his Consecration.] The Consecration of his Head; that is, his Hair. For though he could not help his being so suddenly surprized, yet he was defiled by being where a dead Body was: And consequently the Hair of his Head which had been consecrated to God, was defiled also; and therefore could not be offered to him, and burnt in his Honour.
Then he shall shave his Head in the day of his cleansing.] His Nazariteship was interrupted by this Defilement, so that it could not proceed further; but, after the usual Purification, was to be begun anew; by shaving off this polluted Hair, and letting new Hair grow instead of it. By this it appears that Moses here speaks only of such as made this Vow for a limited time: for perpetual Nazarites, who were consecrated to God for all their life, were never shaven whatsoever Defilement they contracted.

On the seventh day shall he shave it.] For so many days Uncleanliness by the dead lasted, XIX. 11. and the seventh day was the day of Cleansing from that Uncleanliness, v. 12. All other legal Uncleannesses polluted a Nazarite so, as to make him stand in need of such Purifications as other Men used in those cases: but this alone polluted him, so as utterly to put him out of that state; which, as it here follows, was to be begun again.

Verse 10. Ver. 10. And on the eighth day he shall bring two Turtles, or two young Pigeons to the Priest, &c.] The very same Sacrifice, which was offered for one that had been defiled by a running-Issue, XV Levit. 14.

Verse 11. Ver. 11. And the Priest shall offer the one, for a Sin-offering, and the other for a Burnt-offering.] As in the fore-named case, XV Levit. 15.

To make an Atonement for him.] Which was to be done, before the Burnt-offering would be accepted.

For that he sinned by the dead.] He had not properly sinned; but contracted a legal Uncleanness, by touching a dead Body, or being where it was. Which, though it was against his Will, yet was a Defilement in
in the account of the Law; and a kind of Sin because it was a breach of a Ceremonial Law, and therefore thus to be purged. The reason of which, and such like Precepts, Abarbinel observes (in his Preface to the Book of Leviticus, Cap. IV.) was only this; to make Men very cautious how they contracted any Defilement; as the Nazarite might do in the time of his Separation, and put himself to much trouble. Which is the foundation of a famous Saying among their wise Men: Diligence begets Caution; and Caution Purity; and Purity Holiness, and Sanctity.

And shall hallow his Head the same day.] Consecrate his Hair afresh to the Lord, after his Head hath been shaved.

Ver. 12. And he shall consecrate unto the Lord the Verse 12. days of his Separation.] This is a further Explication of what was said just before, in the end of the foregoing Verse: That from the eighth day he shall begin to compute the time of his NazariteShip; for so many days as he at first vowed unto the Lord.

And shall bring a Lamb of the first year, for a Trespass-offering.] Which was to be offered even for ignorant Offences, by the Law made before, V Levit. 15.

But the days that were before;] his Defilement by the dead.

Shall be lost.] Shall not be reckoned, as the LXX hath it; but go for nothing (as we speak) though they were so many that he had almost fulfilled his Vow. If, for instance; he had vowed to be a Nazarite, for a whole Year; and in the twelfth Month hapned upon a dead Carcafs: all the foregoing eleven Months were lost; and he was to begin

O 2
his Year's Vow again. And this as often as such an Accident hapned; if it were before the time that his Vow was compleated. Which may seem very hard, if we do not seriously consider the Intention of it: Which was to oblige them to the strictest care to preserve themselves holy and pure in all things; as they were plainly taught to be, by the watchful Diligence they were bound to use, to avoid this legal Defilement here mentioned. For none could absolve them from this Vow, till it was fulfilled in the Exactness that is here required. For as they tell the Story in the Talmud, Queen Hellen having taken a Vow upon her for seven Years, by coming into the Holy Land was engaged for seven Years more; and being defiled toward the later end of them, was obliged for another seven Years: which was Twenty and one Years in all. See Dr. Lightfoot of the Temple, Chap. XVIII.

Because his Separation was defiled.] His first Separation was defiled by a dead Body; which made it necessary he should begin a new one. It might happen also that he might die, before he had fulfilled the time he vowed to be a Nazarite. In which case Maimonides faith any of his Sons might go on where he left, and at the end of the days which his Father had vowed, offer the Sacrifices here appointed, and be shaved in his stead. So the Mischna Sota, Cap. III. Sect. VIII. But Maimonides acknowledges there is no foundation for this in Scripture; but it relyes wholly upon Tradition. See Wagenfeil on that place, Annot. 4.

Ver. 13. And this is the Law of the Nazarite.] Of putting an end to his Nazariteship.
When the days of his Separation are fulfilled.] At the end of the time he vowed, to continue in this state.

He shall be brought.] By the Priest.

Unto the door of the Tabernacle of the Congregation.] That the Sacrifices here prescribed might be offered for him.

Ver. 14. And he shall offer his Offering unto the Lord. i.e. The Nazarite was to present these following Offerings unto the Lord: For the Priests offering them, is not mentioned till v.16.

One He-lamb of the first Year without blemish for a Burnt-offering, and one Ewe-Lamb, &c.] Here are all sorts of Offerings; which he was obliged to make in the conclusion of his NazariteShip. A Burnt-offering, as an Acknowledgment of God's Sovereign Dominion. A Sin-offering, imploring Pardon for any Omissions, of which he might have been guilty during this Vow: And a Peace-offering, in Thankfulness to God, who had given him Grace both to make, and to keep, and to fulfil this Vow.

Ver. 15. And a Basket of unleavened Bread, Cakes of fine Flour mingled with Oyl, and Wafers of unleavened Bread anointed with Oyl.] Besides the fore-mentioned Sacrifices here are three Oblations more prescribed, to complete his Thankfulness. Of which see XXIX Exod. 2.

And their Meat-offering, and their Drink-offerings.] This seems to relate to the Burnt-offering, and Peace-offering, before-mentioned, (v.14) which were to have their proper Meat-offering and Drink-offering; besides the Basket of unleavened Bread, with the Cakes, and the Wafers. See VII Levit. 12. XV Numb. 2, 3, &c. Where these accessory Offerings are
Chapter are ordered to accompany the Burnt-offerings, and Peace-offerings; though Sin-offerings had none.

Verse 16. And the Priest shall bring them before the LORD. Unto the Altar of Burnt-Offerings; as the Nazarite had already brought them to the Door of the Tabernacle, v. 14.

And shall offer his Sin-offering, and his Burnt-offering.] Though the Burnt-offering be first named, (v. 14.) as the principal Sacrifice of all other; yet the Sin-offering was first offered; by which his Peace being made with God, the two other Offerings, which followed, were acceptable to him.

Verse 17. And he shall offer the Ram for a Sacrifice of Peace-offerings unto the LORD, with the basket of unleavened Bread.] And the Cakes and Wafers; which accompanied the Peace-offering, that nothing might be wanting to compleat the Feast which was to be made upon them.

The Priest shall offer also his Meat-offering, and his Drink-offering.] By this it appears, that these were distinct from the Basket of Unleavened Bread, &c. as I observed v. 15.

Verse 18. Ver. 18. And the Nazarite shall have the Head of his Separation.] i.e. The Hair of his Head, which was consecrated to God, shall be shaved off; that it may be presented unto him. For having now fulfilled his Vow, this Hair was holy: it not having been defiled as that Hair was, which he shaved off before, v. 9.

At the Door of the Tabernacle of the Congregation.] That it might be publickly known he had ended his Vow.

And
And shall take the Hair of the Head of his Separation.] His Hair, which was consecrated to the LORD.

And put it in the fire.] Where it was burnt.

Which is under the Sacrifice of the Peace-offerings.]

In the Court of the Women, (as they tell us in Middoth, cap. 2. sect. 5.) where there were four Rooms; and that in the North-east corner, was the Room of the Nazarites. In which they boiled their Peace-offerings; and having polled their Hair, put it under the Pot where the Sacrifice was boiling: which, as L'Empereur there observes out of Abarbinel, was offered out of Joy, that their Vow was fulfilled: and therefore they put their Hair to be there burnt, as a Testimony that their Nazariteship was at an end; and that they had no further Obligation to let their Hair grow in observance of this Law. And according to this account, that Question is resolved which many have made; Whether the Nazarites Hair was to be burnt with holy Fire, (viz. that on the Altar) or with common. For it was burnt with that which was under the Pot, or Cauldron, in which the Peace-offerings were boiled: which was common Fire. And indeed it had been unseemly to burn Hair upon the Altar; it being God's Table, where his Meat was set before him: for it would not have been grateful at one of our Feasts. Yet the Fire under the Peace-offerings may in some sort be called holy; as it was implored to boil holy Meat: and in that regard more Sacred than other Vulgar Fire.

There are those who think no account can be given of such Ordinances as these, but only this; that it was so general a Custom, and so very ancient among Mankind, to let their Hair grow on purpose, and
and to plait it in Locks, that they might at a certain time cut it off, and devote it to some of their Gods: that in all likelihood the Israelites would have followed their Superstition, if God, to prevent it, had not instituted a way of doing what the rest of the World did, without their Idolatry. For the Directions which God here gives about it, are manifestly opposite to the way of the Gentiles. For the Nazarites are here directed to cut their Hair (when the time of their Separation was compleated) at the Door of the Tabernacle; where it was also to be burnt: whereas the Gentiles hung their Hair, when they had cut it, upon Trees; or Consecrated it to Rivers, (as I observed v. 5.) or laid it up in their Temples, there to be preserved. The Hebrew Nazarites also are required to offer various sorts of Sacrifices, when they cut their Hair; of which we rarely read any thing among the Gentiles. And all the time of their Separation were to drink no Wine, nor eat Grapes, &c. which was not known among the Heathen. From whence it is, one may think, that they are so often put in mind of the LORD, in this Law of the Nazarites. Who are said to be Separated unto the LORD, v. 1, 5, 6. and the Consecration of his God is said to be upon his Head, v. 7. and all the days of his Separation he was holy to the LORD, v. 8. unto whom he consecrated the days of his Separation, v. 12. To put them in mind, that though they used this Rite, which was common to other Nations, yet it was in honour of the LORD only; whom they acknowledged to be the Author of Health, and Strength, and Growth. For the Devil also had his Nazarites, as appears from IX Hosea 10. All this is said, and much more, with a specious show of Truth, by a most
most ingenious and learned Friend of mine, now with God, in his excellent Book de Legibus Hebraeorum Ritualibus, &c. Lib. III. Dissert. i. cap. 6.

But there are two things wanting to make this Opinion probable. First, None can tell how the World came by such a Custom of letting their Hair grow for Sacred uses; unless they had it from Moses. Who tells us whence he derived it, viz. from God: who appointed this Rite for such Reasons, as then were plain, but now, perhaps do not appear to us. Besides, Secondly, there is not the least Evidence that this Custom was so old as Moses his time: which to me seems not likely, but rather that it was derived, among the Gentiles, from an imperfect Knowledge of what is here ordained by Moses. For the chief part of this Nazarite-ship, consisting in letting their Hair grow, and consecrating it unto God, the Gentiles took it to be a piece of great Devotion, \( \text{μη \nuοξεῖε\-} \) \( \text{ς υδών \tauις \μοιπας} \), &c. as Theodoret speaks, Quest. XXVIII. in Levit. not to cut off their Childrens Hair, but let it grow, and after a certain time dedicate it to their Demons. Many Authors have written much of this Custom; for which there was a certain day appointed at Athens, viz. the third day of the Feast called \' Αὔλαξα. Which day was called \( \text{Κυρεώς} \), because then the Hair of their grown Children was thorn off, and sacrificed to Diana. See Petr. Castellanus in his Syntagma de Feslis Graecorum. Where he quotes a passage out of Hesychius (p. 28.) who says, That before they cut off their Hair, they brought a Measure of Wine, which they offered to Hercules, and then all that were present drunk of it. Which is some imitation of the Drink-offering here mentioned by Moses, which was offered at the Com-
plication of their Nazariteship. And Grotius, and Huetius have made it so plain that the Attick Laws were derived from Moses; that I cannot doubt but this Custom also flowed from the same Fountain.

And if we must give an account of the reason of this Institution among the Hebrews, I think that of Maimonides is better than this against which I have excepted, viz. that this Law about their Hair was made in opposition to the opinion of the ancient Idolaters, called Zabij; who held all things which were separated from the Body to be impure; as the Hair, the Nails, and the Blood. From whence, all Barbers among them were accounted impure Persons, because they cut Men's Hair, and let Blood. And whoever suffered a Razor to pass upon his Flesh, was required to wash himself in pure Fountain-water: as he shows, More Nevochim, P. III. cap. 47.

Verse 19. Ver. 19. And the Priest shall take the sodden Shoulder of the Ram. The left Shoulder, which he was to take out of the Pot, as it was boiling: for the right Shoulder, (which is called the Heave-Shoulder in the next Verse) was the Priest's Portion, by a Law made before this, VII Lev. 32, 33.

And one unleavened Cake out of the Basket, and one unleavened Wafer. The Basket of unleavened Bread was ordered to be offered before, v. 17. and now he orders one of the Cakes, and one of the Wafers (mentioned with the Bread, v. 15.) to be put into the Hands of the Nazarite: the rest being burnt, I suppose, upon the Altar.

And shall put them into the hands of the Nazarite. That he might give them to the Priest, in token of his Thankfulness to him for his pains.

After
After the Hair of his Separation is shaven.] And his Vow, in a manner, compleated: as it was immediately after these things were presented unto God.

Ver. 20. And the Priest shall wave them.] Both Verse 20. the sodden Shoulder, and the Cake and Wafer.

For a Wave-offering before the LORD.] See VII Lev. 30, 31.

This is holy for the Priest, with the Wave-Breast, and Heave-shoulder.] These two were the Priests Portion out of all Peace-offerings, as I observed before from VII Lev. 34. but in this Peace-offering he had moreover, the other Soulder ; as a special Token of the Nazarite's Gratitude for his Cleansing.

And after that the Nazarite may drink Wine.] He was restored to his former Freedom, to live as other Men did.

Ver. 21. This is the Law of the Nazarite, who hath vowed, and of his Offering to the LORD for his Separation.] All these things he was bound to perform, before he could be freed from his Vow; though he was never so poor.

Besides that that his hand shall get.] Besides which he might add if he pleased, according to his Ability.

According to the Vow which he vowed, so must he do, after the Law of his Separation.] There was a necessity that he should perform what his Vow obliged him unto, according to the Law of Nazaritiship: though he might voluntarily offer what he thought good, over and above his Oblation; now that he was executing his Vow. His Friends also might join with him, in the Expense he was at for so many Sacrifices as he was enjoyned to offer: or in providing
Chapter VI. Thus we read in XXI Acts 23, 24. that St. Paul, by the advice of St. James, and the Elders at Jerusalem, was at charges with certain Men that had this Vow upon them, and purified himself with them: Which was agreeable to the Custom among the Jews, as Petrus and others have observed out of Maimonides; who says others might help the Nazarites to fulfil their Vow, and partake with them in it, by abstaining from Wine, &c. for some time, as they did.

Verse 22. Ver. 22. And the LORD spake unto Moses, saying.] The Tabernacle having been lately erected, to which the People were all to resort; they are invited to it by the Directions here given, how they should be dismissed, when they came to Worship. Which was in such a manner, that they might not doubt (as R. Menachem glosses) but the Divine Benediction would come down upon them from his Celestial Habitation; when they devoutly frequented his House here on Earth.

Verse 23. Ver. 23. Speak unto Aaron and unto his Sons, saying.] Whose proper Office it was to bless the People; as it was to offer their Sacrifices, and burn Incense, XXI Deut. 5.

On this wise he shall bless the Children of Israel, saying unto them.] Standing so that they might be seen; with their Hands lifted up and spread; speaking with a loud voice, with their Faces towards the People. See IX Lev. 22.

Verse 24. Ver. 24. The LORD bless thee, and keep thee.] Give thee all good things, and preserve thee from all evil.
Chapter VII.

Verse 25. The LORD make his Face to shine upon thee, and be gracious unto thee.] Be favourable unto thee, and pardon all thy Sins

Verse 26. The LORD lift up his Countenance upon thee, and give thee Peace.] Be always with thee to protect and defend thee, and give thee perfect Happiness.

When this Benediction was said in the Sanctuary, (if we may believe the Jews) it was but one, and pronounced without any Pause: The People keeping a profound Silence; but out of the Sanctuary (in their Synagogues) they made three of it; the Priest pausing at the end of every Verse, and the People saying Amen to each of them. In the Sanctuary also they pronounced the name J E H O V A H, which is here thrice repeated; but in their Synagogues they used some other name instead of it. So the Mischna Sota, Cap. VII. Sect. 6.

The Repetition of this Name three times, in these three Verses, and that with a different Accent in each of them, (as R. Menachem observes) hath made the Jews themselves think there is some Mystery in it: Which we understand, though they do not. For it may well be lookt upon by us as having respect to the three Persons in the Blessed Trinity; who are one God: from whom all Blessings flow unto us, 2 Cor. XIII. 14. This Mystery, as Luther wisely expresses it, (upon Psalm V.) is here occultè insinuatum, secretly insinuated, though not plainly revealed. And it is not hard to show, if this were a place for it, how properly God the Father may be said to bless and keep us; and God the Son, to be gracious unto us; and God the Holy Ghost to give us Peace.
And they shall put my Name upon the Children of Israel. [To put God's Name upon them, was to commend them to his Almighty Goodness; or, to bless them by calling upon the Lord, and beseeching him to bestow all that they desired upon them.

And I will bless them. The Jews from hence observe that God's Blessing, in some sort, depends upon the Blessing of the Priest: Which they thought so necessary, that such Priests as were admitted to no other Service, might perform this; for fear the People should at any time want it. So Chaskuin upon XXI. and Jalkut, (as Wagenseil observes upon the Gemara Sota, Cap. VII. Sect. 26.) whose words are these, The Blessing pronounced by a Priest, who hath some blemish in his Body, ought to be accounted legitimate.

Jonathan here paraphrases these words in this manner, I will bless them in my WORD, or by my WORD: Which is the Apostolical Doctrine, that God the Father hath blessed us with all Spiritual Blessings, in or by, Christ, Eph. 3. Who with the Holy Ghost, is most high in the Glory of God the Father. And it is observable, that the Jews think it utterly unlawful to add a fourth Benediction to these three; though they find one in the i. Deut. II. The Lord God of your Fathers, make you a thousand times so many mo as you are; and bless you, as he hath promised you.

CHAP.
And it came to pass on the day that Moses had fully set up the Tabernacle. Which he did upon the first Day of the first Month of the second Year, after they came out of Egypt, XL Exod. 17, 18.

And had anointed it, and sanctified it, &c.] See VIII Levit. 10, 11. where it is said he anointed also (as it here likewise follows) all belonging to it. Which being seven days in doing, as appears from v. 35. of that Chapter, it is evident that the word Day doth not here precisely denote the very Day on which the Tabernacle was erected: but more largely, at or about that time, (as it must necessarily signify, v. 84. of this Chapter) after he had set up the Tabernacle; and not only sanctified and anointed it, but received Orders about Sacrifices, and anointed the Priests, (with the rest mentioned in the Book of Leviticus) and also had numbered the People; ordered their Encampment, and the Encampment of the Levites; and given them their Charge about the Tabernacle. In short, when Moses had done all the things mentioned hitherto in this Book, then followed this Dedication of the Altar. And whosoever will compare this Chapter, with the second, may easily be convinced, that this Offering of the Princes, was not made till the Camp was formed, and the Tribes ranged under their several Standards. For the Princes Offer held in the same Order and Method, that they are disposed there.
Chapter VI.

Ver. 2. *That the Princes of Israel, heads of the House of their Fathers.] Mentioned Chap. I. 5, 16.

And were over them that were numbered.] This evidently shows that this Offering of the Princes, was after the numbering of the People.

Offered.] In the Order that is set down in this Chapter.

Ver. 3. *And they brought their Offering.] The LXX translate the Hebrew word Korbanam, τὸ δῶρον τῶν ἀνδρῶν, their Gift, or their Present, which they made to God: Which consisted of several things, for divers uses.

Before the LORD.] i.e. At the Door of the Tabernacle; as it is explained in the end of the Verse.

Six covered Wagons, and twelve Oxen.] In the first place they made a Present, for the Service of the Tabernacle itself. That such parts of it as were most cumbersome might be more conveniently carried; and that they might be free from Dust, Rain, or Hail. The Wagons were covered; being not ordinary Carriages, but such as were used by great Persons. So the LXX understood it; who translate the Hebrew word Tzabbim, by λαμπάνω in the LXVI Isa. 20. and here ἀμάξας λαμπάνεις. Now as Pollux reckons λαμπάνω among the Wagons and Chariots then used: So Hesychius tells us (as Learned Men have observed) it signifies such Wagons as illustrious Men and Women used; and that they were covered above.

A Wagon for two of the Princes.] This shows plainly enough, that they were sumptuous, and had, perhaps, rich Coverings; in that two of the great Men joined in the Present of one Wagon.

And
And for each one an Ox. That there might be a Pair of Oxen to draw each Wagon. And it is probable, those Oxen were yoked together, which were offered by those two Princes, who joined in offering one Wagon.

And they brought them before the Tabernacle. Set them before the entrance of it.

Ver. 4. And the LORD spake unto Moses, saying.] Verse 4. It seems Moses did not accept these Presents, till he had Orders from the LORD, in the next words.

Ver. 5. Take it of them.] Receive their Present, as Verse 5. acceptable to me.

That they may be to do the service of the Tabernacle of the Congregation.] He directs their use, which was to carry the Tabernacle, when they removed from one place to another.

And thou shalt give them to the Levites.] In order to which, he directs him to bestow them upon the Levites; who had the charge of that Carriage.

To every Man according to his Service.] In such Proportions, as the things they had to carry required.

Ver. 6. And Moses took the Wagons and Oxen, and gave them to the Levites.] In such Proportions as follow in the next two Verses.

Ver. 7. Two Wagons and four Oxen to the Sons of Gershon, according to their Service.] As they were fewest in number that could do Service, so they had less burdensome things to carry than the Sons of Merari, IV. 25, 40. and therefore had fewer Carriages allowed them.
A COMMENTARY

Chapter VII.

Verse 8. Ver. 8. And four Wagons and eight Oxen he gave unto the Sons of Merari, according to their Service. They were the most numerous, but had the greatest burden; and therefore had allowance of more Carriages and Oxen, IV. 31, 32, 48.

Verse 9. Ver. 9. But unto the Sons of Kohath he gave none. For the reason that follows.

Because the Service of the Sanctuary belonging unto them, was that they should bear upon their Shoulders. The LXX translate it more exactly, because they had the Service of the holy thing, (τὸ ἅγιον, as the Ark is called, IV. 4.) they shall carry it on their Shoulders. Which was for the greater Honour and Dignity of the Ark, and of the Law contained in it, as Maimonides, R. Levi ben Gersem, and others observe. And that the Form and Structure of the Ark might not be discomposed, (as Maimonides adds, More Nevochim, P. III. Cap. XLV.) nor the Ephod, and the Breast-plate rufled, as they might have been, by the shaking of a Wagon. Yet they all observe this was not so peculiar to the Sons of Kohath, but that the Priests the Sons of Aaron, upon some special occasion carried the Ark; particularly when they went over Jordan, III Josh. 3. and at the Siege of Jericho; at both which times a great Miracle was to be wrought. And when Zadok and Abiathar carried it back to Jerusalem, 2 Sam. XV. 29. (though that, I observed before, may be otherways interpreted, and there seems no reason why they should carry it back, when the Levites brought it, ver. 24.) and when Solomon's Temple was built, 1 Kings VIII. 6. for the Levites might not
upon NUMBERS.

not go into the Holy Place, and therefore it was then carried by the Priests.

Ver. 10. And the Princes offered.] They brought the Offerings, which they desired might be presented unto God.

For the dedicating of the Altar.] The Hebrew word Chanac, which in one place of the Pentateuch signifies simply to begin, to use, or enjoy an House, XX Deut. 6. here, and several other places signifies the first Application and Addition of any thing to Sacred Uses, or to the Divine Service; to which it had been designed and consecrated. And this was done with some certain solemn Words and Actions; as Mr. Selden observes, Lib. III. de Synedr. Cap. XIII. n. 1. and Cap. XV. n. 3. And so among the Latins the word inchoare, when applied to Sacred things, signifies, to perfect or consummate, as Servius observes upon the VI Ænead. And both Civil and Sacred Initiations, were accompanied with great Joy and Gladness. But this is not to be understood, as if the Dedication of the Altar was the setting of it apart, and sanctifying it for the Service of God, (which had been done before, and VII days spent therein, XXIX Exod. 27. VIII Lev. 11.) but, as the word properly signifies, the beginning to use it, after it had been so sanctified.

In the day that it was anointed.] At the time that it was set apart; and all other things ordered for the Safe-guard of the Tabernacle. See v. 1.

Even the Princes offered their Offering.] Presented their Gifts, (as the LXX translate it) which they desired God would accept upon this great occasion.
Before the Altar.] At the Door of the Tabernacle, near unto which the Altar stood, XL Exod. 6. for he speaks of the Altar of Burnt-offerings.

Ver. II. And the LORD said unto Moses, they shall offer their Offering.] Here again Rasi observes, that Moses would not receive their Offering, till he knew the Mind of God: Who directed in what manner and order their Gifts should be offered to him.

This made the Dedication a very long Solenmity, which continued twelve days. When these XII days began, it is not easie to determine; but it seems to me a very reasonable Computation, which Fortunatus Scacchus hath made of this whole business, Myrothec. Sacr. Eleochrism. Lib. 2. Cap. LXXIV. Where he supposes that the Tabernacle being erected the first Day of the first Month of the second Year, after they came out of Egypt, seven days were spent in the Consecration of it, and of the Altar, &c. And on the eighth day Moses began to consecrate Aaron, and his Sons, which lasted VII days longer. Then the fifteenth day of that Month was the first day of Unleavened Bread: Which God commanded (as we read here Chap. IX.) to be observed in the first Month; and lasted till the Two and twentieth. The rest of the Month we may well suppose was spent in giving, receiving, and delivering the Laws mentioned in the Book of Leviticus. After which on the first day of the second Month, he began to number the People, according to the Command in the beginning of this Book: Which may be supposed to have lasted three days. And then on the fourth the Levites were numbered: On the next day we may suppose they were offered to God, and given unto the Priests; on the
sixth Day they were expiated and consecrated (as we read in the next Chapter.) And on the seventh Day their several Charges were parted among them, (of which we read Chapter IV.) After which the Princes, he supposes, began to offer upon the eighth Day of the second Month, for the Dedication of the Altar: which lasted till the nineteenth Day inclusively: and on the twentieth Day of this Month they removed (as we read X. 11, 12.) from Sinai to the Wilderness of Paran.

Ver. 12. And he that offered his Offering the first day.] By God's order, no doubt.

Was Nahshon the Son of Amminadab, of the Tribe of Judah.] He held the principal place among the Israelites, being the NASI, the Prince or Captain (as we translate it, II Numb. 3.) of the Children of Judah; who had the first Standard. And yet he alone of all the Twelve great Men here mentioned, is not called NASI, Prince of Judah, as all the rest are called Princes of their Tribe, v. 18, 24, 30, &c. but simply Nahshon of the Tribe of Judah. The Jews give several reasons of it: but perhaps it was, because he offered first; which was honour enough: and there needed no more to be said of him.

Ver. 13. And his Offering was one silver Charger, the weight thereof was an hundred and thirty Shekels, and one silver Bowl, &c.] It appears by the Metal that this Charger and Bowl were of, that they were for the use of the Altar of Burnt-offerings, in the outward Court: for all the Vessels of the Sanctuary were of Gold. And I take this Charger (or broad Dish, or Platter) to have been offered, for receiving the Flesh which was offered at the Altar, or the fine Flour for the Meat-offerings. And the Bowl received the
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the Blood; or was used for pouring out Wine.

Both of them were full of fine Flour mingled with Oyl, for a Meat-offering.] Which was to attend upon the Burnt-offering and the Peace-offering mentioned v. 15, 17. See IV. 7. where I observed, it was not difficult to procure this fine Flour, in the Wildernefs.

Verse 14. Ver. 14. One Spoon of ten Shekels of Gold, full of Incense.] Both the Metal of which it was made, and that which was in it, shows this Spoon was for the use of the Golden Altar, in the Sanctuary. Which may incline one to think, that both Altars were now dedicated: that is, first began to be used, for the Service of the whole Congregation. See v. 88.

Verse 15. Ver. 15. One young Bullock, one Ram, one Lamb of the first Year.] There are so many Sacrifices mentioned here, and in the two following Verses, (no less than XXI. in all) that, together with the silver and gold Plate, they look like too great a Present, to be made out of one Man's private estate. And therefore some have thought, that the rest of the great Men of the Tribe of Judah joyned with Nahshon in their Contributions towards it: and that it was offered in his own, and their Names.

For a Burnt-offering.] This is first mentioned; as being the most ancient sort of Sacrifice; long before we read of any other: and being an Acknowledgment of God's Soveraign Dominion over all.

Verse 16. Ver. 16. One Kid of the Goats for a Sin-offering.] This in all likelyhood was first offered, though the other be first mentioned. For in the next Chapter we find the Burnt-offering enjoyned in the first place; but the Sin-offering offered before it, VIII.8,12. The like I observed before VI. 16. See there.
Ver. 17. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first year.] These Sacrifices were more numerous, than the Burnt-offering or the Sin-offering; because the Priests, and the Princes, and as many of the People as they invited, had their share of them: and feasted before the LORD upon them, with great rejoicing. Which Custom, as Mr. Selden observes, flowed from hence to the Gentiles, who dedicated their Altars, and Temples, and Statues, &c. with much ceremony: and the ancient Greeks, πολυελεστης ιερεια, with more sumptuous Sacrifices. See L. III. de Synedriis, cap. 14. num. III. Where he also shows how they were dedicated among the Romans with Plays, and Feasting, and Publick Largeffes: and at last, their Feasts became Anniversary, as the Feast of Dedication among the Jews was, after the times of Antiochus, num. 6, 7. In which Feast there was Λυγροφανσ, Illuminations, (as we now speak) by setting up of Candles or Lamps, in token of Joy, cap. 13. num. 9.

This was the Offering of Nahshon, the Son of Amminadab.] And was the pattern, which all the rest followed.

Ver. 18. On the second Day.] Their Offerings were thus distributed, to be offered on several Days; that Confusion might be avoided; and that every Tribe might distinctly express their Devotion to God, and be graciously accepted by him: and the Solennity be made the more remarkable by continuing it fo long as twelve Days. For which reason the Feast of Dedication, after Mattathias had purged the Temple and the Altar, after the prophanation of them by Antiochus, was kept eight days, by the Jews, in following.
Chapter VII. And this Parasha (as they call it) of the Law from VI. 22. to VIII. 4. of this Book, was wont to be read at that Feast, as the same Mr. Selden observes, cap. 13. n. 7. As among the Romans he observes (cap. 14. n. 7.) there was a Feast of like nature kept six Days.

Nathaniel the Son of Zuar, Prince of Issachar, did offer. This Tribe, and Zebulun, being under the Standard of Judah, are the next that offer. And so they proceed in the same order, Reuben, and those under his Standard offer next; because they incamped next to them, v. 30, 36, 42, &c.

Verse 19. Ver. 19. He offered for his Offering, one silver Charger, the weight whereof, was an hundred and thirty Shekels, &c.] It may be observed, once for all, that there is no difference in the Offerings of these Princes: but all offered Plate of equal weight; and an equal number of Sacrifices, without the least variation. Either by common Agreement, or by the Divine Appointment: that the Vanity of vying one with another might be prevented; and none might brag of their out-doing their Brethren; and all might be confident, that they were equally interested in the Altar, and accepted by the Divine Majesty.

Verse 24. Ver. 24. On the third day Eliab the Son of Helon, &c.] Here it may be observed, that Moses thought fit to set down distinctly, and at length, the Offerings of the Princes of every Tribe, (as he doth here, and in the following part of this Chapter) though they were the very same, without any difference; that an honourable mention being made of every one apart, none might think themselves, in the least neglected.

Ver.
Ver. 30. *On the fourth day Elizur, &c.* There is nothing new to be noted of him, or any of the rest; because the same thing is repeated, for the reason forementioned.

Ver. 48. *On the seventh day Elisbama, &c. offered.* This Solemnity was not interrupted by the Sabbath; but the Offerings continued then, as upon other days.

Ver. 84. *This was the Dedication of the Altar.* By these Oblations and Sacrifices: which were simple and plain; though costly and magnificent. With which the Gentiles were not content, but used sometimes barbarous Rites in their Dedications, as appears by their TAUROBOLIA and CRIOBOLIA in honour of the Mother of the Gods, &c. See Selden in the forenamed Book, cap. 14. v. 8, 9.

In the day when it was anointed. The Dedication lasting twelve Days, it is apparent the word *day* in this place, necessarily signifies the Time (were it more or less) wherein a Thing was done; as I observed v. 1. and see v. 88.

By the Princes of Israel.] From whose Examples Princes and great Men should learn (as Conradus Pellecanus well applies all this) 'to be devoutly Religious; and to possess the Fear and Reverence of the LORD God in their Breasts: to be strong in Faith: far from Covetousness; unanimous in their endeavours to do Honour to God: to give a good Example of Faith and Good Works to others; to seek the Profit of their Subjects; assist the Servants of God; lend their helping Hand to the Proficiency of true Piety; provide the Ministers of the Church with all things necessary, that Religion be not neglected and contemned by their Poverty: for
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' the fake of God whom they serve, to do them hon- 
'our by word and deed; and follow their godly 
' Admonitions, &c. This is a profitable Allegory, 
' faith he, of this History: and we need not seek for 
' one more ingenious. As for those who highly va- 
' lue the allegorical Sense of all these things, Habent 
' alios qui gustui suo consilient & curiositati. They may 
' find other Commentators to please their Taste, and 
' satisfy their Curiosity.

Twelve Chargers of Silver, twelve silver Bowls, &c. ]

In these, and the following words, the whole Sum 
of the Oblations and Sacrifices is set down by Moses; 
that every Reader, in all future Times, might see 
(without the trouble of casting up the account) how 
devout, and generous their Ancestors were.

Verse 87. Ver. 87. All the Oxen for the Burnt-offering were 
twelve Bullocks, &c. ] Whether there were any Pray- 
ers made for a gracious acceptance of the Sacrifices, 
which should be hereafter made on this Altar, we are 
not told. But the Sacrifices themselves were in the 
nature of Supplications; and it's likely they that offer- 
ed them, made their humble Petitions with them. 
And so the Gentiles always did at the Dedication of 
their Temples or Altars. An instance of which is 
observed out of Gruter by Fort. Scacchus and by Selden, 
in these words; HANC TIBI ARAM JUPPITER 
OPT. MAX. DICO DEDICOQUE UTI SIS VOLENS 
PROPITIUS MIHI COLLEGISQUE ME- 
IS, &c. Which is a Dedication of an Altar to Jupiter, 
with a Prayer that he would be gracious to him that 
dedicated it, and to his Friends and Neighbours. The 
like Dedication there is of a Temple to PRIAPUS 
near Padua, with this Prayer that he would constant- 
With their Meat-offering.] Which was brought in the twelve Chargers and Bowls, as a necessary Appendix to the Burnt-offerings and the Peace-offerings: as is fully explained XV.8,9.

Ver.83. This was the Dedication of the Altar.] Which Verse 83 is repeated here again, to show why it was called the Dedication: because this was the first solemn Sacrifice which was offered for the Tribes, or particular Persons among them; and therefore was the more sumptuous.

After that it was anointed.] Here the word day is omitted, (which is used v.1 and v.84.) Moses intending only to let Posterity know that this Dedication followed not long after the anointing of the Tabernacle and the Altar; whereby it was sanctified to God's Service.

Ver.89. And when Moses was gone into the Tabernacle of the Congregation, to speak with him] That is, with God. This seems to be here mentioned, because he had lately had a special occasion to go and enquire particularly of God, about a matter of great Concernment, as will appear from IX.8,9. And it is likely he had gone in twice upon this occasion, to consult him about the Offering of the Princes, v.4,5,10,11. And now, it is possible, he went in again to know if the LORD would give him any further Directions.

Then he heard the voice of one speaking unto him, from off the Mercy-seat, &c.] There God promised to meet him, and to commune with him, &c. XXV Exod.22. Which supposes he would be always present there. And so he was; for the Cloud of Glory filled the House after it was set up, LX Exod.33,34. From whence God spake unto him, I Lev.1. and told him he would appear (i.e. reside constantly) in the Cloud upon the Mercy-seat, XVI Lev.2. Now here he relates, how
Chapter VII. God appeared and communed with him from thence, which was by a voice, that he heard of one speaking to him, as he stood in the outward part of the Sanctuary. So the Jews understand it; particularly R. Solomon, who thinks that Moses only entred into the Sanctuary, and standing, in the very entrance of it, heard the voice speaking to him from between the two Cherubims: which was very clear and strong; but went no farther than into the Sanctuary, where Moses alone at that time was. So they observe in Siphra, as Buxtorf notes in his Histor. Arca Frederis, cap. 15.

And he spake unto him. ] With an audible voice; and so distinctly, that he perceived and understood every word. Which Abarbinel thinks God vouchsafed for this reason; That as he visibly represented to him in the Mount the pattern of the Tabernacle, and of every thing belonging to it, whereby the form and figure of every particular was imprinted on his Mind, and he was the better able to give directions how to make them exactly: So he being to write in his Law all that God required them to do, he delivered every thing to him in an audible voice; that he might set down in these Books the very Words and Phrases which he heard with his Ears from the Mouth of God, as plainly as if he had described them from some ancient Volume.

To which I cannot but add, That this audible articulate voice from God, which was perceived by Humane Ears, represented God as if he was incorporate: and may well be looked upon as an earnest of that great Mystery, God manifested in the flesh; who in the Fulness of Time became a Man, and spake to all the Jews familiarly in their own Language.
Ver. 1. **And the LORD spake unto Moses, saying.**

When this was spoken is not certain. If Moses went into the Tabernacle immediately after the Princes had offered, (v. 89. of the foregoing Chapter) it may be thought he then spake these things to him. But both this, and what follows concerning the Levites, seem rather to have been delivered, after the order for giving them to the Priests, and setting their several Charges, (Chap. III. and IV.) But some other things intervening which depended upon what had been ordered concerning their Camp, and that of the Israelites, (see v. 4.) Moses omits this, till he had set down them, and some other matters, which he had received from God. See VII.11.

Ver. 2. **Speak unto Aaron, and say unto him, when thou lightest the Lamps.**

At the same time, the Publick Service of God began at the Altar of Burnt-offerings, (of which he speaks in the foregoing Chapter) the setting on the Shew-bread, offering Incense, and lighting the Lamps, was begun in the Sanctuary. The last of these is only here mentioned; but it supposes the other.

**The seven Lamps shall give light over against the Candlestick.**

Unto the Table, which was over against the Candlestick; as the vulgar Latin very well explains it: Which is rather a Paraphrase upon these words, than a Translation of them, in this manner. **When thou lightest the seven Lamps, let the Candlestick be set up on the South-side,** (for so it was ordered, XXVI Exod.
A COMMENTARY

Chapter VII. Exod. 35. and so Moses (set it, XL. 24.) and let the Lamps look towards the North, over against the Table of Shew-bread. See XXV Exod. 37. where there is the like obscure Expression, but to this Sense. And thus this Verse may be translated, exactly out of the Hebrew, When thou settest up the Lamps, the seven Lamps shall shine before the face of the Candlestick: i.e. enlighten all the room, that is opposite to it; for there were no Windows in the Sanctuary; and therefore these Lamps were lighted.

Verse 3. And Aaron did so, he lighted the Lamps thereof, &c.] For God's Table being placed over against the Lamps, where he was represented as Feasting with his People, (which no body doth in the dark) it was but fit, that there should be continual light in that Place. And this, as I take it, is the first time that the Lamps were lighted; when the Altar was dedicated, and the Publick Service of God began, which continued ever after.

Verse 4. And this work of the Candlestick was of beaten Gold, &c.] Upon this occasion he briefly repeats, what is more largely said concerning the Structure of this Candlestick, XXV Exod. 31, &c. and XXXVII. 17, &c.

Verse 5. And the LORD spake unto Moses, saying.] That which follows plainly belongs to what was said, Chap. III. 7.

Verse 6. Take the Levites from among the Children of Israel.] In that place (III. 7.) he bad Moses give them to Aaron and his Sons, out of the Children of Israel; and now he executes it.

And cleanse them.] He had given them their Charge, (Chap. IV.) and now he prepares them for the performance of it. For they could not be fit to attend in the Taber-
upon NUMBERS.

Tabernacle till they were purified; and, in some sort, consecrated to that Service.

Ver. 7. And thus shalt thou do unto them, to cleanse them.] Here he directs how they were to be purified; and then, (v. 9, 10, &c.) how they were to be consecrated or dedicated to God.

Sprinkle the Water of purifying upon them.] The manner of making this Water is not described, till XIX. 9. but in all likelihood had been ordered, and made before; because the Levites were sprinkled with it; as those also were who had been defiled by the dead, XIX. 13.

And let them shave all their Flesh.] The greatest Purity was required in them; for they are here ordered to be cleansed, according to the cleansing of a Leper, XIV. Levit. 8, 9. and of a Nazarite, when he was defiled by the dead, VI Numb. 9. R. Levi ben Gershom thinks there was this moral Signification in this shaving; that they were hereby admonished, To cast away all worldly Cares, as much as might be, and wholly give themselves to their sacred Ministry.

And wash their Cloths.] That their Bodies being cleansed, might not be defiled by foul Apparel.

Ver. 8. Then let them take a young Bullock.] For a Burnt-offering, as is manifest from, v. 12.


And another young Bullock shalt thou take for a Sin-offering.] This being offered for the whole body of the Levites, is the same Sacrifice that is ordered when the whole Congregation of Israel sinned through Ignorance, IV Levit. 13, 14.
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Verse 9. And thou shalt bring the Levites before the Tabernacle of the Congregation. To the Door of it, where the Altar of Burnt-offerings stood, XL Exod. 6.

And thou shalt gather the whole Assembly of the Children of Israel together. The Hebrew words COL ADATH, which we translate the whole Assembly, frequently signifies all the Elders of Israel: As in XV. 4. XXV. 7. XXXV. 12. And it cannot well have any other sense in this place, as appears from the next Verse.

Verse 10. And thou shalt bring the Levites before the LORD. Present them to him, at the Altar. And the Children of Israel. The Elders of the People mentioned in the foregoing Verse. For all the Children of Israel could not possibly do what is here enjoined; but some of them in the name of the rest; and none so proper, as their Rulers and Governors, who were their Representatives.

Shall put their hands upon the Levites. As Men used to do upon their Sacrifices. Which signified the devoting of that Beast to God, by him who laid his Hand on it at the Altar; for such Purposes as he brought it. And this was done by private Men in their Burnt-offerings, and Peace-offerings, as well as in their Sin-offerings, (see I Levit. 4. III.2. VIII.13.) but the Jews observe, that the whole Congregation laid their Hands only upon the Sin-offering that was offered for them, IV Lev. 15. Therefore the Levites are here to be considered under that notion; as is manifest from v. 19. where God is said to have given them to Aaron, &c. to make an Atonement for the Children of Israel. For the Levites being given to God instead of the First-born, by the Sanctification of which
which First-born to God, (as it is called, XIII Exod. 1.) the whole Family was sanctified, and their Sin after a sort expiated; the Offering of the Levites after this manner to God, was to have the same effect, that the Offering of the First-born had, viz. the Sanctification, and Atonement of the Children of Israel.

Ver. 11. And Aaron shall offer the Levites before the Verse 11. LORD, for an Offering of the Children of Israel.] The Hebrew words are more significant; Aaron shall wave the Levites before the LORD, for a Wave-offering, &c. I have often observed before, that this Waving, or Agitation too and fro before the Altar, (of which see XXIX Exod. 24.) was a solemn Consecration of a thing to God, as a Sacrifice: And therefore the Levites were presented unto him, under the same Consideration, as the First-born were. But it was impossible for Aaron to wave them, as he did some parts of a Sacrifice; and therefore it is probable that he lifting up his Hands, and turning about to all sides (as he did when he offered a Wave-offering) they, at his Command, imitated the same motion; and so were offered up to God, and became wholly his. See ver. 21.

That they may execute the Service of the LORD.] Or, as it is more significantly in the Margin, that they may be to execute, &c. Which expresses the Intention of this waving them before the LORD; that being wholly given up to him, they might become meet to execute that Service, to which he appointed them at his House.
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Ver. 12. And the Levites shall lay their Hands upon the Heads of the Bullocks. It being evident from v. 19. that the Levites were considered, as an expiatory Sacrifice; and yet not being to be devoted to Death, (no more than the First-born were) these two Sacrifices, one for Sin, the other a Burnt-offering, were substituted in their stead. Upon which therefore they were to lay their Hands, that the Sin, which the Children of Israel laid upon them, (v. 10.) might be transferred to these Beasts; by laying their Hands upon them to be actually sacrificed unto God by shedding their Blood.

The one for a Sin-offering, and the other for a Burnt-offering unto the LORD.] The Burnt-offering was mentioned first, (v. 8.) being the most ancient of all Offerings, from the beginning of the World: But the Sin-offering is offered first to make the other acceptable. And so it was when Aaron was consecrated, VIII Levit. 14. 18. and when he offered for himself, IX Levit. 8, 12. and for the People, v. 15, 16. and (to name no more) in the Cleansing of a Leper, XIV. 19.

To make an Atonement for the Levites.] The Sin-offering properly made the Atonement; and the Burnt-offering declared its acceptance.

Verse 13. Ver. 13. And thou shalt set the Levites before Aaron, and his Sons.] As they were brought before the LORD, because they were to be given unto him, v. 9. So now they were set before Aaron and his Sons, because they were given by God to them, v. 19.

And offer them for an Offering unto the LORD.] Or, as it is in the Hebrew, and wave them for a Wave-offering unto the LORD. Some imagine, that as Aaron waved them before, v. 11. so now they were
in like manner waved by Moses. But it seems to me more probable, that the meaning is; they being waved, &c. should be set before Aaron and his Sons, and presented to them as God’s Gift, according to his order, III. 9. And so these words ought to be translated, after thou hast waved them, for a Wave-offering. That is, after Aaron by his Order had waved them. And thus, the like words must be understood, v. 15. See there.

Ver. 14. Thus shalt thou separate the Levites from among the Children of Israel.] By the fore-mentioned Purification, v. 7. and Oblation, v. 10, 11.

And the Levites shall be mine.] They became his, by this solemn Oblation of them to him, v. 11.

Ver. 15. And after that shall the Levites go in.] To the Court of the Tabernacle, where they were to attend upon the Priests, and assist them in their Ministry, and in taking down the Tabernacle when it was to remove.

To do the Service of the Tabernacle of the Congregation.] In the Court of the Priests where the Altar of Burnt-offering stood. For into the Sanctuary it self none but the Priests entered; and there was no Ministry there, in which the Levites were to assist.

And thou shalt cleanse them, and offer them for an Offering.] Or rather, after thou hast cleansed them, and offered, &c. according as was directed, v. 7, 11.

Ver. 16. For they are wholly given unto me, &c.] God commanded them before to be taken from among the Children of Israel, III. 45. and now they are given to him. The word is repeated twice in the Hebrew, given, given, (which we translate wholly given) because the Children of Israel had devoted them
Chapter VIII. and Aaron had waved them as a Wave-offering to the LORD, v. II.

Instead of such as open every Womb, &c.] See III. 12, 13.

Verse 17. Ver. 17. For all the First-born of the Children of Israel are mine, both Man and Beast, &c.] XIII Exod. 2.

Verse 18. Ver. 18. And I have taken the Levites for all the First-born of the Children of Israel.] By the exchange, mentioned III. 2, 13, 45.

Verse 19. Ver. 19. And I have given the Levites as a Gift to Aaron, and to his Sons, &c.] In the Hebrew the words are more emphatical, I have given the Levites given, &c. That is, the Levites which are given unto me, v. 16. I have given unto Aaron, and his Sons, III. 9.

To do the Service of the Children of Israel.] See III. 7. The Vulgar Latin translates it, to serve me for the Children of Israel; i.e. to do them Service, by assisting the Priests in offering Sacrifice for the People.

In the Tabernacle of the Congregation.] See v. 15.

And to make an Atonement for the Children of Israel.] Not by offering Sacrifice, for that was the work of the Priests alone; but by being offered themselves, in the nature of an expiatory Sacrifice unto God, as I observed before, v. 10, and 12. For though they were not slain at the Altar, as Sacrifices were, yet they might expiate, as the Scape-Goat did: Which was sent away alive into the Wilderness, after it had been presented unto the LORD, as these Levites were, XVI Levit. 7, 10.
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That there be no Plague among the Children of Israel.] As there would have been, if any Man had presumed to officiate in the House of God; but such as were, in this manner, taken by himself to minister there.

When the Children of Israel come nigh unto the Sanctuary.] To worship God; and to bring their Sacrifices to be offered at his Altar.

Ver. 20. And Moses and all the Congregation of Israel. i.e. The Elders of the People, v. 9, 10. Did to the Levites according unto all that the LORD commanded Moses concerning the Levites, &c.] Separated them to God from the rest of the Israelites, as he had directed, v. 14.

Ver. 21. And the Levites were purified, and they washed their Clothes.] According to the order given v. 7.

And Aaron offered them an Offering before the LORD.] Or rather, Waved them a Wave-offering, &c. As I observed v. 11. To which may be added, That it is likely some of the Levites were thus waved in the name of all the rest: for there being Two and twenty thousand of them, (III. 39.) one cannot well conceive how they should be every one thus offered.

And Aaron made an Atonement for them to cleanse them.] See v. 12.

Ver. 22. And after that the Levites went in to do their Service in the Tabernacle of the Congregation.] According to the Directions given v. 15.

Before Aaron and before his Sons. In their presence, and by their direction.

Ver. 23. And the LORD spake unto Moses, saying.] After the foregoing Commands, he gave him some further Instructions.
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Ver. 24. This it is that belongeth unto the Levites. 
Add this, to what hath been said about them.

Then they might begin to take the Custody of the Tabernacle upon them; and to be Door-keepers, to keep out Strangers, and such as were unclean: but not to load the Wagons, and do such like work of burden till they were thirty years of Age. See IV. 3.

To wait upon the Service of the Tabernacle, &c.] In the Hebrew the words are, To war the warfare of the Tabernacle. Which is a Phrase often used before, IV. 3, 23, &c. and there applied to those that carried the Tabernacle. Which they might not do till thirty years of Age: but might go in to learn at five and twenty, as some reconcile these two. But Abarbinel notes, That there is nothing said of their learning, but of their Service, or Ministry: and therefore at twenty-five years old they began that part of the Service; which consisted in the Custody of the Tabernacle.

Verse 25. And from the Age of fifty years they shall cease waiting upon the Service thereof.] In the Hebrew, Shall return from the warfare of their Service: i. e. be discharged from their Function; and no longer burdened with any laborious work; as that of carrying the Tabernacle was.

And shall serve no more.] In such manner of work.

Verse 26. But shall minister with their Brethren.] This Ministry is explained in the following words, To keep the charge: that is, to take care of the Tabernacle; unto which they were to be a Guard.

In the Tabernacle of the Congregation.] See IV. 3.
upon NUMBERS.

And shall do no Service.] In the Hebrew, Serve no Service: that is, do no laborious work, (as was said before) their Age beginning to require ease and rest: and therefore no Ministry was required of them, but what they might well perform without pains and labour.

Thus shalt thou do unto the Levites touching their charge.] Appoint them their Ministries, according to these Rules: which were observed after the Ark of God was settled, and there was no occasion to remove it any more. When David therefore, instead of carrying the Ark and the Tabernacle, (for which there was then no further occasion) appointed them to be Singers in the Temple, and Porters, &c. For which they were fit at twenty years of Age: but continued their Employment no longer than till fifty, (as the Jews tell us) when their Voice began to decay. Whence that Observation of Abarbinel upon this very Chapter: Age makes Levites unfit for Service, not Blemishes in their Bodies: but Priests are unfit by Blemishes in their Bodies, not by Age. For Priests continued their Service as long as they lived: and though they did not begin it till twenty years of Age; yet no Law of God forbade them to begin sooner.
AND the LORD spake unto Moses in the Wilderness of Sinai. Or, the LORD had spoken: for he relates now what was done a Month ago; but not recorded till now, for a special reason. Which was, that God having commanded them in the Month before this, to keep the Passover, some Persons were unprepared for it: and thereupon a question arose, What Course they should take? for they were much troubled they could not do as their Brethren did. Which produced a new Command from God, that they should keep the Passover in this second Month of the first Year after they came out of Egypt. This Moses being to give an account of, as a matter of great importance, he doth it in the proper place for it, when he was relating what things were done in this Month, (I. 1.) and deferred the mention of keeping the Passover in the first Month; till he could speak of them both together.

In the first Month of the second year, after they were come out of the Land of Egypt. In which Month they were commanded to keep the Passover, in memory of their wonderful Deliverance from the Land of Egypt.

Ver. 2. Let the Children of Israel also keep the Passover at his appointed season.] Aaron having been lately consecrated, and having offered all sorts of Sacrifices for himself and for the People; and God having declared his acceptance by Fire from Heaven (VIII & IX Lev.)
God commanded the People should keep the Passover; which he had lately admonished them was one of the Feasts of the LORD, XXIII Lev. 5. But the first order for the observation of it, being that they should keep this Service, when they came to the promised Land, XII Exod. 25, they might thence conclude, there lay no Obligation upon them, to keep it here in the Wilderness. And therefore by a Special Precept they are required to keep it, (when the year was come about to the time of its first Observation) that the memory of so singular a Benefit, might not presently slip out of their mind. See XIII Exod. 5.

Ver. 2. In the fourteenth day of this Month at Even, Verse 3. ye shall keep it in his appointed Season. So it was ordained XII Exod. 6. XXIII Lev. 5.

According to all the Rites of it.] With unleavened Bread, and bitter Herbs, and the other Rites mentioned XII Exod. 9, 10.

And according to all the Ceremonies thereof.] If there be any difference between Ceremonies and Rites, I should think this belongs to their Eating it in haste, with their Loyns girt, Shoes on their Feet, and Staves in their hands, XII Exod. 11. Unto which they were not bound, when they came into the Land of Canaan, when they were no longer Travellers; but, it is likely, were observed here in the Wilderness, when they were in an unsettled Condition.

Ver. 4. And Moses spake unto the Children of Israel, Verse 4. that they should keep the Passover. According to all the Rites and Ceremonies belonging to it.
Verse 5. And they kept the Passover on the fourteenth day of the first Month at Even.] It was not hard to procure so much Flour, as would serve to make unleavened Bread for that Even, from some of their Neighbours, about the Wilderness. See IV. 7.

In the Wilderness of Sinai.] Where they rested almost a whole Year. But after they removed from thence, were so uncertain in their Motions from place to place, that they did not Circumcise their Children: who consequently could not eat of the Passover. And therefore we never read of its being kept after this, during their forty Years stay in the Wilderness: nor would they have been obliged, as I said, to keep it now, without this Special Command. Yet their Doctors say, That this is written by Moses as a reproach to the Israelites, that they observed no Passover in the Wilderness, but this one alone. Yet there are Christian Writers, who deliver it as the Opinion of the Hebrews themselves, that they kept another Passover, a little before they ended their Wandring in the Wilderness, viz. in the first Month of the Year wherein Miriam died. See Selden de Synedr. Lib. II. cap. 2. n. 1.

According to all that the LORD commanded Moses, so did the Children of Israel.] They kept the Passover on the fourteenth Day at Even: but perhaps did not keep the Feast of Unleavened Bread, for seven Days following. For here is no mention of that; and it had not been easie to provide so much Bread, the want of which was supplied by Manna.

Verse 6. And there were certain Men who were defiled by the dead Body of a Man.] And by a late Law, (for there is Nothing about this, in the Original Law

That they could not keep the Passover on that day. On the fourteenth Day of the first Month at Even; when the rest kept the Passover, who were not defiled.

And they came before Moses and before Aaron on that day. On the very Day that the Passover was kept.

Ver. 7. And these Men said unto him. Though Verse 7. they came before them both, whom they found sitting together; yet they applied themselves to Moses only, as the Supreme Judge in such singular Cases. For the Judges which were constituted by the Advice of Jethro, could not resolve this hard question: and therefore they resorted to Moses, unto whose Judgment all difficult Causes were reserved, XVIII Exod. 22, 26. See Selden, L. II. de Synedriis, cap.i.

n. 3.

We are defiled by the dead Body of a Man. And therefore some may think should have been excluded out of the Camp, (according to what was ordained V. 2.) and consequently kept from coming with such Questions, or about any other Business to Moses. But it must be considered, that when this happened, the Law now mentioned was not given: for this was in the first Month of the second Year; and that Law was not given till the second Month, when the Camps were formed.

Therefore are we kept back. It was against their will that they were defiled by the dead Body of a Man, (which perhaps they were bound to bury) and therefore they expostulate with Moses, about their being denied the Liberty which others had:

plead-
pleading, in effect, it was not their Fault that they were defiled by the Dead, but rather their Unhappiness; and therefore why might they not challenge a Right in this Sacrifice, as well as others, seeing they had not forfeited it by any voluntary Guilt.

That we may not offer an Offering of the L O R D.]
The Passover is called the K O R B A N o f t h e L O R D; because it was to be killed, and its Blood sprinkled, (which shows it to be properly a Sacrifice) and then eaten by God's Commandment, in a grateful remembrance of an exceeding great Benefit: which shows it to be an Eucharistical Sacrifice. For though the first Sacrifice in Egypt was to procure Deliverance to them, and to avert the Evil which fell on the Egyptians by the destroying Angel: Yet ever after it was a Thanksgiving for Deliverance then wrought, by God's special favour to them. Of which there was a compendious Commemoration made, in their Paschal Rites, XII Exod. 25, 26, 27.

In his appointed season among the Children of Israel.] For if they did not perform this Service now, they knew it was not lawful to be done at any other time.

Ver. 8. And Moses said unto them, Stand still.] Or wait here a while. In which words Moses himself acknowledges the difficulty of the case; which he could not resolve, till he had first consulted the Divine Majesty about it. Which teach Judges not to be ashamed to confess their Ignorance, and take advice in Matters dubious, as the Hierusalem Targum here observes. But I see no such good ground for the other part of his Observation on this Verse; that there
there being four difficult Causes brought before Mo-

ses, in two of them he made haste to determine; but in the other two he was slow. Those of the first fort were this, and that of the Daughters of Zelophe-

had, Chap. XX. these he judged presently, because they were pecuniary Matters; but the other two (viz. about him that blasphemed, XXIV Levit. and him that gathered Sticks on the Sabbath-day, XV Numb.) being capital Causes, he took longer time to judge, for he put them in Ward till the Mind of the L ORD was known. To teach those that succeeded him in the Office of Judges, to make quick dispatch in Money Matters, but to proceed slowly in Capital Causes. But as this was no pecuniary Cause; so it doth not appear but he took as much time to understand the Mind of God in it, as in the other two about Blasphemy, and Sabbath-breaking: For he went in to con-

fult with him, as he did also in the case of Zelophe-

had’s Daughters, whose Cause he brought before the L ORD, XXVII.5.

I will hear what the L ORD will command concern-

ing you.] These words seem to signifie that Moses might go into the Holy Place when he pleased, to enquire of God; where God spake with him in an audible Voice, VII. 89. whensoever he desired Satis-

faction about any Doubt. So Abarbinel, who in this forsakes the Talmudists: For they fancy, that because God called to Moses, and then spake to him out of the Tabernacle, (I Levit. 1.) he could never go into the Holy Place, but when he was called. Which was true only at that time when the Glory of the L ORD had newly filled the Tabernacle; so that he durst not come into it, till he was invited: But was not a general Rule to be observed in all his Collo-

quies
Chapter 9. quies with the Divine Majesty, (that he should wait till he had a singular Call to come to him) for it is plain by this place, that he went in to speak with him, whencesoever he had occasion.

Verse 9. Ver. 9. And the LORD spake unto Moses, saying.] He brought this Case before the LORD, as his manner was in such Doubts, and the LORD gave him the following Answer: Which was to be a Rule not only to these present Enquirers, but to all Posterity.

Verse 10. Ver. 10. If any Man of you, or of your Posterity, shall be unclean.] From hence the Jews observe, that this is a Law concerning particular Persons only; not concerning all the People, or the major part of them. For, as the Mifchna faith in the Title Pesachim, Cap.7. if all the People, or the greater part, or the Priests had contracted any Defilement, they ought notwithstanding to keep the Passover, even in that Defilement. But if the lesser part only were defiled, then they that were clean ought to keep it in the first Month, and they that were defiled in the second. This they ground upon the very first words of this Law, v. 6. There were certain Men; and upon these, if any Man of you, &c. From whence, faith Maimonides, this Doctrine follows, out of ancient Tradition, that there were some private Persons, who were adjourned to the second Passover; but if the generality should be defiled by the dead, they were not to be so adjourned, but to sacrifice in that Uncleanness. A great deal more to the same purpose may be seen in the fore-named Mr. Selden, Lib. 2. de Synedr. Cap.1. n. 3.

By
By reason of a dead body. This case is mentioned instead of all other, of like nature. For there was the same reason for those who were unclean by a Leprosy, for Women in Child-bed, or that were menstrous, or those that had a Running-issue, or had touched a dead Carcass. And this some of them ground upon v. 13. Where speaking of those who should keep the Passover, it is said in general, the Man that is clean, &c. therefore he that was any way unclean, might not keep it.

Or be in a journey afar off.] Out of his own Country, (for it could not be kept any where but in Judæa, XVI Deut. 2.) or at such a distance, that he could not reach the Tabernacle upon the Day appointed. In the Mischna indeed this dereck rechokah, as it is in the Hebrew, (a long way off) is defined to be fifteen Miles from Jerusalem, or the place where the Tabernacle was. Whence Maimonides faith, If any Man on the fourteenth Day of the Month Nisan, at Sun rising was fifteen Mile, or more from Jerusalem; this was a remote way: but if he was not so far from it, he was not comprehended in this remote way; for he might be at Jerusalem time enough in the Afternoon, to keep the Passover that Evening; though he went but a slow pace, and that on foot. But I do not take this to be a reasonable Explication. Philo hath determined the distance a great deal better, according to the Interpretation I mentioned at first, (L. III. de Vita Mosis.) Where he faith, the second Passover was permitted, τοις μακρας χαριν ἀποθυμανωμενας, &c. To such who were hindered by their Travels into Countries a great way off, from sacrificing with the rest of their Nation. For it was not their fault that they were deprived of this honour; especially considering that so small.
small a Country as Judea could not contain such a populous Nation, but sent out Colonies into many places. As for those who were only XV Mile from Jerusalem, they might easily have come to the Feast, if not on the Fourteenth day, yet the day before; and if this distance had been a good reason to excuse their absence, most of the Nation might have stayed away without any danger.

Yet he shall keep the Passover unto the LORD.] When that Uncleanness is gone; and he is returned to his own Country again.

Verse II. Ver. II. The fourteenth day of the second Month at Even, they shall keep it.] They had a whole Month's time given them, to dispose themselves and their Affairs so, that they might be able to keep it.

And eat it with unleavened Bread, and bitter Herbs.] Those Jews who are called Karaites, as Mr. Selden observes in the place before-named, n. 7. expressly say, that they were not bound in the second Month Passover, unto more than this; to eat the Lamb with unleavened Bread, and bitter Herbs: but they were not obliged to keep the Feast of Unleavened Bread seven days; because they might do that in the Passover of the first Month. For the Unclean are only prohibited to eat the Passover; but not to keep the Feast of Unleavened Bread.

If the same Persons that could keep it in the first Month, hapned again to be unclean in the second, they could not keep it in the third, or the fourth Months: For this had been to confound one Feast with another; and there is no order for it.

Ver.
Ver. 12. They shall leave none of it till the morning, nor break any bone of it.] This belongs to the eating of the Paschal Lamb, XII Exod. 10, 46. According to all the Ordinances of the Passover, they shall keep it.] See v. 3. This is to be understood of all the Rites that were proper to the Offering, and to the eating of the Paschal Lamb: but not to the keeping of the Seven Days of Unleavened Bread.

Ver. 13. But the Man that is clean, and is not in a journey, and forbeareth to keep the Passover.] In the first Month, which was the time appointed for it. Even the same shall be cut off from his People.] By the hand of the Judges; or of God. Because he brought not the Offering of the LORD in his appointed season.] See v. 7. That Man shall bear his sin.] The Punishment of it.

Ver. 14. And if a Stranger shall sojourn among you.] He speaks of a Proselyte, who had not entirely embraced their Religion; but was no Idolater. And will keep the Passover unto the LORD.] Hath a desire to joyn with you in this Solemnity. According to the Ordinance of the Passover, and according to the manner thereof, so shall he do.] He was to be Circumcised, and his whole Family; or otherwise he could not be permitted to keep it. See XII Exod. 44. If he was made an intire Proselyte after the Passover in the first Month, and before that in the second; it was a question whether he might keep it then, or no. Ye shall have one Ordinance both for the Stranger, and for him that was born in the Land. See XII Exod. 49.
Chapter IX. Vers. 15. And on the day that the Tabernacle was reared up.] This is here mentioned again by Moses, because he is going to speak of their removal from Sinai: which was by the direction and guidance of this Cloud; which settled upon the Tabernacle when it was first erected, XL Exod. 34.

The Cloud covered the Tabernacle, namely the Tent of the Testimony.] The words may be exactly rendered out of the Hebrew, The Cloud covered the (Mishkan, or) dwelling place of God, upon (or over) the Tent of the Testimony: that is, over that part of the Tabernacle where the Ark was, the Cloud appeared visible to all, viz. over the most holy Place; where the Lord appeared in a glorious Cloud upon the Mercy Seat, XVI Lev. 2.

And at Even.] When it grew dark.

There was upon the Tabernacle.] Upon that part of it now mentioned.

As it were the appearance of fire.] The same Cloud which was outwardly dark, was bright within: and turned that light side towards them in the Night; when the cloudy part could not be seen, nor be useful to them.

Till the morning.] Till it was day, when the Cloud was more serviceable to them than the Light.

Verses 15 and 16. Vers. 16. So it was alway.] All the time of their continuance in the Wilderness. See XIII Exod. 21.

The Cloud covered it by day.] The word by day is not in the Original: it being the manner of the Hebrew Language to omit a word sometime in one part of a Sentence; which the other part necessarily supplies: As in LXXXIV Psal. 11. One day in thy Courts is better than a thousand; i.e. in any other place.

And
And XCI Psal. 7. A thousand shall fall at thy side, (i.e. on thy left hand) and ten thousand at thy right hand.

And the appearance of fire by night. ] As the dark side of the Cloud appeared by Day over the holy Place, when they had need of no other Light but that of the Sun; so the bright part appeared every Night, and that like Fire; when the Cloud, by reason of darkness, could not be seen, nor be serviceable to them for their direction. See XL Exod. 38.

Ver. 17. And when the Cloud was taken up. ] Or Verse 17. went up from off the Tabernacle, which it before covered, and appeared higher in the Air. From hence, to the end of the Chapter, Moses gives an account of their removal from Mount Sinai: and the reason of their staying a longer or shorter time in those places to which they removed, all the time of their Travels in the Wilderness.

Then after that the Children of Israel journeyed. ] They took down the Tabernacle, when the Cloud was gone up from it, (as had been directed IV. 5, &c.) and followed the Cloud, which went before them, and led them to the place where they were to rest, XIII Exod. 21.

And in the place where the Cloud abode. ] Where it stopt its motion, and stood still.

There the Children of Israel pitched their Tents. ] Set up the Tabernacle; and encamped round about it.

Ver. 18. At the commandment of the LORD the Children of Israel journeyed. ] The motion of the Cloud was an indication of the Divine Pleasure, that they should move also, and go towards another Station;
Chapter IX.

And at the commandment of the LORD they pitched. For when the Cloud stood still, that was a Divine Direction to them to stand still also, and there to fix their station where the Cloud stood. Which, as soon as the Tabernacle was set up again, came down and settled upon it, in its wonted place, over the Tent of the Testimony, v. 15.

As long as the Cloud abode upon the Tabernacle, they rested in the Tents. And as long as the Cloud rested immovable, in that new place to which it had conducted them; they likewise rested in Tents round about it.

Verse 19. And when the Cloud tarried long upon the Tabernacle many days. As it sometimes did: for Maimonides reckons that they staid eighteen years in one place.

Then the Children of Israel kept the Charge of the LORD. This Phrase is used here something differently from the sense it hath III. 25, 28, &c. signifying their Obedience to God in fixing their abode there where the Cloud rested, till it moved again; though it rested never so long.

And journeyed not. This is the Explication of the foregoing words, they kept the charge of the LORD: Not daring to stir without the Conduct of God, though sometimes they staid so long in a place, that, no doubt, it was very irksome to those, who were very desirous, if not impatient, to be in the Land of Promise. This is an Instance of some regard they had to the Divine Majesty; though they did not fear and reverence him so much as they ought to have done: Which appeared by their frequent Mutinies and
upon NUMBERS.

and Disobedience, mentioned in the following Story.

Ver. 20. And so it was, when the Cloud was a few days upon the Tabernacle, according to the commandment, &c. If they had a desire to rest a while longer in some station, which was very convenient for them; yet, upon the motion of the Cloud, they took down their Tents and moved also.

Ver. 21. And so it was when the Cloud abode from Even unto the Morning, and the Cloud was taken up in the Morning, then they journeyed. That is, if it did not stay a whole Day in a place, but settling in the Even upon the Tabernacle, it was taken up again the next Morning; yet they followed its motion. This is a great Instance of their Obedience in this Particular: for having rested but one Night, they might be weary, and very unwilling to take down their Tents and the Tabernacle, and Travel again the next Morning.

Whether it was by Day or by Night that the Cloud was taken up, they journeyed. This is a further Instance of their being perfectly guided by God in this Matter; that though they were at rest in their Beds, yet if notice was given of the motion of the Cloud, they rose up and went after it. For they were sensible their safety depended upon the Protection and Guidance of this Cloud.

Ver. 22. Or whether it were two Days, or a Month, or a Year, that the Cloud tarried upon the Tabernacle, &c.] These words may seem superfluous (faith Maimonides, P. III. More Nevochim, cap. 50.) unto those who do not consider the intention of Moses in this Relation: Which was to confute the conceit of profane People, who imagined the reason of the Israelites.
raelites staying so long in the Wilderness, was because they lost their way. For the Arabians, he saith, in his days, still called the Wilderness, in which they travelled, the wandering Desert; fancying the Israelites here bewildred, (as we speak) and could not find their way out; but wandred like Men in the dark, backward and forward; not knowing which way to turn themselves: Therefore the Scripture punctually shows, that all their Removals (which were irregular) and the Time they rested in any Place, (which was very unequal, being sometimes for eighteen Years, some only for one Day, or one Night) were all ordered by a special direction of God. For which Cause all the Circumstances of their Motion are recited so particularly by Moses. Which shows also that the way from Horeb to Kadesh-barnea (on the Borders of the Land of Canaan, was a plain, known and beaten Road, of about eleven days Journey; which it was not easy for them to miss. And therefore the Cause of their going about, and of their staying forty years in the Wilderness, is that which Moses relates.

Verse 23. Ver. 23. At the commandment of the LORD they rested in the Tents, &c.] This is the usual recapitulation of what goes before. See Chapt. II.34. IV.49. VI. 21. And here was the more necessary, because it gives an account of a most material thing, their long stay in the Desert, through which God thought fit to lead them, XIII Exod. 17, 18.

They kept the charge of the LORD.] Moved or rested according to the Direction which God gave them.

At the commandment of the LORD.] See v. 18.
upon NUMBERS.

By the hand of Moses.] By his Ministry, who told them they were to be guided in their Motions by the Cloud. And therefore they expected no other Commandment but that: the LORD being in that Cloud, and telling them by its Motion or Rest what they should do. And when it did move, no question, it was so leisurely, as that they, their Children, and Cattel might follow it with ease, and be able to take their necessary Refreshment.

It is observable, that in all these verses, 18, 20, 23, where it is said they journeyed or rested at pi, (at the Mouth) which we well translate at the Commandment of the LORD. Onkelos renders it at the Mouth (or Commandment) of the WORD of the LORD: Which WORD he takes to have given to Moses all the Commandments he received: For so he translates those words XXV Exod. 22. And there will I meet thee, by these; and I will prepare, (or appoint) my WORD to thee there: to deliver, that is, the Divine Oracles and Answers to him.

CHAP. X.

Ver. 1. AND the LORD spake unto Moses, saying.] This Commandment concerning the Trumpets, it is very likely was given before, but not mentioned till now, when there was an occasion for one principal use of them, viz. the removal of their Camp, v. 11.

Ver. 2. Make thee two Trumpets.] There were several sorts of Trumpets, of different form among the Ancients, as Eustathius shows upon Homer's Iliad Σ. p. 1138.
Chapter X.

where he mentions six. The second of which was ἐρυθά, turned up round like a Ram's horn; which, he faith, the Egyptians used (it being found out by Osiris) when they called the People to their Sacrifices; Χρυσά τοι αὐτῷ πεκτελεύει τῆς ὄλυμ βίας δοι αὐτῷ. It was called in their Language Χρυσά. Now in this Moses opposed the Egyptians, (which they would do well to take notice of, who make their Customs to be of the greatest Antiquity) for those which he here ordered to be made were long, such as we use at present. So Josephus tells us, in whom there is a large description of them, Lib. III. Antiq. cap. 11. where he faith they were a Cubit long, and narrow like a Pipe; but wider, as ours are, at the bottom.

Though only two be now ordered for present use, it did not hinder their making more hereafter; when both Priests, and People also were multiplied. See 2 Chron. V. 12. where in Solomon's time there were an hundred and twenty Priests sounding with Trumpets. And Josephus mentions a vast number more, Lib. VIII. Antiq. cap. 2.

Of silver.] These being Sacred Trumpets, as Josephus frequently calls them, it was fit they should be made of this pure Metal: which gave them also a thriller sound.

Of one whole piece shalt thou make them.] As he did the Candlestick, XXV Exod. 31. which made them the more firm; and after to give a certain and distinct sound.

That thou mayest use them for the calling of the Assembly, and for the journeying of the Camps.] These are the two great uses for which they were designed. Unto which some think a third is added, v. 9. See there.
upon NUMBERS.

there. It is certain that in v. 10. another use of them is assigned.

Ver. 3. And when they.] i. e. The Priests, v. 8.

Shall blow.] With an equal and continued sound.

With them.] With both the Trumpets; as appears from v. 4.

All the Assembly shall assemble themselves to thee.] By this kind of sound, with both the Trumpets, the People understood that the whole Congregation was called to meet together.

At the Door of the Tabernacle of the Congregation.] Which seems to have been the usual place where they assembled; and made their meeting the more solemn, because it was before the L O R D.

Ver. 4. And if they blow but with one Trumpet, then Verse 4. the Princes which are Heads, &c.] If only one Trumpet made the sound before-mentioned, it was intended to summon only the Princes of Israel to attend Moses.

Shall gather themselves to thee.] At the Door of the Tabernacle of the Congregation, as was said before.

Ver. 5. When ye blow an alarm.] When they did not simply blow, with a long, even and plain blast; but with an interrupted, and a broken or trembling sound: which had, as the Jews say, a plain Note before, and after that a quavering. We generally explain it by a Tara-tan-tara: but, that word, (as Dr. Lightfoot observes) signifies a blast, which put the quavering Sound before and after, and the plain Note in the midst; which is contrary to the Jewish description of it. See Temple Service, chap. 7. sect. 2. Hottinger makes no other distinction between the foregoing Sound, v. 3. called Tekiah, and this called Teruah:
A COMMENTARY

Chapter X.  

Ternah: but that the former was equal, and this was quick and concise, Analccf. Dissert. III. p. 152.

Then the Camps that lye on the East parts shall go forward.] viz. If this Alarm was blown only once, (as appears from Verse 6.) then the Hosts that were under the Standard of Judah began to march. See Chapt. II. 3.

Verse 6.  

Ver. 6. When ye blow an Alarm the second time, &c.]

Having ceased for a while, if the Alarm was blown again, then those Tribes which were under the Standard of Reuben (Chapt. II. v. 10, 11, &c.) began to move, who lay on the South-side.

They shall blow an Alarm for their Journeys.] That is, they shall blow a third and fourth Alarm, for the moving of the other two Standards. So the LXX. rightly explain it, in so many words at length; Ye shall blow an Alarm the third time, and the Camps that lye towards the Sea (i.e. on the West-side) shall take their Journey; and ye shall blow the fourth Alarm, and they shall lye towards the North, &c. In what order the Camp of the Levites moved, is related afterwards, v. 17, 21.

Verse 7.  

Ver. 7. And when the Congregation is to be gathered together, you shall blow, but you shall not found an Alarm.] Here is a manifest distinction between plain blowing and sounding an Alarm: which were for different purposes; and accordingly to be used, v. 3, 5.

Verse 8.  

Ver. 8. And the Sons of Aaron the Priests shall blow with the Trumpets.] None else was permitted to use them, either for calling the Assembly together, or for their March, or at their Feasts: because God would have the greater regard paid to the Sound which was made by his Ministers; as if he himself
self called upon them to attend his Summons. 

And they shall be to you for an Ordinance for ever throughout your Generations.] These Trumpets shall be used by you, not only while you stay in the Wilderness; but in future Ages, as long as you are a Nation.

Ver. 9. And if you go to war in your Land, against the Enemy that oppresseth you, &c. ] This is thought to be a third use of the Trumpets; when they were going to give Battel to their Enemies. Which may be confirmed from XXXI. 6. and from 2 Chron. XIII. 12. But this doth not exclude another meaning; which is, that they called the People together to Fast, and pray to God, before they went out to Battel. For it is certain that a Fast was proclaimed by blowing of the Trumpet, II Joel 15, &c. Which justifies what Maimonides faith in Taanioth, cap. 1. that they blow with the Trumpet, not only when they were in danger from their Enemies; but in all other Distresses, by Famine, or Pestilence, &c. For he makes this blowing with the Trumpets in this place, to be the same with that Precept, L Psal. 14. Call upon me in the day of Trouble, More Nevoch. P. III. cap. 36. The only Objection that I can find against this Exposition (which is very ancient) is, that Moses speaks here of blowing an Alarm with the Trumpets: which was not used (v. 7.) for calling the Assembly together; but for the motion of the Camps, v. 5. yet one cannot conceive how they should be gathered together to make an Army to fight with their Enemies, but by some sort of Sound with the Trumpet, (See III Judg. 27. VI.34.) and being met, it is highly probable they called upon God by Prayer and Fasting, for good Success; as the latter part of this Verse intimates.

X 2 Be-
Besides, these silver Trumpets seem to have been used only at the Sanctuary; and other Trumpets were used when they went to War. For at the Siege of Jericho, the Priests blew with Horns, not with these silver Trumpets. Therefore they may well be thought here to have called them to the Sanctuary to pray to God, before they went to War; and that by blowing an Alarm; whereby they understood the meaning of the Summons. And if we may believe the Jews, they used, when the Temple was built, to blow an Alarm every Morning, at the opening of the Gates of it; particularly at the opening of the East Gate, called the Gate of Nicanor, (as Dr. Lightfoot observes in the place above-named) For which, though there was no express Command, yet it was grounded on this Reason, That the Levites, who were God's Host, (as they are often called in this Book, IV. 3, &c. VIII. 24.) might be awakened to come and attend their Service in the House of God.

And ye shall be remembered before the LORD your God.] He will be merciful to you, and grant your Request; as the next words explain it.

And ye shall be saved from your Enemies.] Which is to be understood with this Condition, That they turned to him with unfeigned Repentance; which was the proper intention of their Prayer and Fasting.

Verse 10. Ver. 10. Also in the days of your gladness.] Here is a fourth use of these Trumpets, which were blown when they rejoiced for the good Success, suppose, of their Arms, or any other great Deliverance; like that mentioned IX Esther 19. when they feasted upon the Peace-offerings, which were then offered. And thus it was when Solomon built the Temple, 2 Chron. V. 12. VII. 6. and at the laying the Foundation of the second
And in your solemn Days. ] Mentioned in XXIII Levit. which were proclaimed by Sound of Trumpet, (See there v. 2.) and there were great Feasts upon many of them, at which the Levites, the Poor, and the Widows were entertained, XVI Deut. 11. VIII Nehem. 10, 12. But they were not all Feasts which are there mentioned, for one of those Solemn Days was a Fast, viz. the great Day of Atonement: And therefore the Hebrew word MOED should rather be translated Days of Assemblies, as our Mr. Thorn-dike observes; who (in his Book concerning the Service of God at Religious Assemblies) notes, that Moses here distinguishes three sorts of Solemnities. First, The Days of your Gladness, which signifies Solemnities to be celebrated with cheerfulness of heart, i.e. Feasts. Then, The Solemn Days of Assemblies, (as he translates it) containing besides those, Assemblies for Humiliation, as the Day of Atonement. And lastly, The beginnings of your Months, to which there was a peculiar Service appointed, XXVIII. 11.

And in the beginning of your Months. ] On the New Moons, which the Jews observed, not like those other Festivities and Days of Assemblies, upon which they abstained from all Servile Work; but with special Sacrifices, which God appointed to be offered to him upon them, XXVIII Numb. 11, 14. and with the Solemnity of Blowing with Trumpets, LXXXI Psal. 3. And they were the more careful to observe the New Moons, because their great Festivals depended upon it; though they are not reckoned among their Festivals or Solemn Assemblies, XXIII Levit.
but only the first Day of the seventh Month, was a memorial of Blowing of Trumpets, v. 24. which gave occasion perhaps for observing all the New Moons in the Year. And there being no express Command for observing the first Day of the Month, but only for peculiar Sacrifices upon it, and Blowing of Trumpets, some argue from thence, that in the most ancient Times before the Law of Moses, New Moons were observed with Festival Joy, (it being plain that they were so in the Days of Hesiod) of which, though we can have no certainty, yet it is very probable, that the Idolatry of worshipping the Sun, Moon and Stars, being then in the World, they were wont at the appearance of every Moon, to express much Joy, and offer Sacrifices to it. From which God intended to preserve his People, by appointing special Sacrifices (with blowing of Trumpets) to be offered unto himself at that time. And it is manifest, the Jews were so observant of the New Moons, that they seem to have regarded them next to their Sabbath, as Times of Religious Worship of the Divine Majesty, 2 Kings IV. 23. and LXVI Isaiah 23. VIII Amos 5.

And thus I find that among the Athenians (whose Laws are observed by many to have been derived from Moses) the first day of the Month was ἤγιον ὕμερα, as Plutarch speaks, a most holy day; and yet it was not a Festival: nor was it consecrated to any particular God, but unto all. And there was a Law, τὰς Νε-πειδίας Σλέων, that they offer Sacrifices upon the first Day of the Month; when they went up to the Acropolis (as Demosthenes tells us) to pray for the Publick Welfare of the City, and for their own Private Happiness. See Sam. Petrus in his Comment. in Leges Atticas, Lib. I. Tit. 1. p. 85.
Over the burnt-offerings. [Especially the morning sacrifice; at the offering of which the Trumpets began to sound, 2 Chron. XXIX. 27.

And over the sacrifice of your peace-offerings.] Which being sacrifices of Thanksgiving, it was very proper to have them attended with the sound of the Trumpets.

That they may be to you for a memorial before your God.] i.e. That he may graciously accept your offerings, and bless you, (as the phrase signifies in the foregoing Verse), when he sees his service to be your delight and joy.

I am the Lord your God.] By whose sovereign authority these commands were given; and in the observance of which they might be assured of his blessing.

Ver. 11. And it came to pass on the twentieth day of verse 11.
the second Month, in the second year.] After their coming out of Egypt, as appears from Chapt. I. 1.

That the cloud was taken up.] In token that they were to begin to move, as the cloud did, IX. 17.

From off the Tabernacle of the testimony.] i.e. The most holy place, over which it resided, IX. 15.

Ver. 12. And the children of Israel took their journey.] After the cloud was taken up, it stood still for some time, till they had taken down the Tabernacle, and packt up their own tents and household stuff. Or else, while those under the first standard moved, they took down the Tabernacle: But still the three tribes which first moved, upon the going up of the cloud, must have some time allowed to take up their own tents, &c.
A COMMENTARY

Chapter X. Out of the Wilderness of Sinai.] Where they had stayed near a Year.

And the Cloud rested.] After three Days motion, v. 33.

In the Wilderness of Paran.] Where they had several Stations, besides this; which was the Mid-way between the Red Sea and the Land of Canaan: and from the Graves of those that liistened, was called Ribroth-hattaavah, XI. 33. XXXIII. 16. where they stayed a Month; and from thence went to Hazeroth: and were still in the Wilderness of Paran, XII. 16.

Verse 13. Ver. 13. And they first took their Journey.] In the Hebrew the words are, They journeyed at the first; i.e. at their first Removal; which was this.

According to the Commandment of the LORD by the hand of Moses.] Not whether they pleased themselves, but according as God had before directed, when the Cloud was taken up; and in such order as he appointed. See IX.18. And there seems to have been a special Direction, by an express Command, for this first Removal, I Deut. 6, 7.

Verse 14. Ver. 14. In the first place went the Standard of the Children of Judah, &c.] By this it appears that the foregoing words, concerning their Removal according to the Commandment of the LORD, relates to the order of their March, as well as to the way they went. See concerning those that marched under his Standard, and their Commanders (which are here mentioned, and in the two next verses,) Chapt. II. 1,3,5,7.

Verse 17. Ver. 17. And the Tabernacle was taken down.] By the Levites (I. 51.) who went about this work, as soon as the Cloud went up from the Tabernacle; while the three Tribes under the Standard of Judah were fitting themselves to move. — And
And the Sons of Gershon, and the Sons of Merari set forward. They immediately followed the three Tribes, which encamped on the East of it, under the Standard of Judah.

Bearing the Tabernacle. Such parts of it, as were committed to each of their Charge, IV. 24, &c. 31, &c.

Ver. 18. And the Standard of the Camp of Reuben, ben set forward, according to their Armies, &c.] Of this, and the two following Verses, see II. 10, 12, 14.

Ver. 21. And the Kohathites set forward, bearing the Sanctuary.] That is, the Ark, the Holy Table, the Candlestick, &c. and other things belonging to the Sanctuary, (IV. 15, 16, &c.) which the Kohathites carried in the middle of the four Camps for their greater Security.

And the other.] i.e. The Gershonites and the Merarites before-mentioned, v. 17.

Did set up the Tabernacle against they came.] When the Cloud rested, the two fore-going Camps under the Standards of Judah and Reuben rested also; and settled themselves in their Tents. Which while they were doing, the Gershonites and Merarites, (who marched between them) set up the Tabernacle that it might be ready to receive the Ark, and the other Holy things, which followed immediately, under the care of the Kohathites. This shows the excellent Order wherein they always moved; not only without any tumult or confusion, but with such a Discipline, as signified they were under the Conduct of a most skilful Leader.
Chapter X.  
Verse 22. And the Standard of the Children of Ephraim set forward, according to their Armies.] After the Kohathites followed three other Tribes, who were under this Standard. See Chap. II. 18, 20, 22, 24. Where all that was needful hath been said of the two following Verses.

Verse 25. And the Standard of the Children of Dan set forward, &c. ] See concerning him, and those mentioned in the two next Verses, Chap. II. v. 25, 27, 29.

Which was the rewarvd of all the Camps, throughout their Hosts. ] The Hebrew word Measseph (which we translate was the rewarvd) comes from a word, which every where signifies to gather together, or collect. And therefore is here to be so understood; and the whole sentence thus rendred: Then set forward the Standard of the Camp of Dan, gathering to it all the Camps, throughout their Hosts: Or, according to their Armies, as we here translate the last part of these words, v. 14, 18, 22. So Forsterns translates it; the meaning being, that all the rest of the People, who were not a part of the four before-mentioned Camps, all under XX Years old, (who were not able to go forth to War) together with the mixt multitude that came with them out of Egypt, (XII Exod. 38.) and all the unclean Persons, who were shut out of the Camp, (V. 2.) came after this hindermost Standard of the Children of Dan.

Verse 28. Thus were the Journeyings of the Children of Israel, &c. ] In this order they marched, when they removed from one station to another.

Verse 29. And Moses said unto Hobab. ] His Wives Brother, as Theodoret understands it.
upon NUMBERS.

The Son of Raguel the Midianite.] The Son of Jethro Priest of Midian: For Raguel and he, are thought by many to be the same Person; (II Exod. 18. III. 1.) or one was the Father, and the other the Son; and then Hobab was the Grand-son of Raguel.

Moses his father-in-law.] These words may either refer to Raguel, who is supposed to be Jethro; and then it is rightly translated Father-in-law; or they may as well refer to Hobab, and be translated Brother-in-law. For so the Hebrew word Choters sometimes signifies, a very near Kinsman. It cannot without great training, be otherwise expounded in the I Judg. 16. and IV. 11. After Jethro therefore was gone back to his own Country, XVIII Exod. 27. Hobab, his Son, stayed still with his Sifter Zipporab; and accompanied Moses all the time he stayed near Sinai: Which was not far from Midian. Whether he thought to return, now the Israelites were marching away from that Neighbourhood; but Moses was desirous to have his company further, even to the Land of Promise.

We are journeying unto the place, of which the LORD said, I will give it you.] i.e. To the Land of Canaan; for thither God intended to have brought them, shortly after this removal; as appears from I Deut. 6, 7. Come thou with us, and we will do thee good. ] See verse 32.

For the LORD hath spoken good concerning Israel.] Promised to bestow a noble Country upon us, for our Inheritance.

Ver. 30. And he said, I will not go.] This was his present Resolution; till Moses had further persuaded him.

Y 2

But
But I will depart to my own Land.] Which he was loth to leave; merely in hope of what the Israelites had not yet in possession.

And to my Kindred.] With whom all Men love to live and die.

Verse 31. Ver. 31. And be said.] i.e. Moses replied. Leave us not, I pray thee.] Do not persist in that Resolution; but be persuaded to go along with us.

Forasmuch as thou knowest, how we are to encamp in the Wilderness.] He being a Borderer upon this Wilderness, was well acquainted with every part of it; and the better able to advise them, how to secure their Camp, (for the Cloud only served to direct them, where it should be pitched) and defend themselves from the People, on all sides, that might be injurious to them. Which made Moses so earnest with him to stay with them; while they had such need of his assistance.

And thou mayest be to us instead of Eyes.] To give them Advice and Counsel in any difficulty they might meet withal, in the places where they stayed; or to direct them how to provide themselves with such things, as they wanted. For he having lived long thereabouts, could not but understand the Neighbouring Countries. The LXX understand this Passage, as if he desired him to continue to be what he had been hitherto in the Wilderness, (viz. a good Adviser, like his Father Jethro) assuring him, they would look upon him as an Elder: That is, have him in great honour.

Verse 32. Ver. 32. And it shall be, if thou go with us.] Not only stay with us, while we are here in the Wilderness; but go along with us into Canaan.

Yea,
upon NUMBERS.

Yea, it shall be.] Depend upon it.

That what Goodness the LORD shall do unto us, the same will we do unto thee.] Give thee some part of the Possession which God shall bestow upon us. Accordingly it appears, that as Moses prevailed with him to accompany them, so he and his Posterity were settled among the Israelites, I Judg. 16. IV. 11. (where either he or his Father is called the Kenite) who lived in Tents, not in Houses, after the manner of their Fore-fathers in Midian.

Ver. 33. And they departed from the Mount of the Verse 33. LORD.] viz. Horeb in the Wilderness of Sinai, where they had stayed a long time, I Deut. 6.

Three days journey.] They travelled three Days before the Cloud settled again upon the Tabernacle: though it stood still some times (but did not descend) to give them time for necessary Refreshment, and for Sleep. See XI. 1.

And the Ark of the Covenant of the LORD went before them, in the three days journey.] It is said v. 21. that the Sanctuary was carried between the two first Standards, and the two last; i.e. in the midst of the Camp, as we expressly read II. 17. Which Abarbinel thinks is to be understood not of all their Journeys, but only this. That was the constant order of their March; first went the Standard of Judah; next that of Reuben: after this, the Tabernacle of the Congregation; then followed the Standard of Ephraim; and last of all that of Dan. But now, in their first Removal, God did them the honour to appoint the Ark to go before them, in the front of all the Camps; as he did when they passed over Jordan, III. 20. That is, in their first and last Journeys, this extraordinary Favour was shown them: but in all the rest the Ark went
went in the midst of them. And thus Aben Ezra upon this place; This first Removal was not like the rest of their Removals. But I see no good ground for this Exposition. The plain meaning seems to be, That the LORD, as their King and Governour, led them by the Cloud, which was always over the Ark: just as a General leads his Army; though he be not in the front of it, but in the midst, from whence he Issues out his Orders.

To search out a resting place for them.] There was no need of enquiry after a fitting Station for them: but he speaks after the manner of Generals, who send Officers before them, to take up the most convenient Quarters for their Army. See I Deut. 33.

Verse 34. Ver. 34. And the Cloud of the LORD was upon them by day, when they went out of the Camp.] It seems this Removal of their Camp from Sinai, was in the day time (as some times they removed in the night, IX. 21.) and the Cloud being taken up from off the Tabernacle, so moved over the Ark, as to overspread them all by day: As the Pillar of Fire was over them by night; to give them assurance of the Divine Protection. See Note upon XIII Exod. 21. and CV Psal. 39.

Verse 35. Ver. 35. And when the Ark set forward.] There being the letter Nun turned the wrong way in the Hebrew word for set forward; as there is in the word for complained, in the first verse of the next Chapter: the Jewish Doctors fancy it denotes here God's gracious converting his Face towards them, at the Prayer of Moses; and in this following Story, the People's aversion to God, and ungrateful turning away their hearts from him.

Moses
Moses said.] It was his Custom to pray in this manner upon such occasions; as R. Levi ben Gersom expounds it.

Rose up.] This is an expression (faith Abarbinel) like that in XXXIII Is. 10. Now will I rise, faith the L O R D, and will be exalted, &c.] Where his taking vengeance upon his Enemies, is called his rising. According to XXXI Job 14. What shall I do, when God riseth up, &c. The next words, Let thy Enemies be scattered, &c. justifie this sense.

L O R D.] It seems very strange to me, that any should alledge this place, as a proof, that the Ark is called J E H O V A H: when the Prayer of Moses is so plainly directed to the L O R D himself, (who was there in a glorious Symbol of his Presence) and not to the Ark. Considering also, that in other places where this very form of Speech is used, the L O R D and the Ark are most manifestly distinguished, the one from the other. See 2 Chron. VI. 41. and CXXXII Psal. 8. And yet an Anonymus Anti-Trinitarian Writer (confuted by Joseph de Voisin fifty Years ago) observing that the Chaldee here instead of the L O R D, hath the W O R D of the L O R D, is so absurd as to say, that the Ark is called the W O R D, Because God, faith he (p. 234.) ante illum responfa vel oracula sua dabat, &c. before the Ark gave his Answers or Oracles, when the Priest in dubious Matters consuluted the Mouth of the L O R D. Which Explication carries its own Confutation in it; for if the High-Priest consuluted the Mouth of the L O R D (as he speaks) then by the W O R D which gave the Answer, must be meant the L O R D himself. To whom Moses here directs his Prayer, as the Hierusalem Targum excellently Paraphrased this verse; And it came:
came to pass, when the Ark was taken up, that Moses lifted up his hands in prayer, and said, Rise now, O Word of the Lord, in the strength of thy Power, and scatter the Enemies of thy People, &c.

And let thine Enemies be scattered.] This is a Prayer, that God would put all those to flight (as he had done the Amalekites, Exod. XVII.) who opposed their passage to the promised Land. As after they came thither, they used this Prayer (LXVIII Psal. 1.) for his Aid against all those, who sought to dispossess them of it.

And let them that hate thee, flee before thee.] This is a Repetition of the same Prayer, as is usual: For thy Enemies, and those that hate thee, signifies the very same, XXI Psal. 8. IV Daniel 19. I Luke 71.

Verse 36. Ver. 36. And when it rested.] As it did wheresoever the Cloud stood, and moved no further.

He said.] He prayed again. So the Hierusalem Targum understands both this and the former verse, Moses lifted up his hand in Prayer, and said, &c. and Jonathan Uzielides, Moses stood in Prayer, and begged Mercy of God, saying, &c.

Return, O Lord, unto the many Thousands of Israel.] Which Onkelos thus Paraphrases, Come again, and dwell with thy Glory in the midst of us. And so he did; the Cloud, wherein the Divine Majesty resided, settling upon the Tabernacle, over the Ark of the Testimony, as soon as it was again pitched. Others translate it, Give rest, O Lord, (which the Hebrew words will bear) secure us, that is, in Peace, against the Incursions of our Enemies, and all other Dangers. R. Levi ben Gersom expounds it, bring back the Israelites into the Land of Promise, where their Forefathers dwelt when they were few in number; whose
whose Posterity was now increased to ten thousand thousands, as the last words are in the Hebrew. And there are those, who will have this to be a Prayer, for their Increase and Multiplication, into many more Thousands than they were already. And thus the Hierusalem Targum (who still by the Lord understands his Word) Return now, O Word of the Lord, from the vehemence of thy Anger, and come back to us in thy merciful Goodness: bless the Myriads, and multiply the Thousands of Israelites.

**CHAP. XI.**

Ver. 1. **And when the People complained.**] Or, as Verse 1. it is translated in the Margin, were as it were Complainers, or Mutterers. Which words, D. Kimchi in his Michol, brings as an Instance to prove that the Particle Caph (which we translate as) doth sometimes serve only to signify the truth of a thing, and to confirm it, and imports nothing of likeness. For the Discontent of the People did not rest in their Minds, but broke out into open Murmurings and undutiful Complaints. The like he observes XXV Gen. 31, 33. and V Hosea 10. The Princes of Judah were like them that remove the bound. Where we make it to signify a Similitude, but should only have taken it as a strong Affirmation of the truth of the thing. See Theod. Hackspan Disput. IV. de Locutionibus Sacris, n. 4.
Chapter XI. Complained.

Of their long March for three Days together, with their little Children, Cattel, and all their Baggage. So it is commonly thought; but I can see no good ground for it. For, no doubt, the Cloud stood still, (though it did not come down and settle, as I said, X. 33.) that they might make some convenient Rests in their Journey: else how should they gather the Manna that fell every Night about their Tents, and would keep but one Day, as we read XVI Exod. I conclude therefore that this Muttering, was the beginning of those loud Complaints, which were made a little after, v. 4, 5, &c. because they were not brought by this Removal to a place, where they might have had other Food than Manna: of which they now grew weary, having lived upon it near a whole Year.

It displeased the LORD.] In the Hebrew, It was Evil in the Ears of the LORD: That is, though it was only a Muttering, which did not come to the Ears of Moses, (as this Complaint shortly after did) yet the LORD took notice of it, and was much offended at it; as it here follows.

And the LORD heard it, and his Anger was kindled.] Or, When the LORD heard it, he demonstrated he was highly offended, by sending a Fire among them.

And the Fire of the LORD burnt among them.] Some take this Phrase, Fire of the LORD, to signify a great Fire; as Mountains of the LORD, are high Mountains. Which came either from Heaven, like Lightning, (as in 2 Kings I. 12.) or from the Pillar of Cloud and Fire, over the Tabernacle; where the Glory of the LORD appeared some times like unto Fire.

And
And consumed them that were in the uttermost parts of the Camps.] Where the mixt Multitude were (as I observed, X. 25.) who came out of Egypt; and may well be supposed to have stirred up the Israelites to complain of their tedious Journey, which had not yet brought them near to the Land of Cannan. And perhaps some of them lagged behind on purpose, that they might complain of Weariness, (as some take it) or rather of want of stronger Food. But Bochartus hath demonstrated that this word which we translate the uttermost parts, signifies in all, or throughout. Of which he gives many Instances out of Lud. de Dieu upon XXXIII Ezek. 1. See XIX Gen. 4. XLVII. 2, &c. Hierozoicon. P. I. L. II. cap. 34. And therefore so it should be here rendred, Consumed some in every part of the Camp; where they began to make Complaints one to another, of their being still in a Wilderness.

Ver. 2. And the People cried unto Moses.] Of whose power with God they had great Experience; but had reason to distrust their own Interest in him; because of their murmuring Humour. For it is like they are the same People, that cried now to Moses, who before complained, v. 1.

And when Moses prayed unto the L O R D.] As they begg'd he would.

The Fire was quenched.] Went out; and no signs of it appeared. So the Hebrew Phrase signifies, it sunk. What number of them was burnt, we are not told: it is likely not many, because the terror of it, instantly made them deprecate God's Displeasure, by Moses their Intercessor; which put a stop to it.
Chapter XI.

Ver. 3. And he called the name of the place Taberah.] Which, for another reason, was also called Kibroth-hattaavah, v. 34. They are mentioned indeed in IX Deut. 22. as if they were two distinct places: but it is plain by the story, that the things which occasioned both these Names, hapned in one and the same station. And therefore they were only different Names for the same Place: unless we suppose Kibroth-hattaavah to have been the name of that particular piece of Ground in that place, where the Lusters were buried.

Because the Fire of the LORD burnt among them.] This is the reason of the Name of Taberah (which signifies a burning) which was imposed on this place, to preserve the Memory, both of God’s Judgments, and of his Mercy.

