The Second Book of Moseh, called Exodus.

The Argument of this Book.

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

This Book contains an Historical Relation of what did happen to the Israelites, in the space of an hundred years and two years, after the computation of forty.
EXODUS.

CHAP. I.

The names and number of the children of Israel, that were come into Egypt, and their multiplication, v. 1-4. Pharaoh went about to stoprofe them, but in vain, v. 5-14. Pharaoh commands the Midwives, to kill all the male-children, as soon as they were born, 15. Pharaoh commands all the male-infants to be drowned, 16.

17. And the Egyptians made the children of Israel serve with hard service; [Therefore Egypt is justly called an house of bondage, Exod. 20. 2. and an Iron face, Deut. 4. 20.] so that they were vexed by reason of the children of Israel.

18. And the Egyptians made the children of Israel serve with hard service, [In clay, and in brick, (or tiles-homes) and with all manner of] service in the field, with all their service, which they made them serve, [Oth. which they did serve under them] with hard service.

19. Beside that, the King of Egypt spake unto the Mid-wives, [Oth. to the Hebrew Midwives,] (the name of one wherein was siphen, and the name of the other Puah;) [These two were the principal, for doublets among so numerous a people, those were many more.]

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

21. Tell the Mid-wives feared God, and did not as the King of Egypt had bidden them, but they saved the male-infants alive.

22. And the King of Egypt called the Mid-wives, and said unto them, Wherefore have ye done this thing, that ye have saved the male-infants alive? [For their lying, but for their fearing God, and laying their children alive; (See the next verse.) and that people multiplied, and became very mighty.]

23. And is came to pass, because the Mid-wives feared God, that he built their houses. [Heb. saved; i.e. God did so blest them, that they saw a fair plenty and offspring. This may be referred unto the Israelites, or to the mid-wives, or to both together.]

24. Then Pharaoh commanded all his people, saying: All the sons [Heb. every son, or every one born of the Hebrew women.] ye shall cast into the River, but save all the daughters [Heb. every daughter] alive.

CHAP. II.

Moses is born, and in a casket of rush, put into the River, v. 1-6. The daughter of Pharaoh, and her nurse, brought him up, 7-8. The king of Egypt's daughter, and her nurse, and the daughter of Pharaoh, lay in wait for him, 9. But the more they oppressed them, the more they multiplied, and the more they grew; [Heb. even as they led oppress is (with the people) so is multiplied, and so
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AND man [whose name was Amram, the son of Keolah, the son of Levi, Exod. 6:16, 18. Num. 26:59] of the house of Levi [i.e. of the family and tribe of Levi] went, and took [i.e. married] a daughter of Levi [born to Levi himself, called Sheshkah, Num. 26:59. Keolah father, Amram, her own husband's aunt, that is, her father's sister, Exod. 6:26. Such marriages were forbidden afterwards, Levit. 18:12.]

1. And the woman conceived, and bare a son: wherefore she said, This was a sight, that he was fair. [Heb. good, see Gen. 6:2. on ver. 2] then she hid him three months.

2. And when she was able to hid him no longer, [for the Israelites did live intermixed with and among the Egyptians, Exod. 5:2, and the Kings command was strict, and the transgressing of it dangerous, Exod. 1:22, Heb. 1:13.] then she took for him a coffar, [or, chest, box] of bullock-feathers [of which the Egyptians were wont to make light boats, Is. 18:2.] and lined it with bleue, [or, linen,] and with pitch, and she put the lad in there, and put it in the bullock-feathers, as at the bank of the river. [Heb. lay this the mother did, that the child might the sooner be heard and seen and found.]

3. And his father [By name Miriam, Exod. 15:20, Num. 26:59.] put her for afar off, to know what should be done with him.

4. And Pharaoh's daughter went down to wash her feet in the river, and her maid servant walked by the river's side; [Heb. hand] when she saw the coffar in the bullock-feathers, she came near and saw a woman Fear, 1:2. and asked her, What is this? [Heb. and took it.]

5. When she opened it, she saw that lad, [Heb. and saw him, the lad, (as male infant,) and behold, the lad wept, and she was moved with compassion over the same, and bare it. This is one of the Hebrews male infant.]

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

7. And the daughter of Pharaoh said unto her, Go, and call a nurse of the Hebrews to come to suckle that lad. [Heb. and called a nurse, see Gen. 16:15.]

8. And the daughter of Pharaoh said unto her, Go, and call a nurse of the Hebrews to come, to suckle that lad. [Heb. and said, I will give thee (thee) thy wages.] and the woman took the lad, and suckled it.

9. And when the lad was weaned, she brought him unto Pharaoh's daughter, and he became a son to her: [i.e. and the took him for her son; causing him to be brought up in all the wildness of the Egyptians, Acts 7:21.] and she called his Name Mosh [i.e. drawn forth, ver. 2. out of the water, and said, for I have drawn him out of the water.]

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

11. And he looked backwards and steadfastly, and when he saw that there was no man, he smote one, or (as now) the Egyptian, and bid him in the field. [This Mosh did, to make his brethren understand, that God would deliver them through his hand; but they understood it not, Acts 7:25.]

12. And he looked backwards and steadfastly, and when he saw that there was no man, he smote one, or (as now) the Egyptian, and bid him in the field. [This Mosh did, to make his brethren understand, that God would deliver them through his hand; but they understood it not, Acts 7:25.]

13. The second day he went forth again, and lo, there were two Hebrew men fighting together: and he said to the righteous one; or to him that was in the wrong: why doft thou fight thy neighbour.

14. Then he said, who hath set thee the chief (or, President.) [Heb. a man, a Prince, i.e. a Prince, or principal man, and judge over me? Mosh said thus (thou art) to kill me, as thou hast killed the Egyptian? then Mosh was afraid, and said, verily, this matter, (that is, being a business,) is made known.

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

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

17. Then the herdmen came and drove them away: and Moses fled and delivered them; and watered their flock.

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

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

20. And he said to his daughters, [i.e. grand-daughters, as appears by Num. 10:29. See the Annex. on Chronicles 1:50.] where is he now? why did ye leave the man goe thus? [ver. it being to lose alacri.] call him, that he may eat bread. [i.e. that he may take his repast with us. See Gen. 31:43.]

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

22. Who bare him a son, and he called his name Gerion: for he said; I am become a stranger, in a strange country; [After these words there are divers others in our old Transliteration, not extant in the Hebrew Text here, but infixed out of the Greek Translation, and extant elsewhere in the Hebrew Text, ver. Exod. 18:4. whence they were borrowed.]

23. And it happened after many of these days, [ver. About forty years after, Exod. 7:7. Acts 7:30.] Mosh lived forty years in Pharaoh's Court, forty years he was a stranger and Shepherd in Midian; and forty years he spent with the Philistines in the wilderness. when the King of Egyptians was dead, [and with him all the rest that fought Mosh's life, Exod. 4:19. whereby Mosh got liberty to return into Egypt, that the children of Israel fought and cried over their seruice; and they cry over their seruice came up to God.

24. And God heard their groans, and God remembered his covenant, [See Gen. 8:20, ver. 17] with [i.e. made, or concluded with] Abraham, and with Isaac, and with Jacob.

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

Moses finding the child. ch. 2. 1, 6: God appears to him in the burning bush, ch. 3. 1-5, and commits him to deliver Israel. ch. 3. 10-12: The Name of God is made known to him. ch. 3. 14: What Moses was to say to the children of Israel, ch. 3. 15, and to Pharaoh likewise, ch. 3. 18: Prediction of Pharaoh's obstinacy, ch. 3. 19, and the plagues of Egypt, ch. 4. 20, and the going forth of the Israelites with great rejoicings, ch. 6. 11.

A.N.D. Moses took the flock of Jethro his father in law the Priests of Midian: [Above chap. 2. 16, 18. It is said: That Reuel was Priest or Chief in Midian; now the same is said here of his son Jethro, who doubled, after his death, succeeded him. Of the word here rendered Priest, see Gen. 41. on verse 45.] and he led the flock behind the wilderness, and he came to the Mount of God: [Thus called by reason of this divine apparition; and the LORD gives his laws upon the same to Moses, Exod. 18. 10, and 19. 3, and 1 Kings 19. 8, 9.] to Horeb. [Othewise called Sinai, Exod. 19. 1-12. Id. 7. 30.] 2. And the Angel of the LORD [This was the LORD himself, as appears, verse 4, and 6. Deut. 33. 16. Compare Gen. 16. on verse 7.] appeared unto him in a flame of fire, out of the midst of a bramble bush; and he saw, and behold, the bramble bush was burning in the fire, and the bramble bush was not consumed. 3. And Moses said: I will now turn, I Heb. turn off, my self thitherward, and view that great vision, ch. 6. 1, the great appearance, which was forbid thereof, not to the apprehension of the spirit, but to the outward sense of his bodily eyes; why the bramble bush is not burned. 4. Then the LORD saw, that he turned his self thitherward, for to view; and God called to him out of the midst of the bramble bush, and said: Moses, Moses; and he said: Here am I. 5. And he said: Draw not near hither: put off thy shoes from off thy feet. [This loved to excite Moses to an holy humility; as it did Jacob in ano her place, Gen. 32. 30.] for the place whereon thou standest, it is holy ground. [Heb. is hallowed, set apart, made holy through the presence and approbation of God, without which it was but like other ground.] 6. Moreover he said: I Am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and God hid his face, for he was afraid to look upon God. [See the like examples of fear, Ex. 3. 13, and 15. 20.] 7. And the LORD said: I have verily seen the affliction of my people which are in Egypt, and their cry cometh unto me, by reason of their drivers. 8. Therefore I am come down, [See Gen. 11. 7. and 15. 12, and 35. 13.] to deliver them out of the hand of the Egyptians, and to carry them up out of this land, to a good and large land, [See Gen. 13. 14, 15.] to a land flowing with milk and honey: [underland and comprehend hereby all manner of temporal bountefulties. This abundance and abundance is often testified of the land of promise: as Exod. 13. 5, and 33. 3, Leviticus 20. 24. Deuter. 6. 3.] to the place of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites: [The Hebrew hath all these names in the singular number.] 9. And now, behold, the cry of the children of Israel is come unto me, and I have likewise seen the oppression, whereby the Egyptians do oppress them. 10. Therefore come now, and I will send thee to Pharaoh: that thou mayest carry forth my people the children of Israel, out of Egypt. 11. Then said Moses to the Lord: Who am I, that I should go to Pharaoh, and that I should carry forth the children of Israel, out of Egypt? 12. Then he said: I will be with thee; and this shall be a token unto thee, that I have sent thee. This apparition of mine 5 or, that which here follows immediately in the Text, 7 when thou hast led forth this people out of Egypt, then shalt thou know that this is the work of the Lord God, ch. 4. 19. [I.e. offer up sacrifices, as appears verse 18. see the fulfilling thereof, Exod. 19. 1.] upon this mountain. 13. Then said Moses to the Lord: Behold, when I come to the children of Israel, and say unto them, The God of your fathers hath sent me unto you: and they will say unto me: What is his name? what is his name? 14. And God said to Moses: I am: I shall be Allo he shall be called: 15. And thou shalt say unto the children of Israel, I SHAL. I. EEE hath sent me unto you: [I.e. read here, I am that I am, or, I shall be that I was; and afterwards, I AM hath sent me, &c.] The Hebrew words here and their several significations well agree with the Name JEHOVAH, which implyeth, that God berefringing Moses, is eternal in his being, faithful in his promises, and Almighty in the performance thereof. Compare Rev. 1. 8. 4. 8. and 16. 15. Zech. 13. 9. 15. Then God said further to Moses: Thus shalt thou say to the children of Israel: The Lord God [See Genesis 2. on verse 4.] is your Father, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: that is my Name everlasting, and that is my Memorial, from Generation to Generation. [Heb. to Generation of Generation. As God had said, By this name all generations shall remember me. See Ps. 102. 13. and 135. 13.] Oh. This is my memorial for ever, as at times. 16. And God appeared unto Israel: Hereby are understood the Governors and Teachers of the people: these declared unto the people, what they understood by Moses: See Exod. 12. 21, 21, and 19. 3.] and say unto them, The Lord your Father God hath appeared unto me, the God of Abraham, Isaac, and Jacob, saying, I have faithfully justified you, [Hebrew. I have visited I have visited you. See Genesis 21. on verse 1.] and thus which I have done unto you in Egypt. 17. Therefore, I have said, I will carry you forth out of the oppression of Egypt, to the land of the Canaanites, [Hebrew, the Canaanites, &c.] and the Hittites, and the Amorites, and the Phereutes, and the Hivites, and the Jebusites: to the land flowing with milk and honey. 18. And they shall eat the flesh of your enemies; and they shall eat the flesh of the slain of your enemies, and the edoms of Israel, unto the King of Egypt, and ye shall say unto him: The Lord is the God of the Hebrews; even he hath brought up his people out of the land of Egypt: i.e., appeared to us without our expectation; and spake unto us, commanding us, what now we are presenting and requesting: therefore let us go now, let us pray, the way of three days to us, three days journey], into the wilderness: to wit, unto Mount Horcb, verse 12. which without letts and impediments by the way, was but a three days journey distant from Egypt.] that we may sacrifice to the Lord our God.
Nor yet go ye: no man by a strong hand. [for divers great and heavy plagues. See Exod. 14.31.]

20. For I will stretch out [Heb. 5nd: send forth] my hand, [i.e. my flaying and smearing plagues] and smite Egypt with all my wonders. [Hereby he understandeth the ten plagues, wherewith he was resolved to smite Egypt.] Which I shall do in the midst of them: [after that, i.e. after the last, or tenth plague, viz. the laying of the firstborn.] he shall let you go.

21. And I will give this people grace in the sight of the Egyptians: [i.e. favour among them. See Gen. 43.2, 3.] so that they shall be willing and ready to lend unto the Israelites, before their going forth, whatsoever they shall desire at their hands. And it shall come to pass, when ye shall go forth, ye shall not go forth empty, [according to Gods promise, Gen. 15.14, of the fulfilling whereof see below chap. 12.35, 36.]

But ready were shall ask of her neighbour, and of the house of her maids, vessels of silver, and vessels of gold, and garments: them ye shall lay (or put) upon your sons, and upon your daughters, and shall bereave the Egyptians. [This was no theft, nor fun: God having commanded the act, which is the owner Paramout of all, and likewise intended thereby to reconcile his people by this means, their heavy labour hereunto.]

CHAP. IV.

Moses is encouraged by the changing of his staff into a serpent, &c. and by the leprous of his hand, &c. as also by the turning the water into blood, 9. Moses pretendeth difficulty to go to Pharaoh, 10. provoking God to anger thereby, who appeas Aaron to be his spokeman, 11. heereth Moses leave to Moses to return to Egypt, 15. The Lord tells Moses, what he is to do and speake to Pharaoh, 24. The Lord is ready to show Moses by the way, 25. Zipporah circumcised her son, 26. God sends Aaron to meet Moses, 27. They both declare their charge unto the Israelites, 29. and are believed; 31.

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

2. And the Lord said unto him, What is there in thy hand? and he said, A staff. [ver. 10. it is called, the staff of God, because, that through Gods power, great things were done by the same.]

3. And he said, Cast it on the ground, and it shall become a serpent. [Exod. 7:10. it is called a Dragon.] and Moses fled from it. [ver. 10. for fear.]

4. Then said the Lord to Moses, Stretch forth thy hand, and lay hold on her by her ruff. Then be stretched forth his hand, and apprehended her, and sico became a staff in his hand. [Heb. palm.]

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

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

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

8. And it came to pass, when they looked, that the reed was not burned. [i.e. to the word, confirmed by the first token. Here a voice is contributed to the token, (as Gen. 43.10, to the blood.) God speaking as it were, and making his mind known unto men by such tokens.] they shall believe the voice of the last token.

9. And it shall come to pass, if they believe not these two tokens, or hearken to thy voice: then take of the waters of the river, and pour them out upon the dry (ground;) so shall the waters which thou shalt take forth out of the river, the same shall become blood upon the dry (ground.)

10. Then shall Moses show to the Lord, [i.e. of the Hebrew particle here used, Gen. 43.10.] the Lord, I am no man of language, [Heb. no man of word, i.e. I am no well-spoken man.] I want utterance. [neither of yesterday, nor yesterday, nor since the time, thou hast spoken to thy servants: for I am but of flesh, and of blood, and of tongue.]

[Moses depicted all along the amendment of his tongue, since he found no improvement thereof, while God was instructing him for this embassage. Psa. 94.9.]