Ver. 4. And the mixt Multitude that was among them.] The Hebrew word hafaphsuph, is well translated by Bochartus, Populi colluvies undecunque collecta, the Dregs or Scum of the People gathered together from all parts. For the doubling of words increases their sense, in the Hebrew Language; and makes the same with the Superlative Degree in other Tongues. Of which he gives many Instances in his Hierozoicon, P. II. Lib. V. cap. 6. See XIII Lev. 19. where Adamdameth signifies exceeding red: as hafaphsuph here doth a very great collection of all sorts of People; both Egyptians and other Neighbouring Nations: who were invited by their wonderful Deliverance out of Egypt, to joyn themselves to the Israellites, as Proselytes to their Religion. See XII Exod. 38. The Jews, in Tanchnma, say, there were Forty thousand of them; and Jannes and Jambres at the Head of them.
Fell a lusting.] He doth not say for what; and the Jews have taken the liberty to fancy what they please. Some of them say that they lusted after such Women, as Moses had lately forbidden them to marry. So the Paraphrase of Vzielides, Moses heard the People weeping, because those that were near of kin to them were forbidden in Marriage. And he makes as if these Profelytes petitioned Moses to abrogate those Laws about Incest. Such Conceits others have indulged to themselves, (as Mr. Selden shows, Lib. II. de Synedr. Cap. IV. p. 202.) when the words (in the end of this Verse, and v. 13, 18.) plainly show they lusted for Flesh to eat.

And the Children of Israel also.] Though the mixt multitude were the first Fomentors of this Discontent, yet it run among the Children of Israel, throughout the whole Camp: And rose so high, that they fell into a great Passion.

Wept again.] They had shed some Tears, it seems, before, (when they complained, verse 1.) but now they wept aloud, out of Anger, Vexation, and Grief. Or else this weeping again, refers to their first Murmuring a Year ago, like unto this, XVI Exod. 3.

And said.] They could not refrain from bursting out into such discontented Language; as argued they were extreamly angry, or rather infuriated.

Who shall give us flesh to eat?] It is an Expression of a vehement, impatient Desire (mixed with Despair) after flesh-Meat. Which they needed not to have wanted, if they would have killed their Cattel, which they brought with them out of Egypt in great abundance, (XII Exod. 38.) but they preserved them for breed, when they came to Canaan: and if they killed them
Chapter XI.

Chapter them daily, they would not have lasted long to suffice six hundred thousand people, besides women and children. (See v. 21, 22.) Besides this, while they continued in the wilderness, they were not permitted to eat any flesh but only their share of the peace-offerings, that were offered at the altar, xvii levit. 3, 4, 5. Which lasted, the Jews think, till they came to the land of canaan, when this restraint was taken off, xii deut. 15, 16. And indeed the wilderness was so barren a place, that they could there have no great increase of cattel; scarce sufficient for sacrifice. They were angry therefore, that they were not yet brought to a country where they might have had all sorts of flesh, without killing their own cattel; and have taken their fill of that and all other food, (as appears by the next verse) at as easy rates as they had done in egypt. Whereas now, they despaired, as I said, of getting any such food; for so such questions as this signify, cxiii psal. 5. liii isa. 8. viii joh. 16.

Verse 5. we remember the fish.] this shows that all kind of food is comprehended under flesh, for which they longed; particularly this, which is one sort of flesh, 1 corinth. xv. 39.

which we did eat in egypt freely.] or, for nothing. For they could easily catch them in the river of egypt, which abounded with them, (xix isa. 8.) and in the sea also, which was not far from them; wherein was exceeding great plenty of excellent fish.

cucumbers, and the melons, &c. ] None of which grew here in the wilderness, but were there in such plenty and perfection, that they were the common food of the egyptians. who were noted anciently
anciently for the Meanness of their Diet, as Casaubon observes in Lib. IX. Athenæi Deipn. Cap. XI. p. 674. Some fancy these things were the cheaper there, because the Egyptians durst not eat either Fish, or Leeks, or Onions; as is said by Juvenal, Sat. XV. Pliny, Lib. XIX. Cap. 6. and Herodotus, Lib. II. C.37. where he faith it was not lawful for the Egyptians to taste of Fis. But, in my opinion, these words of the People, demonstrate rather, that they were not so superstitious in the days of Moses; for they were not the words merely of the Israelites, but of the *mixt multitude*; who were the Beginners of this Mutiny, and of this sort of undutiful Language. Which one would think they put into the Mouths of the Israelites; who could not otherwise have had the Impudence to magnifie their Condition in Egypt, where they groaned under the sorest Slavery.

It is a strange fancy of one of the Doctors in the Talmud, (in the Title Jona) who by Fishes understands Harlots; whom these Crew of mixed People lufted after.

*The Onions.*] The Hebrew word Chatzir properly signifies Grasfs; Which being no part of Humane Food, the LXX here render the word Onions; as agreeable to the other words that accompany it. But the learned Ludolphus thinks they had no other reason for it; and therefore, out of the Arabian Language, rather interprets it Lettice or Sallets, in general, which were most excellent in Egypt. Dissert.de Locustis, P. II. Cap. 14.

Ver. 6. But now our Soul is dried away.] They speak Verfe 6. as if they were starved; and, as we speak, had neither Life nor Soul left in them. Such is the vile Nature of discontented Ingratitude; which makes Men that
Chapter XI.

That are advanced from a poor to a plentiful Condition, contemn their present Enjoyments, and praise their former wretched state.

There is nothing at all, besides this Manna, before our Eyes.] They were angry that they were come to a place, where they found nothing but that of which they were now grown weary; and therefore speak of it with disdain.

Verse 7. Ver. 7. And the Manna.] Upon this occasion he describes more fully, what kind of thing it was which they despiséd: That it might appear how justly God was displeased with them, for their Ingratitude.

Was as Coriander-seed.] Not in Colour, (for that was like Bdellium, as it here follows) but in its Shape and Form; being round, XVI Exod. 14.

And the Colour of it as the Colour of Bdellium.] Of a pure White Colour, and bright like Pearl: So that it was very grateful to the Eye, as well as pleasant to the Taste. See XVI Exod. 31.


And gathered it.] Fresh every Morning; which made it still more acceptable. XVI Exod. 18, 19.

And ground it in Mills.] Into Flour, with an Hand-mill.

Or beat it in a Mortar.] Bruised it with a Pester in a wooden, or stone Mortar.

And baked it in Pans.] Or else boiled it (as R. Bechaj expounds it) in a Pot.
And made Cakes of it.] Or made Cakes of it in an Oven, or in a Pan. That is, faith the same R. Bechai, it was of such an excellent Composition, that it might be dressed divers ways, or eaten as it fell. For, if they would they might use it, faith he, for Food immediately, as they gathered it; or they might grind it; or bruise it, and then either boil it, or bake it; and it was agreeable, in what way forever it was prepared. Which Moses mentions to show how ungrateful they were to God; who by one thing entertained them with great variety.

And the taste of it was as the taste of fresh Oil.] When it was newly fallen, it tasted like Honey; but when it was prepared by Boiling, or Baking, it tasted like fresh Oil: See XVI Exod. 31. Or to some it had the taste of Honey; to others of fresh Oil. The Jews indeed say it had all sorts of Tastes, according to every Man's desire. So the Author of the Book of Wisdom speaks, XVI. 20, 21. from the ancient Tradition of the Hebrews. Whereby I suppose they meant no more, but that it pleased every Man's Palate; and had in it all that could be desired in any Meat; being grateful to the taste of young and old; and refreshed the Spirits; and kept up the Flesh of their Bodies in good plight. For it is not unreasonably observed by the aforesaid R. Bechai, that it is compared by Moses to fresh Oil, which is fat as well as sweet, to show how unjust their Complaint was, that they had no Moisture left in them, but were dried away, v. 6.

Ver. 9. And when the dew fell upon the Camp in the Verse 9. Night.] There was a great Providence of God in this, faith the same Bechai, which sent it in the Night, while they slept quietly in their Beds; that
when they rose in the Morning they might find their Food ready for them. And thus, faith he, it was when they came to Canaan; the Rains were wont to fall in the Night-season, and not in the Day-time: that they might not be hindered from their work in the Fields, and in their Plantations.

The Manna fell upon it.] That is, upon the Dew; for it did not fall upon the Camp, but round about it. See XVI Exod. 14. This is a further Aggravation of their Ingratitude, that they despised this rare Food which came not out of the Earth, or the Waters, but from above out of the Air: And therefore was more pure and Spirituous than Cucumbers and Leeks, &c. Which crude and gross sort of Food, their depraved Minds preferred before this Celestial Nourishment: Which by Falling on the Dew was kept clean and pure for their use.

Huetius observes that several Authors, both ancient and modern, mention Manna as a thing which sometimes falls in those Countries (particularly in Arabia, and upon Libanus) which they call aerial Honey; or dewy Honey, and Syrian Dew: which was fit for Food. But it never fell in such quantity, nor so constantly; every day, for the space of XL years; and so delicious and hearty. All this was miraculous; as was also its melting when the Sun shone upon it; and that it putrified before the next day, except on the Sabbath; and yet kept in an Urn many years. See Alnetane Quest. L. II. Cap. XII. N. XVII.

Verse 10. Ver. 10. And Moses heard the People weep, throughout their Families.] Or, for their Families: or, about the State and Condition of their Families as some of the Jews understand it; though to a foolish sense.
Every Man in the door of his Tent.] It may be understood of Moses his Tent; about which the heads of the several Families were gathered; as mutinous Souldiers are wont to be, about the Door of their Chief Commander.

And the Anger of the LORD was kindled greatly.] Which brake forth shortly after, in a great plague upon them, v. 34.

And Moses also was displeased.] The same Phrase with that v. 1.

It was evil in the Eyes of Moses.] i. e. Grieved him so, that it made him with himself rid of the burden of their Government.

Ver. 11. And Moses said unto the LORD.] I suppose he went into the Sanctuary to bewail himself, and pray God to relieve him. See v. 24.

Wherefore hast thou afflicted thy Servant?] By committing this People to his charge.

And wherefore have I not found favour in thy sight.] By granting the Prayer which he made, at his first Call to this Office, III Exod. 2. IV. 10.

That thou layest the burden of this People upon me?] i. e. The principal Care of such an untractable Multitude, upon one Man; to whom they resorted in all difficulties. XVIII Exod. 22, 26.

Ver. 12. Have I conceived all this People, have I begotten them?] Are they my Children; that I should make provision, for the Satisfaction of all their desires?
Chapter XI. That thou hast said unto me, carry them in thy Bosom (as a nursing Father beareth the sucking Child) unto the Land, &c. Take a tender Care of them, as a Parent doth of a little Infant; and conduct them into Canaan, &c. Nothing can more lively express the Affection that Princes ought to have for their People (if they have any regard to the Will of God) than this Divine Command to Moses.

Verse 13. Ver. 13. Whence should I have Flesh to give unto all this People?] It is impossible for me to do, what they desire.

For they weep unto me, saying, Give us Flesh that we may eat.] And yet they will not be satisfied without it. He seems to be affected with their weeping, as the most loving Parents are with the Tears of a sucking Child; when it cries for that, which they have not for it.

Verse 14. Ver. 14. I am not able to bear all this People alone; because it is too heavy for me.] Let me have some joined to me, to take part of this trouble with me; and help to manage them in such Mutinies: For it is beyond my strength to undergo the toil of hearing all their Complaints; and appeasing their Tumults. Some may imagine there was no reason for this request; he having several Persons already appointed to assist him by the advice of Jethro, (XVIII Exod.) But Rasi thinks those Men were burnt in the late fire; because they did not suppress the beginning of this Mutiny, (v.1.) but perhaps join in it: And so Bechai. But the true account is rather this, that they were set only to hear and judge smaller Causes; all the weighty and difficult Causes being still brought before Moses; to whom also the last Appeal was made in every Cause. Which was so great a burden that he complained for want of help in those great things, which lay wholly upon him. See XVIII Exod. 22.
Chapter XI.

Verse 15. And if thou deal thus with me. If thou leavest me still alone in this Office.

Kill me, I pray thee, out of hand, if I have found favour in thy sight. I shall take it for the greatest kindness, to be taken immediately out of the World.

And let me not see my wretchedness. Live to be a most miserable Creature. For to see wretchedness, is to be wretched; as to see death is to dye, LXXXIX Psal. 48. And what could make such a tender Parent as he was more miserable, than their perpetual untowardness: together with the intolerable trouble it would give him; to see heavy Punishments continually befal them for their Wickedness, and the Enemies of God rejoice in their Ruin.

Ver. 16. And the LOR D said unto Moses. Here is not the least sign of God's dislike of this Expostulation of Moses with God; which seems not very dutiful: because the Vexation this stubborn People gave him, was really so great, that he had reason to desire to be eased of it. Which, though he begged with much earnestness, yet, no doubt, with no less submission to God's holy Will and Pleasure.

Gather unto me. These words are interpreted by the Talmudists, as if the meaning was, that they may be a Sanhedrim to my Land; i.e. a holy, perpetual, standing Council, to endure throughout all Generations. For wheresoever we meet with this word li unto me, they think it signifies a thing to be established by God to all Generations. The Examples they allledge of it, are these; of Aaron and his Sons he faith, they shall Minister unto me in the Priests Office, XXVIII Exod. 41. and of the Levites, he faith, III Numb. 12. they shall be mine, or unto me; and of the Israelites, XXV Lev. 55. unto me the Chil-
Children of Israel are Servants. The like is said of the First-born, III Numb. 13. of the Sanctuary, XXV Exod. 18. of the Altar, XX Exod. 24. of the holy Oyntment, XXX Exod. 31. of the Kingdom of David, 1 Sam. XVI. 1. and of the Sacrifices, XXVIII Numb. 2. See Mr. Selden, Lib. II. de Synedr. cap. 4. n. 2.

Seventy Men of the Elders of Israel.] This Number is generally thought, both by the Jewish and Christian Writers, to be derived from the number of Persons, that came down into Egypt with Jacob, XLVI Gen. 27. Who, faith R. Bechai, were a kind of Prototype of this Number in future Ages. For hence they were governed by so many Elders when they were in Egypt, III Exod. 16. (where there is no mention indeed made of Seventy, but he gathers it from what followed) and those were the Seventy whom we find at the giving of the Law, a little after they came out of Egypt, XXIV Exod. 1, 9. who are called Nobles, or Great Men, v. 11. So that this number was not now first constituted; but rather continued and confirmed.

Whom thou knowest to be the Elders of the People.] For there were many Elders, out of whom Seventy were chosen. See XXIV Exod. 1.

And Officers over them.] That is, faith R. Bechai, whom thou knowest to be of the number of those, who when they were Officers in Egypt over the People, were beaten by Pharaoh's Task-masters, V Exod. 14. Which word Officers doth not signify Men that had any Judicial Authority; but only such as had an inspection over others, to see they did their Work, and to give an account of them. But it is very likely, they were Persons of note, who had more than ordinary
nary Understanding and Breeding, which advanced them to be Inspectors of others. And therefore the Talmudists rightly observe, that the Elders and Officers here mentioned, were, no doubt, Men of Wildom and Judgment; who knew how to use the Authority that was committed to them. And it is not improbable (as some of them affirm) that they were chosen out of those lesser Courts, which were erected by the Advice of Jethro. See Selden in the same place, sect. 5. who at large confutes Baronius and others; who say that the number of the great Sanhedrim (which derived its Original from hence) was Seventy two: and makes it appear they were only Seventy; and with Moses their Head Seventy one, sect. 8. And it is not unworthy our notice, that about the same time (as he observes sect. 12.) that this number of Seventy Judges was here constituted in the Wilderness; the great Judicature in Areopagus was constituted among the Greeks, viz. in the Reign of Cecrops, the first King of Athens, after the Ogygian Flood: when, according to Eusebius, the People of Israel were brought out of Egypt. The Marmora Arundeliana indeed say, this Court was erected in the time of Cranaus; but that makes no great difference, for he was the Successor of Cecrops. We do not find of what number it consisted, but it is certain it was the highest πρώτης ἡ ἐν τοῖς Ἑλληνίσ του Ἔλληνος Ἐκκλησίας, of all the Courts among the Greeks. And it is no less observable, that as that Court began about the same time with the Constitution of this among the Hebrews; so they both ended in the Reign of the Emperor Vespasian, as the said Mr. Selden shows in that Book, cap. 16. sect. 10.

And
And bring them unto the Tabernacle of the Congregati-

That there they might be, as it were, confe-
crated unto God: and that the People might know,
they received their Authority from him.

That they may stand there with thee.] As those Men
who were to be sharers with him in his Authority:
and were like to him in Wisdom, Piety, and Deceit. So
Maimonides glosses upon these words in Hilk.Sanhedr.
cap. 2. where he faith, none were made Members of
the Sanhedrim, but Priests and Levites, and such of
the Israelites, as were descended from the noblest Fa-
milies: and quotes these words to prove it.

Verse 17. Ver. 17. And I will come down.] In a visible man-
er, verse 25.

And talk with thee there.] To declare (perhaps in
their Audience) that he appointed them to the Off-
ice of being the Assistants of Moses, in the Govern-
ment.

And I will take of the Spirit, which is upon thee, and
put it upon them.] He did not take away from Mo-

ses any of the Gifts which he had bestowed upon
him; nor did he diminish them: but conferred upon
these Men some of the Gifts (which are here meant by
Spirit) viz. of Wisdom, and Judgment, and Cou-
rage; with all others that were needful in a Gover-
nor. This R. Solomon Jarchi illustrates by the com-
parison of a great Lamp set up in a room; at which
many others are lighted, without the least diminuti-
on of its Light. See further verse 25.

And they shall bear the burden of the People with thee.] By this it appears it was the Spirit of Government,
which God intended to give them: that they might ease Moses by assisting him, with the same Authority
that he had, to hinder, or to appease such Mutinies,
as now the People were fain into.

That
Upon Numbers.

That thou bear it not thy self alone.] That all the Murmurings of the People might not be only against him; but some of their Complaints might be diverted unto others. Who might also help him in the judging of such Causes, as had hitherto been reserved to him alone. For it is plain that these Seventy Persons made an higher Court, than any of those constituted by the advice of Jethro.

Cornelius Bertram indeed fancies, that these Rulers of Thousands, Hundreds, Fifties, and Tens, not being sufficient for the business committed to them, (though he likewise conceives they had some of their several Families joyned with them) God appointed these Seventy for their assistance: to whom they were to bring all Causes which they could not determine, before they troubled Moses with them, Lib.de Repub. Jud. cap. 6. But our learned Mr. Thorndike in his Rights of the Church, chap. 2. hath well observed, that those Captains were to be in place, only during the Pilgrimage of the Wilderness: For when they came to the Land of Promise, the Law provided that Judges and Ministers should be ordained in every City, XVI Deut. 18. who, if there fell any difference about the Law, were to repair to the place where God dwelt, to the Successors of Moses, and these Seventy, for Resolution in it, XVII Deut. 11, 12. For as he judiciously notes in his Review, p. 69. (futable to what is here delivered) they were assumed to affift Moses in his great Office of judging the hardest Causes; and by that Law, XVII Deut. 8, &c. were afterwards made a standing Court, resident at the Place of the Tabernacle; to judge the last Result of all Causes concerning the Law, and to determine all Matter of Right not determined by the Letter of the same.

Bb

Ver.
Chapter XI. Ver. 18. And say thou unto the People.] All that he said hitherto concerned Moses himself; in answer to his Request. Now he tells him what he should say to the People, in answer to their Complaint.

Sanctifie your selves.] Here the word Sanctifie seems to signify no more, but to prepare and make themselves ready to receive what they desired. So the Chaldee expounds it: and so the word is translated by us, several times in the Book of Jeremiah, VI. 4. XII. 3. LI. 28.

Against to morrow.] He seems at the same time to gratifie Moses and satisfie them: for his setting the Seventy Elders before the LORD, and their eating Flesh, succeed one another. Or else, he immediately gathered the Elders; and the next day the Quails came for their Food.

And ye shall eat Flesh, for ye have wept in the Ears of the LORD, &c.] You shall have, what you long for with such vehemence; that it hath made you utter Complaints against the LORD.

Verse 19. Ver. 19. Ye shall eat not one day.] As they did about a Year ago, XVI. Exod. 12, 13.

Nor two days, nor five days, &c.] Not for a short time only.

Verse 20. Ver. 20. But even a whole Month.] So long (the Hebrews gather from hence) they stayed in this part of the Wilderness of Paran: Or rather, a little longer. For they came hither on the twenty third Day of the second Month, in the Even: on which, if we suppose the Fire to have burnt among them, v. 1. and that the next Morning (which is scarce credible) they lusted after Flesh; and in a tumultuous manner, demanded it of Moses; who promised they should have it: we must allow a little time for the constituting of
of the Seventy Elders. And suppose it was done on the twenty fifth Day, and that the next Day the Quails came, (as we translate it) they were two Days in gathering them. From whence if we begin this Month, it will appear they stayed here longer than that space.

Until it come out at your Nostrils. ] Till you be glutted with it; and vomit it up so violently, that it come not only out at your Mouth, but at your Nostrils.

And it be loathsome to you. ] Which was both the Cause and the Effect of Vomiting.

Because that ye have despised the LORD. ] Forgetting all that he had done for them, as if it had been nothing; and slighting his Servant Moses.

Which is among you. ] By a visible Token of his glorious Presence in the Sanctuary: where he dwelt among them, XXV Exod. v. 8.

And have wept before him, saying, Why came we forth out of Egypt. ] As if he had undone them, by their Deliverance from thence.

Both Onkelos and Jonathan translate this verse in such a manner, that one cannot but think they had a Notion in their Days of more Persons than one in the Godhead. For these are the words of the latter of them, Because you have despised (or rejected, as Onkelos) the WORD of the LORD, for glorious is his Majesty which dwelleth among us. For I cannot see how the word MEMRA can signify anything in this place (whatsoever it may do in some others) but a Person equal to JEHOVAH. And yet the Anonymus Writer against the Trinity (confuted by de Voisin) hath the strange unaccountable boldness to pass it by with this silly gloss, Proprie de Lege accipi
Chapter XI. it may be properly understood of the Law, which may be contemned or transgressed: as if this could be called the glorious Majesty of the LORD, which dwelt among them. What will not Men say, or do, to serve a Cause?

Verse 21. Ver. 21. And Moses said, the People among whom I am.] Over whom I preside, as their Governor. Are six hundred thousand Footmen. ] Who were able to carry Arms; besides Women, and Children, and Slaves, and the mixt Multitude; who in all may well be supposed to have made Thirty hundred thousand.

And thou hast said, I will give them Flesh, that they may eat an whole month. ] i.e. How can this be? Which is a down-right distrust of God's Promise, if we regard merely the words; and do not consider that they were spoken hastily, and something inconsiderately, while his Mind was very much disturbed by the Tumult which the People made. For which reason, a severe notice is not taken of it; but he only put in mind of God's Eternal Power, v.23. Which may make it probable, that they were only words of Admiration, how such a Provision should be made for such a vast number; and those uttered on a sudden.

Verse 22. Ver. 22. Shall the Flocks and the Herds be slain for them, to suffice them? ] In the Hebrew the words are, If the Flocks and the Herds be slain for them, will they be sufficient for them? That is, there will not be enough for a whole Month. And so the next Passage is to be translated, If all the Fish of the Sea be gathered for them, will they be sufficient for them?
Ver. 23. *And the LORD said unto Moses, is the LORD's Hand waxed short?* i. e. I need not tell thee, that my Power is as great as ever.

Thou shalt see now whether my Word shall come to pass unto thee, or not.] For thou shalt be convinced of it by the speedy performance of my Promise.

Ver. 24. *And Moses went out.*] I supposed, v. 11. Verse 24. that Moses went into the Sanctuary to make his Addresses to God for relief; and if that be true, then that is the place from whence he now went out. But there is this Objection against it, That if he had gone to consult God in the Sanctuary, (as he did on some occasions, VII. 89.) it would not have been said that he went out; but that he came out. For that is the usual Expression in this matter. Therefore we may rather think he now went out of his own Tent, where the People stood murmuring, v. 10.

And told the People the Words of the LORD.] Both concerning them, and concerning himself.

And gathered the seventy Men of the Elders of the People.] That is, sent out his Summons to them to attend him; though two of them, it appears afterwards, did not come, v. 26.

And set them round about the Tabernacle.] That is, required them to come thither, and there place themselves; that the People might understand they received their Authority from God; and that from thence he might send his Holy Spirit upon them. For God alone, who was their King, could appoint, who should bear Rule among them. There also were the great Assemblies held. See XXVII. 2.
Chapter XI. The SCHECHINAH, or Divine Majesty, appeared from Heaven in a Cloud; or, in the Pillar of the Cloud, as it is in XII. 5.

And spake unto him.] As he had promised, v. 17. declaring, it is likely, the Reason and Intention of his appearing, on this occasion.

And took of the Spirit that was upon him, and gave it unto the seventy Elders. See there v. 17.

And it came to pass that when the Spirit rested upon them.] i.e. As soon as they received it.

They prophesied.] Either, by setting forth the Promises of God in such a strain, as none else could imitate; or giving such admirable Instructions to the People, as manifested they were raised above themselves; or perhaps by declaring things to come (particularly that they should have Quails (as we render the word) in great abundance very shortly, as some of the Jews take it) though that could not gain them just credit, as the other Gifts, till their Predictions were fulfilled. And these the Jews call the second degree of Prophecy: Concerning which Maimonides speaks in his Preface to his More Neshochim. but more fully in his second Part of it, Cap. XLV. Where he faith the first degree was, that which moved and enabled Men to some heroick Undertaking, with assurance they were put upon it from God; as to deliver Men from Tyranny and Oppression. Which was the Spirit of the LORD, that came upon GIDEON and SAMSON, and the rest of the Judges of Israel: who were carried by an extraordinary Power to perform such things, as otherwise they thought not themselves fit to undertake. And the second degree was, when a Man found a Power upon him, exciting him
him to speak either Psalms, or Hymns; or wholesome Precepts of living; or about Political Affairs, and Civil Government, far beyond his Natural Capacities; and all this walking, and in the full vigour of his Senses. This is also called the Holy Spirit; and in this number he places these LXX Elders. Who were endued with the Spirit of Moses, for the Government of the People with him; in such measure that they attained to be Prophets. Just as in the New Testament, the Prophets are placed next to the Apostles; so these Men were next to Moses.

And ceased not.] In which Translation we follow the Chaldee Paraphrases, as several others do: But the LXX translate it, and they added no further, (which the Hebrew words will well bear) taking the meaning to be; that they prophesied that day, but not after. And this is the intelle of the Talmudists; particularly of Jarchi. Who in his Gloss upon this place, faith: All these Elders prophesied only this first time, that the Spirit rested on them, as they stood about the Tabernacle; but they did not prophesy after that. The like say several others mentioned by Mr. Selden, L. II. de Synedr. Cap. IV. Sec. 2. And indeed the Spirit was not sent upon them, to make them Prophets; but to make them Governors and Judges. And therefore the Gift of Prophecy, which God gave them for the present, was only to procure them Reverence from the People; as an evident Sign that they were chosen by God to be Co-adjutors to Moses, in the exercise of his Supream Authority over them. And thus I find Theodoret understood it, (Quæst. XX. in Num.) The LXX did not prophesie beyond this day, ἢν εἰς ἀποκριτής λόγον ἠλλ' ὀσῖνον, &c. because God promoted them, not to prophesie, but to govern: Which St. Paul also reckons
reckons among other Gifts bestowed upon Christians,

Corinth.XII.26. Now that it might appear God had
conferred this Divine Gift of Government upon
them; they also prophesied, the first day that they re-
ceived it. And I do not see, why our Translation
\[did not cease\] may not be interpreted to this sense;
that is, \(they did not cease all that day, while they stood a-
about the Tabernacle.

Verse 26. Ver 26. And there remained two of the Men.] Of
the LXX Elders, whom Moses ordered to appear,
and set themselves about the Tabernacle. So the Hier-
salem Targum, these were of the number of the LXX
wise Men, neither did the LXX wise Men go from the
Tabernacle while Eldad and Medad prophesied in the
Camp. And so R. Levi ben Gerfom notes, It seems to
be plain out of the Text, that these two were of the LXX
Elders. Which our Translators thought necessary to
express by adding those words of the: For in the He-
brew there is no more said, but only there remained two
Men.

In the Camp.] Among the rest of the People; from whom they would not come: Out of Modesty,
saying, \(They were not equal to such a dignity; as the
words are in the Gemara Babylonica. Tit. Sanhedrin.
Or perhaps they loved a private life; and were afraid
of being envied by the People: Whom they saw to
be so unruly, that it made them decline the bur-
den; as Saul did, when he hid himself among the
stuff.

The name of the one was Eldad, and the name of the
other Medad.] We do not find the names of any
other of the LXX Elders, but only these two; who,
Jonathan faith, were Moses his Brothers by the Mo-
ther's side. And St. Hierom himself mentions such
a Tradition, that they were his Brethren. But there is no certainty of this; nor of what others of the Jews say concerning them. See Selden, Lib. II. de Synedr. Cap. 4. Sect. 3.

It may be they are mentioned in honour of their vertuous Modefty; which made them think themselves unworthy of so high a dignity.

And the Spirit rested upon them.] As it did upon those who were about the Tabernacle, v. 25. Whereby God marked them out to be in the number of those, whom he had chosen to be Assistants unto Moses.

And they were of them that were written, &c.] Whole Names Moses put into the Summons, which he sent to those whom he judged fit to be advanced to this Authority. The Jews (particularly Solomon Jarchi) say they were chosen by the way of casting Lots; and according to their manner they tell the Story thus, in the place mentioned before in the Gemara. Moses, say they, was in doubt how he should execute God's Command, v. 16. because if he did not chuse an equal number out of every Tribe, it might be ill taken. And if he chose six out of each of the XII Tribes, they would exceed the number of LXX; if but five, they would fall short of it. He resolved therefore at last to chuse VI out of each Tribe, which in all were LXXII Persons: And in LXX Schedules he wrote the Name of Elder; but the other two were Blanks. Then mixing all these in an Urn, he bad them come and draw: And to every one who drew a Schedule, that had the Name of Elder in it, he said, God hath sanctified thee; but to him that drew a Blank, he said, God hath not chosen thee. And those two Blanks, some of the Jewish Doctors say,
fay, came into the hands of Eldad and Medad: who therefore were left behind in the Camp. And this Conceit our very learned Dr. Lightfoot himself entertained, saying (in his short account of this Chapter) That six of a Tribe, made up the number of the Sanhedrim, (which was chosen) and two over. And those two were Eldad and Medad; who were written for Elders, but the Lot cast them out; that there might be but LXX. Yet did the LORD honour them with the Spirit of Prophecy.

But as this whole Story, of the manner of Chusing the Elders, is very dubious; so other Jews of great Authority, say, that Eldad and Medad were of the number of the LXX that were chosen. Particularly Jonathan faith expressly, they were of the number of those, whose Schedules came up, with the Name of Elder in them: But they did not go to the Tabernacle, because they had no mind to be Governours. Nay the Talmudical Gloss upon the fore-named place of the Gemara, faith, that when LXX of the LXXII had drawn, two of them had Blanks; whereby Eldad and Medad knew that the two remaining Schedules had the Name of Elder in them: and therefore would not draw them, because they were sure not to have Blanks. The very same Mr. Selden shows, is in other noted Books of theirs. So that it is generally received, they were in the number of those LXX which were chosen to be joined with Moses in the Government. See L. II. de Synedr. Cap. 4. Sect. 7.

And they prophesied in the Camp.] Which was a greater thing, than if they had prophesied at the Tabernacle: Denoting them to be Men so highly in the Favour of God, that he would distinguish them from other
other Men wheresoever they were, and not want their Service. The Hierusalem Targum relates what each of them foretold, (for to that he restrains their Prophecying) and what they both foretold; but it is not worth the mentioning.

Ver. 27. And there ran a young Man, and told Moses, and said, Eldad and Medad do prophesy in the Camp. The Jews, who will seem ignorant of nothing, say it was Gerfhom the Son of Moses; who carried these Tidings to his Father.

Ver. 28. And Joshua the Son of Nun. From whence some conclude that he was none of the LXX Elders; though a Man of a most excellent Spirit. And indeed this is likely enough, he being to succeed Moses, and so to become the Head of them.

The Servant of Moses.] Who ministered to him, as a constant Attendant on his Person, XXIV Exod. 13.

One of his young Men.] The word one is not in the Hebrew, which may be translated from among his young Men: i.e. The rest of those that waited on him.

My Lord Moses forbid them.] Perhaps he thought they could have no Authority; not being at the Tabernacle. Or rather, that their Prophecying too much lessened the Authority of Moses; by whose Consent, and in whose Presence the rest were joined to him; but these two without his Knowledge, and being absent from him, became his ConSorts in Spiritual Gifts. This he thought tended to the Diminution of his Master; for whom he expressed a great Honour. The two Targums say that they prophesied of the Death of Moses, and the Advancement of Joshua to be the Leader of God's People; which made

C C 2 Joshua
Chapter XI.

But this is like the rest of their Conceits; several of which are mentioned by Mr. Selden in the place before-named, Sect. 3.

Verse 29. Ver. 29. And Moses said unto him, Jealous thou for my sake? This shows that Joshua thought it a Disparagement unto Moses, that they should have the Gift of Prophecy bestowed on them; and be no way indebted to Moses for it. As the other were; who were brought by him to the Tabernacle, where he presented them to God, as Men fit to partake of it: But these two seemed to have no dependance on him, for what they received.

Would God that all the LORD's People were Prophets.] This shows also that the Gift of Prophecy, was a distinct thing from the Gift of Government: For he did not wish they might all be made Rulers; than which nothing could have been more absurd.

And that the LORD would put his Spirit upon them.] That they might all break forth, by his Inspiration, into his Praises. Which is an high Demonstration of that most excellent Spirit that dwelt in Moses; which had nothing of Envy, Pride, or Vain-glory in it: For he sought not himself in the least, but purely the Glory of God, and the Good of his People. Which admirable Temper of Mind St. James from hence, commends to all Christians, when he faith, IV. 5. Do ye think, that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to Envy? But he giveth more Grace. Where doth the Scripture (by which word the Apostles commonly mean the Old Testament) say any thing like this; unless it be in this place? the Sense of which is fully expressed by
by St. James, as Hermannus Witzius well explains his meaning, Doth that Spirit whereby we are regenerated and governed, move us to Envy, or any such like vicious Desire? No, far from that; it giveth greater Grace, and makes us rejoice in the good of our Neighbours, &c. as Moses did, when he said, Doth thou envy for my sake? and thereby excitest me to the like Envy? Is that suitable to the Spirit that is in us? which I wish God would bestow upon all his People. This agrees with what St. James faith, But he giveth more Grace.

Ver. 30. And Moses gat him into the Camp.] From Verse 30. the Tabernacle where the Elders had been presented unto God, and indued with his Spirit.

He and the Elders of Israel.] That they might exercise their Authority joyntly with him. And there, I suppose, Eldad and Medad were assumed into the same Authority; for we do not read that they were brought to the Tabernacle; being sufficiently approved by God in the Camp.

Ver. 31. And there went forth a Wind from the Lord.] At the Prayer (it is likely) of Moses and the Elders, who promised the People Flesh enough; a mighty Wind, of an extraordinary force, was raised beyond the common Course of Nature. The Psalmist informs us from what Quarter this Wind blew, when he saith LXXVIII Psal. 26. He caused the East-wind to blow in the Heaven, and by his power he brought in the South-wind. Which some understand as if sometimes an East-wind blew, and sometimes a South; that these Quails (as we call them) might be brought from several Coasts. But the Hebrews wanting compound words, make use of these two words, to express that which we call a South-east Wind. Or,
as Bochartus will have it, the Hebrew word Kadni, which properly signifies the East, doth sometimes signify the South; and is by the LXX often so translated: of which he gives a great many Instances. And therefore the Psalms (as the manner of the Hebrew Language is) repeats the same thing in other words. See Hierozoic. P. II. L. I. cap. 15. And so the famous Ludolphus, both in his Commentary upon his Æthiopick History, and in his Dissertation de Locustis, faith they were brought in by a South-wind; blowing from all Points of that Quarter.

And brought Quails.] No Body, that I have met withal, hath laboured so much to give a clear Explanation of this whole following Discourse, as Job Ludolphus in his most learned Commentary upon his Æthiopick History, Lib. I. cap. 13. n. 96. Where he hath a long Discourse (to which I refer the Reader) to shew that the Hebrews do not take the word Selau (here used) to signify Quails: but we take that translation of it only from Josephus. See what I have noted on XVI Exod. 13. The no less learned Bochartus, indeed, hath said a great deal to justify Josephus: and hath shewn that Egypt, and the Neighbouring Regions abound still with Quails; from whence this Wind blew fair to bring them to the Hebrews. And every one knows, that there are certain Winds called Ornithia's; from their bringing great Flights of Birds along with them. Quails also he observes are wont to fly from the Southern Countries to the Northern, in the Spring time, (as it now was) and to fall sometimes in such vast quantities, as to sink a Ship. Notwithstanding all which, and a great deal more, which he alledges, with great learning, there are several things said in the following Re-
Relation, which by no means can be brought to agree to Quails: and therefore Ludolphus rather takes Sc-lau to signify Locusts; by which it is easy to give a plain Explication of all that is said of them. It is certain, they were not only used for Food, in those Parts of the World: but that some of them were very delicious Meat in several Countries: for they that have eaten them, (See XI Lev. 22.) compare them to young Pigeons; or to a fresh Herring; or to a Crab, or Lobster, (like to which they are in Shape and Figure) and they are several ways prepared, and accounted very wholesome Food; when they have thrown away the Heads, and Wings and Leggs. Pliny faith, that some Parts of Ethiopia lived upon them; and that they were preserved, fumo & sale, by being dried in the Smoak and salted, for their nourishment, throughout the whole Year. Now all that is said in this, and in the following verses, will have a plain and easy meaning, (as I said) if we follow this Interpretation: but not, if we take them for Quails, or Pheasants, or Sea-fowl. As for example, what was said before, concerning God's sending a mighty Wind, is not hard to understand, if we suppose him to speak of Locusts; which all Authors say are brought with a Wind: But it was never heard to bring Quails, which cannot fly high, nor far; much less so far, as from the Sea to the middle of Arabia Petrea. Nor would the Locusts have come this way, had not this Wind brought them from their ordinary Course.

From the Sea.] Viz. From the Red-sea; yet not excluding the Persian Gulph. Which must not be understood, as if they came out of the Sea; but from the Sea-coast: And it is very probable out of Africa, where
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where they abound. So the aforesaid Ludolphus expounds it, in his late Dissertatio de Locustis, Pars II. cap. 39, &c.

*And let them fall by the Camp.* Or poured them down upon the Camp; as Dust or Rain falls thick upon the Ground. For both these Comparisons the Psalmist uses in the place before-named, LXXVIII. 27. And this is expressed in Exodus XVI. 13. by covering their Camp.

*As it were a days journey on this side, and as it were a days journey on the other side.* A days Journey, as Bochartus makes account, is at least Twenty Miles. See the place before-named, Hierozoic. P. II. lib. I. cap. 15. p. 105. Or, as Ludolphus makes the Computation, Sixteen Miles, in his Dissertatio de Locustis, P. II. cap. 44, &c. Take it either way, it shows there was a vast number of them: For he adds,

*Round about the Camp.* So that which way soever they went for sixteen or twenty Miles together, there lay heaps of them upon the Ground: which, if we understand this of Quails, cannot be conceived without a heap of Miracles. And if we resort to that, what need was there of a Wind to bring them, when God must be supposed miraculously to have created them, as he did Manna. And yet such a quantity of Quails was not to be found any where, without a Miracle, as would cover the Heavens forty Miles (according to Bochartus) on all sides. But that which would have been, on many accounts miraculous, if we understand it of Quails, will be found less wonderful, or rather natural, if it be understood of Locusts: who come in very great, and thick Clouds, which darken the Sky; as all Authors tell us. See Ludolphus Comment. in Histor. Æthiop. p. 188.

And
And as it were two Cubits high, upon the face of the Earth.] This Interpreters look upon as impossible: for then the Quails would have been choaked and stifled; if they had been heaped so deep one upon another. And therefore they have devised the addition of a new word; and refer this not to their falling upon the Ground, but to their flying in the Air, two Cubits high above the Earth: that so they might the more easily be taken by their Hands. So the Jews, and so Val. Schindler in his Lexicon upon the word Selau. But, besides that, there is nothing of this in the Text; and is contrary to what the Psalmist says, that they fell in the midst of their Camp, verse 28. and that they came down like Rain, which always falls upon the Ground: there are many other Difficulties in this Interpretation, (as he shows p. 189. and defends what he there afferts in his Dissertation de Locustis, P. II. cap. 49, 50.) And therefore it is better to expound it of Locusts; who though they fall one upon another, to a great depth, are not thereby suffocated: by reason of the length of their Feet, and the thinness of their Wings.

Ver. 32. And the People stood up, (or rather, rose up) all that day, and all that night, and all the next day.] They were intent upon the gathering of them for thirty six hours.

And they gathered the Quails.] By this it is evident that they gathered something lying upon the Ground, and not flying in the Air: for we do not gather things there, but take or catch them.

He that gathered least.] Viz. The Master of every Family for himself, and for those belonging to him. For we are not to suppose, that every Man in Israel gathered so many as follows.
A vast quantity, if they were Quails; which would have served them, not for a Month, but for a Year or two: as Ludolphus observes, p. 190. of his Commentary on his Æthiopic Hist. Besides, we do not use to measure Fowl, but to number them. And therefore Bochart, being sensible of this impropriety, takes the word homer here to signify an heap. Which is confuted by Ludolphus in his Dissertatio de Locustis, P. II. cap. 54, 55, &c.

And they spread them all abroad for themselves, round about the Camp.] This is another plain indication that they were Locusts; which they spread to be dried in the Sun: but if they had been Quails would have been very preposterous; for it would have made them the sooner stink. Interpreters therefore commonly pass by this, and give no account why they spread them abroad: and the Vulgar Latin omits this word spread. Whereas all Authors tell us, this is the principal way of preparing Locusts; and preserving them for a Month or more. Which they boil'd, or other ways made fit to eat, when they had occasion. See Ludolphus in his fore-mentioned Commentary; and in his Defence of it lately, in his Dissertatio de Locustis, P. II. cap. 97, 98, &c.

Verse 33. Ver. 33. And while the flesh was yet between their teeth.] While they were eating; and therefore were in good health, and had a good Stomach.

Ere it was chewed.] Before they had swallowed it.

The Wrath of the LORD was kindled against the People.] They felt unexpected effects of God's displeasure; being taken perhaps with a sudden vomiting, of which they died, v. 20. This was in the Conclusion of the Month; for so long (he there faith) they should eat flesh.
And the Lord smote the People with a very great Plague.] He sent a Pestilence among them as Aben Ezra supposes. Or, as others think, they wasted away in a Consumption: the Vomiting perhaps continuing so, that they could never retain any Meat, till they died. This they gather from CVI Psal. 15. where the Psalmist saith, He sent Leanness into their Soul. But Bochartus and Menochius think he burnt them up with a Fire from his Presence, as at the beginning of this Murmuring, verse 1. where it is said, as it is here, The Anger of the Lord was kindled. But Bochartus grounds this chiefly upon LXXVIII Psal. 21. where it is said, A Fire was kindled in Jacob; which he refers to this Story.

It may seem strange to some, that now they should be punished so heavily, when about a Year ago they murmured for Flesh, as they did now; and he gave it them in the Even, together with Manna in the Morning; without any Punishment at all. But it is to be considered, that as it was a greater Fault to fall into the same Sin again, after God had been so good to them; so they were not in such Necessity now, as they were then; when they were really pinched with hunger: whereas now they were fed with Bread from Heaven; and therefore cried for Meat, not out of need, but wantonness. And it may be added, That they were not then so well taught, as they had been since; by the giving of the Law to them at Mount Sinai, and many other Instructions from the House of God.
Chapter XI. Ver. 34. And he called the name of that place Ki-broth-hattaavah. That is, the Graves of Lust: because their Wanton Appetites threw them into those Graves; for there, as it follows, they buried those that lusted.

*For there they buried the People that lusted.* Not all that lusted, for then all the People, who were guilty of this Sin, would have been buried: but all that died of the Plague, which was inflicted for this Sin. Who, perhaps, were those that began and headed this Mutiny; or were most violent in it.

Verse 35. Ver. 35. And the People journeyed.] When the Cloud was taken up again, IX. 17.

*From Ki-broth-hattaavah.* From whence they departed about the beginning of the fourth Month, called Tammuz.

*Unto Hazeroth.* Another place in the Wilderness of Paran: but how far from the former Station, whether a days Journey, or more, we do not find.

*And abode at Hazeroth.* There the Cloud rested, and accordingly there they incamped. But we do not read how long: only we are sure they stayed there at least a Week, XII. 15.

CHAP.
AND Miriam and Aaron spake against Mo-

ses.] I can see no good Reason that can
be given, why Miriam is put here before Aaron; but
because she, it is highly probable, was the Beginner
of this Sedition, and drew her Brother Aaron into
it.

Because of the Æthiopian Woman.] Or rather Arabian
Woman. See X. Gen. 6.

Whom he had married.] Whom most both of the
Jewish and Christian Writers take to have been Zipporah; though some few fancy, he speaks of an-
other Woman, whom he had lately married; Zipporah
being either dead, or divorced. The only difficul-
ty is, why they should quarrel with him, about Zipporah: Who, if she had been dead, or divorced, it
is not likely he would have married a Cufhite, but a
Jewish Woman. The Hebrew Doctors have devised
strange Stories about his forbearing her Company;
which may be read in many Authors; particularly
in Selden, L. III. Uxor. Hebr. cap. 26. where he recites
many of their Opinions about this matter. The most
common is, that they were angry at his Marriage
with a Woman of another Nation; whom they
would have had him put away, and taken another
Wife. So they interpret the following words; for
he had married an Æthiopian Woman: as if his mere
Marriage with her, was the thing they spake against.
Which is not at all probable, if this be meant of Zipporah; for he had been married to her forty Years;
Chapter XII.

which if they had disliked, one would think should have, long before now, been charged upon him as a Fault. I rather think that they were jealous, of his being ruled too much by her, and by her Relations. For it was by her Father's Advice, that he made the Judges, mentioned XVIII Exod. 21, 22. and perhaps they imagined she and Hobab had a hand in chusing the LXX Elders lately made, as we read in the foregoing Chapter. With which, this Story being immediately connected; it makes me think it hath some relation to that. For those Elders were nominated, it is evident, by Moses alone; without consulting Aaron, or Miriam: Who taking themselves to be neglected, in so great an Alteration made of the Government, without their Advice, were very angry. And not daring to charge Moses directly with this Neglect of them, they fall upon his Wife; whom in Scorn, they call a Cushite, or Arabian Woman: Which in after-times, were accounted a vile People, as appears from IX Amos 7. For that Country was inhabited by divers Nations, mingled together, viz. Ishmaelites, Midianites, Amalekites, and such like. Who from thence, some think, were called by the general name of Arabians; because of their mixture. For Ereb in Hebrew, signifies a Miscellaneous Company, or mixture of many People. See XXV Jerem. 20, 24. where he calls these very People, by this name.

Verse 2. And they said, Hath the LORD indeed spoken only by Moses? Here it appears that it was really Moses, with whom they were offended; who alone had called what Men he thought good to be presented unto God, to be constituted by him, his Assistants in the Government, XI. 24.

Hath
Hath he not also spoken by us? 

Are not we also acquainted with God's Mind; being Prophets? For so Aaron was made, IV Exod. 14, 15. and Miriam so acknowledged, XV Exod. 20. And moreover the Prophet Micah, VI. 4. mentions them, as Conductors of the People, while they were in the Wilderness together with Moses. Which might make them stomach it, that he took no notice of them, when he chose the LXX Elders, who were to be his Co-adjutors; but did it of himself.

Observe their Ill-behaviour towards him; though he himself took no notice of it.

Ver. 3. Now the Man Moses was very meek, above all the Men which were upon the face of the Earth. This is added as the Reason, why he passed by the Affront they put upon him, and why God avenged it; because he was so exceeding meek and patient, (or as others translate it, so humble and lowly) that he would have been exposed to further Affronts, if God had not chastised their Insolence. Moses also might think fit to set this down, as a Confutation of their Charge against him; being so far from that Pride which they imputed to him, that he did not resent (though he was so very much above them) their undutiful Behaviour towards him. Who had conversed immediately with God himself, and been with him in the Holy Mount many days together; who sent several Commands to Aaron, as well as to the People by him alone: Which made such a Difference between him and all others, that as it was an unaccountable Arrogance in them to equal themselves unto him; so he demonstrated how far he was from being
ing proud of his Superiority, by meekly bearing their haughty Behaviour towards him.

So little cause there is for their Cavils, who from hence argue, that Moses was not the Author of these Books; because he commends himself in them. For this is not so much a Commendation, as a necessary Account, of himself; to show how causeth their Charge against him was. To such Vindications of themselves the humblest Souls may be constrained, by the Calumnies of wicked Men: As we see not only in St. Paul, but our blessed Saviour, who were put upon Glorifying, and Magnifying themselves, by the Malignity of their Enemies. See X Job. 36. 2 Corinth. XI. 10, 23, &c. And this is the more allowable; when Men know not only that they write the Truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy Writers also are not to be confined to our Rules; being moved by the Holy Ghost to set down such things, which if they had been left to themselves, they would not have mentioned. And Men who have a due Reverence to the Holy Scriptures, will look upon this rather as the Holy Ghost's Testimony concerning Moses, than Moses' his Testimony concerning himself. But we have to do now with a Generation of Men, that write upon these Books, not as of a Divine Original, but as they do upon common Authors.

Verse 4. Ver. 4. And the LORD spake suddenly unto Moses.] The LORD thought fit immediately to stifle their Insurrection; which might have proved dangerous, if it had spread among the People. And perhaps the word suddenly may relate to the manner of his calling
And unto Aaron, and unto Miriam.] It is uncertain whether God spake to these two by himself, or by Moses. It is likely he spake to them all together, (while Aaron and Miriam were expostulating with Moses) with such a Voice, as he was wont to use when he communicated his Mind to the Prophets.

Come out ye three.] It is likely they were all in Moses his Tent; whether his Brother and Sister were come to utter their Complaint.

Unto the Tabernacle of the Congregation.] Which was God's Tent, wherein he dwelt among them; and from whence he declared his Will to them.

And they came out.] To attend the Pleasure of the Divine Majesty.

Ver. 5. And the LORD came down in the Pillar of the Cloud.] The Pillar of the Cloud, which was wont to be over the most Holy Place, where the LORD dwelt; came down from thence, and the SCHECHINAH with it; and stood, as it here follows, at the Door of the Tabernacle.

And stood in the Door of the Tabernacle.] As if it would leave them; as it did, v. 9.

And called Aaron and Miriam.] Who were at some distance, I suppose; and are commanded to come nearer.

And they came forth.] From the place where they were, when he called them; Or, from Moses, with whom they came from his Tent; and now are required to stand by themselves.

Ver. 6. And he said, hear now my Words.] Mark Verse 6. what I say to you.
Chapter XII. If there be a Prophet among you.] This doth not make a doubt of it, but supposes that they, and others among the People, were Prophets; as they alleged, v. 2. But God would have them to understand, that he did not communicate his Mind to all alike; nor, in the same way and manner; but so differently, as to make a remarkable Distinction between Moses and others.

Whether there were, in those days, Men brought up and trained, to be made fit to receive this Gift bestow'd upon them; we do not know: But in after-times, it is evident there were certain Colleges of Prophets, wherein Disciples of Prophets were bred. Such was that 1 Sam. X. 5. and XIX. 18, &c. Where the Sons of the Prophets, i.e. their Scholars or Disciples, (as Jonathan always translates that Phrase) were brought up. And for the most part, such only were endued with this Gift, who were so educated in those Schools, in the Study of the Law, and in Piety. Though God did not tie himself to dispense it to such Persons alone; but bestowed it upon whom he pleased, though they had spent no time in those Schools of the Prophets. This is apparent from that Proverbial Speech, Is Saul also among the Prophets? 1 Sam. X. 11. XIX. 24. This had been no wonder (as this Saying imports) if it had been usual for Persons to be endowed with this Gift, on a sudden; who was never bred up in such a course, as led to it. But to show how this came to pass, one of that place answered and said, (as it there follows, v. 12.) but who is their Father? That is, this is no such wonder, if it be considered, who makes Men Prophets; viz. God, who is the Father of all the Children of the Prophets; and therefore may inspire whom he pleases.
upon NUMBERS.

As he now might have imparted this Gift, to meaner Persons than the LXX Elders presented to him by Moses; and made them equal, if he had thought fit, with Aaron and Miriam. For this was the case of Amos, in after-ages; who was no Prophet, nor a Prophet's Son, (as he himself relates, VII. 14.) but an Herds-man; and yet the LORD took him, as he followed the Flock, and bad him go and prophesy, unto his People Israel.

I the LORD. ] Here is the Original of Prophecy; will make my self known unto him, communicate to him my Mind and Will.

In a Vision. ] This was one way of discovering his Mind to the Prophets; by representing things to them, when they were awake, as if they had perceived them by their Senses; which at that time were lockt up, and all transcacted by a Divine Operation upon their Mind and Imagination. See XV Gen. 1. and VIII Dan. 1, 15. Abarbinel mentions one, who observes that the word Marah (the Plural of which Maroth signifies Looking-Glasses, in XXXVIII Exod. 8.) is a different word from Mareh, which is commonly used for Vision. And teaches us, that all the Representations made in this way to the Prophets, were only as the Images of things represented in a Glass, in which we behold the outward Shape, or Shadow, as we may call it; but not the thing it self. And so St. Paul seems to have understood this word (if he alludes to this place, as Grotius thinks he doth) when he faith, now we see, δι' ἑνώπιός ἐστι διάβλυμαν, through a Glass, darkly; 1 Corinth. XIII. 12.
Chapter XII. \[And I will speak unto him in a Dream.\] This was another way of God's revealing his Mind unto the Prophets, in their sleep; when they not only saw things represented them, but also heard a voice. And both these seem some times to have been mixed together, or to have followed one another; as in XVI Gen. 12. VII Dan. 1. VIII. 16, 17, 18. And it is a Maxim among the Jews, that there is no degree of Prophecy, but it is comprehended under one of these, Visions or Dreams. So Maimonides in his More Nevochim, P. II. cap. 32. and 41. and again cap. 43. where he saith, \textit{There is no third degree of Prophecy besides these two.} For as for that Divine Spirit, which moved Men to speak of things appertaining to the Knowledge of God and his Praises, beyond their natural or acquired Abilities, without seeing any Figures, asleep or awake, though with Assurance that it was from God, they will not have it called Prophecy: though they acknowledge those Parts of Scripture which they call Cetuvim, and the LXX. \textit{γραφή}, i. e. written by the Holy Ghost, were indicated by that Divine Spirit; and therefore we cannot reasonably deny those that were inspired by it, the Name of Prophets.

Verse 7. Ver. 7. My Servant Moses is not so.] Doth not receive my Mind, in either of those ways; and therefore is more than a Prophet; having it communicated to him in a far more noble and clearer manner, which placed him in a higher rank than any other inspired Person.

\textit{Who is faithful in all my House.} Because he was intrusted (to the word may be understood) with God's whole Family: that is, with all the Children of Israel: and faithfully discharged the Trust reposed in him,
him, by acquainting them with all God's Will; and executing all his Commands; and doing nothing of himself (as now he was falsely accused) but only what God required. This is a high Testimony to him; and the Jews, when they are in the humour of exalting Moses, say he was more faithful than the Angels of the Ministry: They are the words of R. Jose in Siphri: and if he had said, As faithful as the Angels of the Ministry, it might have passed for a good Explication.

Ver. 8. With him will I speak, mouth to mouth.] Verse 8.

In a most familiar manner; as one Friend discourses with another. So it is explained XXXIII Exod. II. From whence Abarbinel, in his Rosch Amana, gathers, That Moses his Prophecy differed from others, in these four things: First, That God spake to others by a Mediator, (that is, as he explains it, by some Angel) but to him by himself; without the inter-vention of any other. Secondly, That they never prophesied, but their Senses were all bound up, either in Visions or in Dreams; whereas he was as perfectly awake, as we are when we discourse one with another. Thirdly, That after the Vision was over, they were often left so weak and feeble, that they could scarce stand upon their feet; as appears from Dan. 8, 11. but Moses spake with the Divine Majesty without any consternation or alteration; his conversation with him being like that of one Friend with another. And lastly, No Prophet but he could understand the Mind of God when they pleased; for he communicated himself to them only when he thought good: whereas Moses might at any time re-sort to God, to enquire of him, and receive an answer. See IX. 8. To the same purpose also Maimonides writes in his Book de Fundamentis Legis, cap. 7.
Even apparently.] Plainly, clearly, and distinctly; so that there was no difficulty to apprehend his meaning; nor need of an Explication. Thus he proclaimed his Name to Moses, XXXIV Exod. 6, 7.

And not in dark Speeches.] Or, in Parables, and Enigmatical Representations. Such as the Ladder, which Jacob saw in a Dream; the Boiling-pot which was shewn to Jeremiah; the Wall, the Plumb-line, and the Basket of Summer-fruits, which Amos saw; the Beasts which were represented to Daniel; the Lamps, Mountain, Horses and Chariots, to Zachariah; the Roll of the Book which Ezekiel was to eat. By all which the Prophet (as Maimonides observes, whose Illustrations these are of these words) was given to understand some other thing, which was intended to be made known to him by these Figures. More Nevoh. P. II. c. 43. who in his Book, concerning the Foundations of the Law, further observes; that some of these Prophets had both the Parable, (as he calls it) and its Interpretation represented to them; others the Parable only without any Exposition; and to some was only delivered the Explication.

And the Similitude of the LORD shall he behold.] I am apt to think the word not should be here again repeated (as it must be in some places to make out the Sense, as XXV Prov. 27.) which will make the meaning plainly this, he shall not behold the LORD in Similitudes and Resemblances, as other Prophets did. For the Hebrew word Temunah signifies the Shape of a thing represented either to the outward Senses, or to the Imagination, not the thing it self. Therefore it would be to equal Moses with the rest of the Prophets to say, he should see the Similitude of the LORD; for so did they. Amos, for instance, faith he, saw the
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the LORD standing upon the Altar, IX. 1. that is, some Angelical Appearance in a glorious shape. And Eliphaz faith, That a Spirit passed before him, the form (or aspect) whereof he could not discern: only the Temunah (we render it an Image) was before his Eyes, IV. Job 15, 16. But God did not thus reveal himself to Moses by images, and Similitudes of Things; but spake to him himself, as it goes before, mouth to mouth. Which led Maimonides into the opinion (which he often repeats) that when God is said to speak to any other Man, it was by an Angel; and that he never spake to any one himself, but only to Moses. Nor did any Man before him say, that God spake to him; or that he sent him on a Message unto others: but Moses was the first that had this honour; More Nevoch. P. I. c. 63, and P. II. cap. 39.

But if we follow our Translation, which should run thus, But the Similitude of the LORD shall he behold, it relates to that wonderful Apparition of God to him in the Bush, III. Exod. 6. as Maimonides thinks, More Nevochim, P. I. cap. 5. (where he faith, God poured upon him as much as he could contain) but especially to that Revelation which God made of himself to him, when he told him that he could not see his Face, but should behold his back Parts, XXXIII. Exod. 20, 23. Which was a Priviledge granted to none but him. And thus the Similitude of the LORD, or his Likeness, signifies the LORD himself, XVII. Psal. ult. When thy Likeness shall awake, (that is, thou thy self appear for me) I shall be satisfied.

Wherefore then were ye not afraid to speak against my Servant Moses?] Who is my prime Minister; employed by me in the highest Services.
And the Anger of the LORD was kindled against them.] As appeared by what follows.

And he departed.] He withdrew his Presence from the Door of the Tabernacle, immediately before they could make any answer. Which was a token of exceeding great Displeasure: as it is in us, when we will not so much as hear what Men say for themselves, when they have highly and notoriously offended us, and we reprove them for it: but turn away from them.

Verse 10. And the Cloud departed from the Tabernacle.] It was not merely taken up from it, (as it was wont to be, when they were to remove their Camp) but quite disappeared for a time; or stood at a great distance from them: till Miriam was removed from the Tabernacle, and carried out of the Camp. For that was one reason of its departure; the Divine Majesty not designing to stay where so impure a Creature was. And this was also a manifest token of God's high Displeasure against them; which moved him to forswear them.

And behold Miriam became leprous.] Or, was become leprous. A proper Punishment for pride, and evil speaking. Which was not inflicted upon Aaron, because he was to judge of Leprosie; and was not the first in the Transgression. And besides, it is likely, God would not have one, that was but newly made his High-Priest, become vile and contemptible.

White as Snow.] Which was a mark of an incurable Leprosie; when all the Body was over-spread with it, IV Exod. 6. 2 Kings V. 27.

And Aaron looked upon Miriam.] As the Priest was bound to do; whole Office it was to inspect it, and judge whether it was a Leprosie or no, XIII Lev. 2, &c.
And behold, she was leprous. He could not but judge her to have a Leprosie; and consequently pronounce her unclean.

Ver. 11. And Aaron said unto Moses. He was made sensible that Moses had greater interest in God than himself; and therefore desires his intercession for them.

Alas my Lord! Have pity upon us, miserable Wretches.

He beseech thee, lay not the Sin upon us. [He supplants him as his Superior, and humbly begs his pardon; and that he would obtain remission of the Punishment which they had justly deserved by their Sin. For he was afraid he himself might suffer, as he saw she did.

Wherein we have done foolishly, and wherein we have sinned. He prays him to look upon their Offence, as proceeding from Folly and Weakness; though in it self a great Sin.

Ver. 12. Let her not be as one dead, &c. For so he was, not only legally, being to be separated from the Living; but naturally also: this being, as I said, the worst kind of Leprosie, which eat into the very Flesh, and made her look like an Abortive (as it here follows) or Still-born Child: which had lain long dead, and was half wasted away in its Mothers Womb.

Ver. 13. And Moses cried unto the LOR D.] Most earnestly petionted the LOR D for her: such was his Meekness and Piety. And his crying, perhaps, supposes the Divine Majesty to be gone afar off, if not out of sight.
Chapter XII. Heal her now, O God, I beseech thee.] For it was beyond any other power but his, to recover her.

Ver. 14. And the LORD said unto Moses, if her Father had but spit in her face.] An expression of extream Anger, abhorrence and contempt, XXX Job 10. LII Isa. 6.

Should she not be ashamed seven days?] She could not have had the confidence to come presently into his Presence: but be ashamed, for a great while, to look him in the Face.

Let her be shut out of the Camp.] Much more is it fit, that Miriam should avoid my Presence, and not presume to come before me: who have set a greater Mark of my Indignation and Detestation upon her. For Spittle might soon be wiped off: but the Leprosie stuck to her, and made her unfit for all Conversation, with God or Man.

Seven days.] Which was the time for legal Cleansing from such great Impurities, XIV Lev. 8. VI Numb. 9. XXXI. 19.

And after that let her be received in again.] I suppose she was presently freed from her Leprosie: but kept out from the Camp so long, to declare God's Displeasure against her; and to humble her, by exposing her to shame.

Ver. 15. And Miriam was shut out of the Camp seven days.] That her Offence might be known to all, by her open Punishment.

And the People journeyed not till Miriam was brought in again.] For the Cloud was gone which should have directed them in their Motions. And besides, this respect perhaps was shown unto her, because she was a Prophetess: and hereby she had time given her to humble
humble herself before God, and to beg his Pardon for her Sin.

Brought in again.] When one would have expected that such Sacrifices should have been offered for her Cleansing, as are required in XIV Lev. But this was an extraordinary Case; she being on a sudden miraculously struck, with the highest Degree of the Plague of Leprosy; and as suddenly cured by the same Hand that struck her.

Ver. 16. And afterward the People removed.] Which Verse 16. shows that the Cloud, which departed from the Tabernacle, v. 10. returned again to it, together with Miriam: that it might guide them in their removal to another Station. For till it was taken up from the Tabernacle, they stirred not from the place where they were, IX. 17, 18.

From Hazeroth.] After they had abode there seven days at the least.

And pitched in the Wilderness of Paran.] Where they were before, (See X.12.) but now were brought into another part of it, called Rithmah, XXXIII. 18. which was call'd also by another name, Kadesh-barnea, XIII. 26 I Deut.19. Or else we must suppose, these two Places, to have been so very near together, that they might be said to have pitched, either in the one or the other. This Station was at the foot of the Mountain on the South part of Canaan, I Deut. 20. so that their next removal was to have been into the Land promised to them, if they themselves had not hindered, by their renewed Rebellion. This removal was in the fourth Month of the second Year after they came out of the Land of Egypt. See XI. 20, 35.
And the Lord spake unto Moses, saying, They being now come to the Borders of Canaan, the LORD ordered Moses to exhort them to go up, and take possession of it; and not to fear nor be discouraged; as we read in I Deut. 21. But the People (out of a distrust of God's Power, as Moses seems to intimate, IX Deut. 23.) desired they might first send some to search out the Land, before they attempted its Conquest, I Deut. 22. About which it is likely Moses consulted the Divine Majesty; who gave them leave so to do.

Verse 2. Send thou Men.] For their greater satisfaction, God ordered them to have their desire. For there seems to have been a general Fear upon them (every one of them coming to Moses with this request, I Deut. 22.) which could not be removed, but by sending some to bring them intelligence, what kind of Country it was, and what People they had to deal withal, v. 18, 19, 20.

That they may search the Land of Canaan.] To make a discovery, both of the Country, and of the Inhabitants; and the best way to invade it, I Deut. 22.

Which I give unto the Children of Israel.] To the possession of which God now intended to introduce them. For he had already brought them to the Confines of it, and bidden them go up and possess it, (I Deut. 20, 21.) but they would needs make this delay, for a discovery of the condition of the Country: which was their own contrivance at the first, and not a Divine Counsel.
Of every Tribe of their Fathers shall ye send a Man.]

That there might be no suspicion of Partiality in their Report.

Every one a Ruler among them.] Men of Authority, and Prudence; who might be the more believed: Yet not of the highest Rank, (for such are called by the name of Princes, I. 16.) but Rulers perhaps of Thousands, who were very considerable in their Tribes. For they are called by the same name in the Hebrew; every one being said to be a NASI and a ROSCH, a Leader and a Head in their Tribes; which may incline one to think, that there were higher and lower Persons of this sort, who had the same Title, in every Tribe.

Ver. 3. And Moses by the Commandment of the Verse 3. LORD.] Which was given him in the fifth Month (called Ab; as St. Hierom notes from the Jews) of the second Year after they came out of Egypt: It is not certain upon what day; but it is likely in the beginning of the Month, which answers to the nineteenth of our July; sent them from the Wilderness of Paran. From Radefis-Barnea. XXXII.8. I Dent. 19, 20. IX. 23. XIV Josh. 7.

All these Men were heads of the Children of Israel.] So the Rulers of Thousands and Hundreds are called, XVIII Exod. 25. as well as the Princes, I Numb. 16. But these were a lower sort of Heads, or great Men, in the several Tribes of Israel.

Ver. 4. And these are their Names: Of the Tribe of Verfe 4. Reuben, Shamnu, the Son of Zaccur.] There is little to be observed concerning this Verse, and those that follow, to the XVIth. But that it is evident these were not the same Men, who in the first Chapter of this Book are called the Heads and Princes of the Tribes;
Chapter XIII. Tribes; being inferior Persons, who ruled over some part, not over a whole Tribe. The three first Tribes also that are here mentioned, sprang from the three eldest Sons (for Levi did not make a Tribe in Israel) of Jacob: But in the Enumeration of the rest, there is not any Order observed, of which I can give an account. Perhaps they being to disperse themselves, when they entred the Country they were to search, (see verse 22.) and thinking it not prudent to go above two (at the most) in company, cast Lots who should be associated: And the first Lot fell to those of the Tribe of Reuben and Simeon; the next to those of Judah and Issachar; and so to the rest.

Verse 11. Ver. 11. Of the Tribe of Joseph.] i.e. Of the other Branch of Joseph's Family, viz. of the Tribe of Manasseh, as it here follows.

Verse 16. Ver. 16. These are the Names of the Men that Moses sent to spy out the Land.] He would have their Names remembred (which is the reason of this Remark) for the sake of those two worthy Men, Caleb and Josue, whose Vertue was very illustrious, in the midst of a crooked and perverse Generation.

And Moses called Oshea the Son of Nun.] So he is called, v. 8. being named for the Tribe of Ephraim.

Josuah.] He was called by this name presently after they came out of Egypt, (XVII Exod. 9.) when he went to fight with Amalek. Whom he having overcome, Moses lookt upon it as a Token that he should save and deliver the People of Israel; and then called him by this Name. Which imports some thing more than Oshea; for that denotes only a Prayer for Salvation, (as Menochius observes) but this carries in it
it a Promise of it. And some think the addition of
the first Letter in the name Jehosha, was from the
name of JEHovah: Implying that the Lord
would imploy him, in leading and conducting his
People into the Land of Promise. Wherein he was
a Type of the Saviour of the World, the LORD
JESUS, (whose Name is the same with this) who
conducts those that believe on him, to an Heavenly
Inheritance.

If I could find the like comfortable Signification in
the rest of the Names of these Men, I should think
there might be some ground for their Opinion, who
fancy Moses chose Joshua because there was a good
Omen in his very Name. For all Nations took great
care that no Man should be imploied in Affairs of
moment, whose Names carry any unlucky Significa-
tion in them. So Cicero observes in his first Book of
Divination, that the Generals of Armies, and the
Censors, took care that none should so much as lead
the Sacrifices to the Altar, but who were bonis Nom-
nibus, of Names that signified Good. Of which the
Consuls also were very observant, ut primus miles fiat
bono nomine, that the first Souldier whom they lifted,
should be of a good Name; such as Valerius, Salvius,
Statorius, or the like. On the contrary, the Name of
Naevius was deemed so bad, that in his Oration pro
Quint. Sext. he faith, having named the Man, methinks
I have said enough.

Ver. 17. And Moses sent them to spy out the Land, and Ver. 17.
said unto them.] That is, when he sent them to spy out
the Land, (as was said in the foregoing Verse) he gave
them the following Directions.
Chapter XIII.

Get ye up this way Southward.] This South-part of Canaan fell afterward to be part of the Lot of the Tribe of Judah, XV Josh. 1, 2, 3. and was very dry; and consequently barren, I Judg. 15. and therefore fittest for their entrance to spy out the Land unobserved; being less inhabited, than the better parts of the Country. Besides, it was nearest to the place where they now were encamped.

And go up into the Mountain.] Where the Amorites dwelt, I Deut. 19. together with some Amalekites, and other People, XIV. 43, 45. From whence they were to go down into the Valleys.

Verse 18. Ver. 18. And see the Land what it is, and the People that dwell therein.] These are the general Directions which he gave them, to inform themselves, both of the Country, and of its Inhabitants.

Whether they be strong or weak, few or many.] In particular, with respect to the latter, he directs them to inform themselves whether the Inhabitants were strong bodied, or feeble; and whether their number was great or small.

Verse 19. Ver. 19. And what the Land is that they dwell in, whether it be good or bad.] And with respect to the former, he would have them bring an account first, what sort of Country it was, whether healthful and delightful, or unwholesome and unpleasant.

And what Cities there be, that they dwell in.] And then how large their Cities were, and of what strength.

Whether in Tents, or in strong Holds.] Whether they lived in Tents, as the Arabians did, (and the Israelites while they were in the Wilderness) or in Houses; and whether they were fortified. Or rather (as we would say in our Language) whether in open Villages,
Villages, or in walled Cities: For so the word Mahanaim signifieth, not Tents (as we here translate it) but Hosts or Camps, XXXII Gen. i. and here Towns without Walls, as the LXX. interprets it: And the Vulgar also, only inverting the order of the words, whether in walled Towns, or without walls.

Ver. 20. And what the Land is, &c.] And last of all, what is the Soil of the Country; whether rich and fertile, or poor and barren: and also whether it be a woody Country, or otherwise?

And be ye of good courage, and bring of the fruit of the Land.] In which Discoveries, there being some hazard, he bids them be confident God would preserve them: so that they might venture to bring away with them, some of the Fruit which the Country produced.

Now the time, was the time of the first ripe Grapes.] Towards the Vintage.

Ver. 21. So they went up, and searched the Land Verse 21. from the Wilderness of Zin.] Which was on the South of the Land of Canaan, XXXIV. 3. XV Josh. i. 3. being different from the Wilderness of Sin; which lay near to Egypt, XVI Exod. i.

Unto Rehob, as Men come to Hamath.] The City of Rehob lay in the North of the Land of Canaan; and fell to the Lot of the Tribe of Asker, XIX Josh. 28. And it lay not far from Hamath (which, in after times, was called Ephiphania) a City which we very often read of afterwards, as the bounds of Judea Northward; which Moses saith was unto the entrance of Hamath, XXXIV. 8. So that they took a Survey of the whole Country, from one end of it to the other, South and North: and also, as they passed along, observed those Parts that lay East and West.
Chapter XIII. For they gave an account of the Canaanites, as dwelling by the Sea, (which was Westward) and by the Coast of Jordan, which was on the East, v. 29. Or, if by the Sea we understand, not the Western Ocean, but the dead Sea, (as some do) yet it appears by these very words, that they bent their Course, as they passed from South to North, unto the Western and Eastern Parts also. For Rehob and Hamath both lay at the foot of Libanus: one to the North-west (towards Sidon) and the other to the North-east.

Verse 22. And they ascended by the South.] In their return from searching the Country.

And came unto Hebron.] That is, Some of them. For the words in the Hebrew is not they came, (as it is they ascended) but he came. Which demonstrates that they did not go all of them together in a Company, (for that had been dangerous, and might have made them taken notice of) but dispersed themselves; some going to discover one place, some another. And it is a probable Conjecture of some of the Hebrew Doctors, that Caleb was the Man that went to take a view of Hebron; and was so little affrighted at the sight of the Giants there, that he was the very Person that afterward drove them out; and had this place given him for his Portion: For it was in the South part of the Lot of the Tribe of Judah; being formerly called Kirjath-Arba, XIV Josh. 9, 12, 14.

Where Ahiman, Shebhai, and Talmai, the Children of Anak were.] These were the Grand-children of Arba (from whom Hebron had the name of Kirjath-Arba, i.e. the City of Arba) who was the Father of Anak, whose Family was more eminent than any other in Canaan: these three Sons of his, being Men not only of great Bulk, but Prowess and Valour.

Bochartus
upon NUMBERS.

Bochartus thinks (Lib. I. Canaan, cap. 1.) that Anak signifies as much as the Roman name Toropiatus; being like to that Gaul whom Manlius vanquished. And Abiman signifies as much as, Who is my Brother? importing there was none to be compared with him. Sesai he takes to be as much as Sixtius, viz. Six Cubits high, as Goliath was. And Talmai he derives from Talam, a Furrow: as if he seemed in length to equal a Furrow in the Field. These were the People that made the Israelites tremble: for it is likely their whole Family were of a very large Stature, though not so big as these. And indeed, they were so very terrible to all their Neighbours, that it became a Proverbial saying in those Countries, Who can stand before the Children of Anak? IX Deut. 2.

Now Hebron was built seven years before Zoan in Egypt.] The Egyptians boasted of the great Antiquity of their Nation and Cities: But Moses shows that Hebron was built before the Capital City of their Country. For so Zoan was; and called in after Ages Tanis: lying not far from that Mouth of the River Nile, which from thence was called by Plutarch πενεταίος Αίγυπτος. R. Solomon will have it, that Hebron was built by Cham, one of the three Sons of Noah, and the Father of Mizraim; from whom the Egyptians descended. But of this there is no certainty: and the Gemara upon Sota, cap. 7. faith, It is not likely that a Man would build a House for his younger Son, before he had built one for his elder; for Canaan was the youngest of all the Sons of Cham, X Gen. 6. Yet those Doctors are willing to suppose that Cham built both these Cities; and therefore interpret the word banah, which is rightly translated built, as if it signified fruitful, (according to XVI Gen. 2.) and make the
Chapter XIII. That Hebron was seven times more fruitful than Zoan. Which is very foolish; as upon other accounts, so on this, that Hebron was a strong place, and therefore not fertile.

Verse 23. And they came unto the Brook Eschol. A place which lay in a Valley, at the foot of the Mountain, I. Deut. 24.

And cut down from thence a Branch with one Cluster of Grapes.] This was done, no doubt, in some private place, upon the Southern Borders of Canaan; just as they were returning to the Camp of Israel again. For it would have given the Country too great an Alarm, if they had marched in the High-way, with this Bunch upon their Shoulders.

And they bare it between two.] A great many Authors mention Vines and Grapes of an extraordinary bigness in those Eastern and Southern Countries. I need only refer to Strabo, who says the Vines in Margiana, and other places, were so big that two Men could scarce compass them with their Arms; and that they produced στεφάνια καρποὺς, a Bunch of Grapes of two Cubits, Lib. II. Geograph. p. 73. and Lib. XI. p. 516. Which is in part justified by Olearius in his late Travels into Persia, Book III. where he saith, not far from Astracan, he saw Vines, whose Trunks were so thick, that a Man could do no more than grasp them about with both his Arms. And Forsterus in his Dictionarium Hebraicum, p. 862. saith there was a Preacher at Norimberg, called Achacius, who lived as a Monk eight Years in the Holy Land, (as they call it) who told him upon his Sick-bed, That in his time there were Clusters of Grapes at Hebron, of such bigness, that one single Kernel was sufficient to quench his Thirst a whole day; when he was sick there of a Tym-
Tympany.  J. Conradus Dieterius hath collected a great deal more to this purpose out of Leo Africanus and Nic. Radzivillius, and other Authors, in his Antiq. Biblicae, p. 249.  And since him the most learned Huetius in his Quaestiones Alnetane, Lib. II. cap. 12. n. 24. where, among other things, he observes that Crete, Chios, and other Islands in the Archipelago, afford Bunches of Grapes of ten pound weight; sometimes of thirty six, yea, of forty.  And he mentions Grapes of a prodigious bigness in the Island of Madeira.

Upon a Staff.] See IV.10.

And they brought of the Pomegranates and Figs.] Which grew in the parts nearest to the place where the Israelites were encamped.

Ver. 24. The place was called the Brook Eshcol, because of the Cluster of Grapes which the Children of Israel cut down from thence.] That is, when the Israelites got possession of the Land, they called this Brook (or Valley) by the name of Eshcol, in memory of this Bunch of Grapes: for so Eshcol signifies.

Ver. 25. And they returned from searching of the Land.] Came back to the Camp of Israel.

After forty days.] This shows that they did not take a cursory view of the Country; but took time enough to make their Observations.  And the ripe Fruit which they brought with them, after they had been forty Days from the Camp, demonstrates that their return was in the latter end of the sixth Month, very near to the seventh; that is, in the end of the Year, according to the old Stile of that Nation.  For on the fifteenth Day of the seventh Month God ordered the Feast of Tabernacles to be celebrated: a little before which they gathered both their Harvest and
And they went and came to Moses and to Aaron, &c.] They went up the Mountain from Eshcol; and came down on the other side of it, to Moses and Aaron, and all the Congregation, I Deut. 24, 25.

Unto the Wilderness of Paran, to Kadesh.] Unto the place from whence they were sent; which was Kadesh-barnea, (See v. 3. & IX Deut. 23.) which is here in short called Kadesh; but is quite different from that Kadesh we read of afterward, XXI. 1. For that was in the Wilderness of Sin; and they did not come to it till the fortieth Year after they came out of Egypt, XXXIII. 37, 38. whereas they were at this Kadesh in the second Year; before they were doomed to wander forty Years in the Wilderness.

And brought back word unto them, and unto all the Congregation.] Gave a publick Account, before Moses and Aaron, of what they had discovered.

And shewed them the Fruit of the Land.] And at the same time presented to them the Cluster of Grapes, the Pomegranates and Figs which they had brought with them.

We came unto the Land whether thou sentest us.] I suppose they chose some of their number, to speak in the name of the rest: and first they give an account of the Land, as he required, v. 19, 20.

And surely it floweth with Milk and Honey.] Their report of the Condition of the Land, was as honest as could be desired: for they testify it to be such
upon NUMBERS.

Exod. 3.

And this is the Fruit of it.] They prove what they say, by a Sample of the Product of it. Which was so large, that some of the Jews fancy there were eight Men employed to carry this one Cluster, as they say in the Gemara Sotæ, cap. 7. Of which the Spies made this wicked use, as from thence to tell their Brethren, You see this goodly Fruit, how vast it is: but believe us, the Inhabitants of the Country exceed us, and all other Men in stature, as much as this Fruit exceeds all other of the same kind, throughout the World. So Wagenseil explains the sense of their Discourse in that place, Seft. 4.

Ver. 28. Nevertheless the People be strong that dwell in the Land; and the Cities are walled and very great.] This is an account of the other part of the Enquiry Moses commanded them to make, concerning the Inhabitants, and their Cities, v. 18.

And moreover, we saw the Children of the Anakims there.] See v. 22. All this was true; but spoken in such a manner as to represent the Conquest of the Country exceeding difficult, if not impossible. So they explain their meaning in down-right words, v. 31. and so the People understood them, I Deut. 28. where these frightful People are called the Sons of the Anakims. For they saw not only those three mentioned before, v. 22. but others also that were descended from them; who, as I there noted, were gigantic Persons. So the LXX. translate these words ὑπὸ γαζανων, and so the Chaldee; and so the Jews use the word Anakim to signify Giants; particularly Benjamin Tudelensis, p. 3. of his Itinerary. Where L'Empereur thinks it probable they were called Anakims.
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kims, à torque quo colla superbe cingebant, from a Collar or Chain, which they proudly wore about their Necks: for the word Anak properly signifies collum torque cingere, (p. 136.) to wreath a Chain about the Neck. But it is evident they had their Name from their Progenitor, Anak the Son of Arba: whence he was so called, we do not know.

Verse 29. Ver. 29. The Amalekites dwell in the Land of the South.] They do not represent the Amalekites as Inhabitants of the Land of Canaan; but they observe that they lay on the South border of it. Where, if they went about to enter, in all probability, that Nation (which were their early Enemies when they came out of Egypt) would help to oppose them in their Attempt, as much as the People of Canaan. For that's their intention, in the following report, to show what a Stout People they must encounter, which way soever they endeavour to enter into Canaan.

And the Hittites, and the Jebusites, and the Amorites.] An account of all these, see XV Gen. 20, 21.

Dwell in the Mountains.] Which were in the entrance of the Land of Canaan on the South-east part of it. Particularly the Amorites, it is evident, were planted there, upon the Mountains of the Borders of Canaan, I Deut. 27. 44. And many of them had made an expedition into the Country beyond Jordan, where they had possessed themselves of Bashan and Heesbon, and all the Land between the Rivers Jabbok and Arnon. For they were a very warlike People, and of great stature, II Amos 9. which made these Searchers of their Land afraid of them; and bid their Brethren consider whether they thought they should be able to dispute their passage with them: which they plainly suggest, in their Opinion, they could not.

For
For the Jebusites were another mighty People, whom after the Conquest of Canaan, they could not of a long time dispossess of Mount Sion. I need not say how terrible the Hittites were; for it is probable from thence came the word hittha, which signifies a Fright and sudden Conternation, as Bochartus hath observed in his Phalag. Lib. IV. cap. 36.

And the Canaanites. Those who were particularly called by this Name. See XV Gen. 21.

Dwelt by the Sea. It is certain that the Canaanites dwelt by the Ocean, called the Midland-Sea; for they seem to have had their Names from Merchandizing; for which that situation was most proper; and for that reason others of them were seated near Jordan. This, I think, is plain from I Deut. 7. And besides, the word Sea alone, commonly signifies that great Ocean. But it being plain that they were also seated, as it here follows, upon the River Jordan, it is possible that by Sea, may be meant in this place, the dead Sea, or the Lake of Gennesareth, or both of them; because they were near Jordan, which ran into them.

And by the Coast of Jordan. Where the Canaanites were also seated, as is evident from XI Deut. 30. For there were both Western and Eastern Canaanites, as appears from XI Josh. 3. and they are frequently joined with the Perizzites (particularly I Judg. 4.) who were a fierce sort of rough People, that dwelt in the woody part of the Mountains. So that the Intentions of the Men, who made this Report, was, to represent to the People, that whether they invaded the Land by the Southern Parts, or the Eastern, they would find both strongly guarded by a mighty People, much superior to them in force. Which account, the following verse shows, put the People into a Tumult.

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Ver. 30. And Caleb still'd the People.] It is plain by this, that the People understood by their way of speaking, Countenances and Gestures, that the meaning of these Men who made this Report (which was not false in itself) was, that though the Country indeed was very rich and desirable, yet it was impossible for them to drive the Inhabitants out of it. Which put them into a mutinous Disposition, as Caleb perceived by their Looks and their Muttering; and therefore stept forth, before it brake out, to quiet their Spirits with his Account of the Country and Inhabitants, in which Joshua, no question, joyned with him. It is not indeed here mentioned, because Caleb perhaps stood next to those who began to make a Commotion, and therefore spoke first: but he was seconded by Joshua, we may be sure; because we find him mentioned in the next Chapter, and in the first place, together with Caleb, as indeavouring to appease the Tumult. And he is not only exempted from the Punishment inflicted upon the People for their Rebellion, XIV. 30, 38, but is expressly said to have followed the LORD fully, as well as Caleb, XXXII. 12.

Before Moses.] The Hebrew Phrase El Moscheh, may signify that he still'd them, as they were coming towards Moses in a Seditious manner; or, quieted them so far, as to make them hearken to Moses; or, as we render it, in his Presence, when they were ready to fly in his Face. One of the Doctors in the Gemara before-mentioned, cap. 9. faith, That Joshua being about to speak, they bitterly reproached him, and would not suffer him to proceed. And therefore Caleb thought good to give them a great many blandishing words, and to call Moses this Son of Amram, which lookt
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lookt like Contempt of him; whereby he stilled them, and disposed them to listen to him. And then he said, Is not he the Person that brought us out of Egypt, that divided the Red Sea, for us to pass through it; that gave us Manna from Heaven? What if he should bid us make Ladders and climb up into the Skies, should we not obey him?

And said, Let us go up at once?] Or, go up immediately, without a stop.

And possess it.] He speaks as if it were already their own, (as indeed it was, by God's gift) and they need only enter and take possession of it.

For we are able to overcome it.] There will be no such difficulty, as these Men represent, in the Conquest of it.

Ver. 31. But the Men that went up with him.] The Verse 31. rest of the Company that went to search the Land; who if they had not persisted in their Unbelief, the People perhaps might have been perfectly appeased by Caleb and Joshua.

Said, We be not able.] Now they open their Minds more plainly, in their Reply to Caleb. Whom they oppose directly, and declare their Opinion downright, that they were not an equal Match for their Enemies.

To go up against the People.] To beat them out of the Mountains, which they inhabited.

For they are stronger than we.] These Men had no confidence in the Promise and Power of God, on which Caleb and Joshua relied; but measured all things by Human strength.

Ver. 32. And they brought up an evil report of the Land which they had searched, unto the Children of Israel.] In the heat of their Opposition, they now disparage
Chapter XIII. 

disparage the Country, which they had before praised, v. 27. and also stretch their Report of the Inhabitants beyond the Truth.

Saying, The Land through which we have gone to search, is a Land that eateth up the Inhabitants thereof.]

Unless we suppose that there was a great Plague at this time in the Country, as the Hebrews do (who love to excuse their Fore-fathers sins) this was a gross lie. But take it as they suppose, yet this was a very malignant Report. For if they saw the People of the Country every where, as they passed along, carrying their Neighbours to their Graves, (as the Jews tell the Tale) this which they should have ascribed to the Providence of God, who sent this Mortality that they might have fewer Enemies to oppose them, and that these Spies might pass more freely, and less observed; they most wickedly ascribe to the badness of the Air: which being very unhealthful to the Natives, might well be thought would be much more so to Strangers. Thus bad Minds (as the aforesaid Gemara glosses well enough upon this Story) turn that which God intends for their Benefit, into their Hurt. And if we had any better Authority for this Story, the word achal (which we translate eat up) would well enough agree with it. For, as Maimonides observes in the first part of his More Nevoch. cap. 30. it is used in the Holy Scriptures, concerning any kind of Consumpition, Destruction, or Desolation: As here in this Book, XI. 1. XXVI Lev. 38. 2 Sam. II. 26, &c.

And all the People that we saw in it were Men of great Stature.] The Hebrew Phrase is, Men of Measures, אַמִּיסָאְתָא אַמִּיסָאְתָא, as the LXX. translate it, Men of larger size than the rest of Mankind. Which we have no
no reason to think was true: But having seen the Sons of Anak in one part of the Country, they imagined all the rest of the People to be near unto their Stature. For this is the Description of that Giant of Gath, mentioned 1 Chron. XX. 6. where he is called a Man of Measure; and 2 Sam. XXI. 20. where he is called in the Plural Number, (as they are here) a Man of Measures, ἄνθρωπος ἐπιμεγέθης, a Man above the common bigness. And thus very great Houses are called Houses of Measure, XXII Jerem. 24.

Ver. 33. And there we saw the Giants. ] Men of Verse 33. greater Bulk and Strength, than the biggest of those very great Men, (see VI Gen. 4.) which they spake of in the foregoing words.

The Sons of Anak.] They had mentioned this once before, v. 28. and now repeat it again; because they were struck with such a Terror at the sight of them, that they were always at their Tongues end. Just, as Homer mentions, Τήνας τε ἡ Ἕπειρος, as Bochartus makes the Comparison, Lib. I. Canaan, cap. i.

Which came of the Giants. ] Who were descended from a Gigantick Race of Men; particularly from Arba, who was their Grand-father, as Josephus tells us, XIV. 15. XV. 13, 14, &c. Where he shows how Caleb drove these Anakims out of their Cities, and made them fly to the Philistims; where there were some Remainders of them, till the days of David. And others of them, perhaps, fled into Greece; for there was a Race of Men among the Greeks called Αράχες; who Vossius thinks it probable might descend from these Children of Anak. Lib. I. de Orig. & Progressu Idolol. cap. XIII.
And we were in our own sight as Grasshoppers. Their fear magnified them above measure; though no doubt they were Men of such an extraordinary height, that they might look upon themselves to be as small and contemptible, as Grasshoppers are compared with us. And such very tall Men there are still in some parts of the World, as Job Ludolphus observes in his Commentary upon his Histor. Äthiopica, Lib. I. cap. 2. n. 22.

And so we were in their sight. One of the Jewish Doctors makes bold to call these Men Liars: For though their fear might make them seem in their own sight as Grasshoppers, yet how could they tell, faith he, that they were so in the sight of the Children of Anak? Here the Gemarists (in the place I mentioned above, cap. 10.) endeavour to help them out, by continuing the Tale of the great Mortality, which was then in those Countries. Where a Funeral-Feast (as the manner was) being one day made under certain Cedar-trees, which are very shady, the Spies got up to the top of them, to hide themselves among the thick Boughs. But the People below hapning to look up, the Spies heard them say, there are Men got up into the Trees, who look like Grasshoppers. But there needs no such Inventions to defend them, when an Hyperbole will do it: Their plain meaning being this, that the Anakims looked down upon them with the utmost Contempt.

By all which it appears, that they had not only a sight of the Anakims, but the Anakims also saw them; and looked upon them, it is likely, as they did upon other Travellers; who were wont to come thither, either for their Pleasure, or to traffick in their Country; or in their way to other places. Whom it was not
not their Custom to examine strictly, whence they came, and what their business was; but let pass to and fro among them freely.

**Chapter XVI.**

Ver. 1. AND all the Congregation.] By all the Congregation may be here meant all the great Men, (for so the Phrase sometimes signifies) except Caleb and Joshua, and perhaps some few others.

* Lift up their Voice and cried.* Shrieked, and made loud Lamentations.

* And the People wept.* Which put all the People into Tears.

* That night.* Which followed after the Report made by the Spies.

Ver. 2. And all the Children of Israel murmured against Moses, and against Aaron.] As they had frequently done before; but now in a more tumultuous manner.

* And the whole Congregation said unto them.* The great Men spake in the name of the whole body of the People.

* Would God that we had died in the Land of Egypt.* In a Fit of Fury and Despair, they quite forgot how miraculously God had brought them from thence; and consequently could as easily bring them into Canaan.

* Or would God we had died in this Wilderness.* When several of their Brethren were burnt, and smote with a very great Plague; in this very Wilderness of Paran, XI. 1, 33.
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Verse 3. Wherefore hath the LORD brought us into this Land?] Having vented their Passion against God's Ministers; they most undutifully accuse him, as if he had dealt deceitfully with them.

To fall by the Sword.] Of the Children of Anak, who they fancied were irresistible.

That our Wives and Children should be a prey?] To the People of Canaan, after all the Men of Israel were killed.

Were it not better for us to return into Egypt?] Their Rage deprived them of the use of their Reason.

Verse 4. And they said one to another, let us make a Captain, and let us return into Egypt.] They knew that Moses would not conduct them thither; and therefore they thought of choosing another Leader. But though they might in a Raging Fit speak of returning to Egypt, yet it is an amazing thing that they should continue in this Madness, and deliberate about it; nay actually appoint them a Captain, as Nehemiah faith they did, IX. 17. For how could they get thither without Food? which they could not expect God would send them from Heaven, when they had forsaken him. Or how could they hope to find their way, when his Cloud, which directed them, was withdrawn from them? Or hope to deal with those, that might oppose their Passage, if they hit upon the right way? And after all, if they came into Egypt, what Entertainment could they look for there, among a People, whose King, and Princes, and Firstborn, had lately perished on their account? Nothing can be said in answer to these things; but that outrageous Discontent will not suffer Men to consider any thing, but that which grieves them; and that foul Ingratitude
gratitude and Forgetfulness of God's Benefits; and that throws them into such Discontents.

Ver. 5. And Moses and Aaron fell on their faces.] To deprecate God's Displeasure; which lately arose against them, upon a less occasion than this, XI. 33. and they might justly fear would now destroy them all, for their incurable Infidelity; as Josephus explains it.

Before all the Assembly of the Congregation of the Children of Israel.] Some fancy that their falling down before them, was to beseech them to desist from their Murmuring; and to trust in God, who would go before them, and fight for them; as he faith he told them, I Deut. 29, 30. But falling on their Faces being the Posture of the most humble Supplicants to God, and not to Men, (as all understand it in other places, particularly XVI. 4. XX. 6.) their falling down before the Assembly signifies no more, but that in their presence Moses and Aaron humbled themselves deeply before the Divine Majesty; and prayed to him with the greatest Earnestness, to forgive them, and to bestow a better Mind upon them. Which they did in their presence, to awaken them to consider the danger they were in by their heinous Sin; that they themselves might cry to him for Mercy. For the usual Posture of Prayer in that Nation was standing; but in very great Distress, and Anxiety of Mind, when they were exceeding solicitous to obtain their Petition, they kneeled down, and sometimes fell on their Faces; which was still a sign of greater Ardor, and Concernment, as appears from our Blessed Saviour, XXVI Matth. 39. XXII Luke 41.
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Verse 6. And Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of them that searched the Land, rent their Clothes.] As the manner was, on any sad and doleful occasion; especially when they heard any Man blaspheme the Divine Majesty; in Detestation of the Impiety, and to declare their Sorrow, and Indignation, and Dread of God's Judgments; as appears from XXXVI Jerem. 24. Where the Stupidity of Jehojakim, and his Servants, is represented by this, that when they heard the words which the Prophet declared in God's Name against Judah, they were not afraid, nor rent their Garments.

Verse 7. And they spake unto all the Company of the Children of Israel, saying.] This showed great Courage, that they durst declare their Opinion, contrary to the Sense of so great a multitude.

The Land which we passed thorough to search it, is an exceeding good Land.] This is opposed to what their Fellows had said, that it was a Land, which eat up its Inhabitants, XIII. 32. Quite contrary they assure them it was very, very good; as the words are in the Hebrew: And so expressed by the Chaldee, and the LXX, exceeding, exceeding good. That is, every way desirable; for thus the Hebrews express the Superlative Degree.

Verse 8. If the LORD delight in us, then he will bring us into this Land, and give it us.] If we do not forfeit his Favour, he will make us so happy, as to drive out the Canaanites, and settle us in the Possession of this Land.

A Land which floweth with Milk and Honey.] As their Companions themselves had confessed, XIII. 27.
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Ver. 9. Only rebel ye not against the LORD. By flighting his Goodness, by Murmuring, and discontented Speeches, and talking of going back to Egypt, v. 2, 3, 4.

Neither fear ye the People of the Land.] This is opposed to what the rest of the Spies had said, concerning the mighty Power and Strength of the Inhabitants of Canaan, XIII. 28, 29, 31, &c.

For they are Bread for us.] We shall as easily vanquish them, as we eat our Meat.

Their Defence is departed from them.] In the Hebrew the words are, their Shadow; whereby Men being defended from Heat in those Countries, it signifies the Protection which God gives Men from those things that might hurt them. Which Divine Protection they tell the People, was now withdrawn from the Canaanites, who had filled up the measure of their Iniquities, (XV Gen. 16.) and now were exposed as a Prey to the Israelites.

And the LORD is with us.] For on the contrary, they entreat the People to consider, that God who was departed from the Canaanites, was with them to aid and assist them in the Conquest of the Country. And for both these reasons, they needed not to fear them. So they conclude their Speech, like Men of an undaunted Spirit, in these words; fear them not.

Ver. 10. But all the Congregation.] The Hebrew Verse 10. words Col Ha Edah, as I observed, v. 1. signifies all the great Men; the Rulers of the rest.

Bad stone them with stones.] Ordered the People to stone them to Death; as they had done, it is likely, if they had not been deterred from the Attempt, by the Appearance of the Divine Majesty. For the Hebrew word
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Chapter word amar (as Maimonides observes in his More Nevochim, P. I. cap. 65.) is used not only concerning that which is spoken or thought, but of what is decreed and resolved. And he produces these words as an instance of it, together with II Exod. 14. 2 Sam. XXI. 16.

And the Glory of the LORD appeared. ] The SCHECHINAH which resided within the Tabernacle, upon the Mercy-Seat, now openly appeared, in a bright flaming Light, like Fire: And, in all probability, after such an amazing manner as terrified them from their Design. Thus it appeared on Mount Sinai, to fright them from approaching near unto it, XXIV Exod. 17. (from whence Moses saith the LORD thy God is a consuming fire, IV Deut. 24.) and thus it appeared afterward, XVI Numb. 19, 42.

In the Tabernacle of the Congregation.] Or rather upon the Tabernacle, (for in the Tabernacle the People could not have seen it, as now they did) over the most Holy place; which the Cloud constantly covered, over the Mercy-Seat, where the Divine Glory dwelt. See IX. 15.

Before all the Children of Israel. ] Both to fright them, as I said, from their purpose of stoning Joshua and Caleb; and to show his Anger and Displeasure at their Rebellion, which it is likely, appeared by the Flashes that came from the glorious Flame.

Verse 11. Ver.11. And the LORD said unto Moses.] In answer, I suppose, unto his Prayer, v. 5.

How long will this People provoke me?] Shall I always bear with their most undutiful Behaviour; which will provoke the greatest Patience unto Anger?

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How long will it be ere they believe me?] Doft thou not see that their belief is incurable?

For all the Signs which I have shewed among them?]

Since they continue in it, notwithstanding all the Wonders I have done, to convince them of my Power and Faithfulness.

Ver. 12. I will smite them with a Pestilence.] Send Verse 12. a Pestilential Disease among them, to sweep them away at once: as the fourteenth Verse interprets it. See XXXII Exod. 10.

And disinherit them.] And so deprive them and theirs of the Country which I promised to their Fathers for an Inheritance, XV Gen. 7. This was not an irrevocable Decree, but a Threatning: which God changed into another severe Punishment.

And will make of thee a greater Nation, and mightier than they.] Fulfil my Promise to Abraham, by making thee the Father of a more numerous People, and more powerful, than they whom I reject.

Ver. 13. And Moses said unto the LORD, then Verse 13: the Egyptians will hear it, (for thou broughtest up this People by thy might from among them.)] It is an abrupt kind of Speech, proceeding from the great disturbance which this Threatning made in his Mind: being as much as if he had said, If thou thus destroy them, the Egyptians, when they hear of it will Triumph: and thou wilt lose all the Honour thou hast got, by the wonderful Deliverance thou didst work for thy People from their Bondage.

Ver. 14. And they will tell it to the Inhabitants of Verse 14: this Land.] Or rather, they will say to the Inhabitants of this Land, i.e. the Canaanites; with whom the Egyptians had frequent Commerce.
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For they have heard, &c.] The word for is not in the Hebrew: and the Sense will be more plain if we omit it, and translate the whole thus; They will say to the Inhabitants of this Land, they have heard that thou LORD art among this People. That is, that there was a glorious Token of thy Presence among us. That thou LORD art seen face to face.] And spakest to us from Mount Sinai out of that glorious Cloud, which there appeared unto all the People,

XIX Exod. 18. XX. i. XXIV. 16, 17. IV Deut. 12.

And that thy Cloud standeth over them.] X Num.

34.

And that thou goest before them, by day time in a Pillar of a Cloud, and in a Pillar of Fire by Night.] XIII Exod. 21.

Verse 15. Ver. 15. Now if thou hast kill all this People.] Or rather, But thou hast killed all this People. As one Man.] On a sudden, with one stroke: as if they had all but one Life.

Then the Nations which have heard the fame of thee, will speak, saying.] Of which the Nations that have heard the fore-named Report of thy Majesty, will make this Construction.

Verse 16. Ver. 16. Because the LORD was not able to bring this People into the Land.] Because he whom they called Omnipotent, was indeed defective in his Power: which at last failed him, so that he could not compleat what he had undertaken. Which he swore unto them.] XV Gen. 17, 18. XXIV. 7. Therefore he hath slain them in the Wilderness.] Killed them all, before they came to the Land he had solemnly promised to them: for that was an easier work, than to make good his word. The
The sum of this Argument is, That it would be a great disparagement to the Divine Majesty, if he now destroyed this Nation, because his Enemies would conclude, he had deluded them with false Promises, which he wanted Power to effect.

Ver. 17. And now, I beseech thee, let the Power of my LORD be great.] That is, let it appear to be unlimited, by bringing them into the Land which he sware to give them, (v. 16.) or by pardoning their Sin, which had provoked his high displeasure against them, v. 11. For by Power may be meant, either that which is properly called by that Name, viz. his Omnipotence, which can conquer all Opposition: Or, his Mercy and Clemency, in overcoming his Anger, and bearing with an ungrateful People. Which agrees very well with what follows: but both tend to the same meaning, that he would not destroy them; but bestow the Land of Canaan upon them, according to his Intentions.

According as thou hast spoken, saying.] Which will be suitable to thy blessed Nature; which thou didst proclaim to me, when thy Glory passed by me, XXXI Exod. 22. XXXIV. 5, 6.

Ver. 18. The LORD is long-suffering, and of great mercy, forgiving iniquity, &c.] In these very words (though something more largely) God proclaim'd his Name to Moses, when he showed him his Glory, XXXIV Exod. 6, 7, where they are explained.

And by no means clearing the guilty.] Even these words (according to the Interpretation I have there given of them) are a plain Argument to move the Divine Goodness to pardon their Sin. But the next words [visiting the iniquity of the Fathers upon the Children, &c.] seem to be directly contrary to the intention.
tention of his Petition, till it be considered, that they had not now committed Idolatry, against which Sin, God, in these words, particularly declares his Severity; and that Moses did not now plead for an absolute Pardon, without any Punishment at all: but only that he would not destroy the whole Nation, as one Man, and utterly disinherit them; as he seemed resolved to do, v. 12, 15. This Threatning he hoped his gracious Nature would incline him to revoke; notwithstanding which he might visit the Sin of the Fathers upon the Children, unto the third and fourth Generation. That is, punish them and their Posterity a long time. And so this latter part of the verse is to be interpreted (according to what I observed, XXXIV Exod. 7.) in making desolate he will not make quite desolate, though he visit the iniquity of the Fathers upon the Children, &c.

Verse 19. Ver. 19. Pardon, I beseech thee, the Iniquity of this People.] So far as not to destroy them utterly.

According to the greatness of thy Mercy.] Which God himself had proclaimed, v. 18.

As thou hast forgiven this People, from Egypt, even until now.] This looks like an Argument against them: for they having provoked him so often, as they had done since they came out of Egypt in the space of one Year and a little more, (See v. 22.) and been as often forgiven; it might seem more reasonable that he should now punish them, and not forgive them any more. But he appeals to that long-suffering Goodness which he mentions as the prime Character of the Divine Nature, v. 18. which though it had been exercised by them many ways, yet he hoped would still bear longer with them.
Ver. 20. And the LORD said, I have pardoned according to thy word.] Granted thy desire, not to destroy them utterly, and altogether, v. 12, 15.

Ver. 21. But as truly as I live, all the Earth shall be filled with the Glory of the LORD.] In the Hebrew the words run plainly thus, As true as I live, and that all the Earth shall be (or, hath been) filled with the Glory of the LORD. For so the Egyptians themselves confessed, (v. 14.) that the fame of it was come to them: and afterwards he did many more wonderful things, when he brought them into Canaan. Unto which (if these words be taken in the Future Tense) he hath respect, when he saith, As true as that he would in a most glorious manner subdue the Canaanites, not one of these murmuring Israelites should come into that good Land.

Ver. 22. Because all these Men, &c.] The sense would have been clear, if we had left out the word because, as we might have done, the Hebrew Particle ki being sometimes only an expletive: or if we had translated it that, as it signifies in XXII Gen. 17. and many other places. For the meaning plainly is, though the words be something intricate, That all the Men, of whom he is speaking, should perish; and not one of them come into Canaan.

Which have seen my Glory.] Which appeared to them in the Cloud upon Mount Sinai, and resided in the Tabernacle.

And my Miracles which I did in Egypt.] Mentioned in the IV, VII, VIIIth, and following Chapters of the Book of Exodus.

And in the Wilderness.] Where he divided the Red Sea for them to pass through on dry Land; and gave them Manna constantly from Heaven; with

K k Water
And have tempted me now these ten times.] That is, very oft, as this Phrase ten times signifies, XXXI Gen. 7, 41. IV Nehem. 12. XIX Job 3. But some of the Hebrews will not be satisfied with this Explication; but indeavour to find out precisely just ten Provocations of which they were guilty. Though to do this, they are forced to begin with one which fell out before they came to the Red Sea, (XIV Exod. 11, 12.) and all the other Nine they find in the Wilderness. See Pirke Avoth, cap. 5. and Paulus Fagius his Scholia upon it; with Genebrard upon the LXXVIII Psal. v. 46. Mr. Mede hath observed, that to tempt God in Scripture Language, is to provoke him by some presumptuous Fact to anger; as it were, to try whether he will punish, or not: or in fewer words, to dare God. Book I. Discourse 26. p. 153. And the following words in the next verse, justify this Notion in this place.

And have not hearkned to my Voice.] This seems particularly to refer to their Disobedience, when he bad them go up, and possess the Land of Canaan; notwithstanding, they would not go up, but rebelled against the Commandment of the LORD their God, I Deut. 21, 26, &c.

Verse 23. Ver. 23. Surely they shall not see the Land, &c.] The Hebrew Particle im, when it follows an Oath, is to be simply translated not. And so the words run clearly here, They shall not see the Land which I sware unto their Fathers.

Neither shall any of them that provoked me, see it.] This is but an Explication of the foregoing words, and might have been better translated, Even all that provoked
provoked me (by their Discontent and Murmuring, &c.) they shall not see it. This heavy doom was passed upon them on the ninth Day of the Month Ab, (which answers to our July) as Moses Kotzenis reports the Opinion of their Doctors. On which day, they say, both the first and second Temple were levelled with the Ground; and Pritter likewise, a great City, was taken on the same day, in which were many thousand Jews; who, with their King (as they called him) ben Josiba, and his whole Army, were cut in pieces. And to make this Day still more dismal, Tumus Rufus, one of the Roman Captains, ploughed up the Ground on which the Temple and Buildings about it stood, upon this very Day. See Wagenfeil upon Gemara Sota, cap. 7. sect. 10. Annot. 8.

Ver. 24. But my Servant Caleb.] He alone is here particularly mentioned, because this is the first proof we read of his Sincerity and Resolution. But Joshua is as much concerned in this Character and Promise; whose Faith and Courage were tried, as soon as they came out of Egypt, by fighting with the Amalekites. And therefore there was no need to speak here of his Integrity: though afterward it is expressly remembred in the very same words used in this place concerning Caleb, XXXII. 12. And here below in this Chapter, v. 30. he is assured of coming into the Land of Promise as well as Caleb: with whom he joined in opposing the mutinous Multitude, v. 6. where he is named first in that Heroick Action.

Because he had another Spirit with them.] Was otherways affected (as we now speak) trusting in the Power and Promise of God: and not at all afraid of the Strength of their Enemies.
Chapter XIV. And hath followed me fully. ] The Hebrew Phrase is, hath fulfilled after me; i.e. completed his Obedience to me; or fulfilled my will and commands in every thing: being not only full of Courage himself, but indeavouring to put it into others, I Deut. 36.

Him will I bring into the Land, whereunto he went. ] Into Canaan; particularly to Hebron and the Parts about it: which were bestowed upon him by the order of Moses himself, XIV Josh. 9, 13, &c. See XIII. of this Book, v. 22.

And his Seed shall possess it. ] Or, as some translate it, shall expel it; i.e. drive out the Inhabitants of that place, and the parts adjacent; as we read he and his Brother did, XV Josh. 13, 14, 15, &c.

Verse 25. Ver. 25. Now the Amalekites and the Canaanites dwell in the Valley. ] These words being read without a Parenthesis, in conjunction with those that follow, are very plain, being thus translated; Both the Amalekites and the Canaanites dwell in the Valley. That is, at present lye in wait for you, at the bottom of the other side of the Mountain. For they were not far from one another, XIII. 29. and the Hebrews use the word Jashab for any abode in any place; though it be not a Settlement, but for a short Time. See v. 43.

To morrow turn you. ] Therefore do not go forward, as I formerly commanded you, least you fall into their Ambushes; but face about, and return from whence you came, &c. This he bid them do to morrow, i.e. hereafter; at their next removal; for they did remain some days in Kadesh before they turned about, (I Deut. ult.) And so the word to morrow is used in XIII Exod. 14. for the time to come.

And
And get ye into the Wilderness, by the way of the Red Sea.] Into that Wilderness which led to the Red Sea, and so to Egypt, whether they desired to return, v. 3, 4. This Command was so grievous to them, that it set them, as I take it, into a new fit of Murmuring: which is the occasion of what follows in the next verses, 26, 27.

Ver. 26. And the LORD spake unto Moses and unto Aaron, saying.] He now speaks unto Aaron, what he only spake to Moses before, v. 11.

Ver. 27. How long shall I bear with this evil Congregation.] It is a short imperfect sort of Speech in the Hebrew, such as Men use when they are very angry; how long to this evil Congregation, i.e. shall I shew Mercy. Which is the same with bear with them, as we translate it, to supply the Sense.

Which murmurs against me?] Whom nothing will please, unless they have their own will in every thing.

I have heard the murmuring of the Children of Israel, which they murmured against me.] This seems to signify that there was a new Discontent; which, in all likelyhood, arose, because God would not conduct them forward to Canaan; but bad them go back from whence they came. Which order he tells them in the following words, he would never revoke.

Ver. 28. Say unto them, as truly as I live, saith the LORD.] This Oath made what he had resolved, unalterable.

As ye have spoken in mine Ears.] V. 2.

So will I do unto you.] Give you your own wishes, to die in the Wilderness: which was exactly fulfilled, XXVI. 65.
Ver. 29. *Your Carcasses shall fall in this Wilderness.*] He repeats their own desire.

And all that were numbered of you.] Which number was taken about half a year ago; as we read in the first Chapter of this Book, v. 3, 18, &c.

According to your whole number, from twenty years old and upward.] Which amounted in all to Six hundred and three thousand, five hundred and fifty, v. 46. besides the Levites, who were not numbered at this time, as we read in the next verse, 47. And when they were numbered, their number was not taken from twenty years old; but from a month old and upward, III. 15. And therefore the Levites are not comprehended in the heavy Sentence here denounced, no more than the Children under twenty years old, or the Wives of the Men that murmured; but only the Men of War, who were above twenty Years old. And accordingly we find Eleazar, who is mentioned at the numbering of the Levites, III. 32. alive at the dividing of the Land of Canaan, XIV Josb. 1.

Ver. 30. *Doubtless ye shall not come into the Land.*] He would not have them retain the least hope of having this Sentence reversed; being established by God's Oath.

Concerning which I swear to make you dwell in.] Not to make these particular Men, but the Seed of Abraham inhabit it; as Grotius rightly observes, Lib. II. de Jure Belli & Pacis, cap. 13. sect. 3. The Land was promised by Oath, non personis, sed populo, not to Persons, but to the People, viz. to the Posterity of those unto whom God swore to give it, v. 23. Now such a Promise, as he observes, may be performed at any time; because it is not tied to certain Persons.
upon NUMBERS.

Save Caleb the Son of Jephunneh, and Joshua the Son of Nun.] They are excepted, because they had distinguished themselves from the rest, by their eminent Faith and Courage, in the midst of a perverse Generation.


Which ye said should be a prey.] He upbraids them with their discontented and distrustful Language, v. 3.

Them will I bring in, and they shall know the Land.] That is, enjoy it.

Which ye have despised.] XIII. 32.

Ver. 32. But as for you, your Carcases they shall fall Verse 32. in this Wilderness.] He repeats it again, to make them sensible of the certainty of it; and in their own words (v. 2.) to humble and put them to confusion.

Ver. 33. And your Children shall wander.] So the Verse 33: Chaldee interpret what in the Hebrew is shall feed, or graze, as Sheep do in the Deserts. Or rather, after the manner of the Arabian Shepherds, who could not stay long in one place, but were forced to remove their Tents to another, that they might find Pasture for their Flocks. So R. Solomon interprets it.

Forty Years.] Reckoning from their first coming out of Egypt; from whence they were brought into the Wilderness a Year and a half ago; and now are condemned to make up their time of wandering in it, full forty Years.

And bear your Whoredoms.] That is, the Punishment of their Whoredoms; as Idolatry is peculiarly called, XV. 39. XXXIV Exod. 15. III Jerem. 14. Of which they had been guilty presently after they came out of Egypt, when they made the golden Calf and wor-
Chapter XIV. 

Continued other Idolatrous Practices, 17. Lev. 5, 7. Which God punishes now that he visits their present Rebellion. For it was not that alone to which he threatens this Punishment; but he reckons with them for all the rest of their Iniquities, (IX Dent. 18, 24.) especially for the greatest of them all; which he declared he would not forget to punish upon any new occasion, (See XXXII Exod. 34.) which they now gave him. It must be acknowledged also, that other heinous Sins are called by this Name of Whoredoms in Scripture, as well as Idolatry, LXXXIII Psalm 26. See Mr. Selden, L. III. "Uxor. Hebr. cap. 23. p. 489.

Until your Carcases be wasted in the Wilderness.] This is the third time he reflects upon their foolish with, v. 29, 32.

Verse 34. Ver. 34. After the number of the days in which ye searched the Land, even forty days.] XIII. 25.

(Each day for a year) shall ye bear your Iniquities, even forty years.] Reckoning the time past, since they came into the Wilderness, which was a Year and an half. So that the meaning is, they should wander forty Years in the Wilderness, before they got out of it. Which is not to be understood so precisely, as to want nothing at all of it: For they came out of Egypt on the fifteenth Day of the first Month, on the morrow after the Passover, XXXIII. 3. and they came into Canaan and pitched in Gilgal, upon the tenth Day of the first Month, of the one and fortieth Year after their departure from Egypt, IV Joss. 19. and consequently there wanted five Days of full forty Years.

And
And ye shall know my breach of Promise.] In the Hebrew the words are no more then these, Ye shall know my breach. Which the Ancients understand of Gods breaking in upon them, to take vengeance of them for their Sin. So the LXX. γνωτε οτι ημι θελε να εισλησται με, Ye shall know the fury of my Anger: and the Vulgar translates it, ultionem meam, my Vengeance. That is, you shall find that I am the Avenger of Iniquity. And it is the same, if we understand my breach to signify, God's departure from them, who had so shamefully departed from him. Or, according to our Translation, it signifies, a Revocation of the Blessing promised to them. Which was so nullified, that they were left without any hope of having the like Promise of entering into Canaan, renewed to them.

Ver. 35. [The LORD have said.] Decreed and Verse 35: pronounced this Sentence.

I will surely do it to all this evil Congregation.] Break from them: or break in upon them; to consume them, and utterly disinherit this untoward Generation.

That are gathered together against me.] Whom they accused, as well as Moses and Aaron, v. 2, 3.

In this Wilderness they shall be consumed, and there shall they die.] The repetition of this so frequently (v. 29, 32, 33.) was to convince them, the Decree was peremptory and irreversible.

Ver. 36. And the Men which Moses sent to search the Land.] That is, Ten of them.


And made all the Congregation to murmur against him, by bringing up a Slander upon the Land.] XIII. 31, 32. XIV. 2.
Chapter XIV. Either by the Pestilence, threatened v. 12. or by Lightning; or some other sudden Death. About which there is a dispute among the Hebrew Doctors, in the Gemara on Sota, cap. 7. sec. 11. where some of them say, they died of a Quinsey, which choked them; or, as others, their Tongues swelled, and hung out of their Mouths down to their Navels, and were full of Worms, &c. So that their Punishment was suitable to their Sin, (as they conclude) with their Tongues they offended, and in their Tongues they suffered.

*Before the LORD.* Whose Glory appeared upon the Tabernacle, before them all, v. 10. unto which I take these words to relate: signifying that they died in his Presence (and perhaps by a flash of Fire from thence) on that very Day, upon which this Murmuring was raised by their false Report.

Verse 38. *But Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of the Men that went to search the Land.* Here Joshua is mentioned with Caleb; and placed first, (as in the 6th verse) as Caleb was in verse 30. Which shows there was no difference made between them.

*Lived still.* This is set down, to show God's faithfulness, in his promise to them. Who, I suppose, were now in the Company of the rest of the Searchers of the Land, before the LORD, and had no hurt, when all the other Ten fell down dead on a sudden; which made their Preservation the more remarkable.

Verse 39. *And Moses told all these sayings unto all the Children of Israel.* Acquainted them with the Doom which God had passed upon them.
And the People mourned greatly. Were extremly afflicted at the news: but did not beseech him to pray for them, (as at other times, XI. 2.) because he had told them the Doom was irreversible.

Ver. 40. And they rose up early.] Or, But they rose up, &c.

In the Morning.] The next Morning after they were told, what God had decreed against them.

And gat them up into the top of the Mountain.] They resolved they would go up; or they prepared themselves for it: for they did not yet actually go up; as appears by the following words.

Saying, Lo, we be here.] We are ready to do as Joshua and Caleb exhorted us, XIII. 30. XIV. 9. They seem now to be as forward, as before they were backward, to go to possess the Land: which their rising early signified.

And we will go up to the place which the LORD hath promised.] They pretend now to depend upon his Promise, and to trust he will make it good.

For we have sinned.] Are sensible of our Sin, and repent of it. Or, though we have sinned, yet we hope he will make good his Promise.

Ver. 41. And Moses said, wherefore now do you transgress the Commandment of the LORD? We shall not prosper.] You shall not succeed in your Enterprise: which these words show they stood ready to take in hand.

Ver. 42. Go not up. Though they sought the renewal of God's Promise with Tears, (v. 39.) and now were ready to testify their Repentance with the hazard
hazard of their Lives, he would not recall the Sentence passed upon them.

For the L O R D is not among you. ] The Cloud did not stir to conduct them, by which they might have understood, that their Attempt was presumptuous.

That ye be not smitten before your Enemies. ] Who, without God's help, would be too strong for them.

Verse 43. Ver. 43. For the Amalekites and the Canaanites are there before you. ] Either they were removed out of the Valley where they were before, v. 25. Or, their main Body being there below, they sent a strong Party to possess themselves of the top of the Mountain, and to make good the Pass against the Israelites.

And ye shall fall by the Sword. ] Lose your Lives in the Attempt.

Because ye are turned away from the L O R D, therefore the L O R D will not be with you. ] This was a powerful Reason to check their Motion, and to restrain them from their Attempt: But, after the manner of obstinate Sinners, they go on still in their Unbelief: as the next words inform us.

Verse 44. Ver. 44. But they presumed to go up to the Hill top. ] They audaciously endeavoured to ascend the Mountain, against the Divine Command: Which is a strange instance of hardened Infidelity.

Nevertheless the Ark of the Covenant of the L O R D, and Moses departed not out of the Camp. ] The Cloud stood still over the Tabernacle; and therefore Moses and the Levites and the Ark (which went before them, when they first removed from Sinai, X. 33.) did not stir out of the place where they were encamped, to conduct them. But this seems to signify that all the other
other Camps, except that of the Levites, i.e. the whole Body of armed Men, moved without the guidance of God; who would not favour them, because they moved against his express Command.

Ver. 45. Then the Amalekites came down and the Canaanites. With whom the Amorites also joyned, I Dent. 44.

Which dwelt in that Hill. Who had posted themselves there, and possessed themselves of the top of the Mountain, v. 43. and see v. 25.

And smote them. Having a great advantage of them that were climbing up the Hill: from whence they came pouring down upon them.

And discomfited them. It is not said how great a slaughter they made of them; but it is likely it was not small, because they chased them a good way. Thus began God's threatening to be immediately fulfilled (that their Carcases should fall in that Wilderness, v. 29.) by their own wilfulness.

Even unto Hormah. A place in the Confines of Canaan near the dead Sea: So called from the destruction that was here made of the Israelites, and afterward of the Canaanites, XXI. 3. I Judg. 17. And upon the occasion of this Calamity which befel the Israelites, and the great Mortality which followed, while they stayed in the Wilderness, Moses is thought to have penned the XC Psalm. In which he signifies the Life of Man was now shortened, and reduced to Seventy or Eighty Years: that is, made but half as long as the Lives of their Fore-fathers.
Verse 1. Ver. 1. **AND the LORD** spake unto Moses, saying.] We read in I Dur. ult. that they abode in Kadesh (where the foregoing murmuring was) many days. During which time (and in the latter part of this second Year after they came out of Egypt) it is very probable all that we read in this Chapter, and in the four following, was transacted.

Verse 2. Ver. 2. **Speak unto the Children of Israel, and say unto them.**] These words were not directed to the whole Congregation, but to the younger sort; who had not forfeited the favour of God, as their Fathers had done. Several of which, it is likely, were already dead, according to the Doom God had passed upon them; and the rest lookt upon themselves as disinherited, (XIV. 12.) and therefore these Precepts were not delivered to them.

When ye come into the Land of your Habitations, which I give unto you.] This shows he speaks to the Children of the Murmurers, whom he promised to bring into the Land of Canaan, XIV. 31. and would therefore have well instructed in the manner of Sacrificing: wherein God's Worship and Service very much consisted; which is the reason why he further explains, what he had heretofore said about this matter. But hence it appears that they were not bound to observe these Laws till they came to Canaan.
Ver. 3. And will make an offering by fire unto the LORD. This comprehends all the Sacrifices, which were burnt upon the Altar: either in whole or in part.

A Burnt-offering.] This was the principal, and most ancient Sacrifice of all other: which was wholly burnt upon the Altar, every Morning and every Evening, (XXIX Exod. 40.) of which he treats in the first of Leviticus.

Or a Sacrifice.] This undoubtedly signifies Peace-offerings, as appears from v. 8. and from the words here following: and likewise from the use of the word Sacrifice in other places, XVIII Exod. 12. XVII Levit. 5, 8. And from this consideration also, that Sin-offerings had no Meat-offerings attending on them; but only in the Case of a Leper, XIV Lev. 10.

In performing a Vow, or in a Free-will-offering.] These words explain what he means by a Sacrifice, viz. Peace-offerings: which were offered in performance of some Vow, or freely of their own accord, (VII Lev. 16. XXII. 21.) or by God's command upon their Solemn Feasts; as it here follows.

And in your solemn Feasts.] Mentioned XXIII Levit. See there v. 37. and XXIX Numb. 29.

To make a sweet savour unto the LORD.] I Levit. 9.

Of the Herd or of the Flock.] Under the word Flock is comprehended both Kids and Lambs. For the Hebrew words tsón and seb signifie both; as many have observed; particularly Bochart in his Hierozonicon, P. I. Lib. II. cap. 42.

Ver. 4. Then shall he that offereth his Offering unto the LORD.] Of any of the fore-named sorts.

Bring
Chapter XV.

Bring a Meat-offering.] As a necessary Appurtenance to such Sacrifices.

Of a tenth deal of flour.] That is, the tenth part of an Ephah, (as is expressly declared, XXVIII. 5.) which was an Omer. See XVI Exod. 36.

Mingled with the fourth part of an hin of Oyl. ] See XXIX Exod. 40. In this, such Meat-offerings as were Accessories to other Offerings, and a part of the Sacrifice which went before, differed from those Meat-offerings which were not dependant upon a foregoing Sacrifice; but offered alone by themselves. For in these latter the Oyl was only poured upon the Meat-offering, (II Lev. 1, &c.) and not mingled and macerated with the flour; as it is here ordered. And there was this further difference between them, that those Meat-offerings which were accessory to other Sacrifices, were all burnt on the Altar, in honour of God, as Josephus observes, Lib. III. cap. 10. but when a Meat-offering was solitary, (as we may call it) as the principal Offering which a Man then made, a little part of it only was burnt upon the Altar, and the Priest had the rest; as appears from the second Chapter of Leviticus.

Verse 5. And a fourth of a hin of Wine for a Drink-offering shalt thou prepare. ] See XXIX Exod. 40.

With the Burnt-offering or Sacrifice. ] Whether it were a whole Burnt-offering, or a Peace-offering, v. 3. This Wine was wholly poured upon the Altar; and the Priest had none of it.

For one Lamb. ] It was the same for one Kid. If there were more than one, the Drink-offering, as well as the Meat-offering, was increased; particularly upon the Sabbath, XXVIII. 9. And the true reason why Meat-offerings and Drink-offerings are required to attend
attend upon the _Burnt-offerings_ and _Peace-offerings_, was, because these Sacrifices were a _Feast_, and are called the _Bread or Food of God_, XXVIII. 2. And therefore as Bread and Wine, as well as _Flesh_, are our _Refection_, so God required them at his Table. And _Salt_, though not here named, was also added, (because it was to be omitted in no Sacrifice, II Lev. 13.) as also _Frankincense_; because it is said both v.7. and v. 10. this _Drink-offering_ was _for a sweet savour unto the LORD_: which seems to alude to the fragrancy of Frankincense.

This was a thing so well known, that the Heathen imitated this practise, in all their Sacrifices, which were ever accompanied with a _Meat-offering_. Insofar much that _Pliny_ faith, without this _mola salsā_, no Sacrifice was thought to be good: _Nullum Sacrificium ratum fieri existimant_, Lib. XXX. cap. 5. And long before him we meet with it in _Homer_, in those known words of his,

---Ωδυςχίτως ἀργίλων.---

And as for _Wine_ _Brentium_ in his Preface to _Leviticus_, takes notice of that Phrase in him, no less obvious,

---ἤδε δ' ἀμφότερον οἶνον---

Which they not only poured upon the Sacrifice, as it stood at the Altar ready to be offered, but upon its _Flesh_ when it was burning there: as we find in _Virgil_, Georg. IV:

_Ter liquido ardentem perϕudit Nectare flammam._

_M m_ and
and in many other places. See Dilherrus in his Dis-
Ver. 6. Or for a Ram, thou shalt prepare for a Meat-
fert. Specialis de Cacozelia Gentilium, cap. 10.
offering, two tenth deals, &c.] This being a nobler
Ver. 6. Sacrifice than a Lamb, a larger Meat-offering (and
Ver. 7. Drink-offering also, as appears by the next verse) is
Ver. 7. required to attend it.
Ver. 7. And for a Drink-offering thou shalt offer a
Ver. 8. third part of a hin of Wine, &c.] Whereas for a Lamb
Ver. 8. a fourth part was sufficient, v. 5.
Ver. 8. And when thou preparest a Bullock.] This
Ver. 8. is a Sacrifice of the Herd, as the former of the Flock;
Ver. 8. mentioned v. 3.
Ver. 8. For a Burnt-offering, or for a Sacrifice in performing
Ver. 9. a Vow, or Peace-offerings unto the L O R D.] That is,
Ver. 9. Free-will-offerings: which were one sort of Peace-
Ver. 9. offerings; as those for performance of a Vow were
Ver. 9. the other. See v. 3. But Free-will-offerings are pe-
Ver. 9. culiarly called by the name of Peace-offerings, because
Ver. 9. they were the most acceptable of this sort: being of-
Ver. 9. fered purely out of Love and Affection to God; and
Ver. 9. not as a Payment which was due upon a Vow.
Ver. 9. Then he shall bring with the Bullock, a Meat-
Ver. 9. offering of three tenth deals of Flour, &c.] The Meat-
Ver. 9. offerings increased proportionably to the Sacrifices up-
Ver. 9. on which they attended: one tenth Deal, with a
Ver. 9. fourth part of a Hin of Oyl, being sufficient for a
Ver. 9. Lamb, v. 4. and two tenth Deals, with a third part
Ver. 9. of a Hin of Oyl, for a Ram, v. 6. but three tenth
Ver. 9. Deals of Flour, and half a Hin of Oyl, is here
Ver. 9. required to accompany the Sacrifice of a Bul-
lock.
Ver. 10. And thou shalt bring for a Drink-offering half a hin of Wine, &c. The same was to be observed in the Drink-offering; which is larger, in this Sacrifice, than in the two former, v. 5, 7.

Ver. 11. Thus shall it be done for one Bullock, or for one Ram, or for a Lamb, or a Kid.] He repeats what he had said more distinctly, proceeding from the Sacrifice last mentioned, unto the first: which v. 5. is said to be one Lamb; but here explained to comprehend also a Kid. For so the last part of this verse runs in the Hebrew; for a young one (which he calls Seh) either of the Sheep, or of the Goats.

Ver. 12. According to the number that ye shall prepare, so shall ye do to every one, according to their number.] This I take to be a general Rule, by which these Offerings were to be governed; that proportionable to the number of Bullocks, Rams, Sheep, or Goats that were offered, should be the quantity of the Meat-offering and Drink-offering: for Bread and Wine must bear proportion to the Meat set on the Table.

Ver. 13. All that are born in the Country, shall do these things after this manner; i.e. all Israelites.

In offering an Offering made by fire, &c. When they offer any of the fore-named Sacrifices, v. 3.

Ver. 14. And if a Stranger sojourn with you.] There were two sorts of Strangers, it is vulgarly known, among the Israelites. Some that entirely embraced and professed the Jewish Religion, into which they were admitted by Circumcision, &c. Others that were permitted to live among them, having renounced all Idolatry, but did not submit to their whole Religion. The Talmudists expound this place of the former sort.
Chapter XV. One would think this should signify the other sort of Strangers; but they make it only an Explication of the former: Whether he was a Professor that sojourned for a time, or were settled among them.

And will offer an offering made by fire, of a sweet savour unto the Lord. Any of the fore-mentioned Offerings, which could be offered, as is here directed, by none but one that was subject to their Law. For though another Professor, who worshipped the true God, but was not Circumcised, might bring a Burnt-offering, yet they say it was without a Meat-offering and Drink-offering; and no Peace-offerings were accepted from him.

As ye do, so shall he do. Offer according to the Rules above given: which is farther explained in the following Verses.

Verse 15: Ver. 15. One Ordinance. Viz. About Sacrifices. Shall be both for you of the Congregation. i. e. For you Israelites. And also for the Stranger that sojourneth with you. Here the LXX. translate it, ἔσομεν τοις προσευχέναι καὶ ἵμας, Professors, that are added, or joyned to you; or are juris vestri participes, as Mr. Selden expounds it, L. II. de Jure Nat. & Gent. cap. 2. p. 147. An Ordinance for ever, &c. Never to be repealed as long as your Religion lasts. As ye are, so shall the Stranger be before the Lord. In Matters of Religion and Divine Worship; though not in all Civil Things. For no Professor, they think, could be chosen a Member of the Sanhedrim, or great Council at Jerusalem. The Jews extend these words to the way and manner of being made Professors, by Circumcision, Baptism, and Sprinkling of Blood: as
as the Jews were originally, they say, initiated into their Religion. Selden, Lib. I. de Synedriis, cap. 3. p. 34.

Ver. 16. One Law, and one manner shall be for you, as the Jews were originally, they say, initiated into their Religion. Selden, Lib. I. de Synedriis, cap. 3. p. 34.

Ver. 16. One Law, and one manner shall be for you, and for the Stranger that sojourneth with you.] This general Rule was made, to invite and encourage Strangers to become Proselytes to the Jewish Religion; and to engage the Jews to be kind to them: they being admitted to an ἰδιόμοια, as Philo calls it, an equal Priviledge with those who were born Jews. Yet this, the Jews say, is to be received with some distinctions. For the Laws of Moses, either concerning the Duties they owed to God, and one to another; or concerning Magistracy and Marriages, they say, those of the first sort belonged to Proselytes, as much as to original Jews; yet with some temperament, (as Mr. Selden observes, Lib. II. de Jure Nat. & Gent. cap. 4.) But in those of the second sort, they had not an equal priviledge: for they were not to have any sort of Command, either Civil or Military; and though they might marry with the Jews, yet not with the Priests; and some Marriages were permitted to them, which were forbidden to the Israelites. See there p. 167.

Ver. 17. And the Lord spake unto Moses, saying.] Verse 17. These Commands were given, in all likelyhood, at the same time with the foregoing.

Ver. 18. Speak unto the Children of Israel, and say Verse 28. unto them.] See v. 2.

When ye come into the Land, whither I bring you.] See there also; only add this, That the Jews acknowledge, such kind of Offerings, as here follow, and First-fruits, were due by the Law, only from the Corn, &c. that grew in the Land of Canaan: but by
Chapter XV. the Decree of their wife Men, they were to bring them out of Syria, and out of the Land of Og, and Sihon; as Maimonides faith in his Treatife called Biccurim, cap. 2.

Verse 19. Ver. 19. When ye eat.] i.e. When it is ready to be eaten: for they offered it, before they ate of it.

Of the Bread of the Land.] So Corn is called, CIV Psalm 14. and the meaning seems to be, that when they made Bread of the new Corn of the Land, they should out of the Dough first make a Cake, and offer it to the LORD, before they baked Bread for their own use.

Ye shall offer up an Heave-offering unto the LORD.] This is explained in the next verse, of offering a Cake out of the first Dough; whether it were of Wheat, or Barley, or Rye, or Oats, or that which they call Cusenim, (which they describe to be a kind of Wheat, or Barley, different from that which is commonly known by those names) For of these five kinds of Grain, the Talmudists say, this Cake was to be offered; and that out of the Gleanings, and the Sheaf left in the Field, and out of the Corners of the Field.

Verse 20. Ver. 20. Ye shall offer up a Cake of the first of your Dough, for an Heave-offering.] Not upon the Altar, but it was given to the Priests; on whom God bestowed all their Heave-offerings, XVIII. 8. yet they are said to be offered unto the LORD, because they were heaved, or lifted up to him, as the Creator of Heaven and of Earth; and then given to his Ministers, who had it in his right.

As ye do the Heave-offering of the Threshing-floor, so shall ye heave it.] That is, as the First-fruits of the Harvest were given to the Priests, and not offered upon
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on the Altar, so should this be given them, XXIII
Lev. 16, 17. And so was the First-fruits of their
Oyl and their Wine, &c. XVIII Numb. 12, 13. All
which the Jews call the great Terumah, or Heave-
offering.

Ver. 21. Of the first of your Dough shall ye give unto Verse 21-
the LORD an Heave-offering in your Generations.] This being a new Law, not given before, he repeats
it, that they might be the more observant of it. As
we may see they were by this; that it was one of the
things which rendered a Woman infamous, (though
not so, as to give her the bitter Water) if she did
not separate this Cake from the first Dough of the
new Corn, to be presented to God: but either made
her Husband believe she had done it, when she had
not; or ate it her self; as Mr. Selden observes, L.III.
Uxor. Hebr. cap. 17. And therefore at this very day
the Jews are so nice in this point, that they take e-
nough to make a Cake, as soon as the Meal is mingled
with Water. The proportion is not mentioned in
the Law; but their wise Men say, it was to be the forty
fourth part of the whole Dough. See Buxtorf. Syna-
gog. Jud. cap. 34. The Cabbalists observing that this
verse begins with the Letter Mem, and ends with Mem,
conclude (after their way) that therefore they were
to give the fortieth part; because Mem is the numeral
Letter for forty.

Ver. 22. And if ye have erred, and not observed all Verse 22-
these Commandments, which the LORD hath spoken
unto Moses.] Which have been now given concern-
ing Sacrifices: for to such Commandments these words
seem to have respect. Maimonides in his Treatise of
the Worship of the Planets, (and the Jews generally)
faith this concerns Idolatry.
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Chapter XV. Ver. 23. Even all that the LORD hath commanded you by the hand of Moses.] That is, all the Commandments in the Book of Leviticus, about such Matters of God's Worship and Service.

From the day that the LORD commanded Moses.] The word Moses is not in the Hebrew, and the Sense is plainer without it; as the Vulgar hath translated these words, from the day he began to command.

And hence forward.] Or rather, thence forward, until now: or until he made an end of commanding. So this Phrase is used in XXII Lev. 27. From the eighth day, and thence forth, Creatures were clean, to be offered. See XXXIX Ezek. 22.

Among your Generations.] In the Hebrew, to your Generations. And so LXX. εἰς πᾶς γενεάς, to be observed throughout all Generations.

Verse 24. Ver. 24. Then it shall be, that if ought be committed by ignorance, without the knowledge of the Congregation.] It is commonly said, that Moses here speaks concerning Sins of Omission, (as we call them) as in IV Lev. 13. he doth of Sins of Commission: or doing that which ought not to be done; as here not doing that which ought to be done: for which different sorts of Sacrifices are appointed. But others think that he speaks in both places of the same Errors: only in that Law, IV Lev. 14. concerning those committed by the whole Congregation; here of such as were committed by some lesser number of them, called, the Congregation: suppose the LXX. Elders, or the Rulers of Thousands, and Hundreds, &c. who are some times called by this Name, XXV.7. XXXII. 12. XXIV Jos. 4. But the Jews generally think Moses here speaks of strange Worship, which was to be expiated by this Sacrifice of a Goat for a Sin-offering.
ing. And therefore an excellent Person of our own, after long consideration of this matter, comes to this conclusion, That in Leviticus he requires a young Bullock to be slain for a Sin-offering, when the whole Congregation, though adhering to the true Worship of God in every thing, were led ignorantly to do something against some Negative Precept (as they call it) to practise, that is, what God had forbidden, (to those words seem to import, IV Lev. 13, 14.) but this Kid of the Goats here mentioned for a Sin-offering, together with a young Bullock for a Burnt-offering, was to be sacrificed, when all the People forgetting the holy Rites prescribed by Moses (which often hapned under bad Kings) fell by a common Error into Idolatrous Worship: which agrees very well with what is said in the two verses foregoing: where he speaks, as I noted, of not observing these holy Rites about Sacrifices. See Dr. Ovtram, Lib. I. de Sacrificiis, cap. 14. sect. 2.

Then all the Congregation shall offer one young Bullock for a Burnt-offering.] Having neglected these Laws ordained by Moses, and worshipped God in a wrong manner, according to the Rites used in other Countries, (or at least mistaking the proper Sacrifices and Rites belonging to them, which they ought to have offered) this Burnt-offering, I suppose, is commanded to be offered, when they saw their Error, in token that they returned to God's true Religion, and that way of Worship which he had prescribed.

With his Meat-offering, and his Drink-offering.] prescribed above, v. 8, 9, 10. Which perhaps they had neglected to offer formerly with the Burnt-offering.

It is well observed by Mr. Thorndike out of Maimonides,
That all the Congregation (if we understand thereby the whole Body of the People) could not possibly offer these Sacrifices: but the great Consistory offered them as often as they occasioned the Breach of the Law, by interpreting it erroneously; Rights of the Church in a Christian State, p. 159.

And one Kid of the Goats for a Sin-offering.] To expiate for what had been done after the manner of the Heathen, contrary to the Laws of God's Worship here delivered by Moses; or otherwise then he directed. From whence it was (which adds much probability to this) that when Hezekiah restored the true Worship of God, after the Temple had been shut up, and the daily Sacrifice omitted, and many Idolatrous Rites there used, by the Ignorance of the People, in the days of his Father, (2 Chron. XXVIII. 24. XXIX. 3.) he caused seven Bullocks to be offered for a Burnt-offering; and as many Goats for a Sin-offering. And so Ezra did at the Restoration of the Divine Service after they came out of Babylon, VIII Ezra 35. And it makes no difference, that Moses here requires only one of a sort to be offered, whereas Hezekiah offered seven, and Ezra twelve: for this only proves that one was absolutely necessary; but more than one was acceptable: especially when exceeding great Errors had been committed in God's Worship.

Verse 25. Ver. 25. And the Priest shall make an atonement for all the Congregation.] Who had thus committed an Error, in the Worship of God, out of Ignorance: being misled by the great Interpreters of the Law; who therefore were to bring this Sacrifice in the name of them all. For it is apparent by this, as well as the former verse, that all the Congregation were concerned in
in this Sacrifice, as much as in that IV Lev. 13. And the same appears from the next verse, where he saith, All the People were in ignorance.

And it shall be forgiven them, for it is ignorance.

Proceeding from an erronious Interpretation of the Law, or some other mistake: not from contempt of God and of his Laws; for then they were to be utterly cut off, v. 30, 31.

And they shall bring their Offering, a Sacrifice made by fire unto the LORD. That is, a Burnt-offering: which is not prescribed in Leviticus, (as I observed before) and therefore was a different sort of Offering, for a different Offence.

And their Sin-offering before the LORD. Prescribed in the fore-going verse.

For their ignorance. Which made them capable of a Pardon; though not without these Sacrifices.

Ver. 26. And it shall be forgiven all the Congregation of the Children of Israel. He repeats it again, that they might not doubt of Reconciliation to him, when they repented as soon as they understood their Error, and acknowledg'd it, and beg'd his pardon by these Sacrifices.

And the Stranger that sojourneth among them. Who were obliged to the same Laws with the Israelites, and had the same privileges, v. 14, 15, 16.

Seeing all the People were in ignorance. It was a common Error; and therefore no wonder Strangers were carried away with it.

Ver. 27. And if any Soul. i. e. Any particular Person.

Sin through ignorance. Offend in Matters of Religion; by not observing the Rites here prescribed, or
or by doing contrary to them, through mere ignorance. To this, I think, these words are to be limited: wherein they differ from that Law, IV Lev. 27. which speaks of all manner of Offences, through ignorance.

Then he shall bring a She-goat of the first year, for a Sin-offering.] This Sin-offering differs from that in Leviticus (IV. 28.) which was only a Female Kid of the Goats.

Verse 28. Ver. 28. And the Priest shall make an Atonement for the Soul that sinneth ignorantly.] As he was to do for the whole Congregation, v. 25.

When he sinneth by ignorance before the LORD. ] These words, before the LORD, seem to me to import, that he speaks of Sins committed about the Worship of God; and confirms what I have said upon v. 24. For in IV Levit. both v. 13. and v. 27. he speaks in general of Sins committed, either by the Congregation, or by particular Persons, against any of the Commandments of the LORD; not before the LORD, i.e. (as I understand it) in his Worship and Service.

To make an atonement for him, &c.] He repeats it again, to show them that he would no more have a particular Person suffer for his Error, than the whole Body of the People.

Verse 29. Ver. 29. You shall have one Law for him that sinneth through ignorance, both for him that is among the Children of Israel, and for the Stranger that sojourneth among them.] See v. 15. This must necessarily be meant of a Proselyte of Justice, as they called him, that was Circumcised, and undertook to keep the whole Law; for he speaks of such, whether Natives or others, as erred in not observing all his Commandments, v. 22, 23.
Ver. 30. But the Soul that doth ought presumptuously."

Not merely knowingly, but wilfully and audaciously; in contempt of the Divine Majesty and his Authority: For to the Hebrew Phrase, *with an high hand*, signifies; as Maimonides observes in his *More Nefoch*. P. III. cap. 41. where he faith, it imports a Sin, not only publicly and openly committed, but with Pride and Insolence: it proceeding not merely from an ill custom a Man hath got of doing amiss, but from an express intention to contradict the Law of God, and to set himself in defiance of it. Which is the reason of what follows, *the same reproacheth the LORD.*

Whether he be born in the Land, or a Stranger.] Here the word Stranger is simply used, without the addition of, *that sojourneth among them,* (as in the preceding verse) and therefore Mr. Selden well concludes, that even the Proselytes of the Gate were concerned in this Law, (as it related to Idolatry and Blasphemy) though not in the foregoing; and that they were liable to be cut off by the Hand of Heaven; but whether to be punished by the Judges or no, it doth not appear, *Lib. II. de Jure Nat. & Gent. cap. II.*

*The same reproacheth the LORD.*] *No Man sinned thus (faith Maimonides in the place fore-named) but he who had a settled Opinion in his Mind, contrary to the Law of God; in which he dissented from it. And the common received Exposition of this place is, that it speaks of an Idolater; because he opposed the chief and principal Foundation of the Law. For no Man worshipped a Star, or a Planet, but he that believed its Eternity; which is the most repugnant of all other things to the Law of God; which in the very first words of it declares, that all the World had a beginning, and was made by him whom*
whom the Jews worshipped. Thus he. But doing any thing with an high hand, doth not signify any one certain kind of Sin, as the Jews generally fancy (who think he speaks here only of an Idolater or Blasphemer; See Selden, Lib. I. de Synedr. cap. 6. p. 101.) but a certain manner of sinning, with despight to the Commands of God, and Contempt of his Authority, in any kind of Sin whatsoever. And this Maimonides himself afterward acknowledges, in the words following. 'There seems to me to be the same reason in all other Transgressions, which are committed contemptuously against any Law of God, as if an Israelite feethed a Kid in its Mother's Milk; or wore heterogeneous Garments, or rounded the Corners of his Head, or his Beard, in contempt of the Law. For the consequence of this is, that he believes this Law not to be true: which in my judgment, faith he, is the meaning of these words, He reproacheth the LORD.

And that Soul shall be cut off from among his People.] No Sacrifice could make an Atonement for such a Man; but he was to die, either by the Hand of Heaven, or of the Judges. Sometimes God, faith he, will cut off Idolaters, and such as consulted Familiar Spirits, XX Lev. 5, 6. Sometimes he only faith certain Offenders shall be cut off; as here in this, and many other places. Of which Phrase I have given an account XVII Gen. 14. where the Reader may see the several Opinions that have been about it; and that its meaning must be determined by the matter in hand. Accordingly Maimonides hath judiciously resolved, that in this place it signifies cutting off by the Hand of the Magistrates, as in the Case of Apostasy to Idolatry, XIII Deut. 13, &c. Not that all their Goods
Goods were to be destroyed, and nothing left to their Heirs, (as when they served other Gods) but, though a whole Tribe had, with an high hand, transgressed any Precept of the Law, that is, denied it to be God’s Law, he thinks they were only to be all killed. Just as all the People thought in the Case of the Reubenites, Gadites, and half Tribe of Manasseh, who only building an Altar on the other side of Jordan, contrary to God’s Law, as was imagined, all the rest of the Tribes of Israel gathered together to go up to War against them, and cut them off, XXII Josh. 11, 12, &c. 22, 23, where they acknowledge they deserved to perish, if they had built an Altar for Worship, as their Brethren thought they had done.

Ver. 31. Because he hath despised the Word of the LORD.] This shows the Nature of the offence; which was setting at nought God’s Laws, and denying them to be of Divine Authority.

And hath broken his Commandment.] Not only by doing contrary to it, but, in effect, disannulling it, by rejecting its Authority, and affirming he is not bound to observe that Precept.

That Soul shall be utterly cut off.] They shall have no Mercy upon him.

His Iniquity shall be upon him.] Not upon those who put him to death; but upon himself.

Ver. 32. And while the Children of Israel were in the Wilderness.] In this part of the Wilderness, at Kadesh-Barnea, it is very probable. See v. 1.

They found a Man.] The Jews, who would not be thought ignorant of any thing, say this Man was one of those that presumed to go up to the Mountain, when Moses forbad them, XIV. 44. And some of them say expressly, his name was Zelophehad; a-
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Chapter XV.

bount the dividing of whose Estate a question afterward arose, XXVII. 1, &c. So the Chaldee Paphrase ascribed to Jonathan and others. See Selden, Lib. II. de Synedr, cap. i. n. 9.

That gathered sticks.] Or was binding up sticks, which he had gathered, and pluckt up by the Roots out of the Earth; as some of the Jews understand the Hebrew word, (Mr. Selden there observes) from V Exod. 7.

On the Sabbath-day.] This the Jewish Doctors would have to be the very next Sabbath after its first Institution in the Wilderness; which is to make this History misplaced, and the foregoing also, without any necessity.

Verse 33. Ver. 33. And they that found him gathering sticks.] Admonished him (as the Jews also say) of the unlawfulness of it, and with him to desist. But he would not hearken to them; and therefore (as it here follows) they brought him unto Moses, &c. as one that contemptuously, and with an high hand, had offended God. For they make this an instance, of such a presumptuous Sin, as is mentioned before v. 30, 31. which is not improbable. And it appears from hence, that they observed the Sabbath while they were in the Wilderness; and therefore did not bring him before Moses on that day, but the next after; or at least he was not judged till the next day.

Brought him unto Moses and Aaron, and unto all the Congregation.] Who were now, they fancy, hearing a Sacred Lecture, when they brought the Man before Moses. For he was the chief Judge, who was to determine such Cases: though we may conceive the LXX. Elders (who were constituted before this happened, XI. 24, &c.) to have been now sitting, and Moses
Moses at the Head of them. But he being not deprived of any Authority by their Creation, who were added only to give him ease, it is more likely this Man was set before Moses, as the sole Judge of this Case. For God speaks to him alone, v. 35. when he directs what should be done with him. Yet Aaron, and the Elders, it appears by these words, were present (and called here all the Congregation) when this Offender was brought before him.

Ver. 34. And they put him in ward.] By the order Vers 34. of Moses (as they did the Man that blasphemed, XXIV Lev. 12.) to secure him, till the Mind of God was known, how he should be punished.

Because it was not declared what should be done to him.] They knew very well, that he was to dye; for it had been declared, XXXI Exod. 14. XXXV. 2. but they questioned what kind of death he should suffer, as the Jews interpret it. For they observe this difference between that Case, of the Blasphemer in Leviticus, and this here of the Sabbath-breaker, that there they doubted whether he should be punished by them, or by the Hand of Heaven: but here, what kind of Death they should inflict upon him. Though there are some (as Mr. Selden there observes, n. 8.) who imagine, the question here also was, Whether the sense of the Law was, that they should expect his Punishment from God, or he be put to Death by the Court of Judgment?

Ver. 35. And the LORD said unto Moses.] Who Vers 35. went, I suppose, into the Sanctuary to enquire what the Pleasure of God was in this Matter, as he did in another Difficulty, IX Num. 8.
The Man be surely put to death.] By this Answer, it seems to me, the question was not at first, What Death he should dye? but whether he should be put to Death or no? That is, Whether the gathering and binding up Sticks into a Faggot, was such a work as is forbidden in the Law, (XX Exod.) unto which Death was afterwards threatened in the places before-mentioned. And the Resolution was, that he should be put to Death, as a Man that denied God, the Creator of the World; though not in words, yet in fact. For he who did any Work on the Sabbath, (as Aben-Ezra notes upon XX Exod.) denied the Work of Creation: though he did not in down-right terms deny God himself. For the Sabbath being a Sign (as God calls it) that they were the Worshippers of him, who made all things; the Contempt of that was a renouncing of their Religion, and therefore deserved to be punished with Death; the Belief of the Creation of the World being the very Foundation of the Jewish Religion; as the belief of its Eternity was the Foundation of the Pagan. This made the breach of this Precept, of keeping the Sabbath strictly, (which is more frequently repeated than any other, for the reason fore-mentioned) so heinous a Crime, and so severely punished: for by this a true Worshippers of God was distinguished from a profane Person and an Idolater.

All the Congregation shall stone him with stones, without the Camp.] This was a Punishment inflicted for very enormous Crimes. See XX Lev. 2. XXIV.12. And this Man was condemned to suffer it, because he was the first breaker of this Sacred Law. And he doing it presumptuously (as is supposed from the con-
connection of this Story, with v. 30, 31.) in contempt of the Law; and not defisting from his impiety, when he was admonished to forbear, (as I said v. 33.) it highly aggravated his guilt; being no less than a reproaching of the LORD, and a despising of his Word. Whence the Vulgar saying of the Talmudists, He that denies the Sabbath, is like to him that denies the whole Law.

Ver. 36. And all the Congregation brought him without the Camp, and stoned him, &c. Not on the Sabbath-day, as I said before; for that was unlawful, (as Philo observes) but the next day after; or as soon as Moses had passed Sentence upon him.

Ver. 37. And the LORD spake unto Moses, saying. This was spoken, it is most likely, about the same time that the foregoing Passage hapned, and the Commands mentioned in the beginning of this Chapter, were delivered. For this that follows, is a direction for the better observance of all the rest of God's Commandments.

Ver. 38. Speak unto the Children of Israel, and bid them that they make them Fringes. This is the best word we have in our Language, to express the Hebrew word Tzitzith, which imports something of an Ornament resembling a Flower, as the word tzitz signifies. Of how many threads they consist, and after what fashion they are made by the Jews at this day, see Buxtorf's Synagoga Judaica, cap. 9.

In the Borders of their Garments. Or, (as it is in the Hebrew) in the Wings of their Garments; which had four Skirts, it appears by Deut. 12. At the bottom of each of which, they were to have a Fringe. Which seem to have been only Threads left at
Chapter at the end of the Web unwoven; at the top where-of they put a Lace; as it here follows.

Throughout their Generations.] To be a perpetual Mark of their Religion, and put them in mind of their Duty.

And that they put upon the Fringe of the Borders a Riband.] Or a Lace: which both bound the Fringe fast at the top, and also made it more conspicuous and observable: which was the intention of it. For by this they were distinguished from all other People who were not Jews; as well as put in mind of the Precepts of God, as it follows in the next verse.

Of blue.] Or as some would have it translated, of Purple. But the Hebrew Writers say Theceleth signifies that colour which we now call Ultramarine; as Braunius hath observed, Lib. I. de Vestitu Sacerd. Hebr. cap. 13. and Bochart Hierozoic. P. II. Lib. V. cap. 10, 11.

There is another very learned Person also, who hath more lately shown, out of an excellent MS. in his possession, what the Jews deliver concerning the way and manner of dying this Colour. Which being not easy to compass, the Jews at this day, instead of this Colour, are contented to use White. See J. Wagenfeil upon the Gemara Sotâ, cap. 2. Annot. 8.

Verse 39. Ver. 39. And it shall be to you for a Fringe.] Or rather, it (that is the Riband) shall be unto you upon the Fringe; or, to the Fringe: added to it, to make it the more noted: being of a distinct Colour from the Fringe, which was of the same Colour with the Garment. The Jews say, in the Selvedge of which these Fringes were, was their upper Garments called Talish, being a kind of Cloak.

That
Upon Numbers.

That ye may look upon it, and remember all the Commandments of the LORD.] i.e. When they looked down, this Fringe and Lace which they saw there, might put them in mind of the Duty they owed to God; who commanded this, not for it self, but to remember them that they were a holy People, bound to God by peculiar Laws, which they should be as careful to observe, as to wear these Fringes. Hence it was that they, who pretended to greater Sanctity than others, enlarged these Fringes (as our Saviour observes, XXIII Matth. 5.) i.e. extended them to a greater length, so that they swept the Ground, which made them more observable, as Braunius notes out of the Gemara of Gittim, Lib. I. de Vest. Sacerd. Hebr. cap. 3. n. 16. Where he also observes, That their Superstition grew so much, as with great Subtilty to contrive, that these Fringes might be so wrought, as to denote the DCXIII. Precepts contained in the Law of Moses; and so they might be put in mind of ALL the Commandments of the LORD. See Buxtorf also in the place before-named; and Bishop Montagu in his Apparatus, cap. 7. n. 32.

And do them.] Which was the end of remembering them, as that was of their wearing them: though the Jews proved so foolish, as to pride themselves in the bare use of these Ornaments; i.e. in their being a select People, which ought to have made them more careful to do the whole Will of God.

And that ye seek not after your own heart.] Follow not your own Thoughts and Imaginations, (as Maimonides expounds it, More Nevoch. P. I. cap. 39.) or rather, your own desires. Or the word seek may import, inventing other ways of serving God, according to their own fancies.
Chapter XV. And your own eyes.] Nor follow the Example of others; as they were prone to do, it appears by their making the Golden Calf; that they might have such a visible Representation of God, as other Nations were wont to have.

After which ye use to go a whoring. ] It appears by this, that the foregoing words have a peculiar regard to the Worship of God, (which he speaks of in the beginning of this Chapter) from which, when they departed, they are said to go a whoring from God, unto whom they were espoused.

Verse 40. Ver. 40. That ye may remember, and do all my Commandments.] He would not have them think there was any Sanctity to be placed merely in wearing these Fringes: but they were to be considered only as Instruments, to call their Duty to remembrance, and excite them to the performance of it. And so the Jews themselves sometimes call them, as Buxtorf observes in the place before-named, Means and Instruments of observing the Precepts.

And be holy unto your God. ] By observing all his Commandments: especially keeping themselves from Idols.

Verse 41. Ver. 41. I am the LORD your God.] Their Sovereign and Benefactor.

Which brought you out of the Land of Egypt. ] He remembers them of the most peculiar Obligation they had upon them, to observe this Law, and all the rest of his Precepts.

To be your God. ] They were Redeemed by him on purpose, when none else could deliver them, that they might acknowledge no other God, but only him, to whom they owed their Liberty, to serve him.
upon NUMBERS.

I am the LORD your God. This seems to be repeated, to encourage them to hope that he would still continue good to them, notwithstanding the Rebellion of their Fathers; for which he had condemned them to die in the Wilderness. Where he would preserve them, (their Children) and at last bring them into Canaan, if they would follow his Directions.

C H A P. XVI.

We have nothing here said to direct us to the Time and Place, when and where this new Rebellion happened; but it is very probable (as I said XV. 1.) that it was in some part of the latter half of the second Year after they came out of Egypt, before they removed from Kadesh-Barnea.

Ver. 1. Now Korah the Son of Izhar, the Son of Kohath, the Son of Levi. By this it is evident that Korah was Coìn-German (as we speak) to Moses and Aaron; for Izhar (Korah’s Father) was the second Son of Kohath, as Amram (the Father of Moses and Aaron) was his eldest Son, VI Exod. 18. 1 Chron. VI. 2.

And Dathan and Abiram the Sons of Eliab. This Eliab was the Son of Pallu, the second Son of Reuben, as appears from XXVI. 5, 8, 9.

And On the Son of Peulth. He also was descended from Reuben, as well as Dathan and Abiram, (as the next words tell us, Sons of Reuben) but of what Family it doth not appear. Nor is this Man any where again.
again mentioned, no not in the progress of this Conspiracy: which inclines me to think, that though he entred into it, yet he afterward withdrew himself, or was so inconsiderable, that no notice was taken of him.

Took Men.] The word Men is not in the Hebrew; but simply Korah took. Which word took being the first word in the Hebrew Text, the whole verse may be thus translated, Korah the Son of Izhar, &c. took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, &c.] That is, he drew these into a Conspiracy with him. Or, he betook himself to a Party, as the Chaldee understands it, he divided himself; with an intention, that is, to make a Sedition. But the Sense is the same, if we follow our Translation, he took Men; that is, Complices or Associates with him, in his Rebellion. By which we may understand the Two hundred and fifty, mentioned in the next verse.

Verse 2. Ver. 2. And they rose up.] Made an Insurrection: in which Korah seems to have been the Ring-leader; having drawn the rest into it. Which he might the more easily do, because the Kohathites and Reubenites lay encamped on the very same side of the Tabernacle, (II Numb. 10; compared with III. 29.) by which means they had opportunity often to Conspire together. Whence R. Solomon makes this Reflection, Wo to the Wicked, and wo to his Neighbour. The cause of the Insurrection is generally thought, both by Jews and Christians, to have been, that Korah could not brook the Preferment of Aaron and his Family, so high above the rest of the Levites, who were made only their Ministers; III. 6, 9. VIII. 19. For he thought this was too great a difference between the Children

A COMMENTARY
Children of two Brothers, who were of equal Deserts. Nay, Aben-Ezra thinks, that he wholly disliked the late Exchange of the First-born for the Levites. And besides, it may be thought that he stomacht the late Preferment of Elizaphan the Son of Uzzziel, who was the youngest Son of Kohath, to be chief of the Family of the Kohathites, (III. 30.) which he thought rather belonged to himself, who was the Son of the second Son of Kohath. And finding himself too weak to make an Insurrection alone, he persuaded Dathan and Abiram, (of the Tribe of Reuben) and those in whom they had an interest to joyn with him, upon another pretence; that they were descended from the eldest Son of Israel, to whom the chief Authority in the Nation belonged, which Moses had taken upon himself; and likewise preferred the Tribe of Judah to the principal place in their encampment, (II. 3.) and also the LXX. Elders to be his Assistants, without their Advice, and leaving them out of the number.

Such as these may be thought to be the grounds upon which they proceeded: Korah seeking the Priesthood, and the Sons of Reuben the Civil Dignity. But it seems to me that the ground of the Quarrel was wholly upon the account of the Priesthood, (as I shall shew upon the next verse) and that they struck at Moses only as advancing his Brother, and his Family, by his own Authority, and not (as they pretended) by God’s direction. For as Dathan and Abiram did not appear openly, when they had formed this Faction, (for we find them in their Tents, v. 12. and refusing to come to Moses when he sent for them) so in the next verse, they seem to speak of nothing but the Priesthood: And so Moses understood their meaning, v. 5, 10, 15.
Chapter Before Moses.] In an open defiance of his Author-
ity; who, they pretended had no power to make
such Alterations as he had done.

With certain of the Children of Israel.] It is not
said out of what Tribe; but it is likely out of seve-
ral; if not some out of every Tribe, in whom they
had any interest.

Two hundred and fifty Princes of the Assembly, &c. ]
The LXX. divide their Character into three parts.
First, That they were Princes of the Assembly, ἀρχηγοὶ
συνάγωνις, Rulers of Thousands, and Rulers of Hun-
dreds, &c. And Secondly,

Famous in the Congregation.] Which they translate
συνάγωνις Βασιλέως, who used to be called to Publick
Consultations, when they were to deliberate about
weighty Affairs. And so several, both ancient and
modern Translations, as Mr. Selden hath shewn, L.II.
de Synedriis, cap. 4. n. 10. where he faith, they were
called maxime puto, si non solum, deliberandi causa,
chiefly, if not only, to have their Advice. And then
lastly,

Men of renown.] Such who had got a great Name
(that is, Fame and Credit) among the People, upon
these, or other accounts. This made the Insurrection
the more dangerous, that such great Persons were
engaged and appeared in it.

Verse 3. Ver. 3. And they gathered themselves together.] The
fore-named Company came in a Body.

Against Moses.] As an arbitrary Disposer of all
Preferment.

And against Aaron.] Who was promoted by Mo-
ses to the Office of High-Priest; which he himself
had discharged before Aaron's Consecration: which,
perhaps, they made a ground of their Quarrel.

And
And said unto them, Ye take too much upon you.] In the Hebrew the words are Rab-lachem, it is sufficient for you. That is, you have domineered long enough; resign your Places to others: for all of us, nay, every Man in Israel, is as good as you.

Seeing all the Congregation are holy, every one of them.] Here seems to be the Root of the Quarrel. Before Moses's time every one might offer Sacrifice in his own Family, (as I have often observed) which Custom these Men would have had still continued: being angry that this high Office was confined to one Family alone, who were to enjoy all the Benefits of it; which were exceeding great. For the Priests had a large share in most Offerings; and some things wholly to themselves. This is the more probable, because it was so very hard to convince the People, that God had settled this Dignity, and all the Profits belonging to it, in Aaron's Family. For though God did a new thing never heard of before, to demonstrate these People that rose against Moses and Aaron, to be Seditious, yet it was necessary still to do more. For after the Earth had swallowed up Dathan and Abiram, and Fire consumed Korah and his Company, and a Plague destroyed many more of them; the L O R D did another Miracle, XVII. 8. in making Aaron's Rod blossom, and bud, and bring forth Almonds in one Night's time; when all the rest of the Rods remained dry Sticks. Which makes it probable, as I said before, there were some in all the Tribes, who were engaged in this Sedition; and were so deeply infected with the false Notions of Korah, that it was necessary to give them all this Satisfaction.

And
And the LORD is among them. The People need no other Governour but him, who dwells among them in his Tabernacle; where they can present their Sacrifices to him themselves, without your Assistance.

Wherefore then lift you up your selves above the Congregation of the LORD. Since God owns us all for his special and peculiar People, why do you take upon you such high Places and Dignity above us all? For Moses disposed and ordered all things: and Aaron, by his order, took upon him to be solely God's chief Minister in his Sanctuary.

And when Moses heard it, he fell upon his face. With Aaron also, it is likely; as they did lately, XIV. 5. And for the same end, (See there) to deprecate God's displeasure, (which they might justly think would now rise higher than ever) and to beg his direction, what to do, in such a dangerous state of things.

This shows that Korah was the Head of this Faction, and Dathan and Abiram did not at the first (I guess from hence) appear with him.

Being risen up from Prayer, he made this Answer to the Seditious People, by order from God; who, no doubt, directed him to this way of suppressing them.

Even to morrow the LORD will show, &c. In the Hebrew the words are, To morrow (or, in the Morning) and the LORD will show, &c. That is, stay but till to Morrow, and it shall appear, without any further delay, whether you or we be in the right. He would keep them in suspense no longer; and yet gave them so much time to consider better, and repent.
Some observe that the Morning was the time of executing Justice, and therefore here appointed.

Will the LORD show.] By some visible Token.

Who are his.] Or, Who appertain to him: viz. As his Ministers.

And who is holy.] Separated and solemnly Consecrated, by his appointment, to the Sacred Office of Priesthood.

And will cause him to come near unto him.] Make it appear, that they are the Persons who ought to burn Incense, and to offer Sacrifice. For to come near, is to perform these Offices, as may be learnt from XIX Levit. 22. but especially from X Levit. 3. And the very word Cohen denotes it; for it signifies a Minister next to the King.

And him whom he hath chosen, will he cause to come near unto him.] They shall discharge the Office of Priesthood, whom God himself hath chosen to it; and no Body else.

Ver. 6. This do.] I put you to this Trial.

Take your Censers.] Perform the Office of Priests, unto which you pretend a right.

Korah, and all his Company.] All the Two hundred and fifty Men, and whosoever else were in the Faction of Korah. Whom he orders, no doubt, by God's direction, to execute the Office to which they aspired.

Ver. 7. Put Fire therein, and put Incense in them.] As the Priests were wont to do.

Before the LORD to morrow.] At the Altar of Incense, as some conceive, before the most Holy Place. So Menochius. But this is contrary to v. 18. where we read, they stood in the door of the Tabernacle, with their Censers, Fire, and Incense. Nor would the Sanctuary
Chapter XVI. Sanctuary contain such a Company: or, if it had been large enough, the People could not have seen, either their Offering, or their Punishment from the LORD for their Sin. Therefore these words before the LORD signifie, with their Faces towards the Sanctuary, at the Gate of which they stood: for what was done there, is said to be before the LORD, Exod. 42.

And it shall be, that the Man whom the LORD doth choose, he shall be holy.] This comprehends both the Man and all his Family: so the meaning is, the LORD would declare whether Aaron and his Sons should execute the Priesthood alone; or Korah and his Company be admitted to it.

Ye take too much upon you, ye Sons of Levi.] It is the same Phrase which we had before, v. 3. Rablachem; you are high enough already; let the station wherein you are suffice you, and aspire not after greater Dignity. The following words justifie this Interpretation.

Verse 8. Ver. 8. And Moses said unto Korah, hear I pray you, ye Sons of Levi.] By this, and by the foregoing verse, it appears, not only that there were some of the Levites in this Sedition, together with Korah, at the Head of them: but that they were the chief Incendiaries, (though others, as I said before, were drawn in to joyn with them) because Moses addresses himself only to them.

Verse 9. Ver. 9. Seemeth it a small thing unto you.] Do you take it to be no honour to you.

That the God of Israel hath separated you from the Congregation of Israel.] Made choice of you above all other Israelites, to wait upon him in his Family, as his Domestick Servants, Numb. 12. VIII. 6, 14.
To bring you near to himself:—Though not so near as the Priests; yet nearer than all other Men: being the sole Attendants upon the Priests, III. 6. VIII. 10, II.

To do the Service of the Tabernacle of the L O R D. —III. 7, 8. particularly the Kohathites were chosen to do the Service of the Tabernacle, about the most holy things, IV. 4, 19. And to stand before the Congregation, to minister unto them, VIII. 11, 19.

Ver. 10. And he hath brought thee near to him, and Verfe ro. all thy Brethren the Sons of Levi with thee.] Or, Though he hath brought thee (speaking unto Korah) thus near to him; and all the rest of the Levites thy Brethren. See VIII. 10, 11, 15, 19. And seek ye the Priesthood also? Will it not content you, that you alone are chosen to minister unto the Priests, III. 6. but you must be advanced, to minister unto God in their Office?

Ver. 11. For which cause both thou, and all thy Company, are gathered together against the L O R D. ] By whose order Aaron and his Sons were appointed to serve him in the Office of Priests; as was declared when the Levites were taken to minister unto them, III. 3. IV. 15, 19, 20. And therefore to rise up against them, was to rise up against the L O R D; and oppose his Authority, who made them his Priests.

And what is Aaron?—Or, And Aaron, what hath he done? Wherein is he faulty?

That ye murmur against him?—For taking upon him the Office of Priesthood; into which he did not intrude himself; but was chosen and appointed by God.
God to do him that Service: who would have been angry with him, if he had refused it.

Ver. 12. And Moses sent to call Dathan and Abiram the Sons of Eliab.] To Summon them to the place where Moses now was; which the Jews say was the Court of Judgment. This shows that either these Men (as I said v.2.) did not openly appear with Korah and his Company against Moses, v.3. Or, if they did, they retired to their Tents, before he rose up from his Prayer, to give them an Answer.

What became of On, we are not informed: for he is neither mentioned here, nor in the following part of this Narrative, concerning their Sedition; nor any where else in the Holy Scripture.

Which said, We will not come up. They bad the Messenger, who summoned them to appear before Moses, to tell him plainly that they denied his Authority. For that's the meaning of this Language, He hath no Authority to command us, who are none of his Subjects; and therefore will not obey him.

Ver. 13. Is it a small thing with thee, that thou hast brought us up out of a Land flowing with Milk, and Honey, to kill us in the Wilderness? Though they would not come to him, yet they returned him this Message; Have we not suffered enough, by being brought out of a rich and plentiful Country, abounding with all good things, into a barren Wilderness, where we are ready to starve? Nothing could be more insolent and ungrateful, than to describe Egypt in the very same Language wherein God himself had often spoken of the Land of Promise: particularly when he sent Moses to tell them, he would bring them up out of the Affliction of Egypt, under which they groaned, III Exod. 16, 17.

Except
Upon Numbers.

Chapter XVI.

Except thou make thy self altogether a Prince over us? Unless we allow thee to make what Laws thou thinkest good, and impose what thou pleasest upon us? A most rude and insolent Speech; signifying that they had not shaken off the Yoke of Bondage, but only exchanged it: and instead of the Rich and Wealthy Oppression of Pharaoh, were come under the Poor and Hungry Tyranny of Moses. For so the next verse imports.

Ver. 14. Moreover, thou hast not brought us into a Land that floweth with Milk and Honey, &c.] Or, certainly, this is not the good Land into which thou didst promise to conduct us. It seems to be a Sarcastical Speech; Upbraiding him, as if he had put a Cheat upon them, and fed them only with good Words; to which they would no longer trust.

Or given us Inheritance of Fields and Vineyards.] But told us it shall be bestowed forty years hence, when we are all dead. This still shows they took him, for a Deluder of them with deceitful Promises.

Wilt thou put out the Eyes of these Men?] Some of them spake this in the name of the rest, who were now with Dathan and Abiram: and the meaning is, Dost thou think to blind us so, that none of us shall discern this Imposture? Or, shall we suffer thee to lead us about like blind Men, whither thou pleasest; sometimes towards Canaan, and now back again towards the Red Sea, and Egypt?

We will not come up.] A peremptory Resolution, not to own his Authority; which they denied at the first, v. 12.

Ver. 15. And Moses was very wroth.] For such behaviour and Language was so provoking, that it was no wonder it incensed the meekest Man upon Earth.

Q q XII.
Chapter XII. 3. Yet the LXX. translate the words, as if he only took it very heavily, καὶ ἁπάντως ὑπερέραν, it made him exceeding sad.

And said unto the LORD, respect not their Offering. He calls the Incense, which they were about to offer by the Name of Mincha, which commonly signifies a Meat-offering; but sometimes any inanimate thing that was consumed in honour of God, as Incense was; and must so signify in this place, for they offered nothing else. And when Moses desires it may not be accepted, he means a great deal more; that God would give some Sign of his dislike to it. Hence it seems plain to me, That Dathan and Abiram, as well as Korah, quarrelled at the confining the Priesthood unto Aaron's Family; for Moses calls this their Offering; by the Acceptance or Rejection of which, this Controversie was to be decided.

I have not taken one Afs from them. This seems to be an Appeal to God, against their unjust Charge, that he acted Arbitrarily, and did with them what he list, v. 13. From which he was so far, that he declares before God he had not taken, i.e. received by way of Gift or Reward, (So the LXX. and the Vulgar understand it) the smallest thing, (for such a single Afs was) much less extorted any thing from them.

Nor have I hurt any one of them. None can say that I have done any kind of Evil to them; but contrarily, all good Offices. For that he did not seek himself, appeared in this, That he had not advanced his own Family to the Priesthood, but left them in the number of the other Levites, upon the same level with Korah and his Company.
Ver. 16. And Moses said unto Korah, be thou and all thy Company before the LORD, &c. [He repeats what he had said to him before, v. 6,7. only adding, that he would have Aaron also there, together with them. So it follows, Thou and they, and Aaron to morrow.]

Before the LORD.] i.e. In the Court of the Tabernacle, (See v.7.) where, by an extraordinary Commission from the Divine Majesty, this Trial was to be made. And therefore Aaron himself did not now go into the Sanctuary to offer Incense (which was the proper and only place allowed by the Law) but stood with them without. As in another great necessity he offered Incense in the midst of the Congregation, v. 46, 47. Both which was done by a Dispensation from him that made the Law.

Ver. 17. Take every Man his Censer, and put Incense in them, and bring ye before the LORD every Man his Censer.] Let every Man of them stand before the LORD, at the Door of the Tabernacle, to do the Office of Priests, to which they pretended as good as Aaron and his Sons.

Two hundred and fifty Censers.] This shows that the Incense being offered by so great a number (as it appears it was, v. 35.) they did not offer it in the Sanctuary; which would not contain so many Persons.

Thou also and Aaron, each of you his Censer.] This seems to signify, as if Korah was commanded to stand by Aaron, since he pretended to be his equal; which made the Hand of God the more remarkable upon him, when he was struck with Lightning, and no harm came to Aaron, who stood by him. But it may be doubted, what way Korah perished.
Chapter XVI.  

Ver. 18. And they took every Man his Censer.] That is, the Two hundred and fifty Men did as they were commanded: but Korah went first to muster up as many as he could get together against Moses, v. 19. and then seems to have gone to his Tent, v. 24. Herein these Men submitted to the way of decision which Moses propounded, though they had so boldly denied his Authority. For they could not but think, that God, whom they owned to be among them, v. 3. would approve of them, if they were in the right; and make good their Allegation, That all the Congregations were holy, by accepting their Incense, as much as Aaron's. To whom they did not deny an equality with themselves; but only a Superiority.

And put fire in them.] From the Altar of Burnt-offering, which stood in the Court, at the Door of which they were placed, (I. Lev. 5.) for Aaron durst not take it from any other place: his Sons having lost their Lives for offering with strange Fire. The remembrance of which, it is likely, deterred these Men from doing otherwise; who did not as yet put in the Fire, but only took their Censers, and put Incense in them, (which is all that is ordered in the preceding Verse) and put Fire in afterwards.

And stood in the door of the Tabernacle of the Congregation with Moses and Aaron.] As if they were nothing inferiour to them.

Verse 19. Ver. 19. And Korah gathered all the Congregation against them.] The LXX. translates it, Korah gathered all his Congregation, i.e. all the Men of his Faction. But the Hebrew words import that he gathered all the Congregation of Israel, at least all the great Men; who are sometimes called by the Name of all the
the Congregation, XIV. 1. whom he got together, that they might be Witnesses, at least, of the issue of this Trial: though their coming together with Korah and his Company, rather than with Moses and Aaron, is too plain an Indication that they were inclined, if not to throw off, yet to doubt of their Authority.

Unto the door of the Tabernacle of the Congregation.] Where they themselves stood, v. 18. And so did Moses and Aaron: but the Israelites, that Korah had gathered together, stood on his side, as appears from the foregoing words, and from v. 24.

And the Glory of the LORD. ] The SCHECHI-NAH, or Divine Majesty, came forth out of the most Holy Place, where it usually resided.

Appeared unto all the Congregation.] Openly shewed it self in the sight of all the People: and, it is likely, in such an amazing manner, as it had done before, XIV. 10. But where it appeared, we are not told: I suppose in the Cloud, which was just over the Ark of the Testimony, IX. 15. not in the Door of the Tabernacle, for there Korah and his Company stood. See XVI Exod. 10. And the end of the LORD's appearing was to to give Sentence in this case; and to declare, by a visible Token, whom he accepted as his Priests. Thus the Glory of the LORD appeared the first time that Aaron and his Sons offered Sacrifice, IX Lev. 6, 23.

Ver. 20. And the LORD spake unto Moses and Verse 20, Aaron, saying.] A little before they put Fire in their Censers.

Ver. 21. Separate your selves from this Congregation.] Verse 21, Viz. From Korah and his Company, and the People they brought along with them; who seemed to favour them, v. 19,
That I may consume them in a moment.] As he did
Korah and his Companions.

Ver. 22. And they fell on their faces.] To pray to
God, as they had done before, v. 4.

O God.] The most mighty.
The God of the Spirits of all Flesh.] Who haft created
the Souls of all Mankind, (so Flesh often signifies all Men, VI Gen. 13.) and therefore searchest into
their most secret Thoughts and Inclinations. So
these words signify, XXVII. 16.

Shall one Man sin.] Korah, who was the chief Incendiary and Contriver of this Sedition.

And wilt thou be wroth with all the Congregation?] Many of which he thought might, through weakness, be seduced into this Faction: having no Malice at all in their hearts. Which God knew perfectly; and therefore he begs of him that he would make a distinction, between such as these, and the Men that misled them.

Verse 23. Ver. 23. And the LORD spake unto Moses, saying.] He bad him rise up, having granted his Petition.


Get ye up from about the Tabernacle of Korah, Dathan, and Abiram.] Which, it seems, was not far off; or wheresoever it was, there a great number of People was gathered together, to see what would be the Conclusion of this Contest. The word Tabernacle is in the Singular Number; but includes all the Tents belonging to these Men, as appears from v. 26. Or, perhaps, they had set up one great Tabernacle, (for the word here is Mishcan, which may be thought to
upon NUMBERS.

to signify more than Obel, a Tent, v. 26.) unto which abundance of People resorted, as the place that KORAH and the rest had appointed for the general Rendezvous (as we now speak) of all their Party. For here Dathan and Abiram, it is evident, (v. 27.) were with him: but there is no mention at all of On; which makes it probable he had forsoaken them, as Moses wisht all the People to do; on which Condition God promised to pardon them.

Ver. 25. And Moses rose up and went unto Dathan and Abiram. To try, I suppose, if he could reduce them to their Obedience, and prevent their ruine. He seems to have had no hopes of Korah; but lookt upon him as incorrigible.

And the Elders of Israel followed him. Either the LXX. Elders, who were lately choisen out of the rest, (XI. 16.) or the whole Body of those who were called by that Name, and were Men of Authority, attended upon him, to make this Action more solemn; and to let Dathan and Abiram see how much Moses was reverenced by better Men than themselves, who refused to come to him, v. 12, 14.

Ver. 26. And spake unto the Congregation, saying. It seems Dathan and Abiram refused to hear him, as they did to come to him: for here is no mention of any thing he spake to them; but only to the Congregation, who were gathered about their Tents.

Depart, I pray you, from the Tents of these wicked Men.] I suppose now they were gone to their own Tents, where their Families were; from which, he beseeches the People to remove with all speed. And he doth not mean merely that they should remove their Persons from them, but their Tents, and their Goods, and Cattle.

And.
And touch nothing of theirs.] Because all belonging unto them was under an Anathema, which God had passed upon them. That is, was devoted to destruction, and therefore not to be touched; XIII Dent. 17.

Lest ye be consumed in all their sins.] Destroyed with them; who had sinned so grievously, as to fall under the Curse before-mentioned.

Verse 27. Ver. 27. So they gat up from the Tabernacle of Korah, Dathan, and Abiram.] Where the greatest number of People were gathered together, as I observed, v. 24. For here is the same word Mischcan again, in the Singular Number; denoting some spacious Habitation, where perhaps they held their Consultations; and unto which there was the greatest resort.

On every side.] From which we may conclude, that the People had come from all quarters of the Camp, to these Rebels; either to joyn with them, or out of Curiosity to see how things would go.

And Dathan and Abiram.] With Korah also, it may be thought, because he is mentioned in the beginning of the Verse. Yet this Conclusion cannot be drawn from thence, for it is not said he was now there; but that it was the Tabernacle of Korah, Dathan and Abiram; where they used, I suppose, to meet.

Came out.] From the Tabernacle before-mentioned.

And stood in the door of their Tents.] Of their own Tents; where they commonly dwelt.

And their Wives, and their Sons, and their Children.] With their whole Families. This was the highest degree of audacious and hardned Infidelity; whereby they declared that they feared not what Moses (who
(who had given the greatest proof he was a Man of God) could do unto them.

Ver. 28. And Moses said.] Unto all the People of Israel; or to the Elders, and as many as could hear him.

Hereby you shall know.] I will now give you an evident Demonstration.

That the LORD hath sent me to do all these works.] That I have been commissioned by God to do all the things with which those Men find fault: particularly to take upon me the Government of them; and to put Aaron and his Family into the Priesthood; and make the Levites only their Ministers, &c. See v.2,3, 13, 14.

For I have not done them of my own mind.] In the Hebrew the words are, And that not out of my heart. It was none of my own device or contrivance. I did it not out of an ambitious desire to be great myself, or out of private affection to my Brother.

Ver. 29. If these Men die the common death of all Men.] In the Hebrew it is, As die all Mankind: that is, a Natural Death, as we now speak.

Or they be visited after the visitation of all Men.] i.e. Such Judgments of God come upon them, as are usual and common in the World, viz. a Pestilence, the Sword, or Famine.

The LORD hath not sent me.] Then look upon me as an Impostor.

Ver. 30. But if the LORD make a new thing.] In the Hebrew the words are, If the LORD create a Creature; i.e. do something that was never seen, nor heard of in the World before. The Jews, in several of their Books, (particularly in Pirke Avoth) say, there are ten things which God created after the World was
was perfected: and they mention the month of the Earth for one of them; that is, the gaping of the Ground, to swallow up these wicked People. Which is said to be created, as Aben-Ezra well observes, because by this Miracle God altered the Course of Nature, and did a thing extraordinary.

And the Earth open her mouth, and swallow them up with all that appertain unto them.] i.e. On a sudden, when there is no Earthquake, but all is calm and still; and it swallow up none but them alone.

And they go down quick into the Pit.] Be buried alive; when they are in perfect health. By this place it is apparent that the Hebrew word Sheol doth often signify the Grave: which Bellermin (and others) most earnestly contend never signifies so, but Hell; which from hence he afferts to be in the Center of the Earth, Lib. IV. de Christo, cap. 10. not observing, that if it signify Hell in this verse, and v. 33. then the Houses of these Men, and their Household-stuff, and all that appertained to them, went down thither; which is very absurd. It is hard also to think that all their little Children went down into Hell for their Father's sin, though they did into the Grave.

Then ye shall understand that these Men have provoked the LORD.] You shall be sufficiently convinced, that they have unjustly accused me, and brought this destruction upon themselves.

Verse 31. Ver. 31. And it came to pass, that as he had made an end of speaking all the words, that the Ground clave asunder that was under them.] He had no sooner done speaking, but immediately what he said was verified; which made it the more remarkable.
upon NUMBERS.

Chapter XVI.

Ver. 32. And the Earth opened her mouth, and swallowed them up.] Viz. Dathan and Abiram before-mentioned, (v.27.) who stood in the Door of their Tents, out-facing Moses.

And their Housifes.] i. e. All their Family; or, as Moses himself hath explained it, XI Deut. 6. Their Households, and their Tents, and all the Substance that was in their possession.

And all the Men that appertained unto Korah.] We are not told what became of Korah himself: for it is not said he was swallowed up; but all that appertained to him; i.e. all that were at that time in his Tent: His whole Family, except his Sons, who escaped, XXVI. 11. taking warning, I suppose, from what Moses said, v. 26. Which hath made some think that Korah was at the Head of his Two hundred and fifty Men, who were the great Abetters of his Facti- on: who, if he had forsaken them at this Trial that was made who were in the right, we may well think would have withdrawn themselves also, and not have stood to it without their Chieftain, as we find they did, v. 35. Yet he is not mentioned there, as perishing with them, by Fire from the LORD: and Moses seems to say, XXVI. 10. that Dathan and Abiram were swallowed up together with Korah: who had as much reason, or more perhaps, to think it necessary to be with that other Company which he had gathered against Moses, (v. 19.) and to encourage them to persist in their Resolution, than to be with the Two hundred and fifty Men, who were Men of such Authority, (v. 2.) that they may be thought to have needed none to support them. It may be added also, that the word appertaineth is not here in the Hebrew, (which makes these words found as if the meaning were...
were only those that were of Korah's Family, but simply, all the Men that were to Korah, i.e. were gathered to him, and were at that time with him. Which seems to be an Indication that they and he were swallowed up together. How many there were that stayed with him there, is not certain; but the generality left him, v. 27. where it is expressly said they gat up from the Tabernacle of Korah, Dathan, and Abiram, as Moses had commanded v. 24. Which may be taken for a further Indication, that he was swallowed up in the Tabernacle where he was; or in his own Tent after he came out of that Tabernacle. But those places, I observed before, may be otherwise understood: that place also, which is the main foundation of this Opinion, XXVI. 10. may likewise receive another Interpretation, as I shall show when I come thither. And they that are of the other Opinion, think his Tabernacle, and his Family, and all his Household-stuff might be swallowed up, though he himself was not with them; but was burnt by Fire, with the Two hundred and fifty Men that offered Incense; for Moses bad him take his Censer, as well as they, v. 17. Which since they did, and put Fire and Incense therein, why should it be thought he did not do the same? It seems to me highly probable that he did, otherwise he would have seemed to distrust his Cause: but it must be confessed that it is obscure which way he perished; and therefore it is not fit to contend about it.

And all their Goods. All their Household-stuff, and Cattle; and whatsoever was in, or about their Tents.
Ver. 33. They and all that appertained to them.] See Chapter XVI. Verse 33.

Went down alive into the Pit.] As Moses had foretold, v. 30.

And the Earth closed upon them.] This made it the more wonderful, that the Earth, having swallowed them all up, had no Cleft remaining in it; but closed up again, and was as firm as before.

And they perished from among the Congregation.] Were never more seen.

Ver. 34. And all Israel that were round about them, fled at the cry of them.] Though they were at a distance from their Tents, (whence they had removed on all sides, v. 27.) yet they heard them shriek so loudly, as they sunk down into the Ground, that it put them into a great fright, and made them fly still further off.

For they said, lest the Earth swallow us up also.] Some of them were conscious to themselves, that they had favoured this wicked Faction; and all of them knew how highly they had lately offended God, by their unbelief and murmuring, (Chapt. XIV.) which might make them justly fear the same Fate with their Brethren.

Ver. 35. And there came out a Fire from the LORD.] From the Glory of the LORD, which appeared unto all the Congregation, (v. 19.) as ready to decide the Controversie: This fell out either at the same time the Earth swallowed up Dathan and Abiram, or immediately after it.

And consumed the two hundred and fifty Men that offered Incense.] Which was a plain declaration that they usurped the Office of Priests; and therefore were thus punished by God himself for their presumption.
It is not certain whether they were devoured by the Fire, or only struck dead, as Men are sometimes on a sudden by Lightning, and perhaps scorched, as they likewise sometimes are. The latter seems most probable from what follows, v. 37. and from the like punishment by Fire from the LORD, which is said to devour Nadab and Abihu, and yet their Bodies remained intire, X Lev. 2, 4. This was the more astonishing, because Moses and Aaron, who stood with them at the Door of the Tabernacle (v. 18.) had no hurt.

Verse 36. Ver. 36. And the LORD spake unto Moses, saying.] Immediately after the Death of those Men.

Ver. 37. Speak unto Eleazar the Son of Aaron the Priest.] Who it is likely stood by them, as next Successor to Aaron, in the Office which was disputed: And therefore perhaps employed in what follows rather than Aaron, that his Succession might be confirmed. Though others will have it, that it was below the Dignity of Aaron to perform such a mean Office: and besides, he might have been in danger to be polluted by the dead Bodies of the Men that were burnt.

That he take the Censers out of the Burning. ] Out of the place where the Men were burnt, as some understand it. Or (which differs not much) from among the dead Bodies, which were burnt: Burning being put for Bodies burnt; as Captivity, XXI. 1. for those that were carried Captive, or made Prisoners, as we there translate it. But there is no need of either of these Additions; burning signifying the Fire which burnt in them; which he orders Eleazar to throw out, that the Censers might be brought away.

And
And scatter thou the Fire yonder.] The Men were burnt as soon as ever they put fire to the Incense in their Censers, (v. 18.) which flaming at the Door of the Tabernacle where they stood, (near the Altar from whence they took the Fire) God commanded to be thrown away without the Camp: into that place, I suppose, where they were wont to throw the Ashes (VI Lev. 11.) or rather, into some unclean place, where they threw the Dust scraped from the Walls of Leprous Houses, XIV Lev. 41. For it was to show that God abhorred their Offering.

For they are hollowed.] Or had Fire from the Altar put into them; which some think sanctified them. But the plain reason is given in the next verse, because they offered them before the LORD; i.e. they had been employed to an holy use, and that by God’s command, (v. 6, 17.) and therefore God would not have them hereafter serve for any other.

Ver. 39. The Censers of these Sinners against their own Souls.] Who have brought destruction upon themselves, by their Presumption.

Let them make of them.] Either Aaron, or Eleazar were to cause them to be beaten into such Plates as here follow.

Broad Plates for a covering of the Altar.] Of Burnt-offering; which was covered with Brass, (XXVII Exod. 12.) but these Plates were to be laid upon that Covering which it had already, for the end mentioned in the Conclusion of this verse. And hereby also the proper Covering of the Altar lasted the longer.

For they offered them before the LORD.] Presented them before the LORD, when they offered Incense in them, v. 35.
Chapter XVI. Therefore they are hallowed.

Chapter XVI. Therefore they are hallowed.] Or holy: That is, I will have them separated, for this reason, to my use alone, and no other. It is a thing worthy to be taken special notice of, that the Impiety of the Men that offered Incense, did not discharge their Censers of the discriminative Respect (as our famous Mr. Mede speaks) due unto things sacred. As these in some sort were, by being presented to the LORD, which made it unlawful to employ them to common uses. For as the LORD himself is that singular, incommunicable, and absolutely Holy One, and his Service and Worship therefore incommunicable to any other: so should that also which is consecrated to his Service, be in some proportion incommunicably used; and not promiscuously and commonly, as other things are. See Book I. Discourse 2. p. 18.

And they shall be a Sign unto the Children of Israel.] That God accepts no Sacrifice, which is not presented by the Hands of the Sons of Aaron. This the Levites were to remember who attended upon the Priest, when they saw these Plates laid upon the Altar of Burnt-offering every day.

Verse 39. Ver. 39. And Eleazar the Priest took the brazen Censers, &c.] By this it appears these Censers were made of the same Metal (though it was not said before) that Aaron's Censer was of, and wherewith the Altar was overlaid. He took them up out of the burning, no doubt, immediately upon the foregoing Commands: and as soon as the Mutiny was quite quelled, they were employed as Moses had directed.

Verse 40. To be a Memorial unto the Children of Israel.] This explains what is meant by a Sign, v. 38. viz. to put them in mind; or rather, to keep in their memory.

That
That no Stranger. Though he were an Israelite, nay a Levite, if he were not (as it here follows) of the Seed of Aaron, he was reputed a Stranger to this Office.

Come near to offer Incense before the LORD. Presume to execute the Office of a Priest in the Sanctuary.

That he be not as Korah and his Company. Destroyed in a dreadful manner. By this it appears that Korah perished as well as the Two hundred and fifty Men; and it is likely, as they did, by Fire from the LORD.

As the LORD said unto him. i.e. To Eleazar. By the hand of Moses. Ver. 36, 37.

Ver. 41. But on the morrow. An astonishing Instance of the incurable hardness and insensibility of some Mens hearts; which were not in the least altered by God's terrible Judgments, and singular Mercies; but instantly forgot both.

All the Congregation of the Children of Israel. Not merely the Rulers of the People, (as this Phrase sometimes signifies) but all the People in general, (v. 47.) who were incited, it is probable, by that lewd Rout which Korah had gathered together against Moses and Aaron, v. 19. Some of which were swallowed up, but most of them remained still alive, to do more Mischief.

Murmured against Moses and against Aaron. In such a mutinous and threatening manner, as demonstrated the contagious Nature of a Seditious Humour, beyond all example. For from a discontented Party, who grumbled that they were not preferred, suitably to the opinion they had of themselves, it spread itself into the whole Body of the People. And so inflicted
Chapter XVI.

fected them, as to kindle a new Flame, as soon as the former had been extinguished, by such a terrible Vengeance, as one would have expected should not have left the smallest Spark of this mutinous Humour in them.

Saying, Ye have killed the People of the LORD.] So they impudently call those Men, whom God himself had declared, by a visible Token, to be presumptuous Sinners against their own Souls. Some imagine they quarrelled with Moses and Aaron, because they had not prevailed with God to pardon them; which they could as well have done, as procured this Judgment upon them. But the displeasure which God here expresses against this new Murmuring, shows this not to be a true Excuse for them.

Verse 42. Ver. 42. And it came to pass when the Congregation was gathered against Moses and against Aaron.] Their Murmuring presently proceeded to an Insurrection. That they looked presently proceeded to an Infurrection.]

That they looked toward the Tabernacle of the Congregation.] i.e. Moses and Aaron implored help from God: which is implied in their looking toward his Dwelling-place.

And behold, the Cloud covered it.] One would think by this, that it had, for some time, withdrawn itself from the Tabernacle, when the dead Bodies of Korah's Company lay dead at the Door of it.

And the Glory of the LORD appeared.] To comfort them in this Distress; and to show he was ready to support and vindicate them.

Verse 43. Ver. 43. And Moses and Aaron came before the Tabernacle of the Congregation.] Perhaps for Safety and Security: or, to hear what Directions God would give them.
Chapter XVI.

Upon NUMBERS.

Ver. 44. And the LORD spake unto Moses, saying.
Out of the Tabernacle; before which he stood, waiting for the LORD's Orders.

Ver. 45. Get ye up from among this Congregation.
He speaks to Aaron and Eleazar, I suppose, as well as unto Moses.

That I may consume them as in a moment.]
As he was inclined to do before, (v. 21.) and now had a greater reason.

And they fell on their faces.]
To beseech God not to punish the People as they deserved, v. 22.

Ver. 46. And Moses said unto Aaron.]
By God's Verse 46. Direction.

Take a Censer, and put Fire therein from off the Altar.]
Near to which they now were, v. 43.

And put on Incense.]
Upon the Fire; but not till he came into the midst of the Congregation, v. 47.

And go quickly unto the Congregation.]
With the Incense; which regularly was to be offered only at the golden Altar, within the Sanctuary: but now in this extraordinary Case, by God's special Order, Aaron is sent with it into the Camp; that they might all be Witnesses of his Power with God, and that, by his Authority, he was settled in the Priesthood.

And make an Atonement for them.]
Which was usually performed by the Blood of a Sacrifice: but there was not time for that: and therefore now it was made by the Incense, wherewith their daily Sacrifices, Morning and Evening, were concluded; and was accompanied by the Prayers of the People, while the Priest, as he offered it, made Intercession for them, CXLII Psalm 2. Thus as St. Hierom glosses, Currers ira Dei, Sacerdotij voce prohibebatur; the Divine Anger, coming with

S 1 2
Chapter with full speed upon them, was stopped by the Voice of the Priest. Which was a notable Type of the Power of our great High Priest and Intercessor with God, the LORD Jesus.

For there is Wrath gone out from the LORD.] Who would not wholly grant their Prayer for a Pardon, (v. 45.) but inflicted some Punishment upon them.

The Plague is begun.] A Pestilence, in all probability; of which several immediately died.

Verse 47. Ver. 47. And Aaron took as Moses commanded.] A Censer, and Fire from the Altar; with Incense ready to be put upon it, v. 46.

And ran.] According to the Command of Moses, (v. 46.) who bad him go quickly.

Into the midst of the Congregation.] Perhaps into the midst of each of the four Camps, of Judah, Reuben, Ephraim, and Dan (mentioned in the second Chapter) being broke out every where.

And behold, the Plague was begun among the People.] He saw People die on all sides of him.

And he put on Incense.] Whereupon he put Incense upon the Fire, which he brought along with him from the Altar, v. 46.

And made an Atonement for the People.] Interceded with God for them; and obtained what he desired.

Verse 48. Ver. 48. And he stood between the dead and the living.] This seems to intimate that the Plague began in the Skirts of their Camps, and was proceeding into the heart of them; where Aaron stood, as a Mediator for those who were not yet smitten.

And.
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And the Plague was stayed.] A stop was put to its progress. Which was a further Evidence of Aaron's right to the Priesthood, by God's appointment: who not only preserved him when he offered Incense together with Korah's Company, (v. 17.) but now makes him an Instrument of preserving others from destruction.

Ver. 49. Now they that died in the Plague were Fourteen thousand and seven hundred.] Who it is likely, were of the forwardest Men, to associate themselves with Korah, v. 19.

Besides them that died about the matter of Korah.] Whose just number is not known; for besides the Two hundred and fifty Men, mentioned v. 25. the whole Families of Korah, Dathan, and Abiram were swallowed up.

Ver. 50. And Aaron returned unto Moses unto the door of the Tabernacle of the Congregation.] To carry back his Censer.

And the Plague was stayed.] Or rather, For the Plague was stayed: and so, having done his business, he returned to the Tabernacle.

C H A P. XVII.

Ver. 1. AND the LORD spake unto Moses, saying.] Not long after the Plague was stayed. For though there had been enough done to satisfy the People, that Aaron was advanced to the Priesthood by God's appointment, and not by Moses his Affection to his Kindred; yet their Minds had been so,
Chapter XVII. 

Verse 2. Speak unto the Children of Israel.] Order them to bring what I require thee to take of them.

And take of every one of them.] i.e. Of every Tribe.

A Rod.] Or a Staff, as the Hebrew word Matteh is often translated. Which some take for an ordinary Walking-staff; or for the Staff which was the Badge of their Authority, as Princes of the several Tribes; neither of which seems to me to be true. For what reason have we to think that every Man's Staff, which he commonly used, was made of the Wood of an Almond Tree? as these were, one may probably conclude from the 8th verse. And therefore, I take it, they were all now cut off from some Tree of that kind, and it is likely from one and the same Tree, that none might fancy there was any difference between them. For the Miracle was great enough (which here follows) without supposing, as some do, that these Rods were all of some other common Wood; and yet Aaron's Rod produced Almonds; which were not the proper Fruit of it: Though it must be confessed, that if they were not of the wood of an Almond Tree, the wonder was greater that his Rod should bring forth Almonds; and struck their Minds more strongly.

According to the House of their Fathers.] In the Hebrew it is Father, in the Singular Number; denoting the principal Person or Patriarch (as we call them) of whose House or Family he was to take one Rod.
Of all their Princes, according to the House of their Fathers.] This explains the meaning more fully, that the Prince of every Tribe, who was the Head of the House of their Fathers, should bring these Rods. Their Names we have in the first Chapter of this Book, v. 5, 6. and VII. 2, 12, &c.

Twelve Rods.] Besides Aaron's: for so many Tribes there were besides that of Levi. And too great a number of every Tribe, in all likelyhood, had joyned with Korah in their discontented Murmurings, at the confinement of the Priesthood unto Aaron's Family alone; to which they all fancied they had as much right as he. Which is the reason of taking a Rod from every Tribe; that they might all be convinced, that none of them but he and his Family alone, were owned by God for his Priests. See XVI. 3.

Write thou every Man's name upon his Rod.] Either by an Incision into the very Wood; or with such Ink as they wrote withal in those days, V. 22. This he did in the Presence of the Princes; that they might not afterward suspect any Fraud, when they came to take their Rods again; but be satisfied they were the very same which they saw noted with their Names.

And thou shalt write Aaron's name upon the Rod of Levi.] Because God had made him the Prince of that Tribe, by giving him the High-Priesthood. And he would have them see, that as no other Person in any of the Twelve Tribes, so no other Levite ought to pretend unto that high Office, which he had invested him withal; and him alone.

For
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Verse 4. Ver. 4. And thou shalt lay them up in the Tabernacle.] In the most Holy Place.

Before the Testimony.] i. e. Before the Ark; called in many Places the Ark of the Testimony, XL Exod. 3, because therein Moses put the Testimony, (or, two Tables of Stone, and the Mercy Seat above it, v. 20, 21.) where the Divine Glory resided. Therefore to lay the Rods before the Testimony, was to lay them before the Divine Majesty: who intended by them finally to determine the present Controversie.

Where I will meet with you.] There he promised to meet with Moses, XXV Exod. 22. by whom he communicated his Mind unto the People. For he neither met with them, nor with Aaron there, any other way, but by Moses. And therefore the Vulgar Latin here translates it, minding the fence rather than the words, Where I will speak to them. And so the LXX. By which I will be made known to thee there. And indeed meeting with them here, is nothing but declaring, or making known his Mind to them all, by what was done there upon Aaron's Rod. So it follows in the next verse. And for this reason the Tabernacle of the LORD is called OHEL MOED, the Tabernacle of Meeting: not of Mens meeting there (as is commonly supposed, by our translating it, The Tabernacle of the Congregation) but of God's meeting there with Men. For so the LORD himself gives the reason of the Name, both here and in XXIX Exod. 42. XXX. 36. where I have noted the same out of Mr. Mede.
Ver. 5. And it shall come to pass, that the Man's Rod whom I shall choose, shall blossom.] The Rods being laid before me, I will tell you whom I have chosen to minister to me in the Priesthood, by making the Rod upon which his Name is written, to blossom, when all the rest remain as they were before, without any Alteration. This was a kind of new choice (as the words import) whereby God confirmed the choice he had formerly made of Aaron to be High-Priest.