11. And the Lord said to him, Who hath made [Heb. fashion or put] the mouth to man, or who hath made the dumb, or deaf, or seeing, or blind? are we not the face of the Lord?

12. And now go (thou way) and I shall be with thy mouth, and shall teach thee, what thou shalt speak, [viz. by my Spirit; as Christ likewise promised the same to his Apostles, Matt. 10.19, 20. Mark 13.11, and Luke 12.12.]

13. To be said, Ab Lord! I send by the hand, [i.e. service, as Exod. 9.3. Psal. 97.12. Hag. 1.14. All. 7.57.] (of him whom) thou wilt send: [Heb. send (I pray) by the hand thou shalt send: i.e. send such a one, whom thou knowest fitter to be sent, then I am, for such a message or employment.]

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

15. Then thou shalt speak unto him, and put the words [viz. those which I have, or yet shall speak unto thee] into his mouth: [i.e. thou shalt clearly instruct, and thickly charge him, faithfully to declare my words, when it shall be requisite. See Ex. 4.1. Deut. 1.16. Jer. 1.9, &c. 5.14.] and I shall be with thy mouth, and with his mouth; and I shall teach you what ye shall do.

16. And he shall speak for thee unto the people: and it shall come to pass, that he shall be a mouth to thee, [i.e. he shall be thy spokeman or interpreter: otherwise in head of the mouth] and thou shalt be a God to him. [i.e. thou shalt have the direction of all, and enjoy, and command him in my Name, when he shall say: and he shall hear and obey thee, as myself. Comp. the Chap. 5.]

17. Take this thy staff, and boldly thou shalt do thy tokens. [Whereof mention will be made, Chin. 7.8,9,10,11.]

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

19. And the Lord said to Moses [or, had said: in Med. and, He return into Egypt: for all the men are dead, which sought thy soul, i.e. thy life. See Gen. 19.17. that is, those which sought to put thee to death. See the like phrase, 1 Sam. 22.23, and 1 Kings 19.14. Psa. 54.5. Matt. 26.20.] so Moses took his wife, and his sons, and carried them upon an ass, and returned into the land of Egypt: and Moses took the staff of God into his hand. [The same staff namely, which God had hidden him to use along, v.17, and by the means whereof God would work tokens, Exod. 4.21.]
And after that, Moses and Aaron went unto Pharaoh, and said unto him, Thus saith the Lord, the God of Israel, Let my people go, that they may keep a feast unto the Lord. 

2. But Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. 

3. And they said, The God of the Hebrews hath met us, and we will go forth a little space, and sacrifice unto the Lord our God: and if thou wilt not let us go, we will be smitten. 

4. Then said Pharaoh, Go, serve the Lord your God: yet who will give you straw? 

5. And Moses said, Why dost thou this evil unto thy servants? 

6. Behold, the bricks which thou requisiteth are of us, and our flesh we eat: 

7. And the Lord said, I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 

8. And Pharaoh hardened his heart, and would not listen unto them; as the Lord had said. 

9. And the Lord said unto Moses, What criest thou unto me in this matter? I have dealt well with thee. 

10. And Moses and Aaron went from Pharaoh, and did as the Lord had commanded them. 

11. And Moses said unto Aaron, Go unto Pharaoh, and say unto him, Thus saith the Lord, I will harden thy heart, and the heart of Pharaoh, and turn mine hand again and again to the land of Egypt. 

12. And the Lord hardened Pharaoh's heart, and he did not let Israels go out of his land.
CHAP. VI.

God encouraged Moses by repeating his Name unto him, and the covenant made with the fathers, v. 10, 18, 26.

He promised again to deliver his people, 7. But they will not hearken unto Moses, 9. God sends Moses again to Pharaoh, who is told to go, 10. The genealogy of Ruben, 14. of Simeon, 15. of Levi, 16. and of his children, down to Aaron and Moses, 17. and some others, 21. Aaron’s marriage and children, 22. and children children, 23. The sending of Moses and Aaron is related again, 24. together with Moses his un-willingness, 29.

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

2. And I have appeared to Abraham, Isaac, and Jacob, as God the Almighty, [Heb. in God the Almighty] or, wish, (or, by) (the Name of) God Almighty 3 i.e. such a one as is able and sufficient to do good, and to perform all his promises, [Gen. 17.1.] yet by my Name LORD, have I not been known unto them. [God implicate here, that this Name of his, JEHOVAH, and that which the same imports and signifies, was not so fully known unto them, as it should be made known beneficently toward them, and especially by the wonderful deliverance of them out of Egypt, and bringing them at length into the land of promise. Otherwise God called himself long before, and by that Name confirmed his promises, is to be seen, Gen. 1.47.8.9. and 15. 26. 14. and 28. 2. 9.]

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

4. And I have heard also the groaning [or, man’s complaint] of the children of Israel, whom the Egyptians hold in bondage, [or, make to serve, enslave] and have remembered my covenant.

[Footnote: This is spoken after the manner of men, as Gen. 8.1.] 5. Therefore spake unto the children of Israel, I am the LORD, and I will lead you forth from under the burdens of the Egyptians, and I will rescue you out of their bondage, and will deliver you, through a stretched-out arm, [i.e. through a very great and extraordinary power; spoken after the manner of men] and through great judgments:

[i.e. executing great and terrible punishments upon the Egyptians, to the manifestation of my just and righteous judgments.]

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

7. And I will bring you into this land, over which I have lifted up my hand, [i.e. made a oath: see Gen. 14. and Isai. 61.8.] that I would give it to Abraham, Isaac and Jacob: and I will give it you for an inheritance. I the LORD, [Oth. I am the LORD: as if God said, I am both knowing and ready to give you what I have promised. See ab. v.]

8. And Moses spake thus unto the children of Israel: ye shall be bluetoothed me to Moses, because of the strength of his spirit, and because of the hard bondage. [The Israelites were so dismayed, and kept under, that they would rather continue under the Egyptian slavery, than to receive Moses to proceed for their deliverance; fearing worse yet would come upon them. See Exod. 14.12. & 15.14.]

9. Moreover, the LORD spake unto Moses, saying, 10. Go on, speak to Pharaoh the king of Egypt, for I will bring forth my people, the children of Israel, out of the land of Egypt. 11. For Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then should Pharaoh hear me? besides, I am not a well-spoken. Hence Moses would inter, that God ought not to lend him to Pharaoh, but one that was more able and eloquent. See ab. Chap. 4.10. The like complaint Isaiah likewise made, Chap. 65. and Jer. 11.16.]

12. Moreover, the LORD spake unto Moses and unto Aaron, and gave charge to the children of Israel, and to Pharaoh the king of Egypt, for to lead the children of Israel out of Egypt. 13. These are the heads, [i.e. the chiefest, or principal] of each house, their fathers: the sons of Ruben, the first-born of Israel, are Hanoch and Pallu, Hebron and Carmi: these are the families [or, generations] of Ruben.

14. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jakin, and Zerah, and Shaul: the sons of a Caunastic woman: these are the families of Simeon.

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

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

17. And the sons of Kohath, Amram, and Ithamar, and Hebron, and Uzziel, and the years of the life of Kohath, were an hundred thirty and three years.

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

19. And Amram took him Ethan the son of Zaphdiel, the daughter of Levi, Exod. 2. 1. Num. 26. 59. the father of Amram’s father unto Jochebed his aunt, the daughter of Levi, Exod. 2. 1. Num. 26. 59. the sister of Amram’s father, to write 3 and the book him Aaron and Moses, and the years of the life of Amram, were an hundred thirty and seven years.}

20. And the sons of Kohath, that this is the genealogy of Kohath, that rebelled against Moses, Num. 16.1. and Nof-
Exodus Chapter 7

Chap. VII.

Nepheg, and Zekri,
21. And the sons of Hezireel, [he was called Aaron's uncle, Lev. 10:4.] Asiel, and Elgabran, and Sibiri.

22. And Aaron took him to wife Elisheba, [this woman was of the tribe of Judah, prince Nahshon's sister, Num. 1:7, and 2:1. and 1 Chron. 2:10.] she the daughter of Amminadab, Nahshon's sister; and she bare him Nadab and Abihu, [both these are found here together, being both of them conjured together by fire, Lev. 10:1.] Elasar, [he succeeded his father in the high-priest's office, Num. 20:25., and 1 Chron. 6:20.] and Isamar.

23. And the sons of Korah, were Jethro, and Elkanah, and Abihu.

24. And Elasar, Aaron's son, took him to wife one of the daughters of Putiel; and she bare him Pinhas. [of whom see Num. 14:7. These are the heads [i.e. the chief ones] of the fathers of the Levites, according to their families.

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

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

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

28. Then the Lord spake to Moshe, saying, I am the Lord: I spake to Pharaoh the king of Egypt, all that I spake unto thee.

29. And then Moshe before the face of the Lord, behold, I am unconsumed of lips, how then shall Pharaoh hear my voice?

Chap. VII.

Moses and Aaron are encouraged of God to go to Pharaoh, v. 1. etc. whole hea[r]d is hardened, 3. Moses and Aaron their age, when they were sent to Pharaoh, 7. Aaron's staff is turned into a dragon, 10. The Magicians do the like, 11. Pharaoh remains obstinate, 14. Moshe is sent again to him, 15. The waters of Egypt are turned into blood, 19. whereas the fishes die, 21. The Magicians do the like, 22.

Then the Lord said to Moshe, Behold, I have set thee as my prophet [see ab. chap. 4:16.] over Pharaoh, and Aaron thy brother shall be thy prophet. [that is, [here] thy interpreter, or spokesman. Exod. 4:16, it is laid, He shall be a mouth unto thee.]

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

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

3. Pharaoh shall not hearken unto you; and I shall lay [Heb. give] my hand, i.e. my plagues and punishments; see the like phrast, Exod. 2:23, 25, and 1 Sam. 12:14. Lam. 3:2. [on the Egyptians,] and carry my hosts, my people, the children of Israel, out of the land of Egypt, through great judgments. [i.e. punishments. See ab. ch. 6:5.]

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

5. Then Moses and Aaron did so as the Lord had commanded them; and the Lord did so. [Heb. a son of eighty, a son of eighty-three, &c.;] when they spake to Pharaoh.

6. And the Lord spake to Moshe and to Aaron, saying,

7. When Pharaoh shall speak unto you, saying, "Do a wonder

8. And he cast forth all the water that was in the river, before the eyes of Pharaoh, and before his servants; and all the water in the river was changed into blood.

11. And the fifth that was in the river, died; [This plaque was so much the greater, because the Egyptians and people dwelling in their parts, fed much on fish, and traded..."
traded and maintained themselves with them; see Num. 11:5, for they obtained from the flesh of divers beasts, and the river stanke, [as this made the pasture very likely; for the Egyptians, whose daily drink was water, and had no other, but what they fetched out of the great river Nile, and the waters of the coast, in their country. For they were gathered by Deut. 31:10, 11. so that the Egyptian could not drink the waters out of the river, and there was blood in all the land of Egypt; [viz. not only in the great river, but likewise in all other waters through the land.]

22. Yet the Egyptian magicians did [wife] their enchantments; [see Deut. v. 11, the water, which they turned into blood, they got by digging about the river, v.14, or, they fetched it out of the land of Gessen; out of the houses of the Egyptians, dwelling there and there intermixed with the Egyptians] that Pharaoh's house grew obsolete, and he learned not to them, according to the Lord had spoken.

23. And Pharaoh turned himself about, and went into his house; for he could not bear this people, [i.e. he heeded it no further; he took it not to heart at all. See the like phrase, Exod. 9:21, and 1 Sam. 18:2, and Prov. 26:17.]

24. Yet all the Egyptians dug round about the river, [viz. for to drink water, for they were not able to drink of the water of the river.]

25. Thus [four days were fulfilled, [Hab. and the week of days was fulfilled: no long this plague continued after that the Lord had smitten the river.

CHAP. VIII.

God threatens Pharaoh to plague him with frogs, if he would not let Israel go, Genesis 46:1. 8 & 9. Aaron first both forth his hand, and there came frogs over all the land of Egypt.

5. The magicians do the like. 7. Pharaoh calleth Joseph and Aaron, and perceiveth, if the Lord take away the frogs, he will let Israel go. 8. And he performeth it not. 9. The third plague cometh over Egypt, the dust being turned into lice, 16. which the magicians are not able to imitate. 17. yet Pharaoh remaineth harden. 18. The fourth plague cometh, to visit, a mixture of all sorts of flies, 31. Israel pitcheth thereof in Gessen. 22. Pharaoh cometh ready to let the people go. 25. Mofet prays to God, and he taketh these infestations away. 29. Pharaoh remaineth harden. 33.

After that, the Lord said to Mofet, Go in to Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serve me. 2. And if thou refuse to let them go, then shall I smite, [as e. plague, etc.] all thy border, [as e. the whole land, from one end to the other] with frogs: 3. That the river shall be full of frogs, [as e. shall abundantly bring forth frogs] under land, and shall remain in all other waters and pools there, etc. 5. and forty, and a week, and into thy bed-chamber, and upon thy bed, and into thy houses, and upon thy people, and into thy oxens, and into thy asses, and into thy camels, etc. 6. In that manner nameth it shall they come every where, that no beasts, no locks or bolts be gates, walls, or fences, shall be able to flee either thy feet or feet from the trouble of them. 4. And the frogs shall all come up, upon thee, and upon thy people, and upon all thy beasts, [By this particular mention of Pharaoh, and his people and servants, Mofet shows plainly, that the locusts were frogs, and not molested with this plague. See ver. v. & x. 2. 5. Further said the Lord to Mofet, [viz. after that Mofet had done what God commanded him, v. 1, and Pharaoh had refused to give ear to it.] Say to Aaron,
**EXODUS**

Chap. VIII.

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

Chap. IX.

God threatens to smite the cattle with a grievous pestilence, which is the fifth plague, v. 19, &c. yet he spares the Israelites. 4. Pharaoh remains obstinate. 7. The fifth plague, to wit, boils over men and beasts, &c. 8. For that the Magicians were not able to stand before Moses, &c. and yet Pharaoh remains hardened. 11. God threatens him with more grievous plagues yet. 12. The seventh plague, to wit, hail and fire. 18. The land of Goshen is spared. 26. Pharaoh confesseth his sin, and Moses prays for him. 27. The plague ceaseth. 33. Pharaoh remains hardened, &c.

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

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

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

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

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

6. And the LORD did this thing the next day, and all the cattle of the Egyptians [i.e. All sorts of them, none of every sort, all the beasts that were in the field, ver. 3. for there remained some over, as appears below, ver. 19. and 21. and chap. 10. 4. 5.] died but one of the cattle of the children of Israel they died not one. 7. And Pharaoh sent officers, and behold, of the cattle of Israel, there died not one, yet the hearts of Pharaoh waxed hardened, and he did not let the people go.

8. Then said the LORD to Moses, and to Aaron, Take ye your sacrifice, and go on the morrow out of the camp, and let Moses send the flocks of birds towards Heaven before Pharaoh's eyes.

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

10. And they took ashes out of the oven, and boil before Pharaoh's face, and Moses showed the ashes towards heaven before Pharaoh's eyes.

11. So that the Magicians were not able to stand before Moses, because of the boils. [Heb. from, or, before the face of the boil. See of this manner of speaking, I. 27. on ver. 9. for there were boils upon the Magicians, and upon all the Egyptians.

12. Then the LORD did educe (or, supply) the boils of Pharaoh, that he became not to them, according as the LORD had spoken to Moses.

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

14. For this time, I will send all my plagues [i.e. All those which I have determined to send over them, until thou shalt let my people go.] into thy heart, [meaning...
ing, that those which he should feed after this would not trouble, or paws his skin only, but pierce and strike through his heart.] and over thy fowls, and over thy people, that thou mayest know, that there is none like me in all the earth.

15. For now I have stretched forth my hand upon the land of Egypt, and all the horses of Egypt shall fail by the hand of the Lord; and their eyes shall fail, and there shall be many that fall.

16. And thou shalt be dumb, thou shalt not speak to thy servant: for thou hast known my wrath, how I have stretched forth my hand to destroy.

17. And the Lord said, Therefore the Egyptians also shall know that I am the Lord, and among thy servants; and thou shalt shew forth my power, and my Name shall be known in all the earth.

18. Behold, I will cause a very grievous sore to be among thy people; such as hath not been in Egypt, nor in the land of Canaan, from the day that I spake to the sons of Israel; so shall the Lord know that I am the Lord.

19. And it came to pass, that when Pharaoh had let the people go, he changed his heart; and he hardened the heart of Pharaoh and of his servants, that they should not let the people go.

20. And Pharaoh remembered all that he had done; and his heart was hardened, and Pharaoh hardened the heart of his servants the Hebrews;

21. That the word might be fulfilled, which the Lord had spoken to Moses, saying, Pharaoh's heart will not be hardened, neither will they let the children of Israel go.

22. But the Lord hardened Pharaoh's heart, that he would not let the children of Israel go out of his land.

23. And the Lord said unto Moses, Go in unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

24. And the Lord hardened Pharaoh's heart, and he would noth let them go.

25. And the Lord said unto Moses, stretched forth his hand, and smote the land of Egypt with great plagues, according to the word of the Lord.

26. And the Lord said unto Moses, stretch forth thine arm again, that there may be more thundering of God, and hail; for thou hast shown thyself to be a man of faith, in the sight of this people.

27. And Moses stretched out his hand, and brought forth the hail upon the land of Egypt, and upon Pharaoh, and upon his servants, and upon all his land.

28. And the hail smote every herb of the field, and the fruit thereof, and the trees of the field; so that it was very grievous in all the land of Egypt: beast and man fell dead, all the firstborn of Egypt also was smitten: the hail was like unto snow that fell.

29. And there was a very grievous choler from the Lord against the earth; for Egypt was spoiled: and the hail came, and smote the fruit of the field, and the trees of the field, and all the herbs of the field, as well as the chaff of the field.

30. Then said the Lord unto Moses, with Pharaoh, and I will stretch forth my hand, and smite with my hand the hail, that it shall neither be light nor heavy, according as I speak; that thou mayest know that there is none like me in all the earth.

31. And it came to pass as the hail smote the earth, and as the countries were spoiled, that Pharaoh and all his servants looked for him; and his servants said, Why did this come to Egypt?

32. And Pharaoh turned and went into his house, and his servants went after him; and Pharaoh took off his coat of sackcloth, and put sackcloth upon his body, and mourned for Pharaoh's daughter, whom he had in the house of his daughter.

33. And the Lord said unto Moses, stretch forth thine hand, and smite the waters that are in the river, and they shall be turned to blood.

34. And Moses and Aaron did so, as the Lord commanded; and he did so in the sight of Pharaoh, and in his servants; and all the water that was in the river was turned to blood, from the river of Egypt unto the sea of the Red Sea, and as far as the brook of Egypt.

35. And the water was turned to blood in all the land of Egypt; and the fish that was in the river died; and the river became putrid; and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt;

36. And the Lord said unto Moses, stretch forth thine hand, and smite the waters that are in the river, that they may be turned to blood.

37. And Moses and Aaron did so, as the Lord commanded; and he did so in the sight of Pharaoh, and in his servants; and all the waters that were in the river were turned to blood.

38. And the water was turned to blood in all the land of Egypt; and the fish that was in the river died; and the river became putrid; and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt:

39. And the Lord said unto Moses, stretch forth thine hand, and smite the waters that are in the river, that they may be turned to blood.

40. And Moses and Aaron did so, as the Lord commanded; and he did so in the sight of Pharaoh, and in his servants; and all the waters that were in the river were turned to blood.
5. And they shall cover the face of the land, [Heb.,
the eye, i.e. all the land, which at other times is
open to the view of the beholder] so that one shall not
be able to see the face of a man: and they shall eat up
the remnant of that which escaped, [i.e. the wheat and
the fruits as above ch. 9. 32.] that which was left over of
the fruits also they shall eat up all the trees [i.e. all the
fruits and leaves of them] which come forth unto you out
of the field.

6. And they shall fill up thy houses, and the houses
of all thy servants, and all the Egyptians' houses, which
belong to thy fathers, nor shall thy fathers or thy
servants eat thereof, from that day forth, that they were
upon the earth, unto this day: and he turned about, and went
forth from Pharaoh.

7. And the servants of Pharaoh said unto him, [under.
standing this of his Nobles, Grandees, his Counsellors,
and Counsellors.] How long shall this be a snare
unto us? [i.e. our ruin and destruction, which by these
means would be brought upon us.] Let the men go, that
they may serve the LORD their God: dost thou not thus
know that Egypt is spoiled? (or, wasted)? [Thus
unlike thou didst impair it specially.]

8. Then Moses and Aaron were brought again to
Pharaoh, and he refused to be of them. Go serve the
LORD your God: let every man serve in his own house.

9. And Moses said, We will go with our young
and with our old (folks), with our sons, and with our
daughters, with our flocks, and with our herds: for we
have served this day at the LORD's charge.

10. Then he said unto them, The LORD be with you,
as ye have said. [i.e. so that ye may go as ye have
said.] But as for Pharaoh, he will not hearken unto
you; that his heart may be hardened, that he may be
more stubborn. [i.e. the harder he is the more stubborn.
So he will be.] And you shall see what I have called
unto you.

11. Not so; Go ye now, ye men, and serve the
LORD, for that is why ye came: [This King is not
afraid to lie, or to pervert the words of Moses and
Aaron.] and I will let you go, and you shall serve the
LORD, which is your chosen.

12. Then the LORD said unto Moses, Stretch forth
thy hand over the land of Egypt: and the hail shall come
over the land of Egypt, and shall be upon all the
herd of the land, and upon all the trees of the land.

13. Then Moses stretched forth his hand over the
land of Egypt: and the LORD brought a gale of wind
[i.e. which bloweth very fiercely in those parts, so that
great ships are often broken by it, see Exod. 14. 21. Num.
21. 31. Psalm 48. 4.] into that land, that whole day, and
that whole night: it rained hail thereupon. And the
Hail-wind brought upon the Gras-hoppers.

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

15. For they covered the earth [see above verse 5.]
of the whole land, so that the land was darkened, and
they did cast all the hail upon the land, and all the
fruits of the trees which the hail had left over: and
there remained no green thing upon the trees, nor on the
herbs of the fields, in all the land of Egypt.

16. Then Pharaoh yielded, for to call Moses and
Aaron, and said, I have sinned against the LORD your
God, and against you: [Thus, Against the LORD by
my disobedience, and against you, by my last unlawful
and inexpedient offering of you.]

17. And now I pray you, forgive me my sin only this
time: [As if he should say, if ever I trespass again in
this kind, pray no more for me.] and pray fervently to
the LORD your God, that he take this hail from me.
[This death, i.e. this deadly plague, which consumes
and destroys all, and makes us famishing and perishing utterly.]
So it is said, 2 Kings 4. 40. Death is in the
tongue, i.e. deadly words.

18. And he be sent forth from Pharaoh, and prayed
fervently unto the LORD.

19. Then the LORD turned a very strong West.
wind, which took up the Gras-hoppers, and cast them
into the Red Sea. [Or, apprehended, comprehended, conclu.
ded them: i.e. God did God to catch and confine them there,
that there they might perish, and were not able to return,
or get out again. This same feat Pharaoh himself was
drawn in afterwards, Exod. 14.] there was not one
Gras-hopper left over in all the borders of Egypt.

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

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

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

23. They saw not one the other, [Heb., the man
his brother; there was no Sun, nor Moon, nor Starlight.] it
also thrust itself upon its place, in three days: but with
all the children of Israel it was light. [i.e. it was
light, so that, in the day-time, when it used otherwise
to be bright.]

24. And the Israelites dwelt, [understand this only
of the land of Gosen; or likewise, as some conjecture, of
all the places where Israelites dwelt.]

25. But Pharaoh said, I have sinned against the
LORD, and I will go forth to serve the LORD. [This is
not a clear remain behind: for that we will take,
for to serve the LORD our God; for we know not
whereunto we shall be brought, the LORD our God, [i.e.
what hour and number of days we shall be ordered to
sacrifice to our God till we come there.]

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

27. But Pharaoh said unto him: Get thee from me,
[This is no testimony that Pharaoh spoke well and
righteously, but Moses gives him to understand hereby,
that it should come to pass thus, as Pharaoh had spoken,
as touching his return, and feigning Pharaoh's face, Moses
knowing better, what God had determined over him.]
I will be thy death, or cattle thee to be put to death.

28. Then Moses said: Thou hast spoken aright: [This
is no testimony that Pharaoh spoke well and righteously,
but Moses gives him to understand hereby, that it
should come to pass thus, as Pharaoh had spoken, as
touching his return, and feigning Pharaoh's face, Moses
knowing better, what God had determined over him.]
CHAPTER XI.

God commands the Israelites to ask or borrow gold and silver vessels from their neighbours, v. 5. Esr. 3. Moab threateneth Pharao with the death of all the first-born, 4. and, forsooth, that with this Israel they all should be well and quiet. 7. Pharao remaucheth hard. 9.

For the LORD had spoken to Moab, before Pharao had driven away Moab from him with threats, 14. and this was the reason, that Moab gave Pharao such a resolute answer, ibid. v. 19, shall bring one plague yet, [see below v. 4 and 6.] over Pharao and over Egypt; after that, he shall lest you go hence: when shall wholly let you (go); then shall drive you out hence, hastily. [Heb. thrusting out, and shall thrust you out. See the fulfilling hereof, Exod. 12. 31, 32, 33.]

3. Speak now before the ears of the people, [v. of Israel], that every man ask, [i.e., borrow] of his neighbour, and every woman of her neighbour, both silver, and gold vessels. [See Exod. 5, 21.]

4. And the Lord gave the people grace, [i.e., favour; fee of this phrase Gen. 39, 21.] in the eyes of the Egyptians: also the man Moab was very great in Egypt, [i.e., in very great repute; that was the reason, that Pharao durst not meddle with Moab; fearing it might cause an insurrection among the people.] before the eyes of Pharaoh’s servants, and before the eyes of the people. [v. of Egypt.]

4. Moreover, Moab said, [v. of, to Pharao, before he parted from him last, v. 8. for this is the profession of Moab his reply, above chap. 10, v. 9.] Thus the Lord hath said; [v. when he lent me to thee this last time.] about midnight I will go forth, through the midst of Egypt.

5. And all the first-born in the land of Egypt shall die: [That which God here threatens, he afterwards executeth by his Angel, Exod. 12, 23.] from the first-born of Pharaoh, that should upon his throne, [i.e., that should succeed him in the kingdom; as 1 Kings 1, 24, and 1 Chron. 28, 5.] unto the first-born of the little servant, that is behind the vineyard. [understand the hand-mills, where those that grinded had both the mill-stones, or grinding-ones, before their whole body, sitting and turning the frame about with their hands. See Exod. 12, 19. Judg. 15, 21. 16, 47, 15.2.] and all first-born of the cattle.

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

7. But with all the children of Israel, not a dog shall flit his tongue; [i.e., it shall be so still and quiet among them, that the very dogs, who are roused by the least noise, shall not so much as bark once. See the like explication, Exod. 12, 11.] from the men, unto the beasts. [i.e., neither against men, nor against the beasts.] that ye may know, that the Lord will separate between the Egyptians, and between the Israelites.

8. Then shall all the first-born servants come down to me: [v. of Egypt], and shall enter into my mouth; and all the people, that follow them, shall be separated from the flock, and go forth (now), and show all the people, that follow them; that ye may know, that the Lord will separate between the Egyptians, and between the Israelites.

9. And when 1 shall pass through the land of Egypt, I will smite all the gods of Egypt, and I will的表现 my glory in all the land of Egypt. Then shall the people that follow me, and the Egyptians, see, and fear. [Heb. which is at thy feet, i.e., which follow thee, are guided and governed by thee, obeying thy commands. See the like phrase, Judges 8, 5. 1 Kings 10, 10. 1 Kings 3, 9, and after that I shall go forth, I underlie with them, and all the people of Israel during me, together with all that we have, and that we shall be pleased to take along with us, and be went forth from Pharao in peace of anger. [Moseh is zealous for the glory of God; otherwise he was a very meek man, Num. 12, 2.]

9. The Lord then bade Moab to go to Pharaoh, and take care, that he did not let the children of Israel go forth from his land, [but being forced thereby. See Exod. 3, 19, and chap. 6, v. 1.]

CHAPTER XII.

God commands the Israelites, that the month, wherein they went forth out of Egypt, shali be the first month of the year with them, v. 1. etc., they are enjoined to choose out a spouseth lamb for the passover; 3. how they were to eat the same, 11., and unleavened bread, for seven days, 15., and to sprinkle the pots of their doors with the blood of the lamb, 32. All the first-born of Egypt are slain, 19. Pharao drives the children of Israel out of the land, 31. they rob the Egyptians, 35. They come to Succoth, 39, and six hundred thousand men, 37. how long they dwell in Egypt, 40. The manner of eating the Paschal lamb, and who might eat it, 41. 42. All the children of Israel do, according as the Lord commanded them, 50.

The Lord now bade Moab and to Aaron, in the land of Egypt, v. 5. before Moab departed out of Pharaoh’s presence, Exod. 11, 4, either before the three days’ darkness, chap. 10, 21, or after above 11, 3. saying;

2. This same month, [Called Nisan by the Hebrews, Beis. 3, 4. otherwise called Nilam, Nidhep, 2, 1. Eth. 8, 7.] shall be your year, the month; [i.e., the beginning, thus. Exod. 12, v. 2. the head of the year, i.e., its beginning.] it shall be unto you the first of the months of the year: this is to be, understood of Church or Ecclesiastical affairs for civil matters, this year, began with the seventh month. See Ex. 34, 22, and Lev. 25, 9.

2. Speak unto the whole congregation of Israel, saying: On this month of the year, every one take a lamb. [lamb, or, kid, v. 6.] the lamb was a sign or type, pointing at Christ, the true Lamb of God, see John 1, 29, and 1 Cor. 5, 7. according to the families of the fathers, [i.e., according to the families which are named according to the fathers.] a lamb for an house.

5. But if an house be too little for a lamb, [i.e., if there be too few to eat it all up on that eve.] shall take him; [the house, father, of matter of the family.] and the house of the poor and the house of the stranger, [i.e., the poor and the strangers.] as the Lord thy God hath commanded thee, saying. [i.e., as the Lord hath appointed for thee, according to the number of the fowl: i.e., precisely, see Gen. 1, 5.] every one shall eat what is eaten at home, [i.e., the man according to the mouth of his eating.] ye shall make account according to the lamb. [i.e., ratably and proportionally, to the lamb, and the persons that are to eat thereof, having a care, that there may not be too few, nor too many, for its profit.] 5. Therefore shall ye have a perfect lamb, [Such one Christ was to be, Ex. 12, 13.] a male, of a year old. [Heb. the fair of a year, i.e., a lamb of one year.] And ye shall take it from the flock, and from the bee, apart, separated from the flock, for four days, from the tenth day of the fourteenth day, in the fourteenth day of this month, and all the congregation of the children of Israel shall eat it, between two Exors. [i.e., between the
the beginning and the ending of the evening, that is, 
seven o'clock. [ver. 41] afternoon, and funè-bre: about the same time. our Saviour Jesus Christ, the true Paschal Lamb, was likewise put to death. [Mar. 14:46-50.]

7. And they shall take of that blood, [Heb. 13:12] of the lamb slain. [ver. 4] and strike [Heb. give it, or, do it, with a bunch of hyssop, as it is ver. 22. of this ceremony there is no mention made elsewhere, as neither of some other here following, but they were only to be observed in this Passover. on both the sabbaths, and on the first and second day of the sabbath, where they shall eat it.

8. And they shall eat of that lamb in the same night: [Heb. bring forth] roasted at the fire, with unleavened bread, (Lev. 23:5-6.) The Israelites did eat the Paschal lamb with unleavened bread, in remembrance, that they carried their unleavened dough in huts out of the land of Egypt, below ve. 34. they shall eat it with bitter herbs. [Oth. bitter herbs.]

9. Ye shall eat nothing raw of it [or, being insufficiently or thoroughly roasted] nor in any wise boiled in water. [Num. 9:6, 12, 13.] but roasted at the fire, his head with his legs, and his wing unslain. (Jer.)

10. Neither shall ye lese ought to remain over till morrow: but that which remaineth of the day, and the morrow, ye shall burn up [Lev. 10:13.] with fire. (that it may not be put to any other use, whether for idolatry, or common food.)

11. This day shall be unto you for a commemoration, and ye shall keep it to the Lord. [ver. 18.] At this time shall afterwards things, (as circumstances) were no more observed, nor by Christ himself, nor by his Apostles; see above ver. 7. Your mansions shall be girt up, your flocks on your feet, your staff in your hand. [This betokens readiness in travel, or, and feasting of your bread in your bread, in your houses.]