And I will make to cease from me the Murmurings of the Children of Israel, whereby they murmur against you.] And hereby stop all their Mouths from murmuring any more about this matter: unless they will oppose me directly, who declare before-hand, how I intend to give Judgment in this Case, and put an end to this Dispute.

Ver. 6. And Moses spake unto the Children of Israel.] Told them what God had said, that they might be all consenting to this way of Decision.

And every one of their Princes gave him a Rod apiece.] For they could not refuse such a fair Proposal.

For each Prince one, according to their Fathers Houses, even twelve Rods.] Observing herein the Commands of Moses, who wrote, no doubt, every Man's Name upon his Rod, as he was also commanded, v. 2.

And the Rod of Aaron was among their Rods.] Not one of the twelve, as the Jews fancy; but besides the twelve Rods for the twelve Tribes, (as was directed v. 2. and obeyed by them, as the foregoing words tell us) his Rod was put among them, with his Name upon it, as their Names were upon their Rods. And therefore the Vulgar translates it, having regard to the fence
Chapter fence only, *There were twelve Rods besides the Rod of XVII. Aaron.* Which the LXX. intended in their Translation, καὶ ἐπὶ ἑαυτῷ Ἀρων ἀναμέτρον τὴν πάλιν αὐτῷ, and the Rod of Aaron in the midst of their Rods. And if it were cut from the very same Tree with theirs, the Miracle became the more remarkable.

Verse 7. *Ver. 7. And Moses laid up the Rods before the LORD.*] Who was by them to declare his choice, ver. 5.

*In the Tabernacle of Witness.*] In that part of the Tabernacle where the Ark was, which had in it the Witness or Testimony which God gave Moses, (XXV Exod. 21.) who alone could go into that place.

Verse 8. *Ver. 8. And it came to pass that on the morrow.*] It is likely God told him, he would forthwith show whom he had chosen.

*Moses went into the Tabernacle of Witness.*] The most Holy Place, where the Rods were laid up by God's order.

*And behold, the Rod of Aaron.*] Which had his Name written on it.

*For the House of Levi.*] Or, *To the House of Levi:* i.e. whom God had made Head of the Levites.

*Was budded, and brought forth Buds, and blossomed Blossoms, and yielded Almonds.*] In some places of the Rod, I suppose, there was an appearance of Buds coming forth; in others the Buds were fully thrust out; and in others they were opened and shot forth into Blossoms; and those Blossoms in other parts, knotted and grown into Almonds. Μεγίστων ἐκ τῶν αὐτῶν ἀναμέτρον τὴν πάλιν αὐτῷ, &c. as Gregory Nyffen speaks in the Life of Moses, p. 185. The greatest Miracle, even in the judgment of Unbelievers; who now acknowledged, that which before they opposed, ver. 12, 13. For that in one Night, a dry Stick (as some suppose them all to
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to have been) should produce Buds, and Flowers, and Fruit, when all the rest, which perhaps were cut from the same Tree, were as dry as they were before, could not but be very amazing: and, unless they would shut their eyes, make them see the distinction which the LORD made between Aaron whose Name that Rod bare, and all the rest of the Children of Israel, whom the other Rods represented.

The Heathen did not think such things incredible, as Huetius hath shown in his Questiones Alnetane, L.I. cap. 12. n. 24.

Ver. 9. And Moses brought out all the Rods from before the LORD unto all the Children of Israel. Before whom they were exposèd to open view, that they might see the difference God had made.

And they looked and took every Man his Rod. Viewed them, and taking them into their Hands, examined them; and found they were the very same Rods, which they had delivered unto Moses with their Names on them, without any alteration.

Ver. 10. And the LORD said unto Moses, bring Aaron's Rod again. Which either Moses held in his Hand, or delivered it to Aaron (as he did the rest to the several Princes of the Tribes) who showed it to the Children of Israel, with the Buds, Blossoms, and Almonds upon it. After which God commanded it to be returned unto him.

Before the Testimony. To be laid up in the place, where it was before it was thus changed, v. 4, 7.

To be kept for a Token against the Rebels. That it might be produced as a sufficient Conviction of their Impiety, if any presumed hereafter to rebel against Aaron's Authority. Or rather, that it might prevent all Insurrections against it for the future. For it re-
mained, we find, in the most Holy Place for some

time; as appears both from the Apostle, IX Hebr. 4.
and from the reason of its being put here, that it might
be preserved as a Sign or Proof of Aaron's Authori-
ty, and Suppress all opposition to it. But how long
it continued, we cannot tell, (for it is not mention-
ed, when the Ark was brought into the Temple of
Solomon, 1 Kings VIII. 9.) nor is it certain whether
it continued in that verdure wherein it now appeared,
with the Buds, Blossoms, and Fruit; though it
is highly probable it did: because it was to be a Te-

stimony that the Honour of the Priesthood should
continue to Aaron's Family alone, through all Gene-

rations.

There are those who take this Rod which blo-
somed, and was laid up in the most Holy Place, to
have been the Rod of Moses, wherewith he wrought
so many Miracles in Egypt, and at the Red Sea. Con-
cerning which the Jews tell very many incredible
things: as that it came from a Branch of the Tree of
Life, which an Angel gave to Seth, who planted it in
the Wilderness, where Moses found it grown to a
Tree; and cut this Rod from it. For when they came
to Marah, and could not drink the Waters, because
they were bitter, God showed them this Tree, that
with it he might make them sweet. Upon which Tree
he afterward placed the brazen Serpent, by looking
on which the People were healed, &c. Thus the
Cabbalists generally tell this Tale; but some of them
much otherwise; who say it was given to Adam,
and by him to Enoch, and so on till it came to Joseph,
in whose House the Egyptians found it when he died,
and brought it to Pharaoh; from whom Jethro stole
it, &c. with a great deal of such like stuff: Which

Abar...
Abarbinel faith is to be understood mystically. But all the ground they have for this Fancy, of the Rod here laid up being Moses’s Rod, is from XX. 8, 9. Where it is said, That Moses took the Rod from before the Lord, wherewith he brought Water out of the Rock, and this Rod is said v. 11. to be Moses his Rod. Dr. Owen, upon the Epistle to the Hebrews, follows this Conceit, and endeavours to find many Mysteries in it. But it is evidently false: for as there is not the least intimation here that it was the Rod of Moses, but quite contrary, it is called the Rod of Aaron, v. 6. so it had not been a sufficient Argument to convince the Infidelity of the Israelites, if Aaron’s Rod had not been of the same kind with all the rest. For they might have ascribed what came to pass to the singular quality or vertue of that Rod, especially if it were Moses his Rod, (wherewith Wonders used to be wrought) and not to a special Hand of God appearing to establish the Authority of Aaron. And besides, a Rod full of Blossoms and Fruit, had been very unfit to be used to smite the Rock withal: for which purpose that Rod (which seems to have been his Pastoral Staff) wherewith he smote the Rock in Horeb was most proper, XVII Exod. 5, 6.

And thou shalt quite take away their Murmurings from me.] i. e. Silence all their Cavils against Aaron and his Family; which the Lord here declares he would no longer bear, if they continued in them after this demonstration of his Will and Pleasure. For here were a great many miraculous things concurred together to convince them, that to oppose Aaron, was to oppose God himself. The Jews reckon up eight, First, That Aaron’s Rod should bring forth Buds, Blossoms, and Fruit, all in one Night, when the other Rods,
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Rods, which were of the same nature, brought forth nothing. And then secondly, That the Buds brought forth Leaves; for so they interpret those words, v. 8. the Rod of Aaron was budded; i.e. brought forth Leaves; for the next words speaks of its budding, which followed after. And thirdly, That it thrust out Leaves before the Blossoms, which is contrary to the Nature of the Almond Tree. And next, that it put forth Blossoms all the Rod over; as they interpret those words, bloomed Blossoms. And then that a dry Stick (as they understand it) should produce Fruit, and this Fruit Almonds, which such Trees (they think) as that Rod was taken from, did not bear. And further, That it produced ripe Almonds, as the Hebrew word Schekedim imports. And lastly, That Moses showed the People all these at one view, the Leaves, Buds, Blossoms, and Fruit in perfection. By which multiplicity of Miracles the Dignity of Aaron was so demonstrated, that we do not find they at any time hereafter ventured to rise up against him. For besides all those Wonders now mentioned, it may be, that it was not the Season of the Year for Almonds, nor so much as for the budding of that Tree: which made it the more astonishing. But the greatest thing of all was, the continuing of this Miracle to future Ages; which might well make them afraid to open their Mouths again in Murmurings against Aaron.

That they die not.] Be not consumed in a moment, as God had more than once formerly threatened (XVI. 21, 45.) and now declared, if they did not mend their Manners, and cease their Murmurchings about this matter, he would instantly execute.
upon NUMBERS.

Ver. 11. And Moses did so: as the LORD commanded so did be. Both brought the Rod again to him, and laid it up before him; and told the Children of Israel the reason of it: which occasioned what follows.

Ver. 12. And the Children of Israel speak unto Moses, saying, Behold we die, we perish, &c. Moses having told them that he laid up the Rod for this end, to be a Witness against them, that (if they murmured any more) they deserved to be all cut off, as they should certainly be; it moved them to make this doleful Complaint: Wherein they seem to be convinced of their Guilt, and to bewail their miserable state. For the sense of these two verses is, Some of us died before, and now lately more have perished, and we are all in the same danger: Surely, we shall never have done dying, till we be all consumed.

Behold, we die.] This seems to relate to those Judgments which had passed upon them heretofore.

We perish.] And this to what had very lately happened to Korah, Dathan and Abiram, with their Company: and to those that murmured the next day after, XVI. 49.

We all perish.] This will be the Fate of the whole Congregation.

Ver. 13. Whosoever cometh any thing near unto the Tabernacle of the LORD.] Who was not a Priest; and yet approached nearer than God allowed.

Shall die.] So Moses had threatened; and they now believed him. And were afraid withal, they should some time or other incur God's Displeasure by their Rashness.

Shall.
Chapter XVIII.  

Shall we be consumed with dying? They seem to be afraid, lest for their late Murmurings and Insurrection, after such a heavy Punishment for that Sin (XVI. 41, 42.) God should further plague them, as by this new Sign he convinced them, they justly deserved. And therefore beg of Moses to intreat God to spare them, and not to go on utterly to destroy them.

C H A P. XVIII.

Verse 1. Ver. 1. AND the LORD said unto Aaron.] By the hand of Moses, it is most likely, unto whom God was wont to Communicate all that he would have delivered, either to Aaron, or to the People, XVII. 4. And having done more Miracles than one, to establish Aaron in the Priesthood; he now lets him know that the Honour he had done him, was an Office of great Weight and Burden; wherein he was to behave himself, with great Care and Circumspection. And withal, he again declares what the Duty of the Levites was, together with the Priests; from v. 1. unto v. 8. And from thence he proceeds to tell them, what Maintenance he had settled upon both; for their encouragement in doing their Duty: as I shall observe in the proper places.

Thou and thy Sons, and thy Father's House with thee.] You and the Levites, (whom he calls his Father's House) who had the Charge of the Sanctuary.

Shall
upon NUMBERS.

Shall bear the Iniquity of the Sanctuary.] If the Sanctuary were profaned, through the Negligence of the Levites, who were to keep Strangers, and People in their Uncleanness, from entering into it; and if the Priests were remiss, and did not take care to see the Levites do their Duty; the Punishment of such Prophanation, he tells them, should fall upon them.

And thou and thy Sons with thee.] i.e. Aaron and the Priests alone.

Shall bear the Iniquity of the Priesthood.] Suffer the Punishment of it; if they permitted any Person, who was not of the Line of Aaron to offer Incense, or perform any part of the Priest's Office: or if they themselves should minister in their Uncleanness, or having any Blemish, or did any thing contrary to the Rules of their Office.

This was some comfort to the People, who were afraid they should die, for every Error committed in their Approaches to the Sanctuary, (XVII. 12, 13.) for which he assures them he would punish the Priests and the Levites, and not them. And it also served to remove the Peoples Envy to the Priest, whose Dignity they saw accompanied with such great Danger.

Ver. 2. And thy Brethren also of the Tribe of Levi, Verfe 2- the Tribe of thy Father.] This also was a Comfort to the Levites, and designed to make them more contented than they had been, in their Inferior Offices, that the Priests were to look upon them as their Brethren.

Bring thou with thee.] Into the Tabernacle.

That they may be joyned with thee.] As Assistants to thee there.
And minister unto thee.] In such things as I have mentioned; See upon III. 6.

But thou and thy Sons with thee shall minister before the Tabernacle of Witnesses.] The words, shall minister, not being in the Hebrew, some think he still speaks of the Levites, and translate the words thus, Both to thee and to thy Sons with thee (they shall minister, as was said before) before the Tabernacle of Witnesses. But they that are of this Opinion, do not consider what is meant by the Tabernacle of Witnesses, which signifies the most Holy Place, (See IX. 15. X. 11.) before which the Levites did not minister; but before the Tabernacle of the Congregation, as Moses expressly speaks, III. 7. (See there) where they attended upon the Priests in the Court of the Sanctuary; in which the Priests only could minister; as Aaron alone did, upon one certain day only, in the most Holy Place.

Verse 3. Ver. 3. And they shall keep thy Charge, and the Charge of all the Tabernacle.] Of the outward part of it. See III. 7, 8. and carry the Vessels belonging to the inward part, viz. the Sanctuary, IV. 15.

Only they shall not come nigh the Vessels of the Sanctuary.] They were not to touch them when they carried them, IV. 15. nor to see, when they were covered by the Priests, IV. 19, 20.

And the Altar.] I take this to be meant, not only of the Altar of Incense, but also of the Burnt-offering: unto which they were not to approach, nor touch it, while they attended upon the Priests; who only could minister there. This is justified from XXIX Exod. 37. where this Altar is said to be most holy, and whosoever touched it, is required to be holy.

That
That neither they nor you also die.] They for presuming to go beyond the Bounds of their Office; and the Priest for permitting them.

Ver. 4. And they shall be joined unto thee.] He would have the Priests look upon the Levites, as part of that sacred Body of Men, that waited upon God in the Tabernacle, though in an inferior Office. And indeed, the very Name of Levi imported as much; and denoted them to be Adjuncts to some other Persons. Accordingly we find, in after times, that as the Levites were a guard on the outside of the Temple, so the Priests watched within it.

And keep the charge of the Tabernacle of the Congregation, for all the Service of the Tabernacle.] See III. 7, 8. The heaviest part of their Service, which is called their Burden, is mentioned particularly IV. 3, 4. and the rest of that Chapter.

A Stranger shall not come nigh unto you.] This seems to relate both to the Priests, and to the inferior Ministers; that none should presume to perform the Office of the former, but only the Family of Aaron; nor of the latter, who were not of the Tribe of Levi. But the Hebrew Doctors, particularly Maimonides by Zar (a Stranger) understand in this place, every one that was not of the Seed-male of Aaron. So that the Sons of his Daughters should not minister. For the Sons of Aaron, faith he, (Riath Hammikdash, cap. 9.) are appointed, and none other, to lay things in order for Sacrifice, I Lev. 5. and to burn the Fat of the Peace-offerings upon the Altar, III Lev. 8. His Daughters were uncapable of it; and so were all those that descended from them. The same may be said of the Levites.
Chapter XVIII. Ver. 5. And ye shall keep.] That is, the Priests were bound to do what follows.

The charge of the Sanctuary.] Whereas they alone were to minister; so they were to take care of all the holy Things therein contained, (the Shew-bread, Lamps, &c.) and to cover them when they were to be removed, IV. 5, 6, &c.

And the charge of the Altar.] Of Burnt-offering; where they only were to offer Sacrifice, and to take care of every thing belonging to it, IV. 3, 14.

That there be no wrath any more upon the Children of Israel.] That you may by your care and constant Admonitions, prevent the Children of Israel from running into such Prophanations, much more from such Intrusions into the Sacred Offices, as may bring God's most high Displeasure again upon them.

Verse 6. Ver. 6. And I, behold, I have taken your Brethren the Levites, from among the Children of Israel.] III. 12, 41, 45. VIII. 6, 16, 18. The Levites are again called their Brethren, that the Priests might not despise them, because they served in a lower Condition; but treat them with Kindness and Brotherly Affection.

To you are they given as a gift.] See III. 9. but especially VIII. 19.

For the LORD.] To assist you in your ministry to the LORD.

To do the Service of the Tabernacle of the Congregation.] This hath been repeated very often, III. 7, 8. IV. 3, 4, 23, &c. VIII. 19, 22, 24. and here is mentioned again, that the Levites might be possessed with this opinion, that they were but Ministers to the Priests; and therefore ought not to presume hereafter, to aspire, as Korah did, to the Office of Priesthood.
Ver. 7. Therefore thou and thy Sons with thee shall keep your Priest's Office. [Preserve it to your selves, and suffer no other Person to invade it.

For every thing of the Altar.] These words, and the following, briefly declare what is meant by the Priest's Office. First, To offer Sacrifice at the Altar of Burnt-offering, and sprinkle the Blood, &c.

And within the Veil.] Next to perform all the Service of God within the Sanctuary. For in the Hebrew the words are, and for within the Veil: which is a short form of Speech, importing both all that was to be done in the Sanctuary, by the Sons of Aaron, (as burning Incense, putting on the Shrew-bread, and lighting the Lamps) and likewise all that was to be done in the most Holy Place, by Aaron himself on the Day of Atonement. For the word Paroceth always signifies the inner Veil before the most Holy Place; the outward Veil being constantly called Mpsack. And therefore the exactest Translation of the Hebrew words lemibbeth laparoceth is this, for within the House (i.e. the Holy Place) for the Veil; i.e. with the Veil, in the most Holy Place.

And ye shall serve.] In these Places ye alone shall serve; and employ no Body else.

I have given your Priest's Office unto you, as a Service of gift.] He would have the Levites to know, that Aaron and his Sons had not arrogantly usurped this Office of ministersing alone at both the Altars; but he had freely bestowed it upon them, and appropriated it unto them.

And the Stranger.] Though a Levite, if he be not of the Family of Aaron.

That
That cometh nigh.] Presumes to offer Sacrifices at the Altar of Burnt-offering; or Incense at the golden Altar.

Shall be put to death.] This is repeated by reason of the late Rebellion of Korah and his Complices; who, aspiring to the Priesthood, came to a fearful end. See III. 10.

Verse 8.  Ver. 8. And the LORD spake unto Aaron, saying.] Having told him, in the foregoing part of the Chapter (particularly in the foregoing verse) what should be the Work of him and his Sons, he proceeds to tell him what recompence he should have for his Service at the Altar of Burnt-offerings, and in the Sanctuary. Of which he gives him a large account, (from this verse to the 20th) that he might want no encouragement to Care and Diligence in his Employment.

Behold, I also, I have given thee the charge.] He bids him observe the large Grant which he now makes him, as well as the Work he had laid upon him. For by giving him the charge of what follows, he means bestowing them upon him for his own use; with a Charge to let none have them but himself.

Of my Heave-offerings, of all the hallowed things of the Children of Israel. See VII Lev. 34. and below v. 11. of this Chapter.

Unto thee have I given them, by reason of the anointing.] Because thou art Consecrated, by being anointed with the Holy Oyl to the Office of a Priest, VIII Lev. 12.

And to thy Sons by an Ordinance for ever.] See VII Lev. 34.
Ver. 9. This shall be thine of the most holy things.]

He begins with those things which might be eaten only by the Priests themselves.

Reserved from the fire.] From the Altar of burnt-offering: for there were some things, called most holy, which were their Portion, that came not from thence, but out of the Sanctuary; viz. the twelve Cakes, which were taken off the Table, and given to Aaron and his Sons every Sabbath Day, XXIV Lev. 5, 6, 7, 8, 9.

Every Oblation of theirs.] In the Hebrew, all their Korbans: which is a larger word than Sebach; comprehending not only such Sacrifices as were killed at the Altar, (which are properly called Zebachim) but all the Mincha's or Meat-offerings (as we translate it) which were of things inanimate. And the Sacrifices of Birds also, whose Blood was never poured out at the Altar. And therefore Korban seems here to be a general word, comprehending all the Particulars which follow: especially if all be translated exactly as the words are in the Hebrew.

Every Meat-offering of theirs, &c.] In the Hebrew the words are, For all their Meat-offerings. Which makes the sense plainer, if the whole be thus translated, All their Korbans (or Oblations) for all their Meat-offerings, and for all their Sin-offerings, and for all their Trespass-offerings: of all which the Priest had a part. Concerning the Meat-offerings, or rather the Bread-offerings, (for so Mincha may most fitly be translated, the Sacrifices being Flesh, which were not eaten without Bread and Drink, that were their Concomitants) See II Lev. 3, 10. VI. 15,16. Where the Flesh of the Sin-offerings, except those whose Blood was brought into the most Holy Place, is given also unto them, v. 26. And so are the Trespass-offerings also,
Chapter 10, in the next Chapter, VII Lev. 6, 7. As for Burnt-Offerings, they were wholly the LORD's; and Peace-offerings were not accounted things most holy; but reckoned among the less holy, as appears from v. 11. of this present Chapter.

Which they shall render unto me.] These words relate only to the Trespass-offerings, immediately before-named: which were attended with a recompense of the Wrongs done, either unto the LORD, V Lev. 15, 16. or unto their Neighbours, VI Lev. 5. V Numb. 8, 9.

Shall be most holy for thee, and for thy Sons.] To be used by none else, as it follows in the next verse.

Verse 10. Ver. 10. In the most holy place shalt thou eat it. ] i. e. In the place where they performed their Sacred Office, (in that part of the Tabernacle next the Sanctuary) which is called most holy, in comparison with the rest, which were further off: because none might enter into it but the Priests alone. See Note upon VI Lev. 16. where it is said expressly, It shall be eaten in the holy place; in the Court of the Tabernacle of the Congregation. And see v. 26. and X. 12, 13.

Every Male shall eat it.] And none else, as the places fore-mentioned expressly limit it, II Lev. 3, 10. VI. 18, 29. VII. 6.

It shall be holy unto thee.] Peculiarly separated from the use of all other Persons, but only Aaron and his Sons.

Verse 11. Ver. 11. And this is thine.] Now he mentions the less holy things, as before the most holy: which he bestowed upon him and his whole Family.
The Heave-offerings of their Gift, with all the Wave-offerings of the Children of Israel.] That is, the Breast of their Peace-offerings, (which are here called their Gift) which was waved before the LORD; and the right Shoulder heaved; and then given to the Priest for his Portion, VII Lev. 30, 31, 32, 33, 34. And so was the right Shoulder of the Ram, which was offered for the Nazarite, VI Numb. 19, 20.

I have given them unto thee, and unto thy Sons, and to thy Daughters with thee, &c.] These were not confined to the Males only, but might be eaten by their Daughters also, X Lev. 14.

Every one that is clean in thy House, shall eat of it.] Not only their Wives, and their Daughters that were not married, but those who were Divorced, or Widows, and returned to their Fathers House, without Children; or had Children begotten by a Priest, (See XXII Lev. 13.) together with their Servants also, whether bought with their Money, or born in their House; though not hired Servants, or mere Sojourners, XXII Lev. 10, 11. But these things were to be eaten in a clean place, (X Lev. 14.) somewhere within the Camp, as afterward in Jerusalem, (XII Deut. 6, 7, 17, 18.) And no unclean Person permitted to eat of them, VII Lev. 20, 21. XXII. 4. And besides, when any Israelite killed an Ox, a Sheep, or a Goat for his own use, he was bound to give the Priest the Shoulder, the two Cheeks, and the Maw; as the Jews understand, XVIII Deut. 3.

Ver. 12. All the best of the Oyl, and all the best of Verse 12. the Wine, &c.] The Greek translate the Hebrew word Cheleb (fat) by μεράρχα, marrow, XLV Gen. 18, but here αυτορβα, the First-fruits of the Oyl, &c. signifying these First-fruits were to be of the very best of
Chapter all the things here mentioned; which were to be 
XVIII. brought in the beginning of the Vintage, and of the 
Harvest. The precise quantity of which is no where determined; but, they say it was at least the sixtieth 
part of the whole, See XXII Exod. 29. XXIII. 19. 
XVIII Deut. 4. where he speaks of the First-fruits, 
which every private Man was to offer; beside which there was a First-fruits offered in the Name of the 
whole Congregation, XXIII Lev. 10, 17. All which 
belonged to the Priests as a Reward of their Ser-
vice.

The First-fruits of them, which they shall offer unto 
the LOR D, them have I given thee.] Our Mr. Tho-
dike thus distinguishes the two sorts of First-fruits, 
mentioned here, and in other places. The one was 
to be taken by the Priests at the Barn and Wine-Pres, 
as he thinks that here spoken of was. The other was 
to be brought to the Sanctuary, viz. those mentioned 
XXII and XXIII Exod. and XXVI Deut. 1, 2. The 
quantity of either of them being in the moderate ac-
count, a fiftieth part, as S. Hierom determines upon 
XLV Ezek. which is agreeable to the Jewish Consti-
tutions in Maimonides of First-fruits, cap. 2. and of 
Separations, cap. 3. But the Scripture, XLV Ezek. 13: 
requires only the sixtieth part. See Rights of the Church 

Verse 13. Ver. 13. And whatsoever is first ripe in the Land 
which they shall bring unto the LOR D, shall be thine.] 
Some take this to signify the First-fruits of all other 
things, besides Corn, Wine and Oyl mentioned in 
the foregoing Verse. But it being a different word 
from that which we translate First-fruits, (viz. Biccu-
rinm, not Refbith) it is most likely he here intends, 
either the things first ripe (as we translate it) before
the rest of the Harvest and Vintage; or those voluntary Offerings of this sort, which any one pleased to make; which seem to be intended in these words, which they shall bring unto the LORD; i.e. of their own good will; over and above the ordinary First-fruits.

The Jews generally understand by Biccurim such things as are ripe before the rest, either in the Field as elsewhere; whether they were Wheat, Barley, or any other sort of Grain; or Figs, Grapes, Pomegranets, Olives or Dates, which they bound about with a Rush, and said, Let this be for the First-fruits. Which every Man might bring in what measure he pleased; none being appointed by the Law.

Every one that is clean in thy House shall eat of it.] The whole Family of the Priests, if they were under no pollution. See v. 11.

Ver. 14. Every thing devoted in Israel shall be thine.] Verse 14. Of those things which the Hebrews call Cherem (a thing devoted) Moses speaks in XXVII Lev. 21, 28. And they were either simply devoted, in such words as these, Let this thing be a Cherem: Or with an addition (determining it to a certain use) Let this be a Cherem offered by me, for holy uses. The first sort were wholly the Priests: but the latter were employed about the Temple, or the Vessels of it, or the Priests Garments. And these devoted things, which became the Priests Portion, differed in this from Free-will-offerings, that every thing which was offered as a Cherem, might be eaten only by the Priests in the Holy Place; but other Free-will-offerings by the whole Family, in any clean place.

Ver. 15. Every thing that openeth the Matrix in all Verse 15. Flesh which they bring unto the LORD, whether it be of X x 2 Men
Men or Beasts, shall be thine.] That which first came out of the Womb of any Creature was to be the Priests, if it were a Male. If a Female were the First-born, and a Male followed next, that was not the Priests, because it did not open the Womb, as the Hebrews expound it. See XIII Exod. 2.


Ver. 16. And those that are to be redeemed. ] Viz. Of the First-born of Men mentioned before, (not of unclean Creatures which were to be redeemed by a Lamb, XIII Exod. 13,) and that after they were eight Days old, XXII Exod. 30.

From a Month old shalt thou redeem.] Then the Money was due, but they commonly staid till the fortieth Day, when the Woman was purified.

According to thy estimation. ] Some think this relates not to what follows, that the Priest should set a value upon them, (for that was a set rate, five Shekels for every one) but to what goes before, that after a Child was a Month old, the Priest should appoint a day for the payment of the Redemption-money: either immediately after the Women had lain in a Month, or on the fortieth Day, that she might be Purified, and the Child redeemed, both together. But it rather refers to what follows; for though the price be determined, yet so it is in another case, XXVII Lev. 3, 4. and notwithstanding is said to be by the estimation of the Priest; because he was to take this Money, not according to the quality of the Person, but as much of a poor Man as of a rich, and not more of a rich Man than of a poor.

For
For the Money of five Shekels, &c. Which was the price set upon the First-born, when they were exchanged for the Levites, III. 46, 47. This Redemption of every First-born, was a matter of great Importance, and therefore so often mentioned, as a very learned Friend of mine, Dr. Alix, observes in his Reflections on the four last Books of Moses, Chap. 3. For as the Separation of the Tribe of Levi to God's Service instead of the First-born, whom God spared and preserved in Egypt, (of which we read in the third Chapter of this Book) made every Levite become a living Memorial of that great Miracle wrought at the Israelites going out of Egypt; so this Law concerning the Redemption of the First-born, made a further impression upon their Minds, of that mighty Hand of God which compelled Pharaoh to let the Israelites depart out of his Country.

Ver. 17. But the firstling of a Cow, or of a Sheep, or a Goat, thou shalt not redeem.] For they were clean Creatures: and only unclean Beasts were to be Redeemed, v. 15.

They are holy.] Separated by my appointment for an holy use; viz. to be offered in Sacrifice; not redeemed, or put to any other use.

Thou shalt sprinkle their Blood upon the Altar, and burn their fat, &c.] Just as they did with their Peace-offerings, VII Lev. 31, 33.

Ver. 18. And the flesh of them shall be thine.] The Verse 18, whole Body of the Beasts, (not merely some part of them) after the Fat was burnt, became the Priests entirely.

As the Wave-breast and the Heave-right-shoulder are thine.] As these parts of the Peace-offerings were the Priests, (See v. 11.) so that all their Family, who were
Chapter were clean, might eat of the Flesh of these Firstlings, as they did of those parts of the Peace-offerings.

Verse 19. Ver. 19. All the Heave-offerings of the holy things, which the Children of Israel offer unto the Lord.] He repeats what he had said in the beginning of this Discourse, v.8. that he had given him all the Heave-offerings; which comprehend those mentioned VI. 19, 20.

Have I given thee, and thy Sons and thy Daughters with thee, by a Statute for ever.] Settled upon the Priests and their whole Family for their Support, by an unalterable Law. See v.11.

It is a Covenant of Salt for ever before the Lord, unto thee, &c.] i.e. An everlasting Covenant, never to be revoked. See upon II Lev. 13. And these things being to be eaten before the Lord, there was a place in the Court of the Women, where they feasted upon them, as L'Empereur observes upon Middoth, cap. 2. sect. 6.

Verse 20. Ver. 20. And the Lord spake unto Aaron, saying.] See v.1.

Thou shalt have no Inheritance in their Land.] i.e. In the Land of the Children of Israel, whom he speaks of in the foregoing verse. Where having told him what reward he and his Family should have for his Service, he bids them be satisfied therewith, and not expect any more. And indeed it was so very liberal a Provision, that their desires could not reasonably extend any further. For as they had two sorts of First-fruits (as I observed v.12.) so after a Tythe of that which was given to the Levites, there was another Tythe of what remained to be spent in sacrificing at Jerusalem: that is, for the most part, upon the Priests and Levites,
vites, unto whom, and unto the Poor, it wholly belonged every third Year, XIV Deut. 22, 28. XXIII Exod. 19. XXXIV. 20. Add hereunto the First-born, all the Sin-offerings, and their share in the Peace-offerings, and the Skins of the Sacrifices (which alone, as Philo observes, was a great Revenue) and it will appear, it could not be so little as a fifth part of the Fruit of the Country that came to the Priests for their Maintenance, as Mr. Thornalke observes in the Rights of the Church in a Christian State, p.211.

Neither shalt thou have any part among them.] When the Land was divided, no fields, or Vine-yards, &c. were to be given to the Priests, or to any of the Tribe of Levi. And as the Jewish Doctors say, they were to have no part among their Brethren in the Spoil. So Jarchi upon this place, and Maimonides, and others, who endeavour to answer the Objection which may be raised against this from the XXXIst Chapter of this very Book, v. 28, 29. Where a Tribute was taken of the Prey they got from the Midianites, and given to Eleazar and the Levites. This Tribute, say they, was offered because the Spoil came by executing God's Vengeance upon a Land that was not theirs, XXV. 17. But of the Land of Sihon and Og, (which God bestowed upon them, as he did the Land of Canaan) nothing was given to the Priests and Levites; for they were admonished to the contrary (as they understand them) by these words, Neither shalt thou have any part among them; no not of the Spoil.

Certain it is, that of the Land of the Country they were to have no part, God having otherwise provided for them; that they might attend wholly to his Service, and not spend their time in Tilling the Ground,
Ground, or feeding Cattle: which would have taken up their Thoughts very much from their Sacred Employment. Yet the Levites had certain Cities and their Suburbs assigned to them, XXXV. 2, &c. (which was executed by Josua, as God commanded, XXI Josh. 2, 3,) whereby they were dispersed among the Tribes of Israel, that they might the better instruct the People in the Divine Law, XXXIII Deut. 10. 2 Chron. XXX. 22. II Malachi 4, 5, &c. By accident also the Priests came to have some Land. See XXVII Lev. 20, &c. and my Notes there.

I am thy part and thine inheritance among the Children of Israel. For they were maintained in his House, and lived upon his Altar, and fed from his Table; as it is explained in XIII Josh. 14. The Sacrifices of the LORD God of Israel made by fire, are their inheritance, as he said unto them. Which is given as the reason why Josua gave them no Inheritance. And see v. 33. of that Chapter, where the LORD God of Israel is said to be their Inheritance. Who, it appears by the foregoing part of this Chapter, and other places, made such an ample Provision for them, that if he had given them any part of the Land of Canaan together with it, there had been too great an inequality between them, and the rest of the Tribes of Israel. For without any share in the Land, their Portion was far richer than that of any other Persons whatsoever. I have said enough to prove this already, but it may not be amiss to set it before the Reader again, a little more distinctly. As they had yearly the First-fruits of the whole Country, which was at least the sixtieth part of the Fruits it produced; and the tenth part of the Tithe given to the Levites, (as it follows below v. 26.) and all
all Free-will-offerings; together with the Money which arose out of Persons and Things devoted unto God; and all the Firstlings of Cows, Sheep and Goats; and the Redemption-Money for the Firstlings of such Creatures as were unclean: So they had all the Meat-offerings, Offerings for Sin and Trespass-offerings; together with the Breast and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings; and the Loaves made of the first Dough, and the Shew-bread, and (as Josephus and others expound XVIII Dent. 3.) a considerable part of every beast that was killed for private use; besides the Cities and Land about them which were assigned to the Levites. Which if well weighed, there will appear a vast difference between the Priests and the rest of the People. For the First-fruits alone, if they were not less than the sixtieth part of the product of the Country might seem sufficient, especially if the Firstlings be added; the Priests not being the sixtieth part of the People; no, nor the hundred part, as learned Men have computed. See Bonfrerius.

Ver. 21. And behold.] Now he gives the Levites notice of the Recompence he would make them for their Service, as he had told the Priests what they should have for theirs. And Aaron hath the delivery of this Grant made to them from God, that they might see he did not mind himself, and the Interest of his own Family only.

I have given the Children of Levi all the tenth in Israel.] See XXVII Lev. 30. and 2 Chron. XXXI. 5,6. where they are distinctly mentioned. Aben-Ezra thinks the tenth rather than any other part was assigned, because it was a perfect Number: Ten being in simple Numbers the highest to which we can arise,
without repeating the Numbers under it. For it is (as he speaks) the beginning of the second Combination, and the end of the first; whereupon all Numbers do depend. Which our Mr. Mede hath expressed, in my judgment, far better; who looks upon it as God's favourable dealing with Men, in requiring but the Tenth; which is in truth the least part of their Goods, according to the first Division. For when we proceed beyond Ten, we begin to make a new Division, as Eleven is ten and one, &c. But we need not have recourse to such Niceties. See upon Genesis XXVIII. 22.

For an Inheritance.] Instead of a share in the Land of Canaan, which other Tribes had divided among them. And a larger Inheritance this was than any other Tribe possessed: for this was the smallest Tribe of all, as appears by comparing the account which is given of them, in the beginning of this Book. For all the Males of this Tribe, from a Month old and upward, were but Two and twenty thousand, III.29. Whereas in the Tribe of Judah alone there were above Threescore and fourteen thousand Men of War, I. 26, 27. And yet the Levites had a tenth part of the product of the whole Country; and the twelve Tribes had only the other nine parts among them. Such a care had God of those who were peculiarly devoted to his Service.

For the Service which they serve, &c.] As a Reward of their Service; of which see Chapter IV.

Verse 22. Ver. 22. Neither must the Children of Israel henceforth come nigh the Tabernacle of the Congregation.] Or rather, Therefore the Children of Israel must not come nigh, so as to perform any of the Offices belonging to the Priests and Levites; who were appointed to do every
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every thing belonging to the Service of God there; and had their Reward for it also appointed.

Leif they bear sin, and die. ] Be punished with Death: which is often threatened to such Presumption.

Ver. 23. But the Levites shall do the Service of the Tabernacle of the Congregation.] It was their work and no Bodies else: and therefore no other Persons were to meddle with it. That is, they alone guarded the Tabernacle, and afterwards the Temple; opened the Gates of it; kept out all Strangers, (i.e. all but Priests and Levites) carried the Tabernacle, and its Vessels when they were to be removed, &c.

And they shall bear their Iniquity.] They shall die for it; if they permit any one else to come there and do their work. See v. 1.

It shall be a Statute for ever throughout their Generations, that among the Children of Israel they have no Inheritance.] As all other Persons were excluded from serving in the Tabernacle; so they who served there were shut out from having any Inheritance among their Brethren. This was made an unalterable Law, which provided another separate Maintenance for them, by the Tythes of all the Land; as here it again follows.

Ver. 24. But the Tythes of the Children of Israel, which they offer as an Heave-offering unto the LORD.] That the People might not grudge to pay them the Tythes for their Service, he represents them as an Heave-offering which they offered to God, in Gratitude to him, of whom, as the Supreme Landlord, they held that Land. Not that they were heaved up or waved before the LORD; but they were of the same Nature with those things that were so offered to him, i.e. Holy
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Holy Things, separate to his uses: all which are called by this Name of Terumah, v. 8. And particularly all the Offerings which God required to be freely brought, for the building him a Sanctuary, are called by this Name of Terumah, or Heave-offering, XXV Exod. 2. See there.

*I have given to the Levites to inherit.*] The Israelites gave them to God; and he gave them to the Levites for their Inheritance; who had as much right to them, as the other Tribes had to their Land. Which was the reason he ordered they should have no Portion of the Land of Canaan with the other Tribes, as it here follows; therefore have I said unto them, among the Children of Israel shall they have no Inheritance: For he had given them the Tythes to inherit. But R. Solomon Jarchi observes also, that the Levites themselves had no right to them, till they had taken out the tenth part from their Tenth, and given it to the Priests; as is here immediately directed.

Verse 25. Ver. 25. *And the LORD spake unto Moses, saying.*] In all the foregoing part of the Chapter, (v. 1, 8, 20.) the LORD spake unto Aaron (though by Moses) but here his Order is particularly directed to Moses; because that which follows would better come from him, than from Aaron: Who was employed in acquainting the Levites with the Donation God had made of the Tythes to them, v. 21. but it would not have been so proper for him to tell them, what was to be given out of the Tythes to himself, and to the Priests.

Verse 26. Ver. 26. *Thus speak unto the Levites, and say unto them, When ye take of the Children of Israel the Tythes, which I have given you from them for your Inheritance.*] In these words Moses confirms the report which Aaron
Aaron had made to them, that the Tythes of the Land should be theirs, and their Brethren the Children of Israel have no right to them.

Then shall ye offer up an Heave-offering for the LOR D.] As the Israelites made their grateful Acknowledgments to God by offering their Tythes to him, for the use of his Servants the Levites, (v.24.) so it was but fit that the Levites should be so grateful as to offer to him the Tythe of their Tythes (as it here follows) for such uses as he should appoint.

Even a tenth part of the Tythe.] For the tenth part which God reserved to himself out of the Land which he gave the Children of Israel, was a kind of Rent paid to him their Supreme LOR D: And he assigning this Rent over to the Levites for their Maintenance, thought good notwithstanding to reserve a Tythe of this tenth part to himself; that thereby he might, as it were, hold his Possession, and keep Sin (as the Lawyers speak) of his own Inheritance.

Ver. 27. And this your Heave-offering shall be receiv'd unto you.] Be accepted by God, as the Offerings heaved up to him in the Sanctuary are, (v.24.) though it be but the hundredth part of the whole Fruit of the Land.

As though it were the Corn of the Threshing-floor, and as the fulness of the Wine-press.] As if you paid such a Tythe, as the Israelites do to you, out of all their own Fields and Vineyards. That is, they were to believe their Offering of this small part to be as acceptable to God, as that of all the Tribes of Israel: and that they should have the same right to what remained, when they had done this, as the People had to all.
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Ver. 28. Thus you also shall offer an Heave-offering unto the L ORD , of all your Tythes which ye receive of the Children of Israel.] He would have them know that he ordered this, because he would not have the Levites alone offer nothing to him, from whom they received so much; but they also should make him a grateful Acknowledgment as well as others.

And ye shall give thereof the L ORD 's Heave-offering.] It is called so often the L ORD 's Heave-offering, that they might the more willingly pay it; out of a thankful sense of what they owed to him, the Donor of all.

To Aaron the Priest.] This Tythe is thought by some to have been designed for the High-Priest alone. Two great Men in their time were of this Opinion, viz. Nicolaus Lyra, and the famous Alphonsus Tostatus. And another very learned Person of our own (Bishop R. Montagu) thinks it not altogether improbable, that such a Provision as this, might be made for the High-Priest and his Family, State and Dignity; he being a Man of great Power and Might, only less than the Kings of Israel; and the inferior Priests having a noble Maintenance, without this, from the First-fruits and Offerings of the People.

But there is nothing to support this, but the mere Letter of the Text; for Josephus expressly says the contrary, Lib. VI. Archæolog. cap. 4.) and so do the generality of the Jewish Writers, and St. Hierom also: that all the Priests had their share in this Tenth paid by the Levites. Which till it was paid, the Levites might not spend, to their own use, any part of their Tythe.
Tythe. And to secure this, the Priest was to be with the Levites, when they took Tythes, (as we read X Nehe. 37, 38.) to take care that they set out a tenth part of them for the Priests. Where by the Priest the Son of Aaron, I cannot think is meant the High-Priest himself, (for that had been below his Dignity) but some Priest, I suppose, appointed by him, who took care of the Concerns of the whole Order of Priest-hood, and particularly of the High-Priest's interest; who, it is probable, had a principal share among the rest in this Revenue; perhaps a tenth part out of their Tenth. But for this I have no Authority: though I take it for certain, that when he faith this Tenth should be given to Aaron the Priest, the meaning is, that, as it was not for himself alone, but all his Sons had a share in it, so he himself was not excluded from an honourable portion of it.

It may seem strange perhaps that there is no particular portion set out for the High-Priest by himself, if this be not it. But it is to be considered, that all the forenamed Provision (from v. 8. to v. 20.) was made for him, in the first place; and for the Priests together with him. For so the words runs; Unto thee have I given them, and to thy Sons, v. 8, 9, &c. And he had this priviledge also, that he did not Minister by Lot, as the other Priests did in their several Courses, but when he pleased; and might take to himself what Sacrifices he thought good to offer, (V. 9, 10.) as Maimonides tells us, in Cele Mikdash, cap. 5. where he speaks concerning the High-Priest's Prerogatives.

Ver. 29. Out of all your Gifts.] Not only out of Verse 29. their Tythes, but out of all their other Possessions, which God.
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God gave them their Fields, for instance, which were in the Suburbs of their Cities.

Ye shall offer.] Make a Present to the Priests.

Every Heave-offering.] Some portion of every thing God gives you to possess.

Of the LORD.] As a thankful acknowledgment of the Divine Bounty to you, upon whom he hath bestowed so many good things. See v. 28.

Of all the best thereof.] And that not of the refuse, but of the best of the Tythe, and other things that were given them. By which is not to be understood, that they were bound to pick out the very best, Wheat suppose, and separate it from the worse (which would have been to have given them more than a tenth part) but they were to give the Priests, as good as they left for themselves. For that was the Rule, XXVII. Lev. 32, 33. And it was but reason the Priests should have this honourable provision made for them above the Levites, their Vocations being more honourable, and their Service more noble, in the very Sanctuary it self. For which cause this tenth of the Tythe of the Land was assigned them; which, they being but few in comparison with the Levites, made the allowance to every one of them, much greater than to any of the Levites. And yet, as an augmentation to it, they had the First-fruits, and their Fees, as I said before, out of the Sacrifices, and other things, wholly to their own use.

Even the hallowed part thereof, out of it.] The sacred part was the tenth part, which they might not use; it being taken by God for his part, XXVII Lev. 30. By which all the rest was sanctified to the use of the owner, when this part was taken out of it; which may possibly be here also intended.

Ver.
Ver. 30. Therefore thou shalt say unto them. [Tell them the reason why this tenth part must be separated from the rest.

When ye have heaved the best thereof from it.] Taken out the tenth part, as an Offering to the LORD.

Then it shall be counted to the Levites, as the increase of the Threshing-floor, and as the increase of the Wine-press.] Then the remainder may be as freely used by them, as the Corn or the Wine of any Man's Land in Israel, when he had paid his Tythe. But till then, it was unlawful for him to enjoy it, because God was first to be served. This is made more plain in the next verse.

Ver. 31. And ye shall eat it.] After the hallowed part was taken out (v. 29.) all the rest was theirs; to be enjoyed as Men do that which is their own.

In every place.] This seems to be said, to distinguish these from the holy things given by God to the Priests. Which being offered at the Altar, were to be eaten only in the Holy Place; but the Tythes, though they were a kind of Offering to the LORD, yet not being presented at the Altar, might be eaten any where, after the tenth part was given to the Priests.

And your households.] All their Family, Servants as well as others, might eat of them; whether they were clean or no. And more than this, they might sell them to Strangers, to buy other Necessaries with the Money they yielded, or exchange them for other Commodities.

For it is your reward for your Service in the Tabernacle of the Congregation.] See v. 21.

Ver. 32. And ye shall bear no sin.] Suffer no punishment.
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**By reason of it.**] For eating it, with your Households.

*When ye have heaved from it the best of it.*] When they had taken out the tenth part, as sacred to God's uses, (v. 28.) they might safely use the rest themselves, as they pleased: For God had given it to them for their support, and therefore would not punish them for eating it, as he did those that did eat holy Things which did not belong to them.

*Neither shall ye pollute the holy things of the Children of Israel.*] Nor would there be any danger of polluting the holy Things (which God had reserved to himself) by turning them to a common use; as there would have been if they had eaten the Tythes, or other Gifts, before the tenth part, which was God's, was taken out of them.

*Lest ye die.*] In the Hebrew it is, *Nor shall ye die;* as those did, who meddled with the holy Things, which God reserved for his Ministers alone.

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**CHAP. XIX.**

**Verse 1.**  

**Ver. 1.** AND the LORD spake unto Moses, and unto Aaron, saying. They were both concerned in what follows; Moses to deliver the Command, and Aaron to see it executed.

**Verse 2.**  

**Ver. 2.** This is the Ordinance.] Or, the Constitution.

*Of the Law which the LORD hath commanded.*] Which is now passed into a Law by God's command; who had ordered this Water of Purification to be made
made some time before, as appears from VIII. 7. But now sets down a Rule for all Posterity to observe, in the making of it. It is the rather mentioned now after the foregoing History, to free the People from that great fear they were in of perishing in their Uncleanness, (XVII. 12, 13.) by showing them a way, how to be purified from the greatest Pollution, before they approached to the Tabernacle.

Speak unto the Children of Israel that they bring thee.] At the common Charge of the People, because it was for their common benefit.

A red Heifer.] The Hebrew word Parah, which we translate Heifer, signifies a young Cow; as Par signifies a young Bullock, not above two or three years old at most, as Kimchi and others observe,

Without spot.] This the Jews refer to the word red, which goes before, and take it to signify perfectly red, without the mixture of any other colour: for as to any other Imperfections, they are provided against in the next words, without blemish. Insomuch that Maimonides, in his Treatise on this Subject, saith, That if this Cow had two Hairs black or white, it was unfit for this use. From whence other Nations, particularly the Egyptians, derived the custom of sacrificing red Oxen, as Plutarch tells us in his Book de Iside & Osiride. And he saith they search them so very narrowly, that if they found one Hair black or white, they counted it unfit to be sacrificed. See Bochartus P. I. Hierozoic. Lib. II. cap. 39. where he shows, this was the most common colour, among that sort of Creatures, in some Countries.

Wherein is no blemish.] See XXII Lev. 20, 21, 22.
Chapter XIX. And upon which never came yoke.] Had never been employed in ploughing the Ground, or any other Work: for according to the common sense of all Mankind, those Creatures which had been made to serve other uses, became unfit to be offered to God. Whence Diomedes promises Pallas a Cow of a year old.

Which no Man hitherto had brought under the yoke. Iliad. K. And so doth Nestor Odysse. T. and the like Bochartus observes out of Virgil, Ovid, and others, in his Hierozoicon, P. I. Lib. II. cap. 33.

All this is very plain; but why a young Cow rather than a Bullock, (which is commonly appointed in Sacrifices) and why one perfectly red, is not so easy to understand. If we had any reason to believe that those Superstitions were among the Egyptians in the days of Moses, which were when Plutarch or Herodotus lived, we might very probably say, (as some Men of Learning have) that this Precept was given to preserve the Israelites from their Religion. For they abhorred to offer a Cow, whom they honoured, as sacred to Isis. So Herodotus; they sacrificed Males, both old and young, τας ἅμας ἐστίν ἄρως ἡμῖν, but it is not lawful for them to offer Females, Lib. II. cap. 41. And therefore God, it might be thought, ordered a Cow to be burnt, rather than a Bullock. And for the same cause one perfectly red, because that was a Colour odious and abominable to the Egyptians, who fancied Typhon (the Author of all Evil in their account) to be of that Colour; and therefore offered him red Oxen, as hateful to them, as red Men and
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and Asses were. Thus Plutarch and Diodorus Siculus. In opposition to which, it may be thought that a Cow of this colour was acceptable to God, because hated and abhorred by those Idolaters. But I look upon what such late Writers say, as of no Authority in this matter. And as there is no proof of any such Customs among the Egyptians in Moses his time, so there is an high probability that the whole Fable of Typhon was framed out of the story of Moses; as Bochartus hath most ingeniously endeavoured to make out, by many Observations out of that Book of Plutarch and other Authors, Hierozoic. P. I. Lib. II. cap. 34. p. 340, 341, &c.

But supposing the Antiquity of those Superstitions among the Egyptians, to have been as great as some fancy them, I cannot think that if Moses had had any respect to them, he would have ordered such a great number of Sacrifices, as we read of in his Law, without the least consideration of the colour of any one of them, and only mention the colour of this Cow, which was no Sacrifice. I rather think this perfect red colour was chosen, because of its rarity; it being hard to find a Cow without any the least mixture of other hair. And though it were not a Sacrifice, yet being designed to the same end, there was a respect herein to that great Expiation which was made by the Sacrifice of Christ. With whose Blood, though the Apostle doth not compare the Blood of this Heifer (because it was not offered) yet he doth compare it with the Ashes of this burnt Heifer, put into the Water of Purification. See IX Hebr. 13. Where after the Blood of Bulls and Goats, he mentions the Ashes of this Heifer sprinkling the unclean. For they were a more extraordinary sort of Purification than any under
under the Law; of which we nowhere read, but in this place; nor of any Command for the repeated burning of such an Heifer to Ashes, (as there is for the Anniverary Sacrifice on the Day of Atonement) but only of the use of the Water made of these Ashes, as oft as there was occasion. But of this it will be more to treat in the following part of the Chapter.

Ver. 3. And ye shall give her.] They who brought her in the Name of the whole Congregation, were to bring her to Moses, as the foregoing verse directs: and he and Aaron were to deliver her to Eleazar.

Unto Eleazar the Priest.] It is commonly thought that Aaron might not be employed in the following Work, because it would have defiled him, and made him unfit to minister before God for a season. Which he was bound to avoid, even when natural Affection seemed to require it, XXI Lev. 11, 12. yet a vulgar Priest was not intrusted with this Service, but it was committed unto the very next Person to Aaron, who was to be his Successor; because it was of very great weight and importance.

That he may bring her forth without the Camp.] As a thing exceeding unclean; more impure than any common Offering for Sin. For the greater the Impurity was, that was laid upon any Sacrifice, the further still off from the Sanctuary it was carried. The Bullock, for instance, which was offered for a Sin committed by the Priest, or the whole Congregation, was in part offered at the Altar; but the far greater part was to be burnt without the Camp, IV Lev. 12, 20. And so was the Bullock and Goat, offered for all the Sins of the People, on the great Day of Expiation, XVI Lev. 27. And the Scape-Goat, which was
was designed for the same purpose, was not so much as burnt, but banished into a Land not inhabited, no Body knows whether. All which more particularly represented Christ in his Sufferings, as the Apostle observes, XIII Hebr. 11, 12. and so did this in part; having something of the nature of a Sacrifice in it. For though it was not a Sacrifice brought to be slain at the Altar, yet it was intended to be used to the same purpose, for the cleansing of the People from the greatest Legal defilement.

And one shall say her before his face.] Some Person appointed by Eleazar (for it was not necessary a Priest should do it) was to kill her without the Camp. Where it is plain from v. 5, 8, 9. there were more than one concerned in this Office. But it could not be slain unless Eleazar was there; and it was to be done in his presence, who was the chief of the Priests: to show that it was intended for God's Service, though not offered as Sacrifices were at the Tabernacle, before the L O R D. And this is the reason perhaps, why the care of this Heifer is committed to Eleazar, and not to Aaron; because he officiated only at the Tabernacle.

Ver. 4. And Eleazar the Priest shall take of her Blood with his finger.] As they did in Expiatory Sacrifices, IV Lev. 6.

And sprinkle of her Blood.] In the sprinkling of the Blood, as the Jews observe, consisted the very Essence of an Expiatory Sacrifice. Therefore though this was not a Sacrifice, yet it had something of that nature in it, and may be called a Piaculum, an Expiatory Thing: though nothing was called K O R-

B A N; a Sacrifice, but what was offered at the Altar, as our Dr. Omtram hath most judiciously observed against
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against Abarbinel, who calls this red Cow an Offering for Sin.

Directly before the Tabernacle of the Congregation.] This Rite of sprinkling the Blood was never used, but in Sacrifices slain at the Altar, in the presence of God; and in this red Cow, which was slain, in the prospect of the Sanctuary. Towards which the Priest was to look steadfastly while he sprinkled it: otherwise, the Jews say, it was in vain. Which shows that the validity of this Act, and of the Purification to be made by it, was to be expected from the Sanctuary. For the Blood of that Heifer, whose Head was cut off to cleanse a City, near to which a Man was found slain by an unknown Person, was not sprinkled; being slain, not in sight of the Sanctuary, but in a Valley, near that City, XXI Deut. 3, 4, &c. And in this the Jews were so curious, that after the Temple was built, this Blood being to be sprinkled directly before the Porch of it, they took care the Gate Shubhan, which was before it, should have lower Battlements than any other Gate of the Temple had, that the Priest might see the Face of the Porch of the House of God.

Seven times.] This signifies the perfection of the Expiation that was to be made by this red Cow; on whose Ashes the Jews thought so much depended, that they took care the Priest, who was to see her burnt, should be put apart in a Chamber of the Temple (called the House of Stone) that they might be certain he was free from all pollution by a Grave, or a dead Corps. For the Ashes of this burnt Cow, being the great and only cleanser for that Defilement, they took suitable care that he should not be defiled who went to burn her. See Dr. Lightfoot's Temple Service,
vice, chap. 17. sect. 2. where he describes out of Maimonides and others, how solemnly the Priest was attended, when he went about this work. And the Apostle had reason to mention the Ashes of this Heifer, wherewith the Water was made for sprinkling the Unclean, as the Principal Thing that sanctified to the purifying of the Flesh, i.e. taking away bodily Defilements. With which he compares the Blood of Christ as infinitely more powerful, for the purifying of the Conscience from dead works, IX Hebr. 13, 14.

In which words, dead works, there is a respect (as our Dr. Jackson observes) to the main intention of these Ashes, which were for the Purification of those defiled by dead Bodies. And he seems to me also, not to be led by Fancy, but by a solid Judgment, when he considered these Ashes also as a notable Figure of the everlasting Efficacy of Christ's Blood, of which the Apostle there discourses. For if the frequent occasion for the use of the Water of Purification, had not spent all the Ashes of this Heifer now slain and burnt by Eleazar, they might have been preserved for this purpose without any danger of Putrefaction, for a longer time than the Law of Ceremonies lasted. For Ashes being well kept, never perish; and therefore are an Emblem of Immortality. But it must be considered that the frequent use of these Ashes might exhaust the whole stock of them made at this time, and make it necessary the Priests should burn another Heifer for the same end; as the Jews say they did, though so rarely (as I shall note below) that this burning of a red Heifer was not reiterated, if we may believe them, till the destruction of Solomon's Temple. Which makes them a more notable Figure, though not a perfect one (for...
Chapter XIX. Blood to purifie us for ever, without the repetition of it continually; which was the imperfection of the Legal Sacrifices, that they must be often offered.

Verse 5. Ver. 5. And one shall burn the Heifer in his sight, her Skin, and her Flesh, and her Blood, with her Dung, shall he burn.] There was a great Pile of Wood (to which they set fire immediately after he had done Sprinkling) in which this Heifer was more intirely burnt than any publick Expiatory Sacrifice before-mentioned, v. 2. (for here the remainder of the Blood is ordered to be burnt) because this was of all other things the most unclean; and to be utterly consumed at a distance from the Sanctuary.

Verse 6. Ver. 6. And the Priest shall take Cedar-wood, and Hyfop, and Scarlet.] These three things composed that Instrument which the Priest made use of for sprinkling of leprous Persons, or Houses, when they were to be cleansed, XIV Lev. 6, 7, 49, 50, &c. (where see what I have noted) And the Apostle mentions two of them, as used by Moses himself, when he sprinkled the Book of the Covenant, and all the People, with the Blood of the Sacrifice, IX Hebr. 19. Which though not mentioned in Exodus, yet the Apostle knew was the ancient way of Sprinkling. And therefore these things which were used of old as Cleansers, either of inward or outward Filth, are ordered here to be thrown into the fire, while the Heifer was burning in it, whose Ashes were to be the great Means of Mens Purification from the highest Pollutions.

And cast it.] He speaks as if these three things, being bound together, became one.
upon NUMBERS.

Into the midst of the burning of the Heifer.\[363\] To denote the great vertue which the Water made of the Ashes of all these things should have, to cleanse those who were sprinkled with it: one of these things (viz. Hysop) being ordered to be dipt into the Water for that purpose, v. 18.

Ver. 7. The Priest shall wash his Clothes, and shall bathe his Flesh in Water, and afterward he shall come into the Camp.] Though we do not find that Eleazar was employed, either in killing or in burning this Heifer, which were only to be done in his presence; yet having touched her Blood, he became unclean. And therefore was to use these Ceremonies for his Cleansing, before he returned to the Camp: as Aaron did when he had offered the great Sacrifice of Expiation, on the Day of General Atonement, XVI Lev. 24.

And shall be unclean until the Even.\[363\] So as not to come into the Camp, I suppose, much less to the Sanctuary until Sun-set: Which was but a short time, considering the greatness of this Heifers impurity; this being the common time of remaining Unclean, for the smallest Defilements, XI Lev. 24, 25, 27, &c.

Ver. 8. And he that burneth her shall wash his Clothes in Water, &c.] This was a general Maxim among the Jews, that the Bodies of those Beasts, whose Blood was carried into the Holy Place, polluted those that touched them. Which is justified by XVI Lev. 28. And therefore he that burnt this Heifer, whose Blood was sprinkled towards it, was to do the same, as he that carried the Scape-Goat into the Wilderness, was also bound to do, XVI Lev. 26.

A a a 7 Ver.
Chapter XIX. Verse 9. And a Man that is clean. Free from any Legal Defilement.

They were the principal Ashes, though the Ashes of the Cedar-wood, Hyssop, and Scarlet-wooll, were also mingled with them; which being taken up, were pounded and sifted, as the Jews tell us.

And lay them up without the Camp in a clean place. The Jews say that the Heifer, in after times, being burnt on the pitch of Mount Olivet, which was over against the Temple, they laid up some part of the Ashes in a place near that Mount, for the Sprinkling of the People; and another part was delivered to the XXIV. Courses, for the Sprinkling of the Priests; and another third part laid up for a Memorial in the Inclosure of the Court of the Temple. See Dr. Lightfoot in the place before-named. But there is no certainty of this, and it contradicts in part, what is here commanded, that they should be laid up, without the Camp. See v. 12.

And it shall be kept. Laid up, εἰς διαθήκην, as the LXX. translate it, to be reserved and kept, for the use of those who had defiled themselves by the Dead; unto whom it was delivered when they had occasion for it. And this word reserved, or kept, imports, that these Ashes were not for the use of that Generation only, but for all Posterity. And as Manna (which was commanded in the same form of Speech to be kept or reserved in the Ark) was a Type of Christ, as he was the Food of Life, or the Bread that came down from Heaven: So were these Ashes kept, as an Emblem of the everlasting Efficacy of his Sacrifice. For there is no bodily Substance under Heaven (as Dr. Jackson speaks, Book X. chap. 55.) which can be
so true an Emblem or Model of Incorruption, as Ashes are: for being the remainder of Bodies perfectly dissolved or corrupted, they are not capable of a second Corruption.

For the Congregation of the Children of Israel.] This one Heifer, being slain, and its Blood sprinkled, and Body burnt, afforded Ashes enough to reason as many Vessels of Water, as the whole People of Israel should need. Wherein it was a notable Representation of Christ's Blood, shed for the whole World, to cleanse us from all unrighteousness. Yea, they were sufficient for all the People, for many Generations; though they had frequent occasion to use them for Legal Purification. Wherein still they more lively represented the Virtue of Christ's one Sacrifice; which continues for ever. For the Jews say, this red Heifer was killed but nine times, while their State lasted. First, By Eleazar here in the Wilderness; which was not repeated till after the Destruction of Solomon's Temple, i.e. not during the space of more than a Thousand Years. The second time it was burnt by Ezra, after their return from the Captivity of Babylon: and but seven times more, till the Destruction of the second Temple. Since which they have not adventured to make these Ashes, but expect it to be done the tenth time by the King Messias. Who indeed came to put an end to this, and all other Legal Rites: not after the Legal manner, but by offering himself once for all, instead of all other Sacrifices or ways of Purification.

For a Water of Separation.] To be put into Spring-water, (which was always accounted more pure than other) by which those Persons were to be cleansed, who, for their Pollutions were separated from the Con-
Chapter Congregation; and those things also which had been defiled, were restored to their common use. Ashes, all know, are of great use in scouring things polluted: and the ancient Gentiles used them much in their Lustrations, as appears from Virgil, Ovid, and many other Authors. But the Water into which they put them was prepared with Magical Rites; and, for the most part, was drawn out of some pretended Sacred Fountain; and sometimes it had a burning Torch taken from the Altar, quenched in it; and in some places they put Sulphur, and Spittle, and other cleansing things into it. In which, I suppose, at first they imitated this Rite prescribed by Moses; but in process of time added many Superstitions of their own to it.

It is a purification for sin.] In the Hebrew the words are, It is sin: and we add a purification, to explain the sense. For it was not a proper Sacrifice for Sin, (as this Phrase for sin sometimes imports, IV Lev. 24.) but had something of that Nature in it, (as I observed before) and may be properly said to Purifie, or Cleanse Men from their Sin; i. e. from such Legal Defilements as are mentioned afterwards. And it may, in a less proper fence, have the Name of a Sin-offering, inasmuch as the Body of it was burnt without the Camp, (as the great Sin-offering was on the Day of Atonement) and its Blood sprinkled seven times towards the Sanctuary; though not shed at the Altar: Whereby it became a more compleat Representation of the Sacrifice of Christ. Especially if we consider that this Purification here mentioned, doth not signify only one, or a few Acts of Purification, but a continued Purification: the Ashes being to be laid up as a Treasure or Store-house (to use Dr. Jack-
upon Numbers.

Jackson's words) for making as many Purifications, or Waters of Sprinkling, as the Israelites should have occasion to use. For therein consisted the Excellence of this Purification, that the Ashes were not to be made by burning a Heifer, every time the People had occasion for them; but the Ashes of this one Sacrifice (as we call it) was sufficient for the use of many Generations. Accordingly the Apostle saith our Lord Christ, having made a purification of our sins, I Hebr. 3.) sat down at God's right hand. Which word purification in that place, doth not signify one Act or Operation, but implies that by this one Act of Sacrificing himself, he was consecrated to be a perpetual Fountain of Purification; being still the propitiation for our sins.

Verse 10. And he that gathereth the Ashes of the Heifer, shall wash his Clothes, and be unclean until the Even. This is one of the strange things, which the Jews say Solomon himself did not understand, (and Maimonides professes he could find no reason of, More Nevochim, P. III. cap. 47. and the Author of Sepher Cosri also ascribes purely to the Will and pleasure of God, of which he could give no account, P. III. sect. 53.) that the same thing should both cleanse and pollute; as these Ashes did, which polluted him that gathered them, and made those that used them clean from the highest Legal Pollutions. But this is not strange to those who consider, that all those great Sacrifices which were offered for Sin, (which I mentioned v. 7.) though they purified those for whom they were offered, were very impure themselves, because the Sins of Men were laid upon them; as all our Sins were upon Christ; who therefore is said to be made sin for us (2 Corinthians. V. 21.) that we might be
Chapter XIX. And it shall be unto the Children of Israel, and unto the Stranger, &c.] All Proselytes to their Religion were to have the benefit of this Purification, as well as the Jews, by an unalterable Law. By which was figured the Propitiation Christ made for the Sins of the whole World.

Verse 11. He that toucheth the Body of any dead Man shall be unclean seven days.] This long Uncleanliness by touching a dead Body, was the ground of those strict Injunctions to the Priest, about mourning for their dead Relations: which is forbidden, lest they should be hindered too long in their Ministration. See XXI Lev. He that touched the Carcase of any unclean Creature, was defiled only till the Even, XI Lev. 24. nor was he longer who touched the Bed of him that had an Issue, or his Seat, &c. XV Lev. 5, 6, 7, 8, &c.

He shall purifie himself with it.] With the Water of Separation mentioned v. 9. Which seems here to be designed chiefly, if not only, for the purging of this great Impurity, by touching any Man's dead Body.

On the third day.] Then he was to begin his Purification, by being sprinkled with it. Which makes it probable that these Ashes were kept in more places than the Jews mention without the Camp, (as afterwards near Jerusalem) and it is most likely, in all the Cities of the Country. For it had been too hard for all the People, nay impossible for those who were remote, to go to Jerusalem the third Day after they were defiled, to fetch these Ashes: which therefore were kept in several clean places, where every Body
Body might easily have them to put into Water, and be sprinkled with it. For as there was no Sacrifice, so no Priest required to make this Purification; but any clean Person might sprinkle the Water, \( v. \ 18, \ 19. \)

And on the seventh day he shall be clean. Then his Purification was perfected; but not without a new sprinkling on this Day, \( v. \ 19. \)

But if he purifie not himself the third day, then the seventh day he shal not be clean.] If he did not begin his Purification on the third day, his sprinkling on the seventh would not make him clean. But it is very probable, that though he omitted it on the third day, yet if he purified himself on the fourth or fifth, or any day following, that being reckoned as if it had been the third; when he had made up the number seven, his cleansing might be completed.

Ver. 13. Whosoever toucheth the dead Body of any Man that is dead, and purifieth not himself.] With the Water of Separation, in the manner before prescribed, \( v. \ 12. \)

Defileth the Tabernacle of the LORD.] If he approach unto it, without this Purification.

And that Soul shall be cut off from Israel.] He was to die for it, if he did it presumptuously.

Because the Water of Separation was not sprinkled upon him.] Because he neglected the Means of his Purification.

He shall be unclean.] Remain in his Uncleanness.

His uncleanness is yet upon him.] Not to be purified now by this Water of Separation, but cut off from the Body of the People. This still concerns those that came to the Tabernacle presumptuously,
Chapter XIX. being unpurified. If they did it ignorantly, a Sacrifice was admitted for their Atonement, V Lev. 3, 6, 17, 18.

Verse 14. Ver. 14. This is the Law.] Concerning such Defilements as these, by the dead Bodies of Men.

When a Man dieth in a Tent.] Wherein they now lived during their stay in the Wilderness: and the same Law obliged them, when they came to dwell in Houses, in the Land of Canaan.

All that come into the Tent, and all that is in the Tent, shall be unclean seven days.] The meaning seems to be, that every Person who came into the Tent while the dead Body lay there, (or before the Tent was purified) as well as they who were in it when the Person died, should be unclean. For all the Goods of the House were not made unclean; but only all open Vessels.

Verse 15. Ver. 15. And every open Vessel which hath no covering bound upon it, is unclean.] Because the Air in the House, which was supposed to be tainted by the dead Body, came as freely into such Vessels as it did to the dead Body. Tho. Aquinas fancies that this Law was made to prevent Idolatry; for the ancient Idolaters thought that if a Mouse or a Lizard, or such like thing, which was dedicated unto their Idols, fell into a Vessel, or into Water, they became thereby very acceptable to their Gods. And he faith this Superstition continued till his days; in which some Women were wont to leave their Vessels uncovered on purpose, in observance of the Nocturnal Deities, whom they called Janas, See 1ma 2de Quest.102. Artic. 5.) To abolish which Superstition God required, he thinks, all Vessels left uncovered, where the dead lay, should be polluted; i.e. not acceptable unto God,
God, nor implored to holy, no nor common uses. Chapter
If such Customs had been in Moses his days, this might be better applyed to what we read in XI Lev.

32, 33.
Ver. 16. Whosoever toucheth one that is slain with the Sword in the open Fields. ] Or killed any other way; it appears by the words following.
Or a dead Body. ] Of a Man that falls down dead of a sudden, or is executed for his Crimes.
Or a Bone of a Man. ] Taken out of a Grave, or the Grave it self where the dead Body lies; as the next words are.
Shall be unclean seven days. ] As long as if he had touched the dead Body it self.

Ver. 17. And for an unclean person. ] i. e. For the Verse 17. cleaning of one defiled any of these ways.
They shall take of the Ashes of the burnt Heifer of Purification for Sin. ] It is not said what quantity, therefore I suppose, whether it were little or great; it would serve the turn. It is observable that the Ashes of the burnt Heifer are here called Chattah (Sin) which shows they had the Vertue of a Sin-offering in them. See v. 9.

And running Water shall be put thereto in a Vessel. ] The Ashes being put into a Vessel, they were to put pure Spring, or at least River-water, upon them: which became the Water of Separation.

Ver. 18. And a clean person. ] It is not said a Verse 18. Priest; and therefore I suppose any other Person, who was not unclean, might do this: as any such Person might slay the Heifer and burn her, v. 3, 5. But in this the Jews were so curious, that their Tradition made this extend, not only to a Person that was at present clean, but that never had been defiled by
A COMMENTARY

Chapter XIX. by a dead Corps in all his Life. And therefore tell us, what devices they had to keep Persons thus clean, for this very end and purpose. See Dr. Lightfoot in his Temple Service, chap. 17. sect. 2.

Shall take Hysop.] When the Priest sprinkled the Lepers or their Houses, with the Blood of a Bird killed over running Water, he dipt Hysop, Cedar-wood, and Scarlet-wooll in them, XIV Lev. 4, 6, 7, 49, 50, &c. But here, the sprinkling being made by some Neighbour, Hysop alone sufficed: which every one knows was a cleansing Herb, and easilv procured. Instead of which the Gentiles, in their Superstition, used Branches of Laurel, or of Olive; as we learn from Juvenal and Virgil.

And sprinkle it upon the Tent, and upon all the Vessels, and upon the persons that were there, &c.] For the purifying of all the Things, and all the Persons above-mentioned, v. 14, 15, 16.

Verse 19. Ver. 19. And the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day.] Here he explains what was not so distinctly delivered, v. 12. And I suppose both Persons and Things were to be sprinkled on both days, because he faith in general, upon the unclean; which seems to relate to all that is mentioned in the foregoing verse.

And on the seventh day he shall purifie himself, &c.] This seems to be meant of the clean Person who sprinkled the unclean; and by coming near them, was in some sort defiled. But he was not to be purified by the Water of Separation; but only by washing his Clothes, and bathing himself in Water; and his uncleanness lasted but till the Even, as it here follows in the rest of this verse. See v. 21.
Ver. 20. But the Man that shall be unclean.] By a dead Body, a Bone, or a Grave, &c.
And shall not purifie himself.] By the Water of Separation, appointed for that purpose.
That Soul shall be cut off from among the Congregation.] As a Contemner of this Law of God.
Because he hath defiled the Sanctuary of the Lord, &c.] This and the following words are only a Repetition of what was said v. 13. for the greater confirmation of it.
Ver. 21. And it shall be a perpetual Statute unto them, that he that sprinkles the Water of Separation, shall wash his Clothes.] Be reputed unclean, until he hath washed his Clothes; which I suppose comprehends his Body also, v. 19.
And he that toucheth the Water of Separation.] As a Man might chance to do, when he mingled the Water and Ashes together, v. 17.
Shall be unclean until Even.] And wash his Clothes, it must be supposed from the foregoing words. For mere staying till Even purified no Body, without some Rite of Cleansing. And there was more reason for him that touched the Water, immediately to wash his Clothes, than for him who only sprinkled with it.
Ver. 22. And whatsoever. Or whomsoever.
The unclean person toucheth, shall be unclean.] He doth not mean by the unclean Person, him who was made unclean by touching the Water of Separation, (for his Uncleanness was so slight, that any one would think he should make no Body unclean by his touch) but the unclean Person spoken of all along in this Chapter; who was defiled by touching a dead Body. He whom such:
such a Person touched was made unclean, and therefore was to wash his Clothes, and not be thought clean until the Even.

And the Soul that toucheth it. ] Or toucheth him.

Shall be unclean until Even.] Not only he whom the unclean Person touched, but he who touched the unclean Person, or any unclean thing, was to be unclean till the Even, and wash his Clothes (as I said before) for his Cleansing. No other Cleansing was necessary for such kinds of Uncleanliness as these. For Sacrifices were required only for the uncleanness of Lepers, and of a Childbed-woman; and of a Flux of Blood, or Seed: all others were purged without Sacrifice.

By this nice care, which is here taken, about the smallest bodily Defilements, God intended (I make no doubt) to make them sensible how necessary it was to preserve inward Purity; without which they could not be acceptable to God, though they approached to his Sanctuary. For these Laws extending to what was done at home, as well as abroad, were a plain Instruction, both that it was not sufficient to be pure in the Eyes of Men, and that nothing could be concealed from the Divine Majesty, who sees what passeth in secret.

C H A P.
Ver. 1. *Then came the Children of Israel, even the whole Congregation, into the Wilderness of Zin.*] From Rithmah, or Kadesh-barnea, they came at last into this Wilderness, after many Removals to other Stations, of which Moses gives an account in the XXXIIIrd Chapter, from v. 19. to v. 36. For God led them, by the Cloud, quite back again to the Red Sea, (XIV. 25.) and from thence brought them into this Wilderness of Tzin. Which is quite different from that mentioned XVI Exod. call'd Sin: for this lay on the Confines of Idumaea, as appears from v. 14, 15.

*In the first Month.*] Of the fortieth Year after they came out of the Land of Egypt. For Moses gives an account of the Transactions only of the two first Years after they came from thence, and of the last: the rest he paslieth over in silence, being spent in tiresome Journeys; whereby all above Twenty years old were consumed, by one Disease or other. In those Travels he shows how, at several Removals (mentioned Chapter XXXIII.) they were led back from Kadesh-barnea unto Ezion-Geber, (that is, from the North to the South of the Shore of the Red Sea) in which Journey they compassed the Land of Edom many Days, (II Deut. 1.) that is, many Years. For from the time they left Kadesh-barnea till they returned back again, was thirty eight Years, II Deut. 14.

And
And the People abode in Kadesh.] Not in Kadesh-barnea, which was their fifteenth Station, and in the Confines of the South part of Canaan, XXXIV. 4. XV Josh. 3. But another Kadesh on the Confines of the Land of Edom, towards the Red Sea, XXXIII. 36. II Dent. 3. XI Judges 17.

And Miriam died there.] Four Months before her Brother Aaron, (XXXIII. 38.) and eleven Months before Moses; being elder than either of them. For she was near an Hundred and thirty Years old, as may be gathered from II Exod. 4, 7. where it appears she was not a Child, when Moses was born. And was buried there.] In Kadesh, where she died. But we read of no mourning for her, as there was for Aaron a little after, v. 29.

Verse 2. Ver. 2. And there was no Water for the Congregation.] The Water that hitherto followed them, from the Rock in Horeb, now failed. Which happening just at the Death of Miriam, the Jews have a foolish conceit, that as her Piety procured it for them, so she being dead, it was taken from them, and was restored again for the Piety of Moses and Aaron. It is more reasonable to think, that God suffered the Water to be discontinued for a time, that he might try the Faith of this new Generation, whether they were any better than their rebellious Fathers, and withal, to convince them that the Water out of the former Rock, was not contained in it, if he had not produced it; who could bring forth Water out of any other place, as well as that. Or, they being now going towards Canaan, and near a Country where Water might be had for Money, (or they might have found it by digging for it) God thought fit to let the Miracle cease; that they might see he would shortly
shortly provide for them otherways. For it is very likely, that in their last Station, where they were before this, at Ezion-Geber, (XXXIII. 36.) the Water that had followed them in all their Journeys thither, fell there into the Red Sea, and so was swallowed up: they being, as I said, to return towards Canaan, by places where Water might be procured without a Miracle. For being upon the edge of the Land of Edom, when Aaron died in their next Removal, (v. 28. XXXIII. 37.) we read expressly that they presently after came to a Land of Rivers of Water, X Deut. 7. And indeed not long after they removed from Mount Hor, where Aaron died, we find in the next Chapter to this, that they came to Oboth, XXI. 10. which signifying Bottles, it is no unreasonable Conjecture, that here they met with Water, with which they filled their empty Bottles. And next to that Station, they came to Jie-Abarim, v. 11. heaps of Fords; or, as the Chaldee expounds it, The Ford of those that pass over. And then to the Valley of Zared, v. 12. or to the Brook Zered, as it is in II Deut. 13, 14. And then to the River Arnon, v. 13. and thence to Beer, where they digged a famous Well, XXI. 16, 17, 18. which, perhaps, they might have done before in other places, if they had made Experiment: for Kadesh, where they now were, was in the Border of a Country inhabited.

And they gathered themselves together against Moses, and against Aaron.] Just as their Fathers had many times done; particularly upon such an occasion as this, XVII Exod. 2, 3.

Ver. 3. And the People chode with Moses.] Instead Verse 3. of condoling. with him, and comforting him, for the Death of his Sister and their Prophets, (as C c c Abar-
Chapter Abarbimel observes) they came in a rude manner to scold at him.

And spake, saying, Would God that we had died, when our Brethren died before the LORD.] By a sudden Death, rather than linger away by Thirst. They allude to the strokes of God upon their Brethren, XI. 1, 33. XIV. 37. XVI. 32, 35, 46. Which one would have thought should have affrighted them from uttering such very discontented Language, XIX. 2. But nothing will alter those, who will not lay to heart, and preserve in mind God's Mercies and Judgments.

Verse 4. Ver. 4. And why have ye brought the Congregation of the LORD into this Wilderness, that we and our Cattle should die there?] The very words of their Fathers, presently after they came out of Egypt, XVII Exod. 3.

Verse 5. Ver. 5. And wherefore have ye made us to come up out of Egypt.] They speak as if it had not been their own desire; but that they were persuaded to it by Moses to leave Egypt; who was sent to tell them God heard their sighing, groans and cries, and would deliver them, II Exod. 23, 24. III. 17. But in a discontented fit nothing of this was remembered.

To bring us unto this evil place?] They do not speak of returning to Egypt, as their Fathers did, XIV. 3, 4. but they repented that they were come out of it. So shamefully forgetful they were of all God's benefits, who had in a wonderful manner redeemed them from the heaviest Slavery, and hither-to provided for them miraculously in the Wilderness, which was a better place than such an ungrateful People deserved.

It is no place of Seed.] i. e. of Corn.
upon NUMBERS.

Or of Figs, or of Vines, or Pomegranates, &c.] Now they complain for want of other things, as well as Water: wherein they still imitate their unbelieving Fathers, XVI. 14.

Ver. 6. And Moses and Aaron went from the presence of the Assembly, unto the Door of the Tabernacle of the Congregation.] To pray to God to pardon their Sin, and to supply their Wants.

And they fell upon their Faces.] As they had often done before, on other such like occasions; particularly XIV. 5.

And the Glory of the Lord appeared unto them.] Unto all the People, it is likely: as it had done several times to silence their Murmurings. See XIV. 10.

XVI. 19, 42.

Ver. 7. And the Lord spake unto Moses.] From Verse 7. that Glory which appeared upon the Tabernacle.

Ver. 8. Take the Rod.] That famous Rod whereby Moses had wrought so many Miracles in Egypt, and at the Red Sea, &c.

And gather thou the Assembly together.] This word Edah signifying sometimes only the Assembly of the Elders, not of the whole People, it would be uncertain which of them he is bid to gather together, (for it is a different word from that which we translate Assembly, v. 6.) if the tenth verse had not determined, that it was the Kahal, or Congregation of the People, as the word Edah also signifies just before, v. 8.

Thou and Aaron thy Brother.] For the People were gathered together against Aaron, in a mutinous manner, as well as against Moses, v. 2.
Chapter XX. And speak ye unto the Rock before their eyes. To the first Rock you meet withal, (faith Nachmanides) and, that is within their sight. For this is not the same Rock out of which the former Water flowed, as the Jews fancy; but quite different. Their very Names are different, that being called Tzur; this Selah. That was in Rephidim; this in Kadesh: two very distant places. Thus Chasikuni; some think this the same with that in Exodus; but it is not the same History. For the former was in Horeb, this in Kadesh: which is in the Extremity of the Land of Edom. But whether God pointed him to a Rock, which was then in their sight (as he did at Horeb, XVII Exod. 5, 6.) or left him to choose any stony place, is not certain. But it is a mere fancy of some of the Jews, that because God here had them speak to the Rock, Moses offended God in smiting it. For to what purpose should he take the Rod, if he was not to smite the Rock with it, as he had done formerly. Just such another conceit there is in Schalschelet Hakhabala, where R. Gedaliah faith, That he had given an account of this Sin in another Book, which he gathered out of various Writers, and found there were XXVIII. different Opinions about it. But he preferred this before any of them; that whereas God had Moses gather the Edab together, that is, the Assembly of the People, v. 8. he gathered the Kabul, i.e. the Congregation of the Princes and Elders (as he will have it) whose Faith needed no Confirmation. See Hottinger in his Smegma Orientale, cap. 8. p. 451.

And it shall give forth his Water.] The Jews puzzle themselves about this Expression: which sounds, they think, as if the Water was contained in the Rock; and Moses only made a Gap for it to gush out. But it
it seems to be spoken in opposition to the Waters issuing out of the former Rock, which had supplied them hitherto, but now ceased to flow. It being as much as if he had said, This shall give forth Water, as that did before: now it shall be called the Water of this Rock; not that of Horeb.

And thou shalt bring forth to them Water out of the Rock.] Renew the former Miracle.

So thou shalt give the Congregation and their Beasts drink.] So that they and their Cattle (which they fear will perish, v. 4.) shall be as plentifully provided for, as ever.

Ver. 9. And Moses took the Rod from before the Lord, as he commanded him.] From hence some conclude, that this was the Rod of Aaron which blossomed; because he is said to take it from before the Lord; where Aaron's Rod was laid up, XVII. 10. But this Rod is so expressly called Moses his Rod, v. 11. which was the Instrument of bringing the former Water out of the Rock in Horeb, that I cannot but think this was the very same Rod. Which being there called the Rod of God, (XVII Exod. 9.) as it is at the first mention of it, IV Exod. 20. it is very probable, that by God's order it was laid up somewhere before him in the Sanctuary; though not before the Ark of the Testimony. For having been employed in doing so many Wonders, it was not seemly it should lie in his own Tent, as a common Staff; but in the House of God, as a Sacred Wand. This indeed is nowhere mentioned, no more than many other things, which notwithstanding are plainly intimated.
Chapter XX.

Verse 10. And Moses and Aaron gathered the Congregation before the Rock.] As God had commanded, v. 8.

And he said unto them.] Moses, who was the chief Actor, said unto them.

Hear ye now, ye Rebels.] The Talmudists fancy that this is the great Sin for which Moses and Aaron were denied to go into Canaan, because he called God's People Rebels. From whence they have framed this Maxim, He that treats the Church contemptuously, which ought to be honoured, is as if he blasphemed the Name of God. But they subvert the Truth, who build it upon no better Foundations. For Moses the great Minister of God, only uses God's own Language to their Fathers, XVII. 10, where he bids him lay up Aaron's Rod, as a Token against the Rebels. And if this were a Sin, Moses committed it again, not long after this, and in an higher strain, (which no Body can think he would have done, if it had cost him so dear) when he saith, IX. Deut. 24. Ye have been rebellious against the Lord ever since I knew you.

Must we fetch you Water out of this Rock?] In these words also some of the Jews (particularly Nachman) think they find the Sin of Moses and Aaron, who here (they fancy) ascribe to themselves that which they ought to have acknowledged the Work of God alone. But this is without any ground; for the plain meaning of the words is quite contrary; Is it in our power to bring Water out of a Rock? So the Vulgar Latin translates it; it being a Speech of those that wonder, like that 1 Kings XXI. 19. Hast thou killed, and also taken possession? As if Moses had said, Strange! that you should think it possible for us to bring you Water out of a Rock, which is the work only of an Omnipotent Power.

Ver.
Upon Numbers.

Ver. 11. And Moses lift up his hand, and with his Rod he smote the Rock twice.] It seems the Water did not gush out at the first stroke; which made him repeat it.

And the Water came out abundantly, and the Congregation drank, and their Beasts also.] So that their present Necessity was supplied; and they also filled their Vessels when they left this place, to serve them till they met with the convenience of Water, as they did I showed upon v. 2.

Ver. 12. And the LORD spake unto Moses and Aaron, because ye believed me not.] Here Interpreters have been much troubled to find what it was for which God was offended at Moses and Aaron: for though the Text tells us expressly it was for their Unbelief, (whereby they gave great Scandal, and did not sanctifie him as they did formerly, before the Israelites,) yet it doth not clearly appear wherein this Unbelief declared itself. Abarbinel hath collected several Opinions of the Jewish Doctors about this matter, which are no less than ten; after which he delivers his own, which seems to me as unsatisfactory as the rest were to him; for it is far fetched, with too much nicety and subtility, and relies also upon Uncertainties. The plainest account of it, I think, is this; which none of them take notice of; That the Water now ceasing at the same time that Miriam died, Moses was very sad both for her Death, and perhaps for the Ceasing of the Water: And being unexpectedly assaulted by the People, who ought to have had a greater Reverence for him, in a time of Mourning especially, it was the occasion of a greater Commotion of Anger and Indignation, than was usually in him. Which gave him such a Disturbance in his Mind, and fo
so disordered his Thoughts, that when God had him take his Rod, and go and speak to the Rock, he fell into some doubt, whether God would grant them the Favour he had done before; either, because they were so wretched a People, that it was not fit God should do any thing for them; or because he thought perhaps, Water might be otherways procured for them. And because of this doubting, I suppose, it might be that upon the first striking of the Rock, no Water came forth; (God also perhaps so ordering it, that he might try him) and hereupon his Diffidence increased into Unbelief, and a settled Perfwasion they should have no Water. His Anger also at such a rebellious Generation, it is likely, made him the more distrustful, that God would do nothing for them. For both these are mentioned by the Divine Writers that touch upon this History, that he did not believe; and that his Spirit was so provoked, that he spake unadvisedly with his lips, (C VI Psalm 32, 33.) which was when he spake those words v. 10. Must we fetch you Water out of this Rock? i.e. is that a likely matter? They being words of the same sort with those of Sarah, XVIII Gen. 13. Shall I of a surety have a Child, who am old? that is, I cannot believe it. And when he saw the Water did not come out at the first stroke, he might be so rash as to say, Now it is plain God will give you none, but let you perish: or words to that effect.

I know nothing more probable than this; unless the Reader likes the Opinion of Joseph Albo better, which is the ninth Opinion mentioned by Abarbinel: That Moses and Aaron having had such long Experience of God's goodness to this People, and of his readiness to help them, ought not to have gone and made
made their Complaints to God about the want of Water, (v. 6.) but immediately, of themselves, gone to the Rock, (being confident of God's Power and Mercy which had never failed them) and called for Water to come out of it. For now the Tabernacle was built, and they had God dwelling among them, (which they had not when he smote the Rock at first) which ought to have bred in them the highest Assurance that God would supply them. Dr. Light-foot hath another Conjecture, (which I shall propound that the Reader may judge which is most likely) That Moses and Aaron began to distrust God's Promise of entering into the promised Land, at the end of forty Years; imagining that if they brought Water again out of the Rock, it must follow them, as long as the other had done. For this he makes the fence of their words, What ye Rebels! must we bring Water out of a Rock, as we did at Horeb? Are all our Hopes and Expectations of getting out of the Wilderness come to this? We never fetched you Water out of a Rock but once; and that was because ye were to stay a long time in the Wilderness, &c. Now that is gone, must we fetch Water out of another Rock? O ye Rebels, have ye brought it to this pass by your Murmurings, that we must have a new stay in the Wilderness? Are we to begin our abode here again, when we thought we had been at the end of our Travels? At this rate we shall never get out. Whereupon he presently smote the Rock twice, in a fume; whereas God bad him only speak to it, v. 8.

To sanctifie me in the Eyes of the Children of Israel. i.e. Openly to asser me to be the holy One of Israel; faithful to my Promises, (as well as infinite in Power) of which they had given the Israelites occasion to doubt, by declaring some distrust of what God said
to them, v. 8. For these words plainly show that
their Sin did not consist only in an inward Diffi-
cence, but in such outward Expressions of it in their
Anger and Impatience, as might be apt to breed Un-
belief in the Israelites; who were already too prone
thereunto. And it is no improbable Conjecture of a
Jewish Doctor, (in his Book of the Death of Moses)
that the Divine Glory not appearing now upon this
Rock, as it did at Horeb, (XVII Exod. 6.) which
perhaps they expected; it gave some occasion to their
Unbelief. Which, he thinks, was not so great a Sin
in it self, as to have deserved the following Punish-
ment; had not God, in passing this Sentence, had
a respect to the Excellency and Dignity of their Per-
sions: in whom a Fault of this Nature, was far more
grievous than in an ordinary Man.

Therefore ye shall not bring this Congregation into the
Land which I have given them.] They brought them
into the Land of Sihon, and of Og: but not into Ca-
naan, which was properly the Land promised to
them.

Verse 13. This is the Water of Meribah.] Called
Meribah-kadesh, XXXII Deut. 51. to distinguish it
from that Meribah mentioned XVII Exod. 7. where
the Israelites were guilty of the same Crime.

Because the Children of Israel strove with the LORD.] Expostulated with him most undutifully; and ac-
cused him of unkindness to them, v. 3, 4.

And he was sanctified in them.] The Hebrew Do-
ctors differ very much in their Opinions about this
also, Whether he was sanctified in the Waters, or in
the People of Israel, or in Moses and Aaron. Some
fancy it is meant of the Waters, viz. that God did
himself great honour in bringing Waters again out
of
of a Rock; and therefore the Name of the place was called Kadesh, from his being sanctified there. Thus Chasikuni. But it seems to have been called so before this; being a place well known to the Edomites, v. 16. The common Opinion is that he speaks of Moses and Aaron: for God's Name, faith R. Solomon, is much revered, when he doth not spare even his holy Ones, X Lev. 3. But Nachmanides expounds it of the Israelites, before whose face (as he expounds sanctified in them) God's Power, and Faithfulness, and Goodness appeared: and who alone are mentioned in this verse; not Moses and Aaron. But all three Opinions in the Issue concur in this one; that God made his Power, &c. appear in the Eyes of all the Israelites, by bringing Water out of a Rock: and at the same time demonstrated his Holiness and impartial Justice, in punishing his greatest Friends for their Unbelief.


Unto the King of Edom. ] When the Israelites came out of Egypt, Moses speaks of Edom as governed by Dukes, XV Exod. 17. for the Sons of Esau at first had no higher Title, XXXVI Gen. 15, &c. Not long after, it seems, their Posterity became Kings: and now (Nine and thirty Years after the Israelites coming out of Egypt) they were still under Kingly Government. And this King, to whom Moses now sends Messengers, the great Primate of Ireland, takes to have been Hadar, the last of those that Moses mentions, XXXVI Gen. 39. who for his Inhumanity
Chapter XX. to the Children of Israel, was shortly after punished with Death; and the Kingdom turned again into the Government by Dukes. For Moses (as he thinks) writing the Book of Genesis in the latter end of his Life, (or then adding what was necessary to what he had written before) reckons, immediately after Hadar, several Dukes reigning all at one time, in several parts of the Country, which they had shared among them. See Usser. Chronolog. Sacra, cap. ii.

Thus saith thy Brother Israel.] In the Language of those times, all that were near of Kin called one another Brethren: and these two Nations descended from two twin Brothers.

Thou knowest.] For they could not but have received Intelligence before this time of such publick things.

All the Travel that hath befallen us.] How we, and our Fathers before us, have travelled from place to place, without any certain Habitation. See CV Psalm 13.

Verse 15. Ver. 15. How our Fathers.] After several Removals from one part of Canaan to another.

Went down into Egypt.] Which was so publick a thing (they being invited by Pharaoh, who sent Carriages for them) that the Edomites could not be ignorant of it.

And we have dwelt in Egypt a long time.] See XII Exod. 40, 41. and what I have observed there.

And the Egyptians vexed us and our Fathers.] See I Exod. 11, 12, 13, &c.

Verse 16. Ver. 16. And when we cried unto the LORD, he heard our voice.] II Exod. 23, 24, 25. III. 7, 8.

And
And sent an Angel.] See III Exod. 2, &c. Maimonides here by Angel understands Moses himself; for the Prophets are sometimes called Angels, i. e. Messengers sent from God, II Judg. 1. This he afferts in the first part, and more than once in the second part of More Nevochim: but it is very unreasonable to think, that Moses would thus magnifie himself to the King of Edom, who understood not such Language; and could not but be more moved to hearken to his Embassy, if he believed the Israelites were under the Conduct of a heavenly Minister: who, as other Jews think, was Michael the Prince of the heavenly Host; whom they commonly understand by the Angel here mentioned. But many great Men, particularly Maimon, think this is short of the Truth, unless we understand by Michael, the Eternal Son of God; who was, as he speaks, the perpetual Prince and Director of the People of God. For though he was then properly made the Messenger of the Father, when he took on him our Flesh, and dwelt here among us; yet from the beginning it was his constant care to reconcile Men to God, and preserve Religion among them. So that he might be called the Angel of God before he became a Man, because God the Father by him communicated with Men about all things necessary for their Good. And the Jews seem to have had some obscure Notion of this: For what else could Moses Gerundensis mean, when he faith the Angel whom Moses saw in the Bush, was the same whom Jacob calls the God of Bethel, and whom he calls the Angel Redeemer: of whom Moses, he faith, speaks in this place, and in VI Deut. 21. The LORD brought us out of Egypt. Certain it is, that thus the ancient Christians understood such places, taking the Angel here
here spoken of to be the Eternal \textit{LOGOS}, or \textit{WORD}, as St. \textit{John} calls the Eternal Son of God. Whose hence no Man, I think, hath better explained than our Mr. \textit{Thorndike}: who, though he confesses it to be plain by the Scriptures, that it was always an Angel that appeared under the Old Testament, who is sometimes called by the proper Name of God (JEHOVAH) yet this is no prejudice to what the Fathers of the Church teach, concerning the Appearing of the Eternal \textit{WORD}. Who was that \textit{LORD} who then assumed some Angelical Nature, wherein he might appear to deal with Men for a short time: after which he dismissed it, when he had done that Business for which he assumed it.

\textit{And hath brought us forth out of Egypt.} \textbf{XIII Exod. 22. XIV. 19.}

\textit{And behold, we are in Kadesb.} \textbf{Near to Kadesb;} for it is not likely they were admitted into the City itself; which gave its Name to the adjacent Country.

\textit{A City.} \textbf{Or Town:} for it doth not seem to have been a walled place.

\textit{In the uttermost of thy Borders.} \textbf{In the Confines of the King of Edom's Country; and belonging, it is likely, to his Dominion.}

\textit{Verse 17.} \textbf{Ver. 17. Let us pass, I pray thee, through thy Country.} \textbf{In our way to the Land of Canaan; which God hath promised to give us.}

\textit{We will not pass through the Fields, or through the Vineyards.} \textbf{They engaged not to turn aside, as they went along, into any private Man's Grounds. See XXI. 22.}
Neither will we drink of the Water of the Wells.]

Which any private Person had digged for his own use: but only of the Rivers, which are common to all Creatures.

We will go by the King's High-way. ] Keep in the common Rode, which is made for all Passengers, by the King's allowance.

We will not turn to the right hand, or to the left. ] Out of the Rode; but go strait on.

Until we have passed thy Borders. ] Get to the other side of the Country of Edom.

Ver. 18. And Edom said unto him. ] This sounds Verse 18, as if the whole Country had joyned in the following Answer.

Thou shalt not pass by me. ] Go through our Country, v. 20.

Lest I come out against thee with the Sword. ] The King bids them not attempt it; for he would oppose their passage with all his Forces. He was afraid, no doubt, lest they should seize his Country, or spoil it; and therefore would not trust their Declarations which they made to the contrary.

Ver. 19. And the Children of Israel. ] Who were sent upon this Message, v. 14. Or else some new Ambassadors, whom Moses dispatched with new Intreaties, after he understood his Denial.


We will go by the High-way. ] Believe us, we will not step out of the common Rode.

And if I and my Cattle drink of thy Water. ] Out of the Wells before-mentioned, v. 17. which private Men had digged; and therefore had a Propriety in them.

Then
Chapter XX.

Then I will pay for it.] For Water was commonly sold in those dry Countries; where it was very scarce.

I will only, without doing any thing else.] The Hebrew words ein dabar (which we translate, without doing any thing else) literally signifies in our Language, it is no word, i.e. not mere fair Promises: but we will perform what we say.

Go through on my feet.] Go through, as fast as we can travel on foot.

Verse 20. Ver. 20. And he said, thou shalt not go through.] He persisted in his Resolution; and would not rely on their most solemn Asseverations. Yet he consented (as appears by II Deut. 28, 29.) to furnish them with necessary Provisions, both of Meat and Drink, for their Money.

And Edom came out against him with much People, and with a strong hand.] For fear they should press into his Country, he raised a great and powerful Army to oppose them; and showed himself ready to fight them if they moved that way.

Verse 21. Ver. 21. Thus Edom refused to give Israel passage through his Border.] Which Grotius censures in his second Book de Jure Belli & Pacis, cap. 2. sect. 13. as contrary to the Law of Nations: by which the High-ways, as well as the Sea, and the Rivers of all Countries, ought to be free for all that have a mind to pass through them, upon just occasions. And he gives many Examples of such permission, out of Heathen Story: and therefore looks upon the denial of this, as a just ground of War with Sihon and Og, (mentioned in the next Chapter, where I shall consider it) as it might have been with Edom and Moab, had not God prohibited it. Nor doth the fear, he thinks,
upon NUMBERS.

 thinks, which the Edomites, it is likely, had of letting such a vast number of People pass through their Country, alter the case; for no Man's fear, is to take away another Man's right. And there might have been Means contrived to remove this fear, by letting them pass through in small Companies at a time, or unarmed. He had better have said, in my opinion, by giving Hostages on both sides, for the performance of Conditions: For it might have put the Israelites in as great fear, to have gone through in small Parties; or if they should have disarmed themselves. But when all is said, it seems not clear, that all Men have such a right, as that great Man thinks they may claim. For no Man can challenge a passage through a private Man's Ground, without his leave: and every Prince hath the same dominion in all his Territories, that a private Man hath in his Land. There are many Examples also, as Gronovius hath observed, of Countries which have suffered extremely by granting this Liberty, (which show that Princes have reason to deny it, for their Peoples Security) and the Examples of those who have granted it, are Examples of Fact, rather than of Right; and of such as were not in a Condition to refuse what was demanded. See Selden's Mare Clausum, Lib. I. cap. 20.

Wherefore Israel turned away from him.] By God's command: who ordered them also to buy what they wanted of the Edomites, II Dent. 5, 6. For they stayed some time in Kadesh, by their consent, before they removed; that they might furnish themselves, as they offered, with Necessaries, XI Judges 17.

Ver. 22. And the Children of Israel, even the whole Verse 22. Congregation.] For they might not divide into several Bodies, lying in several places; but all march to-gether,
gather, when the Cloud moved, in the order God appointed, X. 13, 14, &c.

Journeyed from Kadesh, and came to Mount Hor.] Another place upon the edge of the Edomites Country, XXXIII. 37. where they pitched in a part of that Mountain which was called Mosera, X Deut. 6. Whether Mount Hor gave the Name of Hori to him, who was the Ancestor of Seir, and the first Planter of the Country, which was afterward conquered by Esau, (XXXVI Gen. 20, 30. II Deut. 12.) or had its name from him, cannot be determined. But Hori we are sure was the first Possessor (of whom there is any memory) of this Mountain Hor; which was afterward called Seir (from one descended from him) and afterward Edom.