12. For it shall pass through the land of Egypt, [Heb. Pashach] for a commemoration, and ye shall keep it to the Lord. [ver. 15.] That which God did by the destroying Angel, he hath attributed here unto himself. and [Heb. Pashach] all the first-born [Heb. of the Egyptians] in the land of Egypt, from the man unto the beast; and I shall execute judgments on all the gods of the Egyptians, i.e. the Lord. [ver. 13. and 20. The Lamb is called Pashach, here; that is, a passing by, as being the token thereof, fe of this Sacramental phrase, Gen. 17:10. and the proper phrase, below here, ver. 13. and chap. 13. 9.] But it shall pass through the land of Egypt, [Heb. Pashach] for a commemoration, and ye shall keep it to the Lord. [ver. 15.] That which God did by the destroying Angel, he hath attributed here unto himself. and [Heb. Pashach] all the first-born [Heb. of the Egyptians] in the land of Egypt, from the man unto the beast; and I shall execute judgments on all the gods of the Egyptians, i.e. the Lord. [as if God had said, I shall make it appear, that their idol-gods are vain and helpeless.]

13. And this blood [wherein ye sprinkled the poles of your door, ver. 7.] shall be a token unto you, [to put you in mind of your promise for the speaking of your faith,] on the house where ye are, when I see the blood on the door. I shall pass you by: and there shall be no plague amongst you, for your deliverance, when I shall smite the land of Egypt. [i.e. the first-born in the land of Egypt.]

14. And this day shall be unto you for a commemoration, (or, Memorial) [ver. of the received mercy, when I delivered you out of Egypt.] and ye shall solemnize it to the Lord for a feast: ye shall solemnize it among your generations, for an everlast, ing in Israel, ver. 15. until the coming of the Messiah, who is the end and fullfilling of the law, see Gen. 13:15. and chap. 75:7, 13.]

15. Seven days shall ye eat unleavened (bread), [this was to begin after the day of the passover, it being a peculiar feast.] but on the first day ye shall put away [Heb. canfe to scale] the leaven out of your houses: for he that eateth the leavened from the first day until the seventh day shall be defiled out of Israel. [see Gen. 17:12. 14.]

16. And on the first day there shall be an holy congregation: [Heb. congregation of beliefs, and so, both before and after] on the seventh day there shall be no work done in the same; but that which shall be eaten of every sort, the same only may be prepared of you. [this was not allowed to be done upon the Sabbath day, Exod. 16:23-29. and chap. 35:2, 3.] you therefore the unleavened (bread) Cor, cakes, according to the custom of the Jews; because on the self-same day I shall have led your beasts forth out of the land of Egypt: for therefore ye shall keep this day, among your generations, for an everlasting inheritance.

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

19. That for seven days along there be no leaven in your houses: [see above ver. 15, and 1 Cor. 5:8.] for whatever eateth the leavened, the same his soul shall be destroyed out of the congregation of Israel, whether he be a [Heb. in, or, among the] strangers, or an in-born of the land.

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

21. Then Mofhe called all the congregation of the people of the Lord to the feast of unleavened bread, [Heb. make (it) touch, etc.] of that blood which shall be in the bason; but as for you, none shall go forth out of the door of his house, until to morrow.

22. For the Lord shall pass through, for to smite the Egyptians; [Oth. Egypt, understand the first-born of the Egyptians] yet when he shall pass for the blood on the upper door-posts and on the side and top above, then the Lord shall pass by the door, [or, skip by the door,] and not suffer the destroyer, [i.e. that destroying Angel] to come within your houses, for to smite.

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

25. And it shall come unto pass, when ye be come into this land, which the Lord shall give unto you, observing as he hath said, [i.e. the land of Canaan. In the wilderness they kept the Passover but once. Num. 9. 5.] that ye shall keep this service, [i.e. this part of God's worship and service. So also ver. 26. as appears ver. 27.]

26. And it shall come to pass, when your children say to you, What service have ye here? [Heb. what is this?] the service unto the Lord. [Heb. What is this?] and they shall say, This is the Passover-sacrifice, [Heb. this Pashach] unto the Lord, who passeth by before the houses of the children of Israel in Egypt, when he smote the Egyptians, and freed our beasts. Then the people bowed themselves down and worshiped.

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

29. And it came to pass at midnight, that the Lord smote all the first-born in the land of Egypt, [this God did
did to punish and require the wrong which Pharaoh and his subjects committed on Israel, God's first-born, Exod. 4. 22, 23. from the first-born of Pharaoh, that was to sit upon his throne, unto the first-born of the prisoner. [Compare this with chap. i. ver. 6.] that was in the prison. [Heb. in the bow of the pit, or, dungeon] and all the first-born of the beast.

30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was no bread, wherein there was none one dead.

31. Then called Moses and Aaron in the night, and said, Let us get away hence from that place, for our soul hath no room to dwell therein.

32. Take all the congregation of Israel and break down every strong hold thereof: [i.e. all your cattel, small and great] so as ye have broken it: and go [in your ways], and bless me likewise. [i.e. pray unto God for me, to deliver me of this great plague. This Pharaoh likewise departs Exod. 8. 25, &c. and 10. 1-6. and the third time he had so far as to promise to be conformed to the LORD, but this did not change his heart against his own people.]

33. And the Egyptians [ale the Egyptians] selle the people much hasting to drive them out of the land: for they said, we are all dead. [See Gen. 20. 3.]

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

35. Now the children of Israel did according to the word of Moses and Aaron, which the LORD had commanded them. [Exod. 12. 14.]

36. And the LORD had given the people grace in the eyes of the Egyptians, that they did [in] Egypt [the] dance thereof: and they robbed the Egyptians. [thus was that fulfilled which God foretold to Abraham, Gen. 15. 14. and to the Israelites afterwards, Exod. 3. 12.]

37. And the children of Israel journeyed out of Rameses, to Succoth: [a place so called from the Suce the children of Israel made there. at their coming thither, of booths; and this was their first flags, or resting-place after their coming forth out of Egypt. Compare Lev. 23. 40. This Succoth is to be distinguished from an other, spoken of, Gen. 33. 17. about six hundred thousand on foot, men only, among which might be several, there was not one sick or feeble person. Exod. 10. 37.] besides the little children. [And the women, without whose help the children would not have been able to go.]

38. And much meat was prepared of the Egyptians and others, being moved and excited by all their well and tokens they had seen, to go along with the Israelites, though afterwards they faint, Num. 11. 4, 5. went up with them likewise; and sheep and oxen, very much. [Heb. heavy] carted.

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

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

41. And it came to pass, when the end of the four hundred and thirty years, it happened on that same day, that all the hosts of the LORD went forth out of the land of Egypt.

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

43. Moreover, the LORD said to Moses and Aaron. This is the foundation of the Passover; no stranger shall eat thereof: [viq. unless he be circumcised, as is to be gathered by verse 44. and 48.]

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

45. No stranger shall eat of the Passover, for it is in the Lord's Passover; none native, nor inhabitant with another, nor hired servant shall eat thereof. [viq. unless he be circumcised.]

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

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

48. Now when a stranger sojourneth with you, and shall keep [Heb. do.] the Passover to the LORD, let all that is male be circumcised by him, and then let him come in to keep it: and he shall be as an inborn of the land: [i.e. he shall enjoy the same rights and benefits, which the Natives do] but none uncircumcised cell shall eat thereof.

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

50. And all the children of Israel did it; according to the LORD had commanded Moses and Aaron, so did they.

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

CHAP. XIII.

God commands all the first-born to be hallowed or consecrated, v. 1. 2. 3. that the day of the going forth out of Egypt, shall be in remembrance, 4. 5. 6. that the feast of unleavened bread shall be kept in the land of Canaan, 6. and that they shall tell their children the reason thereof, 7. that the firstlings of the beasts shall be for apart for the LORD, 8. that they shall make memorial, 16. which may God did lead them into the wilderness, 17. they take Joseph his bones along with them out of Egypt, 19. Israel encamps at Ebims, 20. God condescends to them with a pillar of cloud and a pillar of fire.

Then the LORD spoke unto Moses, saying; 2. Hallow all me the first-born [viq. of male, i.e. command the people, that they do separate to appropriate them to my peculiar holy service. See Lev. 8, 10. opening any womb [Heb. the opening of all (or every) womb] among the children of Israel, of men and of beasts: the same is mine. [therefore namely, that I did
3. Moreover, Moab laid waste unto the people; Remember that same day, when ye went forth out of Egypt, out of the house of bondage: for the LORD bath carried you forth hence, by a strong hand, [Heb. in the power of the hand] therefore that which is leavened shall not be eaten.

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

5. And it shall come to pass, when the LORD shall have brought thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which were before thee, and they shall say unto thee, one of your brethren shall say unto thee, [Heb. serve] this service [mentioned in the verses following] in this month. Six days shall there be unleavened (bread-) loaves, and on the seventh day there shall be a feast to the LORD.

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

7. Seven days shall be unleavened (bread-) loaves; and on the seventh day there shall be a feast to the LORD.

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

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

10. Therefore keep this institution, at the appointed time [see above chap. 12. verse 6] from year to year. [Heb. from days to days. This day we likewise taken for a year, Lev. 25. 19. Ams 4. 4.]

11. It shall come to pass also, when the LORD shall have brought thee into the land of the Canaanites, [understand withall here all the rest of the nations, named 'above ver. 5 and Gen. 15. 19. 20. 21.] according as he hath sworn to thee and to thy fathers; and shall bring them into a better land.

12. Then shalt thou come to pass into the land of the LORD, [viz. from thy father out of the land of Egypt, and thou claim no more property therein, but it remains the LORDS own] what soever he openeth the womb, [Heb. all opening of the womb, above ver. 2.] also whatsoever he openeth (the womb) of the fruit [Heb. propagation, or, encrease] of the beast which thou shalt have; the males shall be the LORDS.

13. To whatsoever openeth the womb of the beasts of the field, [Hereby understand likewise all other beasts, that were unfit for sacrifice; the fame that field redden with a lamb: Understand either a kid or lamb, as above ch. 12. verse 5.] now, if thou shalt redden it not, thou shalt break the neck of it: [so to the end, that what once is appropriated to the LORD, may not be used for other ends and services, but all the first-born of men among thy sons, thou shalt redden: [viz. with five fleeces of the lambyard, Num. 18. 16.] when it shall come to pass, that thine son shall ask to his brethren, [See above chap. 6. verse 10.] saying: What is that? [i.e. what signifies that] then thou shalt say unto him: The LORD hath carried us forth out of Egypt, out of the house of bondage with a strong hand.

14. For it came to pass, when Pharaoh hardened himself to let us go, that the LORD slew all the first-born in the land of Egypt, from the first-born of man, to the first-born of the beast: therefore do I sacrifice (ex flag.) unto the LORD, the males of whatsoever openeth the womb, ye shall all the first-born of my flock I do yeaden.

15. And it shall be for a token upon thy hand, and for frontlets between thy eyes: [i.e. should they be some written schedules of remembrance, which were fasted to the forehead to have the law of the LORD in remembrance; [see Deut. 6. verse 8.] for the LORD bath carried us forth out of Egypt by a strong hand.

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

17. But God led the people about, through the way of the desert of the Red Sea: [understand the wilderness of Etham, verse 20. and Num. 33. 8.] now the children of Israel went (or, marched) forth out of Egypt by fires. [Heb. fixed, i.e. by fires, fire a breath &c. or, in five bodies, ox brigades; or, armed, or, cut off, 25 Tes. 1. 14. and 4. 12. Judg. 7. 11.] and Moshe took with him the bones of Joseph, that he had buried in Egypt, and had put them in a coffin; and he brought them out of Egypt with him.

18. And Moshe took his brother Aaron, and met them in the wilderness of Sin, which is by EEgypt, in the Plain of the wilderness.

19. And they journeyed six hundred and five thousand on foot that could use a sword, and they were not armed.

20. Therefore the Lord let them dwell among the Canaanites, among the Hittites, among the Amorites, among the Jebusites, and among the Hivites, so that they did eat their food, and took their sustenance, and did serve their gods. But Joseph feared, lest by them they would take them away.

21. And God said unto Joseph, [i.e. the elder, and the most beloved,] do not fear, for I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a father of many nations.

22. And I will set a token upon thee, and upon thy seed after thee, that I have given it thee of the land of Egypt, even to Joseph my servant; Pharaoh shall not deal deceitfully against him, seeing he is a shepherd, and is skillful to take care of his flock.

23. And Pharaoh said unto Joseph, [viz. when he went forth from Egypt, and was again in power, and was made a king over them,] I am Pharaoh: and without asking any man, shall I set thee over the land of Egypt.

24. And Pharaoh said unto Joseph, for whom he had entertained affection, and was rejoiced in, [see above chap. 40. verse 23.] I will set a sign upon thee, and all the people of the land shall know that I am Pharaoh; and will put my soul in thee. This day shall it be known unto Pharaoh, that I am he that maketh all that he doeth. And he made him to be overseer over the land of Egypt. Then Pharaoh went out from his couch, and walked to the door of the palace.

25. Therefore, and the children of Israel left Egypt, and went unto the wilderness of Sin, as the Lord had spoken unto Moses.

26. And Aaron died there in the hill of Hor, and was there buried: and Moses [i.e. the oldest, the most beloved, and he who had entertained affection,] took his bones with him, and carried them away, and buried them in the land of Canaan. Then Moses and Aaron went from the presence of Pharaoh, and died in the wilderness of Moab, on the other side Jordan.

27. And Moses took up the tabernacle of the congregation, and Aaron his brother, and all the princes of Israel, and stood by the congregation by the river side of Jordan, to the eastward.

28. Then the Lord spake to Moses, saying:

1. Speak to the children of Israel, that they return and camp themselves before Pihahiroth, [viz. before the mouth of Chisor, i.e. before the three, or entrance among the hills of Chisor.] between Migdol, [the name of a City of Egypt, Exod. 14. 1.] and between the sea, before Baal Zephon, over against which ye shall cast your eyes on the sea.

2. Then Pharaoh shall say of the children of Israel, [viz. When he shall hear, that there are returned back, and are come in a very inconvenient place.] They are entangled in the land, and the wilderness hath shut them in.

3. And I will smite the heart of Pharaoh, that he perish after them, and I will be glorified upon Pharaoh and all.
all his host: [God acquires himself honour and glory, as well in punishing of the wicked, as in showing mercy to his chosen, 2 Sam. 22, 22. Rom. 9, 26, 27.] so that the Egyptians fall upon their hearts, [Luke, as well that they shall now perish in the sea, as those that shall remain alive at home.] that I am the LORD, and they did so. [i.e., they marched back, according as the LORD commanded.]

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

6. And he made ready his chariot: and took his people with him. 7. And took for him chariots of blue, purple, and scarlet, and [roasted] horses, and horsemen: [Heb. were] the captains over them all. [The Hebrew word rendered “captains” is deduced from another signification three or thirds, so that some do understand here the third of the third, or one and ninth, with the King.

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

9. And the Egyptians pursued after them, and overtook them, where they had camped by the sea, all the host of Pharaoh (and his chariots and horsemen), and his host: before Pharaoh, before Saul and Jonathan.

10. When Pharaoh saw the children of Israel set up their eyes, and behold, the Egyptians marched after them. [Oth. Egypt went, or journeyed on, i.e., the Egyptians.] and they were sore afraid: then the children of Israel cried unto the LORD. 11. And they said to Moses: Haft thou therefore taken us away into Egypt, to bring us into this wilderness? wherefore hast thou done this unto us, that thou hast brought us out of Egypt?

12. Is not this the word which we did speak unto thee in Egypt, saying: Keep off from us, etc., let us alone and we serve the Egyptians? for it is better for us to serve the Egyptians, than to serve the LORD, and to die in this wilderness. 13. To Moses said the people: Fear not, stand firm [i.e., remain; and harken not in your heart] and behold the salvation of the LORD, which he shall do (or, they) unto you: [i.e., the victory which God shall work for you. See Gen. 49, 18.] for the Egyptians, whose ye saw this day, [Oth. ye have seen them to day]: ye shall not see them again in eternity. (or, ever.)

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

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

16. And they, in up by the staff, and set forth forth by hand over the sea, and cleave it, that the children of Israel may go through the midst of the sea, on the dry (ground). 17. And I, behold I will [Oth. As touching me, behold, I shall] smite the heart of the Egyptians, to give it in after them: [Oth. into the sea,] and I shall be glorified upon Pharaoh, and upon all his host, upon all his chariots, and upon his horsemen.

18. And the Egyptians fall upon their hearts, that I am the LORD, when I shall be glorified upon Pharaoh, upon his chariots, and upon his horsemen. 19. And the Angel of God [Exod. 13, 21. he is called the LORD] that went before the host of Israel, withdrew and went behind them: the cloud-pillar likewise withdrew from their face, and stood behind them.

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

21. When Moshe stretched forth his hand over the sea, then the LORD made the sea to pause away, by a strong East wind, all that night, and made the sea dry, [Heb. set the sea to drought] and the waters were clear.

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

23. And the Egyptians pursued after them, and went in after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.

24. And it came to pass in that morning-watch, that the LORD spake to Moses in the camp of the Egyptians, [i.e., caused his power to be seen in extraordinary manner, out of the pillar of fire wherein he was: and he terrified or, troubled, discomfited, disordered the camp of the Egyptians.]

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

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

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

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

29. But the children of Israel went upon the dry (ground) in the midst of the sea: and the waters were a wall
so them, on their right and on their left hand.

20. Thus the LORD delivered Israel on that day, out of the hand of the Egyptians; and Israel saw the Egyptians dead [as dying] on the shores of the Sea. [Heb. lip.]

31. Also Israel saw the great hand [i.e., the mighty and glorious work of the LORD, as Psalm 105. 27.] which the LORD had shewed [Heb. done, upon] on the Egyptians; and the people feared the LORD, and believed in the LORD, and in Moses his servant. [i.e., they believed the word which Moses spake unto them in the name of the LORD, as Exod. 19. 9. and a Chr. 20: 10. the phrase rendered here, believing in and believing on- is one and the same in the Hebrew Text; the difference expressed is taken from the nature of the thing.]

CHAP. XV.

The Song of Praise sung by Moses and the children of Israel upon their deliverance, and Pharaoh's drowning in the Sea, v. 1, 9, 26. Miriam and the rest of the women of Israel answer thereto, likewise praising the LORD for this deliverance, 26. In the wilderness they come to Sinai, where they find no good water to drink, 22. At Marah they meet with bitter water, 23. The people murmured, 24. A tree is flung to Moses to succour the water, 25. The LORD gives live to them, and makes fountains of water to them, 26. At Elim they find twelve wells of water, and seventy palm-trees, 27.

Then Moses and the children of Israel sang this Song unto the LORD, and [praise, saying, I will sing] unto the LORD, for he is highly exalted. [Heb. exalting excited] the horse and his rider, he bath turned into the sea.

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

2. The LORD is a man of war; LORD is his Name. [See Gen. 2. 4. and Exod. 5. 14. and chap 5. 2.] for Pharaoh's chariots and his horse into the Sea, and the choice of his Captains are drowned in the red Sea. [i.e., the Red Sea.]

3. The abyss [depths] have covered them; [i.e., the high waters which flowed up like unto high walls, are fallen down upon them, Exod. 14. 22.] they sink into the depths like a stone.

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

5. And through thy great excellency, [Heb. through the greatness of thy highness,] thou hast overthrown those that rose up against thee. [i.e., them, that rose up against thy people: for that which is done against the people of God, God accounts of as done against himself. See Zech. 8. 4. Mat. 23. 45. Acts 9. 4.] Thus hath Jeth [Jeth,] thy burning wrath, which hath consumed them as stubble; [i.e., this is an abject speech, and may be supplied or completed thus, Which hath consumed them, as the stubble is consumed by the fire.]

6. And through the blast of thy nose [A description of the wind: see Exod. 14. 12.] the waters have been heaped up, the fountains have flowed upright like a heap; the abysses were grown stiff [or, prepped] in the heart of the Sea. [i.e., in the greatest depth, or, the midst of the Sea: as Psalm 18. 16. and 46. 3. and Exod. 18. 12. Compare Deut. 4. 16.]

7. The Enemy said, I will pursue, I will overtake, I will divide the sea: [This oath to be done with a great deal of rejoicing. Ifa. 49. 2. Pharaoh and his men promised themselves an easy and full victory, but it failed them.] My soul shall be filled of them; [i.e., as soon likewise do render it, my lust shall be satisfied upon them. See Jer. 16. on verse 10.] I will draw forth my sword, [Heb. I will empty (or, void) my sword] my hand shall destroy them. [or, bring them back into my path, or, make them pass.]

8. Thus didst thou with the wind, the Sea covered them, they sunk down like lead in mighty waters.

9. O LORD, who is like thee among the Gods? who is like thee, glorified in holiness (i.e., adorned and surrounded with incomparable honours) terrible in floods of praise, [he that ought to be worshipped, honoured and praised with a great measure of filial reverence, awefulness and awfulness] doth wonder.

10. Thou didst stretch forth thy right hand, the earth swallowed them up, [i.e., the bottom of the Sea.]

13. Thou didst stretch forth thy hand to lead this people, that thou hast delivered, thou causedst them safely through thy strength, to the pleasant Habitation of thy Holiness, [underneath the land of Canaan; where God would give unto his people, his holy worship. See Psalm 78. v. 52, 53, 54.]

14. The Nations heard it, they shuddered; [See the fulfilling, Num. 21. 9, 16. and Josh. 2. 10. 11. and chap. 5. 1, Psalm 66. 3.] We Hath forsook the habitations of Enzafina.

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

16. Terror and fear shall fall upon them through the greatness of thy arm they shall become dumb, take a stone; until thy people, LORD, pass through, until thy people pass through, whom thou hast purchased.

17. Thine shall fall into their hands, and plant them upon the mount of thine inheritance, i.e., in the Mountainous Country, such as Canaan is, Deut. 11. Otherwise understand here Mount Zion, whereon the Temple was built afterwards, at the place, which thou hast made, O LORD, thine habitation: the Sanctuary, which thy hands have founded, O LORD.

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

19. For Pharaoh's horses, with his chariots, with his horsemen, came into the Sea; and the LORD hath made the waters [which fell before stood up like mighty walls on both sides, chap. 14. 22.] to return over them: But the children of Israel went on dry ground in the midst of the Sea.

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

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

22. After this Moses made the Israelites to march on from the Red Sea off 3 and they went forth into the wilderness of Sirah, [the name of a Desert, betwixt Egypt and Arabia. See Gen. 16. verse 7.] and they went three days in the wilderness, and found no water.

23. Then they came to Marah. [When Methus came to this place with the Israelites, the name of it was not Merah yet, but it got that name then first, from the bitter-
5. And it shall come to pass on the first day [vi. the day before the Sabbath], then the Israelites were to prepare and make ready their meat for the Sabbath day, on which they were allowed no manner of work, not to much as the kindling of a fire, as may be seen, Exod. 35: 3; that they should make ready what they should have brought in: the same shall be double [see verse 29] above what they shall gather daily. [Heb. day, day, as Gen. 39:10.]

6. Then said Moses and Aaron to all the children of Israel: in the evening, [See verse 13] then shall ye know, that the LORD hath led you forth out of the land of Egypt, [not as of our own devices and purpose, as the people ever and anon usurped them; See verse 3. and above chap. 14:11.] and in the morning, ye shall see the glory of the LORD, because he hath heard your murmurings against the LORD: for what are we, that ye murmur against us? Therefore, Moses said, when the LORD shall give you flesh in the evening, and in the morning bread unto your faces, it shall be, because the LORD hath heard your murmurings, which ye murmur against him: for what are we, your murmurings are not against us, but against the LORD. [Meaning, it was not against them alone or not so much against them, as against the LORD. See the like phrases, Gen. 31:28, and 1 Sam. 8:7, 12:44.]

9. After this, Moses said to Aaron: Say to the whole congregation of the children of Israel: Draw near before the face of the LORD, [i.e. assemble together before the cloudy pillar, in and by which the LORD did manifest his glorious presence, verse 10.] for he hath heard your murmurings.

10. And it came to pass, when Aaron spake to the whole congregation of the children of Israel, and that they turned themselves toward the wilderness, then behold, the Glory of the LORD appeared in the cloud,

11. And the LORD spake unto Moses, saying: 12. I have hearkened the murmurings of the children of Israel, which they murmur at me; say to them, Behold, the two evenings, [i.e. Exod. 12:6.] ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know, [finding it verified by your own experience] that I am the LORD your God.

13. And it came to pass in the evening, [vi. of that day] that there came up quails, [Heb. the quail: So Exod. 8:21, the frogs for frogs.] and covered the camp; and in the morning the dew lay round about the camp. [Heb. there was a laying of dew.]

14. Now when the dew that lay was gone up, [v. into the air, evaporating through the heat of the sun:] The Manna lay covered and hidden under the dew, which went upwards with the rising of the Sun. See Num. 11:9. behold, there was over the wilderness [Heb. upon the face of the wilderness: a manna [Heb. men] round things, small as the hoar-frost, upon the earth.

15. When the children of Israel saw it, they said one to the other, [Heb. the man to his brother: it is MAN: i.e. it is food, or gift prepared and appropriated for us. Oth. What is this?] for they knew not what it was: Moses then said unto them; this is the bread which the LORD hath given you to eat. 16. This is the Word, which the LORD commanded: Gather it of every one, according as he and his whole family may eat: [Heb. according to the mouth of his food, i.e. according to what his own and families in abundance required.] a Casser for an head, [Heb. part or brain, i.e. portion.] after the number of your days; every one shall take for those that are in his tent. [These words declare the fore-going, in this verse.]

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

CHAP. XVI.

The children of Israel came into the wilderness of Sin, vi. 1, 2. [They murmur for want of bread; 2. God doth promise and gives them bread from heaven, 4. and quails ten.] Manna is not found on the Sabbath day, 3. Where manna had the name; the form of it, 32. a Gomer of it is laid up for seventy years, 36. How long this Manna continued, 37. What a Gomer is 36.

When they were gone from Elim, the whole congregation of the children of Israel came into the wilderness of Sin, which is between Elim and betwixt Sinai. [Before they went from Elim towards Sinai, they had been once again at the Red Sea, of which Journey Moses makes no mention here, but commencement in Num. 33:10.] Sin is the name of a wilderness in Arabia the Bosny, where was the eighth camping or leaguer-place of the Israelites, Num. 33:11. Mount Sinai is otherwise called Horeb, the same wherein Moses received the Law.] on the fifteenth day of the second month after that they were gone forth out of the land of Egypt.

And all the congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

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

Then said the LORD to Moses, Behold, I will rain bread for you, [i.e. something called Manna] whereof the Israelites afterwards made bread. [out of heaven, i.e. it shall fall down from Heaven in the manner of a rain] and the people shall go forth and gather each day a measure of his on the day, [Heb. word, or thing which figulled there such a quantity or proportion, as was needful for one man daily sufficiency.] that I may prove them, whether they go in my Law, or no.
18. And when they measured it with the Gomer, [See below, verse 35.] he that had gathered much, had nothing over, and he that gathered little, had not lack. [The sense is: every one brought home what he gathered, and then the father, or head of the family measured it out, and gave every one his Gomer, or due share and proportion, so that none got more than his due and ordinary allowance. Every one gathered as much as he could eat. [Heb.] according to the mouth of his eating, or food, as verse 16.]

19. And Moses said to them, Let no man leave of it to the morning. [By verse 20. they hated to be ruled by Moses, but some men left of it to the morning; [This they did, some out of a selfish care, and difference, and others it may be, out of curiosity, to try and see whether the Manna would keep [or, long.] then there grew worms in it, and it became stinking, [for which Moses was very wrath with them.]

20. And this day they gathered, [Heb., in the morning, in the morning,] every one according as he could eat; [for when the sun grew hot, it melted, [or, kept,] that which remained lying on the ground; so that here is rendered the reason, why they gathered it always in the morning.]

21. And it happened on the first day, that they gathered double bread, two Gomers for one: and all the chief of the congregation came, and acquainted Moses with it. [For they doubted whether the people did well or ill, Moses having commanded, that there should be gathered but a Gomer a piece.]

22. Then said Moses to them, This is that which the LORD hath spoken, [or, on the morrow,] he shall give you the rest, and the holy Sabbath of the LORD. [That which ye found in the morning, [or, against to morrow] be not that, and boil, what ye should boil; and all that remaineth over, [or, on the first day,] the morrow of the double Gomer which they had gathered; the first day, remained over] lay it up for you in custody, until to morrow. [And they laid the same up, until to morrow, as Moses had commanded, and it stood not, [As it happened before, when they had laid it up, against Moses' command. See above, verse 20.] nor was there any worms in it.

23. Then said Moses, Eat this to day; [Moses here teacheth the people, what they ought to do, not only on that day, but from week to week, on every Sabbath day, as long as it should remain Manna] for to morrow is the Sabbath of the LORD. [Moses impale the words of this verse and the next, on that evening, when the Sabbath began, or was entering, which we, according to our custom, use to call Sabbath-evening; so the Sabbath day began with the evening of the seventh day, and ended with the evening of the seventh. ye shall find none in the field to day.]

24. Six days ye shall gather: but on the seventh day is the Sabbath; on the same there shall be none. [A it came to pass on the seventh day, that none of the people went forth to gather (Manna) [Thee believing neither God himself, nor Moses his servant, ye they found nothing.]

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

26. Behold, therefore, because the LORD hath given you the Sabbath, [be] that which you the first day two days' bread: Let every one remain in his place, that none go forth out of his place on the seventh day. [Or, for to gather Manna; or to do any other work. Lev. 23.3, they are charged to repair to the holy Assemblies, and aff. 11. mention is made of a Sabbath-days journey,]

27. So the people rested on the seventh day.
Then Jethro, the priest of Midian, Moses' father-in-law, heard of all that the Lord had done for Moses and for Israel his people, and how they had come out from Egypt. 

Moses also taught his father-in-law what great things the Lord had done for Israel. Jethro rejoiced over all the good the Lord had done to Israel, so that Moses had delivered them out of the hand of the Egyptians.

10. And Jethro said to Moses, "Blessed are the Lord, who delivered His people Israel out of the hand of the Egyptians, and has given them this land and inherited sons for them."

11. And Jethro said to Moses, "You have done well in letting them rest and in providing them with food and water, and in instructing them in all things, and in showing them how to put God's fear before them."

12. Moses answered Jethro, "I have not been able to do all this myself; I have been too tired. I have not been able to take care of all the people, to hear their arguments and to judge all their disputes."

13. And Jethro said to Moses, "You should select wise and persuasive men from all Israel, and appoint them as officers over the people, from the chief to the lowest, such as judges to sit with you in all the cases and to help you. Then you will be able to manage the affairs of the people, and it will be a burden for you, and they will be able to help you.

14. Then the Lord said to Moses, "Write this down, and make a copy of it, and present it to the people of Israel, so that they will learn to do according to all that is written in this book."

15. And Moses wrote this down and presented it to the people of Israel, so that they would learn to do according to all that is written in this book.
24. Mofeb now hearkened to the voice of his father in law: and he did all that he was bid said. [114. After that God had commanded him the lamen, Num. 13:16, and having likewise propounded it unto the people, Deut. 1:14.]

25. And Mofeb chose out valiant men, out of all Israel, and made them heads over the people; [What Instruction and charge Mofeb gave unto these men, see Deut. 1:16,17.] Chieftains of thousands, Chieftains of hundreds, Chieftains of fifties, and Chieftains of tens.

26. That they should judge the people at all times: bringing the hard matters unto Mofeb, but judging themselves every small matter.

27. Then Mofeb left his father in law depart, and he went to his Country. [v. Into Midian.]

CHAP. XIX.

The Israelites come into the desert of Sinai, in the third month after their coming forth out of Egypt, v. 1, 2. Mofeb went up to God upon that mountain, 3. God enjoined him what to say unto the people, 4. The people promise to obey the words of God, which Mofeb reports again unto the LORD, 5. The people are hallowed again the third day, 6. They must not approach the mounts, 7. The dreadful and terrible presence of God upon the mounts, 8. God speaks with Mofeb, 9. The people, 10. and the Priest 11. are again forbidden to approach the mounts, 12. until they were hallowed, 13. Mofeb and Aaron only are commanded to go up to the LORD, 14. which also they do, 15.