Verse 23.  Ver. 23. And the LORD spake unto Moses and Aaron in Mount Hor.] At the foot of the Mount, as appears from v. 25.

By the Coast of the Land of Edom.] XXXIII. 37.


For he shall not enter into the Land which I have given unto the Children of Israel.] v. 12. A manifest Token that the earthly Canaan was not the utmost Felicity at which God's Promises aimed; because the best Men among them were shut out of it.

Because ye rebelled against my Word, at the Water of Meribah.] By this word rebelled, it appears there was something of Obstinacy in their Unbelief, mentioned v. 12.

Verse 25.  Ver. 25. Take Aaron and Eleazar his Son.] Speak to them in my Name. For it is expressly said XXXIII. 38. that they went up at the Commandment of the LORD.
And bring them up unto Mount Hor.] This shows that they pitched their Tents at the bottom of it, in a place called Mosera. See X Deut. 6. where this seems also to have been the Name of the whole Hill, as well as Hor.

Ver. 26. And strip Aaron of his Garments.] i. e. Of Verse 26. his Priestly Robes, (as Josephus rightly expounds it, τὸν ἄρχηγον ὁμόν υποδέχεται) mentioned XXVIII Exod. 2, 3, &c. wherewith he was clothed when he was appointed to the Office of High-Priest, VIII Lev. 7, 8, 9. which he put on, I suppose, in the Camp, and went up in them to Mount Hor; that he might die gloriously; not in his Robes, but immediately after he put them off, to be put upon his Son. For this stripping him of his Robes was in effect, the divesting Aaron of his Office, that it might be conferred upon his Son; which was done as follows.

And put them upon Eleazar his Son.] Which was the investing him with the Office of High-Priest, into which he now succeeded, in his Fathers stead; and was by this Ceremony admitted to it. The Talmudists say, the manner was, first to put on the Breeches, then the Coat; which being bound about with the Girdle, then the Robe, upon which was the Ephod, and then the Miter and golden Crown. See Selden de Succession. in Pontif. Lib. II. cap. 8.

And Aaron shall be gathered unto his People, and die there.] This was said before, in short, v. 24. but now the time of his Death is expressly declared, (immediately after he laid down his Office, and had the satisfaction to see his Son inaugurated in his Room) and the place of it, upon Mount Hor. Of this Phrase, Gathered to his People, see XXV Gen. 8, 17.
And Moses did as the LORD commanded; and they went up into Mount Hor, in the sight of all the Congregation. That they might all be Winesses of the Succession of Eleazar to the Office of his Father.

And Aaron died there in the top of the Mount.] And was buried also there, X Deut. 6. For great and heroick Persons were in ancient days usually buried in high Places. So Joshua was, XXIV. 30, 33. and Eleazar, II Judges 9. and Cadmus and Harmonia; who lived near the time of Joshua, as Bochartus observes in his Canaan, Lib. I. cap. 23.

And Moses and Eleazar came down from the Mount.] After they had seen him laid in his Grave, by those that attended them.

This fell out in the fortieth Year after they came out of Egypt, on the first day of the fifth Month; when Aaron was an Hundred and three and twenty Years old, as we read XXXIII. 38,39. In the new Moon of the Month, which the Athenians called Hecatombaeon, the Macedonians, Lous, and the Hebrews called Sabba, as Josephus glosses. But that last word should be Ab, not Sabba, as Jacobus Capellus observes (in his Hiflor. Sacra & Exotica ad An. 2542.) which answers, he thinks, to the nineteenth of our July. And so the Hebrews say in Seder Olam, Aaron died on the first day of the Month Ab: upon which there is a Fait, in their Rituals, in memory of it.
Ver. 29. And when all the Congregation saw that Aaron was dead.] i. e. Understood (as the word See is used XLII Gen. 1.) that God had taken him out of the World, as Moses and Eleazar told them; who also came down from the Mount with him.

They mourned for Aaron thirty days.] Till the end of the Month. For so long their Mourning seems, in those days, to have been continued for great Persons, (as it was for Moses, XXXIV Deut. 8.) though a Week sufficed for private Persons.

Even all the House of Israel.] Both Men and Women.

C H A P. XXI.

Ver. 1. AND when King Arad the Canaanite.] In the Hebrew the words are thus placed, When the Canaanite King Arad: And so they are in the LXX. and the Vulgar: And Arad may as well signify a Place, as a Person: nay, there seems more reason to translate the words thus, The Canaanitish King of Arad: because there was such a City in Canaan, mentioned XII Josh. 14. and I Judges 16. One of the Sons of Canaan being called Arad, (as both the LXX. and the Vulgar translate the Hebrew word Aravad, X Gen. 18.) who it is likely gave his Name to this part of the Country; the chief City of which was also called after him.

Which dwelt in the South.] In the South part of the Land of Canaan, towards the Eastern Angle of it, near the Dead Sea. See XXXIII. 40.
Chapter XXI.

Heard that Israel came by the way of the Spies.] Which were sent by the King Arad (as many suppose) to bring him Intelligence which way the Israelites marched. For it being Eight and thirty Years since the Spies sent by Moses went that way; or rather, they going so secretly, that it was not known which way they went, it is thought, not probable that Moses speaks of them in this place. But there is no necessity of taking the Hebrew word Atharim to signify Spies; but it may as well be the Name of a Place, as the LXX. understood it, by whom it is translated Ασαρία. And, if the situation would agree to it, one might probably conjecture, the place was so called from the Spies that went from thence by Moses his order to survey the Country. For that was a thing so memorable, that as it could not well slip out of the Minds of the People of Canaan, so they found, I make no question, after they were gone, which way they came into their Country, (though for the present they passed unobserved) and everafter called it the way of the Spies.

Then he fought against Israel. ] He marched out of his Country with an Army; and fell upon the Israelites as they passed that way.

And took some of them Prisoners. ] He attacked, it's likely, at first only the Skirts of their Camp, where he surprized some of them, and carried them away captive, as the words are in the Hebrew.

Ver. 2. And Israel vowed a vow unto the LORD. ] It was resolved, it seems, that they should engage them; but the Israelites being afraid of them, because they were unexperienced in War, implored the Divine Aid by this Solemn Vow.
If thou wilt indeed deliver this People into my hand.] Give us the Victory over them.

Then will I utterly destroy their Cities.] They vow to reserve none of the Spoil to their own use; but devote it all to destruction. For such was the Nature of this Vow, called Cherem. See XXVII

Lev 29.

Ver. 3. And the LORD hearkned to the voice of Verse 3. Israel.] He approved their Vow.

And delivered up the Canaanites.] The Israelites vanquished their Army.

And they utterly destroyed them and their Cities.] Utterly devoted them to destruction, according to their Vow. For they did not now actually destroy them, they remaining when Joshua came to Canaan, who executed this Cherem, or Curse upon them, XII.14. Which, if it had been executed now, they must have entred into the Land of Canaan at this time; from whence we cannot imagine they would have returned, to march further about before they got into it; but have gone on to prosecute their Victory, by subduing the Country; as they had begun.

And he called the name of the place Hormah.] From the Cherem (or Herem as some write it) which was pronounced against it. Which when it was put in execution, this Name became more proper to it, I Judges 17.

Ver. 4. And they journeyed from Mount Hor.] Where Verse 4. their Camp was pitched, when the King of Arad assaulted them; and whither they returned, after they had overthrown him.

By the way of the Red Sea.] Towards Ezion-Gaber, as we read II Deut. 8.
To compass the Land of Edom.] Which extended it self unto the Red Sea.

And the Soul of the People was much discouraged because of the way.] The word we translate discouraged, signifies two things; to faint, and to breathe short, through the anguish and bitterness of ones Spirit, VI Exod. 9. And secondly, to be angry at, or at least impatient, by reason of some Trouble. And so it may be best taken in this place, (as Buxtorfius observes in Hiflor. Serp. Ænei, cap. 1.) not simply for their being tired, with a tedious, long, and troublesome March; but that accompanied with no small Indignation and Wrath. Which did not only burn within, but broke out into words of great Impatience, as appears by what follows. Whence the Hebrew words Ketzar-Ruach (short of Spirit) signifies Angry or Hafty, XIV Prov. 29. and in XXI Job 4. we translate it troubled, and in XI Zach. 8. loathed: where it had better been translated, I was angry with them. Now that which made the People thus fret, or faint, (if we will have it so interpreted) was the way wherein they were now led; which was about the Land of Edom. For when they were come towards Canaan, in the middle of the fortieth Year, (at the end of which they were promised to enter in and possess it) they are carried back again towards the Red Sea, whether God had sent their Fathers, after they had brought a false Report upon the Land, XIV. 25. This made them think, perhaps, that they should never come to Canaan; or, at least, it was tedious to march such a great way about, after they had been kept so long from their Inheritance, and were lately in such hopes of it, when Moses demanded a passage into it through the Country of Edom.
Ver. 5. And the People spake against God, and against Moses.] This shows they were in a very great rage; which made them so forgetful of their Duty, as to charge God himself with ill Conduct. Whereas their Fathers were wont only to murmur against Moses and Aaron.

Wherefore have ye brought us out of Egypt.] The Hebrew word heelithunu (made us to go up) is a strange word, (as Dr. Lightfoot calls it) in this Language: declaring the great fume they were in when they uttered it.

To die in the Wilderness?] As if they had said (so Abarbinel explains it) what can we expect or hope for but Death, from this long stay in the Wilderness?

For there is no Bread, neither is there any Water.] For we want the most necessary things for the support of Life (as he also well explains it) which they spake in a rage: for they had both, by a miraculous Providence over them. They themselves immediately confess they had Manna; and they had lately received Water out of a Rock. But nothing would satisfy, unless they were brought to a Country, where Bread and Water was to be had without a Miracle. For the meaning of their Complaint was, that God did not deal with them as he did with other People, who (to speak in our Phrase) do not live from hand to mouth: As the Israelites did, who had Bread given them only to suffice for one day, and no more; and that such Bread as they despised. It is likely also they began now to want Water again, which did not follow them, as formerly, out of the Rock: and what they had in their Vessels, perhaps was not spent.

And
Chapter XXI. — And our Soul loatheth this light Bread. As for the Bread God bestowed upon them, they were so far from being satisfied with it, that they loath it, and call it by the scornful Name of light Bread. So we translate the Hebrew word Hakkilkel: which, being the doubling of a word which signifies light or vile in that Language, imports as much as very despicable, exceeding vile; or, as the LXX. translate it, very empty, having no Substance in it to fill their Stomachs. So Abarbinel expounds this passage, We are tired with long Journeys, which require more solid Bread than this to support us.

Verse 6. — Ver. 6. And the LORD sent fiery Serpents among the People.] So most of the Jews translates this place; taking Seraphim for an Adjective (as Grammarians speak) and consequently rightly translated fiery. But there are those who take it to signify a peculiar sort of Serpents; being added to Nechashim (Serpents) by way of opposition (as they speak) and signifying such Serpents as the Greeks call Πνεύματα and Καυσώνες, whom Pliny reckons among the Sceleratissimi Serpentes, most pernicious Serpents, Lib. XXIV. cap. 13. Or, as others will have it, those called Δηνείας, because they made great Inflammations in Mens Bodies, and an unquenchable thirst; being also of a flame colour. But the famous Bochartus hath alleged a great many Arguments to prove, that they were a sort of Serpents, called Hydrus, because in Winter they lived in Fens and Marshes; which being dried up in Summer, they were called Cherisydrus, because then they lived in dry places, and in the hot Season had a most sharp, stinging Poison. Which, as Nicander faith, made such Inflammations, as brought upon him that was stung by them, ἀλγὴ μελα, innumerable griefs. See Hierozoicon.
apoon NUMBERS.

zoicon P. II. Lib. III. cap. 13, where he shows also they were flying Serpents, of which the Prophet Isaiah speaks, XIX. 29. XXX. 6. and that now was a hot Seafon, wherein they were wont to be most venomous. For Aaron dying the first day of the fifth Month, (which answers to the nineteenth of our July) and they mourning for him thirty days; after which followed their encounter with the Canaanites, and then this murmuring, and this punishment; it must fall out in the latter end of August, when the Dog-days were going out. See Vossius de Orig. & Progressu Idolol. Lib. IV. cap. 56.

And they bit the People.] This Aben-Ezra, and others, think was a Punishment suitable to their Sin; which was evil speaking against the LORD, by calumniating his Providence. For Solomon compares a Calumniator to a Serpent, which bites if it be not charmed, X Eccles. 11.

It is a strange fancy of Fortunatus Licetus, that Moses here speaks of a Disease bred in the Body, which in Children is called Dracunculus; and not of the biting of Serpents from without, Lib. de Ortu Spontaneo Viventium, cap. 51. For which there is no ground at all; and on the contrary, nothing more certain than that in Arabia, and Egypt, and other Countries of Africa, there are such Serpents as are here described. Yet Bartholinus seems to think that his Opinion may be defended against Ezekiel de Castro who confuted it. See Epistol. Medic. Centur. I. Epist. 32.

And much People of Israel died.] The whole Wilderness through which the Israelites marched so many years, was full of fiery Serpents and Scorpions, as Moses his words import, VIII Dent. 15. which makes it the more wonderful, that we never hear of their being
being bitten and killed by them, until now. But it is to be considered, that they were protected by the Cloud from this, and from all other dangers, (as the Hebrews well observe) which now withdrew its shadow from them, and let in the Serpents upon them. Or rather (as Moses here expressly faith) God who had hitherto kept them off, now sent them; and perhaps brought them from remote parts of the Wilderness, to infect the whole Congregation.

Verse 7. Ver. 7. Wherefore the People came to Moses, and said, we have sinned.] It doth not appear, whether they were immediately sensible of their Sin, and confessed it, upon the biting of the Serpents, and the direful effects of it; or stayed till there had been a great Mortality among them. It is likely they instantly made their Addresses to him: but before a Remedy was found out, by erecting the brazen Serpent, many of them perished.

For we have sinned against the L O R D, and against thee.] They make a particular Acknowledgment of their Guilt, as a Token of the Sincerity of their Repentance.

Pray unto the L O R D, that he take away the Serpents from us.] In the Hebrew the words, take away the Serpent, in the singular Number, about which the Jews make a great many curious Observations, as if there was one evil Angel that governed them all. And if there be any truth in this Observation, we Christians cannot but think these words point to the old Serpent, the Devil, who lost his Sting by the lifting up Christ on the Cross, as the brazen Serpent; it here follows, was lifted up for the Cure of the biting of those Serpents. But the simple truth is, that in this Language the Singular Number is often used collective-
upon NUMBERS.

And Moses speaks in the place just now named, VIII Deut. 15. where he calls this Wilderness wherein they travelled, a place of a fiery Serpent and Scorpion, i.e. faith Jonathan, full of such Creatures.

And Moses prayed for the People. ] Here R. Becai and others observe the great Meekness and Charity of Moses; and thence draw this INSTRUCTION, That he of whom any one asks pardon for an Offence, ought not to be hard-hearted, but ready to forgive. Thus Abraham prayed for Abimelech, XX Gen. 17. Job for his Friends, XLII. 10. It would be a sin to do otherwise, 1 Sam. XII. 19, 20, 23.

Ver. 8. And the LORD said unto Moses. ] In answer to his Prayer.

Make thee a fiery Serpent. ] The Figure of one of those Serpents which bite the People. Abarbinel thinks that upon Moses his Prayer the Serpents were removed; but still there remained many among the People sorely afflicted by the venomous effects of their biting; for whose Cure God graciously gave this direction.

It is something strange that any learned Christian, should so much admire the Egyptian Learning, as not to forbear the mention of their incantations of Serpents, when they speak of this relation which Moses makes, concerning the brazen Serpent which God ordered him to set up. Yet Sir John Marsham (in his Chronicon, sect. 9.) when he comes to treat of this Station of the Israelites at Tzalmona, hath a long discourse to show how famous the Egyptians, and other Nations were in this sort of Magick: and thus concludes it, that Moses putting this brazen Serpent up-
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Chapter XXI. on a Perch, non tam Serpentes igneos incantabat ne nocerent, quam eorum venenum extinguebant, did not so much charm these Serpents that they should not hurt, as extinguish their Venom. This seems to me a Scurvy intimation, that Moses had their Practices in his Mind; but went beyond them. He should have said Moses abominated their wicked Arts, (if they had any such in those days) and directed the Israelites to look up to God for healing. So the Jews themselves, particularly Aben-Ezra; who takes notice that some Superstitious People fancied that this Serpent was a Talisman, made to receive I know not what Influence from the Stars. But God forbid, faith he, God forbid, we should have any such thought. This was made by the Divine order; the reason of which let us not scrupulously search. They thought, that is, there was something extraordinary in it, as Jonathan plainly declares in his Paraphrase of the last words of this verse; he shall be healed if he direct his heart to the Name of the WORD of the LORD. Where no Christian can forbear to think of our Blessed Saviour, the Eternal WORD, who was prefigured (as I shall shew in the following verse) by the erecting of this Serpent here mentioned, upon a Pole, that all might look upon him, and live.

And set it upon a Pole.] So high, that every one in the Camp might see it. For the word signifies such a Pole as made their Ensign or Banner, to which all the Army was to resort. Concerning this word Nes, See Boxtius, Lib. II. cap. 4.

And it shall come to pass that every one that is bitten, when he looketh upon it.] The Jews generally have so much understanding as to say, that the mere beholding of it did not cure them; but that they were to look
look up to God (as the Scripture speaks) when they beheld it, and expect a Cure from him. So the Author of the Book of Wisdom, XVI. 7. He that turned himself toward it, was not healed by the thing which he saw, but by thee that art the Saviour of all. And therefore he calls it, in the foregoing Verse, A Sign of Salvation, to put them in remembrance of the Commandment of the Law.

Shall live. ] Be cured, and restored to perfect health. Which the Jews think the greater Miracle, because naturally it would have made the Inflammation greater. So Nachmanides; this rather would have increased the Disease; for they who are bit by venomous Beasts (according to the Prescriptions of Physicians) must not see the Image of the Beast by whom they are bitten: But this was commanded by God, that the Israelites might know, both their Disease and their Medicine came from God, who made that whose Aspect was hurtful, to be the Means of their Cure.

Ver. 9. And Moses made a Serpent. ] Whence this Verse 9. place seems to have been called Zalmonah, XXXIII. 41. which imports an Image, Similitude, or Resemblance of a Thing represented by it. And another place thereabouts, as Dr. Lightfoot observes, called Maaleh Akrabbim, seems to have had its name from the same thing, it signifying the going up of Scorpions, XV Josh. 3.

Of Brass. ] Polished; that it might resemble a Serpent of a flaming Colour; and being very glittering, might be the better seen far and near. So several of the Hebrew Writers, particularly Nachmanides and Abarbinel, who observe that God did not bid him make a Serpent of Brass, but only a Saraph, v. 8. i.e.
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*i.e.* a Resemblance of a Flaming Serpent: which could not be made so well of any other Metal as of Brass; those Saraphs (which we render fiery Serpents) being fiery Red, like Copper or Brass. Of which there was good store not far off from this place: for the next Station to Zalmonah, where they now were, was Punon, or Pinon, as Moses tells us, XXXIII. 42. a place belonging to the Edomites, (who had an ancient Duke of this Name, XXXVI Gen. 41.1 Chron. 1.52) famous for Mines of Brass, as Bochartus shows out of several of the Fathers; who speak of καλύμεταλλα ἐν φαινόν. From whence Moses perhaps had this Brass, Hierozoicon, P.II.L.III. cap. 13.

*And put it upon a Pole.*] As he had been directed in the foregoing verse.

*And it came to pass, that if a Serpent had bitten any Man.*] Which was not present Death, but made an Inflammation, and such Ulcers (as some conceive) as were incurable.

*When he beheld the Serpent of Brass, he lived.*] Though Naturalists say the sight of Brass was hurtful to those who were bitten; yet hence they received their Cure: as the sight of Christ crucified naturally filled his Crucifiers only with Anguish, when they beheld him whom they had pierced, and were convinced he was their Messiah; but by the Grace of God, became their only Salvation through Faith in him.

The Hebrews cannot but acknowledge a Mystery in this brazen Serpent, as Moses Gerundensis calls it: which our LORD Christ himself hath explained in his Discourse with Nicodemus, III John 14. As Moses lifted up the Serpent in the Wilderness, even so
must the Son of Man be lifted up: that whatsoever believeth in him, should not perish, &c. Where he doth not compare himself to the Brazen Serpent, (for what likeness can there be found between the Serpent and the Seed of the Woman; or how should Light, be fore-shadowed by Darkness, as Dr. Jackson speaks) but he compares the lifting up of this Serpent on the Pole, with his Lifting up, or Crucifixion on the Cross. For so he himself expresses his Death, and the manner of it, XII John 32. And I, if I be lifted up from the Earth, will draw all Men unto me. And their looking on the Serpent in the Wilderness, as evidently represented Mens believing on Christ; and their Cure, the powerful Vertue of Christ's Death to preserve all those that believe on him from perishing, (as he speaks in the place named before) and procuring for them everlasting Life. For by his Death, our Saviour destroyed him that had the power of death, that is the Devil, (as the Apostle's words are, II Hebr. 14.) which was notably represented in this Brazen Serpent put upon a Pole: which was not a Figure of Christ, but of the old Serpent himself (the Devil) as wounded, bruised, and dead, by the Lifting up of Christ upon the Cross; where he entirely disarmed him of all his Power to hurt us.

I cannot tell whence Justin Martyr concluded, this Brazen Serpent to have been made in the form of a Cross, as he faith it was in his Second Apology; unless we conceive it to have been made with Wings at the bottom of its Neck, which might give it that Figure. But his observation in his Book against Trypho (p. 322, 338.) seems very considerable; that there must be some Mystery in it, that God, who forbad all manner of Images, should now command one to be made:
Chapter XXI. of which, he saith, one of the Jews confessed he could never hear a Reason from their Doctors. Who cannot understand it, till they believe in Christ and him crucified; whose Victory over the Devil, by his Cross and Passion, was herein most lively represented. I shall only add, that this Lifting up the Brazen Serpent, was a thing so publick, and so well known to all Neighbouring Nations, that the fame of it, in all likelihood, went into India. Where they still set up an Idol in form of a wretched Serpent, upon a Perch six or seven Foot high, which they solemnly worship. And carrying it along with them in their Travels, set it up every Morning for the Company to pay their Adorations to it. So Taverneir relates in his Travels to that Country, p. 28. And see the present Lord Archbishop of Canterbury's excellent Treatise of Idolatry, p. 351, &c. with Huetius his Demonstr. Evang. p. 96. and his Questiones Alinane, cap. 12. n. 25. where he shows the Talismanis, in all likelihood, were an imitation of this Serpent. Of which the Jews were so fond, that they burnt Incense to it in the days of Hezekiah, and had done so we know not how long, 2 Kings XVIII. 4. Which may make it the less wonder, that the poor Indians should worship a Serpent upon a Pole, when they that should have understood better, committed such a foul Idolatry, as to do Divine Honour to the Figure of the greatest Enemy of God and of Mankind.

Verse 10.  Ver. 10. And the Children of Israel set forward.] After they had been at two other places; which Moses now omits for brevitys sake, because he intended hereafter to give an exact account of all their Removals, at one view: Which he doth in the XXXIIIId Chapter of this Book. See v. 41, 42.
And pitched in Oboth. Where, it is probable, they found Water; of the want of which they complained. See XX. 2.

Ver. 11. And they journeyed from Oboth, and pitched in Jie-Abarim.] Not that Mount Abarim where Moses died, (XXVII. 12.) but another place in the Confines of Moab, as it here follows. See what I have observed XX. 2.

In the Wilderness which is before Moab.] Called the Wilderness of Moab, II Dent. 8.

Towards the Sun-rising.] On the East part of it, as Jephthah observes a great many Years after this, That they came by the East side of the Land of Moab, XI Judges 18.

Ver. 12. And from thence they removed.] As they were about to remove from this last place, they received a Command from God, not to meddle with the Country of Moab, II Dent. 9. Which is the reason (as Abarbinel observes) that Moses here sets down briefly, whence and whether they went, and where they pitched; that it might appear they did not transgress that Command.

And pitched in the Valley of Zared. Or, as some translate it, in Nachal-Zared: which is called Dibon-Gad, XXXIII. 45. For this place had two Names, (as the same Author observes) and it was just eight and thirty Years since the Spies went up to Survey the Country, from Kadesh-barnea till their passing this Brook, as we translate it, II Dent. 14. But I take Dibon-Gad rather to have been a place which lay upon the Brook Zered.

Ver. 13. And from thence they removed, and pitched on the other side of Arnon.] The Hebrew word meheber, may be translated on this side, or on the other side.
And some think they were now on this side of the river, and not yet gone over it. Nor did they immediately come hither from their former Station; but first to Almon-Diblahaim, XXXIII. 46. which is also called Beth-Diblahaim in the Wilderness of Moab, XLVIII. Jerem. 22. and Diblah, VI Ezek. 13. And then, passing by Ar in the Confiness of Moab, and approaching to the Country of the Children of Ammon, God commanded them not to invade the Ammonites, being Descendants from Lot, as well as the Moabites, II Deut. 18, 19, 37. but to pass over the River Arnon, (II Deut. 24.) to that side of it which belonged to the Amorites. For this River, at that time, divided the Moabites from the Amorites, as it here follows.

Which is in the Wilderness, that cometh out of the Coasts of the Amorites.] Runs by the Wilderness of Kedemoth, unto which the Amorites extended their Dominion, II Deut. 26.

For Arnon is the Border of Moab, between Moab and the Amorites.] This River flowed from the Mountains of Arabia, where it had its rise, and fell into the Dead Sea, (as Josephus faith, Lib. IV. Antiq.) Εξ ημών τοι καὶ Μωαβίων ἢ Ἀμορίων, bounding the Country of the Moabites, and of the Amorites; the Country of Moab lying on one side of it, and that of the Amorites on the other. For though the Moabites formerly possessed the Country on both sides of Arnon, as far as Hebron, yet the Amorites had driven them out of that part of it which lay next to them; and made the River the Boundary of their two Kingdoms, v. 26, 27. This Moses recites the more exactly, that it might appear the Israelites invaded none of the Moabites Possessions, but what was now possessed
felled by the Amorites. By which Jepthah defended the Right of the Children of Israel, in future times, against the Ammonites, who pretended this Country belonged to them, XI Judges 13, 14, 15, &c.

Ver. 14. Wherefore it is said in the Book of the Wars of the LORD. A proof of this Moses thought good to adduce out of an Authentick Record in those Countries, containing the History of all the Wars that had been in those Parts: which are here called the Wars of the LORD, because he is the great Governor of the World, (as Abarbinel interprets it) from whom and by whom are all things, who putteth down one, and setteth up another (as the Psalmist speaks) at his good pleasure. This Book, he thinks, was written by some of the Wise men of those Nations, (and so thinks Nachmanides) who looking upon this Conquest made by Sihon, as a very memorable thing, put it down in their Annals; which, after the way of those Countries, were written, he thinks, in a Poetical manner. There are those who are of opinion, that this Book was written by Moses himself; who left in it directions to Joshua, how to proceed in the Wars of the LORD, when he conquered Canaan. So Dr. Lightfoot conjectures; and Bonfrerius doth not much differ from him. But I take the former account to be the more probable, that Moses justifies what he writes concerning this Conquest, out of their own Books; which he quotes, just as St. Paul, in the New Testament, doth one of the Greek Poets.

What he did in the Red Sea. These are the words of the Book, out of which he quotes a small Fragment. And the Marginal Translation of them is most proper, Vaheb in Sopheb, only the word eth is omitted,
omitted, which makes the Sense to be this, against Vaheb in Supheb. That is, he came (some such word must be understood) against Vaheb (a King of the Moabites) and overthrew him in Suphab, a place in the Frontiers of Moab. See I Dent. 1. Others understand by Vaheb the place where Sihon gave the Moabites this blow; which he did by falling upon them on a sudden, with a terrible Fury. So Nachmanides understands these words besuphah; he stormed the City, and made a furious Assault, when they thought not of it. For Suphab signifies a Whirlwind, or stormy Tempest, V. Isai. 28.

And in the Brooks of Arnon.] The same Nachmanides takes the word veeth, which we translate and in, to signifie rather and with: and, these being still the words of the Book before-mentioned, the Sense is this: In the same manner he smote the Brooks or Torrents of Arnon; upon which he fell like a Tempest, and carried all before him.

Verse 15. Ver. 15. And at the Streams of the Brook.] None, I think, hath given a better account of these words, than the same Nachman, who by Esched hannechalim, (which we translate the Streams of the Brooks) understands either a Cliff from whence the Torrents flowed, (as Afehdod and Happisgah, III Dent. 17. are the Hills from whence the Springs gushed) or the Valley through which the Torrents ran; where they made a great broad Water, which is here called an Effusion of Torrents, as R. Levi ben Gershom interprets the Hebrew words, Esched hannechalim.

That goeth down to the dwelling of Ar.] Which extends it self as far as Ar, a City of Moab, v. 28. R. Levi ben Gershom takes the word Schcbeet (which we translate dwelling) to signifie a Place as well as Ar;
Ar towards which these Torrents bent their Course. Chapter XXI.

Which leaneth or belongeth unto Moab, being in the Border of that Country.

Thus far are the words of the Book of the Wars of the Lord: And the meaning of them is, That the King of the Amorites took all these Places by a sudden, furious Invasion: which Moses therefore punctually recites, to show that the Country of the Moabites now reached no further than Arnon: All the Brooks, or Torrents, and all the Effusions of Water as far as Arnon, (i.e. all the Country about them) being taken from them by the Amorites, in whose possession it now was, and perhaps had been a long time. And therefore the Israelites took nothing from the Moabites when they conquered this Country, (as was said before) nor from the Ammonites neither; part of whose Country the Amorites also had got from them, (III. Deut. 21.) and the Israelites took from the Amorites, when they conquered Sihon and Og; and it fell to the share of the Gadites, XIII Josb. 25.

Ver. 16. And from thence they went to Beer.] A Verse 16. Place which took its Name from the Pit or Well, which was here digged by God's order, as the next words tell us.

That is the Well whereof the Lord spake unto Moses.] That is, faith Abarbinel, that Place was remarkable for the Well that God gave us, of his own accord, without our Petition; which he prevented by bidding Moses dig it for us.

Gather the People together, and I will give them Water.] Which they now again wanted, being removed from the River Arnon; but did not murmur about it.
Chapter it, as they had done formerly: and therefore God mọst graciously, when he saw their Distress, provided it for them.

Verse 17. Ver. 17. *Then Israel sang this Song.* ] This extraordinary Kindness of God, which prevented their Prayers, and gave them Water out of his own good Pleasure alone, (as *Abarbinel* speaks) transported them with such Joy, that it made them express their Thankfulness in this Song.

*Spring up, O Well.*] As soon as they saw *Moses,* and the Princes, thrust their Staves into the Earth, and the Water began to bubble up, they said with a loud voice, *Come up, O Well;* that is, let Waters flow abundantly to satisfy us all.

*Sing ye unto it.*] Or, as it is in the Margin, *Answer unto it.* The manner of the Hebrews was anciently to sing their Songs of Praise alternately, as appears from XV *Exod.* 20. And so one Company having said, *Spring up, O Well,* (which it's likely they repeated often) they called to the rest to answer to them; which they did, I suppose, in the following words.


*Digged the Well.*] Very easily, only turning up the Earth with their Staves.

*The Nobles of the People digged it.*] The other side of the Quire, perhaps, took up the Song again, repeating the Sense of what the former Company had said.

*By the direction of the Law-giver.*] Or, *Together with the Law-givers,* who began the Work, and whose Example they followed.

*With*
With their Staves. With no more labour but only thrusting their Staves into the Ground, and turning up the Earth. For, as R. Levi ben Gersom takes it, the Ground here being Sandy and very soft, was easily penetrated; though they were not likely to find Water in it. But they believing Moses, and following his direction, God sent it copiously unto them; and with no more pains, than a Scribe takes when he writes with his Pen. For so he translates the Hebrew word Mechokek (which we render Law-giver) a Scribe, or Doctor of the Law.

And from the Wilderness. Mentioned v. 13.

They went to Mattanah. This, and the place following, are otherwise named in the XXXIIIth Chapter, as the forenamed ben Gersom understands it. But others think these were not Stations (which alone Moses gives an account of in the XXXIIIth Chapter) where the Israelites pitched their Tents, but Places through which they passed, till they came to the Station, from whence they sent to Sihon for leave to pass through his Country.

Ver. 19. And from Mattanah to Nahabel, &c. This, Verse 19. as well as the place next mentioned in this verse, seems to have been on the Borders of Moab.

Ver. 20. And from Bamoth in the Valley. Rather, From Bamoth (which signifies a very high place) to the Valley. Or, it may be translated from Bamoth a Valley (that is, there is a Valley) in the Field of Moab, &c. unto which they came next; for some such thing must be understood.

That is in the Country of Moab. Or, near to it.

To the top of Pisgah. Or, To the beginning (as the Hebrew word Rosh may be interpreted) of the high Mount Pisgah. That is, they pitched at the foot of it,
Chapter XXI. Where the Mountain began: which Mountain was a part of the Mountains of Abarim, as appears from XXXII. Deut. 49. XXXIV. 1.

Which looks towards Jezimon. Or, Towards the Wilderness. For so R. Levi ben Gersom interprets it; to a Land that was bhemumah, untitled and desolate, viz. to the Wilderness of Kedemoth: where they pitched and settled their Camp; and from thence sent Messengers to Sihon.

Verse 21. Ver. 21. And Israel sent Messengers to Sihon King of the Amorites.] These Messengers were sent from the Wilderness of Kedemoth, which was in the Skirts of his Country, (II Deut. 26.) or lay just upon it: For there was a City of this Name in that Country, which was given to Reuben, in the Division of the Land, XIII. Josh. 18.

Verse 22. Ver. 22. Let me pass through thy Land.] They do not seem to desire a Passage through the midst of his Country, but only the extram Parts of it; which would have much shortened their Journey to the Fords of Jordan.

We will not turn into the Fields, or into the Vineyards, we will not drink of the Waters of the Well, &c.] This is the very same civil Message which they sent to Edom, XX. 17. By whose Example they pressed Sihon to grant them, at least, as much as the Edomites and Moabites had done. See II Deut. 28, 29.

Verse 23. Ver. 23. And Sihon would not suffer Israel to pass through his Border.] This shows that they askt only to pass through the Skirts of his Country. See II Deut. 30.

But Sihon gathered all his People together.] He not only refused to grant their Request; but came in an Hostile manner, with all the Forces he could raise,
raise, to oppose their passage over Arnon.

And went out against Israel into the Wilderness.]

From whence they sent their friendly Message to him, v. 21. which Moses in II Deut. 26. calls, Words of Peace.

And he came to Jahaz.] A City, it is probable, belonging to the Moabites; whether the Israelites, perhaps, retreated when Sihon denied them a Passage through his Country. For Isaiah plainly mentions Jahaz, as a place either in the Country of Moab, or near it, XV. 4. and Jeremiah also, calling it Jahazah, XLVIII. 21.

And fought against Israel.] Who had orders from God, not to decline the Battle (as they did with the Edomites and the Moabites) and assured them of Victory, II Deut. 31. For they were Amorites, whose Country God promised to Abraham, (XV Gen. 21.) being part of the Canaanites, whom they were commanded to destroy; for they were descended from one of the Sons of Canaan, X Gen. 16. Which made this War with them to have a just ground; not because they denied the Israelites a Passage through their Country, against the right of Nations, as Grotius thinks, (which was but the occasion, not the ground of the War) but because they were one of the Seven Nations condemned by God to destruction, (whose Land he bestowed upon the Israelites, III Josh. 10.) and because Sihon came out armed against them, beyond the Bounds of his own Dominions; and fell upon them, when they had given him no provocation.

Ver. 24. And Israel smote him with the edge of the Sword.] Utterly overthrew his Army; and, putting

H h h 2
them all to the Sword, made themselves Masters of his Country.

And possessed his Land.] For they destroyed all the Inhabitants, Men, Women and Children, II Deut. 33, 34.

From Ammon unto Jabbok, even unto the Children of Ammon.] This is a brief Description of the Extent of Sihon's Country; which reached from the River Arnon, the bound of the Moabites Country on the South (XXII. 36.) unto Jabbok, which was the bound of the Ammonites Country on the North, III Deut. 16. XII Josh. 2. XIII. 10. But they meddled with no place that lay upon the River Jabbok, which belonged to the Ammonites; for that God had forbidden, II Deut. 37. By which Jephthah (as I observed before) Two hundred and sixty Years after this, justified the Title of the Israelites to all the Country here mentioned; which they took not from the Ammonites, or Moabites, but from the Amorites, who were the Owners of it, when they conquer'd it, XI Judges 13, 15, 22, 23. For Sihon had got half of their Country, as well as part of the Country of Moab, as appears from III Deut. 11. and from XIII Josh. 25. Where it is plain, Joshua gave the Gadites half of the Country of the Children of Ammon, which was now taken from the Amorites, who had dispossessed them. Josephus describes it as lying between three Rivers, like an Island; for the Banks of Arnon were the Bounds of this Region on the South side; and Jabbok on the North, which running into Jordan, lost its Name; and the Western Tract of it was wafted by Jordan itself: and on the East part it was surrounded with the Mountains of Arabia.

For
For the Border of the Children of Ammon was strong.] This is not mentioned here as a Reason why the Israelites did not set upon their Country, (for they were expressly forbidden to do it, II. Deut. 19.) but why Sihon conquered none of the Ammonites Country beyond Jabbok, (as he did all from Arnon thither) because their Frontiers on that side of their Country were very strong, by the Fortifications, which it is likely, they had made upon the River.

Ver. 25. And Israel took all these Cities. ] All the Cities of that Country, which lay between Arnon and Jabbok: Some of which are named v. 30.

And Israel dwelt in all the Cities of the Amorites. ] Having destroyed the former Inhabitants, as I noted before, II. Deut. 34.

In Hebron. ] Even in their Royal City.

And in all the Villages thereof. ] In Hebrew the Daughters; as Villages and Castles are called, which depend upon the Metropolis, as Daughters on their Mother.

Ver. 26. For Hebron was the City of Sihon the King of the Amorites. ] He had made this the Seat of his Kingdom, after his Conquest of this Country. Which Moses observes (together with what follows) that it might appear to Posterity, they Invaded no part of the Moabites Territories, or of the Ammonites, but what was in the quiet possession of the Amorites, who had taken this Country from them, and perhaps in a just War, and long enjoyed it:

Who had fought against the former King of Moab, &c. ] It is not certain that this Sihon, whom the Israelites now vanquished, had dispossessed the Moabites of this Country; but more likely some of his Ancestors, who were all called by the Name of Sihon, (as the Kings of
A COMMENTARY

Chapter of Palestine were all called Abimelech, XX Gen. 2. XXVI. 1. and the Kings of Egypt called Pharaoh,) who had fought, not with the present King of Moab, but with one of his Predecessors, and conquered him and his Country.

The former King of Moab.] These words are not to be understood, as if he fought with the King of Moab, who immediately reigned before Balak: but, as I said, with some of his Predecessors. So the LXX. τὸ πρῶτον, that heretofore was King of Moab: and in the Hebrew the words are literally, The King of Moab, the first: perhaps, of the present race.

Verse 27. Ver. 27. Wherefore they that speak in Proverbs.] In the Hebrew the words are, wherefore the Proverbialists: that is, the Poets, whose Compositions, in those days, were very Sententious.

Say.] Have this Song in their Mouths: which seems to have been composed by some of the Amorites, upon the Victory which Sihon got over the Moabites; particularly upon the taking of Heshbon; which, I suppose, he besieged immediately upon the Routing of their Army. This Moses thought good to insert in his History, as an Evidence that this Country belonged to the Amorites, when the Israelites subdued it. Thus he quotes a common Saying about Nimrod, to justify what he writes of his Greatness. See X Gen. 9.

Come into Heshbon.] The words either of Sihon calling to his People; or of the Amorites exhorting one another, to go to Heshbon, and help to repair the Ruins that had been in it by the War, that it might become the Royal City of their Country. For that's the meaning of the following words.

Let
Let the City of Sihon be built and prepared.] Let that Place which Sihon hath chose for his Seat, be built up again, and made fit for his Reception.

Ver. 28. For there is a Fire gone out of Heshbon.] Verse 28.
Now the Poet rises into a Rapture, and Prophecies the Conquest of the whole Country, by the Army of Sihon marching out of Heshbon. For in the Prophetical Language, the Desolations made by War, are compared to the Fire, and to Flames, which consume all they come near, I Amos 7, 10, 12, 14. II.2,5. A Flame from the City of Sihon.] This is but a Repetition (as the manner is) of what was now said in other words; expressing the certainty of this Prophecy.

It hath consumed Ar of Moab.] He speaks as if he already saw the thing done which he foretold: though it never came to pass. For they did not conquer Ar, which remained in the possession of Moab in Moses his time, as appears from II Deut. 9, 18, 29. But in his Poetical heat, (or fury, as they speak) he insults as if they had actually taken the Capital City of Moab. For so Ar was; and afterwards called Rabbath, and Rabbath-moba, i.e. the great City of Moab; to distinguish it from Rabbah-Ammon, i.e. the great City of the Ammonites. For so we find in Stephanus (de Urbibus) Παλαιομια (it should be Παλαιομα as Bochartus hath truly corrected it, in his Preface to his Phaleg,) which he calls Πόλις τελτις Παλαιομας και του Αρειοπολις. For Ar, as I said, was the old Name of it, II Deut.29. XVI Is. 1. from whence came the name of Αρειοπολις, which it retained in later Ages.

And
And the Lords of the High-places of Arnon. 

The Masters, or Owners (as the word Baale may be translated) of the High-places, &c. i. e. those that dwell in the strongest Forts of the Country. Or, as some fancy, the Priests of the Places are here meant; or, rather their Temple where Baal was worshipped. For we find a place in this Country called Bamoth-Baal, XIII Josh. 17. The High-places of Baal. And it is evident, this Poet triumphs in this ἔπαινος over their Gods and their Religion, as well as over them.

Verse 29. Ver. 29. Wo unto thee, Moab.] He goes on to foretell the Calamity of the whole Country.

Thou art undone, O People of Chemosh.] So he calls the Moabites, who served (as the Chaldee translates it) or, worshipped Chemosh as their God: For so we read he was, XLVIII Jerem. 7, 13. 1 Kings XI. 7. XI Judges 24. which St. Hierom thinks differs from Baal-Peor only in Name. See Vossius de Orig. & Progr. Idolol. Lib. II. cap. 8. Some take Chemosh to be Saturn; particularly Scharastarius: the manner of whose Worship see in Dr. Pocock's excellent Annotations in Specim. Hist. Arab. p. 316. I shall only add, That as the Moabites are called the People of Chemosh, because they worshipped him as their God, so the Israelites are called the People of the LORD, and the People of God, because they worshipped the LORD alone, V Judges 11. 2 Sam XIV. 13. For in the Days of Paganism, as Mr. Mede observes, every Country, nay every City, had their proper and peculiar Gods, which were deemed as their Guardians and Protectors: From whence the Nations themselves are expressed by the Name of their Gods. That is evident from this place; but it is not so plain, that when God threatens to de-
Upon Numbers.

He hath given his Sons that escaped, and his Daughters into Captivity, unto Sihon King of the Amorites.

This is a manifest triumph over their god Chemosh, who was not able to save his worshippers (whom he calls his Sons and his Daughters, i.e. his Children) who were under his protection. No, he could not so much as preserve those that escaped the fury of the Sword, but they were afterward taken Captive; to make up part of the Triumph of Sihon King of the Amorites.

Ver. 30. We have shot at them, Heshbon is perished Verse 30. even unto Dibon.] The Hebrew words, vanniram ad- bad Heshbon ath Dibon, may as well, if not better, be translated their Light is perished (or taken away) from Heshbon unto Dibon. So Forsterus in his Lexicon, and the Tigurin Version, and others. That is, their Glory is gone, from one end of the Country to the other. For Heshbon and Dibon were two famous places in this Territory, XIII Josh. 17. And some think this is the place called Dibon-Gad, XXXIII. 45. Which was the more noted, because there Nebo, one of their Gods, was worshipped. For in XV Isai. 2. Dibon is mentioned as one of their High-places; and there Nebo is lamented, i.e. their God which was there wor-
worshipped. When Hesychius faith, Δίνεω (which no doubt is this Dibon) ποιδίες ἑλθα τὴν πλατινὴν Μαοβητῶν, a Place where the Moabites had a Temple. See Selden de diis Syris, Syntagm. 2. cap. 12.

We have laid them waste even unto Nophab.] Another place in that Country, as appears by the words following.

Which reacheth unto Medeba. That is, the Territories of Nophab extended as far as Medeba, which was certainly a place in the Country of Moab, XV 1.

But the word reacheth is not in the Hebrew, and the words without it may be thus truly translated, and as far as Medeba. For so the Hebrew Particle after is sometimes used to signify simply and, as VI Eccles. 12. after mi, and who can tell, &c. So here after ad, and unto, &c.

And here I think fit to note, That it is likely these Verses were some part of the History of those Countries: For a Poetical way of writing was in use before Prose, as Strabo tells us, Lib. I. Geograph. p. 18. where he faith, δ υ τοῦ βουλίου δ ς τῆς Καισαρινῆς μάμμας τῆς λουλευμ. Πρώτα τε ὢν ποιμένικ. &c. All set or artificial Speech, (whether Historical or Rhetorical) was but an imitation of Poetical Compositions; the Ancients knowing no other: Cadmus, and Pherecydes, and Hecataeus, being the first who brought in this form of writing now in use. See Salmagius in Solinum, p. 841. and Cuperus in his Apotheosis Homerii, p. 55. However, this is certain, that they who would instruct the People, put their Lessons into Verse, as Strabo there shows: where he says, p. 15. οι Παλαιόι φιλόσοφις πινα λέγοντι τρίτων τῷ ποιμένιῳ εἰσαγόμενοι, &c. The Ancients call Poetry the first Philosophy, forming our Lives from tender years, teaching good manners, governing
upon NUMBERS.

verning the passions and actions with pleasure. For which cause the Greeks instituted their Children in their Cities by Poety, ἡ λογική ἤγεραι τοὺς ἐν τῇ πόλειν, ἑνά λόγιαν ἡ λογική, not merely for the sake of bare delectation, but to form them to sobriety.

Ver. 31. Thus Israel dwelt in the Land of the Amorites.] This he mentions again, to make it the more observed, that this was the Country of the Amorites, into which the Children of Israel entred, not of the Moabites; who had been expelled out of it, as was notoriously known; there being a Song in every Bodies mouth, which continued the memory of it.

Ver. 32. And Moses sent to spy out Jaazer.] Another City formerly belonging to Moab, but now in the possession of the Amorites. Which the Israelites did not take at the first; but after they had conquered all the Country before-mentioned, they sent some Men to bring them Intelligence, which way it was best to attack that City also, and the Country about it. It was not far from Mount Gilead, 2 Sam. XXIV. 5, 6. 1 Chron. XXVI. 31. and both of them were famous for good Pasture, and therefore given to the Tribe of Reuben and Gad, who had much Cattle, XXXII of this Book, 1, 3, 4, 35, 36. After the ten Tribes were carried Captive from their own Land, it fell into the Hands of the Moabites again; as may be gathered from XLVIII Jerem. 32.

And they took the Villages thereof:] As well as the City itself.

And drove out the Amorites that dwelt there.] If it had not been possessed by them, they would not have meddled with it.

I i i 2 Ver.
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Verse 33. And they turned.] Or, returned (as the LXX. have it) from Jaazer. 

And went up by the way of Bashan.] A famous Mountain (LXVIII Psal. 15.) lying more Northerly than the Country of Sihon, and belonging also to the Amorites; where was very rich Pasture, and an excellent Breed of Cattle, XXXII Deut. 14. XXII Psal. 12. and stately Oaks, XXVII Ezek. 6.

And Og the King of Bashan.] The whole Country of which he was King, had its Name from that Mountain, and was called the Kingdom of Og in Bashan, III Deut. 10. where he is said, as well as Sihon, to be a King of the Amorites, v. 8. and v. 11. that he was of the Remnant of the Giants, or of the Rephaim; who were a mighty People in that Country of Bashan, (See XIV Gen. 5.) which in after Ages was called Batanea.

Went out against them.] To oppose their Passage.

He, and all his People.] With all the Men of War in his Country.

To the Battle at Edrei.] A City near that Country, afterward called Adara, as St. Hierom tells us in his Book de Locis Hebraicis. He offered the Israelites Battle; which, by God's order, they accepted.

Verse 34. And the LORD said unto Moses.] That he might report it to the People.

Fear him not.] They had reason to be courageous, (and not affrighted, because he was a Giant) having lately overcome a mightier King than he; of which God puts them in mind in the end of this verse.

For I have delivered him into thy hand, and all his People, &c.] For their greater encouragement, he adds his Promise, on which he bids them rely, as if they
they saw it already done, that he would give them the Victory over Og, and all his Forces, and bestow upon them his Country. This History Moses reports more at large, III Deut. 1, 2, 3, &c.

Ver. 35. So they smote him, and his Sons, and all his People, until there was none left him alive. After they had overthrown him and his Army, they pursued the Victory, till they had destroyed all the People of the Country. Some part of which held out longer than the rest, (as appears from XXXII. 39, &c.) but at length was wholly subdued by Jair the Son of Manasseh, who had all the Region of Argob given him for his pains, XXXII. 41. III Deut. 14.

And they possessed his Land.] Wherein were sixty walled Cities, besides a great many small Towns, III Deut. 4, 5. XIII Josh. 30. All which was given to the half Tribe of Manasseh, III Deut. 13, XIII Josh. 29, 30. I Kings IV. 13.

CHAP. XXII.

Ver. 1. A N D the Children of Israel set forward. ] Verse 1.

In what Month of the fortieth Year this which follows fell out, we cannot tell, but it is likely in the seventh; when they removed from the Mountains of Abarim, XXI. 20. XXXIII. 48.

And pitted in the plains of Moab.] Which had formerly belonged to the Moabites, from whom it took its name: but had been taken from them by the Amorites; and now was in the possession of the Israelites.
On this side Jordan.] Unto which River this Plain extended: and they pitched near to it, from Beth-Jesimoth unto Abel-Shittim, XXXIII. 49. where they stayed, till under the Conduct of Joshua they came to Jordan, and passed over it, III Josh. 1.

By Jericho.] Rather against Jericho, as the LXX. translate it: For Jericho was on the other side of Jordan, directly opposite to the place where they now pitched. And therefore the Vulgar Latin translates, or rather paraphrases it, Where Jericho is situated beyond Jordan: i. e. passing the Ford, they came directly to Jericho.

Ver. 2. And Balak the Son of Zippar.] Who was King of the Moabites at this time; and descended, it is likely, from the ancient Kings of that Country, XXI. 26.

Saw all that Israel had done to the Amorites.] To Sinhon and Og, the two Kings of the Amorites, (as they are called III Deut. 8.) who were such near Neighbours to Balak, that he not only saw, but considered (as the word implies) what a speedy Conquest the Israelites had made of their Country.

Ver. 3. And Moab was sore afraid of the People.] Left they should expel them out of their Country, as they had done the Amorites: for they knew nothing of God's Command to the Israelites, not to disturb them in their Possessions. Some imagine, but I see no good ground for it, that they were afraid the Israelites should get possession of the Land of Canaan, unto which they thought themselves perhaps to have a better Title; being descended from the eldest Daughter of Lot, who was the Son of Abraham's elder Brother; for Abraham was the youngest Son of Terah. But no Body can see any Right that this Descent gave Lot
upon NUMBERS.

Lot or his Children; there being no Promise made of it by God to any Person, but Abraham and his Posterity.

Because they were many.]

Too strong for the Moabites to deal withal; having conquered those who had been too hard for them, and taken a great Territory from them, XXI. 26.

And Moab was distressed because of the Children of Israel.]

As Moses in his Song, after they had passed the Red Sea, foretold they would be, XV Exod. 15.

Ver. 4. And Moab said.]

By Messengers, which were sent (it is most likely) by the King, and the Princes of the Country.

Unto the Elders of Midian.]

Who were their Neighbours and Confederates. The Title of Elders, it appears by this, was given in other Nations, as well as among the Israelites, to the greatest Persons in their Countries: or the Israelites, after their manner, so called Men every where, who were in high Authority. For these Persons who are here called Elders, are called Kings, XXXI. 8. and Princes, XIII Josh. 21. In like manner they who in the seventh verse of this Chapter, are called the Elders of Moab, are in the next verse called the Princes of Moab. Which, it is evident, was the ancient Language among the Egyptians, L Gen. 7. (unless we suppose Moses, as I said, to have spoken in the Language of the Jews) and, it is very likely, was also the ancient Language of Phœnicia, and the Countries thereabouts; and perhaps in much remote parts. For it is a known Story, That when the Phœnicians fled before Joshua, and forsook the Land of Canaan, they fixed in Africk; where they left this name of Elders among the Carthaginians. See Mr.
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Midian.] This is not the Country wherein Jethro was a Prince; for that was not far from Mount Sinai, as appears from III Exod. 1. whereas this was remote from that place, adjoyning to the Moabites, and near to Palestine. Though it is very probable, the People of both these Countries were descended from Abraham, by one of the Sons he had by Keturah, XXV Gen. 2.

Now shall this Company.] The Army of Israel encamped in the Plains of Moab, v. 1.

Lick up all round about us.] i. e. Devour us, and all our Neighbours, (or, our whole Country) unless we joyn together to oppose them.

As the Ox licketh up the Grass of the Field.] They use this Metaphor, to signifie how easily the Israelites would conquer them, without a timely, resolute, and unanimous Opposition: and likewise, what an Universal Desolation they would make. For the words are in the Hebrew, the green of the Field, i. e. not only the Grass, but the Leaves of Trees, which Oxen eat, as Bochartus observes out of the Scripture, as well as other Authors, XXVII Isai. 20. And to lick up is not lightly to touch with the Tongue, but to eat and consume. See Hierozoicon, P. I. Lib. II. cap. 31.

And Balak the Son of Zippor was King of the Moabites at that time.] He was mentioned before, (v. 2.) but here recorded to have been King of the Country; who endeavoured to secure himself, by the assiistance of his Neighbours and Allies. Unto whom he sent this Embassie, to advise with them what Course it was best for them to take for their common Safety.
Ver. 5. He sent Messengers therefore.] The Result of the Treaty with Midian was, That with joynt Consent they should send Ambassadors, of each Nation, and of the same Quality, on the following Message, v. 7. And this Counsel, it is likely, was given by the Midianites; for Balak faith nothing of it by his Messengers: but it was resolved on when they came there, as the most effectual Means for their Security. This, I think, the word therefore imports.

Unto Balaam.] A famous South-fayer, or Diviner, as he is called in XIII Josh. 22. That is, one who pretended to foretel Future Things, and discover Secrets, &c. though not by good and allowable Arts, but such as were absolutely prohibited to God's People, XVIII Deut. 10. He had been formerly a good Man, and a true Prophet, till loving the wages of Unrighteousness, he apostatised from God, and became a Rosie, which we translate a Diviner. That is, faith Aben-Ezra, an Astrologer; who observing when Men were under a bad Aspect of the Stars, pronounced a Curse upon them; which sometimes coming to pass, gained him a great Reputation. But this is not the import of that word, as I shall show in its proper place. Let it suffice now to observe, that the Jews are so much of this Opinion that he had been a better Man than he was now, that they take him, as St. Hierom observes, to be the same Person, who in the Book of Job is called Elihu. But Origen, and some others, think he was no Prophet, but only one of the Devils Sorcerers, of whom he went to Enquire; but God was pleased to put the Devil by, and give what Answer he thought fit: which Balaam himself plainly discerned, and therefore calls himself, He who heard the words of God, &c. On which side the Truth

K k k
Truth lies, we shall be able to judge, when we come to consider what passed between God and him, in the following History.

The Son of Beor.] Who was also called Bosor, as some gather from 2 Pet. II. 15, though that place may have another Interpretation.

To Pethor.] A City in Aram, or Mesopotamia, XXIII. 7. XXIII. Deut. 4. This was the ancient Name of the place; which in after times the Syrians called Bosor, by an easy change of two Letters, which is very usual. So Grotius understands those words, 2 Pet. II. 15. Balaam τὸ Bosor, Balaam (not the Son, but) of the City of Bosor.

Which is by the River of the Land of the Children of his People.] i. e. Near to Euphrates; which is commonly in these Books called by the Name of the River, XV Gen. 18. and many other places. This determines Aram (which was the Name of several Countries thereabouts) to signify that which is called in Scripture Aram Naharaim; that is, the Aram which lay between the two famous Rivers of Euphrates and Tygris. The former of which was called, by way of Eminence, the River, (though the other also was eminent) because it was nearest, and best known to the Israelites. And Ptolemy mentions a City called Pachoria in his time, upon this River, which some take to be Pethor. And it is very probable that Abraham, before he came into Canaan, lived here about, XXIV Gen. 4. 10. XXIV. Josh. 2. And here Jacob also served for his Wife, and begat all the Patriarchs, except Benjamin, (whence the Israelites acknowledged their Father to have been a poor Aramite, or Syrian, as we translate it, XXVI. Deut. 5.) By which means some Relicks of true Religion still remained in this Country,
upon NUMBERS.

Country, though mixed with a great deal of Super-

To call him.] To invite him to come to them.

Saying, There is a People come out of Egypt.] Which all the Power of Pharaoh could not hinder.

They cover the face of the Earth.] Are exceeding nu-

merous.

And they abide over against me.] Lye incamped

not far from me, and are ready to invade my Coun-

try.

Ver. 6. Come now therefore, I pray thee.] They were to speak in the Name of the King of Moab,

( whose words these are said to be, v. 7.) there being no King, perhaps, at this time in Midian; but several little Princes, who are called Kings,

XXXI. 8.

And Curse me this People.] It seems they had an

Opinion in those days, which prevailed much in af-

ter times, That some Men had a power, by the help of their Gods, to blast, not only particular Persons, but whole Armies; so that they should not be able to effect their Designs. This they are said to have done, sometimes only by bare words of Imprecation: of which there was a Set-form among some People, which Æschines calls ἀθρόουν ἔξαβα, the deter-

minate Curse. Sometimes they also offered Sacrifices, and used certain Rites and Ceremonies, with Solemn Charms: a famous instance of which we find in the Life of Crassus. Where Plutarch tells us, That Atteius Tribune of the People, made a Fire at the Gate, out of which Crassus was to march unto the War against the Parthians; into which he threw certain Things to make a Fume, and offered Sacrifices to the most angry Gods, with horrid Imprecations upon him.

K k k 2 which
Chapter XXII. which, he faith, according to ancient Tradition, had such a power, that no Man, who was loaded with them, could avoid being undone.

For they are too mighty for me. [I am not able to deal with them without thy help.

Peradventure.] But I hope, &c. For the Hebrew word 

Peradventure.] But I hope, &c. For the Hebrew word निद is not a Particle of Doubting, but of Hoping: Non est particula dubitantis, sed bene ominantis & sperantis, as Forsterns observes, XXXVII. Isai. 4.

I shall prevail, that I may smite them, and that I may drive them out of the Land.] I hope, by the conjunction of thy Curses with my Sword, I may be able to destroy them; or at least to drive them out of this Country.

For I wit that him whom thou blessest, is blessed; and he whom thou cursest, is cursed.] The ancient Prophets had such power with God to obtain great Blessings from him, for others; as appears by the story of Abraham and Abimelech, XX Gen. 10. and of Jacob, who blessed Pharaoh, XLVII Gen. 7. and afterward all his own Sons. And no doubt their Imprecations were as powerful, when there was a just cause for them; according to what we read 2 Kings II. 24. And it is likely, while Balaam (who was a Prophet, as appears by what follows, and is so called by St. Peter) continued a good Man, he blessed and cursed no other way, but by Prayer to God, and by Imprecations in his Name. Which was imitated by other great Men; particularly by King Cambyses in his Speech to the Persians, recorded by Herodotus in Tha-...
upon NUMBERS.

liberty; but if you do not, τε εὐαγγέλα τελεσάν ἀδεόμενοι τó ἄνω ἔτη, I implored the quite contrary things to these, to fall upon you. But when Balaam degenerated into a false Prophet, and became a Diviner, then he used Spells and Incantations (as is plain by this History) and such Rites and Ceremonies as were the Invention of wicked Spirits; which Pharaoh's Magicians, the Jews fancy, made use of to stop the Israelites at the Red Sea. See XIV Exod. 2.

Ver. 7. And the Elders of Moab and the Elders of Verste 7 Midian.] I take these two Nations to have been ancient Confederates; but the Jewish Tradition is, that they had been always at Enmity, and now reconciled by a common Danger. Just as two Mastiffs (so they explain it) who are continually fighting, when they see the Wolf set upon one of them, joyn together for their Defence, because if he devour the one, the other will not long survive him.

Departed with the rewards of divination in their hand.] It was the Custom among God's People, when they came to consult with a Prophet, to bring him a Present; as appears from Sam. IX. 7, 8. And indeed, from ancient time, Men were not wont to approach great Persons without one. See XLIII Gen. 11, 25, 26.

And they came unto Balaam, and spake unto him the words of Balak.] Delivered their Message; having first, as the manner was, made him the Present.

Ver. 8. And he said unto them, Lodge with me this Verse 8. night.] That was the time, it seems, wherein he was wont to receive Answers to his Enquiries; either in a Dream, or by Apparitions, or some other way. There are those, who think he now began to betray the naughtiness of his heart, in taking time to advise about
Chapter XXII.

about this Matter: which, if he had been a faithful Servant of God, he would instantly have rejected with Disdain. And it is likely enough, by what follows, that he was as desirous of their Money, as they were of his Imprecations.

And I will bring you word again, as the L O R D shall speak unto me.] You shall have my Answer, according to the Directions which the L O R D shall give me. By this I take it to be evident, that he was not a Stranger to the true God, with whose Name it is certain he was acquainted; and, it is probable, had received Revelations from him, till he became a covetous mercenary Prophet, and addicted himself to Superstitious Rites and Ceremonies. Making use of Teraphim perhaps, which had been of ancient practice in his Country, and worshipping God, perhaps, by other Images. See XXXI Gen. 19, 24, 30, 49. where, it is evident that Laban had still communication with the L O R D, though he used Teraphim, and calls them his Gods. Which perhaps put that idle conceit into the Head of some of the Jews, that it was one and the same Person, who is there called Laban, and here Balaam. Who falling, as I said, unto Idolatrous Practices, was forsaken by God, and delivered up to the impotures of Evil Spirits: though he still continued to enquire of the L O R D. Who was pleased, at this time, to make his Mind known to him, for the Preservation of his People Israel.

And the Princes of Moab abode with Balaam. ] As did those of Midian also; who are mentioned in the foregoing verse. Though some of the Jews have a fancy that the Elders of Midian went away (which they give as the reason that they are not here mentioned) as soon as they heard Balaam say, he would address
address himself for Advice unto the L O R D ; who they knew would be favourable to I s r a e l . And on the other side, some Christians have been of Opinion, that he addressed himself to the L O R D , only to try if he could draw him by his Charms, to take part with the Moabites : Just as the Romans, when they laid Siege to a City, endeavoured by all means they could invent, to persuade the Tutelar Gods of that place to forsake it, and come over to their side. Which Rite is described by Macrobius.

Ver. 9. And God came unto Balaam.] As he is said Verse 9. to have done unto Abimelech in a Dream, XX Gen.3. Where I observed that Maimonides makes a distinction between God’s coming to a Person, and his speaking to him. But that cannot be made use of here; for God did both come and speak to Balaam, as appears from v. 32, 35. where we read, the Angel of the L O R D spake to him. And here it will be fit to note, That all Nations, of whom we have any knowledge, have been possessed with this Opinion, that God was wont to appear frequently unto Men; especially, cum recentes à Deo essent, (as Seneca speaks in Epist. XC.) when they were newly come out of his hand: and that he also was pleased to reveal his Mind and Will unto them, by some means or other; particularly by his Angels, whom he sent on Messages to them, as long as there was any Goodness left among them. This is most admirably expressed by Catullus,

Prestantes namque ante domos invisere castas
Sepius, & sepe mortali ostendere catu
Caelicola, nondum spretà pietate, solevant.

See
See Hucinium in his Questiones Alnetanae, Lib. II cap. 12, n. 1, 2. And indeed no account can be given how it came into the Head of Homer, and other Poets, to bring in the Gods appearing so oft, as they do, upon every occasion, if God had not been wont, in ancient time, to manifest himself, not only to the Israelites, but to other Nations also, especially before the distinction of this People from them. So he did to Abimelech, Laban, &c. as well as to Abraham, Isaac and Jacob. For, as Dr. Jackson hath well observed (in his first Book upon the Creed, chap. 11.) if they had never heard nor read of any such thing, all the Wits in the World, had they beat their Brains never so much, could not have thought of bringing the Gods in a visible shape upon the Stage, or interlacing their Poems with their frequent Apparitions. Nor can any other account be given, how this came to be the common Belief of the World, from one end of it to the other, that the Gods revealed their Mind to Men: the Philosophers, as well as ordinary People, in the East, West, North and South, making no doubt of it. For Abaris Hyperboreus, and Zamolxis Geta, were no les famous in the North, than the Egyptian Prophets were in the South.

But when Mankind degenerated, and corrupted themselves by all manner of Wickedness, then God forsook them, and permitted evil Angels to take the place of the good, and plunge Mankind further into all manner of Filthiness; especially into abominable Idolatries. So that Balaam, who, I question not, had at first familiarity with God, and his holy Angels, abusing this Honour God had done him, in making him a Prophet, by employing it to serve his vile Covetousness, God gave him up to the Delusion of evil Spirits;
Spirits; of whom he learnt Inchantments. But at this time God was pleased again to appear to him himself, for the good of his People Israel, and to over-rule all his bad Inclinations: Infomuch that Moses says at last he did not go, as he had done, to seek Inchantments, (XXIV. 1.) but gave up himself wholly, for the present, to the Conduct of God's Spirit, as I shall there observe.

And said unto him.] By an Angel, as Maimonides interprets it, More Nevoch. P. II. cap. 41.

What Men are these with thee?] He asks this question, partly to prove Balaam, whether he would tell him the truth of their Business; and partly to make way for the following Direction.

Ver. 10. And Balaam said unto God.] To whom (it appears by this) and to the way wherein God communicated himself, he was not a Stranger.

Balak the Son of Zippor, King of Moab, hath sent unto me, saying.] This shows the Embassy was sent principally in his Name; the Midianites only joining in it, v. 5.

Ver. 11. Behold, there is a People come out of Egypt, &c.] This verse contains only a brief Report of the Message that was sent him: to which he desired God would tell him, what Answer he should return.

Ver. 12. And God said unto Balaam.] By an Angel, v. 9. and v. 35.

Thou shalt not go with them; thou shalt not curse this People, for they are blessed.] He not only forbids him to comply with Balak's desire, but gives him such a reason as was likely to prevail with him, if his Prohibition was not sufficient; that it was impossible, with all his Inchantments, to reverse the Blessing which God had bestowed upon this People.
Chapter

Ver. 13. And Balaam rose up in the morning, and said to the Princes of Balak, get ye to your own Land.] He seems resolved to obey God, rather than comply with them: and therefore dispatched them, as soon as he could, with the following Answer.

For the LORD refuseth to give me leave to go with you.] He acquaints them only with half of God's Answer: for he omits the reason, which was the principal thing. Though it may be thought to be implied; that, if the LORD, on whose Pleasure he pretended to depend, refused to let him go, it was in vain to attempt to curse them.

Ver. 14. And the Princes of Moab rose up.] They did not stand to dispute the Matter with him, or to importune him: which shows, that he had given them a peremptory Denial.

And they went unto Balak, and said, Balaam refuseth to come with us.] They report his Answer as imperfectly, as he did God's: saying not a word, that the LORD refused to let him come. They were loth perhaps (as the manner of such Persons is) to deliver unwelcome News to their Master.

Ver. 15. And Balak sent yet again Princes more, and more honourable than they.] He being ignorant of the true Cause of his Refusal, imagined that Balaam thought himself slighted; and expected a greater number of Persons, and of greater quality, should have been sent to him. For Prophets, in ancient time, were Men highly esteemed; as not only Sacred Persons, but who had a great Interest in God: of whom they could obtain whatsoever they desired. God himself thought this sufficient to keep Abimelech from injuring Abraham, to acquaint him that he was a Prophet, XX Gen. 3. And therefore they were called.
led Men of God: being thought, by the very Gentiles, to be full of some Numen or other; whereby they became Interpreters of the Gods, (as they called them) who ministred εν μετω θεων και διθρατων, between the Gods and Men. Insomuch that Women, when they became Prophetesses, had very great Authority; as we find in Deborah, who calls herself a Mother in Israel, V Judges 7. And therefore all such Persons were under the special Protection of Heaven, CV Psal. 15.

Ver. 16. And they came unto Balaam, and said, Thus saith Balak the Son of Zippor.] They seem to speak of their Master in an higher style than the former Ambassadors did, v. 7. where it is only said, they spake unto him the words of Balak.

Let nothing, I pray thee, hinder thee from coming to me.] Yet they submissively beseech him, in their Master's name, not to suffer any thing to keep him from coming to him: for he thought, perhaps, that Balaam might be detained by other more profitable Employments.

Ver. 17. For I will promote thee to very great honour.] He imagined, it is probable, that Balaam lookt upon the Rewards of Divination, which he sent him, as not sufficient Encouragement: and therefore he promises him to advance him to some high Preferment in his Court.

And I will do whatsoever thou sayest unto me.] And moreover, he promises to bestow an Estate, as great as he would desire, to support his new Dignity.

Come therefore, I pray thee.] They add Importunity to their earnest Request.
Chapter XXII.

Curse me this People.] Having heard (as David Chytræus understands this) that the Israelites conquered their Opposers by Prayers, rather than by Arms, (as they had done Pharaoh and the Amalekites) the King of Moab thought he might prevail against them by the same means.

Verse 18. Ver. 18. And Balaam answered, and said to the Servants of Balak.] To the Messengers whom he had sent, who, it appears by this, were principal Officers in his Court, v. 15. For the Servants of Pharaoh are called the Elders of his House, L Gen. 7.

If Balak would give me his House full of Silver and Gold, I cannot go beyond the word of the Lord my God, to do more or less.] This is not the Language of one that was a Stranger to the true God; for no Prophet in Israel ever spake of him in more familiar terms than these, the Lord my God. And for the present, the Command of God seems to have suppressed his Covetous and Ambitious Desires, so that he durst not yield to them; though it appears, by what follows, he was strongly inclined to follow them.

Verse 19. Ver. 19. Now therefore, I pray you, tarry you also here this night.] Take a Lodging with me, as your Predecessors did, v. 8.

That I may know what the Lord will say unto me now.] Whether the Lord will alter his Mind, as he hoped he might; otherwise he would have rested in the first Answer he received from God, and not tried again if he could prevail by his Importunity to get leave to go; as these great Promises of Riches and Honour made him desire.
Upon Numbers.

Ver. 20. And God came unto Balaam at night. Notwithstanding which God was pleased again to visit him with his Presence: at least by one of his Angelical Ministers.

And said unto him, If the Men come to call thee.] Press thee again to comply with them.

Rise up, and go with them.] Since thou hast such a Mind to go, follow thy Inclinations. These words seem, to be spoken angrily, though not sarcastically; as some would have them like those 1 Kings XXII. 15.

But yet the word which I shall say unto thee, that shalt thou do.] Some take these words to be not so much a Command, as a Prediction: that he should not be able to say a word but what he was ordered by God.

Ver. 21. And Balaam rose up in the morning, and faded his Ass.] Commanded his Ass to be made ready; for he had Servants to wait upon him, v. 22. And great Persons, in those Countries, were wont to ride upon Asses: of which we find Examples before, this in Abraham, XXII Gen. i. and in Moses, IV Exod. 20. and, in after times, the Judges of Israel were thus mounted, V Judges 10. and their Children, X. 4. XII. 14.

And went with the Princes of Moab.] They set out, perhaps together; or he desired them to go a little before, and he would follow them. For it appears by the following part of this Relation, that he did not make a part of their Train; but travelled, at least some part of the way, with his two Servants alone.

Ver.
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Ver. 22. And God's anger was kindled because he went.] This may seem strange, since he had a permission to go along with them: But the meaning is not that God was displeased because he did as he was permitted; but because he went so readily (without offering to stay at home, as he had been commanded at the first) and because he carried along with him an evil Mind, desirous to get the Money and the Honour that was proferred him; and consequently with an Inclination to curse Israel; and with hopes that he might, by some means or other, compass that wicked end. This is plainly signified by the Angel's words, v. 35. where he permits him still to go on, but with a Caution, not to attempt to speak a word, otherwise than he had him. This is more plainly evident from XXIII Deut. 5.

And the Angel of the LORD.] The same Angel, which is thought to have spoken to him, v. 12, 20.

Stood in the way.] In the very path wherein his Ass was going.

For an Adversary against him.] To stop his proceedings, that he might not go on in his sin, and perish; as R. Solomon glosses.

Now he was riding upon his Ass, and his two Servants were with him.] He was in his Journey upon the Rode, but separated from the rest of the Company; having only his own two Servants with him, who waited on him.

Verse 23. Ver. 23. And the Ass saw the Angel of the LORD standing in the way.] The LORD saith the same R. Solomon, let the Ass see what his Master could not; his Mind being blinded by his Converse with Demons; or rather, God deprived him, for the present.
NUMBERS.

And his Sword drawn in his hand.] Threatning to kill him, if he went forward.

And the Ass turned aside out of the way. ] Out of the Rode, wherein they were travelling.

And went into the Field. ] Which lay on the side of the High-way.

And Balaam smote the Ass to turn her into the way. ] As the manner is still, when such Creatures are unruly.

Ver. 24. And the Angel of the LORD stood in the path of the Vineyards.] It is uncertain whether the Ass turned into the way again, or went on in the Field, till they came to these Vineyards.

A Wall being on this side, and a Wall on that side. ] In a very narrow Passage.

Ver. 25. And when the Ass saw the Angel of the LORD. ] Which opposed him here again, as he had done in the broad High-way.

She thrust her self unto the Wall. ] To avoid the Angel.

And crusheth Balaam's foot against the Wall. ] The Angel and his drawn Sword, which it is likely he brandished, took up so much of the way on both sides, that there was not room for the Ass to pass, without going too close to the Wall.

And he smote her again. ] Being very angry at her untowardness.

Ver. 26. And the Angel of the LORD went further, and stood in a narrow place. ] Through which Balaam was to pass.

Where
Where there was no way to turn, either to the right hand, or to the left. Where the Angel took up the whole Passage, and left no space, on either side, for the Ass to go.

Verse 27. And when the Ass saw the Angel of the LORD. And no way to avoid him.

She fell down under Balaam. Being unable either to turn back, the way was so narrow; or to go forward, because the Angel filled up all the Passage.

And Balaam's anger was kindled, and he smote the Ass with a Staff. Harder than he had done before.

Verse 28. And the LORD. By his Angel, as Bochart interprets it.

Opened the Mouth of the Ass. Which naturally is a dumb Creature, having no Organs of Speech: but, by an extraordinary power of God, who made Man's mouth, had her Tongue so moved to the Palate, Teeth and Lips, and the Air was so compressed within her Mouth, as to form words as plain as we speak.

And she said unto Balaam. That an Ass should, by the power of God, be made to speak, one would think should not seem incredible to Christians, when Heathens did not disbelieve such things, but received them as undoubted Truths. Witness what they say of the Ass upon which Bacchus rode; and the Ram of Phryxus; and the Horses of Achilles and Adracontus; and the Bull of Europa; and the Lamb in Egypt when Bocchoris reigned there; and the Elephant of Porsus in India: All which are reported to have spoken; and vast numbers of other Instances are heaped up by two eminently learned Frenchmen, Bochartus in his Hierozoicon, P. I. Lib. II. cap. 14. and Huetius in his Alnetanæ Questiones, Lib. II. cap. 12. n. 26. which things are alleged out of their Books, not to prove all such Stories to be true; but that they thought them true,
thought it did not exceed the power of their Gods to effect such things. Nor could they except against the Bible, because of the strange things there reported, the like Wonders being commonly believed among themselves. Which if they were devised by the Gentile Writers, it was, in all likelyhood, out of this Sacred History; that they might not seem to come behind the Jews in any thing, which might give credit to their own Religion.

If Maimonides had been acquainted with such things as these, he would not have said, that all this which hapned to Balaam in the way to Balak, was done in a Prophetical Vision, P. II. More Nevochim, cap. 42. which is the Conceit of R. Levi ben Gersom also, who compares this with what we read I Hof. 3, &c. concerning the Prophets taking a Wife of Whoredoms, &c. and denies the literal sense merely, because he could not imagine how an Ass should be made to speak. No, nor could he, or any Man else tell, how such a Representation could be made to the Prophet's imagination in a Vision, but by the power of God; to whom the one was as easie as the other.

*What have I done unto thee, that thou hast smote me these three times?*] There was some cause; for his Foot was crushed, and he fell with her: but the Ass could not help it.

Ver. 29. *And Balaam said unto the Ass.* One would expect that he should have been astonishe, and struck as dumb as the Ass naturally was, to hear her speak so plain, and expostulate with him. But he was in a rage, or rather fury; so that for the present, he did not consider any thing, but her untoward crofness. St. Peter observes so much, when he faith the dumb Ass rebuked *the madness of the Prophet.* Where the
Chapter word ἰἱενευε is unusual in the Greek Language, signifying that he was beside himself, not knowing what he said or did: partly out of Anger; and partly because he was possessed with an eager desire and hope, to serve Balak, and get the Riches and honour he promised him, now that he had got leave of God to go to him.

Because thou hast mocked me.] Or, as the Arabick Version, printed at Paris, translates it, thrown me in the dirt. But they seem to have read the word other ways than it is in the Hebrew: where it signifies either mocking, or exposing to Scorn and Laughter.

I would there were a Sword in my hand, for now would I kill thee.] This shows the height of his Rage, to be thus crossed in his Designs; and, as the Jewish Doctors take it, the height of his folly also: that he should pretend to be able to destroy the whole Congregation of Israel with his Inchantments, who needed a Sword to kill a poor Ass.

Verse 30. And the Ass said unto Balaam, am not I thine Ass.] This doth not prove that the Ass understood what Balaam said, and thereupon returned this pertinent Answer; but that the same power which made the Ass speak at first, continued to form such an Answer as might convince Balaam of his Error.

Upon which thou hast ridden ever since I was thine, unto this day?] The Hebrew words will not bear this sense; but are exactly rendered in the Margin of our Bibles, ever since thou wast, that is, a Rider: ever since thou beganst to ride, as Aben-Ezra expounds it. Whence many render it, from thy youth; which may be supposed to be a long time; Balaam, in all likelihood, being now no young Man, but for many years a famous Prophet.

Was
Was I ever wont to do so unto thee?] Hast thou not had sufficient Experience, in so many years as I have served thee, of my sure going? As much as to say, thou shouldst have thought some unwonted Cause had forced me to do three times what I never did before.

And he said, Nay.] He could not but allow the truth of what was spoken by the Ass.

Ver. 31. Then the LORD opened the Eyes of Balaam.] He was not blind before; but his Eyes were held, as the Eyes of the Men of Sodom were, who could not see Lot's door, though they found their way to their own home, XIX Gen. 1.

And he saw the Angel of the LORD standing in the way, and his Sword drawn in his hand.] He understood the true Cause of the Asses turning aside, and falling under him.

And he bowed down his head, and fell flat upon his face.] He first bowed his Head, and then his whole Body, in token of his most profound Reverence.

Ver. 32. And the Angel of the LORD said unto Balaam, wherefore hast thou smitten thy Ass these three times?] This serves to teach us, faith Maimonides, not to use Cruelty towards Beasts, but to treat them gently and mercifully, More Nevochim, P.III. cap.17. or rather, as another of them makes the Angel say to Balaam; If I am commanded to reprove thee for thy Injustice to thy Ass, how much more for thy wicked Intention to destroy a whole Nation. But the drift of this Speech seems to be, to reprehend the brutish stupidity of the Prophet, in not apprehending some extraordinary Hand of God, which turned his Ass aside so oft, and at last made her speak.
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Behold, I went out to withstand thee. I was the cause of thy Asses turning out of the way, and falling down, by my standing in the Path to oppose thee, and stop thy proceedings, v. 22.

Because thy way is perverse before me. His Intentions and Purposes were not sincere and honest: for pretending to obey God, he designed, if he could, to serve Balak. The word we translate perverse, signifies perplexed and intricate in the Arabian Language: and so Bochartus thinks it should be translated here.

Verse 33. Ver. 33. And the Ass saw me, and turned away from me these three times.] I was merciful unto thee, in letting the Ass see me; which saved thy Life: as it here follows.

Unless the Ass had turned from me, surely now I had slain thee, and saved her alive.] It had cost thee thy life, if the Ass had gone forward; and thy Life alone: for I would not have done any hurt to her.

Ver. 34. And Balaam said unto the Angel of the LORD, I have sinned.] It is not certain that this refers to any sense he had of the perverse disposition of his Heart; for it may have respect only to his outrageousness against his Ass, which he confesses was without cause.

For I knew not that thou stoodest in the way against me.] Or rather, But I knew not, &c. for this seems to be said in excuse of himself; from his ignorance, that the Ass was turned out of the way by the Angel.

Now therefore, if it displease thee, I will get me back again.] He would not understand the Angel right; who did not find fault with his going to Balak, but with his going with such bad Intentions.
Ver. 35. And the Angel of the LORD said unto Balaam, Go with the Men.] As God had before bid-
den him, v. 20. and did not send the Angel to for-
bid what he had allowed.

But the word that I shall speak unto thee, that thou
shall speak.] These words are something different from
those in v. 20. importing both, that he should not
presume to speak a word but what he ordered, and
that he should not forbear to speak what he bad
him.

And Balaam went with the Princes of Balak.] Whom
he overtook after this stop, either at the place where
they lodged, or where they stayed for him: but he
did not tell them what he met withal in the way.

Ver. 36. And when Balak heard that Balaam was come.] By some Messenger sent before, to acquaint
him with his coming.

He went out to meet him.] Partly out of joy; and
partly out of respect to him.

Unto a City of Moab, which is in the border of Ar-
on.] This City seems to have been Ar, XXI. 15.

Which is in the utmost Coast.] He did him the honour
to meet him, at the very entrance of his Country; and
did not think it sufficient to send some of his
Court to receive him.

Ver. 37. And Balak said unto Balaam, did not I
earnestly send unto thee to call thee?] After this Com-
plement was paid to Balaam, the King could not for-
bear to let him know, he did not think himself well
used by him; whom he had earnestly intreated to
come to him, and at the first he would not.

Wherefore camest thou not unto me?] As soon as I
sent for thee.
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Doest thou doubt of my power to make thee a great Man, if thou gratisest me in my desire? And his readiness he shewed by this honourable Reception of him.

Verse 38. Ver. 38. And Balaam said unto Balak, Lo, I am come unto thee. Say no more of that; but be satisfied that I am now come.

Have I now any power at all to say any thing?] Yet he would not have him expect, that he should do all that Balak desired, or he himself was inclined to do: for he was under an higher, over-ruling Power, which he could not gainsay.

The word that God putteth in my mouth, that shall I speak.] He seems to acquaint him, that he had received such a Command from God, v. 35. and he must be obedient.

Verse 39. Ver. 39. And Balaam went with Balak.] This did not discourage the King of Moab from carrying Balaam along with him into his Country; where he hoped he might be persuaded to do as he would have him.

And they came unto Kirjath-huzoth.] The Royal City, it is likely; for it signifieth in our Language the City of Streets: that is, a large City, which had many Streets (and consequently) Inhabitants in it.

Verse 40. Ver. 40. And Balak offered Oxen and Sheep.] In thankfulness that he had procured Balaam's assistance, as he hoped, against his Enemies.

And sent to Balaam.] They were such Sacrifices as the Jews called Peace-offerings; of which the Offerers had a share for themselves and for their Friends: and the Sacrifice being over, Balak invited Balaam to come to the Feast he made thereupon.

And
And to the Princes that were with him.] The Princes, I suppose, of Midian and of Moab, who were sent on the Embassy to him, and had succeeded in it, v. 7, 15.

Ver. 41. And it came to pass that on the morrow.] Verse 41. Having rested one Night after his Journey, Balak would have him immediately go about his business, and see what he could do for him.

Balak took Balaam.] Into his Chariot.

And brought him up into the High-places of Baal.] All Nations worshipped their Gods in High-places; and Baal was the God of this Country; who was worshipped in more High-places than one; unto all which he brought Balaam, that he might see where he could take the fullest view of the Israelites, and which of them would be fittest for his purpose. These High-places were full of Trees and very shady, (as I observed XXVI Lev. 30.) which made them the fitter both for the solemn Thoughts and Prayers of such as were devout, and for the filthy Inclinations and Intentions of the wicked. Baal was the Name of several Gods, both Male and Female, as our Selden shews in his Syntagma II. de Diis Syris, cap. 1. And I suppose Chemos, the God of Moab, is here called by this Name, (signifying a Lord) though that great Man seems to take it for Baal-Peor, cap. 2. of that Book.

That thence he might see the utmost of the People.] i.e. All their Armies; to the very skirts of their Camp.

CHAP.
Chapter XXIII.

C H A P. XXIII.

Verse I. Ver. I. A N D Balaam said unto Balak, build me here.] Upon one of the High-places; which Balaam, it is likely, pitched upon as fit for his purpose.

Seven Altars. ] The number Seven was much observed we find among the Hebrews, by God’s order, (See IV Lev. 6.) but we never read of more than one Altar built by the Patriarchs, when they offered their Sacrifices; nor was more than one allowed by Moses. Therefore in this there was something of the Heathen Superstition: who worshipping the Sun, (who is principally meant by Baal) offered also to all the seven Planets. Unless we allow the Conjecture of Fortunatus Scaccus, who imagines that as Moses erected twelve Pillars according to the number of the Children of Israel, when he entred them into the Covenant of God, (XXIV Exod. 4.) so Balaam ordered seven Altars to be erected, according to the number of the principal Houses of Moab, Myrothec. Sacr. Eleo-ckrism. P. II. cap. 59. But there is no ground for the conceit of Abarbinel, who, in his Preface to Leviticus, sect. 4. faith, Balaam ordered this in emulation of the seven acceptable Altars to God, built by seven Men famous for Piety; viz. Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. There is more certainty in this, that these Altars were erected in honour either of the most High, or of the greatest of their Gods. For according to the account, which both

Festus
Festus and Servius have given us of the ancient times, they sacrificed to the Celestial Gods only upon Altars (which were so called, because they were are alta, built high and lofty) whereas, to the Terrestrial they sacrificed upon the Earth; and to the Infernal Gods, in holes digged in the Earth.

And prepare me here seven Oxen and seven Rams. To offer one of each upon the several Altars, as it follows v. 2. This number was used by pious Persons, both in these days, XLII Job 8. and in after times, 1 Chron. XV. 26.

Ver. 2. And Balak did as Balaam had spoken. Cau-Verse 2, fed the Altars to be built (which was soon done, either of Stones, or of Turf) and the Sacrifices to be brought.

And Balak and Balaam offered on every Altar a Bullock and a Ram.] Kings, in ancient times, were Priests also; as appears by Melchizedek: But perhaps Balak only presented the Sacrifices to be offered for him, and for his People; and Balaam performed the Office of a Priest. The only doubt is, to whom these Sacrifices were offered. I suppose each of them had their several Intentions: Balak supplicating Baal by them; and Balaam making his Prayer to the LORD, though with such Superstitious Ceremonies, it is likely, as were used by the Worshippers of Baal; in one of whose High-places these Sacrifices were offered. But it may also be supposed, that Balaam telling Balak he could not effect any thing without the LORD, the God of Israel, persuaded him to joyn with him at present in his Worship, that they might prevail with him to withdraw his presence from the Israelites. For there is no reason to think, that Balaam would go to enquire of the LORD, when he had sa-
Chapter XXIII. And it appears evidently from v. 4. that he pretended to Sacrifice unto God; and would not have presumed surely to tell him so, if he meant otherwise.

Verse 3. Ver. 3. And Balaam said unto Balak. When he had laid the pieces upon the Altars.

Stand by the Burnt-offering.] Attend thy Sacrifice, and pray to God to accept it. By this it appears that these Sacrifices were of a different Nature from those mentioned in XXII. 40. being Burnt-offerings which were wholly consumed. And one of them seems to have been offered particularly for Balak, which he calls his Burnt-offering; as the rest were for the Princes of Moab, who, it is likely, stood by them representing all the People.

And here it is to be observed, that in old time, before the Law of Moses was given, Burnt-offerings served for all purposes in Divine Worship: whether they gave thanks for Blessings, or deprecated evil things, or prayed for good. Thus Noah, when he returned Thanks to God for his preservation in the Ark, offered Burnt-offerings, VIII Gen. 20. And when Job beseeched God to pardon his Sons, I. 5. and his Friends, XLII. 8. he offered Sacrifices of this sort: and so did Balak and Balaam here use them, to procure Blessings upon Moab, and a Curse upon Israel.

And I will go. By my self, into some private place, to consult with God, and to exercise his Inchantments (as may be gathered from XXIV. 1.) whereby he thought he might prevail for such a power as he desired, of CURSING the People of Israel.

Peradventure the LORD will come to meet me. He durst not be confident, because he had lately opposed his proceeding (XXII. 31.) in a frightful manner. And
And whatsoever he sheweth me. Whatsoever he reveals to me, either by word or otherwise.

I will tell thee. Deal faithfully with thee, and conceal nothing from thee.

And he went to an High-place. Or rather, into a Valley, for he was now in an High-place when he sacrificed; and did not go into another High-place, but down into the Plain (as the Hebrew word properly signifies) where he might in some solitary Retirement, address himself to God, and expect his Presence with him. So we translate it in the Margin, he went solitary. Therefore, if we retain the other translation, it must be understood of some part of the High-place, where he might be solitary, viz. into the Grove, which High-places seldom wanted. In these High-places they built their Temples, and had their Oracles; as we learn from Justin, *Lib. XXIV. cap. 6.* where, he saith, the Temple of Apollo, *postum est in monte Parnasso,* &c. was seated upon the Mountain Parnassus: and from Pausanias, who speaking of the Cave of Trophonius in Boetia, saith, *καὶ ἐὰν μετετέθην ἐκ τῆς Λασίνης ἑκάστη τῶν ὁρακλ.,* the Oracle is in a Grove upon a Mountain. The like might be observed of other Oracles: which may countenance this Conjecture, that some such pretended Oracle might be in this High-place, where Balaam went for direction from God.

Ver. 4. And God met Balaam. Appeared unto him, as he had been wont to do in other places, *XXII. 9, 20.* where the word Elohim is constantly used, as it is here, and every where else, till we come to *verse 16.* Which strengthens the opinion, that the LORD hitherto spake to him only by an Angel.
And he said unto him. i.e. Balaam said unto God, when he saw him appear.

I have prepared seven Altars, and have offered upon every Altar a Bullock and a Ram. This shows he sacrificed unto God, and not unto Baal: and he represents it to God, that he might be moved thereby, to condescend to his desire. For Sacrificing was a form of Supplication, as we find in other places; particularly 1 Sam. XIII. 12. and that which he begged of God, was, in all likelihood, that he would give him power to Curse Israel.

Ver. 5. And he put a word into Balaam’s mouth. Told him what he should say. And therefore, saith Maimonides, he spake by the Spirit of God: which he makes account was the second degree of Prophecy. Whence that Description Balaam gives of himself, he hath said, who heard the words of God, P. II. More Nevochim, c. 45.

And said, Return unto Balak, and thus shalt thou speak.] He commanded him to speak unto Balak, at his return to him, as he was instructed, and no otherwise. The words he had him speak, are those that we read below, v. 7, 8, &c.

Verse 6. Ver. 6. And he returned unto him, and lo he stood by his Burnt-sacrifice.] He found him in the very same posture wherein he left him (v. 3.) Which shows Balaam did not go far, nor stay long before he returned: and that Balak was earnest in his Supplications.

He and all the Princes of Moab.] Who were concerned in the good Success of this Negotiation.

Verse 7. Ver. 7. And he took up.] An Hebrew phrase for speaking aloud.
His Parable.] Or, Prophetic Speech; which was sometimes delivered in Parables, properly so called: that is, not in plain Words, but in apt Figures and Resemblances, (concerning which see Maimonides, P. II. cap. 43.) But here the word Parable signifies, as it doth in the Book of Job, a weighty Speech, expressed in sublime and majestic words, XXVII. Job 1. XXIX. 1.

And said, Balak the King of Moab hath brought me from Aram.] See XXII. 5.

From the Mountains of the East.] The Country of Mesopotamia lay eastward of Moab: and in that part of it towards Arabia, was stony and mountainous. See Bochartus in his Phaleg. Lib. II. cap. 6.

Saying, Come curse me Jacob, and come, destroy Israel.] Two different Expressions for the same thing; only the latter word (which we translate destroy) imports something of fury; because he would have had him curse them in such a Prophetic Rage, as should have the most direful Effects upon them.

Ver. 8. How shall I curse him whom God hath not cursed, &c.] As much as if he had said, Balak desires of me that which is impossible. In the Hierusalem Targum this verse is thus paraphrased, How shall I curse the House of Jacob, when the WORD of the LORD hath blessed them? or how shall I diminish the Family of Israel, when the Word of the LORD hath multiplied them?

Ver. 9. For from the top of the Rocks.] Upon which Ver. 9. he then stood, when he spake these words.

I see him.] As Balak desired he might, (XXII. 41.) though for another purpose; that he might curse them.

And
Chapter XXIII.  

And from the Hills I behold him.] The same thing again, in other words, according to the manner of the Eastern People. And both these may relate, not only to the present view he had of the Camp of Israel, but to their future Settlement in their own Land; wherein they were represented to him as dwelling securely, under the special Protection of the Almighty.

Lo, the People shall dwell. ] In the Land of Canaan.

Alone.] Not mingled with other Nations, but separated from them by different Laws, Religion, and Manners. It seems also to import their Security and Safety, by the Situation of their Country, and God's care of them.

And shall not be reckoned among the Nations. ] Be a peculiar People by themselves; and therefore not liable to the power of my Curses, like other Nations. All this came to pass, partly by the natural situation of their Country, which was surrounded with high Mountains, and rocky Precipices, so that the coming to it was very difficult: but more especially by their Rites and Customs; and particularly by their Diet, which restrained them from common Conversation with other Nations, because they could not eat of their Food (Swine's flesh, for instance, which was a delicate Dish among the Gentiles, was an Abomination to the Israelites) By which means they were the better secured from learning the Religion of the Gentiles, having so little Communication with them, that they were called by Diodorus Siculus, and others, an unfociable People, and thought to have an Enmity to the rest of the World.

Ver.
Ver. 10. Who can count the dust of Jacob? This Chapter may refer either to their present, or their future Increase; which was so great, that they might be compared to the Dust of the Earth, or the Sand on the Sea-shore, which is without number. Hereby he confirmed the Promise made by God to Abraham, XIII Gen. 16. and to Israel, XXVIII. 14. where he faith expressly, Thy Seed shall be as the dust of the Earth.

And the number of the fourth part of Israel. Any one of their Camps; every one of which was grown to a vast number. For the whole Host of Israel was divided into four Camps, under the Standards of Judah, Reuben, Ephraim and Dan, (as we read in the second Chapter of this Book) one of which Camps lay more plainly before him than the rest, viz. that on the West, under the Standard of Ephraim.

Let me die the death of the righteous.] By the Righteous he means Israel: who were now a People free from Idolatry; which was the great Crime of those days. And he desires either to be as happy as they in the other World; or that he might not die an immature and violent Death, but enjoy such a long Life here, as was promised to them. The Author of Sephar Cosri takes it in the former sense; alledging this place as a proof that a future state was believed in ancient Times, though not so clearly expressed in the Prophetical Writings, as other things are: for there is a certain Prayer, faith he, of one that prophesied by the Holy Ghost, who desired that he might die the death of the righteous, Pars I. sect. 115.

And my last end be like his.] Or, Let my Posterity (for so the word we here translate last end often signifies, CIX Psalm. 13. XI Dan. 4.) or, those that come after me, be like unto his Descendants.

Ver.
Chapter XXII.

Ver. 11. And Balak said unto Balaam, what hast thou done unto me? This is very surprising.

Verse 11. I took thee to curse mine Enemies, and behold, thou hast blessed them altogether.] Thou hast not only frustrated my desires, in not cursing them; but quite contrary, hast pronounced great blessings upon them. For so the Hebrew words signify, Blessed them with blessings.

Verse 12. Ver. 12. And he answered and said, Must I not take heed to speak that which the L ORD hath put in my mouth? He had told him so before, more than once, (XXII. 23. XXIII. 3.) and now makes him Judge, Whether it was safe for him to disobey the L ORD, to comply with his Desires.

Verse 13. Ver. 13. And Balak said unto him, come I pray thee with me, to another place.] He thought Balaam gave him a reasonable Answer; and therefore gently treats him to make a trial, whether God would be pleased to be more favourable to his desires, if he fought him in some other place. For whatsoever Balaam thought of this matter, Balak was possessed with a Superstitious Fancy, that the very Place or Prospect had been a Cause concurrent to produce the contrary Effect to what he desired; and therefore intreated he would come with him to another, where he might not see too many of them at once.

From whence thou must see them.] It seems this was thought necessary to make their Curses effectual; that they should have a sight of those whom they cursed, and that they should look upon them.

Thou shalt see but the utmost part of them.] The Skirts of their Camps.
And shalt not see them all.] He imagined perhaps that Balaam was affrighted at the sight of their Multitude; and therefore durst not meddle with them.

And curse me them from thence.] He seems to desire him to curse only that small parcel of the Israelites, whom he saw in the utmost part of the Camp; hoping he might by degrees get them all, in like manner, destroyed.

Ver. 14. And he brought him unto the field of Zo-Verse 14. phim.] Or, as some translate it, unto Sede-Zophim: a place by the very name apt to enchant a Superstitious Mind with expectation of Success, as Dr. Jackson speaks. It is thought by some to be so called from the Watchers, that were placed here; which the word Zophim imports.

To the top of Pisgah.] A very high Mountain in the Country of Moab, from whence one might see a great way, and take a view of all the Parts of Canaan, III. Deut. 27. XXXIV. 1, 2, &c. but on that side of it whether Balak brought him, Balaam could not see much of the Camp of Israel. It is likely he thought by bringing him to a place so exceeding high, he should be nearer Heaven, and so procure a more favourable Audience than before.

And built seven Altars, and offered a Bullock and a Ram on every Altar.] As he had done before at Balaam's desire, in another High-place, (v. 1, 2.) for there only he imagined their Sacrifices would be acceptable. From hence Conradus Pellicanus concludes Balaam to have been a Worshipper of the true God, (as Jethro was) because he still continues to offer only such clean Creatures, as were wont to be sacrificed to him by his own People.
A COMMENTARY

Chapter XXIII. Ver. 15. And he said unto Balak, stand here by thy Burnt-offering.] The same Direction which he had given before, v. 3.

Verse 15. While I meet the LORD yonder.] In a place to which he pointed. Balaam made a peradventure of it before, whether the LORD would come to meet him, or no, (v. 3.) but now he confidently expects it; though he endeavoured (it appears from XXIV. 1.) still to compe his bad ends, by his Enchantments.

Verse 16. Ver. 16. And the LORD met Balaam.] This is never said before, but only that God met him, (by his Angel, as the Jews interpret it) which I take to be much short of what is here said, that the LORD himself now met him. That is, there was a glorious Appearance of the Schechinah to him, (though not in such luftre, I suppose, as when it appeared to Moses,) which so amazed him, that after this he never went so much as to enquire what he should say or do. For though he doubted, perhaps, of what the Angel said, yet now he was fully assured the Israelites must be blessed.

And he put a word in his mouth.] Instructed him what he should say to Balak.

And said, go again unto Balak, and say thus.] Viz. All that we read v. 18, 19, 20, &c. which is a great deal more than he had said before.

Verse 17. Ver. 17. And when he came to him, behold he stood by his Burnt-offering, and the Princes of Moab with him.] See v. 6.

And Balak said unto him, what hath the LORD spoken.] He was more solicitous to know his doom, than he was before, when he askt no such question:

and
and plainly demonstrated, that he believed Balaam went to enquire of the L O R D .

Ver. 13. And he took up his Parable. ] See v. 7. And said, rise up Balak and hear. ] If this word rise up hath respect to the outward Reverence, which was wont to be shewn to all Messages brought from God, (which was expressed by rising up to receive them, as appears from the story of another King of Moab, III Judges 20.) then, after the Sacrifice was ended, at which they stood, Balak sat down until Balaam could be ready to acquaint him with the Mind of God. But it may have respect only to the Mind, and signify, stir up thy self to attend; awaken thy thoughts, and listen to what I say.

And hearken unto me, thou Son of Zippor. ] The same thing repeated with more earnestness. For to give ear, as the word is in the Hebrew, imports something more than merely to hear; viz. diligent and earnest attention of Mind to what is spoken.

Ver. 19. God is not a man that he should lie. ] Do not imagine that God is like to one of us: He can by no Sacrifices, or Prayers, or other Means, be induced to break his word. And therefore it is in vain for me any longer to importune him to curse Israel, when he hath said he will bless them.

Neither the Son of Man. ] An usual variation of the Expression of the same thing, VIII Psal. 4. That he should repent. ] Alter his Mind, when he hath absolutely resolved any thing. Balak seems to have fancied that by the change of the place where he sacrificed, (v. 13.) he might procure a change of the Divine Counsels.

O 0 0 2  Hath
Chapter XXIII. Hath he said, and shall he not do it? What should hinder? for he wants no power to execute his Will; and he cannot be moved to revoke his Word, by better Information; nor can any thing happen which he did not foresee, to make him do otherwise than he intended.

Or hath he spoken, and shall he not make it good? This is the same with the former, after the Prophetical manner of speaking, Omnia perjuga repetendo (as Conradus Pelicanus glosses) ad exagerationem. Only the foregoing words may be thought to refer to his Threatnings, and these to his Promises.

Verse 20. Ver. 20. Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it. In these words he applies the general Proposition, in the foregoing verse, to his particular Case. God hath ordered me to pronounce a Blessing upon Israel, for he himself hath blessed them: and I can neither reverse that Blessing, nor go against his Order.

Verse 21. Ver. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.] Both the word aven (which we translate iniquity) and the word amal (which we translate perverseness) signify frequently in Scripture the highest wickedness, viz. Idolatry. And so Onkelos here understood it, when he thus paraphrased these words, I see that there are none who worship Idols in the House of Jacob, nor any Servants of Trouble and Vanity (so they called Idols) in Israel. And accordingly the Vulgar Latin expressly translates this verse thus, There is no Idol in Jacob, nor is there any Image seen in Israel.] Which seemed so clear a truth to Johannes Forsterus, a famous Professor of the Hebrew Tongue, in the beginning of the Reformation, that in his Explication of both these words in his Lexi-
upon NUMBERS.

Lexicon, he faith, From this place all the Prophets borrow'd these Phrases, and translated them to express Impiety, i.e. Idolatrous Worship, devised according to Men's own humours and desires, and by the Instinct of the Devil: For Moses was the Fountain of all the Prophets. Thus he writes upon the word מז, and he repeats it again upon the word נוע. So that this is the reason Balaam gives, why God had blessed, and he could not curse them, because they were free from Idolatry: unto which, unless they could be seduced, there was no hope that God would deliver them unto the power of their Enemies. For which reason, Balaam afterwards counselled this Prince, to entice them to this Sin by beautiful Women, as the only way to move God to be angry with them.

There are indeed a great many that take these words in the common sense, for all manner of Sin: which God is said not to see in this People, i.e. so as to mark it out for Punishment. For though they were many ways great Offenders, yet he had such an indulgent Kindness to them, that he would not correct them for every Sin which they committed. But this returns to the former Exposition; that they were safe, as long as they kept themselves from the great Transgression, that is, Idolatry.

The LORD his God is with him.] They worshipping God alone, were therefore under his special Care and Protection. Onkelos renders it, the WORD of the LORD his God is his help. And so the Hierosol. Targum.

And the shout of a King is among them.] God being their King, he prophesies that they should always triumph over their Enemies. For he alludes to the Shouts which are made when a King, or great Captain
Chapter XXIII.

Captain returns victorious, with the Spoils of those he hath vanquished. So the meaning of the whole verse is this, in brief; Since they do not worship Idols, but cleave to the L ORD their God, and serve him alone, he is present with them, not only to preserve them from their Enemies, but to give them glorious Victories over them.

Verse 22. Ver. 22. God brought them out of Egypt.] That they might be his Worshippers and Servants; which if they continue, he will not desert them. For God brought them forth from thence, that they might be his peculiar People, and he their King and their God, as he often faith himself, XI Lev. 45. XXII. 23. XXV. 38. XV Numb. 41. all which places are observed by the Author of Cepher Cofri, Pars II. sect. 50.

He hath as it were the strength of an Unicorn.] Some would have this referred to God, who brought them out of Egypt by a mighty Power; because he speaks in the Plural Number of those to whom the former Sentence belongs. But this is no good reason; for the Scripture frequently varies the Number, when the same Person is spoken of. And in XXIV. 8. it is expressly said, God brought him (i.e. Israel) out of Egypt; and he hath the strength, &c. Which every one allows is spoken of the Israelites: who are said to have the strength of this Creature, with whom they are compared; or rather the height, as the Hebrew word certainly signifies, XXV Psal. 4. The strength of the Hills, (or rather, the heights of the Hills, as it is in the Margin) are his also: and XXII Job 25. The Almighty shall be thy defence, and thou shalt have plenty of Silver. So the sense led our Interpreters to translate the Hebrew word מלאך, which may be literally here rendered great heaps of Silver. These are the only places.
places where this word is found. The only difficulty is, what Creature it is which is here called Reem; which we translate (as many others have done) an Unicorn: which though most now take to be a fabulous Creature, that is not in being, yet Tho. Bartholinus in his Anatomical Histories (Centur. II. Histor. 61.) tells us, that an Ambassador from the King of Guinea to the Duke of Curland, assured him at Copenhagen, that there is a Beast in Africa of the bigness of an ordinary Horse, very swift and fierce, which hath a Horn in its Forehead, about three Spans in length; the dead Carcase of which he had seen, though never one alive. But if this be supposed to be true, it is not the Creature here meant; for it is plain by the Scripture that the Reem hath two Horns; XXXIII Deut. 17. where we read of the Horns of the Unicorn (as we translate it) to which the two Tribes of Ephraim and Manassēh are compared. See also XXII Psal. 27: Therefore the famous Bochartus, after along discussion of other Opinions, thinks it most probable that the Reem is a kind of Goat, which the Arabians called Algazel, and is now called Gazellas; which is a tall Creature (some of them as high as a Stag) with long and sharp Horns. So that Balaam foretells the Israelites should be as eminent among other People, as the Reem was among other kinds of Goats. Unless we will think it refers to what the Arabians observe, that it is proper to this Animal to carry its Head very high, and to erect its Ears; which is an excellent Emblem of the People of Israel; who being lately oppressed in Egypt, were averted by God into a state of Liberty, and raised to a great height of Glory, in order to be advanced unto an higher, Hierozoicon P. I. Lib. III. cap. 27. At this Onkelos seems to have aimed,
Chapter XXIII. Exaltation are his: taking Reem not for a proper Name, but for an Appellative; as if it were derived from Ramam, which signifies to exalt. I shall only add, that there is one, who refers these words, neither to God, nor to the Israélites, but to Egypt before-mentioned. As if the fence was, though the Egyptians were as strong as an Unicorn, they were not able to detain the Israélites any longer in Bondage to them; but God brought them thence with a mighty Hand and out-stretched Arm: So Joseph Hifpanus, Lib. III. Ikharim, cap. 8.

Verse 23. Ver. 23. Surely there is no enchantment against Jacob, neither is there any divination against Israël.] Neither I, nor any Body else, have power to hurt them, by all the secret Arts of Sorcery and Sooth-saying, which are practised in the World. It is not proper here to mention the various sorts of them; but it is manifest from ancient History, that these curious Arts (as St. Luke calls them) had got a kind of Sovereignty in the Eastern Nations, who for many Ages were much addicted to them. One of our own Church hath said many excellent things concerning the Original of this Sorcery, and Idolatry, which commonly accompanied each other, to whom I refer the Reader: See Dr. Jackson's Original of Unbeliefs, &c. cap. 19. The Vulgar Latin takes these words, as if they were spoken in praise of the Israélites, that there were no Enchantments or Divinations used among them, nor any other Diabolical Arts, which were forbidden by their Law, in several places. From these they being as free as from Idolatry (mentioned v. 21.) they were secure of God's favour to them. And so we acknowledge, in the Margin of our Bibles, the words may be
be translated, *There is no Enchantment in Jacob, or among them* : From which God intended in all Ages to preserve them by the Prophets he raised up to them. And thus R. Solomon expounds this verse, either to signify that they could not be cursed, because they were not given to Enchantments and Divinations: or that they needed not to make use of Diviners and Magicians, having all that was needful for them to know, revealed to them by God's Prophets, and by Urim and Thummim, &c.

According to this time it shall be said of Jacob and of Israel, what hath God wrought! ] The LXX. translate the first words μηθ μαγικα, when time shall be; or, upon all occasions: not only now, but in future Ages, Men shall relate with admiration, what God hath wrought for this People. Not only in bringing them out of Egypt, but in conducting them into Canaan; in drying up Jordan, as he did the Red Sea; and subduing the Canaanites, as he overthrew Pharaoh and his Host, &c. If there be any difference between Jacob and Israel, the former signifies this People, when they were in their low estate; and the latter, when they were eminently exalted: in both which God did wonderful things for them, which astonished all that observed them.

Ver. 24. Behold, the People shall rise up as a great Lion. ] The Hebrew word Labi certainly signifies a Lioness, which is no less, but rather more fierce than a Lion: and so represented by Herodotus, Lib. III. cap. 108. and many other Authors mentioned by Bochart, in his Hierozoicon, P.I. Lib. III. cap. 1.

And lift up himself as a young Lion. ] The Hebrew word Arti is used in general for any Lion whatsoever, without respect unto age. They that would have it
Chapter XXIII. signifie a younger fort, take it for a Lion full grown and adult (as they speak) of a middle Age, between Cephir, which signifis a young Lion, and Sachel, which signifis an old. And the Israelites are here said to rise up, and to lift up themselves, like to these fierce Creatures, to signifie their Assaulting their Enemies with an undaunted Courage.

He shall not lie down till he eat of the prey.] Which Lions rend and tear with their Claws and Teeth, irresistibly and speedily. So the Hebrew word tereph (which we render prey) imports; the Flesh of Beasts torn in pieces.

And drink the blood of the slain. ] He alludes to the ravenousnes of Lions; and signifie the entire and perfect Victory the Israelites should win over their Enemies. For this Prophecy hath a peculiar respect to the conquest of the Canaanites under the conduct of Joshua.

Verse 25. Ver. 25. And Balak said unto Balaam, neither curse them at all, nor bless them at all.] It seems he thought his Blessings to be as powerful as his Curses: and therefore desires him to forbear both, if he could not have what he desired.

Verse 26. Ver. 26. And Balaam answered, Told I thee not, saying, all that the LORD speaks that must I do? ] As I cannot do any thing against the Mind and Will of God, so I must do as he bids me, v. 3, 12.

Verse 27. Ver. 27. And Balak said unto Balaam, Come I pray thee, and I will bring thee to another place. ] Still he fancies, according to the Superstition of those days, there might be something unlucky in the place, that made his Prayers unsuccessful; which might prove acceptable in another. For as the Syrians imagined in future Ages, that some Gods were powerful in the Hills,
Hills, who could do nothing in the Plains, (1 Kings XX. 23, 28.) so, it seems, there was such a Conceit at this time in these Countries, that some Gods delighted more in one Hill, than they did in another; for he still brings Balaam to another high place. Such a Conceit we see remains to this day in the Roman Church, where the Lady, and the Rood of one place, are thought far more powerful, and therefore more frequented than those of another.

Peradventure it will please God, that thou mayest curse me them from thence.] He said nothing of God's permission before; v. 13. but now was convinced his consent was to be gained. And would not despair of it, but thought it possible, that very thing might seem right and good in his Eyes (as the Hebrew phrase here is) in a new place, which displeased him in both the former.

Ver. 28. And Balak brought Balaam to the top of Verse 28, Peor.] This was the most famous High-place in all the Country of Moab; where, as Mr. Selden conjectures, Baal had a Temple, and was worshipped; and thence called Baal-Peor. So Theodore and Suidas, πεόρδ καὶ Θησαυρας, Πεορ του Μαπου. Beel signifies Saturn, and Phegor (or, as we pronounce it, Peor) the place where he was worshipped. Just as the Greeks called Jupiter by the name of Olympus, and Mercurius, of Cylenius, &c. And in all likelyhood by Beth-Peor, (XXXIV Deut. 6.) which in English is the House of Peor; in the Land of Moab, is meant the Temple of Baal which stood upon the Mountain. For so the word Beth signifies frequently among the Hebrews, not an ordinary House, but the House of some God: As Beth-Ashtaroth, 1 Sam. XXXI. 10. and Beth-Baal, 1 Kings XVI. 32. And there is often mention of

P p p 2 Beth-
Chapter Beth-ffjemefi in the Holy Writings, (XV Joshua 19. XXIII. I Judges 33. and many other places) which signifies the Temple of the Sun. From whence the word **בּשָּׂעַל** among the Arabians upon the Red Sea. Which Stephanus (de Urbibus) expounds, ־יַאֲרַיִים שֶׁאָמַר, the House of the Sun. See Syntagma I. de Diis Syris, cap. 5.

That looketh towards Jeshimon.] See XXI. 20.

Verse 29. Ver. 29. And Balaam said unto Balak, build me here seven Altars, and prepare me here seven Bullocks, and seven Rams.] He orders the very same Sacrifices he did at first, without any difference, (v.i.) either not knowing any other Method of obtaining their Desires; or thinking it in vain to devise any other.

Verse 30. Ver. 30. And Balak did as Balaam had said, and offered a Bullock, and a Ram upon every Altar.] He was wholly governed by Balaam in this: and though he changed the place, made no alteration in the Sacrifices; which were as compleat and perfect as any in those times offered.

Here is no mention made of the time when these things were done; but we may be certain all the three forementioned solemn Sacrifices, in three several places, were not offered upon one and the same day. And superstitious People, as all Histories tell us, having been as curious in the choice of days, as well as places, it is probable that Balak pickt out some day or hour, which he thought might be more lucky to him than the foregoing.
upon NUMBERS.

Chapter XXIV.

CHAP. XXIV.

Ver. 1. AND when Balaam saw that it pleased the Lord to bless Israel. Of which he had given him a double proof, XXII. 5, &c. 16, &c. He went not out, as at other times. See XXIII.

3, 15. To seek for Enchantments.] This implies that he had hitherto, in the process of this business, used some wicked Arts to effect his ends, or desired to be directed to them. But being not able to obtain any thing, but Commands cross to all his Designs, he gave himself up wholly to the conduct of God's Holy Spirit, and did not so much as offer to seek for Enchantments. In the Hebrew the words are, to meet with Enchantments; unto which he hoped to be directed, that he might be able to Curse Israel. For though he addressed himself to the true God, (whom he calls the Lord, XXIII. 26,) yet it was in a Superstitious way; with such Rites and Ceremonies of Worship, as were not of God's appointment: but either deviled by evil Spirits, or very grateful to them; whereby he hoped to be shown by what means he might disable Israel, and deliver them into the hand of Balaak. For the ancient Magick derived from Zoroaster, was nothing else, as Plato pretends (in Alcibiadé I.) but the Knowledge of Divine Things, and the right way of worshipping God: And Apuleius saith the same of it, that it was Dis immortalibus accepta, colendi eos ac venerandi pergnara, &c. a Science, acceptable to the Immortal.
Chapter Immortal Gods, very skilful how to worship and honour them; being pious, and knowing in Divine Things. Which sufficiently bewrays this Divine Knowledge (as they called it) to be impious; for Zoroaster instructed his Disciples in the Worship of the Fire, as an Emblem, at the best, of the Sun; which they lookt upon as a visible Image of this invisible God, and upon that account worshipped it. And after his time, it is manifest, this heavenly knowledge, as they esteemed it, degenerated into more uncouth Rites, and wicked Arts, whereby they pretended to be able to make the Gods do what they pleased. Pliny mentions an Herb, *Lib.XXIV.cap.17.* which he faith Magicians used, *qui Deos velint evocare,* when they would call out the Gods, and draw them to their purpose. In which power they so gloried, that the Witch in *Apuleius* threatened the God's themselves with the greatest Mischief; and boasted she could deprive the Stars of their Light, and by her Charms controll, not only the Moon, but the Sun himself, and the Gods of all sorts. And as for Mankind, nothing is more known than those Magical words, *devovere, defigere, obligare,* which are proper to that Black Art, as Salmusins observes (upon Solinus *p. 1091.*) which by Incantations, Deprecations, direful Execrations, Herbs, Fascinations, so confounded the Mind of him who was thus devoted, (as they term it) that he could remember nothing of what he was about, nor discharge any Function of Nature. The several Species of it are mentioned by Maimonides, who faith the *Zabij* pretended to exercise this power, not only over particular Persons, but over whole Provinces, by certain Words, and Actions, and Things, which no Body can understand to have
have any Vertue in them, More Nevochim, P. III. 
cap. 37.

But he set his face toward the Wilderness.] He stirred not from the place where the Sacrifice was offered, as he had been wont to do, but only lookt toward the Wilderness, where the Israelites lay encamped, XXII. i.

Ver. 2. And Balaam lift up his eyes.] To look Verse 2. round about him.

And he saw Israel abiding in his Tents, &c.] In the order God had appointed in the second Chapter of this Book, v. 52. where he commands them to pitch their Tents, every Man by his own Camp, and by his own Standard, throughout their Hosts.

And the Spirit of God came upon him.] From whence Maimonides concludes, he was a Prophet of the second rank, who spake by the Holy Ghost, More Nevoch. P. II. cap. 45.

Ver. 3. And he took up his Parable, and said.] He Verse 3. pronounced what follows with a loud voice, that all might hear. For so the Hebrew words may be interpreted, he lifted up his Parable. See XXIII. 7.

Balaam the Son of Beor hath said.] Though the Spirit of God came upon him, which suggested the words mentioned v. 5, 6, 7, &c. yet it did not alter the Temper and Disposition of his Mind; which was no less vain and ambitious, than it was covetous, and possessed with an hatred of the Israelites; as appears by the counsel which he gave at last, how to ruin them: This Vanity seems to be exprest in these, and in the following words; wherein he magnifies himself more than the Spirit of God.
And the Man whose eyes were open hath said. Who when he was awake, received Revelations from God, which was an extraordinary favour; for commonly he appeared to Men in a Dream. Others translate it, whose Eyes were shut, i.e. who was in a Trance or Ecstasy, so that he saw nothing with his bodily Eyes, but only with his Mind. The Hierusalem Targum thus paraphrases these words, (which shows he lookt upon them as a boasting of himself) The Man said, who was honoured above his Brethren; to whom that was revealed, which was hidden from all the Prophets.

Ver. 4. He hath said, who heard the words of God.] Mark what he faith, who delivers the words which he received from God.

Which saw the Vision of the Almighty.] With whom he was so familiar, that he himself, at last, appeared to him in a Vision, XXIII. 16. as, at first, he appeared to him by an Angel, XXII. 35.

Falling into a Trance.] There being in the Hebrew only the word Nophel, which signifies falling, we supply the sense by adding into a Trance; left any one should think he fell to the ground, or fell asleep; which seems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward Senses. Yet the forementioned Targum takes it as if he had fallen flat upon his face; and the LXX translate it, He saw the vision of God in sleep: according to that XV Gen. 12. A deep sleep fell upon Abraham; where the word Naphela is thought by some to give a good Explication of Nophel in this place.

But having his Eyes open.] His Mind being then possessed with a clear apprehension of things, which God revealed to him, when his Senses were all lockt up, and could discern nothing.

Ver.
Ver. 5. How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel.] The same thing expressed in different words: which was an usual Elegancy in those Countries. Wherein he declares his admiration on of the beautiful Order, in which he saw them pitched in the Plains of Moab.

Ver. 6. As the Valleys are they spread forth.] This Verse 6. refers either to their Tabernacles, which extended themselves on each side of a wide space, which, like a Valley, lay between; or rather, to the Israelites themselves, whom he compares to those fruitful Valleys which abound with Water: For the Hebrew word signifies either Valleys or Brooks.

As Gardens by the River side.] Which were far more green and flourishing, cool and pleasant, than those that lay in dry places.

As the Trees of Lign-Aloes. ] Growing in those Gardens, or by the River side; which perfumed the Air by their sweet Odors. For there are two sorts of Aloes observed by the Ancients: the one a Tree which was very odoriferous, called Καλαμος Ἰνδός, and Ε-μεθαπε, growing in India and Arabia; and the other a Plant or Herb, out of which was pressed a purging Juice. The former is often joined with Myrrh in the Holy Scripture, and was burnt as a Perfume, and called by the Ancients Ευλαλος, (as Salmasius observes in his Exerc. Plin. upon Solinus, p.1053, 1054. &c.) which is the Lign or Wood-aloes here spoken of. And Plutarch in his Symposiacs, Lib. VI. cap. 7. &c. Some were wont to colour their Wine, η ἀλευς, η καρφο-μος, either with Aloes, or with Cinamoms, (which is meant of this Wood-Aloes) which gave the Wine a pleasant taste.

Qqq

Which
A COMMENTARY

Chapter XXIV. Which the LORD hath planted. ] Which grew naturally of themselves (Solo Dei Natv, as Bochartus glosses) without any Labour, Care, or Art of Man used about them.

And as Cedar-trees beside the Waters. ] The Cedar was one of the most goodly Trees in those Countries, upon many accounts, particularly for its fragrancy; the Greeks being wont to burn the Wood of it upon their Altars, as the same Salmasius there observes, p. 951, 952. By all these Metaphors, Balaam sets forth the present and future Prosperity of the Israelites, and their fame, which spread itself into all Nations round about; and seems to be represented by the sweet O-dors here mentioned.

Verse 7. Ver. 7. He shall pour the Water out of his Buckets. ] I take this to be meant of God's pouring down Rain abundantly, out of the Clouds, upon the Valleys, Gardens, and Trees, unto which the Israelites are compared: signifying that they should be exceedingly blessed by him; for they stood in need of nothing more than Rain in those Countries.

And his Seed shall be in many Waters. ] Or, by many Waters: i.e. be sown in a Ground well watered, and consequently bring forth a plentiful Crop, XXXII Isa. 20. There are those who refer both these to their numerous Posterity; Procreation of Children being sometimes expressed in Scripture by the Metaphors of Waters, and Fountains, and Cisterns, as every one knows. And both the LXX. and Onkelos interpret this of one particular Person that should arise of their Seed. For thus the former of them renders this part of the verse: There shall come a Man out of his Seed, who shall rule over many Nations. And the latter of them paraphrases in this manner: There shall be a great King,
upon NUMBERS.

King, who shall be anointed of his Children, and shall have Dominion over many People: which the Hierusalem Targum faith expressly is Christ. For thus this verse begins in that Paraphrase; A King shall arise out of his Sons, and their Redeemer from among them, &c. and thus concludes it, and the Kingdom of the King Messiah shall be magnificently exalted.

And his King shall be higher than Agag.] This seems to have been the Name of all the Kings of the Amalekites, (for we read of one called Agag long after this time, 1 Sam. XV. 8, 9.) as Abimelech was the Name of the Philistine Kings, and Pharaoh of the Egyptian. And at this time, no Nation thereabouts was in greater Reputation than the Amalekites, (v. 20.) who thought themselves able to obstruct the Israelites passage into Canaan; and gave a very early proof of the high opinion of their own Power and Prowess, by attacking the Israelites as soon as they came out of Egypt. Balaam therefore foretels the King of Israel should be the greatest of all other, (for he was acquainted with none higher than Agag,) which some think hath a peculiar respect to their first King Saul, who subdued the Amalekites, and took Agag captive. But his Successor was far greater than he; and the Jews themselves think this hath its full completion in the Lord Christ.

And his Kingdom shall be exalted.] They shall increase and multiply, till their Kingdom be greatly enlarged; as it was in the days of David and Solomon: who were but Shadows of the great King Messiah.

Ver. 8. God brought him out of Egypt, he hath as it were the strength of an Unicorn.] All the power of Egypt could not detain them in slavery; but they
Chapter came out from thence with a strong and high hand, (XIII Exod. 9. XIV. 8.) and are grown a mighty People. See the foregoing Chapter, v. 22. where this hath been explained.

_He shall eat up the Nations, his Enemies._] Utterly destroy the seven Nations of Canaan.

_And shall break their bones._] So that they shall never recover their Strength.

_And pierce them through with his Arrows._] Having given them their deadly wound. Or, as some translate the Hebrew words, _break their Arrows in pieces_; i.e. quite disarm them.

**Verse 9.** Ver. 9. _He couched, he lay down._] He prophesies that the Israelites, having conquered the Canaanites, should settle in their Land, and take their rest, and live securely. Which he speaks of with such confidence, as if it were already done.

_As a Lion, and as a great Lion._] See XXIII. 24. the signification of Ari and Labi.

_Who shall stir him up?_] Give them any disturbance. It is observed of Lions, that they do not betake themselves to remote or secret places, when they go to sleep, but lye down any where, (as Oppianus describes them, _Lib. III._) as if they understood, that let them sleep where they pleased, no Body durst meddle with them. See Bochartus in his Hierozoicon, P. I. _Lib. III._ cap. 2. And therefore being applied to the Israelites, signifies such an absolute and secure possession of the Land of Canaan, that none should have the boldness to assault, or give them any disquiet. Which came to pass chiefly in the days of David and Solomon.

_Blessed be he that blesseth thee, and cursed is he that curseth thee._] These are the very words wherewith Isaac concluded his blessing of his Son Jacob, XXVII Gen. 29.
Gen. 29. Which God now confirmed from the Mouth of one of their Enemies, who spake, at this time, by his Spirit.

Ver. 10. And Balak's anger was kindled against Balaam.] He could no longer forbear to express his Indignation, to be thus treated by Balaam; (whom he had sent for a great way, and entertained for some time) and therefore stopt him from proceeding, for the present, any further in his Prophecy.

And note his hands together.] A token of vehement Anger, XXI Ezek. 17.

And Balak said unto Balaam.] It is likely he was so full of Wrath, that he could not speak presently, but expressed it only in his Looks and Actions.

I called thee to curse mine Enemies, and thou hast altogether blessed them.] Thou hast not said one word to my purpose, but all quite contrary.

These three times.] Though I have been at great expence, and built Altars, and offered many Sacrifices, in three several places. But at what distance of time, one from another, doth not appear.

Ver. 11. Therefore now flee thou unto thy place.] Get thee home immediately, and stay not a Moment longer here: For that is imported in the word flee, which indicates that he could not indure the sight of him, while he remained thus angry. And as he banished him his Presence, so he commanded him to make all possible haste out of his Country.

I thought to promote thee to great honour.] And to bestow as much Wealth upon him, as he desired: which is included in the word honour, XXII. 17.

But to the LORD.] Whom thou pretendest to obey.
Chapter XXIV. 

Hath kept thee back from honour. By not permitting thee to comply with my desire. It is uncertain whether these words were spoken in anger and scorn, or seriously and in good earnest; believing he was hindered by the Lord’s will and pleasure from cursing Israel. Which he had more reason to believe, than he had to hope he might obtain liberty to curse them, (XXIII. 27.) and therefore was, without all reason, in this passion against Balaam.


Spake I not also to thy Messengers, which thou sentest unto me, saying. Did I not before I saw thee, tell those that came to invite me to thee, the very same which I told thee afterwards.

Verse 13. Ver. 13. If Balak would give me his House full of Gold and Silver, I cannot go beyond the commandment of the Lord, to do more or less.] So he told his Messengers, XXII. 18.

Of my Mind. According as I please.

But what the Lord faith, that will I speak.] So he told Balak himself, XXII. 38. All which he recalls to his Mind, to show him that there was no cause for his Anger, he having performed as much as he undertook; which was to follow God’s directions, as he had done strictly. And it is likely, that by this just Representation of what had passed between them, he brought Balak to a cooler temper, so that he suffered him to go on, to deliver what follows.

Verse 14. Ver. 14. And now, behold, I go to my People.] And now I will obey thee, as well as God, and be gone to my own Country.

Come
Come therefore, and I will advertise thee, &c.] But before I go, permit me to give thee some Advice. So the Hebrew word jaatz constantly signifies, to give Counsel. And so the Vulgar here translates it; but took it or the wicked Advice, which we read, in the next Chapter, was executed after Balaam's departure, and of which he was certainly the Author, XXXI. 16. And therefore thus translates the next words, What thy People shall do unto this People. But the Hebrew Text and the LXX. are directly contrary unto this; being, as we translate the words, What this People shall do to thy People. Therefore Onkelos, to take in the foregoing fence, without altering the latter part of the verse, puts in one word, and makes the whole run thus, I will give thee counsel what to do, and (will show thee) what this People shall do to thy People in the latter days. And the Hierusalem Targum more largely and plainly, I will advise thee what thou shalt do to this People; make them to sin. Otherwise thou shalt not have dominion over them, but this People shall domineer over thy People in the latter end of days.

In the latter days.] In future Ages. This shows the foregoing words do not speak of what Moab should do to Israel by his Advice; for that was done as soon as he was gone.

Ver. 15. And he took up his Parable and said, Bala- verse 14, am the Son of Beor hath said, &c.] This was the Preface to his foregoing Prophecy. See v. 3.

Ver. 16. He hath said, who heard the words of God, verse 16, &c.] This verse also is the same with the fourth, only a few words added, And knew the knowledge of the most High. Which he adds, to show his intimate acquaintance with the Supreme LORD of the World. For he speaks of God in the very same style, which Moses
Moses doth, calling him both El, and Schaddai, and Eljon, and Jehovah. Which demonstrates that he was not a Stranger to the true God; though corrupted with bad Affections, and addicted also to foul Superstitions.

Verse 17. Or, I do see him, (for the Future Tense is often used for the Present) that is, he saw the Person of whom he was going to speak, represented to him in a Vision.

But not now.] He saw him not as in being, now at present; but to come in future times.

The same thing in other words; but more plainly telling them, they must not expect this Person in their time, nor in the next Generation, but in remoter Ages.

There shall come a Star out of Jacob.] A Star denotes a great Person: and being understood to be spoken of Christ, it denotes his Celestial Original. And both Onkelos and Jonathan, and the Hierusalem Targum, take the Messiah to be here meant, and so doth R. Moses Haddarsan, and Bereschith Rabba; and a great many Christian Interpreters (as Huetius observes in his Demonstr. Evangel. Propos. VII. sect. 9.) particularly Eusebius and Cyril of Alexandria: Who, in his VIIIth Book against Julian, confutes his Exposition of these words, which is this; ἐὰν δὲ τὰ τὰ διὰ τὰ διὰ τὰς πάντας ἔστιν τις. That this belongs to David, and to his Successors, is sufficiently manifest. To which St. Cyril replies, That if Balaam had spoken of David, and the Kings of Israel, he would have said, There shall arise Stars out of Jacob, &c., whereas he speaks of one alone, εἰς εἰς τὴν ἑκάστην ἀπροσάρτω, as very illustrious among the Stars, which, it is evident, can be none but Christ. Unto which I shall add the words
upon NUMBERS.

words of a later Writer of the Jewifh Nation, R. Isaac in his Illumin. Fidei, set forth not long ago by the learned Wagenseil: Where he argues this cannot be understood of David, or any other King of Israel, because none of them ever reigned over all the Earth, (i.e. over all the Children of Seth, whom none of them destroyed) but it is meant, he concludes, of the MESSIAH; who is compared to a Star, because of the perennity of his Kingdom, and the splendor of his Dominion, and his great Acts throughout the World, p. 72, and 80. Where he makes this a Prophecy of one Kingdom alone to be in the World, viz. that of the Israelites, who are called the People of the Saints of the most High, VII Dan. 27. Which is true enough, if he had understood the right meaning of Israelites; who are those, not after the Flesh, but after the Spirit.

It is not fit to conclude this without one Observation more, that so long ago as the time of the Emperor Adrian, this was understood by the generality of the Jews, to be a Prophecy of the Messiah. For they followed one whose Name was Chocab (i.e. a Star) to whom the famous R. Akiba (a Doctor, who, they say, had Four and twenty thousand Scholars) applied these words of Balaam, and calling him Barchoceb, i.e. the Son of a Star, anointed him their King, and carried a Sword before him, crying, Behold the very King Messiah. This is reported by the Jews themselves in Tzenach David, and several other Books. All which, I think, doth not hinder, but that King David may be hereby signified in the first sentence; though as a Type of the MESSIAH, the great Son of David, in whom it was compleated.

R r r

And
COMMENTARY

Chapter XXIV. And a Scepter shall rise out of Israel. ] This some think may first have a respect to David, and then to the MESSIAH, the King of Israel. But the Chaldee paraphrast refers the whole to Christ, whose words are these, A King shall arise out of the House of Jacob, and the Messiah shall be anointed of the House of Israel. Nor is it any wonder that Balaam should prophesie of him, so many years before he was born, and so plainly, that Moses himself doth not speak in plainer terms: but it is to be lookt upon as the effect of God's infinite Goodness, who would not have those, that were not of the Seed of Abraham, to be wholly ignorant of what he intended to do for all Mankind. And this was necessary to be plainly told them, because otherwise they would not have understood it.

And shall smite the Corners of Moab. ] The latter part of this Prophecy, Huetius thinks, belongs to David, as the former part to Christ. Which was the opinion of Maimonides, who divided the Prophecy between them. And this was indeed literally fulfilled in David, who subdued the Moabites entirely, as we read 2 Sam. VIII. 8. LX Psal. 8. CVIII. 9. Some translate these words, He shall smite through the Princes of Moab. So the LXX. τὸς ἄρχων Ἰσραήλ: which doth not alter the sense. And it is no unusual thing with the Prophets, when they intend to speak of something nearer to them, to be transported by the Spirit of God, to speak of things a great deal more remote. As Balaam here foretelling a great Ruler should come out of Jacob, first speaks of the greatest of all, above Fourteen hundred years after his time; and then of David, who reigned about Four hundred years after this.
And destroy all the Children of Sheth. They who interpret this of David, take Sheth to have been some great Person in that Country, or some Place of great note, the Inhabitants of which are here threatened to be destroyed. But these are mere conjectures, which have no foundation in History: whereas, if we understand it of Christ, and translate the first word, not he shall destroy, but (as Castalio and others do) he shall rule over, the sense is very remarkable. It being a Prophecy, that in the times of the MESSIAH, there shall be no longer such a distinction, as God now made between the Israelites and other Nations, (by the peculiar Laws he gave them at their entrance into Canaan) but all Mankind, who are equally descend from Seth, shall be united under his Government. And thus not only Lyranus and Abulenfis and others interpret it, but Onkelos also, whose words are, He shall have dominion over all the Sons of Men. For he thought it reasonable by the Children of Seth to understand all Mankind, who were propagated from him, who succeeded in the place of Abel that was killed 5 all the Seed of Cain perishing in the Flood.

Ver. 18. And Edom shall be a possession. So it was in the days of David, 2 Sam. VIII. 14.

And Seir shall be a possession. This was a famous Mount in the Country of Edom, XXXVI Gen. 3. and being the strongest part of the Country, may signify here, that no place should be able to hold out, though never so strongly fortified by Nature or Art. And so we read they all became David's Servants, 2 Sam. VIII. 14. 1 Chron. XVIII. 13.

For his Enemies.] i.e. For the Israelites.
And Israel shall do valiantly.] For they subdued in those days many other Countries; as we read in the forenamed Chapters, 2 Sam. VIII. I Chron. XVIII.

Verse 19. Ver. 19. Out of Jacob shall come he that shall have dominion.] This may relate to Christ, as well as to David, in whom it was literally fulfilled. And so Baal-Hatturim observes, that v. 16. it is said of Balaam, that he knew the Mind of the most High, for he prophesied of the Messiah, when he said, Out of Jacob shall one come that shall have dominion. The word jerd, as the Masora notes, is used only here, and in LXXII Psal. 8. where the Psalmist describes the Universal Kingdom of Christ in these words, He shall have dominion from Sea to Sea, and from the Rivers unto the end of the Earth.

And shall destroy him that remains in the City.] Not only rout them in the Field, but take their defenced Cities. And, it is likely, he particularly aims at some great City, and best fortified, which was the Metropolis, and the strongest hold in the Kingdom. Such a one there was in Edom, as the Psalmist suggests, LX. 9.

Verse 20. Ver. 20. And when he looked on Amalek.] On the Country which the Amalekites inhabited.

He took up his Parable and said.] See v. 3.

Amalek was the first of the Nations.] The most eminent among the neighbouring Nations; or one of the most noble, as Bochart renders it, Gens una e nobilitissimus.

But his latter end shall be, that he perish for ever.] This God commanded Saul to execute (1 Sam. XV. 3.) according to the doom passed upon them, after their fight with Israel, XVII Exod. 14, 16. and he lost his Kingdom for doing his Work imperfectly. Which the
the Vulgar Latin takes to be the meaning of the seventh verse of this Chapter. Onkelos paraphrases the whole verse in this manner, Amalek was the beginning of the Wars with Israel, therefore his end shall be to perish for ever. The Targum Hieros. more plainly, The Amalekites were the first People that made War against Israel; and in the latter days they shall make War against them, &c.

Ver. 21. And he looked on the Kenites.] He standing now upon the top of Peor, which was, it is likely, the highest place of the Country, (for which reason Balak brought him thither, after he had tried other high places, XXIII. 28.) might see a great way, and possibly behold the very Rocks wherein the Kenites dwelt. But what People are meant by this name, is not clearly evident. For there were a People called Kenites, who were a part of the Nations that inhabited the Land of Canaan, XV Gen. 19. these cannot be here intended; for they were too far off from this place. And as for the Kenites mentioned in Judges 16. IV. 11. who dwelt among the Israelites when they came into Canaan, they had as yet no fixed state, but were with them in the Wilderness. Therefore, it is likely, they were some of the Kindred of Jethro (originally derived from the same Family that he was of) who remained in Midian; and adjoined so close to the Country of the Amalekites, that they are said to dwell among them, 1 Sam. XV. 6. For it is plain, the word Keni in Hebrew is the Name of a People, not of a particular Person; and there might be a great many of them; some in Canaan, others in Midian; and of these latter, some went with the Israelites into Canaan when they conquered it, and others remained still in their own Country. They seem all to
Chapter to have been descended from one Ken or Kain mentioned IV Judges 11. (as Scaliger conjectures in his Elenchus Tribarum, cap. 23.) Jethro's posterity being but one family of this people.

Strong is thy dwelling-place.] They were but a small people, who dwelt upon steep mountains.

And poudest thy Nest in a Rock.] This is but a further description of their country, in other words. For Nest signifies their Habitation; only it seems to import that their dwelling was little, in craggy mountains, where they lookd upon themselves as very safe and secure, the access to them being very difficult. And from hence, I suppose, they were called Shela-mites, (as both the Hieruf. Targum and Onkelos here term them, instead of Kenites) i.e. peaceable people; because no body medled with them, nor they with any body.

Verse 22. Ver. 22. And the Kenite shall be wasted.] By little and little diminished.

Until Assur shall carry thee away captive.] Till at last they were all carried away by the Assyrians, when they over-ran Syria, 2 Kings XVI. 9.

Verse 23. Ver. 23. And he took up his Parable, and said.] Having rested a while, he sighd, and said aloud. See v. 3.

Alas! who shall live when God doth this?] What miserable times will those be, when the Assyrians shall over-run a great part of the World? How few will escape their devastations? Or, who would not desire rather to die, than live in those days?

But some, I observe, refer this, not to what goes before, but to what follows; which relates to the desolations made by the following Empires, especially the Roman.

Ver.
upon NUMBERS.

Ver. 24. And Ships shall come from the Coast of Chittim.] Whether this Prophecy hath respect (in the word Chittim) to the Greeks or to the Romans, or to both, it was plainly fulfilled, as the learned Huetius Verse 24. observes. But it must be noted, that not only St. Hierom, but Onkelos, and Jonathan, and the Hierusalem Interpreter, and the Arabick, understand by Chittim the Country of Italy, or some part thereof. And Bochartus proves, by many Arguments, that the People of that Country did descend from Chittim. See X Gen. 4. Yet it is not likely that Chittim, being the Son of Javan who peopled Greece, went so far at first from the rest of his Brethren; but his Children peopled some part thereabouts. From whence, in after times, when they were increased, they sent Colonies into Italy. Particularly Macedonia is called by the Name of Chittim, in the Book of Maccabees, 1 Macc. I. 1. VIII. 5. And therefore I take the Greeks under Alexander to be here intended in the first place; and then the Romans in the next; each of them fulfilling the several parts of this Prophecy.

And shall afflict Assy.] This was done by Alexander, who over-threw the Persian Empire, which ruled over the Chaldaens and Assyrians. So Theodoret understands the word Chittim, to signify Alexander and his Macedonians, whose Country was anciently called Makedon, as Hesychius tells us, they being a mixture (as Mr. Mede probably conjectures in his XLVIII Discourse, p. 377.) of the Sons of Madai and Chittim. The Romans indeed afterwards overthrew the Greek Empire, but we do not read that they made War against the Assyrians till the time of Trajan; who subdued them, and reduced them into a Province, as Dio relates, Lib. LXVIII.
This was done by the Romans, not by the Grecians. For we are to understand by Eber the Hebrew Nation, called the Children of Eber, X Gen. 21. So the LXX. translate it, τῆς Ἑβραίας: the Name of Hebrews being as plainly derived from Eber, as that of Jews from Judah. Now they were not afflicted by Alexander in his Conquests, but rather kindly treated by him. And therefore this cannot be meant of the Greeks; unless we will think it fulfilled in the time of Antiochus, who descended indeed from the Macedonians, but did not come from that Country; nor did he afflict them long; much less make them desolate, as the Romans under Vespasian and Titus did, which seems to be here intended.

And they also shall perish for ever.] This doth not refer to Eber, but to the Nation that afflicted him, viz. the Roman Empire; which he prophesieth shall not always afflict others, but at last be utterly destroyed itself. Aben-Ezra indeed refers it to the Kingdom of the Seleucidae, or the Greek Empire: but R. Isaac before-mentioned, thinks the destruction of the Romans is intended in this Prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Verse 25. And Balaam rose up and went. As Balak had commanded him, v. 11.

And returned to his place.] Unto his Country, viz. Mesopotamia. But he was detained by the Midianites in his passage thither; among whom he was slain, as we read in the XXXIth Chapter. For Men are said to do that, which they design and endeavour to do, VIII Exod. 13. XIV Numb. 40. If this be not the meaning, then after he came to his own Country, he returned to the Midianites, at their intreaty; or by his own inclination; and (either as he was going home,
**upon NUMBERS.**

home, or when he came back) gave that impious Counsel, which was executed not long after this, as we find in the next Chapter. For that he was the Author of it, we are assured by three Divine Writers. See 2 Pet. II. 15. Jude v. 11. II Revel. 14.

It is a strange Exposition which Baal-hatturim gives of his going to his place: that is, faith he, he went down into Hell. But it may serve to confirm the common Interpretation of that which is said of Judas, I Acts 25.

And Balak also went his way.] To Kiriah-Huzoth, I suppose, mentioned XXII. 39.

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**CHAP. XXV.**

Ver. 1. **AND Israel abode in Schittim.**] A place in the Plains of Moab (where they lay, while all the forementioned things were transacted, XXII. 1.) called Abel-Shittim, XXXIII. 49. but it is usual to cut off the former part of a places name, for shortness sake. As in this very Book, XXXII. 38. Baal-meon for Beth-Baal-meon, as it is called XIII Josh. 17. And Hermon commonly for Baal-Hermon; and Nimrim for Beth-Nimrim. To which may be added Salem for Jerusalem, LXVI Psal. 3. This Station was the last which the Israelites made, while they remained in the Wilderness: in which the rest of the things that follow, to the end of the Book of Deuteronomy, were done.

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And
And the People begun to commit Whoredom.] Both bodily and spiritual; into which they fell not long after Balaam was gone from Balak. Though not all the People fell into this Guilt, but a great many of them; as appears from what follows, v. 4, 5, 6.

With the Daughters of Moab.] And of Midian also, as we learn from v. 6, 17, 18. But those of Moab are here alone mentioned; because, it is likely, they began this wicked practice. I see no ground for what Greg. Nyffen faith, That the Israelites having vanquished the Moabites in a Battle, fell in love with the Captives which they had taken, being overcome by Lust, when they had been victorious in War, as he speaks, Lib. de vita Moysis, p. 186. It is something more probable, that the Prophecy of Balaam being spread abroad among the Moabites, concerning the great Blessings God designed to bestow upon the Israelites, particularly that of the MESSIAH, it might excite in the Women of Moab a desire to have Children by the Men of Israel, that they might partake in their Blessings. Unto which they might think they had some title, being descended from the eldest Daughter of Lot, the Son of Abraham's Brother. This might pass for truth, if it were not very evident from the following story, that the Daughters of Moab exposed themselves, by Balaam's counsel, to the Lust of the Israelites, that by this means they might seduce them to Idolatry, and so make them lose the Blessing intended for them. For that this was done by Balaam's advice, there is no doubt. See XXXI. 16. And the Jews have also a conceit that he ever had been an Enemy unto Israel, being one of Pharaoh's Privy Council, who advised him to drown their Children; as the Tale is told in the Talmud in the Title Sanhedrin, cap.
But this is to make him to have been now of a greater Age, than we have reason to believe (viz. Two hundred and ten years old, according to their own Computation) and quite contrary to what others of them say, that he lived but half his time, according to the Psalmist, LV Psal. 23.

Ver. 2. And they. That is, the Daughters of Verse 2. Moab.

Called the People.] Invited them to a Feast: For the ordinary Charms unto Idolatry, were good Virtualls, and bad Women.

Unto the Sacrifices of their Gods.] To eat of the Sacrifices which had been offered to their Gods, particularly to Baal-Peor. These Feasts upon their Sacrifices were very magnificent among the Heathen, being accompanied with Musick and Dancing, and sometimes pompous Processions, which inticed youthful Minds to partake of them. Here the Israelites, casting their Eyes upon the Daughters of Moab (which doubtless on this occasion appeared in the best Dress and richest Ornaments) were smitten with their Beauty, and courted their Enjoyment. Who would not yield to this Motion, but upon condition that they would first worship their Gods: whereupon, pulling a little Image of Peor out of their Bosom, they presented it to the Israelites to kiss it, and desired them to eat of the Sacrifices that had been offered to him. Thus the Jewish Doctors tell the story. And indeed it hath been observed by the Writers of the Church, that Women have been the most dangerous Seducers of Men from the true Religion; being from the beginning the Spreaders of the old Heresies. For Simon Magnus advanced his Heresie, Helena meretricis adjunctus auxilio, being assisted by the help of the Harlot Helena.
Chapter XXV. Helena. Nicolaus of Antioch also, choros duxit familiaeos. The famous Marcion sent before him some Roman Ladies, to prepare his way. Apelles, Montanus, Arius, Donatus, did all take the same course, as St. Hierom shows in his Book adversus Pelagianos.

And the People did eat. Which was an act of Idolatry (as to eat of the Lord's Sacrifices, was an Act of Divine Worship) whereby they owned themselves the Servants of the Gods of Moab. See XXXIV Exod. 15.

And bowed down to their Gods. This was still a more plain act of idolatrous Worship; expressly forbidden by God in the second Commandment.

And Israel was joyned unto Baal-Peor. This seems to signify, that they were devoted to the Service of this Idol in great affection; with which they performed the forenamed actions. The Jews commonly take this Baal-Peor to have been no better than a Priapus; and the worship of him to have consisted in such obscene Practices, or Postures at least, as are not fit to be named. Particularly their great Commentary upon Numbers, faith, That the Israelites being unwilling to enjoy their Women upon those terms, they told them they needed only uncover their Nakedness before Baal-Peor, which was all the Worship required of them: unto which they easily submitted. This Maimonides himself relates for a truth, that his Worship consisted in revealing their Secret Parts before him. More Nevochim, P. III. cap. 45. But Solomon Jarchi goes further, making this Worship to consist in Actions as ridiculous, as they were beastly. All which seems to me very unlikely; and so it doth to several Men of great Judgment, particularly Mr. Selden; who thinks, with great probability, that Peor (as I observed before, XXIII. 28) being the name of a Moun-
Mountain in the Country of Moab, the Temple of Baal stood upon it, (by whom some understand Saturn, others the Sun, which is most likely) and thence he was called Baal-Beor, because there he was especially worshipped; as Jupiter was called Olympus, because he was worshipped in a famous Temple, which stood on the Mountain Olympus. And every one knows, that anciently they chose the highest Mountains, before all other places, for the Divine Service; insomuch that at Jerusalem the Temple was set upon the Hill of Sion, which the Psalmist saith God preferred before all other places, LXXVIII Psal. 68. Or Peor perhaps was the name of some great Prince (as the same Mr. Selden conjectures) translated into the number of the Gods: for the Psalmist saith, CVI Psal. 28. that when they worshipped Baal-Peor, they ate the Sacrifices of the dead. Which seems to signify, that in him they worshipped some dead Man, who perhaps was the first Institutor of this Worship, whatsoever it was. Another great Man of our own Nation hath said much to strengthen this Opinion; having shown at large, that the ancient Heathens were wont to Deify the Souls of Men, and Canonize them after Death; and these we called Baalim. Being accounted an inferior sort of Deities, who they fancied were Ministers for them, to their Celestial Gods. See Mr. Mede, Book III. p. 724, &c. Yet it must be acknowledged that there are others of great note, who take all for truth which the Jewish Writers report, concerning the filthy Worship of Baal-Peor, and imagine that Fornication was a part of it: as in future times it was both among the Greeks and Romans, in the Worship of some of their Gods. For what the Jews found then practised, they fancied was done
Chapter XXV. done in these early days. But it is observable, that the more ancient the Books of the Jews are, which speak of this matter, the less they say of the impurities in the Service of Baal-Peor. For Example, the Hierusalem Talmud hath none of that leud stuff in it, which Solomon Jarchi upon this place took out of the Babylonian; which was composed long after the former.

And the anger of the LORD was kindled against Israel.] As appeared immediately, by the severe punishment he inflicted on them, both for their Idolatry and for their Fornication.

Verse 4. And the LORD said unto Moses, take all the Heads of the People, and hang them up.] The plain meaning seems to be, that he should take, i.e. cause to be apprehended, the Heads of the People, i.e. the Rulers of Thousands and Hundreds, and other principal Persons in their Tribes, who had been guilty of the foul Idolatry before-mentioned; and by hanging, them up, put a stop to the Peoples lewdness, when they saw these great Men made Publick Examples of God's Displeasure. For it is very likely, more of the Princes of the People were guilty besides Zimri; especially if it be true which the Samaritan Chronicle affirms, that the Daughters of the chief Men of Moab were sent finely dressed to allure the Israelites; and one of the King's Daughters among the rest. But though the LXX. and the Vulgar, and Symmachus, thus understand it, that he commanded the Heads of the People to be hanged up; yet a great many other ancient Translators, and many famous Doctors, take the word Otham (them whom he commanded to be hanged up) not to refer to the Heads of the People, but to such as had joyned themselves to Baal-Peor: and they
they interpret the foregoing words, as if he had bid him *take unto him* (i. e. *to his assistance*) the *Heads of the People*, as they think he did, as is related in the next verse. The *Judges* indeed there mentioned seem to me to be distinct from the *Heads of the People*; and *Moses* did not take them to his *Assistance*, but commanded them to do their duty. Yet it must be acknowledged that there is a great current of Interpreters which runs the other way; as if *Moses* was commanded to order the *Judges* to assemble and call before them such as were suspected; and having examined the Fact, accordingly proceed against them, and punish such as had offended. Thus the Samaritan Copy reads it expressly, and so Onkelos, and the Paraphrase called Uzielides, and the Hierusalem Targum, and the Arabick Translation of Saadia Gaon; and both the Talmudists and Karaites agree in this sense; as Mr. Selden shows at large, *Lib. II. de Synedriis*, cap. 1. n. 10. And Job. Coch upon the Gemara of the Sanhedrim, cap. 4. sect. 4. where he observes that Aben-Ezra, and Solomon Jarchi thus interpret it, and takes the meaning to be certain, that the *Heads of the People* should divide themselves into several Courts of Judgment, and examine who had committed Idolatry; and after Conviction cause them to be hang'd. For there is great reason to think the Constitution of Judges, by Jethro's advice, continued all the time they were in the Wilderness; who might easily find out the Guilty in their several Divisions.

*Before the LORD.*] i. e. Before the *Sanctuary*; as Men who had forsaken the Worship of their God; and by his Sentence were adjudged to die.
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Chapter XXV. Against the Sun.] Openly, that all the People might see, and fear to Sin. Soboth R. Solomon and Aben-Ezra expound it. For this was a peculiar mark of the Divine Displeasure against Idolaters and Blasphemers, that they should be hanged up, and publicly exposed after they had suffered death. For none were hang'd alive among the Hebrews; but first stoned (which was the common Punishment of the fore-named Offenders) and then hanged up in the eyes of all; as R. Solomon expounds this Phrase against the Sun.

That the fierce anger of the LORD may be turned from Israel.] By their Zeal to vindicate the Divine Honour.

Verse 5. And Moses said unto the Judges of Israel.] Some take these for the LXX. Elders, mentioned XI. 25.

Slay ye.] By hanging them up, as some understand it. But the Hebrew word imports killing with the Sword; which they commanded their Officers to do, with the assistance of such as abhorred the wickedness of their Neighbours.

Every one his Man.] The LXX. Elders, being appointed to be coadjutors to Moses in the Government, made a division of the People, it is most likely, into so many districts: and each of them having the charge of one, all the People therein, are called his Men; of whom he was to give an account.

That were joyed unto Baal-Peor.] Who were so well known, that there was no danger of slaying the innocent.

Verse 6. And behold.] This which follows is the more wonderful, if the Judges had already begun, to execute the foregoing command, and argues Zimri to have
have been very impudently wicked, who thought himself so great a Man, that no Judge durst meddle with him.

One of the Children of Israel came and brought unto his Brethren.] In the Camp of Israel, or into the Tent where his own Family dwelt.

A Midianitissa Woman.] By which it appears that both Nations, Moab and Midian, were in this Plot against Israel.

In the sight of Moses.] A high contempt of his Authority; and of God's also, whose Servant Moses was.

And in the sight of all the Congregation of the Children of Israel.] This seems to be a further aggravation of his Sin, that he was not content to go to the Women, who invited them, (v. 2.) but brought one of them along with him into the Camp of Israel; and this he did before the face of all the People, as well as of Moses; and that when they were mourning for this Sin, as it here follows.

Who were weeping before the door of the Tabernacle of the Congregation.] This shows, that though there were great numbers ingaged in this Defection, yet the generality of the People clave unto the LORD, and bewailed the Wickedness of their Brethren, most earnestly imploring God's Mercy towards them.

Ver. 7. And when Phineas, the Son of Eleazar, the Son of Aaron the Priest, &c. ] A Man of great Authority, being next to the High-Priest, whom he succeeded in his Office, as he did Joshua (if we may believe some Writers) in the Government of all Israel.

He rose up.] His Spirit (as St. Luke speaks of St. Paul) was stirred in him; and being inspired with an holy Zeal, was moved to do what follows.
From among the Congregation.] Who were weeping at the Door of the Tabernacle; or rather, from among the Judges with whom he was assembled, being one of them: So Jonathan; he rose up from the midst of the Sanhedrin. For as Bonav. Cornel. Bertramus thinks, Eleazar after the death of Aaron, appointed his Son Phineas to be Prince of the Levites. Which he thinks appears not only from his rising up here, from the midst of the Judges of Israel, but from the Embassy wherein he was employed by Joshua, unto the Reubenites, &c. beyond Jordan, XXII Josh. 14. and from 1 Chron. IX. 20. where he is said to be Ruler over the Korahites. Which signifies, he thinks, such a preeminence as Eleazar himself had over the Levites, while his Father Aaron lived, De Repub. Jud. c. 15. And indeed the Psalmist faith, that Phineas stood up and executed Judgment, C VI. 39. Which seems to import that he acted as a Judge, but by an extraordinary motion; which made him kill the Offenders with his own Hands, without a Judicial Process against them.

And took a Javelin in his hand.] Or a Sword, as Josephus calls it; which he snatcht out of the hand of Moses, as the tradition is in Pirke Elieser, cap. 47.

Ver. 8. And he went after the Man of Israel into the Tent.] It is an unusual word in the Hebrew, which we translate Tent; importing a private, secret place like a Cave, as Kubba or Kobba is thought to signify, which the Arabian call Alcobba. From whence comes the word Alcove; which signifies, as Bochart observes, conclave camerati operis, quo lectus circumdatur: A Room of arched Work, which incloses a Bed in it. See his Hierozoicon, Pars I. p. ult.

And
And thrust both of them through, the Man of Israel, and the Woman.] This he did, faith Philo, διας της Μοιρής, by the command of Moses. But should rather have said, by a Divine Instigation; which he followed, when the rest of the Judges were afraid (as some conceive) to meddle with so great a Man as Zimri was. And upon this Fact, the Jews ground that which they call, the Judgment of Zeal, which authorized them, who were full of Zeal, to punish such as blasphemed God, or profaned the Temple, &c. in the presence of ten Men of Israel, without a formal Process against them. Thus Matthias killed a Jew, who sacrific’d after the manner of the Greeks, i Maccab. II. 24. and three hundred others were killed by their Country-men, as is related in the Book commonly called the Third Book of Maccabees. And upon the pretence of such Zeal, St. Stephen was stoned, and St. Paul intended to be killed, &c. as Grotius observes, Lib. II. de Jure Belli & Pacis, cap. 20. sect. 9. and see Selden de Jure Nat. & Gent. Lib. IV. cap. 4. But this Judgment (as they call it) seems not to be well grounded upon the Fact of Phineas, who was a publick Person, and had an extraordinary motion, not to be imitated by private Men; nor was it followed till the latter times of the state of that Nation.

Through her belly.] The Vulgar hath it, through her Secret Parts. And so the Jews in Pirke Eliezer, c. 47. and in other Books, such as Peshita and Siphri: where they make many Miracles to have concurred in this Fact; particularly, they say, that the Relations of Zimri going to fall upon Phineas for killing their Prince, the Angel of the LORD smote them, and cut them off.
Chapter XXV. It seems a Pestilential Disease (as Josephus calls it) swept away many of the Offenders, who could not so speedily be punished by the Judges: But it stood immediately upon this pious Act of Phineas.

Verse 9. And those that died of the Plague were Twenty and four thousand.] There were but Twenty and three thousand, who died of the Plague itself, as the Apostle tells us, 1 Cor. X. 8. but there were a thousand more taken off in the Plague time, or during the Plague, as the Hebrew words may be read. For in the Twenty and four thousand, Moses comprehends all those who were killed by the Sword, in the day of the Plague, (as the Phrase is v. 18.) whereas St. Paul reckons those only who died of the Pestilence, as many have observed, particularly Bochart, Lib. II. Hieroz. cap. 34. P. I. It is probable that from hence it was, that the Author of the Samaritan Chronicle took up a Conceit, that the King of Moab sent Twenty four thousand Damsels to Seduce the Israelites, as Hottinger reports his words, in his Smegma Orientale, cap. 8. p. 448.

Verse 10. And the LORD spake unto Moses, saying.] After the Plague was stayed, it is likely Moses went into the Tabernacle to give God thanks for his Mercy to his People; and then he spake to him what here follows.

Verse 11. Phineas the Son of Eleazar, the Son of Aaron the Priest, hath turned my Wrath away from the Children of Israel.] Though they wept and mourned before the Door of the Tabernacle, yet that did not prevail so much for Mercy, as this Heroick Act of Justice.

While
While he was zealous for my sake among them.] With Chapter XXV.

That I consumed not the Children of Israel in my Jealousy.] Did not proceed to destroy them by the Pestilence, when I was so highly incensed against them. For it is observed by Herodotus himself in his Enterpe, that μηδὲν αἵματαν, μηδὲν εἰσὶν ἐπὶ πνεύματος πτώσει Θεῷ, for great Crimes there are as great Punishments sent from God, which is necessary for the Publick Good. For unless, by such means, a stop be put to open Impurities, to Murders, and such like Crimes, not only all Civil Society will be overturned, but Nations become so wicked, that they will be fit for nothing but to be rooted out, by the Divine Vengeance, as the Canaanites were. Thus Ciceron discourses Philip. VIII. In Corpore, si quid ejusmodi est, quod reliquo corpori nocet, &c. In the Body, if there be any thing which hurts the rest of the Body, it is necessary to cut it off, or to burn it, that some one Member, rather than the whole Body, perish. And so it is in the Body of the Commonwealth; Ut totum salvum sit, quicquid est pestiferum amputetur; that the whole may be preserved, let that which is infectious be lopped off.

Ver. r2. Wherefore say.] Unto Phineas, or unto Verse 12. all the People.

Behold, I give thee my Covenant of Peace.] The word Peace, in Scripture, comprehends all manner of Blessings; and therefore this is a solemn Promise and Engagement to make him and his Family prosperous: the particular Blessing which he entails upon him, following in the next verse. But some will have
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Chapter XXV.

have this to signify that he should be the great Re-
conciler of God to his People, and make Peace be-
tween them hereafter, as he had done at present. Philo seems to think this, and the Priesthood, to be
two distinct things; when he saith, God crowned his
Pious πρόκλεις διακατείχας, ἔφυγεν ἐκ τῆς γονής, with two Gifts, Peace and the Priesthood. And the Jews make Peace
to consist in a long Life of Prosperity; which was
fulfilled in Phineas his Person, who lived till the lat-
ter times of the Judges, XXI Judg. 28. Pirke Eliezer
interprets it, he gave him the life of this World, and of
the next.

Verse 13. Ver. 13. And he shall have it, and his Seed after him.] It shall continue in his Family.

Even the Covenant of an everlasting Priesthood. ] This is the particular Happiness which God settled up-
on him and his Posterity, as long as their State last-
ed. Which was with some limitation, it appears by
this, that after some Successions in the Line of Phineas,
the Priesthood came, for a time, into the Family of
Eli, who was descended from Ithamar the youngest
Son of Aaron. The reason of it is not mentioned in
the Scripture; but some great Sin, it is reasonable to
suppose, provoked God to set aside the Line of Elea-
zar for some years, till Eli's Sons also became so wick-
ed, that the Priesthood was taken from them, and
restored in the days of Solomon to the Posterity of
Phineas, with whom it continued as long as the Priest-
hood lasted. What Sin this was, and when commit-
ted, we do not know. Some of the Hebrew Doctors
are so bold as to say, it was because Phineas would
not absolve Jephthah from his Vow, as Mr. Selden
observes, Lib. I. de Success. in Pontif. cap. 2. But as
there is no ground for this, and such like fancies,
which others of them have, so it is more probable that some of Phineas's Successors offended, rather than he himself; his Posterity for four Generations holding the Priesthood, before it was translated to Eli, as Josephus and others (mentioned by Selden in the place before-named) make account.

Ægidius Camartus in his Book de Rebus Eliae, cap. 3. sect. 5. and Corn. Bertram, cap. 15. de Republ. Jud. imagine that in those confused times, none of the Priests were found fit to administer the Affairs of the Nation but Eli alone: and therefore he was appointed by God to it, as appears from 1 Sam. II. 30. But L'Empereur in his Annotatious upon Bertram well observes, That it being the constant course of God's proceedings, to continue his Mercies to the Israelites, according to his promise, while they were obedient, but to take them away when they became disobedient, it is highly reasonable to conclude there was some great Offence given to God by some of the Race of Phineas, which was the cause that they lost this Dignity. But so constant was God to his Promise, that he preserved his Line in a continued Succession of twelve Persons from Phineas to Azariah, who executed the Priest's Office in the Temple that Solomon built in Jerusalem, as we read 1 Chron. VI. v. 4. to the 10th. From which time to the Captivity of Babylon, there were nine more, as we read there in the following verses. And after the end of the Captivity, unto the time of Antiochus Eupator, the Jews reckon fifteen more, the last of which, Onias, was killed by Lysias. And after him there were eight of the Family of the Asmonæi; the last of which, Aristobulus, was killed by Herod, who after that made whom he pleased.

Because he was jealous for his God.] God, who searches
searches the hearts, saw that this motion proceeded not from any private Passion; but out of pure Love and fervent Affection to him, and from Indignation to see his Divine Majesty so affronted. For Zeal is a mixed Affection, of Love and Anger.

And made an Atonement for the Children of Israel. ] Procured a Pardon for all his Brethren, αἰτε&acirc; & ε&acirc;ζεγγ&acirc;ς α&acirc;τ&acirc;. (as Philo expresses it) by his uncommanded and spontaneous diligence to vindicate God’s Honour, flowing from his sincere Devotion to God’s Service.

Verse 14. Ver. 14. Now the name of the Israelite that was slain, even that was slain with the Midianitish Woman.] God would have his Name stand upon record, partly to make it infamous; and partly to do honour to Phineas, who durst venture to set upon a Man, who had so great an interest in his Tribe, as is mentioned in the next words.

Zimri the Son of Salu, a Prince.] Not the chief of the whole Tribe; but of a great Family in that Tribe.

Of a House among the Simeonites.] In the Hebrew the words are, of a House of a Father. For the Tribes were divided into Families; and these into Houses: every one of which had a Head or Chief, (See the first Chapter of this Book, v. 2.) and Zimri was one of those principal Persons, though not Prince of all the Simeonites.

Verse 15. Ver. 15. And the name of the Midianitish Woman that was slain was Cozbi, the daughter of Zur.] This is set down also, to show how little Phineas feared the great Men, either in Israel, or elsewhere. For Zur is reckoned afterwards, as one of the Kings of Midian, XXXI. 8. or Princes, XIII Josh. 21.

He
He was Head over a People, and of a chief House in Midian.] The Hebrew word *Ummoth* (which we translate People) signifies Nations. So that if we translate these words exactly, they found thus, *He was Head of Nations, of a House of a Father in Midian:* that is, Chief of divers Families, who all sprung from the same Father or Original in that Country.

Ver. 16. *And the L O R D spake unto Moses* , say- Verse 16. ing.] Some time after this, though not long, (as appears from XXXI. 1, 2.) but a little before Moses his death.

Ver. 17. *Vex the Midianites.* Among whom this Verse 17. pernicious Contrivance was hatched. For Balak being so incensed against Balaam, that he bid him be gone, in all haste, out of his Country, (XXIV. 11.) Balaam would not stay to propound unto him, this mischievous Advice which was in his Head, but went to the Midianites, and there discovered it. Which was the same thing he knew, as if he had acquainted Balak with it, there being a great Friendship between the two Nations, XXII. 4. It is likely also that the Midianites were the first that advised Balaam should be sent for, which made their Guilt the greater: but the Moabites did not escape, though (for Lot's sake perhaps, II Dent. 9.) their Punishment was deferred till future times, as Balaam prophesied, XXIV. 17. And they were also excluded, by a Law made immediately after this, from the Society of the Israelites, for this very Fact, XXIII Dent. 3, 4.

*And smite them.* With the Sword; as we find they did, Chapt. XXXI.

Ver. 18. *For they vex you with their wiles.* Have Verse 18. sorely distressed you by their subtil Devices.

*Whereewith they have beguiled you, in the matter of* V v v Peor.*]
Chapter XXV. Peor.] Drawn you in to commit foul Idolatry. Here Peor, which was a Mountain in Moab, where Baal had a Temple, (as I observed XXIII.28.) is used for the Idol itself, which was there worshipped, being a contraction of Baal-Peor. And so it is XXXI. 18. XXII Josh. 17.

And in the matter of Cozbi.] And into lewd filthines with Idolatrous Women.

The Daughter of a Prince of Midian.] By whose consent, no doubt, she went upon this wicked design; that by her noble Garb and Attendance, she might the more powerfully intice the great Men of Israel to Idolatry.

Their Sister.] Whom the whole Family were content to prostitute, that they might compass the destruction of the Israelites. But by Sister may be meant, one of the same Country or Nation; the same kind of Language being used among them that was among the Jews; who called one another Brethren and Sisters, (being descended from the same stock) as Christians did all those that were of their Religion.

Which was slain in the day of the Plague.] When so many Thousands fell by the Pestilence.

For Peor's sake.] For worshipping Baal-Peor; into which they were inveigled by the Women; who invited them to a Feast, and thereby their Charms excited another fleshly Appetite in them: which they would not let them satisfie, unless they would both eat of their Sacrifices, and worship their Idol. And perhaps they told them, it was not lawful for them to consent to their desire, unless they would be of their Religion.

CHAP.
Chapter XXVI.

Ver. 1. **AND it came to pass after the Plague.** Men-Verse 1. Mentioned in the foregoing Chapter, v.9,17. Though some fancy it refers unto all the Plagues that had swept away all the former Generation, except two Persons. It is likely this may be done in the eighth Month of the fortieth Year, after they came out of Egypt.

The LORD spake unto Moses, and unto Eleazar the Son of Aaron the Priest, saying.] As God had formerly joyned Aaron with Moses, (I Numb. 1, 17. II. 1. IV. 1, &c.) So now Aaron being dead, he joyns his Son Eleazar with him; to show that he succeeded not only in his Place and Office, but also in his Authority.

Ver. 2. **Take the Sum of all the Congregation of the Children of Israel.** They had been twice numbred before this: Once, before the building of the Tabernacle, in the first year after they came out of Egypt, when they paid every Man half a Shekel towards it, (XXX Exod. 11, 13. XXXVIII. 25.) And again, when they were to be encamped, in the second month of the second year, I Numb. 1, 2, &c. And now, all those Men who had been then numbred (thirty eight years ago) being dead, (as appears from v. 64 of this Chapter) God commands them to be numbred a third time. Partly, that he might demonstrate his faithfulness to his word, in multiplying them vastly, notwithstanding all their Provocations, (for their num-

V V V 2
Chapter XXVI.ber was within Eighteen hundred and twenty, as many as they were, at their last muster) and partly, that the Land they were now going to possess, might be the more easily divided among the Tribes, in just and equal proportions.

From twenty years old and upwards, throughout their Father's house; all that are able to go to war in Israel.]

All this is explained in the first Chapter, v. 2, 3.

Verse 3. Ver. 3. And Moses and Eleazar the Priest spake with them.] With the Heads of the several Tribes: who, it is likely, were to assist in this numbring, as they did in the former, I Numb. 4, 16, 17.

In the plains of Moab by Jordan near Jericho, saying.]

See XXII. 1.

Verse 4. Ver. 4. Take the Sum of the People.] These words are not in the Hebrew; but some words of this kind are to be understood, that they spake with them about numbring the People, from twenty years old and upwards, as it here follows.

As the LORD commanded Moses and the Children of Israel, which went forth out of the Land of Egypt.]

He bad them proceed according to the directions God had formerly given, in the second month of the second year, after they came out of Egypt, I Numb. 1.

Ver. 5, 6. Ver. 5, 6. Reuben the eldest Son of Jacob.] This numbring being performed as the former was, Moses uses more concise Language in the account he gives of it; as he doth in the foregoing verse, and in this, and those that follow. Where he sets down the number of every Tribe, and the Families from whence they sprung, without saying, Those that were numbered of the Tribe of Reuben were, &c. as he doth I Numb. 21, &c.
The Children of Hanoch, of whom came the Family of the Hanochites, &c.] The four Sons of Reuben (whose Families here follow) are mentioned both in Genesis XLVI. 9. and in Exodus VI. 14. and are here mentioned again; because he intends to set down the Names, both of the Children and Grand-children of one of his Sons, which he did not before.

Ver. 7. These are the Families of the Reubenites.] The word we transliterate Families, rather signifies Nations (Gentes) or Kindreds, as we translate it, XXII Psal. 27. For all that sprung from those LXX Persons, who came with Jacob into Egypt, are called by this name of Misbecoth, which the LXX. here translate Ἰουσα, People. Which were divided into Houses, as the Hebrews call them; and those Houses into particular Persons. This is plain from VII Josh. 14. where, for the discovery of him that had sinned in the accursed Thing, God commanded the Israelites to be brought by their Tribes, and then that Tribe by the Families belonging to it; and that Family which the Lord took by Households; and that Household, Man by Man.

And they that were numbered of them were forty and three thousand, and seven hundred and thirty.] This being compared with I Numb. 21. it appears this Tribe was less than it was eight and thirty years ago, by near three thousand Men: For some whole Households had been destroyed, as it follows v. 9.

Ver. 8. And the Sons of Pallu, Eliab.] He speaks Verse 8. in the Plural Number, when there was but one Son of Pallu; which is very usual in the Scripture Language. See XIX Gen. 29. XXI. 7. XLVI. 7. and in this very Chapter, v. 42.
Eliab.  He doth not say from him came the Family of the Eliabites; for he made only an Household in the Family (as we call it) of the Palluites.

Ver. 9. And the Sons of Eliab, Nemuel, and Dathan, and Abiram.] The same must be observed of these, that Families did not spring from them; but they were Households belonging to the Family of the Palluites.

This is that Dathan and Abiram.] They are here again mentioned; partly to set a new Brand upon them, for their insolent Rebellion against Moses; and partly to shew how the Reubenites came to be so diminished.

Famous in the Congregation.] See XVI. 2.

Who strove against Moses and against Aaron, in the company of Korah.] They joined with Korah, who seems to have been the chief Incendiary: For he is mentioned first in the XVI. 1.

When they strove against the LORD.] Who had appointed Aaron alone to be the High-Priest, and his Sons to Minister in the Priest's Office: which these Men would have usurped, XVI. 11. where it is said expressly, They were gathered together against the LORD.

Ver. 10. And the Earth opened her mouth, and swallowed them up together with Korah.] These words seem to import, that Korah was swallowed up with Dathan and Abiram, as I have observed upon XVI. 32. See there. But it must be acknowledged that these words may receive another Interpretation; and that very natural, in this manner; The Earth opened her mouth and swallowed them up, (viz. Dathan and Abiram, and the rest mentioned XVI. 32.) and then the next words, veeth Korah, may be thus translated, and
as for Korah (who was the great Incendiary) when that Company died, i. e. he died, when the Company which offered Incense died: for there is in many places a defect of a word, to be supplied from the word that follows. This is a very easy construction, and agrees with the Psalmist, CVI. 17, where he mentions only Dathan and Abiram's Company as swallowed up, and then adds, v. 18. A fire was kindled in their Company, (i. e. in the other Company of Rebels) and the flame burnt up the wicked; viz. Korah, and those that were with him.

What time the fire devoured two hundred and fifty men.] XVI. 35. If the Interpretation now mentioned, of the foregoing words, be admitted, then Korah must be added to the number of the Two hundred and fifty Men; which Moses takes occasion to explain in this place.

And they became a sign.] A Monument of God's displeasure against those that affront his Ministers, to give warning unto all Posterity not to follow their pernicious Courses.

Ver. 11. Notwithstanding the Children of Korah died Verse 11. not.] As those of Dathan and Abiram did; but their Family continued famous in David's time. For perhaps they left their Father, and departed from the Tents of those wicked Men; as Moses by God's command exhorted the Congregation, (XVI. 24, 26.) and they obeyed, v. 27.

Ver. 12, 13. The Sons of Simeon after their Families, &c.] His Sons reckoned up here just as they are XLVI Gen. 10. and VI Exodus. 15. only one of them, viz. Ohad, is here omitted; because, either he had no Children, or his Family was extinct before this time. The first of them also, viz. Nemuel, is there
Chapter XXVI.  There called Jemuel; and Jachin in 1 Chron. IV. 24. is called Jarih; there being some reason, in process of time, for such alterations.

Verse 14.  Ver. 14. These are the Families of the Simeonites, twenty and two thousand, and two hundred.] There was a wonderful decrease of this Tribe in the space of thirty and eight years: For they were fewer by above thirty seven thousand, than they were at the last numbring. See I. 23. Many of them, it is probable, being in the same Crime with Zimri, and the Plague falling most heavily upon this Tribe, whom Moses in the XXXIII Deuteronomy, doth not bless.

Ver. 15, 16, 17. Ver. 15, 16, 17. And the Children of Gad after their Families.] They are reckoned here next to the Simeonites, because they lay encamped next to them, under the Standard of Reuben, II Numb. 10, 11, &c.

Of Zephon the Family of the Zephonites, &c.] They are reckoned up in the same manner XLVI Gen. 16. only he that is here called Zephon, is there called Ziphion; and Ofni is there called Ezbon; and Arod called Arodi.

Verse 18. Ver. 18. These are the Families of the Children of Gad, according to those that were numbred of them, forty thousand and five hundred.] This Tribe also was less by above five thousand than before, I. 25.

Verse 19. Ver. 19. The Sons of Judah, Er and Onan.] These were his eldest Sons, but died without Issue before the Children of Israel went down into Egypt, as it here follows. See XXXVIII Gen. 1, 2, &c.

Verse 20. Ver. 20. And the Sons of Judah after their Families were, &c.] Now he reckons those of his Sons, who made Families, which were three: as we read also XLVI Gen. 12.
Ver. 21. And the Sons of Pharez were Hezron, &c.]
Here he numbers two of Judah's Grand-children, as he did one of Reuben's, v. 6. only with this difference, that these two made Families in Israel, which his Grand-son did not; they being substituted instead of Er and Onan, who died without Children. Or rather, the Family of Pharez growing very great, there was a sub-division made of it into the other Families, who were all still Pharezites, (for Pharez had no other Children but these two, to make a Family of that Name) but called by these two Names of Hebronites and Hamulites, because the Pharezites were grown too big to be but one Family, and therefore parted into two.

Ver. 22. These are the Families of Judah, according to those that were numbered of them, three-score and sixteen thousand and five hundred.] This Tribe was very numerous before, above all the rest. And now this new Generation, which sprung up instead of the old (who were all destroyed except Caleb) exceeded them two thousand. So faithful was God to his Promise, that this should be a most powerful Tribe. See I Numb. 27.

Ver. 23. The Sons of Issachar after their Families.] He and Zebulon are mentioned next, because they lay encamped together, under the Standard of Judah. See II Numb. 5, 6, 7.

Of Tola, the Family of the Tolaites.] A wonderful fruitful Family, and very valiant: there being of this one Family Twenty two thousand and six hundred Men in the days of David. 1 Chron. VII. 2.

Of Phua, the Family of the Punites.] He is called Phuvah XLVI Gen. 13.
Who is called Job in the same place.

This Tribe also was exceedingly increased; being near Ten thousand more now than they were at their first numbring, I. 29. II. 6.

There is no change in their Names; which are the same without any alteration, as when they went into Egypt, XLVI Gen. 14.

This Tribe likewise was increased above Three thousand since the former numbring. See I. 31. And so the whole Camp of Judah was mightily augmented, as that of Reuben was diminished.

Ver. 28. See XLVI Gen. 20.

Ver. 29. Of the Sons of Manasseh, of Machir, &c.] This was his only Son; but those descended from him, by an usual manner of speaking, are called Manasseh's Sons also, being his Grand-fons. Some think indeed that Manasseh had other Sons, which they gather from L Gen. 22. but, if he had, their Families were extinct: for none but Machir and his Posterity had any Inheritance in the Land of Canaan, XVII Job. 1, 2. where the Grand-children are called his Children.

Machir begat Gilead, and of Gilead came the Family of the Gileadites.] They were not a distinct Family from the Machirites; but the very same: Machir having no other Son but Gilead. Therefore that Family which at first was called Machirites, were afterwards called Gileadites: or they were indifferently called, either by the one or the other.
Ver. 30. These are the Sons of Gilead, of Jeezer.]

Chapter

Ver. 30. Called Abiezr XVII. Jo$\text{b.} 2.

The Family of the Jeezreites, &c.] The posterity of Gilead grew so numerous, that his sons made families, and not only households: So that the name of Gileadites being too general to distinguish them all, they were called, at length, by the name of his sons.

Ver. 31, 32. Of Asriel, the Family of the Asrielites, &c.] This, and all the rest that follow, are mentioned as the son's of Gilead; for each of whose children there was a lot in the Land of Canaan, XVII. Jo$\text{b.} 2.

Ver. 33. And Zelophead the Son of Hephër, had no sons, but daughters, &c.] Whose case is considered in the next, and in the last chapter of this book: where they are ordered to have an inheritance among their father's brethren, but to marry into their own tribe. And their posterity, I suppose, were called after their grand-father's name, Hephërites: for such a family there was, as Moses tells us in the foregoing verse.

Ver. 34. Numbered of them fifty two thousand and seven hundred.] If this be compared with I. 35. it will appear that this tribe was increased above twenty thousand. Which is the greatest increase of any other; and made good the prophecy of Jacob concerning the children of Joseph, XLIX. Gen. 22.

Ver. 35. These are the Sons of Ephraim after their families.] He is mentioned after Manasseh, because he was his younger brother: yet in their encampment this tribe had the standard, under which Manasseh marched, II. Numb. 18, &c.

X x x 2 Of
Chapter XXVI. Of Shuthelah the Family of the Shuthalites, &c.] He is mentioned first also in, 1 Chron. VII. 20. Where the next Son, Becher is called Bered; and Tahan, called Talath. For time is wont to make great Alterations in the names of Persons and Places.  

Verse 36. Ver. 36. These are the Sons of Shuthelah, of Eran the Family of the Eranites.] He had, it seems, but one Son; whose Children (after the usual manner of speaking before noted) were called the Sons of Shuthelah; though they made a distinct Family, under the name of Eranites.  

Verse 37. Ver. 37. Those that were numbered of them, thirty two thousand and five hundred.] Though this proved a very numerous Tribe in future times, yet for the present they were fewer by eight thousand, than they were in the former numbering I. 33. which makes Moses's Prophecy, a little after this, the more remarkable, XXXIII Deut. 17. where he makes the Ephramites Ten to One, in comparison with the Manassites.  

Verse 38. Ver. 38. The Sons of Benjamin after their Families.] This Tribe also was under the Standard of Ephraim, and therefore mentioned here together with him and Manasseh. When they went into Egypt, the Sons of Benjamin were no less than Ten, XLVI Gen. 21. Half of which, either had no Children, or they were all Extinct before this time; for here are only Five named.  

Of Belah, the Family of the Belaites, &c.] The two first, Bela and Abibel, are there named, as they are here: but the next, Abiram, is there called Ebi, and in 1 Chron. VIII. 1. Abara; such an Alteration doth Time make in Names.  

Ver.
Upon Numbers.

Ver. 39. Of Shuham, &c. He is called Muppim in XLVI Gen. 21. and Hupham is there called Hup-pim.

Ver. 40. The Sons of Bela were Ard and Naaman.] Though five of his Sons were dead without Issue; yet two of his Grand-sons, descended from his eldest Son, made distinct Families in Israel. And the Son of one of them was called after the name of his Uncle, the youngest Son of Benjamin, XLVI Gen. 21. whose name was Ard, and in I Chron. VIII. 3. (by a small transposition of Letters) is called Aedar.

Ver. 41. There were numbered of them forty-five thou-sand and six hundred. This Tribe was grown to be Ten thousand more than they were at the last numbering, I. 37.

Ver. 42. These are the Sons of Dan.] Thus he speaks, though he had but one. See v. 8.

Of Shuham.] Called Husim, by a transposition of Letters, XLVI Gen. 23. Just as the same Tree is called Almugim, 1 Kings X. 8. and Algumim, 2 Chron. II. 8. And the same City in which Joshua was buried, called Timnath-Serach, XXIV Josh. 30. and Timnath-Cheres, II Judg. 9. And, to come still nearer, the same Man is called Rechum, XII Nehem. 3. and Cher-rim, v. 15. of the same Chapter.

These are the Families of Dan after their Families.] That is, from these Shuhamites came all the rest of the Families of this Tribe, which are not here mention-ed: but into which this Family was sub-divided, when it grew very great, as it appears from the next words.

Ver. 43. All the Families of the Shuhamites.] This Verse 43
depicts the situation where there were more than one of them, who had names from some of the Children of Shuham.
Chapter XXVI. Were threescore and four thousand and four hundred. A vast number to spring from one Man; when Benjamin, who had ten Sons, wanted almost twenty thousand of this number: which is Seventeen hundred more than were in this Tribe at the last numbring, I. 39.

Verse 44. Ver. 44. Of the Children of Asber after their Families, &c.] They all retain the same names which they had when they went into Egypt, XLVI Gen. 17. Only he that is here called Jesbui, is there called Isbui; and another Son there mentioned is here omitted; his Family, I suppose, being quite extinct.

Verse 45. Ver. 45. Of the Sons of Beriah, &c. ] Instead of him, whose Family was quite lost, the youngest Son of Asber (Beriah) had two Families sprung from him.

Verse 46. Ver. 46. And the name of the Daughter of Asber was Sarah. ] Or Serah, as she is called XLVI Gen. 17. He doth not say that a Family sprung from her, which Corn. Bertramus (cap. 6. de Republ. Jud.) seems to think probable, instead of some that were lost; but she was a Woman, it is likely, as eminent in this Tribe, as any of her Brethren, for some Vertue or other. Insomuch that the Cabbalists in the ancient Book Zohar, parting the heavenly Region where the Souls of holy Women are, into four Palaces, make four great Women to be a kind of Presidents of them, viz. Pharaoh's Daughter who educated Moses; and this Serah the Daughter of Asber; with Jochabed the Mother of Moses; and Deborah the famous Prophetess. See Selden, Lib. II. de Jure Nat. & Gent. cap. 4.
upon NUMBERS.

Chapter XXVI.

Ver. 47. Were fifty and three thousand and four hundred.] This Tribe also fructified exceedingly; wanting but an Hundred of Twelve thousand more than they were at the last numbring, I. 41.

Ver. 48, 49. Of the Sons of Naphtali after their Families, &c.] There are four of them, whose Names were not all changed, since they went into Egypt. See XLVI Gen. 24.

Ver. 50. Were forty five thousand and four hundred.] They wanted Eight thousand of their number, I Numb. 43. These two Tribes, Asher and Naphtali, are mentioned together with Dan, because they were encamped under his Standard, II Numb. 25, 26, &c.

Ver. 51. These were the numbred of the Children of Israel, six hundred thousand, and a thousand seven hundred and fifty.] That is, the whole Number amounted to this Sum; which was but Eighteen hundred and twenty less than they were, when they were last numbred, Thirty eight year ago, I.46. So great was the Goodness of God, and such his Faithfulness to his Word, that when he destroyed all the former Generation, (who were above Twenty years old) he multiplied their Posterity so fast, in that space of time, as to make them equal, in a manner, to those that went before them.

Ver. 52. And the LORD spake unto Moses, say-Verse 52. ing.] After the People were thus numbred, and every Family, and the Persons it contained exactly known, then the LORD ordered, as follows.

Ver. 53. Unto these.] i.e. These Families before-named.

The Land shall be divided.] i.e. The Land of Canaan, into which they were going.
For an Inheritance.] Not to be alienated from those
Families.

According to the number of Names.] Of the Persons in the several Families, from Twenty years old
and upward, v. 2. So that Minors, who had not attained the Age of Twenty years, when this account
was taken, the Jews say, were not to have any Share
in the Land, though they were come to that Age, at
the time of the distribution of it among them. But
those Minors had Possessions, as Heirs of their Fa-
thers, according to the Families.

Verse 54. Ver. 54. To many thou shalt give the more Inheri-
tance, and to few thou shalt give the less Inheritance.] That is, order Joshua to assign them a Share in the
Land, proportionable to the number of Persons in e-
every Tribe: Some of which were far greater than o-
thers, and therefore to have more Land, proportion-
ble to the largeness of their Families. But this was
not measured merely by the number of Acres, as we
speak; but by the goodness of the Soil: for a little
Ground, in a rich Country, would maintain more
Persons than twice as much in a barren. So Josephus
Lib. V. Antiq. cap. 1. where after he had said that Jo-
sbua made a Distribution of the Land, καὶ μεγάλης
ἐκφάντω τῶν φυλῶν, according to the bigness of each
Tribe; he adds, that in doing this, νομίζεις μᾶλλον ἡ
μεγάλης τῆς κληρος εἰςαγάλλω, it was necessary to consider
rather the value, than the measure of every Portion.
And gives this reason why the Tribe of Benjamin had
so narrow a Portion allotted them, because the Ground
was so very fertile about Jerusalem. Στερεός ὁ γῆς
καὶ ὁ πάντες τῶν γῆς ἀπετλῆ, This Lot was very fertile,
because of the goodness of the Soil.
To every Man shall his Inheritance be given.] That is, to every Family.

According to those that were numbred of him.] According to the Account that had been now taken ; not considering who might be born after this, (and thereby increase a Family) or die (and thereby diminish it) before the Division of the Land was made. For several died, we may well think, in the Wars with the Canaanites; and others were born before the Country was conquered.

Ver. 55. Notwithstanding the Land shall be divided Verse 55. by Lot.] When it was divided into so many equal shares as there were Tribes, (a due respect being had to their Number) they were not to choose which share they would have, but that was to be determined by Lot. The manner of which they say was this: Two Urns being placed before him that drew the Lots, in one of which were Scrolls of Parchment, containing the Names of the XII Tribes of Israel; and in the other, the Portions of Land: he first put in his hand into the Urn wherein were their Names, and drew out one, suppose that of Judah; and then he put his hand into the other Urn, and drew out the Portion that fell to his share. Or perhaps, there was only one Urn, wherein were the several Portions of Land; and they began, suppose, with the eldest Son of Israel, viz. Reuben; and pulling out a Scroll, said, This is the Portion of Reuben: and so with the rest. But which foever way they proceeded, there were two Distributions made, One of the whole Country into XII Parts; and another of each of those Parts among the several Families that were in each Tribe. See Selden, de Successionibus ad Leges Hebr. cap. 21, 22.
Chapter XXVI. According to the Names of the Tribes of their Families they shall inherit.] This seems to justify what I now said, that they first named the Tribe, whose Lot they would draw out; and that contained his Inheritance. But, after all this, it might happen that some of their Lots were too scanty for their Number, and others too large: In which case Eleazar and Joshua, and the rest appointed for this Office, XXXIV. 17, &c. ordered some Portion to be taken from those who had too much, and given to those who had too little for their Families. This appears from XIX Josh. 9, where a Portion out of the Lot of Judah is ordered for Simeon; because the one was too large, and the other too small; and the same may be said of Dan, v. 47.

Verse 56. Ver. 56. According to the Lot shall the Possession be divided.] The first words, which we translate according to the Lot, being in the Hebrew, Al pi hagoral, which literally signifies according to the mouth of the Lot, (which is no more than, as the Lot shall declare) the Jews have a conceit that the Land was divided, not merely by Lot, but by Urim and Thummim: which Eleazar the Priest then put on, (as the Talmud describes it in Bava Bathra) and two Urns standing before him, in one of which were the Names of the XII Tribes, and in the other the Names of the Portions of Land, he looked by the Holy Ghost upon the Urim and Thummim, and said, Let such a Tribe come up; which being done, he said again, Let such a Portion of Land come up for this Tribe: by which means all the People (before whom this was done) were satisfied that their Portion was allotted to them by God; and all cause of murmuring and contention taken away. Thus R. Solomon and others mentioned by
by Buxtorf in his Histor. Urim & Thummim, cap. 3. And Martinius Mauritius in his late Treatise de Sortitio
one veter. Hebr. cap. 29. sect. 4, 5. where he observes,
how ancient the way of dividing Goods and Lands
by Lot was in other Countries. But there was no
need of this Solemnity, the Division of the Land by
God's Order after the manner of Lots, sufficiently
showing, it was not by Man's Directions, but by God's,
that such a share fell to them.

Between many and few.] Every Tribe having its
Land assigned them by the Lot, it was then divided
among the several Families, in the same manner (as
these words seem to signifie) and then every House-
hold had their share allotted them, according to the
number of Persons that were in them. Which if they
were many, had a greater share; if few, a less. By
which means every Man had reason to rest satisfied,
because such was his Lot. That is, such was the good
pleasure of God, who directed the Lots; as we learn
from XVIII Joshua 6, 8, 10. where we read expressly,
that in the Division of the Land, he cast Lots for them
before the LORD in Shiloh, that he might order e-
very one his Portion.

Ver. 57. And these are they that were numbered of the Verse 57.
Levites, after their Families.] It was fit an account
should be taken of this Tribe also, that it might be
seen how God had blessed them, as well as the rest of
the Tribes of Israel, with a numerous Issue: though
he had cut off, in the space of Thirty eight years, all
the former Generation, from Twenty years old and
upward.

Of Gershon, the Family of the Gershonites, &c.] The
principal Families in this Tribe were three, descended
from the three Sons of Levi, Gershon, Kohath, and
Y y y 2 Merari.
Chapter Merari.  Whose Names were not at all altered since XXVI. their coming out of Egypt, until this time, XLVI
Gen. ii. VI Exod. 16.
Verse 58.  Ver. 58. These are the Families of the Levites.] The three fore-named were the principal Families; divided into those lesser Families, which here follow.

The Family of the Libnites.] Descended from Libni the eldest Son of Gershom. Who had another Son, whose Family is here omitted, (viz. Shimi,) though mentioned VI Exod. 17. But in this place Moses doth not give a full account of all the Families of the Levites; nor is it given in exact order, because they were to have no Inheritance in the Division of the Land: which was the reason that all the Families of the other Tribes are set down so punctually.

The Family of the Hebronites.] From Hebron, one of the Sons of Kohath, VI Exod. 18. III Numb. 19.

The Family of the Mahlites, the Family of the Musbiites.] From the two Sons of Merari, who were called Mahli, and Musbi, VI Exod. 19. III Numb. 20.


And Kohath begat Amram.] Who was Grandchild of Levi, and Brother to the Father of Korah, VI Exod. 18.

Verse 59.  Ver. 59. And the name of Amram’s wife was Jochabed, the daughter of Levi.] See VI Exod. 20.

Whom her Mother (viz. Levi his Wife) bare to Levi in Egypt.] See this there explained.

And she bare unto Amram, Aaron and Moses and Miriam their Sister.] Who seems to have been born before Moses, if not before Aaron, II Exod. 4.
Ver. 60. And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar, VI Exod. 23. where he tells the name of their Mother.

Ver. 61. And Nadab and Abihu died, when they offered strange Fire before the LORD.] See X Lev. 2. and the third Chapter of this Book, v. 4. But Eleazar (who was the eldest next to them) was now alive, and made High-Priest: and it is likely Ithamar also, being under Twenty years old, when the People murmured upon the Report of the Spies; and so not cut off with that wicked Generation, XVI. 29.

All this is here recounted, to show that the Tribe of Levi was preserved, by the blessing of God, as well as the rest of the Israelites: though they were to have no Inheritance in the Land of Canaan.

Ver. 62. And those that were numbered of them, were Verse 624. twenty and three thousand, &c.] So they were a thousand more, than at the last numbring, III. 39.

For they were not numbered among the Children of Israel.] But by themselves, for the reason following.

Because there was no Inheritance given them, among the Children of Israel.] For God was their Inheritance, as he told them, XVIII. 20, &c. And therefore they were ordered not to be numbered, Thirty eight years ago, no more than now, I Numb. 49, &c. The Jews are something curious in their Observations upon these words, among (or, in the midst of) the Children of Israel: from whence they conclude that the Levites might have Lands out of the Bounds of the Land of Canaan, though not within it, among their Brethren.

Ver. 63. These are they that were numbered by Moses, Verse 63; and Eleazar the Priest, who numbered the Children of Israel, in the plains of Moab, &c.] By a special command of God, v. 1, 2, &c.
Chapter XXVII. Ver. 64. But among these there was not a Man of them, whom Moses and Aaron the Priest numbered, when they numbered the Children of Israel in the Wilderness of Sinai.] See the first Chapter of this Book, v.1, 2, &c. so exactly were God's Threatnings fulfilled, as well as his Promises.

Verse 65. Ver. 65. For the LORD had said of them, they shall surely die in the Wilderness. ] He had pronounced this irreversible Sentence, upon the whole Congregation, XIV. 23, 28, 29. where he swears they should not enter into the Land of Canaan, because they had brought, or entertained an evil report of it. See also II Deut. 14, 15.

And there was not left a Man of them, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.] Whom God promised to spare, because they were of another Spirit, XV. 24, 30, 38. And their survival, was as remarkable an instance of the truth of God's word, as the Death of all the rest.

CHAP. XXVII.

Verse 1. Ver. 1. THEN came the Daughters of Zelophehad, the Son of Hpeher, &c. ] Who are mentioned before, XXVI. 33. just as they are here; only their Genealogy is here more fully set out, that their Father was the Grandson of Manasseh the Son of Joseph, from whom he was lineally descended, but left no Sons behind him. Now these young Women hearing Moses say (as he doth in the foregoing Chapter) that the LORD commanded the Land of Canaan
Canaan should be divided among those that were now numbered; and observing that only Males, from Twenty years old, were numbered, (v. 2.) presently apprehended, that they being Females, were excluded from having any Inheritance among the Israelites (and so the Family of the Hepherites, XXVI. 32.) would be extinguished. This was the ground of what follows. Whereby it appears that every body was immediately acquainted with the Laws which Moses received from God; and that there was a faithful Register kept of every one that was born in every Family and Tribe, to prevent all Disputes about the true Heirs to Men's Estates.

Ver. 2. And they stood before Moses, &c. To represent before him, and the rest of the Judges, who were now assembled, the Case which I have mentioned.

Before Moses, and Eleazar the Priest, and before the Princes, and all the Congregation.] These made up the greatest Court of Judicature that at any time sate. For by Princes are meant, either the Heads of the Tribes, or the highest of the Judges appointed, XVIII Exod. called the Heads of the People, v. 25. And by all the Congregation is meant the LXX Elders mentioned in this Book, XI. 24. For they are called col desc (the whole Congregation, and sometimes only Edah, the Congregation) as R. Solomon observes. See Bertram de Republ. Jud. p. 72. Now at the Head of all these sat Moses, and next to him Eleazar the Priest.

By the door of the Tabernacle of the Congregation.] Near to which this august Assembly, it is likely, was wont to sit, when they met together; that Moses might presently, if there were occasion, go and consult with God himself, in any difficult matter, that
Chapter XXVII. of Maimonides, that in future times the great Sanhedrim followed the Tabernacle, sitting sometimes in one place, sometimes in another, according as that was settled. As (after they came to Canaan) it was first at Shiloh, then at Mizpeh, and afterwards at Gilgal, Nob, Gibeon, the House of Obed-Edom, till it was last it was fixed in Jerusalem, Lib. II. de Synedr. cap. 15. n. 4. As concerning that which the Talmudists say, concerning the proceedings in this case of Zelophehad's Daughters, nothing certain can be determined. But they give this account of it, That they first brought this Cause into the Courts appointed by the advice of Jethro, XVIII Exod. 21. and began with the Rulers of ten, who knowing not what to say to them, they went to those of fifty, and from thence to the Centurions, and at last to the Chilarchs. None of which durst adventure to give Judgment, but referred the Cause, by reason of its difficulty, to Moses; who brought it to the SCHECHINAH, as they speak, i.e. to the Divine Majesty, Seld. ib. cap. 16. n. 1.

Verse 3. Saying, Our Father died in the Wilderness.] Among the rest mentioned v. 64, 65. of the foregoing Chapter. They seem to have drawn up their Cause in the form of a Petition; or, as Mr. Selden speaks, in the Legal Phrase, presented a Libel to the Court, containing the intire matter of their Petition, and that artificially enough.

And he was not one of them that gathered themselves together against the LORD, in the Company of Korah.] They use the very words of Moses, concerning that rebellious Company, XVI. 11. And instance in this Sin, rather than any other; either to shew that their Father had a due regard to the Authority of Moses, (who
Upon Numbers

(who they hoped therefore would be the more favourable to his Posterity) or, rather to insinuate, that he was not guilty of such a Crime, as might make Men justly forfeit what they had, for their Children, as well as for themselves. For all the Family of Dathan and Abiram perished: and it is taken notice of as a singular Mercy, that the Children of Korah did not, XXVI. 10, 11.

But died in his own Sin.] i. e. For his own Sin; which God had declared should not affect the Children, XIV. 31. For to that General Sin, in which all the People were engaged, these words seem to refer. And so, it was his own Sin, not with respect to the rest of the People, (for they were all alike guilty) but with respect to his Children; it being a personal Guilt, in which they were not concerned.

The Jews commonly say that Zelophehad was the Man that was stoned for gathering Sticks on the Sabbath-day. For which they have no authority, but a fancy of R. Aquiba, who is sharply reproved for it, by another considerable Rabbi; who faith it is a rash Judgment; for if it were true, since the Scripture conceals it, he ought not to have revealed it: but hath reproached a just Man, for any thing that appears. See Selden, Lib. II. de Synedr. cap. 1. sect. 9.

And had no Son.] As was found when the People were numbred, XXVI. 33.

Ver. 4. Why should the name of our Father be done away from among his Family?] One Family of the Tribe of Manasseh, viz. the Hepherites, being in danger to be wholly extinguished. R. Judah will have the word Name in this place to signify as much as hereditary possession; and so he thinks it signifies, XXV
Chapter XXVII. Deut. 6. as Mr. Selden observes out of Pesikta, Lib. de Successionibus, cap. 14.

Because he hath no Son.] Merely for want of Issue-Male, when he hath left many Daughters.

Give unto us therefore a possession among the Brethren of our Father.] Let us come in for a share among those that are descended from Manasseh. Which if they did, the Name of their Father could not be thereby preserved, but by the Son of one of these Daughters taking upon him, not the Name of his Father that begat him, but of his Mother’s Grand-father, viz. Hepher; which was ordered afterwards by a general Law, XXV Deut. 6.

Verse 5. Ver. 5. And Moses brought their Cause before the LORD.] This was too difficult a Cause (though there seemed to be a great deal of Reason on their side) to be judged by the great Court before-mentioned; and therefore it was referred to Moses alone, as other weighty Causes used to be; (See XV. 32. XXV. 4.) for neither Eleazar, nor any other Person (before whom it was brought, v. 2.) are here mentioned as the Judges of this matter. And he durst not judge it, though the equity appeared very plain, without bringing it before the LORD for his direction, which he could have upon all important occasions, XXV Exod. 22. VII Numb. 89.

Verse 6. Ver. 6. And the LORD spake unto Moses, saying.] This shows that the Cause was devolved upon Moses alone; for the LORD tells him, and no other Person, how it should be determined.

Verse 7. Ver. 7. The Daughters of Zelophehad, &c.] The LORD approves of their Claim; and gives a Sentence in their favour.
upon NUMBERS.

Thou shalt surely give them a possession of an inheritance, among their Father's Brethren.] Because the word for them in the Hebrew, is of the Masculine Gender, some think it signifies, they were to be considered as if they had been Sons.

And thou shalt cause the Inheritance of their Father to pass unto them.] So that they were to enjoy, what would have fallen to his share, had he been alive: ob indutam defuncti patris personam, as the Lawyers speak; because they stood in the place of their dead Father, and represented his Person. And accordingly they put in their Claim at the Division of the Land, and had their Portion therein, according to this Decision, XVII Josh. 2, 3, &c. How the Portion was divided among them, according to the Hebrew Doctors, Mr. Selden shows at large in his Book de Successionibus in bona defuncti, cap. 23.