IN the third month [or, (new moon) called Sivon by the Hebrews, falling partly, in our May, and partly in June. This was four hundred and thirty years after the Covenant established with Abraham, Gen. 15, and 17. after the going forth of the children of Israel, out of the land of Egypt; on that same day [v.13, when they broke up from Raphidin, which was the first day of the month 3 (Compare Exod. 16, 1, 6.) fourtven days after the Passover, or coming forth out of Egypt.] they came into the wilderness of Sinai. This is a Mountain in Arabia 5 Gal. 4, 25. lying in a wilderness. Airs 7, 30, 58.]

2. For they went from Raphidin, and came into the wilderness of Sinai, and they camped themselves in the wilderness: now Israel camped themselves there, ever again the Mount. [v.9, Sinai.]

3. And Mofeb went up to God, [v. i.e. To the pillar of cloud upon the Mount, and the LORD called unto him from the Mount, [i.e. from the top of it, Mofeb being yet in a lower part thereof saying 3 Thus saith the face of Jacob, and declare unto the children of Israel. 4. To have seen, what I have done to the Egyptians; how I have born you upon Eagle's wings, [Implying, that like unto an Eagle, bearing his young ones upon her back, to God had carried them both speedily and safely out of Egypt. See Deut. 32, 11, 11.] and brought you to me. [i.e. to the place of my presence, and convenience of serving me. 5. Now then if ye will carefully obey [Heb. obeying] my voice, and keep my Covenants, ye shall be my peculiar people (people) out of all nations, for the Earth is mine. [v.9, with all that is therein contained. 6. And ye shall be unto me a Priestly Kingdom, [Heb. A Kingdom of Priests, i.e. a Kingdom confounding of Priests and Kings, and an holy people, i.e. dedicated to the service of God. These are the words, which thou shalt speak to the children of Israel. 7. And Mofeb came, [v. down from the mount unto the people] and called the chief of the people, and put before
before their faces all these words, [or, things, matters] which the Lord had commanded him.

8. Then all the people answered with one accord, and said, All the words which the Lord hath spoken we will do; and Moses brought the words of all the people unto the Lord.

9. And the Lord said unto Moses, Behold, I will come down into this thick cloud, [Heb. in the thick of the cloud] that the people may hear when I speak with them; and they shall see my glory. [i.e. all their life-time] they may believe thee; [see above chap. 14.31.] for Moses had declared the words of the people unto the Lord.

10. Also the Lord said unto Moses, Go unto the people, and, [or, speak] [f.] them, [i.e. command them, and let them put on their garments, and let them wash their clothes, and be ready against the third day: for on the third day, [This was the third day after the Puffing, which therefore is called the third day, i.e. the fifteenth day,] the Lord shall come down in the pillar of cloud, [verse 9. and 16.] before the eyes of all the people upon mount Sinai.

11. And set bounds about the people round about, saying, Beware of approaching the mountains, and touching its end: [or, pale, border.] every one, [or, every thing] that toucheth the mountain, shall assuredly be put to death. [Heb. dying be made to die.] 12. No hand shall touch him, but he [man or beast, that shall have touched the mountain,] shall be stoned or cut off, [i.e. by fire,] and should be burnt: [implying, that if he be near, he shall be burnt, if it be farther off, he shall be cut off.] whether it be a man, or a beast, he shall not live: when the ram is born, [there was no ram-born but there was heard a sound, like unto that of a ram-born.] [i.e. found a long, 15, as was usual in the end of Multick long.] then they shall all go up on the mount, [remaining nevertheless upon the foot or lower part of it, verse 17. to wit, that they might the better bear the possession or proclamation of the Law.] 13. Then Moses went down from the mount unto the people, and he blessed the people: [i.e. he commandeth, that they should sanctify themselves, as verse 12.] and they washed their clothes: 14. And he said to the people, Be ye ready against the third day: [Heb. after three days] and approach unto the wife.

15. And it came to pass on the third day, when it was morning, [upon the mount there were thunderings, and lightnings, and a heavy cloud, and the sound of a very strong trumpet,] [see above verse 9.] so that all the people that were in the camp, were terrified.

16. And Moses led the people forth out of the camp to mount Sinai, and they pitched at the wilderness of Paran, [or] part of the mount. [yet, so as they touched not the mount it fell, not transfigured the bounds, verse 12.] 17. And all the people of Sinai pitched, because the Lord came down upon the camp in fire: and the smoke thereof went up, as the smoke of a burnt sacrifice, and all the mountains trembled much.

18. When the sound of the trumpet was going, and grew very strong, [beastish voice, and God answered him with a voice, [or, in a voice, i.e. in a latter way then by thunder, and the terrible noise of the trumpet. This God did to encourage Moses, who at first, was much terrified and frighted,] [Heb. 12. 21.] 19. When the Lord was come down upon mount Sinai, upon the top [Heb. head] of the mount, then the Lord called Moses up on the top of the mount, and Moses ascended.
9. And therefore the wrath and displeasure of God for that sin, is called ❮faithlessness❯; that يؤدى the irrepugnancy of the fathers upon the children. [i.e. their obstinacy, to wit, such as walking in their fathers footsteps; do commit the sin of Idolatry likewise.] on the third and on the fourth (number) of them thus have they.

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

7. Then shall not vainly the Name of the LORD thy God be in the mouth of thy neighbour (or, man), as mentioned in § 15. 5, 6, and 16, and 50. 16. for the LORD shall not hold guiltless (or, clean, pure) him that doth vainly call his Name.

8. Remember the Sabbath day, as thou hast observed the same; i.e. Separate that day from thy usual and common employment, or daily labour, such as belongs to thy temporal life; and observe the same in favour of God with holy works, making more eminently to the glory of God, and thy own spiritual life and everlasting welfare.

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

10. But the seventh day is the Sabbath of the LORD thy God; (then) thou shalt do no work, thou, nor thy son, nor thy daughter, (nay,) thy manservant, nor thy maidservant, nor thy beast, nor your stranger, that is in thy gates.

11. For in six days the LORD made heaven and the earth, the sea and all that therein was, and the seventh day he rested. The seventh day therefore the LORD blessed the Sabbath day, and hallowed it as holy. [See Gen 2.2 and 28. 13.]

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

13. Thou shalt not kill.

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

15. Thou shalt not steal.


18. All the people saw the thunderings and the lightnings, (Deuteronomy, torments, i.e. lightning,) and the sound of the trumpet, and the smoking mountain: when the people saw that they withdrew, (viz. from the mount) and fled all after them.

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

20. And Moseth said to the people: Fear not, for God is come to prove you, (viz. to know whether you will obey his Commandments, as you promised to do, above chap. 15.) and that his fear (or, dread) may be before your face, that ye fear not.

21. And the people fled after him: But Moseth drew near the darkness where God was.

22. Then the LORD spake to Moseth: Thus shall thou say to the children of Israel: I have seen that I have broken with you from Heaven, (viz. upon mount Sinai. See Deut. 4. 36. and Nehem. 9. 13.)

23. To that nation which I have not chosen, that is, neither shall ye make you golden Gods.
11. If he take another for himself, he shall not withdraw from this, her food, [Heb. her flesh, i.e. her food, or alimony] nor her covering, nor her marriage-duty, [or, her dowry, and matrimonial goods; as such in marriages won to relate to their daughters, Exodus 22.16.]

12. If he do so (or, perform) not to thee three (things) unto her, [viz., the former ver. speaks] then shall she go out for nothing, without money.

13. Who so stirreth up any, that he die, the same shall surely be put to death. [Heb. dying be made to die.] 

14. But if any have dealing wilfully against his neighbour, to slay him craftily; then shall he take him from before mine altar, [i.e. although he should have taken sanctuary at my own altar, to save himself, thou shalt not spare, nor scruple to take him thence; see 1 Kings 2.25.] that be may die. [viz., by cause of law, and according to the sentence of the Magistrate.]

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

16. Moreover, whomsoever heareth a man, [Deut. 24.7.] it is, a son of Israel, i.e. any Israelite, whether he have sold him, or whether he be found in his hand, he shall surely be put to death.

17. Whosoever useth to swear his father, or his mother, he shall surely be put to death.

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

19. If be rise again, and go in the streets with his staff, [that he struck him, shall be guiltless; i.e. he shall not be punished by death] only he shall give that which he neglected, [Heb. his striking, i.e. all the damage he sustained by being dismembered to go about his labour or employment; the meaning is, he shall give him satisfaction, for having been kept 10 years following his business, and earning his daily bread and livelihood:] and he shall get him perfectly healed. [Heb. recovering, recovering, or, healing, healing.]

20. Also when any stirreth up his man-servant, or his maid-servant, with a fist, [This is means of such a servant, as he bought with his money, whereas also in the next verse the same is called his money; with an Hebrew servant, the condition differed much, as you may see, Lev. 25.38, 39, 40.] that he die under his hand; [viz. while he is beating of him:] the same shall surely be avenged, [viz. by the Magistrate, who is God's avenger, Rom. 13.4.]

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

22. Now when (any) men strive, and strike a woman with child; [Whether both together, or one of either of them do it:] then the child [Heb. her children] go off from her, ver (xx) to be a mortal mischief, [understand mischief to the mother, nor to the child, but both she lived alive:] then be [u. ver. that did strike or hurt that woman] shall surely be punished, [Heb. punishing be punished] even as the husband of the woman layeth upon him, and he shall give it by the judges, [i.e. according to the sentence of the judges.]

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

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

25. Burning for burning; wound for wound; far for far.

26. Also when any strikes his man-servant, or his maid-servant, and (strike) [Heb. punishment be punished] be shall let him go free for his eye, [i.e. He shall let him at liberty from his bondage.]

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

28. And when one ox doth push a man or woman, [Under the name of an ox ought to be understood likewise, bulls, cows, heifers, bullocks, goats, rams, steers, with, and other beasts, which may hurt a body by their horns, teeth, hoofs, claws, &c.] that the ox be struck down, the ox shall surely be killed, [Heb. setting fire to:] God avengeth the blood of man upon the very beasts, [see Gen. 9.5.] and his field shall not be eaten; but the master of the ox shall give fifty shekels' silver, [viz. if so be that he knew not the putting condition of his ox.]

29. But if the ox were preaching before, [Heb. from yeeter-day, and yeester-day (do) 30, 31 and elsewhere] and he was strangled to his master, and he be not guarded, and he kill a man or woman, that ox shall be stoned, and his master shall likewise be put to death: foot having incurred, or prevented the death of his master, as well as he might have done.]

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

31. Whether he had pushed a lion, or pushed a daugther, shall be done to him, according to that right.

32. If the ox push a man-servant, or a maid-servant, he, the owner of the ox shall give into his waster, [i.e. that man, or maid servant, thirty shekels silverings. [See Gen. 20.16.]

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

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

35. Now when any one ox pusheth his neighbours oxen, that he die, the living ox shall be sold, and the money thereof divided half and half, and the dead
shall likewise be divided half and half.

36. Or, that is known, that the same ox was pulling formerly, and he matter hath not guarded him, then he shall by all means recompense [Heb. recompenseth] one for one, yet the dead (one) shall be bis. [to wit, his whole one did kill the other.]

CHAP. XXII.

Of theft, v. 1, 5c. of the hurt any one beast did in another man's ground, 5. of hurt coming by fire, 6. of hurt coming to goods, committed to one trust, or keeping, 7. of hurt befalling things borrowed, 14. of a maid [deduced to commit whoredom], 16. of forcery, or witchcraft, 18. of uncalledness with beasts, 19. of idolatry, 20. that none shall hurt strangers, widows, and orphans, 21. of injury, 25. of pawned clothes, 26. of borrowing Magistrates, 28. of the first-fruits, 29. of eating flesh torn by beasts, 31.

When any one stealeth an ox, or small cattle, and flasgeth it, or fetcheth it, the same shall give back five men for one ox, and four sheep for one (of the small) cattle.

2. If a thief be found in digging thorns, [As Man. 24. 53. Heb. in the digging thorns, or, with a thorn-digging (undermining instrument):] and be (come to) be beaten, that he die, it shall be no blood-guilty to him. [Heb. it shall be no blood (in the plural, Sanguinis) to him.] To him, v. 4, that killed the thief: it shall not be imputed to him, he shall not answer, nor suffer for it, as if he had committed a mutiny. Thus the word Bloods (Sanguinis) is taken, Num. 35. 27. and elsewhere.

3. If the Sun be risen over him, [Heb. Over the thief while he is beaten.] then it shall be blood-guilty to him: [Heb. that killed him. The meaning is, If it be bright day, or the Sun be fully up, once, when the thief is breaking in, wholly kills him then, his blood must be shed again] be shall perfectly restore it: [Heb. restoring restore: He, v. 4, the thief mentioned, verse 1, whole case is pronounced here] if he have nothing, he shall be sold for his theivery.

4. If the thief be surely found, [Heb. being found be found] alive in his band, [i.e. with him, whether he be in his house, or field, or ground, before he have slain or told it] be it one, or other. [Heb. from the one to the other] or small cattle, be shall give double.

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

6. When a fire cometh out, and (if) [Heb. findeth that a thorn] or draweth, or seeth, some such like combustible matter, [so that the corn-buck, or the standing corn, or the field, shall be consumed: be that jet is on fire, shall restore it completely.

7. When any one giveth his neighbour money, or coffee [i.e. any kind of houehold-thuff] in custody, (or, to keep), and it (cometh to) be stolen out of that man's house; if the thief be found, he shall restore it double.

8. If the thief be not found, the matter of the house shall be brought to the God, [i.e. The Magistrates, as Exod. 22. 6.] whether he be: but that laid his hand on his neighbour's goods. [understand, to search and try it.]

9. In all causes of wrong, about an ox, about an ass, about small cattle, about clothes, about every thing (which) any one faith (or, claimeth) to be his: [as the faith that it is that, or, he is it] the cause of both [plaintiff and defendant] shall come before the God: be whom the God do sentence, (or, convince), he shall restore it double to his neighbour.

10. When any one giveth an ass, or ox, or small cattle, or any beast in custody to his neighbour, [i.e. for money,] it is (cometh to) die, or to be burnt, or driven away, that none feedit it is [to wit,] without the fee.

11. Then the oath of the LORD [i.e. The oath whereby God is called upon as witness.] shall be binding (i.e. sworn) by both, whether he have not laid his hand on his neighbour's goods: and the matter thereof shall accept of (the same), [i.e. content himself, and rest satisfied with that oath] and he be [i.e. the keeper, that had the goods in custody] shall not restore it.

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

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

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

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

16. Now, when any one enticeth a maid, that is not betrothed, and be lie with her, [To lie with a betrothed one was death; Deut. 22. 23.] be shall without delay give her a dowry, for to be his wife.

17. If her father utterly refuse [Heb. refusing refuse] to give her unto him, then be shall give money; [Heb. weigh, according to the custom of those days, weighing their payments one to another] according to the dowry of Virgins. [This was fifty silverlings, or fitches of silver, Deut. 22. 29. about twelve Rixdollars, and an half, (two pounds fifteen shillings three pence,)]

18. The Witch shall not live. [Nor the man that practiseth witchcrafts, Deut. 18. 10.]

19. Whosoever lieth with a beast, be shall surely be put to death. [Lev. 20. 15. God commands that beast likewise to be put to death.

20. He that sacrificeth to the God, [Under the term of offering sacrifice, there must be understood likewise all manner of other service and worship, Deut. 17. 3.] besides the LORD alone, the same shall be excommunicated, (or, anathematised). [i.e. he shall be held accursed, and he shall be destroyed, or rooted out.]

21. Neither shall thou ever burnish the stranger, nor oppress him: for ye have been strangers in the land of Egypt.

22. Ye shall afflict no widow, nor fatherless, 23. If thou afflict them any way, [Heb. afflicting afflict them] and if they cry unto me in every kind, [or, earnestly; Heb. crying cry] I shall surely hear [Heb. hearing hear, (exaudiendo exaudiam) their cry. [oth. ble cry.]

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

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

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

Of false report and witnesses. v. 1, 6. Right must not be wrested. 5. Men ought to do good to their enemies. 4. Judges may take no bribe, nor oppress the strangers. 9. Of the seventh year, which was to be a year of rest. 10. Of the Sabbath-day. 12. The Name of God should not be named. 13. Of the three high feasts in the year. 14. No sacrifice was to be offered with leavened bread. 18. God promised the people that an Angel should go before them, whom they were to obey. 20. The honouring of strangers God forbid. 23. God promised to bless them that serve him. 25. The hornets should expel the enemies of the Israelites. 31. The Borders and Limits of the land of the Israelites. 32. They had to make a Covenant with the Heathen, or their Gods. 32. Or so let them inhabit among them:

Thou shalt take up [Oth. receive, carry forth, bread] no false report: [Heb. no report of lying, or, hearing of fallacious] nor let thy hand be with the wicked, [i.e. be not of their company, join not with them, to help them carry on their wicked enterprise] for to be a mine of violence, [Heb. of violence. 2. Thou shalt not follow the multitude [Heb. many, oth. the mighty, great, powerful] for evil things: and thou shalt not speak in a stirring cause, [Heb., controv. excelling after the multitude, to bow (or, yield), (the right). 3. Neither shall thou advance [Heb. glorifie, honour] the man (one), in his controversy. 4. When thou meetest thine enemies () or, his striving aff], thou shalt by all means bring the same back to him. [Heb. bringing back, bring back.] 5. When thou goest thy hater after to lie under his

but thou, shouldst thou be negligent then, for to neglect thy own for him—[Oth. thou shalt forbear to let him the name above, and forgange, that for sake it with him, i.e. no sooner then he himself forfeteth the name] thou shalt by all means for sake it with him. [Heb. forgange, that for sake it. Oth. thou shalt by all means get it up (or, raise it) in him. Compare Neb. 3. 8. and 4. 2. The meaning is, As he that bareth thee must neglect his other busines, to rescue his wife. So thou shalt likewise neglect thy own, to help it up again, together with him.]

Thou shalt not curse the gods: [See Exod. 21. 6. and understand hereby the Heads and Governors as well Ecclesiastical as Civil of that time: as appears by the words of Paul, Acts 23: 3, and the chief in thy people, thou shalt not revile.

Thy fulness. i.e. Thy fully-ripe fruits, or the fruits being full and ripe, as Num. 18. 27. and thy ears (thus the wine and oil is called, because of their trickling and running forth, being peech:) thou shalt not pluck: [understand, but thou shalt pay, or offer them to me in due time]: The first-born of thy fowls thou shalt give unto me: [or, redeem him with five shekels of silver, which were to be given to the Priests of the LORD. Num. 13. 16.]

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

Ye shall eat no fish, that is born in the field: [Lev. 17. 15. there are added hereunto, such beasts as die of themselves.] ye shall cast it to the Dog.

16. But in the seventh thou shalt let it rest and lie still. i.e. Remain unstirred, and unmannered. Compare Jer. 17. 4-5. that the poor of the people may eat, (i.e. namely, which shall grow in the seventh year of its rest. Lev. 25. 5, 6.) understand, that they may eat, together with thee and thine: in regard that such a year provision was to grow, without any humane labour, by God's special blessing. See Lev. 24. 6, 7. and the remainder thereof, the beasts of the field may eat: thou shalt sow fruits (likewise) do with thy vineyard, and (and) with thy olive-trees.

11. Six days thou shalt do thy work: but on the seventh day thou shalt rest, that thy ox and thy ass may rest, and that the son of thy maid-servant, (i.e. the servant of thy bond-woman) and the stranger, may draw break.

13. In all that I have said unto you, ye shall be upon your guard: and the Name of other Gods ye shall not mention: is fish not be heard out of your mouths, (in) earth, or in earth, so any such like purpose.

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

Feast.

15. The Feast of the unleavened bread. thou shalt keep. [The Feast of the Passover, and the Feast of the unleavened bread, is one and the same indeed, only there is this difference betwixt them, that that day only is called the Passover, in which the Paschal Lamb was eaten, the other seven days were called the days of unleavened bread: seven days shalt thou eat unleavened bread, (as I commanded thee) as the appointed time, in the month of Abib; [See Exod. 12. 2 and 13. 4-6] for in the same thou shalt go forth out of Egypt, for ye shall not [this is only spoken to men, as appears ver. 17. and Deut. 16. 16.] appear empty before my face, (i.e. without some gift, or offering.)

16. And the Feast of the Harvest. [Understand the Wheat-harvest here. This Feast was afterwards by the Grecians called Pentecost, falling fifty days after the Passover, Lev. 23. 15, 16. Deut. 16. 9. and at the time of this Feast, God gave the ten Commandments, Exod. 19. and after he sent the holy Ghoilt, at the same time of the year, upon his Apostle, 

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

28. I will likewise send burnets before thy face; the same shall expel the Hittites, the Canaanites, and the Amorites, [Understand likewise, the rest of those Nations mentioned before, verse 33.] from before thy face.

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

30. I will drive them out from before thy face by degrees; I will shew thee, and they shall be divided and removed.

31. And I will set thy borders, from the Sea Zephon to the Sea of the Philistines, and from the wilderness, [Understand the wilderness of Sin, in the way to Egypt] unto the River: [i.e., of Eschurat] for I will give the inhabitants of that land into thy hand, that thou mayest drive them out before thy face.

32. Thou shalt make no covenant with them, nor with their gods.

33. They shall not dwell in thy land, that they do not teach thee to do according to their gods; for if they teach thee their gods, then it will be a snare unto thee.

CHAP. XXIV.

God commandeth Moshe, Aaron, Nadab and Abihu, to come to him upon the mount, ch. 21, 22. The people promise obedience to the Laws of the Lord, ch. 23. Moshe draweth an Altar, and twelve pillars. He fortifieth the Altar with the blood of the sacrifices, ch. 24. Moshe and the elders of the people see the Lord, ch. 25. God promiseth to give Moshe the two Tables of stone, ch. 26. Aaron and Hur are to take care in the mean time of the people, ch. 27. God appeareth upon the mount as a consuming fire, ch. 28. Moshe remains forty days and forty nights upon the mount, ch. 29.

AFTER that, He [i.e., God] said to Moshe 3, After that show that have acquainted the people with the above-cited Commandments into the Lord, [i.e., to me] thou and Aaron, Nadab and Abihu, [the two eldest sons of Aaron, which were afterwards devoted by the fire of the Lord, Lev. 10. 1-2. for offering strange fire to the Lord] and seventy of the Elders of Israel and bow your faces down afar off.

5. And let Moshe alone draw near to the Lord; but let not them draw near: neither let the people come up with him, [i.e., With Moshe; or, with the elders; the people was to remain below at the foot of the hill. The Elders went about half way up, and fast the glory of God in some more, evidently, verse 9, 10. But Moshe went up to the very top of the mount into the dark cloud, verse 18.]

6. When Moshe came [i.e., down from the hill, into the camp] and related unto the people all the words of the Lord and all the visions; then all the people answered with one voice: and they said; All these words, which the Lord hath spoken, we will do.

7. [This the people frame, not knowing the impossibility of keeping the Law, which is sick through the flesh, Rom. 8. 3.] The Lord spake unto Moshe, [i.e., After that he had made them known to the people by word of mouth, verse 3. and rose up early in the morning, and he built an Altar, [i.e., for a Memorial, or in remembrance of the Covenant made there between God and the people, as Gen. 21. 47.] before the mount, and made all the people, as when ye come, saint hearted; and I will

27. I will send my seer [i.e., A very great one, or seer, which I thy servant, bring upon them: See examples hereof, Gen. 35. 1, 2 Sam. 14. 15, and 1 Chron. 10. 5.] before thy face, and make all the people, as when ye come, saint hearted; and I will

28. I will send my seer [i.e., A very great one, or seer, which I thy servant, bring upon them: See examples hereof, Gen. 35. 1, 2 Sam. 14. 15, and 1 Chron. 10. 5.] before thy face, and make all the people, as when ye come, saint hearted; and I will
twelve pillars, [to put them in mind of the Covenant,] according to the twelve Tribes of Israel.

5. And he sent the young men of the children of Israel, [i.e. The full-born, whom were the Priests and Officers, until the Levites (who came to supply the place of the first-born, Num. 3:41.) were ordained for the Priestly function. The Hebrew word rendered young-men (or, youth) here, doth not always signify such as were young of years, but often likewise such as were fit and able to do good and special services, whether in Ecclesiastical, Civil, or Military affairs, or for their parents or friends.] and offered thank-offerings unto the Lord of young men. [and likewise other beasts, Heb. 9:19.]

6. And Moses took the blood of the calves and sprinkled upon the people, and said, Behold, this is the blood of the Covenant, which the Lord hath made with you, over all these words. [viz. which are written in the book of the Covenant.]

7. And Moses and Aaron went up, and Nadab and Abihu and the sons of the chief priests of the children of Israel.

8. And Moses took the blood of the calves and sprinkled it upon the altar, and said, Behold, this is the blood of the Covenant, which the Lord hath made with you, over all these words. [viz. which are written in the book of the Covenant.]

9. And Moses took the blood of the calves and sprinkled it upon the altar, and said, Behold, this is the blood of the Covenant, which the Lord hath made with you, over all these words. [viz. which are written in the book of the Covenant.]

10. And they saw the Lord, [i.e. Take and give, or offer] me. [i.e. for my service and worship.] And they said, Behold, the Lord is come to judge Israel, and to pass over the tabernacle and to look upon it, to bless it. [i.e. for my service and worship.] And they said, Behold, the Lord is come to judge Israel, and to look upon it, to bless it.

11. Then Moses went up, and Aaron his servant and Nadab and Abihu and the seventy elders of Israel, and they came up to mount Sinai.

12. And he sent them to the tabernacle, and said, Come and stand before the Lord, and offer sacrifice. [i.e. for the making and setting up of the Tabernacle, and what belongs to it;] and take a work of the Tabernacle, and what belongs to it; and take a work of the Tabernacle, and what belongs to it.

13. And they came up with Moses, and stood before the Lord, and offered sacrifice, and made an army, and went into the Tabernacle, and took the wheels of the cart.

14. And he said to the eldest, [viz. When he was ready to go forth out of the camp, and to ascend the mount,] and he said, Ye shall go up to the Lord, and offer sacrifice, and make an army, and go into the Tabernacle, and take the wheels of the cart, and let him come to you.

15. When Moses was gone up to the mount, a cloud did cover the mount. [i.e. A cloud did cover the mount.] This was a sign of the presence of God, although it happened not without some terror and astonishment: [2 Chron. 6:1. Ps. 12. 18. See likewise Exod. 19. 19.]

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

17. And the regard of the glory of the Lord, was as a consuming fire. [This served to terminate the transactions of the Law, Deut. 4:14.] upon the top of the Mount: [i.e. That mountain, in the eyes of the children of Israel.]

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

CHAP. XXV.

Then the Lord spake unto Moses, saying,

2. Speak to the children of Israel, that they take [i.e. Take and give, or offer] me, [i.e. for my service and worship.] and make an altar, [i.e. an offering,] which they used to elevate at the giving, or presenting thereof: [i.e. An altar,] and set up a railing, or a partition, or a covering for the altar, [i.e. for my service and worship.] And thou shalt take an heifer, [i.e. A heifer shall freely move him,] and thou shalt take an heifer.

3. Thou shalt take an heifer, [i.e. A heifer shall freely move him,] which shall be a heifer, [i.e. A heifer shall freely move him,] which shall be an offering, [i.e. An offering,] which they used to elevate at the giving, or presenting thereof: [i.e. An altar,] and set up a railing, or a partition, or a covering for the altar, [i.e. for my service and worship.] And thou shalt take an heifer, [i.e. A heifer shall freely move him,] and thou shalt take an heifer.
10. Thus shall they [vii.] The artificers, or workmen, make an Ark of Sittim-wood: two cubits (or, cubits) and an half [viii. See Gen. 6. 15. ] shall be the length of it; and an cubit and an half the breadth thereof, and an cubit and an half the height thereof.

11. And thou shalt overlay it with fine gold; within and without shalt thou overlay it; and thou shalt make a golden grimald [ix. Or, border, life, crown], round about the same. [v. See the Ark.]

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

13. And make hand-bars [xii. Oth. bearing-on, supporting-jacks] of Sittim-wood; and overlay them with gold.

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

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

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

17. Thus shalt likewise make an expiation-cover of pure gold; two cubits and an half shall be the length thereof, and an cubit and an half its breadth.

18. And thou shalt make two Cherubim of gold: of misty (Gold) shalt thou make them, out of both the ends of the expiation-cover. [As if he should have said 19. The Cherubims shall be coming forth at both ends of the cover, as if they were growing forth thence; so that the Cherubims and the Cover were to be all of a piece, without being inlaid, or fastened together.]

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

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

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

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

23. Thus shalt likewise make a Table of Sittim-wood. [This Table shall stand in the holy place, that is to say, within the tabernacle before the Veil] two cubits shall be the length of it; and one cubit and a half shall be the breadth of it; and one cubit and an half shall be the height thereof.

24. And thou shalt overlay it with pure gold; also shalt thou make a golden grimald, (or, fringes) as it, round about it.

25. Thou shalt likewise make a lift at it [viii. At the said Table.] Heb. to it.] round about, as a hand-breast: and thou shalt make a golden grimald, round about the lift thereof.

26. Also thou shalt make four golden rings; and set them [Heb. give them] on the four corners of the Table, which shall be at the four feet thereof.

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

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

29. Thou shalt likewise make the laver [Which were twelve in number: according to the twelve tribes (Levites)] Lev. 24. 7. thereof, [vii. of the Table] and its perfuming-vessels. [The Hebrew word signifies all manner of hollowed-nests or cavities, or vessels which are hollow, as the palm of the hand: these vessels being put to perfume. See Lev. 24. 7. and the places thereof, understanding, or covering-plates, as they are called, Num. 4. 7. Heb. plates of coverings, or, perfuming, and the place thereof, [Oth. before, setting to keep the Table clean] (wherein it shall be covered) [The Table namely, which was to be fast or decked with all their vessels] of pure gold shall thou make them.

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

31. Thou shalt likewise make a Candlestick of pure gold: of misty work shall this Candlestick be made. [I. E. shall neither be cast, nor piece and foiled together, but it shall be beaten with the hammer out of one piece or lump. This Candlestick weighed a talent, verse 39.] his basins and his reeds: [I. E. arms, or branches and so likewise in the sequel] his bowls, his knops, and his flowers, shall be out of him. [See the foot Annot. on this verse.]

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

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

34. But on the Candlestick is self [I. E. on the face, form, or body of it] there shall be four bowls, (like) almond-nuts, with his knops, and with his flowers.

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

36. Their knops and their reeds shall be out of him; it shall be altogether a single mistle with pure gold.

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

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

39. Out of a Talent [or, hundred weights] understand the hundred weight of the Sanctuary, containing one
one hundred twenty-five pounds of gold, for an hundred weight weighed three thousand shekels, (as may be gathered, by Ex. 38. 25, 26.) which makes up the aforesaid summe. (Howbeit others conceive it did weigh but one hundred and twenty-five pound.) The civil hundred weight, is thought to have weighed the moiety.) of pure gold shall they make the same, with this furniture.

40. Look to this then, [Exod. 30. 43.] it is said, that Mocheh obtained all this very Lithely and accurately that thou make it, according to their type, i.e., the pattern, model and fashion, or likenesses and resemblance which is revered thee upon the mount.

Chap. XXVI.

God commanded Mocheh to make the Tabernacle of ten Curtains, v. 1, 26. and a Cover over the same of eleven Curtains, made of Goat's hair, of rams-skins, and of badgers-skins. 7. The Tabernacle was to be made of Sittim-wood, 15. The feet of silver, 19. The bars of Sittim-wood, 26. The Veil, of artificial work, between the holy place, and the morh place, 32. The cover as the door of the Tent, 36.

The Tabernacle was now thou shalt make of ten Curtains. [This Tabernacle or Habitation was made for the Receptacle of the Ark, the golden Table with the show-bread and the golden Candlestick of five turned linnen, and sky-colours, and purple, and scarlet.] [see Gen. 25, 26.] (with) Cherubims of the artificial work [therein, the most understanding work. Hcb. the work of an Artificier.] shalt thou make them.

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

3. There shall be five Curtains jointed together, the one to the other, [Hcb. the woman to her sister.] so likewise verse 5, 6, 7 again, there shall be five Curtains jointed together, the one to the other.

4. And thou shalt make sky-coloured loops, at the edge of one Curtain, and the other, and at the height of the aforesaid edge, [Hcb. ib.] as also below, verse 10. upon the summit, in the joining: so shalt thou do likewise upon the summit of the Curtain, in the second joining. [This must be understood of the ten Curtains, which by their loops made both the fives to be coupled together.]

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

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

7. Also thou shalt make Curtains out of Goat's hair, [Hcb. curtains of goat's hair] for a Tent over the Tabernacle, 22. i.e., for a cover or deck over it, verse 9, 11, 12. This was the second Cover of the Tabernacle, serving to fence the same against winds and rain. [of eleven Curtains shalt thou make them.]