Ver. 8. And thou shalt speak unto the Children of Israel, saying.] Upon this occasion he passes this special Case into a General Law, to be hereafter observed.

If a Man die, and have no Son, then ye shall cause his Inheritance to pass unto his Daughter.] It being a reason, as Maimonides observes (More Nechochim P. III. cap. 42.) that what a Man leaves, should come to his Family, and to those who are next of Kin to him: for the nearer any Person is to us, we are inclined, by natural affection, to have the greater regard to him. But all this is to be understood of Land: as for Money, and moveable Goods (which were of his own getting) the Father might dispose of them, by his Will, to whom he pleased.

Zzz 2 Ver.
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Verse 9. And if he have no Daughter, then ye shall give his Inheritance unto his Brethren.] Unless his Father was alive, who undoubtedly, the Jews say, was the next Heir; but not mentioned, because it was not necessary. Or, as some say, because it was too sad a thing, to speak of a Fathers burying all his Children, without Issue. See Selden de Success. in bona defuncti, cap. 12. Where he observes that, according to the Rule v. it. it must come to the Father, because he is nearest of kin to it. And therefore the Jews interpret this, as if Moses had said, If he have no Daughter, he shall give his inheritance to the next of his Kindred (to his Father for instance) and afterwards ye shall give it to his Brethren, i.e. the Children of his Father. And the same is to be said of the Grandchildren; unto whom the Brethren of a Father dying without issue, are heirs. For the Grandfather stands in the same relation to a Father, that a Father doth to his Son.

Verse 11. And if his Father have no Brethren, then ye shall give it to his Kinsman, that is nearest of Kin to him of his Family, and he shall possess it.] To his Brothers Children; or to those who are descended from them, or from his Fathers' Brethren. But no consideration was to be had of his Mother's Kindred, (as the Jewish Lawyers say,) who could never be capable of the Inheritance: Which they gather not only from these words, which determine the Inheritance to his Family, (i.e. the Family of the Father before-mentioned, not to the Family of the Mother;) but from the frequent mention of the Father of Mifchpachoth, which we translate Families, or rather Kindreds of the Fathers, in the Books of Moses, Chronicles, Ezra, and others. From whence this solemn Maxim of the Talmudists, The Family, or Kindred of the Mother, is never
never called by the name of Kindred. That is, it hath not the effect of a Kindred in Successions to Inheritances. Which is the same with that in the ancient Book Siphri, Families follow the Fathers, as Mr. Selden observes in the place before-mentioned. Who in the next Chapter (cap. XIII.) gives an example, drawn up by Maimonides, of such a Succession out of the holy Scriptures. Amram had two Sons, Aaron and Moses, as we read VI. Exod. 20. If they had both died without Issue, Miriam their Sister had inherited. And if she had died in like manner, the Inheritance of the Family would have reverted to Kohath, the Father of Amram: Or he being dead, to his three Sons, the Brethren of Amram, viz. Izhar, Hebron and Uziel, as the Heirs of Kohath. And there would have been no consideration of Primogeniture; both because none of them was the First-born, and because the Inheritance was not in the Possession of their Father, at the time of his Death, &c.

And it shall be unto the Children of Israel a Statute of judgment, &c.] A Law whereby to determine such Matters in future times, and to be observed inviolably. So that no Father should have power to make any other Settlement: but if either by Word or Writing he declared his will to be, that his Son should not inherit, his Act was null and void: As the Jewish Lawyers resolve from these very words, a Statute or Decree of Judgment, i.e. as I said, a Rule whereby to Judge of Succession into Inheritances. If therefore a Man made a Will wherein he declared his Daughter, or Brethren, &c. should not inherit, in case he had no Son, it was void, because contrary to this Law. See Selden de Successionibus, cap. 24.
Chapter  Ver. 12. And the LORD said unto Moses, get thee up into this Mountain Abarim. ] Either these words were spoken after all that follows here, and in the Book of Deuteronomy, or they were repeated again, when he had repeated his Laws, and enforced them by many excellent Discourses, and taught them that famous Song XXXII Deut. where, in the conclusion of it (v. 49.) it is said, that very day he bad him go up this Mount Abarim. And there we learn also that Abarim was a long Tract of Mountains, one of which was called Nebo; and the very top of it called Pisgah. See XXXIV Deut. 1.

And see the Land which I have given to the Children of Israel. ] Take a full view of it, as he did from that high neighbouring Mountain, III Deut. 17. XXXIV. 1, 2, 3, 4.

Verse 13. Ver. 13. And when thou hast seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered. ] Upon Mount Hor, as we read in this Book, XX. 23, 24.

Verse 14. Ver. 14. For ye rebelled against my Commandment in the Desert of Zin, &c. ] See Chap. XX. 1, 12, 24, where all this verse is explained.

Verse 15. Ver. 15. And Moses spake unto the LORD, saying. ] He did not speak those words which follow, immediately after God bad him go up Mount Abarim and die; but first desired he might be permitted to go over Jordan, &c. III Deut. 24, 25, 26. Unless we can think that he made the Prayer there mentioned, as soon as the Sentence was passed upon him, at the Waters of Meribah; which doth not seem so likely.

Verse 16. Ver. 16. Let the LORD the God of the Spirits of all Flesh, &c. ] As soon as he found that God was resolved he should not conduct the People into Canaan, he
he was concerned for nothing, but for a fitting Person to take that Charge upon him. For he had a most generous, publick Spirit, wholly intent upon the good of this People.

The God of the Spirits of all Flesh.] Who hast not only made the Souls of all Men, but knowest their Dispositions, (See XVI. 22.) and understandest who are fit for this weighty Employment.

Set a Man over the Congregation.] To be chief Ruler and Governour of the People in my place.

Ver. 17. Which may go out before them, and which may come in before them; and which may lead them out, and which may bring them in. If the latter part of these words be not a mere repetition of the former, (as is usual) then the one relates to their Conduct in War, and the other to the management of all their Civil Affairs. And both of them seem to be a Metaphor from Shepherds watching over their Flocks.

That the Congregation of the LORD be not as Sheep which have no Shepherd.] Having none to govern and take care of them. This is a description of the most miserable condition a People can be in, and became a Proverb among the Hebrews, 1 Kings 22. 17. X Zachariah 2. XIII. 7. IX Matth. 36.

Ver. 18. And the LORD said unto Moses, take thee Joshua the Son of Nun.] Who had been a long time Servant unto Moses, and attended upon his Person, (XXIV Exod. 13.) well known to Moses, and perfectly acquainted with his administration.

A Man in whom is the Spirit.] Of Courage and Prudence, and the fear of God, with all other Gifts necessary in an excellent Governour. Among which Onkelos reckons the Spirit of Prophecy; which is not unlikely.
Chapter XXVII. And lay thine hand upon him.] Which was a Ceremony usual in Blessing, XLVIII. Gen. 14, &c. and in setting Men apart, and Consecrating them to an Office, VIII. 10. Upon which followed a more abundant measure of the Spirit; as appears from XXXIV. Deut. 9.

Verse 19. Ver. 19. And set him before Eleazar the Priest, and before all the Congregation.] Being all assembled for this purpose, that all might acknowledge him for the designed Successor of Moses, and be Witnesses of all that Moses commanded him.

And give him a charge in their sight.] He told him before them all, what God expected from him; and had him not be afraid to execute it. See XXXI. Deut. 7, 8. Where he sets down the words of this Charge; unto which God presently after added one of his own, v. 14, 15, 23.

Verse 20. Ver. 20. And thou shalt put some of thy honour upon him.] Communicate some of thy Authority to him at present; and not let him be any longer as thy Minister, but as an Associate in the Government. The word we translate honour being glory in the Hebrew, it made Onkelos and other Hebrew Doctors imagine these words have respect to that Splendor which shone in Moses his Face, after he came down from the Mount. Some of which they suppose was imparted unto Joshua, to make him appear more venerable in the Eyes of the People. And R. Menachem observes, that it is not said impart thy glory, but of thy glory to him. From whence came that ancient saying, the Face of Moses shone like the Sun, but Joshua's only like the Moon. This might have passed for Truth, or at least that hereby was meant some great increase of illustrious Gifts of Mind, which procured him such
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such reverence as Moses had, if it had been said that God put some of Moses's glory upon him; whereas Moses is commanded to do it; which makes the first fence most reasonable.

That all the Congregation of Israel may be obedient.]

That the People may begin to submit to his Authority, and learn to obey his Commands, as well as thine.

Ver. 21. And he shall stand before Eleazar the Priest, Verse 21. &c.] For the incouragement of Joshua to undertake this Charge, he assures him he shall never want direction from God, what to do, when he was in any doubt: but, in the manner here prescribed, most certainly receive it. And what is here said concerning him, belongs to all their succeeding Governours. And it is observed by Maimonides and other Jewish Doctors, that the High-Priest stood before the Kings of Israel out of great respect to them: but no King is said to stand before the High-Priest, but only in this case, when he was to consult the holy Oracle. That it might appear the Honour was given, not to the Priest, but unto the Divine Majesty, whom he consulted by the Priest.

Who shall ask counsel for him, after the judgment of Urim.] Because the word Thummim is here wanting, some understand these words, as if he had said, the High-Priest shall ask counsel for him, by the illumination of the Spirit of God. So Conradus Pellicanus. But the word Thummim, in all likelyhood is here to be understood, though not expressed, being always joyned with Urim (except in this, and one other place, where Urim only is named, after a short manner of speaking) in XXVIII Exod. XXXIII Deut. II Ezra, VII Nehem. For they were inseparable from

the
the Breast-plate of Judgment, as it is called XXVIII
Exod. 30. (See there,) with which the High-Priest
appeared before God when he consulted him, in great
Affairs, concerning the Publick Safety; more espe-
cially in times of War; of which we have many In-
stances in 1 Judg. i. XX. 18. 1 Sam. XIV. 18: XXVIII.
6. David indeed is said to consult God by the Ephod,
but it must be observed that the Breast-plate was an-
nexed to it; which Abiathar brought along with him,
when he fled from Saul, who commanded the Priests
to be slain, 1 Sam. XXII. 2, 9. XXX. 8. 2 Sam. V.
19. And it is further to be noted, that though Da-
vid thus frequently consulted God this way, being
engaged in Wars; yet we never read that Solomon
asked counsel by it, being a peaceable King.

Grotius also observes, that Joshua now, and the
Kings of Judah afterwards, therefore stood before the
Priest, that they might be near to the Urim and
Thummim, which he had upon his Breast; without
which he could not receive any answer, De Imperii
Sum. Postf. &c. cap. 6.

Before the LORD. The High-Priest never in-
quired by Urim and Thummim, but standing before
the LORD; that is, before the Ark, where the
SCHÉCHINAH was.

At his word shall they go out, and at his word shall
they come in.] That is, faith Grotius in the place
fore-named, at the Word of the LORD, by the
Judgment of Urim; which goes just before. Others,
at the word of the Priest: which comes to the same.
And this the Hebrew Doctors understand, concerning
the People of Israel making War; which is wont to
be meant in Scripture, by the words, going out and
coming in. And they distinguish between the War
that
that was made by the Divine Commandment (against the VII Nations of Canaan, and against Amalek,) and that which was voluntary, against any of their Neighbours or others, as there should be reason. In the former case, they think there was no need, to ask whether they should make War or no, because it was commanded; and Josua and the Kings afterward, did it when they pleased. But in the other, they were not to make War without this Divine Order. See Selden, Lib. III. de Synedr. cap. 12. n. 4. But it is plain from I Judg. 1. that they consulted the LORD also in the first sort of War (with the People of Canaan) how to manage it to the best Advantage.

Both he and all the Children of Israel with him, even all the Congregation.] By the first word [he] the Jews understand Josua, and all the succeeding Princes of Israel, who were bound to advise with God by Urim and Thummim before they made War. And by the next words [all the Children of Israel with him] they understand the Priest that was particularly anointed to go with the People to War, XX Deut. 2. And by the last words [the whole Congregation] they understand the LXX. Elders, or the great Sanhedrin. So Maimonides, Abarbinel, and a great many others, expound these words (as Mr. Selden shows in the same place) from which they have framed this general Maxim, That no private Man might consult this Oracle, but the King, and the Head of the great Sanhedrin, and he that was appointed by all the People in their name. And that Col hacdah [all the Congregation] signifies frequently the great Assembly of the Elders and Judges. See also Bertran de Repub. Jud. p. 72.

Here the Jews start a difficulty; as they account it, why we never read in the whole Book of Josua, that
Chapter XXVII. he consulted the LORD, after this manner; but as soon as ever he was dead they did, I Judg. i. From whence Abarbinel concludes, that Joshua was bound to do this only at the first entrance upon his Office, that all Israel might know he was Moses his Successor, and that God was with him: but that afterward the Spirit of Prophecy rested upon him, and conducted him without this Oracle. But if nothing was done, that is not recorded in the Scripture, he might as well have said, that Joshua never consulted the Oracle at all; for we do not read he did, though he be here so ordered. R. Levi ben Gersom therefore seems to me to speak more reasonably, when he says, that those words in the beginning of the Book of Judges, do not import that they did not consult God by Urim in the Life of Joshua, but only that after his Death, the Children of Israel would not adventure to proceed in the War of Canaan, without the same direction.

And there is something else, which they might have observed from this verse, with great reason, which is, how much inferior Joshua was to Moses, though he succeeded him in the Conduct of the People. For Moses never made use of the Urim and Thummim, to consult God by the High-Priest; but went directly and immediately to God himself: whereas Joshua was not admitted to such Familiarity; nor had he such frequent Revelations from God as Moses had. Yet sometimes God vouchsafed him the honour, to speak to him, as we find in the beginning of Joshua, III. 7. IV. 1, 15, &c. And there was a most illustrious appearance of God to him before Jericho, V. 13, &c.
And Mofes did as the L O R D commanded him, and he took Josua and set him before Eleazar, and before all the Congregation. ] According as he was ordered, v. 18, 19. In this we see the great Integrity, the sincere Humility and Self-denial of Mofes, that he readily submitted to have the Government of Israel translated from his own Family and Tribe unto another; who was of the Tribe of Ephraim. Whereby his own Children were reduced to a mean condition; being not so much as Priests, but mere Levites. This demonstrates he acted not from himself, because he acted not for himself; but was contented to have the Supreme Authority placed where God pleased, both in Church and State; and to leave his own Family in an inconsiderable employment. This shows him to have had a Principle, which raised him above all other Law-givers; who always took care to advance their own Families, and establish them in some share of that greatness which they themselves possessed. This likewise demonstrates that the future Rulers of this Nation, had no temptation to advance the Credit of Mofes, beyond what it really was; since they were not descended from him, but were of other Tribes.

Ver. 23. And he laid his hands upon him, and gave him a charge as the L O R D commanded by the hand of Mofes.] He did all things which the L O R D required to create him his Successor, as the Jews speak: For thus (by laying on of hands) they in after times, made a Man a Member of the Sanhedrin, both of the great and of the small: which continued to the time of the destruction of the second Temple, as Mr. Selden shews, Lib. II. de Synedr. cap. 7. n. 1.

And
And this solemn Designation of Joshua to the Government by the Divine Authority, was a clear Indication that God continued to be their King, as he became in a special manner, when he brought them out of Egypt, (as I observed upon III Exod. 10.) and he still reserved it to himself to appoint Governors under him, out of what Tribe he pleased; as he did Joshua at this time out of the Tribe of Ephraim; and not Caleb who was of the Tribe of Judah, and also a Man as valiant as he was vertucus, XIV Josh. 11. For there was no Tribe that could lay claim unto this Dignity, without the Gift of God. And this is one of the principal Reasons, why the government of this People, before they had Kings, was, as Josephus calls it, Θεος ουσία (that is, the Empire of God) because he stirred them up Judges to rule them when he pleased. Which being of his immediate appointment, are so far acknowledged by him, that when they were weary of Samuel's Government, and desired a King, God declared, that it was not Samuel, but himself whom they rejected. And another reason was (as our Mr. Thorndike observes) because God by his Oracle of Urim and Thummim, prescribed how they were to proceed in their Publick Affairs, Review of the Right of the Church, pag. 133.

CHAP. XXVIII.

Verse 1. Ver. 1. AND the LORD spake unto Moses, saying.] Having numbered the People, and appointed his Successor to bring them to their Inheritance (which he had ordered to be divided among them,
upon NUMBERS.

them, proportionable to the number of each Tribe) Chapter nothing was more necessary than to persuade them XXVIII. to be truly religious, whereby they might be preserved in the enjoyment of it. Unto which Moses is commanded to direct them, in this and in the following Chapters. Which may be thought to have been delivered also in the eighth Month of the last Year of their Travels in the Wilderness.

Ver. 2. Command the Children of Israel, and say unto them.] These Commands had been given before, but are here repeated, because this was a new Generation, who either had not heard them, when they were first delivered Eight and thirty years ago; or at least, had need to have their Memories refreshed. Some things also are now more particularly explained, concerning the Sacrifices which were to be offered at certain times: and they are reduced into a certain order; some being daily, others weekly, others monthly, and some anniversary. All which were of such importance, that Moses being shortly to leave them, thought good to repeat most of them once more, in the Book of Deuteronomy.

My Offering and my Bread.] The word and is not in the Hebrew; but the words are, my Offering, my Bread. Which Isaac Abarbinel thus excellently explains; Concerning Offerings for Sin, and Trespass-offerings, and the rest, I shall not need to admonish you: but concerning my daily Sacrifices, which properly of themselves are my own Oblation, my daily Bread, or my Food (which the Divine Presence dwelling among them required, XXIX Exod. 42, 44, 45.) And so others by the word Bread understand Meat or Food in general, as we translate it v. 24. though it may have a particular respect to the Meat-offering, which
which was made of Meal, and always accompanied the Burnt-Offerings. Which seem here to be peculiarly meant; though some think these words relate to all the Sacrifices, some part of which were God's Portion.

For my Sacrifices made by fire.] The whole Burnt-offerings are most properly called Ische (Sacrifices made by fire) being all consumed upon the Altar; where the heavenly Fire burnt continually, ready for that purpose.

For a sweet favour unto me.] So the Burnt-offering is called I Lev. 9, 13, 17. See there. I shall only add the Paraphrase of the Hierusalem Targum, which is this, My offering of Bread which ye offer on the Altar, doth not the fire devour it? And yet it is acceptable to me from you, as an Odor in which I am well pleased.

Shall ye observe to offer unto me.] Be very careful to see duly performed: This being the Food (faith Abarbinel) which, to speak after the manner of Men, was offered by God's Fire, upon his own Altar, for his Dinner and Supper.

In due season.] For that reason this Sacrifice was to be constantly offered, faith the same Author, that the Divine Fire which came down from Heaven to consume the Sacrifices, might not be disappointed, and burn there in vain, without any thing to do.

From this place the Jews endeavour to make out their Custom, of having Stationary men, as they call them, to attend the daily Sacrifice: taking Moatho [in its season] as if it had been Omatho [in its stations] but chiefly relying upon the first words of this verse, command the Children of Israel, who could not all be present at the daily Sacrifice, and therefore some particular
upon NUMBERS.

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Chapter XXVIII.

particular Persons were chosen to represent all the rest. For they thought it very undecent to have a Sacrifice made for a Man, and he not stand by it; and therefore the first Prophets ordained Twenty four Courses of Men chosen out of the Priests, Levites, and People, to stand in the Temple, when the daily Sacrifice was offered in the name of all Israel; and pray that God would accept it for them, as if they were all present. This account the Mischna gives of them in Taanith, and other places: where they say these Men were held so necessary, that it was an usual Speech among them, without Stations the World could not stand. For without Sacrifices, that is, the Worship of God, the World would be undone; and Sacrifices could not be maintained without Stations. See Voyfin de Jubileo, cap. 25. and our Learned Dr. Lightfoot in his Temple Service, chap. 7. sect. 3.

Ver. 3. And thou shalt say unto them, this is the offering made by fire, which ye shall offer unto the LORD.] That Offering which he peculiarly speaks of, is the daily Sacrifice; which was appointed long ago, before the Tabernacle was set up, XXIX Exod. 38, 39. See my Notes there. And add this, that God's promise to meet them there, v. 42, 43. and afterward to dwell among them, v. 45, seems to depend upon this constant Service which he expected should be paid to him: which if neglected, he withdrew himself from them.

Two Lambs of the first year, day by day continually.] This is expressly required in XXIX Exod. 38. Only here it is added without spot, or perfect in its kind: which was required in all Sacrifices, particularly in the first Lamb which they offered, when they came out of Egypt, XII Exod 5. See there.

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Ver.
Ver. 4. The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even.] The very words in XXIX Exod. 39.

Ver. 5. A tenth part of an Ephah of Flour for a Meat-offering, mingled with the fourth part of an hin of beaten Oyl.] This also is there explained, XXIX Exod. 40.

Ver. 6. It is a continual Burnt-offering.] To be continued throughout all your Generations every day, as it is expressed XXIX Exod. 42. For it was in the nature of a daily Prayer to God, that he would graciously continue his Mercy unto Israel, (as Abarbinel observes) and increase their Corn, Wine and Oyl, which they acknowledged hereby they received from him.

Which was ordained in Mount Sinai.] There Moses received both this Law, and all the rest (which are mentioned in the Book of Exodus) concerning the Service of God, and the place where it was to be performed, and his Ministers, &c. And this sufficiently shows that he speaks here to those who were so young at the first Institution of these Laws, that they gave the less heed to them, or had forgotten them. And there are those who think that for Eight and thirty years they had diffused them; which they gather from XII Deut. 8. But I do not take it to be likely, that Sacrifices were wholly omitted during that space; though perhaps not so regularly performed as when they came to Canaan. For to suppose that, is to suppose that the Fire from Heaven, either went out, or burnt continually to no purpose; and that the Divine Majesty had no entertainment set upon his Table; and consequently did not keep House, and dwell among them all that time: In short, that there was
was no Worship of God at the Tabernacle. All these Chapter Arguments may convince any Man, there were offer-
ed, at least the daily Sacrifice, Morning and Even, and those on the Sabbath.

For a sweet favour, a Sacrifice made by fire unto the LO RD.] See XXIX Exod. 41.

Ver. 7. And the Drink-offering thereof shall be the fourth Verse 7. part of a hin, for the one Lamb.] So it was ordained also in Mount Sinai, as appears from the same XXIX Exod. 40. And in this very Book there is a general Rule given to this new Generation, that this should be the least quantity of Wine, which should be offered with a Burnt-offering, or Peace-offering. See XV Numb. 5. Which was a thing so constantly practised, that the Heathen never sacrificed, but they poured Wine upon the Flesh, as it flamed upon the Altar. For though Water was sometimes poured upon the Sacrifices, yet Nonnus faith (Lib. IV. Dionyfiac.) it was when Men knew not the use of Wine; for after that was found out, they never sacrificed without it. See Fort. Scacchus Myrother. 2. cap. 42.

In the holy place.] Upon the Altar of Burnt offerings, which stood in the holy place, near to the door of the Tabernacle, XXIX Exod. 42.

Shalt thou cause the strong Wine to be poured out unto the LO RD, for a Drink-offering.] The Hebrew word Schecar commonly signifies any sort of strong Drink, but here the noblest and most generous Wine; for it was not lawful to use any other Liquor in their Sacrifices: The Heathens had this Reverence to their Gods, that they alway offered to them the most excellent Wine they had. Which appears by those words we meet withal, so often in Homer (both in his Iliads and Odysses) of Mens pouring out their Sacrifices,
Chapter XXVIII. — *κοκάκια* wine, black wine; or of the deepest colour, red as Blood; which was the richest of all other. And Herodian, speaking of the vast profuse-ness of Haliogabalus, who offered Heptamobs of Oxen every Morning, with great multitudes of Sheep, upon which he heaped all manner of Spices, adds this also, (Lib. V.) οἵν τε τὸ παλαιότατον πολλὰς ἄρωσιν τῇ βασιλείᾳ προχων. And as no Sacrifice was to precede the Morning Burnt-offering, but it was to be offered first: so this at Even was to conclude all the Sacrifices of the Day, and none to be offered after it.

A Sacrifice made by fire, a sweet savour unto the LORD.] As acceptable to him, as the Morning Sacrifice.

Verse 8. Ver. 8. And the other Lamb shalt thou offer at Even, &c.] All the foregoing verses relate to the Morning Sacrifice; and this only briefly prescribes, that the other Lamb should be offered in the same manner at Even, with the very same Meat-offering and Drink-offering. And as no Sacrifice was to precede the Morning Burnt-offering, but it was to be offered first: so this at Even was to conclude all the Sacrifices of the Day, and none to be offered after it.

Verse 9. Ver. 9. And on the Sabbath day, two Lambs of the first year without Spot.] He doth not mean that, whereas every Morning and Evening they offered one Lamb, on the Sabbath day they should offer two: but that there should be two Lambs offered on the Sabbath, over and above the daily Offering, as appears from verse 10. Whether one of them was to be offered in the Morning, and the other added at the Evening Sacrifice, it is not said; but it is most probable the Sacrifices on the Sabbath were so ordered. For the Jews say, that at the time of this additional Sacrifice in the Morning
upon NUMBERS.

Morning of the Sabbath, they sang at the Temple the Song of Moses; Deut. XXXII. dividing it into six parts, and singing one part every Sabbath; so that in six Weeks they had finished it, and then began again. And at the Evening Sacrifice they sang that Song of his Exod. XV. at which times the Priest sounded the Trumpets three times more than they, did at the ordinary Songs.

And two tenth deals of flour for a Meat-offering mingled with Oyl, and the Drink-offering thereof. As the Burnt-offerings were double on this day, so a double quantity of Flour is ordered for the Meat-offering that attended the Burnt-offering, (for only a tenth part of an Ephah, v.5. was offered on other days) and consequently there was to be as much more Oyl and Wine than daily. And here it may be fit to note, that as soon as the Drink-offering was poured out, then the Song before-mentioned began, with the Trumpets and other Instruments of Musick; but not till then: For the Burnt-offering was not perfect till the Drink-offering, which was to accompany it, was offered; whereby it was compleated. See Dr. Lightfoot in his Temple Service, cap. 7. sect. 2.

Ver. 10. This is the Burnt-offering of every Sabbath, besides the continual Burnt-offering and his Drink-offering.] The daily Sacrifice was not to be omitted on the Sabbath, but this was to be added to it; and thence, by the Jews called Musaph. Of which sort there were seven more; which were to be added to the Sacrifice of the day; viz. that in the New Moon, v. 11. at the Passover, v. 19. and the Feast of Pentecost, v. 26. in the beginning of the Year, XXIX. 1. on the Day of Expiation, v. 7. on the Feast of Tabernacles there were peculiar Sacrifices for seven days together,
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Feast another, XXIX Numb. 35, 36, 37. All these were called Musaphim, or additional Sacrifices to the daily Sacrifice.

Verse 11. Ver. 11. And in the beginnings of your Months ye shall offer a Burnt-offering unto the LORD. This solemn Sacrifice seems to have been ordained by God, to prevent the Idolatry which was usual among the Gentiles; who worshipped the New Moon with great Rejoynings when it first appeared. Otherwise, the first day of every Month was no Festival; but only a day on which extraordinary Sacrifices were offered with blowing of Trumpets, as seems to be directed X. 10. See there: which was usual at all solemn Sacrifices, (as I noted before) otherways, the Feast of blowing with Trumpets, was only on the New Moon of the seventh Month, and no other. And therefore it is observable, that there is no mention made of the first day of the Month, among the Festivals appointed in XXIII Lev. And consequently Servile work was lawful on this day; and nothing more required but only the following Sacrifices. The Jews at this day say, this Solemnity was appointed rather for the Women than the Men, (for which they give a fabulous reason) who are bound to abstain from all work; but the Men only from the most laborious, such as Plowing the Ground, &c. See Buxtorf's Synag. Judaica, cap. 22.

Two young Bullocks and one Ram, seven Lambs of the first year without spot. All these were Burnt-offerings which were offered, besides the daily Sacrifice; and besides the two Lambs, if the first day of the Month fell out to be a Sabbath. In which case, and all others, where several Solemnities met together on the
the same day, the daily Sacrifice was offered first, and then the rest of the Sacrifices peculiar for that day were to be performed, every one in their order. As for Example, If the Sabbath, and new Moon, and the Feast of Trumpets fell out on the same day, they began with the daily Morning Sacrifice; after which followed the Sacrifices proper to the Sabbath; and after that the Sacrifice appointed on the New Moon; and then, those that belonged to the Feast of Trumpets; and all was concluded with the Evening Sacrifice, as Abarbinel observes in his Preface to the Book of Leviticus.

Ver. 12. And three tenth deals of flour.] That is, Verse 12. three tenth parts of an Ephah, v. 5.

For a Meat-offering mingled with Oyl, for one Bullock.] i.e. For each Bullock there was to be this proportion of Flour: which is exactly according to the general Rule before given, XV. 9.

And two tenth deals of flour mingled with Oyl, for one Ram.] This is the proportion there prescribed for a Ram, as the other for a Bullock, XV. 6.

Ver. 13. And a several tenth deal of fine flour mingled with Oyl for a Meat offering, unto one Lamb.] Unto each of the seven Lambs, before-mentioned (v. 11.) a Meat-offering was to be joyned in less proportion than the other; according to the Rule there given, XV. 4.

For a Burnt-offering of a sweet favour, &c.] See v. 6.

Ver. 14. And their Drink-offering shall be half an hin of Wine unto a Bullock.] See XV. 10.

And the third part of an hin for a Ram.] See there v. 7.
And a fourth part of an hin for a Lamb.] See there v. 5. They that allegorize these things, think the New Moon signifies the Resurrection to a new Life in the other World, where every one shall receive a Reward according to his measure. Thus Procopius Gazaevus: in whom they that think such Expositions useful, may find entertainment.

This is the Burnt-offering of every Month throughout the Months of the year.] There are more Sacrifices appointed on the New Moons, than on the Sabbath itself; because they returned seldomer. And the Gentiles multiplying Sacrifices on such occasions, if the Jews had not been thus employed in the Worship of God, they might have been tempted to pay their Services to Idols.

Verse 15. Ver. 15. And one Kid of the Goats for a Sin-offering.] This Sacrifice of a Goat for a Sin-offering, faith the same Procopius, is coupled with the rest, being a shadow of the Passion of Christ, for whose fake all our Sacrifices are acceptable unto God the Father.

Unto the LORD.] It is well observed by Grotius, that these words unto the LORD were added, to put them in mind at this time of the right Object of Worship; when they were in danger to offer Sacrifice to the Moon, after the manner of the Heathen. This is the more to be regarded, because a Goat being appointed to be offered at two other Solemnities, and to be offered for a Sin-offering, (v. 22, 30.) it is not said, unto the LORD, (though certainly so intended) because there was no danger at those times to direct their Sacrifices to a wrong Object, as there was upon the New Moons; when the Heathen offered a Goat unto the Moon, it being a Creature whose Horns are
are like to those of a New Moon. *R. Bechaj* long ago observed this: *A Goat, faith he,* was offered to extirpate the Religion of those who worshipped the Moon; which makes the Scripture say expressly, unto the LORD. And *Maimonides* more largely in his More Nevochim, P. III. cap. 46. where, after he had taken notice of the difference between Sin-offerings and Burnt-offerings, the latter of which being wholly burnt, might be properly said to be *unto the LORD,* whereas Sin-offerings were commonly eaten by the Priests; he adds, *That this Sin-offering is peculiarly said to be* *unto the LORD,* least any one should think this Goat to be a Sacrifice to the Moon, after the manner of the Egyptians: Which was not necessary to be said of the Goats offered at other Solemn Times, because they were not in the beginning of the Month, nor distinguished from other days by any natural sign, but only by the appointment of the Law: which uses these words concerning this Goat peculiarly, to pluck out of Mens thoughts those inveterate and pernicious Opinions of the Gentiles; who had long sacrificed to the Moon at this time, as they did to the Sun at his rising, and when he entred into the several Signs.

**Besides the continual Burnt-offering, and his Drink-offering.**] This is so often particularly mentioned, lest any should imagine it might be spared, when there were such liberal Offerings of several kinds.

**Ver.16. And on the fourteenth day of the first Month Verse 16. is the Passover of the LORD.**] See XII Exod. 6,18. XXIII Lev. 5. where it is called the LORD's Passover. See XII Exod. 27.
Chapter 17. In the fifteenth day of this Month is the Feast. The fourteenth day at Even the Feast of the Passover was kept, as appears from XII Exod. 14.

Verse 17. But on the fifteenth day began another Feast, called the Feast of unleavened Bread. See XXIII Lev. 6.
Seven days shall unleavened Bread be eaten. See XII Exod. 15. XIII. 6, 7. XXIII Lev. 6.

Verse 18. Ver. 18. On the first day shall be an holy Convocation, ye shall do no manner of servile work therein. See XII Exod. 16. XXIII Lev. 7.

Verse 19. Ver. 19. But ye shall offer a Sacrifice made by fire, for a Burnt-offering unto the LORD. The Solemnity was ordained before, and Offerings also in general prescribed to be made seven days, (See XXIII Lev. 8.) but the particular Sacrifices not set down tell now.
Two young Bullocks, one Ram, and seven Lambs of the first year, they shall be unto you without spot. The same Sacrifices which were appointed to be offered upon every first day of the Month, v. 11.

Verse 20. Ver. 20. And their Meat-offering shall be of flour mingled with Oyl, three tenth deals shall ye offer for a Bullock, and two tenth deals for a Ram. The very same which were appointed on the first day of every Month, v. 12.

Verse 21. Ver. 21. A several tenth deal shalt thou offer for every Lamb, throughout the seven Lambs. Just as it was in the forementioned Sacrifice, v. 13. And though the Drink-offerings be not mentioned, they must be understood to be the same, because they always accompanied the Meat-offerings of Burnt-Sacrifices, which were not compleat without them.

Verse 22. Ver. 22. And one Goat for a Sin-offering, to make atonement for you. As it was in the New Moon, v. 15. But Meat and Drink-offerings did not accompany Offerings
Offerings for Sin, save only in the case of a Leper: Chapter who was to bring three Offerings, a Sin-offering, a XXVIII. Trespass-offering, and a Burnt-offering for his clean-

fing; with three tenth parts of an Ephah of Flour, XIV Lev. 10, &c.

Ver. 23. Ye shall offer these beside the Burnt-offering Verse 23. of the Morning, which is the continual Burnt-offering. ] There are two things that are here to be remarked; that these Offerings (as I noted before) should not put by the continual Burnt-Sacrifice, but be added to it: and that all these were offered in the Morning, after the daily Morning Sacrifice; and were not part of the Evening Sacrifice, which concluded all.

Ver. 24. After this manner ye shall offer daily, through-Verse 24. out the seven days. ] Upon every one of the days of unleavened Bread, v. 17. which though it was a great Expence, yet was but a fitting Acknowledgment of God's wonderful goodness to them, in bringing them out of the Land of Egypt, with all their Flocks and their Herds; which was the foundation of all their happiness afterwards, by making them a free People.

The Meat of my Sacrifice made by fire. ] Here is the very same word with that v. 2. where he calls this Sacrifice his lechem, which we there translate his bread, but here very properly, his meat or food. Which was set upon his Table (the Altar) every day; and by his fire from Heaven consumed; which, according to the language of Men, was called his eating of it: as the Heathen Gods also are said to eat the Fat of their Sacrifices, XXXII Dent. 38.

Of a sweet favour unto the LORD. ] Very acceptable to him, as hath been often observed.
 COMMENTARY

Chapter XXVIII. It shall be offered beside the continual Burnt-offering, and his Drink-offering.] There is the greatest care taken (by the frequent repetition of this) that they should not think to save their daily Sacrifice by these others; which were to be added to it, and not to supply the place of it. See v. 15.

Verse 25. Ver. 25. And on the seventh day ye shall have an holy Convocation, ye shall do no servile work therein.] This last day of the Feast was equal to the first, XXIII Lev. 7, 8. and is called a Feast unto the LORD, XIII Exod. 6.

Verse 26. Ver. 26. Also the day of the First-fruits.] Called the Feast of Harvest, the First-fruits of their Labours, XXIII Exod. 16. and the Feast of Weeks, when they brought the First-fruits of Wheat-harvest, XXXIV Exod. 22. XVI Deut. 10. The Jews in their Writings commonly call this Feast by the name of Atzereth, and so do the Chaldee Paraphrase upon this place: though Abarbinel observes that this alone, of all the three great Feasts, is never called so in the holy Scripture. It is hard therefore to tell, why the Jews call it so in a singular manner; but our learned Dr. Lightfoot hath made several probable Conjectures about it: one of which (and most pertinent to this place) is, because there was a restraint, as the word signifies, upon the People, from bringing their First-fruits till this Feast. If any did, they received them not from them, but laid them by till this day came." See Temple Service, chap. 14. sect. 4.

When ye bring a new Meat-offering unto the LORD.] Mentioned XXIII Lev. 16. Which were two Loaves made of their first Corn, v. 17. where they are called the First-fruits unto the LORD.

After
After your Weeks be out.] That is, the seven Weeks which they were to number from the morrow after the Sabbath, XXIII Lev. 15. i.e. after the first day of unleavened Bread. When they offered another sort of First-fruits, (which must be carefully distinguished from those here mentioned) viz. of the Barley Harvest, which began at the Passover; when they were to bring a Sheaf of their First-fruits unto the Priest, XXIII Lev. 10. the presenting of which Sheaf was an Introduction to Harvest, and procured them liberty to begin to put the Sickle into the Corn; which now, after seven Weeks, they reaped, and carried in at this Feast, when they brought these new First-fruits unto the LORD. All which is a Description of that which in the New Testament is called the Feast of Pentecost; being fifty days, as we read there in Leviticus, after the other great Feast.

Ye shall have an holy Convocation; ye shall do no servile work.] See XXIII Lev. 21.

Ver. 27 But ye shall offer the Burnt-offering, for a sweet savour unto the LORD.] Over and above the Burnt-offering which was prescribed to be offered with the two loaves before-mentioned, XXIII Lev. 18. unto which this was an additional Sacrifice, plainly distinct from it.

Two young Bullocks, one Ram, seven Lambs of the first year.] The very same that were ordered to be offered upon every New Moon, and every day of the Feast of unleavened Bread, ver. 11, 19, &c. whereas that in Leviticus is one young Bullock, two Rams, and seven Lambs.

Ver. 28. And their Meat-offering of flour mingled with Oyl, three tenth deals unto one Bullock, &c.] The very same that is prescribed to accompany the Burnt-offering,
Chapter offering, on the New Moon, and in the Feast of Un-leavened Bread, v. 12, 20.

Ver. 29. And a several tenth deal unto one Lamb, throughout the seven Lambs.] So it is ordained before in the former Cases, v. 13, 21.

Verse 30. Ver. 30. And one Kid of the Goats to make an atonement for you.] Beside the Kid prescribed for the same purpose, when the two Loaves were offered, XXIII Lev. 19. which was accompanied with two Lambs for a Sacrifice of Peace-offerings. So that there were a great many Sacrifices offered at this famous Festival; though it did not last so long as that of the Passover.

Verse 31. Ver. 31. Ye shall offer them beside the continual Burnt-offering.] He still takes care that this daily Sacrifice should not be omitted, by reason of such a number of other Sacrifices, which were to attend upon it, but not to put it by, v. 10, 15, 23. They shall be unto you without blemish.] This might have been sufficiently understood, from what was said of the daily Offering, v. 3. and of all the other prescribed in this Chapter, v. 11, 19. But lest any profligate Person might think there was no need to be so scrupulous about these Sacrifices, because it is only said, two young Bullocks, one Ram, and seven Lambs of the first year, v. 27. these words are also here added, to take away all doubt, they shall be unto you without blemish, i.e. as perfect as all the rest are ordered to be.

It is observable that there is not so much as one Peace-offering ordered in all this Chapter, which was a sort of Sacrifice that was most for the benefit of those that brought them to the Altar: But all Burnt-offerings (except a few Sin-offerings) which were wholly for the honour of God, and acknowledgment of his Sovereign Dominion over them, and of the Duty
Duty they owed him. And as the Sin-offerings were shadows of that great Sacrifice of God's own Son, which was one day to be offered for the Sins of Men, out of his infinite love to them; so the whole Burnt-offerings (which were always of the most perfect Creatures, the finest Flour, the choicest Fruits of the Earth, and the best Liquor) were shadows of that excellent degree of Piety, which the Son of God intended to bring into the World, which would move Men, out of love to God, to give themselves wholly up to him, and devote all they had, even their own Lives, to his Service.

CHAP. XXIX.

Ver. 1. AND in the seventh Month.] Which was Verse 1. but now the seventh, reckoning from that wherein the Passover was kept: which for a special reason was made the first. See X Exod. 2.

On the first day of the Month ye shall have an holy Convocation, ye shall do no servile work.] So it was ordained before in XXIII Lev. 24, 25.

It is a day of blowing of Trumpets unto you.] In that place of Leviticus it is called a memorial of blowing of Trumpets from Morning until Evening. Which the Jews fancy was to awaken them to Repentance, upon the great Day of Expiation, which followed on the tenth day of this Month. But it was manifestly intended quite contrary, to excite them unto Joy and Gladness. For Zichron teruah is a memorial of Jubilation,
Jubilation, Triumph, and Shouting for Joy: the word *teruah* being never used in Scripture, but for a sound, or shout of Gladness, as the Chaldee word *jabbaba*, which is here used by the Paraphrast, always signifies. And this agrees with their Notion, who think it was a special remembrance of the Creation of the World, at which the Angels rejoiced. Or, it might be ordained to stir up the People to a grateful remembrance of all God's Benefits the Year past. Whatsoever was the cause, certain it is, this seventh Month was very famous on this account, that more solemn days were to be kept in it, than in all the Year besides. And upon that account, the People might be awakened, by this blowing of Trumpets, to observe them right.

**Verse 2.** And shall offer a Burnt-offering for a sweet savour unto the LORD. Over and above all other Sacrifices, which were heretofore ordered upon this day; as appears from v. 6.

One Bullock, one Ram, and seven Lambs of the first year, without blemish. This is less than was appointed upon the foregoing Festivals, XXVIII.19,27. because those very Sacrifices were also to be offered upon this day, on another account; as I shall observe on v. 6.

**Verse 3.** And their Meat-offering shall be of flour mingled with Oyl, three tenth deals for a Bullock, and two for a Ram. This is the proportion appointed, by a general Rule, for all Sacrifices of this kind. See the XVth Chapter of this Book, v. 6, 9.

**Verse 4.** And one tenth deal for one Lamb, &c. So it is there appointed, v. 4.
Ver. 5. And one Kid of the Goats for a Sin-offering, to make an atonement for you.] As is appointed in the foregoing Festivals, XXVIII. 15, 22, 30.

Ver. 6. Beside the Burnt-offering of the Morning, with Verse 5. his Meat-offering.] It was appointed before, that in Verse 6. the beginning of every Month there should be a Burnt-offering offered of two Bullocks, &c. XXVIII. 11, 12. which was not to be omitted in the beginning of this Month: but these other Sacrifices added to the Offerings of every New Moon. Which made this a greater New Moon than any other; being the first Moon of the old Civil Year.

And the daily Burnt-offering and his Meat-offering, and their Drink-offering.] With which the Solemnity of the Day began: and then followed the proper Sacrifices belonging to it.

According to their manner.] Or, in the order which God appointed: which I observed before (on XXVIII. 11.) was this; That first the daily Burnt-Sacrifice was offered; then the Sacrifices appointed for the first day of every Month; and then those appointed for this first day of the seventh Month.

For a sweet savour, a Sacrifice made by fire unto the LORD.] Which was acceptable to the Divine Majesty, when performed according to his directions.

Ver. 7. And ye shall have on the tenth day of this Month an holy Convocation.] This solemn Assembly is ordered twice before in the Book of Leviticus, XVI. 29. XXIII. 27. and here repeated perhaps, for the sake of Eleazar and Joshua, who were newly advanced to their several Offices, that they might take special Notice of it, and see it observed.
That was the special intention of it (as we read in both the forenamed places) that they might receive the benefit of the atonement on this day made.

Ye shall not do any work therein.] It was to be observed as strictly as a Sabbath, XVI Lev. 31. XXIII. 32. Wherein they were to abstain, not merely from servile Work, but from all manner of Work whatsoever; XVI Lev. 29. XXIII. 28, 30.

Verse 8. Ver. 8. And ye shall offer a Burnt-offering unto the LORD for a sweet savour.] Endeavour to procure acceptance of the rest of the Sacrifices of the Day, with this whole Burnt-offering, beside the daily Sacrifice, as it follows v. 11.

One Bullock, one Ram, and seven Lambs of the first year, &c.] The same that were appointed on the foregoing Solemnity, v. 2. (except the monthly Offering, v. 6.) to which was added another Ram for a Burnt-offering, XVI Lev. 5. as a devout Acknowledgment that they owned him alone for their Sovereign LORD.

Verse 9, 10. Ver. 9, 10, And their Meat-offering shall be of fine flour, &c.] The Meat-offering attending these Burnt-offerings, were to be in the same proportion as was before ordered, v. 3, 4.

Verse 11. Ver. 11. One Kid of the Goats for a Sin-offering.] As was appointed in the foregoing Solemnity, v. 5.

Beside the Sin-offering of Atonement.] Mentioned XVI Lev. 9, &c. whose Blood was carried by the High-Priest into the most holy place; which was done in no other Sacrifice but that, and the Bullock which was offered, as a Sin-offering for the Family of Aaron on the same day, XVI Lev. 14.
And the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.] These were no more to be omitted on the great Day of Atonement, than on any other day; but the Service of the day was to begin with the continual Burnt-offering; and then followed the Burnt-offerings, with the Meat and Drink-offerings belonging to them, and the Sin-offering here prescribed; and then the Sacrifice of Atonement, and all that is ordered in the XVIth of Leviticus for the Expiation of the Sins of all the People of Israel. Which Sacrifice the present Jews now wanting, and yet being sensible of the necessity of some Satisfaction, but not believing in our blessed Saviour, who hath fully made it for all Mankind, they are in a lamentable plunge, and are put to most wretched shifts to devise something to supply the place of the Sacrifice of Atonement, which was wont to be made for them. One is their own death: it being the continual Prayer of every one of them, upon their Death-bed, Let my death be the expiation for my sins. Another is (which is so absurd, that Leo Modina faith they do not use it now in Italy, nor in the Eastern Countries) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women on the Eve of this Day, saying, Let this Cock be an exchange for me; let it come in my stead; let it be my Expiation; let it die, but I and all Israel live happily: as Buxtorf shows in his Synagog. Judaica, cap.25. Which I should not here mention, were it not to show, that they have the very same Notion still of a Sacrifice for Sin (even now that they can only make an imitation of it) which we have of the Sacrifice of Christ, who was put in our place, and offered himself to God in our stead: and that it ought to be
pure and innocent, which is offered instead of a Sin-

Ver. 12. And on the fifteenth day of the seventh
Month, ye shall have an holy Convocation, ye shall do no
servile work.] See XXIII Lev. 35.

And ye shall keep a Feast unto the LORD seven days.]
viz. The Feast of Tabernacles, XXIII Lev. 34. which
was after the Harvest and Vintage, XVI Dent. 13.
and kept seven days with great Joy and gladness of
Heart; but they were not bound to abstain from ser-
vile work all this time, but only on the first day and
on the seventh.

Verse 13. Ver. 13. And ye shall offer a Burnt-offering, a Sacri-
fice made by fire, of a sweet savour unto the LORD.]
The same kind of Sacrifice which was prescribed on
the other Festivals, to be offered up wholly in honour
of God. But here is a far larger proportion than in
any other Solemnity.

Thirteen young Bullocks, two rams, and fourteen
Lambs of the first year, &c.] On the other Festivals
two Bullocks sufficed, XXVIII. 11, 19, 27. and on
the Festival in the beginning of this Month only one
was appointed; but here are thirteen: and so they
continued to be offered seven days successively, with
the decrease only of one Bullock every day; till on
the seventh day only seven Bullocks were offered;
which in all made LXX. Bullocks. The Rams also
and the Lambs were in a double proportion to what
was usual, throughout the whole Festival. Which
was a vast charge, but more easy at this time of the
Year than any other, because now their Barns were
full, and their Wine-presses over-flowed; and their
Hearts might well be supposed to be more enlarged
then at other times, in thankfulness to God for his

great
great Benefits. Yet this very gross, troublesome, and
expensive way of serving God, made the best Men
among them groan, and long for the coming of Christ;
in whose days, their own Doctors say, no Sacrifices
shall remain, but those of Thanksgiving, and Praise, and
Prayer. With which they have been forced to be con-
tent for above Sixteen hundred years: and instead of
these additional Sacrifices, unto the daily, have ad-
ded peculiar Prayers (which they also call Musaphim)
unto the common Prayers they use every day. See
Buxtorf concerning the Feast of the New Moon, in his
Sylogog. Jud. cap. 22.

Ver. 14, 15. Their Meat-offering shall be of fine flour, Ver. 14,
&c.] The same proportions which are ordered, by
a general Rule, to every Sacrifice of a Bullock, and of
a Ram, Chap. XV.

Ver. 16. And one Kid of the Goats for a Sin-offer-
ing, beside the continual Burnt-offering, &c.] There is
no augmentation of the Sin-offering; but it is the
same with that on other Festivals, v. 5. And all these
Sacrifices, it appears by this, were to be added to the
daily Sacrifice.

Ver. 17. And on the second day ye shall offer twelve Verse 17.
young Bullocks, &c.] Here one Bullock less, than on
the day before, is ordered to be offered; and so on
every succeeding day there is still a decrease of one
Bullock: which is all the difference between the Of-
ferings on the seven days of this Feast, upon every one of which there was the same number of Rams
and Lambs, without any diminution. Which Moses
thought fit to set down distinctly from this verse to
the thirty fifth, that there might be no mistake. But
little need be noted upon them.
Ver. 18. According to their number after the manner.]

XXIX. Prescribed v. 14, 15.

Ver. 18. [There is a peculiar word here used, to denote a solemn assembly.]

Ver. 18. note this to be a great day, as I noted upon XXIII Lev. 36. See there.

Ye shall do no servile work therein. It was to be observed as the first day of the Feast of Tabernacles: both of them being called a Sabbath, 23 Lev. 39.

Ver. 35. but ye shall offer a Burnt-offering, a Sacrifice made by fire, of sweet favour unto the Lord.]

Here is a peculiar Sacrifice appointed upon this day, in the same terms, as upon the first day of the Feast of Tabernacles, v. 13.

One Bullock, one Ram, seven Lambs of the first year, &c.] But though this was an extraordinary day, and a distinct Festival (as I showed upon XXIII Lev. 39.) yet here are fewer Sacrifices prescribed on this day, than upon any of the foregoing seven. For on every one of them two Rams were offered and fourteen Lambs; and here but half so many: And seven Bullocks were the fewest that were offered upon any of those days (and on the first day thirteen) but here only one. By which, God consulted, perhaps, the weakness of Mankind, who naturally grew weary both of the Charge, and of the Labour of such Services, when they are long continued. And therefore he made them every day less toilsome and expensive; and put them in mind likewise, that the multitude of Sacrifices did not procure their acceptance with God; and that, in length of time, they would come to nothing, and be utterly abolished, to establish something better in their room.
Ver. 37. Their Meat-offerings, and their Drink-offerings, for the Bullock, for the Ram, and for the Lambs, and shall be according to their number, after the manner.] In such proportions as God had before ordained in the XVth Chapter of this Book, in the beginning of it; as I have often observed.

Ver. 38. And one Goat for a Sin-offering, beside the continual Burnt-offering, &c.] This is never omitted upon any Festival, XXVIII. 15, 22, 30. XXIX. 5, 11, 16, 19, &c. to put them in mind, that after all their Services they stood in need of forgiveness.

Ver. 39. These things shall ye do (or offer) unto the LORD in your set Feasts.] All these Feasts were fixed and stated at certain times; on which God was to be worshipped after the manner here prescribed, in these two Chapters. For all these Offerings (except one Sin-offering upon each set day) were wholly Burnt-offerings (as I have already observed) which may properly be said to be done, that is, offered into the LORD: neither People nor Priest having any share in them.

Besides your Vows and your Free-will-offerings, for your Burnt-offerings.] Besides these, every Man might offer other Burnt-offerings; either in performance of a Vow, or freely out of his Affection to God. See XV. 3.

For your Meat-offerings, and for your Drink-offerings.] There were five several sorts of Meat-offerings; which were left to every Man's free will, to bring as he pleased. See the second Chapter of Leviticus, where they are described.

And for your Peace-offerings.] These are described in the third Chapter of that Book. A great number of which, it is likely, Men offered voluntarily upon all
all the fore-mentioned Festivals. For otherwise, they would have had no means to feast with God at his House, nor to entertain their Friends and Neighbours, as the custom was at such times of Publick Rejoicing. Which they did upon that part of the Peace-offerings which was given them, after the Fat was offered to God, and the Wave-breast and Heave-shoulder given to the Priest, VII Lev. 15, &c. 34.

Verse 40. And Moses told the Children of Israel, according to all that the LORD commanded Moses. He acquainted all the People (by the Heads of their Tribes perhaps, of whom we read in the beginning of the next Chapter) with all these Commands of God, which concerned his Worship and Service.

CHAP. XXX.

Verse 1. AND Moses spake unto the Heads of the Tribes. There were wont to be extraordinary Assemblies of these, or other great Men, upon special Occasions, as Mr. Selden observes, Lib. II. de Synedr. cap. 14. n. 4. who are sometimes called, as they are here, the Heads of all their Tribes, and the Elders, V Deut. 23. and in other places, the Heads of the People, XXX Deut. 5. the whole Congregation of the Children of Israel, XVIII Josh. 1. XXII. 12. the chief of all the People, XX Judg. 2. all Israel, 1 Sam. VII. 5. all the Princes of Israel, the Princes of the Tribes, 1 Chron. XXVIII. 1. all the Elders of Israel and Heads of the Tribes, and chief of the Fathers, 2 Chron. V. 2. the counsel of the Princes and Elders, X Ezra 8. And it
Upon Numbers.

it is commonly said by the Hebrew Doctors, concerning such Assemblies, that wherefoever the Children of Israel were met together, or the greater part of them, there the \textit{S C H E C H I N A H} (that is, the Divine Majesty, or the Holy Ghost, as they sometimes speak) was wont to rest.

Concerning the Children of Israel, saying.] Acquainted them with a Matter which concerned all the People; willing them to communicate it to them.

\textit{This is the thing which the LORD hath commanded.} It is very probable there had been some Cafe propounded to him about \textit{Vows}; concerning which he here gives such Rules, as might direct them in time to come.

Ver. 2. \textit{If a Man.} It is reasonable to think, that Verfe 2. this includes the other Sex also; provided they be in their own power, and not subject to another, and be in their right mind.

\textit{Vow a vow unto the LORD.} Promise solemnly unto God something that is for his Honour and Service; for that seems to be meant by \textit{unto the LORD}. As that he will offer some Sacrifice at the Feasts above-mentioned, more than is prescribed; or afflict his Soul on some other day, besides the great Day of Atonement. See v. 13.

\textit{Or swear an Oath to bind his Soul with a bond.} Whether it be a simple Vow, or bound also with a solemn Oath: which made a double Obligation, by calling God to witness the Sincerity of his Intentions.

\textit{He shall not break his word.} In the Hebrew it is, \textit{he shall not prophane his word}: for it being solemnly passed to God, it made him vile and contemptible, if he did not keep it. The Jewish Doctors very pru-
A COMMENTARY

Chapter XXX.

dently advise their Scholars not to accustom them-

selves to make Vows; but to content themselves with
doing what the Law commands, and abstaining from
what it forbids. But if they did make them, to look
upon it as an high affront to God not to perform
them.

He shall do according to all that proceedeth out of his
mouth.] If the thing be lawful, and possible. And
if he appointed no time for the doing of it, he was to
think himself obliged to do it presently without de-
lay, XXIII Deut. 21.

Verse 3. Ver. 3. If a woman also vow a vow unto the LORD.] As moft Interpreters think the word Man, in the
foregoing verse comprehends Women, who were in
as perfect liberty as the Men he speaks of; so the
word Woman here comprehends all Men, who are in
the same Circumstances with those Women, whom he
here directs in their Vows. Whom he considers in a
threesfold state; before they are married, and after
marriage, and in their widowhood.

And bind her self by a bond.] By an Oath, where-
with she confirms her Vow; as it seems to be inter-
preted v. 10, 13.

Being in her fathers house, in her youth.] That is,
being a part of his Family, and still under his go-
vernment, and not married. For the Father's pow-
er lasts no longer, as Grotius observes, Lib. II. de Jure
Belli & Pacis, cap. 5. n. 7. In which condition like-
wise are all Sons, who remain in their Father's Fa-
mily, undisposed of in marriage: And all Servants,
who are manifestly in subjection to their Masters; and
therefore could no more resolve to do what they
pleased, then the Women here mentioned.

Ver.
Ver. 4. And her father heareth her vow, and her bond wherewith she hath bound herself.] The first of these may relate to her simple Vow; and the next to an Oath wherewith she binds it, to make it firmer. Which her Father is supposed to hear, either when she spake the words, or when she acquainted him with her Vow, as in duty she was bound to do.

And her father shall hold his peace at her.] If he did not declare that he disallowed what she had promised, it was supposed he consented to it: Unless he said he would take time to consider; and neither allow nor disallow, for the present; in which case, in all reason, she was to wait for his Resolution.

Then all her Vows shall stand, &c.] It was not in his power afterward to disannul any of them, if he did not contradict them when he was told of them, or after the time he had taken for deliberation.

Ver. 5. But if her father disallow her in the day that he heareth.] As soon as he comes acquainted with it.

Not any of her vows, or her bonds wherewith she hath bound her soul, shall stand.] Though she had bound her Vows with an Oath, they were not to be performed, when her Father had declared his will to the contrary.

And the LORD shall forgive her.] The not performing her Vow, shall not be imputed to her as a sin.

Because her father disallowed her.] Whose consent was supposed to be necessary, before the Vow could be binding; she being, while a part of his Family, under his power, and not her own. Some have fancied that when her Father was dead, the Vow revived, because then she was at her own disposal; but
Chapter XXX. It is plain, her Father wholly disannulled the Vow, when he did not approve it, so that it could not recover a force it never had, being made without his consent. The same is to be said of a Guardian, who was supposed to be in the place of a Father, when he died and left his Children to his care. And this power was fit to be referred to Parents (as a late learned Man, Puffendorf, observes) not only least Women, in their imprudent years, should undo themselves by vowing more than their Fortunes could bear; but also least the Paternal Estate should be burdened by such Vows, or the necessary Affairs of the Family hindred. So that this power did not flow from positive Laws, but from natural Reason; no Body that is subject to another having any right to dispose of those things which are under that power to which they are subject.

Verse 6. Ver. 6. And if she had at all an husband when she vowed.] Was a married Woman, or espoused to an Husband, though still in her Father's House (as it appears from v. 10. this must be interpreted) when she made this Vow, then it was to be considered, not what her Father, but her Husband (under whose power she now was) should determine about it.

Or uttered ought out of her lips, wherewith she bound her soul.] Said any thing, which she confirmed by an Oath.

Verse 7. Ver. 7. And her husband heard it.] Either was present when she spake it; or she told it him afterwards.

And he held his peace, in the day that he heard it.] Said nothing to signify his disallowance of it. See v. 4.

Then her vows shall stand, &c.] As before v. 4.

Ver.
upon NUMBERS.

Ver. 8. But if her husband disallow her, &c.] See Chapter XXX. Ver. 5. where there is the same Case of a Daughter under the power of her Father, as here of a Wife under the power of his Husband.

Ver. 9. But every vow of a Widow, or of her that is divorced, wherewith she hath bound her soul, shall stand against her.] The reason of this is so plain, that one would think it needed not to have been mentioned, because such Women were wholly in their own power, being free from their Husbands. Therefore, it is very probable, he speaks here of a Widow, or divorced Woman, returned to her Father’s House (as the manner frequently was, XXII Lev. 13.) who might be supposed to recover his ancient power over her, to disannul her Vows, as he might before she was married. Which is here absolutely condemned: for though she lived with him, she was her own Woman, (as we now speak) and might dispose of her self and her Goods, as she pleased, without his consent.

Ver. 10. And if she vowed in her husbands house, or bound her soul by a bond with an oath.] i. e. Engaged herself in a Vow, and perhaps confirmed it with an Oath, while she and her Husband lived together, or before she was divorced from him.

Ver. 11. And her husband heard it and held his peace, and disallowed it not, then all her vows shall stand, &c.] She was bound, in this case, to make them good after he was dead; or she was divorced from him.

Ver. 12. But if her husband hath utterly made them void on the day he heard them, &c.] Then, when she was in her own power, by his death or by a divorce, she was not bound to make them good; because when she made them, her Husband, under whose power she then was, had utterly made them void.

Ver.
Chapter XXX.  

Ver. 13. *Every vow and every binding oath to affliit the soul.*] This shows what the matter of these Vows frequently was; to abstain from such or such Meats, though in themselves lawful; or to fast, and eat nothing at all on other days, as well as on the great Day of Expiation; which was the only Fast ordained by the Law of Moses.

*Her husband may establish it, or her husband may make it void.*] There is an excellent Discourse of Maimonides in his More Nevochim (P. III. cap. 48.) to show that this is most reasonable; where he observes, that as the Law prohibited some Meats, pious People sometimes vowed to forbear such as were not prohibited; that by this means they might learn Contentment with a little, or Continence, and give a check to an immoderate Appetite. From whence the saying among the Doctors, *That Vows are the hedge of Separation;* i. e. a great guard to an holy Life. But since, through the vehemence of their Affections and Passions, many Women are prone to act unadvisedly, if Vows were wholly in their power, great Inconveniences, Distentions and Confusions might arise in Families, whilst this sort of Meat is lawful to the Husband, but not to the Wife; this permitted to the Daughter, but prohibited to the Mother. For which reason, faith he, this Authority was given to the Governours of Families; in all things to order them, as they saw would be for their profit, or detriment.

Verse 14.  

Ver. 14. *But if her husband.*] Or, *For if her Husband.*

*Altogether hold his peace at her, from day to day.*] When he knew what she had vowed; as it follows in the end of the verse.

*He*
upon NUMBERS.

He establisheth all her vows, &c. ] His silence was to be interpreted a Consent, to allow what she vowed. There was no need to add the contrary, which is here to be understood: that if he said he did not allow them, then they should not bind her.

Ver. 15. But if he shall any ways make them void, after he hath heard them. ] Hinder her from performing her Vow, after he had given his consent, by saying nothing against it, when he heard her make the Vow.

Then he shall bear her iniquity.] God will punish him, not her, for not performing the Vow. Paulus Fagius thinks the meaning is, that if the first day he heard of her vow he did not disannul it, but attempted to do it the next day, or the third day after, he should bear the blame, if the Vow was not made good.

Ver. 16. These are the Statutes which the LORD commanded Moses, between a Man and his Wife, between the Father and his Daughter, being yet in her youth, in her Father's House. ] It is likely some differences arose in some Families about these Matters; and therefore these Laws were made for the settling the power of Husbands over their Wives, and Parents over their Children, while they were young, and continued a part of their Family.

CHAP.
AND the LORD spake unto Moses, saying.] Not long before his death, as appears from the next verse.

Verse 2. Ver. 2. Avenge the Children of Israel of the Midianites.] This had been commanded before, but no time set for it; which now is determined. The Moabites are not mentioned, because the Midianites seem to have been the first or chief Contrivers of that Mischief which befel the Israelites, by the enticements of their Women. See XXV. 17, 18.

Afterward shalt thou be gathered unto thy People.] When he had given a few other Directions, concerning their possessing the Countries already conquered, and the Land of Canaan, XXXII, XXXIV, XXXV. and providing for the Levites there, XXXVI. God had warned him to prepare for his death before this, XXVII. 12. but he first let him have the satisfaction of seeing the Midianites punished; and gave him some time to settle the Publick Affairs; and to make also a long Exhortation to the Israelites, to observe all that he had commanded them.

Verse 3. Ver. 3. And Moses spake unto the People, saying.] He speedily put this Command in Execution: which might possibly be in the ninth Month of the fortieth Year.

Arm some of your selves unto the War.] He doth not at first determine the number; but as many as pleased might offer themselves voluntarily, to be ready to obey him.

And
And let them go against the Midianites, and avenge the LORD of Midian. [The LORD had him avenge the Children of Israel, v.2. but Moses bids them avenge the LORD: for they had the same interest, and were both injured at the same time, and by the same means. And as God was so gracious as to resent the evil done to Israel, so Moses, in duty and gratitude to God, thought himself bound rather to consider the dishonour that was done to him. Whose War this was, not only because undertaken by his command, but in his quarrel, (with those who had drawn the Israelites to Idolatry) and for the sake of his People.

Ver. 4. Of every Tribe a thousand, throughout all the Tribes of Israel, shall ye send to the War. [When a great many, perhaps all the People, appeared ready to go to War, he ordered that only a select number should be sent, of a Thousand out of each of the Twelve Tribes.

Ver. 5. So there were delivered out of the Thousands of Israel, a Thousand of every Tribe. [Their Officers pickt out this number from among the rest; or they were chosen by lot for this Service; or they stepped out and offered themselves Volunteers (as we speak) which the 27th verse may seem to countenance, where they are called, those that took the War upon them.

Twelve Thousand armed for war.] This was but a small number compared with the whole Nation of the Midianites, (who had five Kings, v.8.) But God would have them rely more upon him, than upon the multitude of an Host; and let them see by their Success against this People, that they needed not fear the Conquest of Canaan.

F f f f

Ver.
Ver. 6. And Moses sent them to the war, a thousand of every Tribe.] He gave them their Commission to fight the Midianites.

Them, and Phinehas the Son of Eleazar the Priest.] Who was not their Commander in Chief, (or their General, as we now speak) for it did not belong to the Priestly Office to conduct Armies: and it is said expressly in the words following, he went with the holy Instruments, &c. to be ready to perform all such Sacred Offices, as should be required by the General, who, it is most likely, was Joshua. It is true indeed that Phineas was a Man of great Courage, and had lately performed a singular piece of Service, which had won him great Reputation. This hath made some think, he was the fitter to go and to avenge the LORD of Midian, as he had begun to do, XXV. 8. In after times also, in the days of the Maccabees, who were of the Family of the Priests, the Armies of Israel were led by them against their Enemies. But then it must be considered, that they were also the Suprem Governours of the People, and there were no other.

With the holy Instruments.] By which Jonathan understands the Urim and Thummim, which some think Phineas carried along with him, wherewith to consult the Divine Majesty, in case of any difficulty, that might arise about the management of the War. And to make out this, they suppose Eleazar to be old and crazy, or labouring under some Infirmity, which was the reason that Phineas his Son was substituted in his room to perform this Office. See our very learned Dr. Spencer, Dissert. de Urim & Thummim, cap. 6. sect. 2. But this may be justly doubted, whether Phineas being only the Son of the High-Priest, and not yet capable
pable of that Office, could be substituted to perform this great Charge, which belonged to the High-Priest alone. Nor do we find any warrant for consulting the LORD by Urim and Thummim, but only before the most holy Place, (See XXVII. 21.) And therefore it seems to me far more likely, that he means the Ark, which was wont to be carried, in following times, into the Field, when they went to fight with their Enemies, 1 Sam. IV.4, 5. XIV.18, 2 Sam.XI.1. Yea, Joshua himself, not long after this time, ordered the Ark to be carried, with Priests blowing the Trumpets before it, when he surrounded Jericho, VI Josh. 4, 6, 7, &c. And therefore the holy Instruments being here joyed with the Trumpets to blow in his hand, it makes it the more probable, that the Ark may be here meant. There being also something in this very Book, to countenance this Opinion. See XIV.44, but especially XXXII. 20, 22.

But it must be confessed, that it is never thus expressed in any other place of Holy Scripture, but always called the Ark of God, or of the Covenant, or the Testimony, or the like. And therefore, perhaps, they give the truest sense of these words, who take the following words to be an Explication of them. That is, the Trumpets were the holy Instruments, which he carried in his hand.

And the Trumpets to blow, in his hand. Which he delivered to the Priests who followed him, to sound an Alarm, when they went to fight; according to the direction X. 8, 9, and as the practice was in future Ages, 2 Chron. XIII. 12.

Ver. 7. And they warred against the Midianites. Which he delivered to the Priests who followed him, to sound an Alarm, when they went to fight; according to the direction X. 8, 9, and as the practice was in future Ages, 2 Chron. XIII. 12. It is not certain whether the Midianites came out of their Country, to give them battle; or they first broke
broke into their Country, and then fought their Army.

As the LORD commanded Moses.] One would think this meant no more, but that they obeyed the Commandment of God before-mentioned, v. 2. But the Jews think he hath respect to another particular Commandment, which they say was given by Moses, when they went out to this War: That they should not, when they besieged any City, besieged it quite round, but only on three sides; leaving one naked, that the besieged might flee away if they pleased; by which means effusion of Human Blood was prevented. So Guiliel. Schickart observes out of Siphri in his Mischpat-Hammelech, cap. 5. Theor. 18. and Mr. Selden since him, Lib. VI. de Jure Nat. & Gent. cap. 15. where he shows they understand this of all Wars, but those against the seven Nations in Canaan and Amalek; towards whom this kindness was not shown, as appears by the Siege of Jericho. But the Laws about managing Wars, which are mentioned in the Book of Deuteronomy, do not seem to have been yet given; though the Jews fancy this Law was now given about Midian, and observed ever after.

And slew all the Males.] Who were in this fight, and did not save themselves by flight.

Verse 8.

Ver. 8. And they slew the Kings of Midian.] Little Kings, called Princes XIII Joh. 21. where they are said to be Dukes of Sihon, i.e. great Men tributary to Sihon, while he continued King of the Amorites. But after the Israelites had conquered him, they took perhaps the Title of Kings.

Besides the rest of them that were slain.] They made not only a great slaughter of the People, but killed their chief Commanders, who led them on.

Namely
Namely Evi, and Rekem, and Zur, &c.] They are particularly named, that all their Neighbours might be satisfied of the truth of this History. And he that is called Zur, is thought to have been the Father of Cozbi, whom Phineas slew.

Balaam also the Son of Beor they slew with the sword.] He had seen such good success of his wicked Counsel (which he gave either as he went home, or returning again to them, See XXIV. ult.) that, presuming the Israelites were forsaken of their God, he ventured to go along with the Midianites unto this Battle; hoping he might curse the Israelites now that iniquity (i.e. Idolatry) was found among them; which he could not do while they were free from it. Thus he perished by his own wicked devices, and was so far from having his wish, that he might die the death of the righteous (that is, live long) that (as the Jews say) he was slain in the Thirty fourth year of his Age. The Doctors in the Gemara of the Sanhedrim, cap. II. sect. II. ask what did he here? To which R. Johanan makes answer, he went to receive his Reward for the Death of the Twenty four thousand Israelites, which he had procured, XXV. 9. And thus, saith another, it hapned unto him, according to the Proverb, The Camel went to desire horns, and they cut off his ears.

Ver. 9. And the Children of Israel took all the Women of Midian captive, and their little ones.] After they were Masters of the Field (as we speak) by the overthrow of their Armies, they fell upon their Cities; and, according to the ancient custom, in the most bloody Wars, they killed only the Men, but no Women, nor Children, XXXIV Gen. 25. 1 Kings XI. 16. And so the Law of God afterward required they
they should do, when they took any City that did not belong to the Canaanites, XX Dent. 13, 14. who were utterly to be destroyed, v. 16, 17. where he faith, Thou shalt save nothing alive that breatheth.

And they took the spoil of all their Cattle, and all their Flocks, and all their Goods.] As belonging to them, by the right of Conquest, in a just War.

Verse 10. Ver. 10. And they burnt all their Cities wherein they dwelt, and their goodly Castles with fire.] Made the Country desolate, that they who fled might have no encouragement to return again; nor be able, without great hazard, to settle themselves there, where they had not a Fortress left to defend them. This was but a necessary care; notwithstanding which they had peopled the Country again so well, in the space of about Two hundred years, that they were able to oppress the Israelites, as we read VI Judg. 1.

Verse 11. Ver. 11. And they took all the spoil, and all the prey, both of Men and of Beasts.] They had possessed themselves of them before, v. 9. but now they carried them away.

Verse 12. Ver. 12. And they brought the Captives, and the Prey, and the Spoil.] Here are three different words to express their Booty, which they brought to the Camp of Israel. The first of which signifies, the Women and Children that were taken: The second, the Cattle and the Flocks (though sometimes it includes in it, Men and Women) and the third, their Money and Goods.

Unto Moses and Eleazar the Priest, and unto the Congregation of the Children of Israel.] Unto the LXX. Elders, and Princes of the Tribes, who were assembled with them, (See XXIX. 1.) as it seems to be expounded in the next verse.

Unto
upon NUMBERS.

Unto the Camp at the plains of Moab, &c.] From Chapter whence they marched against Midian; and had been XXXI. encamped there a great while, XXII. i. XXVI. 3, 63.

Ver. 13. And Moses and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them, without the Camp.] Hearing they were returned victorious, they went to congratulate them, before they came at the Camp: for which there was also another reason, mentioned v. 19. This shows that Eleazar was not so infirm, as some suppose; and affords an argument to strengthen their Opinion, who think Joshua was now General of the Host: otherwise he would have been mentioned together with Moses and Eleazar as going to meet them; being chosen his Co-adjutor, and therefore Superior to all the Princes that are here joyned with them.

Ver. 14. And Moses was wroth with the Officers of the Host, with the Captains over Thousands, and Captains over Hundreds, which came from the Battle.] Who were more to blame than the Soldiers; whose duty it was to obey, not to give orders; which they received, no doubt, from the Officers, to kill only the Men. Here now is an Argument to the contrary, that Joshua did not Command in chief: but this being only a Detachment (as they now speak) from the Host of Israel, was led by some inferior Officer. The first Captain ofThousands, perhaps; for if Joshua had been there, Moses would have expostulated with him, or rather there would have been no cause for this Rebuke: he being a Man, in whom was the Spirit, XXVII. 18.
Chapter XXXI. Ver. 15. And Moses said unto them, have ye saved all the Women alive.\textsuperscript{1} Unless he had commanded them to be killed, one cannot see that they deserved to be chidden; because they proceeded according to the Rules of all worthy Warriors, who killed only those who could bear Arms against them. But either he had given some Directions who should be killed, or he expected they should have considered that the Women had killed more by their Blandishments than their Husbands could do by their Arms, (for they had not killed one Man, \textsuperscript{v. 49.}) and therefore should have been destroyed, as the most mischievous: for so it follows in the next verse.

Verse 16. Ver. 16. Behold.\textsuperscript{2} Reflect upon what is lately past, and consider.

These caused the Children of Israel, through the counsel of Balaam, to commit Treason against the LORD, in the matter of Peor, and there was a Plague among the Congregation of the LORD.\textsuperscript{3} By these they had been inveigled into an heinous Sin, and made obnoxious to a very heavy Punishment, which God inflicted upon them on that account. For though the Mosaic Women had a great hand in it, XXV.1, yet those of Midian seem to have been the chief Seducers, \textsuperscript{v. 6, 17, 18.} and perhaps, he feared, might be so again.

Verse 17. Ver. 17. Now therefore kill every Male among the little ones.\textsuperscript{4} That the Nation might be extirpated, as far as lay in their power.

And kill every Woman that hath known Man, by lying with him.\textsuperscript{5} For these, it is to be supposed, had been the most instrumental in the Crime before-mentioned; either by prostituting themselves, or their Daughters, to the Lust of the Israelites, and thereby drawing them to Idolatry. In which Sin they were so settled, that
there was no hope of reclaiming them; but they might rather (if they had been saved alive) have inticed the Israelites to commit the same again.

Ver. 18. But all the Women-children that have not known a Man by lying with him, keep alive. ] Being young, there was some hope they might be brought off from Idolatry, and become Proselytes to the true Religion.

For your selves. ] To be sold as Slaves to any other Nation; or to be kept as Servants; or taken to be their Wives, after such preparation as the Law required, XXI Deut. 16, 17, &c. This was a peculiar Case, wherein a middle course was held, between those that were of the Seven Nations of Canaan, and those that were not. If they were not of those Seven Nations, the Israelites might take the Women, and little Ones unto themselves, XX Deut. 14, 15. If they were, every thing that breathed was to be destroyed, v. 16, 17. But here the Midianites being guilty of a very great Crime against the Lord, and against his People, are punished more heavily than other Nations; though not so heavily as those of Canaan were to be. For they killed all the Women that were not Virgins, as well as all the Males, both little and great; but spared the rest, together with the Cattle, &c. Such an Execution was made, in after times, upon one of the Cities of Israel, upon an high Contempt of Publick Authority, in a very great Exigency, XXI Judges 11. There is a Rule in XX Deut. 10. that when they came to fight against any City, they should proclaim Peace to it; and if they would accept it, they should only make the Inhabitants Tributaries to them. From whence a Question arising, whether this extended to the Seven Na-

G g g g
Chapter XXXI. It is resolved by Maimonides that it did: which he proves from XI Josh. 19, 20. But so great was the Sin of this People, that they neither sent offers of Peace to them now, nor were they to make any Peace with them hereafter, XXIII Deut. 6. And the reason is there given, because they hired Balaam to curse them: which is as true of the Midianites, as of the Moabites. Notwithstanding which Maimonides determines, that though the Israelites did not send Messengers of Peace to them; yet if they of their own accord sent to desire Peace of the Israelites, they were not to reject them. See Cunæus de Repub. Hebr. Lib. II. cap. 20.

Verse 39. Ver. 19. And do ye abide without the Camp seven days.] As unclean Persons. For though it was lawful to kill Men, in a just War against them, yet σάρκα σαρκίνον τούτων καταστροφήν (as Philo speaks) because of the most ancient and common Kindred between all Mankind, it was fit Men should use some Purification, to cleanse themselves from that, which lookt like a Crime, though it was none. 

Whosoever hath killed any Person, and whosoever hath touched any slain, purifie both your selves.] The whole Army that went to the War, were to stay without the Camp seven days: and such of them as had had their Hands in Blood, or had touched a dead Body, though killed by another, were to use a special Purification; which was made by the Water of Separation, mentioned XIX. 9, &c.

And your Captives.] Or the Prey that they had taken; of Garments, and other things, mentioned in the next verse: and so the word is translated v.26. For we cannot think that the Persons they had taken, being Gentiles, were to be purified with that
that Water, which was peculiar to the Jews.

On the third day, and on the seventh day.] So the Law was XIX. II, 12. And such Purifications were common among the Gentiles, especially the Greeks, upon the like occasions, as Mr. Selden observes, L.IV. de Jure Nat. & Gent. cap. ult. Grotius L. II. de Jure Belli & Pacis, cap. 24. n. 10. To whom add our late learned Dr. Spencer, L. III. Dissert. 3. sect. 1. where he takes this to have been a Custom, derived from ancient time before the Law of Moses (which may be questioned) and Bonfrerius, upon this place, hath alleged the very same Proofs, and several more; particularly this out of the Scholiast upon Sophocles in his Ajax Mapstigoph. ἐπει δὲ τοις παλαιοῖς ἐκ τῶν ἰδιωκτῶν, &c. it was the Custom among the Ancients, when they either killed a Man, or made any other slaughter, to wash their Hands in Water, εἰς καθαρσίαν κυδουμένων, for the Purification of the Defilement.

Ver. 20. And purifie all your Raiment, and all that is made of Skins, &c.] With the same Water of Separation (or else by washing them in running Water, as the manner was in other Cases, XI Lev. 32, 33.) for they might all be supposed to be defiled by dead Bodies, and so come under the Law, XIX. 14.

Ver. 21. And Eleazar the Priest said unto the Men of War that went to the Battle, This is the Ordinance of the Law which the LORD commanded Moses.] This Law was to be observed hereafter by those who went to War: For though the Law before was, as I observed, that he who touched a dead Body, should be purified with the Water of Separation; yet nothing is there said of him that killed a Man in War, but did not
COMMENTARY

Chapter not perhaps touch his Body; which now is brought under the same Rule.

Ver. 22, 23. Only the Gold, and the Silver, the Brass, every thing that may abide the fire, ye shall make it go through the fire, &c.] All sorts of Metals were to have this peculiar sort of Purification; which the other things (mentioned v. 20.) would not endure. And the same Bonfrerius observes this was a way of Purification among the Gentiles, as old as Homer's time, but they used Sulphur with it. For so he makes Ulysses call to the old Women, to bring him Sulphur, and then Fire, that he might fume the House wherein the Woers had been killed. Which is observed by Fort. Scaccbus also, Myrothec. 2. cap. 30. where he also notes, that Ovid gives a long account why these two, Fire and Water, were chosen for the Instruments of Purification, Lib. IV. Faætorum, where he faith particularly of Fire,

Omnia purgat edax ignis, vitiumque metallì Excoquit.

Nevertheless it shall be purified with the Water of Separation.] On the third day, I suppose, before it went through the Fire.

And all that abideth not the fire, ye shall make go through the Water.] All things that could abide the Fire were to be purified both by that, and by the Water of Separation. And such things as could not abide it, were to be purified, not meerly by sprinkling them with the Water of Separation, but by making them go through the Water.
Ver. 24. And ye shall wash your Clothes on the seventh day, and ye shall be clean, &c.] Thus he that sprinkled an unclean Person with the Water of Separation, was bound to purifie himself, XIX. 19.

Ver. 25. And the L O R D spake unto Moses, saying.] Verse 25.

After they were purified, and come into the Camp.

Ver. 26. Take the sum of the prey that was taken.] Verse 26.

In the Hebrew the words are, Take the sum of the prey of the Captivity: which, it is plain by what follows, signifies the Sum of the Prey, and of the Captives. For all that they took was of three kinds, v. 12. The Persons, called Captives: the Beasts, which are called the Prey: and Money and Goods (such as are mentioned v. 20, 21.) which are called the Spoil.

Both of Man and Beast.] Here an account is ordered to be given of two parts of what had been taken; but nothing said of the third (which was the Spoil) out of which they, who had it, made a voluntary Oblation, v. 50, 53.

Thou and Eleazar the Priest, and the chief of the Fathers.] The same perhaps with the Heads of the Tribes, XXX. 1.

Ver. 27. And divide the prey into two parts, betwixt them that took the War upon them, who went out to the Battle, and between all the Congregation.] By this Partition, a far larger share was given to every one of the Warriors, who were but Twelve thousand, than to any of their Brethren, who were near Six hundred thousand. For they had hazarded themselves, which the others had not; who notwithstanding that, enjoyed some Fruit of their Labours; because it was a common Cause in which they engaged, and the rest seem to have been ready to fight, as well as they, v. 3. This Division was made by a special Direction.
Chapter XXXI. Direction of God, but was not the Rule in after Ages, as appears from 1 Sam. XXX. 24, 25. nor had been in ancient Times, as the Jews interpret, XIV Gen. 24. See Selden, Lib. VI. de Jure Nat. & Gent. cap. 16. p. 747.

Verse 28. Ver. 28. And levy a Tribute unto the LORD of the Men of War, &c.] The LORD was their Soveraign, and therefore had a Tribute due to him, out of that which they had taken in War; as a grateful Acknowledgment, that they owed their Success to him.

One soul of five hundred, both of the persons. [I. e. Of the Women, and the Children.

And of the Beeves, and of the Asses, and of the Sheep.] The Hebrew word tzon signifies Goats, as well as Sheep: and both being here intended, the LXX. express them both. Here is no mention of Camels, which it seems their Country was not stockt withal at this time. See v. 34, &c. what I have noted upon, XXXVII Gen. 25. This Tribute to God was but a very small proportion, in comparison with what their Kings challenged in following times, if we may believe the Talmudists; who say, they had all the Gold and Silver, and such rich things that were taken, and half of the rest of the Prey, which was divided between them and the People. See Selden in the place above-named. But anciently they had only the tenth part. See XIV Gen. 20.

Verse 29. Ver. 29. Take it of their half, and give it unto Eleazar the Priest, for an Heave-offering unto the LORD.] For the maintenance of the Priests, among whom this part of the Tribute was divided. And it was just a tenth part of what the Levites had, as they had a tenth part of their Tithes, which was paid them for their
upon NUMBERS.

their constant support. So the Law was, XVIII. 21, Chapter XXXI. 24, 26, &c. which was observed in this Levy: which
is called Trumah, as the Offering for the making of
the Sanctuary is called XXV Exod. 2. where we tran-
slate it, as here, a Heave-offering.

Ver. 30. And of the Children of Israel's half, thou Verse 30.
shall take one portion of fifty, of the Persons, of the Beeves,
&c.] A far larger share is demanded of the People
(ten times as much as was paid by the Souldiers) be-
cause they came more easily by it, without any pains
or danger. And they pay it in a very just propor-
tion to the number of those who went to the War, and
of those who staid at home, but were able to go to
War; who were above Six hundred thousand (XXVI.
2, 51.) of which Twelve thousand, who were em-
ployed in this Expedition, were the fiftieth part.

And give them to the Levites.] Who were far
more numerous than the Priests, and therefore had a
greater proportion of the Tribute.

Which keep the charge of the Tabernacle of the L ORD.] See I. 50. III. 6, 7, 8.

Ver. 31. And Moses and Eleazar the Priest did as Verse 31.
the LORD commanded Moses.] This Command is
peculiarly to Moses, v. 25. but Eleazar was to assist
him in the execution of it, v. 26. and accordingly
they took the Sum of the Prey both of Man and
Beast, and divided them between the Souldiers and
People; and levied a Tribute upon each for the
LORD, who ordered them to his Ministers.

Ver. 32. And the booty, being the rest of the prey
which the Men of Israel had caught.] i.e. Besides what
was necessarily spent for their Subsistence, during the
War; and while they lay out of the Camp, v. 19.
Chapter XXXI.  

Was six hundred thousand, and seventy thousand, and five thousand sheep.] A vast stock; far exceeding the number of Men of War which were in Israel.

Verse 33.  

Ver. 33. And threescore and twelve thousand beees.] It seems their Country had good Pasture in it, as well as Sheep-walks. For as Arabia Felix, it is certain, had agros latissimos & fertilissimos (as Pliny speaks, Lib. VI. cap. 28.) most spacious and Fertile Fields: so Arabia Petrea (in which Midian was) did not wholly want them.

Verse 34.  

Ver. 34. And threescore and one thousand Asses.] The Countries about Judea abounding with Camels also, particularly Arabia, in which Job had a great number, it may seem strange that we read of none here; especially since they had vast numbers in following times, VI Judges 5. VII. 12. and the Ishmaelites (with whom they were Associates in Trade) had them long before this time, XXXVII Gen. 27, 36. But it is likely they did not yet find it for their profit to feed Camels, (of which they learnt to make a Traffick afterward) no more than Mules, of which we read nothing here, nor indeed in Judea, till the times of David. It may be supposed that, if they had Camels, they were of that kind called Dromedaries, which were famous in this Country in after Ages, LX Isa. 6. and that the People, who escaped the slaughter, fled away upon them. And that there were other Beasts in this Country, besides Beeves, and Asses, and Sheep, and Goats, seems to be plain from v. 30. where after the mention of these, he adds, of all manner of Beasts, he should take a Portion for the Levites. But of Camels or Dromedaries, I suppose, none were found.
Ver. 35. And thirty two thousand persons in all, of women that had not known Man, &c.] It appears by this to have been a very populous Country, in which were so many Virgins.

Ver. 36. And the half which was the portion of them that went out to war, was in number three hundred and seven and thirty thousand and five hundred Sheep.] There is no difficulty in this, or in the following verses: this being exactly the half of the whole number of Sheep mentioned v. 32.

Ver. 37. And the L O R D's Tribute of the Sheep, was six hundred and threescore and fifteen.] Which is exactly one in five hundred, out of this half of the Booty, as God ordered v. 28.

Ver. 38. And the Beeves were thirty and six thousand, whereof the L O R D's Tribute was threescore and twelve.] The very same proportions are observed here, as in the Sheep; which appears by comparing this verse with v. 33. And the two next verses (39, 40.) give the same account of the Asses and the Persons; which were as exactly divided; and the L O R D had the same portion of them, as v. 34, 35. compared with these, demonstrate.

Ver. 41. And Moses gave the Tribute which was the L O R D's Heave-offering unto Eleazar the Priest, &c.] This is recorded, to show how faithful Moses was, in performing obedience to God's Commands, (v. 29.) and far from desiring the smalllest Portion for himself, out of so great a Booty. Which if he had acted by his own private Spirit, he would scarce have avoided.

Ver. 42. And of the Children of Israel's half, which Moses divided from the Men that warred.] There is nothing here, nor in the following verses to v. 48. but a Repe-
Repetition of what was said concerning the other half before-mentioned; to shew that the same exactness was observed both in the Division of the Prey among the People, and in taking out of it such a Portion as God alligned to the Levites; which was one out of fifty; as out of the Men of Wars part, one out of five hundred, v. 28, 30.

Verse 48. Ver. 48. And the Officers which were over thousands of the Host, the Captains of thousands, and Captains of hundreds, came near unto Moses. [The first words of this verse seem to suppose, that there were other great Officers, as well as the General, who were above the Captains over thousands, and the Captains over hundreds: which is very probable.

Verse 49. Ver. 49. And they said unto Moses, thy Servants, &c.] The greatest Men speak with the greatest Reverence to Moses; who was in the place of God.

Have taken the sum of the men of war which are under our charge.] Made a muster of them (as we now speak) at our return from the War.

And there lacketh not one man of us.] A wonderful Victory; which shews the War was the LORD's, (v. 3.) Who struck such a Terror into them, that one would think they turn'd their backs, and did not strike a stroke against the Israelites.

Verse 50. Ver. 50. We have therefore brought an Oblation for the LORD.] For the Uses of the Sanctuary; either in purchasing Sacrifices, or maintaining God's Ministers, &c. For K O R B A N signifies every thing that is given to God, though not sacrificed upon the Altar.

What every man hath gotten.] All of them offered something to the LORD, out of the Spoil he had gotten, according to the Piety of ancient Times,
upon NUMBERS.

XIV Gen. 20. For we find no Precept in the Law for this; and yet it was constantly practised by David in after times, 2 Sam. VIII. 11, 12. and by the Officers of his Army, 1 Chron. XXVI. 26, 27. and by other Men, Samuel, Saul, Abner, &c. v. 28, &c.

Jewels of Gold.] Vessels, as the Hebrew word signifies, or all manner of Ornaments, made of Gold: the Particulars of which follow, viz. Chains, Bracelets, &c. But the Hierusalem Targum takes these Jewels (as we translate it) to have been the golden Attire about the Heads of their Women.

Chains.] These are commonly thought to have been the Ornaments of their Arms. But they may as well be thought to have been used about their Legs, or their Necks.

Bracelets.] These, it is apparent, were Ornaments about their Wrists or Hands, XXIV Gen. 47. XVI Ezek. 11.

Rings.] They were Ornaments of the Fingers, XLI Gen. 42. III Esther 10.

Ear-rings.] Nothing more common in those Countries, especially among the Midianites and Ishmaelites, as we find VIII Judges 24, 25, 26. where there is a different word used to express this Ornament: yet the word Hagil, here used, certainly signifying something round, and the Ornaments incompassing the Arms and other parts, being before-mentioned, it cannot well be thought to denote any thing, but Rings in their Ears. And so we translate it XVI Ezek. 12.

And Tablets.] Some Ornaments about the Breasts. See XXXV Exod. 22.

H h h h 2

To
To make an Atonement for our Souls before the LORD. For the Guilt of which Moses accused them, v. 14. or any other, which they had contracted in the War.

Verse 52. And all the Gold of the Offering which they offered up to the LORD, &c. was sixteen thousand, seven hundred and fifty shekels.] It hath been observed before that Three thousand Shekels made a Talent: and therefore their Offering amounted to above Five Talents and an half.

Verse 53. For the men of war had taken spoil, every man for himself.] Or rather, had taken the spoil, mentioned v. 12. of which part of the Booty, no Division was made between the Men of War and the People, v. 26. but they kept it entirely to themselves, and now very gratefully made a Present of a considerable part of it to the LORD. See v. 12. where the word spoil is used strictly, for a part of the Booty, distinct from the other two, the Captives and the Prey: and so it signifies here.

Verse 54. And Moses and Eleazar the Priest took the Gold.] This was said before v. 51. and therefore the fence here is, that, having received it as an Offering to the LORD, they brought it into the Tabernacle of the Congregation, as it here follows in the conclusion of this verse.

Of the Captains of thousands and of hundreds.] It was not their Oblation only, but the Oblation of every one of the Men of War, v. 50, 51. But the Commanders received it from the common Soldiers, and presented it unto Moses and Eleazar, from the whole Host.
upon NUMBERS.

And brought it into the Tabernacle for a Memorial for the Children of Israel, before the LORD. That God might be mindful of them, i.e. propitious to them; who were so grateful to him for his Benefits.

The Jerusalem Targum upon v. 50. fancies these Officers to have represented to Moses their great Charity, when they made this Offering; saying, 'We broke into the Chambers and Closets of the Kings of Midian, and there we saw their beautiful and charming Daughters, from whom we took the golden Ornaments upon their Heads, and in their Ears, and on their Arms, their Fingers, and Breasts; but did not cast a wanton look upon one of them: And therefore they hoped this Oblation they made would rise up for them, in the Day of the great Judgment, as a Reconciliation for their Souls before the LORD.

C H A P. XXXII.

Ver. 1. Now the Children of Reuben and the Children of Gad. Here the Children of Reuben, who was Jacob's First-born, are mentioned in the first place; but in the rest of the Chapter (v.2, 6, 25, 29, 32.) the Children of Gad are constantly first mentioned, because they were the first Movers of that which follows, as the Hebrews conjecture.

Had a very great multitude of Cattle. More than any other Tribe.

And
And when they saw the Land of Jazer.] Which was lately taken from the Amorites, after they had slain Siben their King, XXI. 32. This City, and Country belonging to it, were near to the Spring of the River Arnon: and there is frequent mention of it in the Book of Joshua, and in Isaiah XVI. 8, 9. and Jeremiah XLVIII. 34.

And the Land of Gilead.] A noble Country, so called from the Mountain Gilead, which bounded it on the East, as Jordan did on the West, the River Jabbok on the South, and Mount Libanus on the North.

That behold the place was a place of Cattle.] Which in the fourth verse is called a Land of Cattle, γης κτητορος, as the LXX. translate it, fit for feeding Cattle; being famous for Pasture and other grazing Ground. For Bashan was in this Country, (III. Deut. 12, 13.) where every one knows the largest and fattest Oxen were bred, XXII. Psal. 12. and Sheep also, XXXII. Deut. 14. and therefore is joined with Gilead, VII. Micah 14. which, being woody and mountainous in some part of it, was no less famous for breeding Goats, (See IV. Cantic. 1.) which delight to browse on such Trees as Mount Gilead abounded withal. See Bochartus in his Hierozoicon. P. I. Lib. II. cap. 51.

Verse 2. Ver. 2. And the Children of Gad, and the Children of Reuben.] Neither here, nor in the foregoing verse, is there any mention of the Children of Manasseh, (half of which had their Portion in this Country) because they were neither the Contrivers, nor Movers of this; but it is most probable had a lot assigned them here, because these Countries were too much for the other two Tribes alone; and they of Manasseh had much Cattle also.
Upon Numbers.

XXVII. 2. LXXV.

XXX. 1. Ver. 3. [Aaron.] A place which was part of the Portion of Gad, as appears by v. 34. This is mentioned as a place in the Kingdom of Sion, XLVIII. 3. and was given to Gad.

And Jazer. [See v. i. and 35. where we find this also belonged unto Gad.]

And Nimrah. [Called Beth-Nimrah, v. 36. and given to the same Tribe. It is usual, I observed before, for the Hebrews to cut off the first part of the Names of places, for brevity sake, (XXV. I.) but this place is elsewhere called at length Beth-Nimrah, and Nimrah, an Habitation of Leopards. So Bochart's XLVIII. 34. speak of the Waters of Nimra, an Habitation of the Moabites, who had usurped them, as they had done Jazer also, as we read v. 34. And Jazer.] See v. I. and 35. where we find this also belonged unto Gad.

And Heshbon. The principal City of Sihon King of the Amorites, XXI. 26, 27, 28, and was given to the Redenites, v. 37. And Heshbon, as a Place adjoining to it, v. 37. XVI. 9.

This is frequently mentioned with Elelah, who recovered that place, when both Jaiah XV. 6. and Jeremiah XLVIII. 34. speak of the Amorites, who had usurped them, as they had done Jazer also, as we read v. 34. And Jazer.] See v. I. and 35. where we find this also belonged unto Gad.

And Elelah. This is frequently mentioned with Hejhbon, as a Place adjoining to it, v. 37. XVI. 9.

And Heshbon, as a Place adjoining to it, v. 37. XVI. 9.
And Sheban.] Called also Shibmah, v. 37. and Shibmah, XVI Isa. 8, 9. XLVIII Jerem. 31. where it appears to have been a Place famous for Vines: and in the days of that Prophet was fdln into the Hands of the Moabites; as were Heshbon and Elealah also.

And Nebo.] Which was given to the Reubenites, v. 38.

And Beon.] There is no mention of this place anywhere else; but it is probable was part of the Reubenites Portion, being mentioned together with other Places that were given unto them: and possibly may be the Place called Baal-Meon, v. 38. which they changed into Beon, because of the name of Baal; but the Moabites, when it fell into their hands, restored part of its old name, calling it Beth-meon, XLVIII Jerem. 23.

Verse 4. Even the Country which the LORD smote before the Congregation of Israel.] And gave it to them for a Possession, as he intended to do the Land of Canaan. See XXI. 24, 25.

Is a Land for Cattle, and thy Servants have Cattle.] Is very fit for us, v. 2.

Verse 5. Wherefore, said they, if we have found grace in thy sight.] A Phrase often used by humble Petitioners; even by Moses himself, when he speaks to God, XI. 15.

Let this Land be given unto thy Servants for a Possession.] The Israelites in common possessed it hither-to, as belonging to them all, XXI. ult. But they desire to have it assigned to them, as their particular Portion.

And bring us not over Jordan.] We desire nothing in the Land of Canaan.
Ver. 6. And Moses said unto the Children of Gad, and the Children of Reuben, shall your Brethren go to War? Can you think it reasonable, that the rest of the Tribes should fight still for what they are to possess? And shall ye sit here? And you take up your rest here, and settle in their Conquests, which they have already made?

Ver. 7. And wherefore discourage ye the hearts of the Children of Israel, from going over into the Land which the LORD hath given them? He seems to have suspected that mere cowardice, and a vile love of ease, made them desire to stay where they were, and go no further. Which ill Example might dishearten all the rest of their Brethren, and make them have the same Inclination to settle in the Land they had conquered; and not engage in a War with the Canaanites.

Ver. 8. Thus did your Fathers.] i.e. They disheartened all their Brethren.

When I sent them from Kadesh Barnea to see the Land.] XIII. 3, 26.

Ver. 9. For when they went up unto the Valley of Eschol.] Men do not go up into a Valley; therefore the meaning is, they went up to search the Country, (as it is said they did, XIII. 21, 22.) and went on in their search, till they came to the Valley or Brook of Eschol, (XIII. 23.) where they cut down a Branch with a Cluster of Grapes, to show what Fruit the Country afforded.

And saw the Land.] Had taken a full view of the Country.
They discouraged the hearts of the Children of Israel.]

Chapter XXXII. Represented the People and the Cities to be so strong, that they should not be able to deal with them, XIII. 28, 29.

That they should not go into the Land which the LORD had given them.] And therefore persuaded them not to attempt to possess themselves of it. For they said expressly, we are not able to go against the People, for they are stronger than we, XIII. 31.

Verse 10. Ver. 10. And the LORD's anger was kindled at the same time, and he sware, saying.] XIV. 21, 28.

Verse 11. Ver. 11. Surely none of the Men that were come out of Egypt, from twenty years old and upward.] XIV. 22, 29, 35.

Shall see the Land which I sware unto Abraham, Isaac and Jacob.] XIV. 23.

Because they have not wholly followed me.] See there v. 22.


The Kenezite.] A great deal hath been said by many to prove that Caleb is called a Kenezite, because his Father's Name was Kenaz. And this they prove, because Othniel's Father was Kenaz, and he was Caleb's Brother, XV Josh. 17. his younger Brother, I Judg. 13. III. 9. So that their Father must have two Names, Kenaz and Jephunneh. But it is very strange, if this be true, that Caleb is no where called the Son of Kenaz, but constantly the Son of Jephunneh (even there where Othniel is just before called the Son of Kenaz, 1 Chron. 4. 13, 15.) nor is Othniel any where called the Son of Jephunneh, but always of Kenaz. And indeed there is a demonstration against this Opinion; for Othniel married Caleb's Daughter, which by the Law of Moses was utterly unlawful, what-
whatsoever the practice might have been before the Law was given. Therefore others think it more probable that Othniel was one of his Brother's younger Sons, (for Uncles and Nephews are often called Brethren, as Abraham and Lot were) and that from this Brother, whose Name was Kenaz, Caleb is also called a Kenezite. But this is very absurd, for the Name of Kenezzi in the Hebrew, denotes the Descendants from one, who gave this denomination to the Family; which one Brother could not do to another. It is most probable therefore, that Kenaz was some common Ancestor both of Othniel and Caleb, from whom Othniel's Father took also his Name. Accordingly we find Jephunneh called a Kenezite in XIV Josh. 14. where it is said that Hebron became the Inheritance of Caleb the Son of Jephunneh the Kenezite. 

And Joshua the Son of Nun, for they have followed the LORD.] Fully, XIV. 24, 30, 38.

Ver. 13. And the LORD's anger was kindled against Israel.] He had said this before, v. 10. but repeats it again, to make them the more sensible of a thing that was done Thirty eight years ago; and to deter them from giving him the like provocation.

And he made them wander in the Wilderness forty years, till all that had done evil in the sight of the LORD were consumed.] XIV. 31, 32, 33. XXVI. 64, 65.


You are risen up in your Fathers stead, an increase of sinful Men, to augment yet the fierce anger of the LORD towards Israel.] Are multiplied to as great a number as your Fathers; only to succeed them in their sins: and thereby bring down still more heavy Punishments upon the Nation.
Chapter XXXII. For if ye turn away from after him. As your Fathers did; who refused to go and possess the good Land which he had bestowed upon them.

Verse 15. He will yet again leave them in the Wilderness. Lead them back again into the Desert, where your Fathers perished; and there forsake you.

And ye shall destroy all this People. Who following your example, will refuse to go over Jordan, (v. 5.) to take possession of the Land of Canaan.

Verse 16. Ver. 16. And they drew near unto him. As Petitioners are wont to do, when they are assured of their Integrity, and hope to obtain their request, XLIV Gen. 19.

And said, we will build Sheepfolds here for our Cattle. There are five words in the Hebrew Language for Folds for Sheep and Cattle; all signifying a place fenced in, that they might lye safely, and be defended from Wild-beasts. And so this word gedera plainly imports. See Bochartus in his Hierozoic. P. I. Lib. I. cap. 45.

And Cities for our little ones.] Which stood in need only of repairing and fortifying, (v. 17.) for they already dwelt in those Cities of the Amorites, XXI. 25.

Verse 17. Ver. 17. But we our selves will go ready armed before the Children of Israel, until we have brought them unto their place.] That is, a considerable number of them, as many as should be thought necessary, (III Deut. 18.) in all Forty thousand, IV Josh. 12.

And our little ones shall dwell in the fenced Cities.] Where it was necessary to leave some Men to guard them from their bad Neighbours, and to take care of their Cattle.

Be-
Upon Numbers.

Because of the People of the Land.] That is, the Moabites, who were the ancient Owners of this Country (XXI. 26.) and the Edomites, who had shewed no good will to the Israelites, as they passed through the Wilderness.

Ver. 18. We will not return unto our Houses, until Verse 18. the Children of Israel have inherited every Man his Inheritance.] Be settled in the possession of the Land of Canaan, as we desire to be in this Country.

Ver. 19. For we will not inherit with them on yonder Verse 19. side Jordan, or forward. ] We will not desire any share in the Country beyond Jordan, though it lye near to us; nor in that Country which lyes still further Westward.

Because our Inheritance is fall'n on this side Jordan eastward.] We look upon this as our Inheritance (with which we shall be fully satisfied) here in the Land of Gilead. Which lay Eastward of Jordan, and of the Land of Canaan.

Ver. 20. And Moses said unto them, if ye will do Verse 20. this thing.] Be as good as your word.

If ye will go armed before the Lord to war.] To go before the Lord, was to go before the Ark, which was the Symbol of God's Presence, over which his Glory resided. And it is to be observed, that these two Tribes, Reuben and Gad, (together with Simeon) alway lay encamped before the Sanctuary; as appears from the second Chapter of this Book, v. 10, 14, 15, 16, 17. And accordingly, when the Camp removed, they marched immediately before it, as is particularly noted, X. 18, 19, 20, 21. So that here he requires them, only to hold their usual place, when they went to the War against the Canaanites. And accordingly it is expressly said, they did (together
A COMMENTARY

Chapter XXXII. ther with half the Tribe of Manasseh, who were joined with them) pass over before the LORD unto battle, IV Josh. 12, 13.

Ver. 21. Ver. 21. And will go all of you.] As many as shall be required, and can be spared, v. 17.

Armed over Jordan before the LORD, until he hath driven out his Enemies from before him.] Not only bring us into Canaan, but continue with us, till we have expelled the Inhabitants of that Country. Which he encourages them to undertake, by representing the Canaanites, as the Enemies of the LORD, who would therefore fight for them.

Verse 22. Ver. 22. And the Land be subdued before the LORD.] By this Expression, and that in the foregoing words, it appears that the Ark was carried along with them to the War every where, till it was ended; as it was when it begun, at the taking of Jericho, VI Josh. 6, 7, &c.

Then afterward ye shall return, and be guiltless before the LORD, and before Israel, and this Land shall be your possession.] Not only be free from all blame in this desire, but have what you desire.

Before the LORD.] By his order and appointment.

Verse 23. Ver. 23. But if you will not do so.] If this be not your intention; or if you go back from your word.

Behold.] Observe what I say.

Ye have sinned against the LORD; and be sure your sin will find you out.] Your Guilt is exceeding great; and shall be most certainly punished, as it deserves.

Verse 24. Ver. 24. Build ye Cities for your little ones, and Folds for your Sheep, &c.] As for the rest of their Proposals,
fals, about their Children and Cattle, he consented to them, without any Exception.

Ver. 25. And the Children of Gad, and the Children of Reuben, spake unto Moses, saying. ] The word for spake, in the Hebrew, being jomer, in the Singular Number, instead of jomnu, in the Plural, their Doctors take it for an Indication, that some one principal Person spake in the name of all the rest. But there is no need of this; for the Singular Number in this Language is often used for the Plural; and they never spake all of them together, but some one in the name of their Brethren. And it had been better, if they had observed, that this signifies one and all (as we now speak) were of the same mind.

Thy Servants will do as my LORD commandeth. ] And as they themselves had proposed, v. 17.

Ver. 26. Our little Ones, our Wives, our Flocks, and all our Cattle, shall be there in the Cities of Gilead. ] Here they promise to leave all that was dear to them, in this Country, and go to serve their Brethren.

Ver. 27. But thy servants will pass over every man armed for war, &c. ] We ourselves will go, and fight for our Brethren. It hath been often said (v. 17, 21.) that this doth not signify, all the Men of War among them should go, but as many as could be spared, and as were thought sufficient. For it is manifest, the far greater half of them were left in this Country to defend their Wives and Children, and look after their Flocks and Herds; as will appear by computing all the Men of War that were found in the Tribes of Gad and of Reuben, which were above Fourscore and four thousand, (XXVI. 7, 18.) to which, if we add half of the Tribe of Manasseth, (who were in all above Fifty two thousand) there were much above an Hundred.
Chapter XXXII. Hundred thousand Men, able to bear Arms; and not above Forty thousand of them marched into Canaan, as was before observed.

Verse 28. Ver. 28. So concerning them Moses commanded Eleazar the Priest, and Joshua the Son of Nun, and the chief Fathers of the Tribes of Israel.] He left this in charge with the principal Persons, who had the government of Affairs under him; particularly with Joshua, who was not unmindful of it, but remembered these Tribes what Moses had said, when he was about to attempt the Conquest of Canaan, I Josh. 13, 14, &c.

Verse 29. Ver. 29. And Moses said unto them, if the Children of Gad and the Children of Reuben will pass with you over Jordan, &c.] He repeats to these great Men, who were to see it executed, what he had said to the Gadites and Reubenites themselves, v. 21, 22.

Then ye shall give them the Land of Gilead for a possession.] They had not a right to it, till they had performed the Condition upon which it was granted, viz. till their Brethren were in possession of their Inheritance in the Land of Canaan.

Verse 30. Ver. 30. But if they will not pass over before you armed.] Perform their Promise, v. 17.

They shall have possession among you in the Land of Canaan.] Take what falls to their share there; and this Country be disposed of, as God shall order.

Verse 31. Ver. 31. And the Children of Gad, and the Children of Reuben said, as the LORD hath said unto thy Servants, so will we do.] They confirm what they had promised to Moses, v. 25. and here take all that he had said, as spoken by the order of God, who bestowed this Land upon them, on the Condition often mentioned.
Ver. 32. We will pass over armed before the LORD into the Land of Canaan.] This they offered at first of themselves, v. 17. and solemnly promised, when Moses accepted their Proposal, v. 27. and again here ratifie and confirm it before Eleazar and Josua, and all the Princes, v. 28.

That the possession of our Inheritance. ] Which we have desired to have for our Inheritance.

On this side Jordan.] They were now in the Land of Gilead, and so might properly call it, on this side Jordan: but when they were in the Land of Canaan, it was said to be on that side Jordan.

May be ours.] Settled upon us and our Posterity.

Ver. 33. And Moses gave unto them.] Not an absolute Grant, but a conditional; if they did as they engaged, v. 29, 30, 31, &c.

Even to the Children of Gad, and the Children of Reuben, and half the Tribe of Manasseh the Son of Joseph.] This half Tribe is not mentioned before, because they did not put in any Claim, till they saw how those of Gad and Reuben would succeed in their Petition. Which being granted, it is likely that thereupon they represented also what store of Cattle they had; and that the Country would be more than enough, for those who had desired it. This being found to be true, Moses thought fit to give them a Portion in it, rather than any other; because the Children of Machir, the Son of Manasseh, had by their Valour subdued part of this Country, v. 39. XVII

Josh. 1.

The Kingdom of Sihon King of the Amorites, and the Kingdom of Og King of Bashan. ] XXI. 24, 29. Which were the first Countries that the Israelites pos-
Chapter 33d: and were the first that were carried Captive out of their Land, 2 Kings XV. 29.

The Land with the Cities thereof in the Coasts, even the Cities of the Country round about.] The Land with the Cities, within such a Compass or Limits: and all the Towns within that Circuit.

Verse 34. Ver. 34. And the Children of Gad built Dibon and Ataroth.] Repaired and fortified these Towns, which are mentioned before v. 3. For they were not destroyed, but only their Inhabitants, 2 Deut. 34, 35. and if they had, there was not time now to rebuild them. Thus Jeroboam is said to have built Shechem, 1 Kings XII. 25. which was a City before, but gone to decay. And Azariah to have built Elah, 2 Kings XIV. 22. which he restored to Judah, as a City formerly belonging to them.

And Aroer.] A City of the Amorites, upon the brink of the River Arnon, as Moses tells us, II Deut. 36. III. 11. IV. 48. It formerly belonged to the Moabites; but was taken from them by Sihon.

Verse 35. Ver. 35. And Atroth, and Shophan, and Jaazer, and Jogbebak.] We do not read of any of these Towns elsewhere, but only of Jaazer: which seems to be that called Jazer, v. 3.

Verse 36. Ver. 36. And Beth-Nimrah.] Called v. 3. Nimrah for shortness sake; as (it may be further observed) femini is put for Benjemini, II Esther 5. Sheba for Beer-sheba, XIX Josh. 2. where we find these two mentioned; but they do not signify two several Cities, but are two Names for one and the same City; as if he had said, Beer-sheba, which is also called Sheba. This is clear to a demonstration; for otherwise there would be more than thirteen Cities in the Tribe of Simeon, contrary to v. 6. of that Chapter.

And
And Beth-baran.] A place, some say, between Dibon and Jordan.

Fenced Cities, and Folds for Sheep.] All these Cities the Children of Gad fortified; and built Folds for Sheep in the Pastures near to them.

Ver. 37. And the Children of Reuben built.] Re-Verse 37.

Hezbon and Elealah.] Mentioned above v. 3.

And Kirjathaim.] A place where a Giant-like People formerly dwelt, called Emims, XIV Gen. 5. who were expelled by the Moabites, as they were by the Amorites.

Ver. 38. And Nebo.] This City is mentioned in Verse 38.

XLVIII Jerem. 1. when it was fallen again into the possession of the Moabites, as was also Kirjathaim. It seems to have been near Dibon, being mentioned together with it, XV Isa. 2. At least there were in these places two famous Temples; for the destruction of which, the Prophet represents the People making Lamentation. So the LXX. Νεβώς, Nebo is destroyed where your Altar is. And Hesychius faith of Νεβώς (i.e. Dibon) that it was πετραίς, Νεβώς, a place where a Temple of the Moabites was built. And St. Hierom suspects that there was an Oracle at this place; the word Nebo importing Prophecy, or Divination, as he speaks.

And Baal-Meon.] Another place, where it is likely Baal was worshipped; which made them change the names of these places, as it here follows.

Their names being changed.] For Nebo, as well as Baal, was the name of a God, as we learn from XLVI Isaiah 1. and seems to have been an Assyrian Deity; there being footsteps of it in the names of several great Men there; such as Nebuchadnezzar, Nebuzara-
XXXII. And it is not unlikely, that they therefore changed the names of these Cities into some other, because they would abolish all Remainers of Idolatry in this Country, according to the Precept XXIII. Exod. 13. that they should not take the name of their Gods into their Mouth. But notwithstanding this, they still retained their ancient Names, as appears from XIII. Josb. 17. XXV. Ezek. 9: so hard it is to alter any thing for the better.

And Sibmah. See v. 3.

And gave other Names unto the Cities which they builded.] If this refer to all the Cities here mentioned, it is manifest they either retained, or recovered their former Names: For we read of them all in future times; particularly in the XVth and XVIIth of Isaiah. And Kirjathaim is mentioned in the place I now quoted out of Ezekiel.

Verse 39. Ver. 39. And the Children of Machir the Son of Manasseh, went to Gilead and took it.] Here Gilead is used in a strict sense, not so largely as before, (v. 1, 26, 29.) where it is taken for all the Country, on that side Jordan, where Gilead was; but here for a part of it, about Mount Gilead. This is plain from the next verse: and Gilead the Son of Machir, one would think, was the Person that took it, XVII. Josb. 1.

Verse 40. Ver. 40. And Moses gave Gilead unto Machir, the Son of Manasseh.] i.e. To the Children of Machir, (for he was dead long ago) who had a considerable Portion of that half of the Land of Gilead, which was given to the half Tribe of Manasseh. For one half was given to the Reubenites and Gadites, and the other half to them, III. Deut. 12, 13. where Gilead signifies all that Country properly so called; neither so much as the whole Territory, which these Tribes demanded,
demanded, v. 1. nor so little as was given to Machir, v. 15. where Moses says, And I gave Gilead unto Machir; i. e. to that Family of Manasseh, which were properly called Machirites, XXVI Numb. 29. and to that Family descended from his Son, which from him were called Gileadites. For as Manasseh had only this Son Machir, so Machir had only Gilead: but he had many, XXVI. 30, 31, 32. who all raised Families. And as to the Macharites (and I suppose the Gileadites) was given a Portion in this Country, XIII Josh. 29, 30, &c. so Joshua gave to the rest an Inheritance in the Land of Canaan, XVII. 2. And he gives a reason in the foregoing verse, why he gave Gilead and Bashan to the Posterity of Machir, because they were a warlike People, inheriting their Father's Valour, who was a Man of War; and therefore fit to be placed in the Frontiers of that Country.

Ver. 41. And Jair the Son of Manasseh. [One of Verse 41: the Posterity of Manasseh, by his Mother's side: For he was the Grandson of Gilead, the Son of Machir, by his Daughter, 1 Chron. II. 21, 22. but his Father was of the Tribe of Judah. It seems he joyed with the Children of Machir in their Expedition against Gilead (mentioned v. 39.) and was so successful, that he took several small Towns in that Country, and so had his Inheritance among the Children of Manasseh, on this Side Jordan, where they now were. There were threescore of them in the whole, which were afterward called Cities, XIII Josh. 13. 1 Kings IV. 23. but he had only twenty three for his Possession, 1 Chron. II. 22, 23. And called them Havoth- Jair. [That is, the Habitats of Jair. For Havah is a dwelling, as Bochartus observes in his Phaleg. Lib. IV. cap. 29. And among
the Arabians the word Havoth properly signifies, many Tents, orderly disposed in a Ring or Circle; which in those Countries made that which we call a Village. For Hava in their Language signifies to compass. The same he observes in his Hierozoicon, P.I. Lib. II. c. 44. p. 466.

Verse 42. Ver. 42. And Nobah.] Who he was we find in no other place; but an eminent Person, no doubt, in some of the Families of the Manassites: either of the Machirites or the Gileadites. For they only, as I take it, inherited on this side Jordan.

Went and took Kenath and the Villages thereof.] At the same time, I suppose, that Jair took the Towns above-mentioned; of which this was one, 1 Chron. II. 23. But though Jair was the chief Conductor in that Expedition, yet he kept, as I said, only twenty three Towns to himself: the rest were given to them who accompanied him, of whom, it is probable, Nobah was one.

And called it Nobah after his own Name.] But it retained its old name also: for St. Hierom says in his time, there was a City called Canatha, in the Region of Trachonitis, not far from Bosra.

Thus this Country being settled upon these two Tribes and an half, the Land of Canaan was divided by God's Command, for an Inheritance to the remaining nine Tribes, and the other half of the Tribe of Manassah, XIII Josb. 7.
CHAP. XXXIII.

Ver. 1. **These are the Journeys of the Children of Israel, which went forth out of the Land of Egypt.** A brief recapitulation of the Travels of the Children of Israel through the Wilderness; whereby the wonderful Providence of God over them appears, in their Protection and Preservation, from the time they departed out of Egypt, till they came to the Borders of the Land of Canaan.

With their Armies.] For they marched in an orderly manner, as Armies do. See XII Exod. 41, 51. XIII. 18.

Under the Hand of Moses and Aaron.] By whom they were conducted, as the Ministers of God, XII Exod. 1, 28, 50.

Ver. 2. And Moses wrote their goings out according to their Journeys.] Every removal which they made from the place where they were, unto another whether they journeyed.

By the commandment of the LORD.] This may refer either to their Journeys (which were by God's commandment, X. 13.) or rather, to Moses his writing this Epitome of their Travels; of which God ordered him to give a distinct account. Which was no unnecessary Work, but most useful to Posterity; there being no History extant in the World, as David Chrysus well observes, (except that of the Birth, Life, Death, and Resurrection of Christ) which contains so many wonderful Instances of Divine Providence,
Chapter XXXIII. of Egypt, and leading them through the Red-Sea, and through the Wilderness. Concerning which Maimonides hath an excellent Discourse, in his third Part of More Nevocim, cap. 50. the Substance of which is this; That it being impossible any Miracles should continue throughout all Generations, due care should be taken that the Memory of them be not lost, but faithfully preserved by the History and Narration of them in future times. Now there being no greater Miracle than the Subsistence of the Children of Israel in the Desert for Forty years; a Desert full of Scorpions and Serpents, destitute of Water, uninhabited, through which no Man had been wont to pass, (as Jeremiah speaks, II.6.) where they ate no Bread, nor drank Wine, or strong Drink, Deut. 6, &c. God would have the particular places set down distinctly where they pitched in that howling Wilderness. That all Men might be satisfied (who would take the pains to examine things) by what a marvellous Providence such a multitude of People were fed every day, for Forty years together; and none might be able to Cavil, and say, that they travelled through a Country good enough, and pitched in habitable places, where they might plough, and sow, and reap; or where they might have Herbs and Roots for their Sustenance; or where Manna ordinarily came down from the Clouds for Mense support.

And these are their Journeys, according to their goings out.] As if he had said, Having received this Commandment from God, this is a true and exact Account, which here follows, of their Travels from place to place.
upon NUMBERS.

Ver. 3. And they departed from Ramессæ.] See XII Chapter Exod. 37. Here, in all likelihood, they Sacrificed the Paschal Lamb, and were preserved from the destroying Angel, which made this place very remarkable: for they seem to have been all summoned hither, to meet here as in a common Rendezvous (as they now speak) to be ready to march away, when God gave the word of Command.

In the first Month, on the fifteenth day of the first Month, on the morrow after the Passover.] Which they had kept in Egypt on the Fourteenth, XII Exod. 46.

The Children of Israel went out of Egypt with an high hand.] XIV Exod. 8.

In the sight of the Egyptians.] Who thrust them out, XII Exod. 39.

Ver. 4. For the Egyptians buried all their first-born.] Verse 4. They were so terrified with the sudden Death of all their First-born, that they pressed them to be gone, left they should be slain also, XII Exod. 33. And were so employed in Mourning for them, and giving them decent Burial, that they thought not of pursuing the Israelites, till some days after.

Which the Lord had smitten among them.] At midnight, between the fourteenth and fifteenth days, XII Exod. 29.

Upon their Gods also the LORD executed Judgement.] Which still more astonished them, XII Exod. 12. XVIII. 11. 2 Sam. VII. 23. just as he did with Babylon afterwards, XXI Isra. 9.

Ver. 5. And the Children of Israel removed from Ramesses, and pitched in Succoth.] XII Exod. 37. Here they received the Command to set apart all the First-born.
Chapter born unto the LORD, in memory of God's sparing
XXXIII. them, when he slew all the First-born of the Egypt-
ans, XIII Exod. 1, 12, 13, &c.

Verse 6. Ver. 6. And they departed from Succoth, and pitched
in Etham, &c.] See XIII Exod. 20. where it immedi-
ately follows, That they were conducted hither by
a miraculous Cloud, which ever after led them in all
their Journeys.

Verse 7. Ver. 7. And they removed from Etham, and turned
again unto Piha-biroth.] So it is expressly recorded
XIV Exod. 2. Hither they were led on purpose, that
they might see the wonderful Power and Goodness
of God, in a place where they had high Mountains
on each side of them, and the Army of Pharaoh be-
hind them, and the Red-Sea before them. Through
which God made them a passage, rather than let them
fall again under the Egyptian Tyranny. Here is also
the Singular Number for the Plural, in the word turned
again (as was observed before in another word,
XXXII. 25.) but the observation of the Hebrew Do-
ctors upon it, seems to be frivolous, That with one
heart they did what Moses commanded.

Which is before Baal-Zephon, and they pitched before
Migdol.] This is explained in XIV Exod. 2.

Verse 8. Ver. 8. And they departed from before Piha-biroth,
and passed through the midst of the Sea.] XIV Exod. 23.
Where Pharaoh and his Host were drowned; as they
could not but call to mind when they read this brief
History. Which, it might be expected, would also
call to remembrance their own distrust of God, not-
withstanding which he most graciously delivered
them, XIV Exod. 14, 12, &c.
Upon Numbers

Into the Wilderness, and went three days journey into the Wilderness of Etham.] Called in XV Exod. 22. XXXIII, the Wilderness of Shur: where they were very much distressed for want of Water.

And pitched in Marah.] Where God obliged them by a new Miracle, in making the bitter Water sweet, XV Exod. 23, 25.

Ver. 9. And they removed from Marah, and came to Verse 9. Elim, and in Elim were twelve Fountains of Water, &c.] See XV Exod. ult.

Ver. 10. And they removed from Elim, and encamped by the Red Sea.] Not by that part of it, where they lately came out of it; but by a more Southerly part of it, where it bends towards Arabia. For the Red Sea, which Ptolomy calls the Arabian Gulph, runs a long way, like the Adriatick, now called the Gulph of Venice, or the Baltic Sea, as David Chytræus observes. Who compares these three together, as much of a length; and all, in some places broader, and some narrower. This Station is not mentioned in the Book of Exodus.

Ver. 11. And they removed from the Red Sea, and encamped in the Wilderness of Sin.] XVI Exod., where Manna first began to rain upon them, with which God fed them forty years.

Ver. 12. And they took their journey out of the Wilderness of Sin, and encamped in Dophkah.] This and the next Station (Alush) are not mentioned in Exodus; because nothing remarkable (it is supposed) fell out in these two places, as there did in the next. And they made no long stay there.

Ver. 13. And they departed from Dophkah, and encamped in Alush.] The Jewish Doctors find something remarkable here, though Moses faith nothing of it.
Chapter XXXIII. For as the Sabbath was first commanded at Marah, which was their fifth Station, so it was first observed here at Alush, as they fancy, which was their Tenth. And more than that, this was the only Sabbath, in their opinion, which they exactly kept; the very next being prophaned. See Selden, Lib. III. de Jure Nat. & Gentium, &c. cap. 11. & Lib. II. de Synedr. cap. 1. The Author of Sepher Cosri faith the ancient Tradition is, That at this place the Manna first descended, P. II. sect. 20.

Verse 14. Ver. 14. And they removed from Alush and encamped at Rephidim, XVII Exod. 1. Where was no Water for the People to drink.] And thereby an occasion given to the Almighty Goodness, to shew his wonderful Power, in bringing Water out of a Rock for them, v. 5,6. And here also Amalek lay in wait for Israel, in the way when they came out of Egypt, 1 Sam.XV.2. and smote some that lag'd behind, XXV Deut. 16. but were vanquished by Josua in a pitcht Battle, XVII Exod. 8, 9, &c. And here Jethro also came to see Moses, and gave him advice about the government of the People, with more ease both to himself and them, XVIII Exod.

Verse 15. Ver. 15. And they departed from Rephidim and pitched in the Wilderness of Sinai.] XIX Exod. 1,2. This was forty seven days after they came from Rameses, on the first day of the third Month. Three days after which (viz. on the fiftieth day after they came out of Egypt) God gave them his Law from Mount Sinai. Where Moses was called up to him, and staid with him twice forty days. And was instructed there how to make the Tabernacle, and to set it up when it was made, with all the Furniture belonging to it. All sorts of Sacrifices were ordered while they remained
mained in this Place; Priests consecrated; Laws given about clean and unclean things; and about Marriages, and Feasts, and the Year of Jubilee, with several other things, mentioned in the Book of Leviticus. Here also the People were numbered; their encampment ordered; a second Passover kept; Laws given about the Water of Jealousy and the Nazarites, with several other Matters: And then, after they had lain here eleven Months and twenty days, they are commanded to leave this famous Station; the most remarkable of all other, X Numb. 11, 12.

Ver. 16. And they removed from the Desert of Sinai, and pitched at Kibroth-hattaavah.] A place in the Wilderness of Paran, three days Journey, from Mount Sinai, X Numb. 23. XI. 34. where there was a dreadful slaughter of the People, that wantonly despised Manna, and lusted after Flesh. Yet here God was pleased to vouchsafe to send his Spirit upon the LXX. Elders, for the Assistance of Moses.

Ver. 17. And they departed from Kibroth-hattaavah, and encamped at Hazeroth.] See XI. 35. Where Miriam was punished for her Envy at Moses, XII. 1, 10.

Ver. 18. And they departed from Hazeroth and pitched at Rithmah.] A place also in the Wilderness of Paran, as appears from this Book, XII. 16. and was not far from Kadesh-barnea, from whence the Spies were sent to search out the Land of Canaan. See XIII. 26. In which place they lay a long time, I Deut. 46.

Ver. 19. And they departed from Rithmah, and pitched in Rimmon-Parez.] This and the following Stages are nowhere else mentioned; and seem to have all been in the Wilderness of Paran before spoken
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Chapter ken of. Which was a very long Tract of Ground, XXXIII. from Elana, a Port in the Arabian Gulph, to Kadesh-barnea: which, as David Chrysas computes it, was thirty German Miles.

Verse 20. Ver. 20. And they departed from Rimmon-Parez, and pitched in Libnah.] This and the rest to v. 31 are places of which, as I said, we no where else read, and so can give no account of them. They were all uninhabited, and out of the road of all Travellers; and perhaps had no names till they were given them by the Israelites; who encamped in so many various places, (sometimes in Mountains, as appears from v. 23. and sometimes in the Plain) that they might be taught, that God was alike present every where to protect, defend and provide for them; even there where no Man dwelt. The Jews make this use of their Travels here recorded by Moses, through so many unknown places, by which he brought them at last to Canaan; to keep up their Spirits under this long Captivity (as they call it) wherein they now are, and have wandred uncertainly, from Mountain to Mountain, from Kingdom to Kingdom, from Banishment to Banishment, (as they themselves speak) till their Messiah come to redeem them. Which he will do when their Eyes are opened to see, what one of their ancient Rabbins (Moses Hadarschan) hath told them, as he is quoted by Paulus Fagius, That the Redeemer was born before him who reduced Israel into this last Captivity.

Verse 31. Ver. 31. And they departed from Mosherah, and pitched in Bene-Jaakan.] In X Deut. 6. Moses seems to say the quite contrary, that they took their journey from Beeroth of the Children of Jaakan, to Mosera. But there he may be thought to speak of a different place,
upon NUMBERS.

as Drusius notes upon those words. Or if he doth not, it is no wonder if, while they wandred in this tedious Wilderness, they went backward and forward, from Bene-Jaakan to Moserath, which he mentions in Deuteronomy; and from Moserath back again to Bene-Jaakan, which he mentions here.

Ver. 32. And they journeyed from Bene-Jaakan, and Verse 32. encamped at Horbagidgad.] This place was also called Gudgodah, X Deut. 7. if Mosés speaks there of the same places he doth here.

Ver. 33. And they went from Horbagidgad and Ver. 33: pitched in Jotbathah.] Called X Deut. 7. Jotbath.

Ver. 34. And they removed from Jotbathah, and en- Verse 34. camped at Ebronah.] All their removals mentioned from v. 16. to this and the next place, are an account of their wanderings in the Wilderness, from the second year after their coming out of Egypt till the fortieth; in which time all the Congregation, above twenty years of Age, were consumed, and buried in some part or other of this great Desert.

Ver. 35. And they departed from Ebronah, and en- Verse 35: camped at Ezion-gaber.] A place on the Red-Sea, unto which they were brought before they ended their Travels, 1 Kings IX. 26. XXII. 18. It had its name from the snagged Rocks, like to the Back-bone, which stretched out a great way on that shore, as Bochart observes. Which Rocks made this part so dangerous, that it was forsaken in after times, and Elah frequented as a safer Harbor. See Lib. I. Canaan, cap. 44. It is not recorded how long they remained in any of these places; but it is likely a considerable time in some of them; for they spent Thirty-eight years in these Removals.
Chapter XXXIII. 

Ver. 36. And they removed from Ezion-Gaber, and pitched in the Wilderness of Zin, which is Kadesh. ] See XX. 1. He doth not mean Kadesh-barnea, which was on the Borders of Canaan; but another Kadesh in the Skirts of this Wilderness, towards the South, not far from the Port I now mentioned (which the Greeks call Elana) on the Border of Edom. Where Miriam died; and where Water was brought out of a Rock. See XX. 8, 14, 16.


Verse 38. Ver. 38. And Aaron went up into Mount Hor at the commandment of the L O R D. ] XX. 23, 24, 27. XXXII Deut. 50. The Hebrew Doctors are too conceited in their observation, that because it is said of him, and of Moses, that they died al pi (at the mouth) of the L O R D; the L O R D took their Souls out of their Bodies, with a kiss. But Maimonides endeavours to make a sober fence of this, by making their meaning to be, that they expired with the transcendent Pleasure of Divine Love, More Nevoch. P. III. cap. 51.

And died there in the fortieth year after the Children of Israel came out of the Land of Egypt, in the first day of the fifth Month.] A few Months before his Brother Moses.

Verse 39. Ver. 39. And Aaron was an hundred and twenty and three years old, when he died in Mount Hor.] He was just Eighty and three years old, when he and Moses first went with a Message to Pharaoh, VII Exod. 7. By which it appears, that they were not long in working all the Miracles in Egypt, before they brought the People forth; for now Forty years after, he was but an Hundred twenty three years old. Ver.
Ver. 40. And King Arad the Canaanite, (which dwelt in the South, in the Land of Canaan.)] See XXI. 1. XXXIII. 

Heard of the coming of the Children of Israel.] Had News brought him, that the Israelites were coming towards his Country; whereupon he went out to oppose them; and God gave them (as we read there) a glorious Victory over him. This shows, that Moses intended in the recital of all these places where they had been, to bring to remembrance the most remarkable Passages of God’s Providence over them: some of which he expressly sets down.

Ver. 41. And they departed from Mount Hor, and pitched in Zalmonah.] We read in the XXIth Chapter of this Book, v. 4. that they journeyed from Hor, to compass the Land of Edom; but are not told there where they pitched, which is here supplied, the name of the place being Zalmonah. Which carries in it the signification of an Image; and therefore here perhaps the brazen Serpent was erected. See XXI. 9.

Ver. 42. And they departed from Zalmonah, and pitched in Punon.] Where Bochartus rather thinks the brazen Serpent was set up; because after Moses hath given us the History of that, he faith, they set forward and pitched in Oboth, XXI. 10. which was the place of their abode next to Punon, as it here follows, Hierozoic. P. I. Lib. III. cap. 12. in the latter end of it.

Ver. 43. And they departed from Punon, and pitched in Oboth.] See XXI. 10.

Ver. 44. And they departed from Oboth, and pitched in Jee-abarim, in the border of Moab.] See XXI. 11. This name is translated in the Margin, heaps of Abarim: which may possibly signify many heaps of Stones,
Chapter Stones, which lay not far from the Mountains of Abarim, v. 47.

( ) Ver. 45. And they departed from Jim, and pitched

Verse 45. in Dibon-gad.] Here half the name of the first place is omitted; as is usual when the names are long. This may seem not to agree with XXI. 12. where it is said they removed from thence, and pitched in the Valley of Zered; near unto which, in all probability, was this Dibon-gad. See what I have noted there.

Verse 46. Ver. 46. And they removed from Dibon-gad, and encamped in Almon-Diblathaim.] See XXI. 13.

Verse 47. Ver. 47. And they removed from Almon-diblathaim, and pitched in the Mountains of Abarim, before Nebo.] We read no where, when they came to this Mansion: but, it is plain, they were not far from it, when God bid Moses go into one of these Mountains, and take a view of Canaan. See XXVII. 12. But this followed their last Mansion; and therefore it is most likely this is the place mentioned XXI. 20. See there. Where I have observed other places mentioned v. 18, 19. of which there is no notice taken in this Catalogue. But they seem to have been placed where they only touched, and made no encampment in them; which is the thing of which Moses here gives an account.


Verse 49. Ver. 49. And they pitched by Jordan, from Beth-Jeshimoth.] A place where there was a Temple, in all likelyhood, to some Deity: For so Beth denotes in many Compositions; as Beth-Peor (the House, or Temple of Baal on the top of Peor) Beth-Astoroth, and Beth-Baal-berith, IX Judg. 4. And Beth-Shemesh is often mentioned, where the Sun was worshipped. And
And possibly Jejimoth may be the same with Jejimon, Chapter XXXIII.

Even unto Abel-Shittim, &c.] Called simply Shittim, XXV. I. which some fancy had the name of Abel added to it, (which signifies mourning) because of that Lamentation which was made there, by some for the grievous Sin there committed; and by others, for the heavy Punishment inflicted in that place. But it seems to have been anciently Abel-Shittim, before this time. See there.

Ver. 50. And the LORD spake unto Moses in the Verse 50. Plains of Moab, &c.] After he had prepared them for their entrance into Canaan; he ordered the first and principal work they should there undertake.

Ver. 51. Speak unto the Children of Israel, and say Verse 51. unto them, when ye are passed over Jordan, into the Land of Canaan.] Accordingly Moses did deliver this command unto them, VII Deut. I, 2.

Ver. 52. Then ye shall drive out all the Inhabitants Verse 52. of the Land from before you.] Not suffer them to dwell in the Land any longer; but either destroy, or expel them; because they were abominable Idolaters, devoted to extermination, (XXIII Exod. 33. XX Deut. 16, 17, 18.) by whom the Israelites would have been in danger to be corrupted, if they were not rooted out.

And destroy all their Pictures.] Or their Temples, or Houses of Worship, as Onkelos interprets it. But others (particularly the Hierusalem Targum) understand it of the Idols, or Statues set up in those Temples; or some Representations of their Gods. See concerning the Hebrew word Maskith, XXV Lev. I.

And destroy their molten Images.] XXIII Exod. 24. XXXIV. 13. for if they suffered them to remain, they
Chapter might be inticed to worship them. These were Idols, perhaps, in publick places, or private Houses, out of their Temples.

And quite pluck down all their High-places.] They could not throw down the Mountains, upon which the People of Canaan worshipped: but the meaning is, that they should cut down the Groves which were there planted; and demolish all the Altars that stood in them. For there were no other Temples, at first, but these Groves upon Mountains; where the ancient Heathen worshipped the Sun, Moon and Stars: unto which they thought the Mountains approached nearer than the rest of the Earth; and therefore their Sacrifices there would be most prevalent. But of this I have said enough elsewhere.

Verse 53. Ver. 53. And ye shall disposess the Inhabitants of the Land, and dwell therein; for I have given you the Land to possess it.] Yet he did not intend they should disposess the old Inhabitants all at once, but by degrees; as he himself faith in XXIII Exod. 29, 30. VII Deut. 22.

Verse 54. Ver. 54. And ye shall divide the Land by lot, for an Inheritance among your Families.] Follow the directions I have already given for the dividing of the Land; after the old Inhabitants are expelled, XXVI. 53, 55.

And to the more ye shall give the more Inheritance, and to the fewer the less, &c.] See XXVI. 54, 56.

Verse 55. Ver. 55. And if ye will not drive out the Inhabitants of the Land from before you.] At the first they could not drive them all out; nor was it God's design, as I before observed. Therefore Joshua would not attempt it, while he lived: but left several Nations, or part of them unsubdued, II Judges 21, 23. Of which,
which he himself takes notice a little before he died, Chapter 

XXIII Josh. 4, 7. where he warns them to have no-
thing to do with them; promising them that God 
would in time expel them quite, v. 5. But when the 
Israelites grew slothful and cowardly, and negligent-
ly suffered the People of Canaan to dwell among 
them, and made Friendship with them, (as they did 
after Joshua and all that Generation were dead) then 
followed what is here threatened in the next words.

Then it shall come to pass, that those which ye let re-
main of them.] Voluntarily permit to live among 
you, without indeavouring to dispossess them.

Shall be pricks in your eyes, and thorns in your sides.] 
Bring very sore Calamities upon you; as grievous and 
as mischievous as a wound made in the Eye, which is 
a most tender part; or in the side, when a thorn sticks 
and festers in it. Some are so curious, as by the first 
part of these words (pricks in your eyes) to under-
stand their being stimulated to Idolatry, by behold-
ing their Rites of Religion, and Manner of Wor-
ship. And the next they take to signify the Effect of 
it, in sharp Punishments, which should befall them, 
for their forsaking God. Joshua threatened the same 
before he died, XXIII. 13. Of which an Angel, or 
Messenger of the Lord minded them, II Judges 3. 
And so it came to pass, as we read there, v. 14. and 
throughout that whole Book.

And shall vex you in the Land wherein ye dwell.] 
Make you very uneasy, nay sigh and groan, in the 
good Land which God gives you, by reason of their 
oppression, II Judg. 18. IV. 3. VI. 6, &c.

Ver. 56. Moreover, I will do unto you, as I thought Verse 56, 
to do unto them.] As I purposed to do unto them; 
i.e. make you their Slaves; as they were to several 
People,
Chapter People whom they served many years, III Judg. 8, 14.

XXXIV. VI. 2. and many other places. Or make you flee before them; and at last expel you from the Land I give you.

C H A P. XXXIV.

Verse 1. Ver. 1. A N D the L O R D spake unto Moses, say-
ing.] In the same place, where they were when he last spake to him; for they made no other Removals till they marched for Canaan.

Verse 2. Ver. 2. Command the Children of Israel.] Charge them to take notice of this.

And say unto them, when ye come into the Land of Canaan, this is the Land that shall fall unto you, for your Inheritance.] Having spoken to them concerning their dispossessioning the Canaanites, and dividing their Land among their Tribes; it was fit to describe the Bounds of their Country, that they might know whom they were to destroy, and into whose Possessions they were to enter.

Even the Land of Canaan, and the Coasts thereof.] The Land beyond Jordan; and the Limits or Bounds thereof.

Verse 3. Ver. 3. Then your South quarter shall be from the Wilderness of Zin.] Mentioned in the foregoing Chapter, v. 36.

Along by the Coast of Edom.] Which bordered upon this Wilderness.] XX. 1, 14.
And your South border shall be the utmost Coast of the Salt Sea.] From the very tongue of it, as it is expressed XV Josh. 2. where it appears, this was the Portion of the Tribe of Judah. The Salt-Sea is that which is called sometimes the Dead-Sea, and in other Authors, Lacus Asphaltites. See XIV Gen. 3. The Hebrews call all great Lakes by the Name of Seas; and this is called the Salt-Sea, because the Water of it is very Salt, or, as some express it, bitter: and the Dead-Sea, propter aqua immobilitatem, as Justin speaks, Lib. XXXVI. because of the immovableness of the Water, which is never stirred by the greatest Winds. See Vossius de Orig. & Progr. Idolal. Lib. II. cap. 68.


Ver. 4. And your Border. ] That is, this South Verse 4. Border.

Shall turn. ] Not go on in a ftrait Line; but bending toward the West.

From the South to the ascent of Akrabbim. ] Or to Maale-Akrabbim; a Mountain on the South-end of the Dead-Sea, XV Josh. 3. I Judg. 36. So called, as Bochartus conjectures, from the vast multitude of Scorpions found here. From which Mountain also, it is probable, the Region called Acrabatena, near to Idumæa, had its name I Maccab. V. 3. See Hierozoicon, P. II. Lib. IV. cap. 29.

And pass on to Zin. ] Either to a place called Zin; or part of the Wilderness of Zin: which lay on the South of the Land of Canaan, XIII. 21.

And the going forth thereof shall be from the South. ] That is, still on towards the South; as appears from what goes before, and follows after.
Chapter XXXIV. From whence the Spies were sent to search out the Land; and are said expressly to have gone up by the South, XIII. 22, 26.

And shall go on to Hazar-Addar.] Or, to the Village of Addar, as the Vulgar Latin renders it: which seems to be justified by XV Josh. 3, where it is simply called Addar. There is indeed a place called Hezron joined with it, which may be thought to be the same with Hazar. But so is another place also called Kar-kaa: both which may as well be thought to be here omitted, for brevities sake.

And pass on to Azmon.] A place lying on the West-end of the Mount of Edom.

Ver 5. And the border shall fetch a compass.] There shall be a greater turn than that mentioned v. 4. bending still more Westward.

From Azmon unto the River of Egypt.] By the River of Egypt is properly understood Nile: and so Jonathan here renders the Hebrew word Nahal (River) by Nilus. Which may seem to have taken its name from the word Nahal; which the Ancients did not pronounce as we now do, but called it Neel, as we find in Epiphanius. From whence Nilus was very easily made, as Bochartus observes, Hierozoic. P. II. Lib. V. cap. 15. But if Nile be here meant, it must be the more Northerly mouth of it, where Pelusium stood. See XV Gen. 18.

And the goings out of it shall be at the Sea.] This Border ended at the Sea, called the Great Sea in the next verse.

Ver 6. And as for the Western border, ye shall have even the great Sea.] That is, the Mediterranean, or midland Sea, which lay on the West of Judea. And is called by the Hebrews the Great Sea; in comparison with
with the Lake of Genesaret, and A²saltites, which they also called Seas.

For your border.] On the West, as it here follows.

This shall be your Western border.] From the River of Egypt as far as Zidon; which was a part of the promised Land, as appears from XIII Josh. 6. I Judg. 31. All the Cities indeed on the shore of this Sea, were held by the Philistines and others, till the time of David: but the Israelites had a right to them. And the famous Rabbi Juda understands these words, as if they should have the Western Ocean itself for their Portion, as well as the Land adjacent to it. For so he expounds these words, as if Moses had said, this shall be your Western Border, viz. The Border of the Sea, and the Isles near unto it. And the Hierusalem Targum more plainly, And let the great Sea be your Border; i.e. the Ocean, and the Isles thereof, and the Cities, and the Ships with the ancient Waters, that are in the midst of it. See Selden in his Mare Clausum, Lib. I. cap. 6. where he alleges this as a proof, that Men anciently thought they might have a Dominion over the Sea, as well as the Land.

Ver. 7. And this shall be your Northern border from Verse 7. the great Sea.] From the Mediterranean, which lay on the West.

Ye shall point out for you.] Mark out for your Direction.

Mount Hor.] Not that Mount where Aaron died; for that was on the South of the Land of Canaan, towards Edom: but this was diametrically opposite, on the North of it. And therefore must in all likely hood be some part of Mount Libanus, which with Antilibanus (more towards the great Sea) bounded the promised
XXXIV. parts of Mount Libanus, which were called by several Names; and probably one of them was called Hor; because of its eminency or height above the rest. So the Vulgar translates it; reading, I suppose, the Hebrew, not Hor habar, i.e. Hor the Mountain, but Har habar, the Mountain of Mountain, i.e. the highest Mountain. The Jews generally by this Mount Hor understand Amanus, which is a part of Taurus, (as Mr. Selden observes in the place before-named) which the Jerusalem Targum calls more briefly Manus.

Verse 8. Ver. 8. From Mount Hor ye shall point out your border to the entrance of Hamath.] There were two Hamaths: one called by the Greeks Antiochia; the other Epiphania. The former called Hamath the Great, VI Amos 2. to distinguish it from the latter; which is the City that is always meant, when we read the Bounds of Judea, were to the entrance of Hamath Northward, as here and XIII. 21. For it is certain, as Bochartus observes, they did not reach to Antiochia, but came near to Epiphania, Lib. IV. Phaleg. cap. 36. And this makes it probable that Hor, as I said before, may be a Promontory of Libanus; because in XIII Jofh. 5. Hermon is joyned with the entrance of Hamath, as Hor is here. Now Hermon was certainly a part of Libanus; by some called Sirion; by others Senir, III Deut. 9. and by others Sion, IV Deut. 43.

And the goings forth of the border shall be to Zedad.] Which in Ezekiel’s time was reckoned the Northern Border (together with Hamath) from the great Sea; just as it is here, XLVII Ezek. 15, 16.
Ver. 9. And the border shall go on to Ziphron.] Another Town in those parts; of which I find no mention any where else.

And the goings out of it shall be at Hazar-Enan.] Here it ended: which was a place that retained its name till Ezekiel's time, XLVII. 17. David Chitraeus seems to have given a full account of this Northern Border, in a few words. It extended, faith he, from the Mediterranean, by the Mountains of Libanus, to the Fountain of Jordan. In which Tract are the Towns of Hamath, Zadad (in the Tribe of Naphtali) Ziphron (in the same Tribe at the foot of Libanus) and Hazar-Enan, which he takes to signify a Village at the Fountain, viz. of Jordan.

Ver. 10. And ye shall point out your East border from Hazar-Enan.] From the Fountain of Jordan, as was said before.

To Shepham.] A place, not far from thence, for the River Jordan was certainly the Eastern Limits.

Ver. 11. And the Coast.] The Limits, or Bounds. Verse 11. Shall go down from Shepham to Riblah.] A place no doubt near to Jordan; with which River the Eastern Limits go along. St. Hierom takes Riblah to be Antiochia; but that was in Syria; to which the promised Land did not reach.

On the East side of Ain.] The Vulgar reads it, the Fountain of Daphne. And indeed Ain signifies a Fountain: and both Jonathan and the Hierusalem Targum take Riblah for Daphne; as they do Shepham before-mentioned for Apamia. But this is only a vain Conceit of the Jews, who would extend their Bounds beyond what God gave them. For it is certain the Land of Canaan never extended to these places, as Bochartus observes, Lib. I. Canaan, cap. 16. And therefore
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Chapter XXXIV. cannot be here meant, unless we understand another place mentioned by Josephus, Lib. IV. de Bello Judaico, cap. 1. which lay near the Lake of Semechonites, through the middle of which Jordan ran. And then Ain must signifie another Fountain of Jordan; for it had more than one. And thus David Chytraeus explains this part of the verse, and the fore-going: The Eastern Bounds were the River Jordan, near to which were these places; Enan, which had its name from the Fountain of the River; and Shepham, not far from thence; and Riblah, which was also near to Jordan, lying between the Lake of Semechonites and Genesaret.

And the border shall descend, and shall reach unto the side of the Sea of Cinnereth Eastward. To the East side of this Sea or Lake, which had its name from a City so called, XIX Josh.35. and a Country, i Kings XV. 20. or else it gave them their names: For David Chytraeus will have it called Cinnereth, from the Hebrew word Cinnor, which signifies an Harp or Lute, the Lake being of that shape and figure; about four German Miles long, and two and a half broad. It is called the Sea of Galilee, or Tiberias, in the Gospel.

Verse 12. Ver. 12. And the border. i.e. this Eastern Border. Shall go down to Jordan.] That is, to the River which was eminently so called, (and was on the East part of Canaan, XIII Gen. 11,) for it was very small till it came to the Lake of Genesaret before-mentioned. From whence, being augmented by several Torrents and Rivulets, it ran in a wider Stream, till it fell into the Salt or Dead-Sea. See Bonfrerius out of Josephus, Lib. IV. de Bello Judaico, cap. 1.
And its goings out shall be at the Salt-Sea.] There was the end of this Border; where it met with the Southern, as was observed above, v. 3.

This shall be your Land with the Coasts thereof, round about.] As was said before v. 2. therefore they were not to extend their Right any farther; this being the Country he promised Abraham, when he bad him lift up his Eyes, and look from the place where he was, Northward, and Southward, and Eastward, and Westward, and walk through the length of the Land and breadth of it, which he assures to his Posterity, XIII. Gen. 14, 15, 16, 17. which now he lays out for them, with the exact Limits of it, in all those four quarters.

Ver. 13. And Moses commanded the Children of Israel, Verfe 13: saying, This is the Land which ye shall inherit by lot. ] He repeats it so often, that they might know what People they were to dispossess, and with whom they might make Friendship; and not extend their Desires beyond the bounds of Gods gracious Grant to them. By which they were placed in a very fertile and pleasant Country, bounded, as appears by the foregoing description, on the South (v. 4, 5.) by great Mountains, which sheltred them from the burning Air of the Desarts of Arabia; on the West by the Midland Sea, which sent to them refreshing Breezes; and on the North by Mount Libanus, which kept off the colder Blasts from that quarter; and on the East; the delightful Plains of Jordan, abounding with Palm-trees, especially about Jericho, which yielded them a great Revenue.

Which the LORD commanded to give to the nine Tribes, and to the half Tribe.] This he had not said plainly before; though it was necessarily inferred, from
Chapter from his granting to two Tribes and an half their In-
XXXIV. heritance beyond Jordan.

Ver. 14. For the Tribe of the Children of Reuben,
Verse 14. according to the House of their Fathers, and the Tribe
of the Children of Gad, &c. have received their Inher-
tance.] Upon condition they performed their pro-
mise, to help the rest of their Tribes to win their In-
heritance in Canaan. So those words are to be under-
stood, I observed XXXII. 33. Moses gave unto them
the Kingdom of Sihon, &c.

Verse 15. Ver. 15. The two Tribes and an half have received
their Inheritance, on this side Jordan, &c.] By the
Gift of God, as they themselves understood it, XXXII.
31. The bounds of which the Hierufalem Targum
here undertakes to set down, and makes them extend
Eastward, as far as the great River Euphrates; having
respect, I suppose, to XV Genesis 18. and XXIII Exod.
30. Where he sets down the utmost Bounds of the
Countries he intended to bestow upon them in future
times, (See there) but here only describes the Limits
of that Land, which they were to enjoy in present
possession; and was all that God granted to Abra-
ham, when he brought him out of Chaldea, and made
his first Promise unto him, XII Gen. 1, 7. XIII. 14,
15, 17. XV. 7.

Verse 16. Ver. 16. And the L O R D spake unto Moses, say-
ing.] Having told them what they should divide, it
was proper to appoint some Persons to take care to
see the Division made.

Verse 17. Ver. 17. These are the names of the Men which shall
divide the Land.] Though the Land was to be di-
vided by Lot, yet it was fit there should be some Per-
sons to oversee the Business, and take care there should
be no Fraud in the drawing of them: And when they
they were drawn, to prevent all quarrels, by determining what Portion, those who had too much, should give to those who had too little, XXVI. 54, 55.

Eleazar the Priest, and Joshua the Son of Nun.]
These were the principal Persons concerned in this great Affair: who were so conscientious therein, that they did it in the presence of God, at the Door of the Tabernacle, XVIII Josh. 6, 8, 10. XIX. 51.

Ver. 18. And ye shall take one Prince of every Tribe, Verse 18.

Ver. 19. The names of the Men are these, of the Tribe Verse 19.
of Judah, Caleb the Son of Jephunneh.] I have nothing to observe upon this, and the following verses, to the end of the Chapter; but that the Tribes are not mentioned in such order as they were at their first numbering, (I. 5, 6, &c.) or at their second, XXVI. 5, &c. yet great exactness, and a particular direction of God may be noted in their placing here; for they are set down according to their situation which they had afterwards in the Land of Canaan: as if Moses foresaw who should be next Neighbours one to another. For Judah having his Inheritance given him first, (XV Josh.) Simeon, who is here next mentioned, was so near him in the Land of Canaan, that he had a Portion given him out of the Lot of Judah, which proved too large for that Tribe; XIX Josh. 9. I Judg. 3, 17. Then Benjamin, who here follows, in the third place, was so near to Judah, that they never separated when the ten Tribes were rent from them. Dan was not far from Judah; and the Children of Joseph also were their Neighbours. And the rest of
of the Tribes, Zebulun, Issachar, Asher, Naphtali, are
set down here, just in the order wherein their Lots
fell to them in Canaan, XIX Jofp. 10, 17, 24, 32. An
Evidence that Moses was guided by a Divine Spirit,
in all his Writings.

Chapter XXXV.

Verse 1. Ver. 1. AND the LOR D spake unto Moses, in the
Plains of Moab, by Jordan near Jericho,
saying. See XXII. 1. Hitherto nothing hath been said of
the Levites; but that they should have no Lot in the
Land of Canaan. But now God provides that they
should have Habitations assigned them to dwell in,
though they had no Fields, nor Olive-yards, &c.
as the rest of their Brethren had. They might in-
deed have been able to purchase Houses for themselves
out of the Tithes, and other things which God had
long ago bestowed upon them for their Portion: but
it was not fit that God's Ministers should be left with-
out any certain dwelling. And besides, God would
have them live comfortably, and not only have
Houses, but a little Ground about them, for their
more commodious Subsistence.

Verse 2. Ver. 2. Command the Children of Israel, that they
give unto the Levites of the Inheritance of their possess-ion.
Out of their share that shall fall to them in the Land
of Canaan, and on this side Jordan.

Cities to dwell in. That they might not be in
danger to wander up and down to seek an Habita-
tion.

And
upon NUMBERS.

And ye shall give also to the Levites Suburbs for the Cities round about them. Some Ground lying round about their Cities, the reason of which is given in the next verse.

Ver. 3. And the Cities they shall have to dwell in. That they may build Houses for themselves to dwell in. Which did not make it unlawful for them to hire, or purchase Houses in any other City, particularly at Jerusalem, or the place where the Tabernacle was settled; for we find in Scripture many proofs of their dwelling in other Cities, beside these which are here assigned to them. And in like manner, other People with their permission, might dwell with them in these Cities, without any breach of this Law.

And the Suburbs shall be for their Cattle.] To afford Pasture for their Oxen, and Sheep.

And for their Goods.] The Hebrew word signifies, not only all kind of Household-stuff, but whatsoever was necessary for them and their Cattle without doors.

And for their Beasts.] Horses, Asses, Mules, and all sorts of living Creatures, as the Hebrew word signifies. But it was not lawful for them to build Houses in these Fields, nor plant Vineyards, nor sow Corn; but they were given them only to make their Dwellings more sweet; and that they might have the convenience of Cattle about them, for Provisions and all other uses.

Ver. 4. And the Suburbs and Cities which ye shall give unto the Levites.] To be their Possession, by as good and full a right, as their Brethren of the other Tribes had in their Lands, which fell to them for their Inheritance by Lot. See XXV Lev. 31, 32, 33. where they
Chapter XXXV. They themselves are disabled to alienate, either the Houses or Fields of their Cities. But if they sold a House, it was to revert at the Jubilee; and the Fields they could not so much as sell till that time.

Shall reach from the Walls of the City and outward, a thousand Cubits round about.] This space was for their Out-houses; as Stables, Places for Hay and Straw, and such like things; and perhaps for Gardens of Herbs and Flowers. The Gemara, upon the Ninth Chapter of Sota, sect. 9. faith, That under the second Temple, the Levites had no Suburbs; which were not restored to them after the Captivity of Babylon. But there being great care taken that the People shall pay all the Tithe of their ground unto the Levites, X Nebem. 37. it is unreasonable to think that care was not taken for places to lay them in.

Ver. 5. And ye shall measure from without the City.] It is not said, as in the foregoing verse, from the wall of the City; therefore I take it to signify from the outside of the Suburbs before mentioned.

On the East side two thousand Cubits, and on the South side two thousand Cubits, &c. ] So there was in the whole three thousand Cubits round about the City: a thousand for the Suburbs properly so called; and two thousand more for their Pasture, called properly the Fields of the Suburbs, XXV Lev. 34. This is the most natural and easiest Explication of this place.

And the City shall be in the midst.] So that there was exactly, every way, such a Circuit of Ground about it.

This shall be the Suburbs of the Cities.] Here the word Suburbs comprehends the Fields also. And Maimonides faith, that by the Constitution of the Elders, they set forth also a Burying place for every City beyond
upon NUMBERS.

beyond these Limits: For they might not bury their Dead within the Suburbs or Fields: which they ground upon the foregoing verse, which appoints them for other uses, Schemita ve jobel, cap. 13:

Ver. 6. And among the Cities which ye shall give un- 

to the Levites, there shall be six Cities for Refuge.]

Three in the Land of Canaan, and three on the other side Jordan, v. 14. The names of which are set down XX Josh. 7, 8. And those on the other side Jordan were set apart by Moses himself before he died, IV 

Deut. 43. The reason of their being called Cities of Refuge, is given in the next words.

Which ye shall appoint for the Man-slayer.] Such a Man-slayer as is afterward described; who killed anoth- 

er against his will.

That he may flee thither. ] And there be preserved and kept in safety, if he was not found guilty of wil- 

ful Murder. The Cities of the Levites were appoint- 

ed for this purpose, rather than any other, because they were a kind of Sacred Places, inhabited by Sa- 

cred Persons. And here Men might spend their time better, than in other Cities, being among God's Mi- 

nisters; who might make them sensible of the negli- 

gence which Men were commonly guilty of in such Cases, and of such Sins as they might have otherwise committed.

And to them ye shall add forty two Cities. ] Which had all the same Privilege, if we may believe the Hebrew Doctors; but not equally with the six. For in the six a Man-slayer was to have an House to dwell in for nothing; but in the other forty two, he was to pay for it. And the Levites could not refuse him entrance into the six; but as for the rest, it was in their choice whether they would receive him or no.
Chapter Thus Maimonides out of their ancient Authors. See XXXV. Selden, Lib. IV. de Jure Nat. & Gent. juxta Discipl. Hebr. cap. 2. where he observes that the Altar also was a place of Refuge, according to XXI Exod. 14. but with many Exceptions; both with relation to the parts of the Altar, and to the Persons who fled thither, and to the quality of the offence, and their stay there; which very much lessened the Privilege of this Refuge.

Verse 7. Ver. 7. So all the Cities, which ye shall give to the Levites shall be forty eight Cities, &c. Accordingly we read Joshua gave them so many, XXI Josh. 41. Thirteen of which the Priests had; and the rest the Levites. And in the days of the Messiah (whom they vainly still expect) other Cities shall be added to them (faith Maimonides) which shall belong to the Levites.

Verse 8. Ver. 8. And the Cities which ye shall give them, shall be of the possession of the Children of Israel.] And so it is said XXI Josh. 3. that the Children of Israel gave unto the Levites out of their Inheritance, these Cities and their Suburbs. Where we read also, they were given them by Lot, as the Children of Israel had their Inheritance given them.

From them which have many ye shall give many, and from them that have few ye shall give few.] Accordingly to the Rule in distributing their Inheritances to the Israelites, XXXIII. 54.

Every one shall give of his Cities unto the Levites, according to the Inheritance which he shall inherit.] Thus they gave Nine Cities out of the two Tribes of Judah and Simeon, XXI Josh. 16. and but Four out of Benjamin, which was a small Tribe, v. 18. out of the Tribes of Issachar and Asher Four apiece, v. 28, 31. and
and out of Naphtali no more than three, ver. 32. Chapter

Ver. 9. And the Lord spake unto Moses, saying.] XXXV.

This being a matter of great importance, that guilt-

less Men should not suffer, nor the guilty escape Pu-
nishment, the Lord gives Moses further direction

about it, as he promised he would in XXI Exod. 13.

Ver. 10. Speak unto the Children of Israel, and say Verse 10.

unto them.] Repeat this Command to them, which

God himself repeated to Joshua, XX. 1, 2.

When ye be come over Jordan, into the Land of Ca-

naan.] When they had possession of it, and divided

it, and were settled in it: So it is explained XIX

Deut. 1, 2.

Ver. 11. Then shall ye appoint you Cities to be Cities Verse 11.

of Refuge for you.] This seems to signify that all the

Cities of the Levites were in some sort a protection

to the Man-slayer, as I said upon v. 6. Such places

the Temples were among the Athenians, as Sam. Peti-
tus observes in Leges Atticas, p. 12, 13. yet not all

of them; for he can find only six: that of Mercy,

and that of the Eumenides and Minerva, and those

dedicated to Theseus (one of them within the City,

the other without the Walls) and that in Muny-

chia.

That the Man-slayer may flee thither, which killeth any

person at unawares.] Or as it is XX Josh. 3, unwittingly,

XIX Deut. 4, ignorantly: that is, besides his intention, ha-

ving no such design, nor hatred to him, as is there ex-

pressly said, and here below, v. 22. This is repeated v. 15.

And the Instances of it are such as these, mentioned by

Georg. Ritterhusius de Jure Asylorum, cap. 4. If a Man

cutting Wood, the Hatchet flying from the Helve, should

hit a Man and kill him: or a Huntsman shooting at a Deer in a Thicket should kill a Man, whom he
he did not see lying there: An Example of which we have in 
Adraφius, mentioned by Herodotus, Lib. I. 

Ver. 12. And they shall be unto you Cities for Refuge 
from the Avenger.] From him who had a right to 
call a Murderer to account for the Blood he had shed, 
and is therefore called the Avenger of Blood, v. 19. 
who being stimulated with Anger and Grief for the 
Death of a near Relation, might in a heat of Rage, 
haftily kill him who was not guilty of Murder. And 
therefore this provision is made, for the preservation 
of an innocent Person, against the violent Prosecu-
tion of the Avenger. In the Hebrew the word for 
Avenger is Goel, which signifying a Redeemer, plain-
ly denotes that the next of Kin to him that was slain, 
is here meant. For to that Person belonged the right 
of Redemption of Estates,XXV Lev. 25. and of mar-
rying the Wife of a Kinman deceased without Issue, 
III Ruth 12, 13. And consequently such a Person, 
that is, the nearest of Kin, is here intended to be the 
Revenger of Blood: And therefore no Man might 
undertake this Office, but he alone who was the next 
Heir to him that was slain; as Mr. Selden observes, 
Lib. IV. de Jure Nat. & Gent. cap. 1. p. 469. Gro-
tius observes the like Cufustom among the ancient Greeks, 
of private Men taking Revenge for the Death of their 
Relations or Friends, Lib. II. de Jure Belli & Pacis, 
cap. 20. sect. 8. n. 6.

That the Man-slayer die not.] By a sudden heat of 
Passion. This was a merciful provision (as Maimo-
vides observes) both for the Man-slayer, that he 
might be preserved; and for the Avenger, that his 
Blood might be cool'd, by the removal of the Man-
slayer out of his fight, by his flight to another place, 
More Nevochim, P. III. cap. 40. 

Until
Until he stand before the Congregation.] The City of Refuge protected him that fled thither, Salvo tam juris & justitiae examine, (as the Lawyers speak) yet so that the Matter should be brought to a fair Trial before proper Judges. They of the City of Refuge examined him, before his admittance into the place, XX Jos. 4. But they were not Judges, nor could they examine Witnesses. And therefore he was delivered, upon demand, to the Senate or Court of Judgment, of that City where the Fact was committed, that they might try whether he were guilty or no of wilful Murder. So the Hebrews understand the word Edah, Congregation, in this place (as in many others) to signify the Sanhedrim of XXIII. as Mr. Selden observes, Lib. II. de Synedr. cap. 5. n. 2. and Lib. III. cap. 8. n. 3. And as by Congregation is meant the Court where Causes were tried; so it is reasonable to interpret it of that Court, which sat in the City where the Fact was committed, and not in the City of Refuge; because there the Witnesses were; and it is expressly said, v. 25. that if the Congregation found him to be innocent, he should be restored to the City of Refuge. Which evidently supposes he was not judged there, but in another place; and none so proper, as that before mentioned.

Ver. 13. And of these Cities which ye shall give, six Cities ye shall have for refuge.] They might flee unto any other Cities of the Levites; but in these six they were most certain to find Protection. See v. 6. And the best provision was made for the Man-slayers easie and safe flying thither: For the ways that led thither were to be made very plain and broad, (thirty two Cubits wide) and to be kept in good repair; for which they alledge (in the Title MaccOTH, cap. 2. sect. 5.) those
Chapter XIX Deut. 3. Thou shalt prepare the way, &c. And two Students in the Law were to accompany him; that if the Avenger of Blood should overtake him, before he got into the City, they might indaeavour to pacifie him by wise persuasions. And that he might not miss his way to the place whether he intended to flee, there were Posts erected, where two or three ways met, with this Inscription MIKLAT, i.e. the City of Refuge, to direct him into that Rode which led to it. A certain day also was appointed, which was the fifteenth of February, for the repairing of the High-ways, and of the Bridges, which might have been broken by the Winter Rains and Floods.

Verse 14. Ver. 14. And ye shall give three Cities on this side Jordan, and three Cities in the Land of Canaan.] This seems not to be an equal Partition; the Land of Canaan being far bigger than the Territory beyond Jordan: for it contained above three parts of four of the Tribes of Israel. But it is to be considered, that the Country beyond Jordan was as long as the Land of Canaan, though not so broad: and that they also beyond Jordan might flee to any of the Cities in Canaan, if they were nearer to them. And besides, God commanded those in Canaan, if he enlarged their Coast, to add three Cities more, besides these, XIX Deut. 8, 9.

Why six Cities are appointed for this purpose, and no more; and why three on one side of Jordan, and three on the other, Philo allidges some mystical Reasons; but so far fetched, that I do not think fit to mention them.

Verse 15. Ver. 15. These six Cities shall be a Refuge.] They all began to be so at the same time, according to the Talmudists. For till those three in Canaan were set out, these
three upon the other side Jordan (though set out by Moses before they went into Canaan, IV Deut. 43.) did not receive any Man-slayer. Which they prove (in the forenamed Title Maccoth, cap. 2, sect. 4.) from these very words, these six shall be cities of Refuge; that is, when the other three were appointed, then they all received those that fled to them.

Both for the Children of Israel and for the Stranger, and for the Sojourner among them.] Both Strangers and Sojourners had renounced Idolatry; but had not equally embraced the Jewish Religion: yet both of them had the same share in this Benefit, with the native Israelites; it being a natural right, that every Man who was innocent should be protected. The difference between a Stranger and a Sojourner hath been often observed, particularly upon XIX Lev. 33, 34. XV Num. 15, 16.

That every one that killeth any person unawares may flee thither.] That is, every one before-mentioned, whether Israelites, Strangers, or Sojourners. But as for such as were mere Gentiles, and not so much as Proselytes of the Gate, if they killed another, though a Gentile, they had not the benefit of this Law; because they were not suffered to dwell among them, though they traffickt in the Country. And if a Proselyte of the Gate killed an Israelite, or one that was Circumcised, he also, if we may believe the Jewish Doctors, was denied protection in these Cities. But if he killed one like himself, (i.e. a Proselyte of the Gate) then he had the same Priviledge with the Israelites, as they explain it. See Selden, Lib. IV. de Jude Nat. & Gent. cap. 2. p. 477.

Ver. 16. And if he smite him.] Or rather, but if he smite him.
A COMMENTARY

Chapter XXXV. With an Instrument of Iron, so that he die, he is a murderer.] For it was to be presumed, that he who run at a Man with a Sword, or any such Weapon, intended to do him a Mischiefe; though perhaps he had no Malice to him before-hand; but did it in a Passion.

So that he die.] He never going abroad after he was wounded, XXI Exod. 19, 20.

The Murderer shall surely be put to death.] Be taken away by the Judges, though he were in a City of Refuge; and the Fact being proved, condemned to die for it.

Verse 17. Ver. 17. And if he smite him with throwing a Stone.] In the Hebrew it is, with a stone of the hand. That is, say the Jews, with a great Stone that fills the hand: not with a small Stone, with which he could not be presumed to intend to kill him; though he chanced to do it, by hitting him in the Eye, or some other very tender part.

Where with he may die.] With a Stone big enough to kill him.

And he die.] So that it appears he died of that blow.

He is a Murderer; the Murderer shall surely be put to death.] He is as guilty, as the forenamed Person, who smote with an Instrument of Iron: and his fleeing to the City of Refuge shall not protect him from Death.

Verse 18. Ver. 18. If he smite him with an hand weapon of wood.] Such as a Battoon (as we now speak) or a Club, or any such kind of Instrument, as is likely to kill him.
Upon Numbers

Where with he may die, &c.] It made no difference with what kind of Weapon or Instrument he was killed, whether it were of Iron, Wood, or Stone; if he were killed wittingly and knowingly, it was Murder; and the guilty Person was to suffer for it. Allus Gellius hath collected the Names of the several Weapons, which are mentioned in ancient History; of which there are near thirty, Lib. X. Nolf. Attic. c. 25. one of which, called Lingula, he is pleased to explain, being then not common, and faith it was a little Sword, in the form of a Tongue, like our Poniard, I suppose, or Dagger, or long Knife: which was a dangerous Weapon, because Men might hide it under their Clothes, and kill others while they were in familiar discourse with them.

Ver. 19. The avenger of blood himself.] See v. 12. Verse 19. Shall slay the Murderer.] This is thought by many to be a mere permission, not a Precept. But the Jews think otherwise; that the next of Kin (i.e. the Heir of him that was slain) stood bound to do his endeavour to avenge his Blood. If he would not, (faith Maimonides) or if he was not able; or if no such Avenger was to be found, (i.e. the Murderer himself was the next Heir, or the Man slain was a Proselyte of Justice without Issue) he was to be prosecuted, and put to Death by the Court of Judgment, and that by the Sword. See Selden, Lib. IV. de Jure Nat. & Gent. cap. 1.

When he meeteth him he shall slay him.] He was not bound to stay for the Sentence of the Court, but might kill him wherever he found him. See v. 31.
Chapter Ver. 20. But if he thrust him of hatred, &c.] Or rather, for if he thrust him, &c. That is, if by any other means, besides those mentioned v. 16, 17, 18. he kill'd a Man wittingly; either by pushing him down violently from an high or steep place; or throwing him into the Water; or hurling a Stone at him; or letting any thing fall down upon his Head, though never so slily; if Death followed, and it appeared he bare a hatred to him, he was to suffer Death, as in the former Cases. See XIX Dent. 11. Now this was a sufficient proof of hatred to him; if being a Neighbour, and they having some difference, he had not spoken to him for three whole days together.

Verse 21. Ver. 21. Or in enmity smote him with his hand that he die, he that smote him shall surely be put to death.] If he gave him only a blow with his fist, of which he died, and it was proved he had Enmity to him, it was sufficient to make him a Murderer; and it warranted the Avenger of Blood to kill him, or obliged him to prosecute him, so that the City of Refuge should not save him.

The revenger of blood shall slay the murderer when he meeteth him.] The Civil Law declared him to be unworthy to enjoy the Inheritance of one that was murdered, if he neglected to prosecute the Person that killed him in some Court of Justice. But the Jewish Law allowed, or rather required a great deal more; that the next of Kin should kill the Murderer with his own hands, if he met him. And thus the Abyssines at this day (as Ritterhusius observes out of Alvarrez) deliver the Murderer into the hand of the next Kinsman to torture him. The reason of which Law among the Jews was (as the same Ritterhusius observes de Jure Asylorum, cap. 4.) because they being all descended
scended from one and the same Stock, and equally par-
taking of the same right, they were all concerned in
the shedding of the Blood of any one of them, espe-
cially they who were nearest to him in Blood, who
seemed to be all struck at, and injured in him. So
that the Law with great reason allowed them to a-
venge the Blood of him that was slain. With which
these Verses of Ovid, he thinks, agrees.

Cum tibi sint fratres, fratres ulciscere laesos
Cumque pater tibi sit, jura tuere patris.

Ver. 22. But if he thrust him suddenly without enmity.] Ver. 22.
Killed him (after the manner fore-mentioned, v. 20.)
in a violent Passion, having no such Intention, and
being perhaps highly provoked by him; or by chance,
as we speak, and unawares, it being proved that there
was no Enmity between them, no signs of hatred be-
fore this Fact.

Or cast upon him any thing without laying in wait.] Happen to hit him with any thing, without design to
hurt him. See XXI Exod. 13. XIX Dent. 5.

Ver. 23. Or with any Stone wherewith he may die.] Verse 23;
See v. 17.

Seeing him not, and casting it upon him, that he die.] Throwing it at something else, or playing with it; and having no thought of him, because he did not
see him.

And was not his enemy, neither sought his harm.] Not having any quarrel with him, nor threatening
him, or any other way discovering that he sought to
do him mischief.

Ver.
Chapter XXV.

Ver. 24. Then the Congregation. That is, the Judges to whom the Trial of such Causes belonged. See v. 12. Where I observed that the Elders of the City of Refuge judged whether the Man-slayer, who fled thither, should be received or not, upon a summary hearing of the Cause, and such Examination as they could make at present. But the full Examination of it was reserved to the Judges of the place where the Fact was committed.

Shall judge between the slayer and the avenger of blood. They sent for him out of the City of Refuge, to be brought before them; who heard what could be alleged against him, and what he could say for himself.

According to these judgments. Upon Trial they proceeded to give Judgment, according to the foregoing Rules: which in brief are these. If a Man had no intention to kill another, but it was purely involuntary, he was to be acquitted. If there appeared any design upon his Life, or such hatred and enmity, as might move them to conclude he had an intention to kill him, he was to be put to death. But here the Hebrew Doctors (as Mr. Selden observes) distinguish the killing of a Man into three kinds. The first was, when, though it was from pure Ignorance and Error, yet there was some Negligence in it, which a prudent Man might have avoided. The second, when a Man kills another ignorantly, and cannot be blamed for any negligence, because such a thing seldom happens. An Example of the first they make to be, when a Man coming down a Ladder falls upon another, and kills him. An Example of the second, when going up a Ladder, a Man happens to do the same. The former is more frequent, and therefore they
upon NUMBERS.

they say, hath some kind of blame in it; the other seldom, and therefore hath none. A third kind, when any Man kills another out of ignorance and error also, but it approaches nearer to voluntary Murder. As when a Man, intending to kill one Man, happens to kill another, with a Stone or otherwise. In none of these cases, they say, the Court of Judgment could put any Man to Death. And the Cities of Refuge were not provided for the second or third sort, but only for the first; and that when the Man died presently, and did not lye and languish of the Wound: for if he did, it might be supposed he died by his own negligence, or other ways, as well as by the Wound. In which case there was no need, that the Man who wounded him, should flee to the City of Refuge; nor could the Avenger of Blood meddle with him: No more than he could with a Father, when he gave his Son, or a Master, when he gave his Scholar Correction, and hapned to kill him. The same was the case of him, whose Office it was to Arrest Men, by Publick Authority, and bring them before the Judges, if he struck a Man that refused to go along with him, and killed him. See Selden, Lib. IV. de Jure Nat. & Gent. juxta Disciplin. Hebr. cap. 2.

Ver. 25. And the Congregation shall deliver the slayer out of the hands of the avenger of blood.] If the Court found the Man was killed casually, as the Person accused pretended, (XX Josh. 4.) then they charged the Avenger of Blood not to prosecute any further.

Both here, and in the foregoing verse, and in the next words to these, by Congregation, is meant the Judges of the City, (as I observed v.12.) who were to determine, in the presence, and in the behalf of the
Chapter XXXV.

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the People, whether the Manflayer was capable of the
Privileedge of the City of Refuge, or not; as we read
XX Josh. 4, 6. Now these things (as a very Learned Person of our own argues) which were done by
the Elders (or Judges) being said to be done by the
Congregation or Assembly of the People, in whose
behalf they were done; it is no wrong to the Holy
Scriptures, when we say, that which they report to
have been done by the Church, was acted by the chief
Power of the Apostles and Elders, with the consent
of the People. For it is manifest in the New Testa-
ment, that in the Apostles time all the Publick Acts
of the Church were passed at the Publick Assemblies
of the same. As Ordinations, I Acts 23. V. 36. Ex-
communications, XVIII Matth. 18, 19, 20. I Corinth.
V. 4. 2 Cor. II. 10. Councils, XV Acts 4, 22. other
Acts, 2 Corinth. VII. 19. And herewith agrees the
Primitive Custom of the Church for divers Ages;
whereby they gave Satisfaction to the People of the
Integrity of their Proceedings, and by the same
means obliged Superiours to that Integrity, by making
the Proceedings so manifest, and so to preserve the
Unity of the Church. And from this Interest of the
People in such Acts it is at this day, that the People
of the Church of England are demanded, what they
have to say against Ordinations and Marriages to be
made. See Mr. Thorndike in his Rights of the Church
in a Christian State, Chap. 3. p. 159, &c.

And the Congregation shall restore him to the City of his
Refuge, whether he was fled. They were to send him back
again, from the place where he was tried, to the City
where he had taken Refuge, there to remain till the
time prescribed in the next words. This was more
merciful than the punishment inflicted by the Attick
Laws
upon Numbers.

Laws (which plainly show they were borrowed in great part from Moses) for he who slew a Man involuntarily, was forced to fly his Country. So the Scolion upon the last of Homer’s Iliads, "Εὖ μάκρον οὐ πε-γα τίς παλαιός τὸν ἀκόντο φόνον ἐξασθένειν, φθάσειν εἰ τίς παλαιός, &c. It was the manner in ancient times, for a Man that had killed another involuntarily, to flee his Country, and betaking himself to some neighbouring place, to sit with his Face covered, begging to be expiated. But this was only for a certain time, as Demosthenes tells us (in his Oration in Aristocratem) ὡς καθ' ἅλθεν ἐπὶ ἀνάκοινον φῶνον εἰ τὸν ἐνάκοινος Χρόνος, ἀπερέθειν παρ' ἑαυτῷ ὅσον, ἦ παῦρειν, &c. The Law requires him that is condemned of killing a Man involuntarily, for some limited time to go away, and keep at an appointed distance, till he can make his peace with the Kindred of him that was slain: after which he may return again, &c.

And he shall abide in it. Not stir out of the Limits of the City; that is, beyond the Suburbs, and the two thousand Cubits which encompassed them, (v. 4, 5.) within which Bounds he was to keep.

Unto the death of the High-Priest, which was anointed with oil.] This looks like a Punishment to the Man-slayer; whereby others were taught to be very watchful over themselves, lest by negligence they chance to kill any body, and so be forced to leave their own home.

But Maimonides takes it for a prudent Charity to the Man-slayer, and to the Relations of him that was slain, for by this means the Man-slayer was kept out of the sight of the Avenger of Blood, who might have been tempted some time or other to fall upon him, if he had come in his way: but by long absence, his Anger might be mitigated; at least by the Death of the High-Priest, the most excellent of all other Persons,
and most dear to every one in the Nation. Which made the Publick Grief so great when he died, that Men forgot their private Relevements: For nothing could fall out more grievous to all People, (faith he) then the Death of the High-Priest, which swallowed up all other Grief, *More Ne vox*. P. III. c. 40. And in the mean time the Jews say, that the Citizens of the place, were bound to teach him some Trade, whereby he might provide himself with Necessaries: And he had this comfort also, during his absence from his own Family, that the Mother of the High-Priest sent him many Gifts, that he might remain there more contentedly, and not pray for the Death of the High-Priest. So they tell us in the place fore mentioned, *Maccotch cap. 2. sect. 6*. Where they also observe, that if a Man killed the High-Priest, or the High-Priest himself hapned to kill a Man involuntarily, they were to stay in the City of Refuge as long as they lived: yet they found this temperament, that if one who had been High-Priest, but removed from his Office, was alive when the slaughter was committed; after his death, both he that killed the High-Priest or any other unawares, and the High-Priest himself, who had done the same, were set free from the City of Refuge. See *Selden, Lib. II. de Synedr. cap. 9. sect. 6.* and *Lib. III. cap. 8. sect. 3.*

There may seem to be some inequality in this Law, because as some High-Priests lived long, and others but a short time, so some Man-slayers fled to the City at the beginning of their Priesthood; and others just before their death. But it must be considered that this could not be better ordered, than to make the Man-slayer's Liberty depend upon the death of the High-Priest, whenever it fell out; that an higher value
value might be set upon him; and that it might represent our Deliverance only by the Death of the Son of God; of which many great Men look upon this as a Type or Shadow: though, it must be confessed, there is not the least signification of this in the N. Testament. And since the great Expiation, which the High-Priest made every year on the Day of Atonement, did not procure such Men their Liberty, I cannot look upon it as the effect of the High-Priest's Death, but only as that which followed upon it, by vertue of this Law. For the High-Priest having a great power everywhere, and particularly in these Cities of the Priests and Levites, over whom he was the chief, it is possible the Man-slayer might be confined here by some peculiar Act of his Authority; which expiring, together with himself, he was released.


Come without the border of the City of Refuge, whither he was fled.] If he went beyond the Bounds of the Fields, in which he had liberty to walk, and might not be touched. For if a Tree was planted (as the Misna resolves in Maccmoth) within the Borders of the Fields of the City, though the Boughs stretched themselves beyond the Borders, yet the Man-slayer was safe under the Tree. In like manner, when Churches became places of Refuge, the Civil Law allowed the priviledge to extend to the Church-gate: and the Council of Toledo to thirty Paces from the Church; which Pope Nicholas enlarged to forty. Thus among the Heathen, the Bounds of the Refuge at the Temple of Diana at Ephesus, was sometimes more and sometimes less, as Ritterhusius observes in his Book before-named, where he shows how far it was ex-
COMMENTARY

Chapter tended by Alexander, and afterwards farther by others. XXXV. And Tacitus, Lib. III. Annales mentions a Temple of hers, to which was granted by several Emperours, duobus millibus passuum candidam sanctitatem, the same Sanctity for two Miles round about it.

Verse 27. Ver. 27. And the avenger of blood find him without the borders of the City of his Refuge, and the avenger of blood kill the slayer, he shall not be guilty of death.] The Court of Judgment were not to put him to death; though perhaps he was obnoxious to the Judgment of God, because he had killed an innocent Person: But he was free from the Punishment of the Law, that Men-slayers might be the more careful to keep within their Bounds; which was a profitable restraint upon them, for the Publick Good. All Men seeing how much God hated Murder, by the confinement of him, who had slain a Man unawares, to a kind of Imprisonment.

But it may be said, on the other side, that he who killed a Man-slayer in this case, was perfectly guiltless; because he did not herein act as a Private Person, but executed a Sentence against him, who was condemned by Publick Authority. Which gave no protection to the Man-slayer, but within the Borders of his City of Refuge; leaving him to the Avenger of Blood, if he came out of those Bounds, till the death of the High-Priest. After which, if the Avenger of Blood killed him, no doubt he was to be punished as a Murderer.

Verse 28. Ver. 28. Because he should have remained in the City of his Refuge, until the death of the High-Priest.] These words give the reason, why the Avenger of Blood was not to be punished in this case; because the Man-slayer was guilty of breaking another Law, and
and so in some sort accessory to his own death; for he might have been safe, if he had pleased.

But after the death of the High-Priest, the slayer shall return to the Land of his possession.] Where he was not only to remain safe, but to be restored to all his Honours, if he had any before he fled to the City of Refuge.

Ver. 29. So these things shall be for a Statute of Judgment unto you.] A Rule whereby to judge between Man-slayers and Murderers.


In all your dwellings.] This the Jews interpret as an obligation upon them, to have Courts of Judgment wherefoever they dwell. Thus R. Solomon upon these very words; They teach us, faith he, the use of Courts of Judgment, which ought to be even out of the Land, all the time that they were used in the Land. So the ancient Book Siphri, and many others mentioned by our most Learned Selden, Lib. II. de Synedr. cap. 5.

Ver. 30. Whoso killeth any person, the murderer shall be put to death by the mouth of Witnesses.] This direction for their proceedings in this Case, was to be the Rule in all others of like nature, by examining Witnesses, who were to be competent. Upon which account ten sorts of Persons were uncapable to be Witnesses, according to the Hebrew Doctors, viz. Women, Servants, Minors, Fools, the Deaf and Dumb, the Blind, Impious, and audacious People, near Relations, and those that had been convicted of bearing false witness: and they endeavour, after their manner, to find
Chapter

find Reasons against all these in the Law itself. See

XXXV. Selden, Lib. II. de Synedr. cap. 13. n. 11.

But one witness shall not testify against any person, to

Verse 12 cause him to die.] This was such an established Rule
in the Civil Law, that it faith, ubi numerus testium
non adjicitur, sufficiunt duo, where the number of
Witnesses is not mentioned, two suffices. Pluralis e-
nim locutio, duorum numero contenta est. For where
Witnesses in the Plural Number are spoken of, two
are enough to answer the intention of the Law.
Which number therefore are frequently mentioned
expressly in Scripture, as necessary in all Cases, XVII
Deut. 6. particularly in this of Murder, XIX. 15.
Yet where there was but one Witness, or not two
who both together saw the Man killed, so that he who
was accused of the Murder, could not be put to
death; he was thrown into a very strait Prison, and
there fed with Bread and Water of Affliction, till his
Bowels were sorely pinched, &c. if we may believe
the Jewish Doctors, mentioned by Selden, Lib. IV. de
Jure Nat. & Gent. cap. 1.

Verse 31. Ver. 31. Moreover, ye shall take no satisfaction for
the Life of a Murderer.] If a Murderer would have
given all his Estate to save his Life, or the Avenger
of Blood would have accepted a Compensation, or
freely let him go, the Judges (when they had found
him guilty) could not restore him to the City of Re-
fuge; but he was to suffer Death. For the Life of
him that was slain, was not (as Maimonides speaks)
part of the Goods of the Avenger of Blood, but be-
longed to Almighty God; who set such a value on a
Man's Life, that he would not suffer any price to be
taken for it. See Selden in the same Chapter, p. 470.
upon NUMBERS.

Ver. 32. *And ye shall take no satisfaction for him that is fled to the City of Refuge, that he may come to dwell in the Land, until the death of the High-Priest.*] No Money was to purchase his Liberty to dwell any where else but there, till the time appointed by the Law: but this Punishment for Manslaughter, was as indispensable as death for Murder. And therefore if any Man hapned to kill another in the City of Refuge to which he was confined, he was forced to flee to another City of Refuge, and there abide till the death of the High-Priest.

Ver. 33. *So ye shall not pollute the Land wherein ye are; for blood defileth the Land.*] By this it appears, that the next of Kin was bound to prosecute the Murderer unto death, for the good of his Country, which otherwise would have had a Guilt upon it, and that very grievous. For they are the greatest Crimes, as Maimonides observes, which are said to pollute the Land, or them, or God's Sanctuary, viz. Idolatry, XX Lev. 3. all the filthiness that is forbidden XVIII. 24, 25. and Murder here mentioned, More Nevoch. P. III. cap. 47.

And the Land cannot be cleansed of the Blood that is shed therein, but by the blood of him that shed it.] The same Maimonides observes in the XLI Chapter of that Book, 'That it is a piece of Universal Justice to make a Man suffer, what he hath made another suffer. If he have hurt his Body, he must suffer for it in his own Body: if in his Money, his own Purse must pay for it: if he have taken away his Life, he must die for it himself. And the Punishment can neither be mitigated, nor any compensation accepted for it. For which he quotes these words; and upon this account resolves, that if he that was murdered should live
Chapter XXXV. live a few days or hours after his deadly wound, and being in sound understanding, should desire he that killed him might not die for it, declaring that he freely forgave him; his desire was not to be granted, but Blood was to be punished with Blood: whether he that was slain was a great Man or a mean, a freeman or a slave; a wife Man or a fool; because there is no Sin committed by Men greater than this is.

Verse 34. Ver. 34. Defile not therefore the Land which ye shall inhabit.] By sufferings a Murderer to live. Wherein I dwell.] This is given as a reason elsewhere, (See V. 3.) why they should put all polluted People out of their Camps, because God dwelt in them, viz. in his Sanctuary, which made this Land be-called the holy Land, and God's Possession, 2 Chron. XX. ii.

For I the LORD dwell among the Children of Israel.] See XXV Exod. 8. The very same was practised among the Athenians, with some little Alteration. For Demosthenes says it was one of their Laws, τιν ον τεχνοις ζωλεωνα θεασας ζημευσα, that he who out of fore-thought killed a Man, should be put to death. And he tells us also, that it was not lawful for the Judges to take Money to remit the Punishment, after he was Condemned: though if the Prosecutors compounded with him, or his Friends before-hand, and desisted from the Prosecution, his Life was saved. If he fled from Justice, all his Goods were confiscated, and he forfeited all the Rights of a Citizen, both Civil and Sacred. See Sam. Petitus his Comment. in Leges Atticas, Lib. VII. Tit. i.

CHAP.
Chapter XXXVI.

Ver. 1. AND the chief Fathers of the Families of the Verse 1.

Children of Gilead, the Son of Machir, the Son of Manasseh, &c.] Not the Fathers of those Families, whose Inheritance had been assigned them already on this side Jordan, in the Land of Gilead: but the other half of the Tribe of Manasseh, who were to have their Inheritance in Canaan, where the Daughters of Zelophehad also had their Portion, as appears from XVII Josh. 3, 4, &c.

Come near and speak before Moses, and before the Princes, the chief Fathers of the Children of Israel.] Who were met together in a great Assembly, as they used to do, about Publick Affairs. See XXVII. 2. XXI. XXXII. 2.

Ver. 2. And they said, the LORD commanded my Verse 2. Lord.] This shows that one of them was the Mouth of the rest.

To give the Land for an Inheritance by lot to the Children of Israel.] See XXVI. 52, 53. For there the Foundation of all these Doubts was laid.

And my Lord was commanded by the LORD to give the Inheritance of Zelophehad.] Which should have fallen to Zelophehad, had he been alive.

Our Brother.] So they called their near Relations.

Unto his Daughters.] Who petitioned him for the Possession which should have been their Fathers, and it was granted them. See XXVII. 6, 7.

*
Ver. 3. And if they be married to any of the Sons of the other Tribes of the Children of Israel.] They being rich, many, it might be supposed, of the other Tribes, as well as their own, would court them for their Wives: and if they should choose an Husband that was not of their own Tribe, they represent to Moses the Inconveniencies which from thence would follow.

Then shall their Inheritance be taken from the Inheritance of our Fathers.] i. e. Go out of our Tribe, to which it originally belonged.

And shall be put to the Inheritance of the Tribe, whereinto they are received.] Become a part of the Inheritance of that Tribe into which they married.

So shall it be taken from the lot of our Inheritance.] For it must have descended unto their Children, who were of another Tribe by the Father's side; which alone was considered, and not the Mothers, in this case.

Verse 4. Ver. 4. And when the Jubilee of the Children of Israel shall be.] Which was ordained for the preserving Estates in the Tribes and Families to which they originally appertained, XXV Lev. 10, 13.

Then shall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received.] The Jubilee will not help us in this Case, by making their Inheritances return as other Lands do; because they are become the Inheritance of another Tribe, by the right of Marriage.

So shall their Inheritance be taken away from the Inheritance of the Tribe of our Fathers.] So will their Estate go out of our Tribe, without remedy, because the Jubilee itself will give us no Relief.

Verse 5. Ver. 5. And Moses commanded the Children of Israel, according to the Word of the LORD.] Whom, I suppose,
suppose, he consulted about this matter, (as he did Chapter when the first doubt was moved about the Inheri-
tance of these Women, XXVII. 5.) and received the answer by which he here commanded the Israelites to govern themselves.

*The Tribe of Joseph.* In whose name the chief Fathers of their several Families made this representation to Moses; as became Men who took care of the concerns of the whole Tribe.

*Hath said well.* In desiring the Inheritance of these Women might not go out of their Tribe; which was prevented by the following Law.

*Ver. 6.* This is the thing which the Lord doth command concerning the Daughters of Zelophehad, saying, Let them marry to whom they think best.] They were not confined to any particular Persons; but might have their choice among those who were descended from the same Stock, as it immediately follows.

*Only to the Family of the Tribe of their Father shall they marry.* Only with these two limitations, that they might not marry a Man of another Tribe; nor a Man of another Family in their own Tribe. For it is very manifest, that they are tied to marry into the Family of their Father; and accordingly they did actually marry their Cozins-Germans, as we now speak, v. 11. For this Law was made for the preservation of Families, (as well as of Tribes) as the Law for the Redemption of Lands was. And therefore these words, the Family of the Tribe of their Father, is well translated by Grotius (upon I St. Matthew 16.) familia stirpis paterna, the Family of the Stock of their Father, which was that they desired might not perish, XXVII. 4. and was the ground of the Law, which

Rrrr2
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Chapter commanded a Man to marry the Wife of his Brother, XXXVI. who left no Issue, XXV Deut. 16. Therefore there being several Families in the Tribe of Manasseh, XXVI. 29, 30, 31, 32. these Women could marry only into the Family of the Heperites.

Verse 7. Ver. 7. So shall not the Inheritance of the Children of Israel remove from Tribe to Tribe. Therefore by preserving it in the Family to which it was given, it was necessarily preserved in the Tribe.

For every one of the Children of Israel shall keep himself to the Inheritance of the Tribe of his Fathers.] And not endeavour to get any part of the Inheritance of another Tribe, by marrying an Heiress in it. Plato himself took care of this, that when a Man left only a Daughter, his Estate should not be carried by her to a Stranger, but she should be bound to marry ἐξ ἱλασθειν, one that was nearest of kin to her. And if there was a want of near Kindred, μεν ἀδεξίας γίνασθαι, &c. it should descend to the Children of her Father's Brother, or the Children of the Grandfather, some of which he ordains should marry her, Lib.XI. de Legibus, p. 924, 925. Edit. Serrani.

Verse 8. Ver. 8. And every Daughter that possesseth an Inheritance in any Tribe of the Children of Israel. Here this Law is made general, that all Women who were Heiresses, as the Daughters of Zelophehad were, should do as they are here commanded. And this was one of the Attick Laws, which, as Grotius observes, were plainly borrowed from the Law of Moses, Μὴ ἀδεξίας τὰς ἔπικηριὰς ἐξώ τῆς ἱλασθεῖσας γαμεῖν, &c. That an Heiress should not marry out of her Kindred, but dispose of her self and Estate, τὰς ἐξ ἱλασθεῖσας γίνεσθαι, to one nearest of kin to her, which was one of the Laws of Solon, as Sam. Petrus observes out of Ixion,
upon NUMBERS.

Isæus, Pollux and others, in his Comment. in Leges Atticas, Lib. VI. Tit. 1. p. 441.

Shall be Wife to one of the Family of the Tribe of her Father.] Here she is confined to her Family, and not merely to her Tribe. But this concerned only such as were Heiresses: all other Women might marry into what Tribe they pleased; as appears by these very Books; wherein we read that Aaron himself married the Sister of the Prince of Judah, VI Exod. 22. And if any object that this was before the giving of the Law, it is evident that Jehoiada, a Priest, and consequently of the Tribe of Levi, married King Jehoram’s Sister, who was of the Tribe of Judah, 2 Chron. XXII. 11. And long before this, all the Tribes of Israel being in great solicitude how to find Wives for their Brethren of Benjamin, did not scruple their having them out of any Tribe, if it had not been for their Oath, XXI Judg. 18. And, to add no more, David himself, of the Tribe of Judah, married Michal the Daughter of Saul, who was of the Tribe of Benjamin.

The Talmudists add, that even these Heiresses might marry into what Tribe they pleased, after the first Division of the Land by Joshua: to which they imagine this Law was restrained; it being a common saying among them, That it did not belong to any Age, but that in which it was made. In the following Ages they pretend a Man might purchase Land in any Tribe, and possess it alway; or have the Inheritance of it by Marriage, though he were of another Tribe, as Selden shows their Opinion to be, Lib. de Successionibus ad Leges Hebr. cap. 18. and Lib. III. de Synedr. c. 4. n. 1. and Buxtorf. de Sponsal. & Divortiis, sect. 44. But this is well confuted by Grotius in his Annotations upon 1 St. Matthew, v. 16.
Chapter XXXVI. Ver. 9. Neither shall the Inheritance remove from one Tribe to another Tribe.] This establishes in general what he had said before, v. 7. with particular respect to the Daughters of Zelophehad. But Moses ben Nachman upon these very words, asserts the Talmudick Opinion before-mentioned, that this concerns only the present Time, not future Ages. And puts this Case (which is the strongest that can be thought of) if a Woman were married into another Tribe, after which Marriage her Father and all her Brethren dying without Children, the Inheritance fell to her, and consequently, faith he, the Possession must devolve from one Tribe to another, into which she had married. But according to the Letter of these words, the Inheritance was rather to descend to the next of her Kindred, than by her be carried out of the Tribe to which it belonged.

But every one of the Tribes of the Children of Israel shall keep himself to his own Inheritance.] Shall cleave, or stick close to his own Inheritance, as the Hebrew word signifies; and as the Greek and Latin expresses it. The reason of the Command was, as Procopius Gazæus observes, to prevent the Confusion of Tribes. How the Vulgar Latin came to deviate so much from the Hebrew Text, and from the Intention of this Law, (as it hath done in this and the two preceding verses) I shall not here examine. It is sufficient to note that Onkelos hath expressed the Hebrew Text word for word; and the LXX. do not depart from the fence of it.

Verse 10. Ver. 10. Even as the LORD commanded Moses, so did the Daughters of Zelophehad.] Accordingly they followed this direction, when they came into the Land of Canaan, and had received their Portion there.
there. Now there being no such words added here, Chapter
as there are in other Cases, this shall be unto the Chil-
dren of Israel a Statute of Judgment, XXVII. 11. much
less a Statute of Judgment throughout your Generations,
XXXV. 29. it led, I conjecture, the Talmudick Do-
ctors into the fore-mentioned Opinion, that this Law
concerned only the present Generation.

Ver. 11. For Mahlah, Tizzah and Hoglah, and Verse 11.
Milkah, and Noah, the Daughters of Zelophehad.] Thus
they are called both in XXVI. 33. & XXVII. 1. though
they are not there mentioned in the same order; for
Tirzah is there named last, who here is named in the
second place. Perhaps they are set down here in the
order wherein they were disposed in Marriage; and
Tirzah, who was the younger, was married in the se-
cond place.

Were married unto their Fathers Brothers Sons.] For
Hepher, no doubt, had other Sons besides Zelophehad,
who had Issue-male, though Zelophehad had not.
What their Names were, or how many of them, we
do not know; but some suppose them to have been
six; one of which died in the Wilderness without
Issue. See Selden de Successionibus, cap. 23. where he
discourses at large of the Portion which fell to them
in the Land of Canaan.

Ver. 12. And they were married into the Families, Verse 12.
&c.] In the Margin, more exactly out of the He-
brew, to some that were of the Families; i.e. to one of
the Families of Manasseh, from whom several Families
descended, XXVI. 29, &c.

And their Inheritance remained in the Tribe of the
Family of their Father.] The word for Tribe sig-
nifies sometimes merely a Family in a Tribe. And
so the LXX. (as Grotius observes in the place before-
named)
COMMENTARY, &c.

Chapter XXXVI. named) in this very business, uses sometimes the word שְׁמוֹנִים, and sometimes פַּתְוָה; the former of which signifies a part of a whole Tribe. And thus Josephus also uses the word פַּתְוָה to signify a Family. Mr. Selden hath the same Observation in his Book de Successionibus, cap. 18. that נַחַלְשָׁם is sometimes translated פַּתְוָה; and then it signifies not a Tribe, but נָדָלְשָׁם, συμφερον, familiam, cognationem, seu genus sanguine proximum; a Family, a Kindred, or those that are next in Blood. But there is no need of these Observations, if the words be translated, as they may rightly; and their Inheritance remained in the Tribe, and the Family of their Father. See v. 6.

Verse 13. Ver. 13. These are the Commandments and the Judgments which the L O R D commanded by the hand of Moses, to the Children of Israel in the plains of Moab by Jordan near Jericho. He began to deliver the Precepts here intended at the XXVIth Chapter, (See v. 3.) and continues them to this place. By Commandments seem to be meant the Precepts about the Worship of God, Chapt. XXVIII, XXIX, XXX. and by Judgments the Civil Laws about dividing their Inheritances, and regulating their Descent to their Posterity, and establishing Cities of Refuge for Man-flayers, which are expressly called a Statute of Judgment, XXVII, 11. XXXV. 29. Some other things are interspersed, as God's Commandment to number the People, (which was in order to the assigning them their Inheritances proportionable to their Families) to execute Judgment on the Midianites; and to set down in Writing their Travels in the Wilderness, of which I have given an account in their proper places.

FINIS.
By reason of the Distance of the Author, these ERRATA have hapned, which the Reader is desired to Correct.

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<td>kadim.</td>
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<td>201.</td>
<td>11. r.</td>
<td>but besides that there is.</td>
<td>523.</td>
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<td>12. r.</td>
<td>and it is.</td>
<td>532.</td>
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<td>210.</td>
<td>28. r.</td>
<td>as were never bred.</td>
<td>539.</td>
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<td>216.</td>
<td>18. r.</td>
<td>not designing to stay.</td>
<td>555.</td>
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<td>221.</td>
<td>21. after July, begin a new line.</td>
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<td>227.</td>
<td>2. r.</td>
<td>Torquatius.</td>
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<td>3.4. r.</td>
<td>a ftony place.</td>
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<td>1.</td>
<td>dele and that.</td>
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<td>Bitter.</td>
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<td>315.</td>
<td>3. r.</td>
<td>Spirit with him.</td>
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<td>282.</td>
<td>1. r.</td>
<td>The Man shall be.</td>
<td>673.</td>
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<td>284.</td>
<td>31. r.</td>
<td>And the Garment, the Jews say, in the Selvedge, &amp;c.</td>
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