8. The length of one Curtain i.e., of every one of them, shall be thirty ells, these Curtains were two elers longer than the other spoken of above, verse 2. and the breadth of a Curtain four elirs, these Curtains shall have one measure.

9. And thou shalt join five of these Curtains together, verse 10. by their loops and fix of these Curtains apart, and the five of these Curtains thou shouldest double, verse 11, or turn it about by the middle, or the one half] right before upon the Tent. [Hcb. right upon the face of the Tent.]
The Tabernacle: as also five bars on the planks of the side of the Tabernacle, on both the sides Westward. [or, Westwards (looking) to both sides.

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

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

28. Then thou shalt set up the Tabernacle. [When all the parts of the Tabernacle were fitted and perfected, then there remained nothing but to bring it in a frame together, and rear up the Tabernacle] it was thus accordingly set up, manner which had been shown them on the Mount.

After that, thou shalt make a Veil. [This Veil was instead of a separation, or partition-wall, between: the Holy place, and the most Holy, or Holy of Holies, into which only the High Priest might enter once a year, and this was the Veil, which the Apostle, Heb. 9.3. doth call the second Veil. There was another Veil at the door or entrance of the Tabernacle. See likewise Lev. 24: 6. of thy-colour, and purple, and scarlet, and fine twined linen] so they [so be, sir, Bezeale, or the master workman] shall make it of the most artificial work with cherubim. [See Gen. 3:14.]

And that hang [Heb. give, and lover. 33.] is on four pillars [i.e. on the hooks which shall be fastened to the pillars] of Sisim-wood, over-laid with gold; their hooks shall be of gold: a blending on four silver feet.

And thou shalt hang the Veil under the hooks, [whereof see verse 6.] and thou shalt bring the Ark of the Testimony [See above ch. 25, 16.] thither, within the Veil; and this Veil shall make a separation unto you, between the Holy, and between the Holy of Holies. [Heb. Holiness, and (and) Holiness of Holiness, and so in the next verse. The Veil was peculiarly made for this end, to keep men out, and hinder their going in, yes, and their very looking into the most holy place, where the Ark was, Exod. 40:3. See likewise Heb. 6:8.] And thou shalt put the Exposition-cover upon the Ark of the Testimony, in the Holy of Holies.

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

36. Then shall likewise make a cover at the door of the Tent. [This was at the entrance of the door, yea it was in manner the door it fell at the entry of the Tabernacle, before it, where the Priests went in and out, to serve and administer within the holy place; but the people might not enter therein, Heb. 9:2.6.] of checolour, and purple, and scarlet, and fine twined linen, embroidered work.

37. And for this cover, thou shalt make five pillars of Sisim-wood, and over-lay them with gold: [not that they were to be over-laid with gold all over but only the Chambers and the pillars thereof, Exod. 36:8.] their hooks shall be of gold; and thou shalt cast copper feet for them.

CHAP. XXVII.

The Copper (or, brass) Altar for burnt-offerings; with its furniture. 9, 13, 60, the Court of the Tabernacle, 9. the measure of the Court, 18. 20. for the lamps of the Candlestick, which the Priests daily lighted, 20.
Chap. xxviii.

Aaron and his sons are ordained for the high-priest office, v. 1 &c. their holy attire, 2. the ephod, 6. the curious girdle, 8. two sardonyx stones, on which the names of the sons of Israel were engraved. 9. The breast-plate with twelve precious stones in it, wherein the names of the twelve sons of Israel were engraved 5. golden chains at the breast-plate, 12. and golden rings on them, 23. the brim and tummy, 30. The ephod, 31. the golden plate wherein was engraved, the holy of holiness of the Lord, 36. the coif, 36. the tach, the girdle, the coat of Aaron, sons, their girdles and caps, and their linen drawers, 39. &c. These garments Aaron and his sons were to put on, when they served in the holy place, 41.

After this, [v. 42, when the tabernacle and furniture thereof shall be made ready and accomplished] thus shall a vaunt Aaron thy brother, and his sons, draw near unto thee, out of the midst of the children of Israel, for to administer the priestly office unto me: namely, Aaron, Nadab, and Abihu, Eleazar and Ithamar, the sons of Aaron.

2. And thou shalt make holy garments for thy brother Aaron: [i.e. such garments as he shall put on and wear, when he goeth about to administer his priestly office in the sanctuary.] Heb. clothes of holiness. [i.e.] for glory and for ornament.

3. Thou shalt make likewise to all that are wise of hearts, [See ver. 4, 9, 11, 13, 21, 22] whom I have filled with the spirit of wisdom: that they make garments for Aaron to sanctifie him, that he may minister the priestly office unto me.

4. These are the garments which they shall make: A breast-plate (or, filigree) and an ephod, or, body-coat, with-coat (see above chap. 25. 7, 11) and a coat.

5. They [i.e. the wife men, or skillful artificers, spoken of ver. 32.] shall likewise take gold, [which the children of Israel shall have freely brought into the tabernacle, 36. 16.] of fine twined linen: but their [i.e. the priests'] coats shall be of blue, purple, and scarlet, and fine linen.

6. And the ephod [i.e. the tabernacle, 36. 16.] shall be of gold, [which the golden ephod was only to be worn by the high priest, but there were likewise ephods made of linen, which other priests and other people also did wear. See 1 Sam. 28. 18. and chap. 3. and 2 Sam. 11. 4.] sky-blue, and purple, scarlet, and fine twined linen, of most artificers work.

The Lord shall have two upon his shoulder bands, on both ends thereof, whereby it may be joined together.

And the artificial girdle of the ephod, [i.e. where by the ephod was to be girded about. Whether this ephod did hang from the shoulder both before and behind down to the loins, and under this girdle, or else whether it hung only backward, down to the girdle, or upon, or over it, or whether being open before and behind, and fastened to the shoulders, it hung from the loins down to the feet; Opinions do much vary: Yet the latter is embraced by the most learned Hebrew Rabbins, which is upon him, shall be like his work of the same, blue, sky-blue, whereby the ephod is made. Out of it, i.e. of the very same piece [i.e. of gold, sky-blue, and purple, and scarlet, and fine twined linen.]

And thou shalt take two sardonyx stones, and engrave the names of the sons of Israel thereon. 10. Six of their names upon the one stone, and the remaining names upon the other stone, according to their births.

According to the engraver's work, as the seals are graven, [i.e. the graving of a seal, i.e. make thou engrave these two stones, i.e. as neatly and completely as may be done by the art of man.] with the names of the sons of Israel; thou shalt make them to be compacted above in order of gold, [thus the concinnity, or hollow places are called, in rings, or jewels, wherein precious stones were to be set for to be seen.]

And thou shalt set the two stones on the shoulder bands of the ephod, being stones for remembrance, to the children of Israel: and Aaron shall bear their names on both his shoulders, for remembrance before the face of the Lord. [The sense of these words is, that Aaron standing before God with these stones upon his shoulders, it would make God, as it were, still mindful of the children of Israel.]

Thou shalt make another chain of gold. 13. And thou shalt make two rings upon the two stones of the ephod, wherein thou shalt put the chains of gold, and the stones, that they may be upon the shoulders of Aaron. 14. And thou shalt make two rings of gold, and put them upon the two ends of the ephod, that it may be girded upon Aaron. 15. Thou shalt make a breast-plate of judgment, [This called, because the high priest put it on, when there fell out any thing of great weight and concernment, which withal was very doubtful and difficult, for to ask God's advice and direction in the same.] of most artificial work, like the work of the ephod, and on the breast-plate thou shalt make it, of gold, sky-blue, and purple, and scarlet, and fine linen.
fine twined linen shall thou make the same.

27. And thou shalt fill filling thongs therein, four rows of thongs: one row, i.e. the thongs, as Gen. ch. 1. 5. and chap. 2. 11. of a sash, i.e. about the interpreting of the names of these thongs the most Learned Translators differ much; we followed the mori and chieftain, both ancient and modern: 4 the tappis, and a carbuncle; this is the first row.

28. And the second row, of an Emerald, a Saphir, and a Diamond.

29. And the third row, of a Hélaium, Agas, and Amethyst.

30. And the fourth row of a Turquoise, and a Sard, and a Jasper. [The Hebrew names of all these twelve thongs hand thus: i.e. row, Oden, Pitta, Barcekti; s. row, Naphtho, Saphir, Ahalam. 3. row, Jachin, Schaba, Achemab. 4. row, Tzaph, Tzaba, Sabana.] They shall be encompassed with gold in their fillings, i.e. in the edges wherein they shall be fastened. Compare above chap. 2. 15. and verse 7.

31. And these thongs shall be with the twelve names of the sons of Israel, by their names; they shall be engraven like seals, each one with his name; they shall be for the twelve tribes.

32. Thou shalt likewise make for the breast-plate little chains of like ending of turned, or, wrought, work of pure gold.

33. Thou shalt likewise make two golden rings on the breast-plate, and thou shalt fix the two rings on the two ends of the breast-plate.

34. Then thou shalt put the two turned golden chains into the two rings, on the ends of the breast-plate.

35. But the two ends of the turned chains shall be fastened to the two fringes of the ephod, beneath, on the fore-moist side, above the breastplate: these fringes shall be the girdle of the ephod.

36. Thou shalt make two golden rings, and fasten them on the two ends of the breast-plate, inwardly on the edge [Heb. lip thereof], which shall be at the side of the ephod.

37. The fringes of the breast-plate, and rings, which thou shalt fix on the two shoulder-bands of the ephod, beneath, on the fore-moist side, over against its fastening (joining together) above the artificial girdle of the ephod.

38. And they shall be put into the rings of the ephod upward; with a sky-colour string, that it may be upon the artificial girdle of the breast-plate: and the breast-plate shall not be separated from the ephod.

39. Thus Aaron shall bear the names of the sons of Israel on the breast-plate of judgment, upon his heart, when he is to go into the holy place; for a remembrance before the face of the Lord continually.

40. Thou shalt likewise make the urim and thummim, [These words might be rendered, lights and perfections. God was pleased by them to impart his clear and perfect answers to the high Priest: Nevertheless what they were, is uncertain. We read no where, that God commanded Morch to make the same, much less how and whereof they were made. Compare Lev. 8. 8. 7] into the breast-plate, that they may be upon the heart of Aaron, when he is to go into the face of the Lord: thus Aaron shall bear that judgment of the children of Israel upon his heart continually, before the face of the Lord.

41. Thou shalt likewise make the crown of the ephod, [which was to be worn under the ephod] altogether of sky-colour.

42. And the top-hole of it, i.e. the open place above, whereby it was to pass the Priest's head, to hang or fasten on his shoulder. Heb. the mouth of his head, shall be in the midst thereof: this hole shall have a frame round about of woven work: as the hole of a coat of mail shall be therein, that it may not be rent. [i.e. the hole, others make it relate to the Ephod.]

43. And on its fums thou shalt make pomegranates, of sky-colours, and of purple, and of scarlet, on its fringes round about; and golden bells round about between them. [Oth. in the midst of them.]

44. That there be a golden bell, after that a pomegranate; again a golden bell and a pomegranate: on the fringes of the skirt round about.

45. And Aaron shall have the same on to serve: this his sound may be heard, [Understand the sound or noise of his bells] when he goeth into the Holy place before the face of the Lord, and when he goeth forth, that he die not. [i.e. when being smitten by the Lord.]

46. Moreover thou shalt make a plate [Heb. a flower, which is fair in the eye] of pure gold, and thou shalt engrave thereon, as they engraved the seals, [Heb. with the graving of a seal.] THE HOLINESSES OF THE LORD. [Oth. Holiness to the Lord.]

47. And thou shalt fasten the same with a sky-colour string, so that it be on the hat. [See above verse 4.] It shall be on the forehead part of the hat.

48. And it shall be on the forehead of Aaron, that Aaron may bear [i.e. bearing, remove, or take away] the unrighteousness of the holy things, which the children of Israel shall have sinned in, all the gifts of their blemished things: Here Aaron is a type of Christ, who by his own Holiness hath taken away the sins of his people, which they do frequently commit, even in most holy acts and Levites, John 1. 19. and 2 Cor. 5. 19. and 1 John 2. 1.] and it shall be upon his head continually; [Underset whensoever the high Priest was to wear his hat, serving and administering his office] for to make them acceptable before the face of the Lord.

49. Thou shalt likewise make a coast full of eyes, lest of fine linen, also the hat thou shalt make of fine linen; but the girdle thou shalt make of embroidered work.

50. And thou shalt make them to be unto Aaron, and his sons, alfo [Heb. with him] and thou shalt anoint them, [viz. with the holy oil] which God commanded to be made. See Exod. 30. 33. and 39. 7] and fit their hand, [See Lev. 8. 33.] and ballest them, thus they administer unto me the Priests office.

51. Make them likewise linen drawers, to cover the flesh of the foot; [or, nakedness] they shall be from the thighs to the knees.

52. And thou shalt draw them on to thy brother Aaron, and his sons also; [Heb. with him] and thou shalt anoint them, [viz. with the holy oil] which God commanded to be made. See Exod. 30. 33. and 39. 7] and fit their hand, [See Lev. 8. 33.] and ballest them, thus they administer unto me the Priests office.

53. Make them likewise linen drawers, to cover the flesh of the foot; [or, nakedness] they shall be from the thighs to the knees.

54. Thus Aaron now and his sons shall have them on. [Heb. And they shall be upon Aaron and upon his sons when they go into the Tent of the Congregation; or when they shall step to the Altar, to face the holy place, that they may be not incurious. [i.e. no punishment of, or incurious, see Lev. 5. 17 and 18.] This shall be an everlasting Ensign to him, and to his seed after him.

CHAP. XXIX.

Of the consecration of Aaron and his sons, ver. 1. etc. how the bullock of the sin-offering was to be offered, ver. 10. and the one ram of the burnt-offerings, ver. 15. also the other ram for the bullocking of the Priests, ver. 19. Aaron and his sons did eat the flesh of the ram, whereas they
they were consecrated. 32. The Altar was to be exposed for the space of seven days. 36. Two Loaves were daily to be offered for burnt-offering. 38. God promised to bless the Tabernacle, and Aaron likewise with his sons, forty, and to dwell in the midst of the children of Israel, forty.

This now is the thing, which thou shalt do for to hallow them, that they may minister (or serve) the Priest's office unto me: Take one bullock, a young one, and two perfect Rams: [See Exod. 29:1-5.]

2. And unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers, rubbed with oil: [Understand here, oil of olives] of wheat-flower, shalt thou make the same.

3. And thou shalt put them into one basket, and shalt bring them on [or, offer them] in the basket with the bullock, and with the two rams.

4. Then shalt thou make Aaron and his sons to approach to the door of the Tent of the Congregation: and thou shalt wash them with water. [viz. of the holy water, Exod. 30:18.]

5. And after that thou shalt take the garments, [To wit, the holy or hallowed garments, spoken of before, chap. 28.] and put on Aaron the coat and robe of the Ephod, and the ephod and the breast-plate; and thou shalt gird him about, with the artificial girdle of the Ephod.

6. And thou shalt set for him upon his head: the crown of Holiness shalt thou set for him on the head. [The Hebrew word rendered Crown here, viz. Nadir, doth properly signify epension, setting apart. This Crown is called thus, because the same was a token of separating Aaron from all other men, and therefore also the Crown of Kings is called Nadir, 2 Sam. 1:10 and Psal. 89:40. Here it is the ornament of the high Priest, so his dignity, Exod. 28. 36. Lev. 8:9. It doth appear that the Plate there mentioned, and this Crown, are one and the same thing.]

7. And thou shalt take the anointing oil, [Whereof see below, Exod. 30:23.] and pour it upon his head: that it may run down by his beard, [Psal. 133:2.] thus shalt thou anoint him.

8. And then shall cause his sons to approach, and shall make them put on the coats.

9. And thou shalt gird them with the girdle, (namely) Aaron and his sons, and thou shalt bind them on the coats, that they may have the Priesthood, for an everlasting inheritance. [i.e. until the Meathah his coming; for then their services together with all the ceremonies were finished.] Moreover thou shalt fill the vessels of Aaron, and the band of his sons. [See Lev. 8:2. Lev. 8:37. and Lev. 10. from ver. 22. to 25.]

10. And then shall bring the bullock near before the Tent of the Congregation: and Aaron and his sons shall lay their hands upon the bullock's head.

11. And thou shalt slay the bullock before the face of the LORD: [See Lev. 1:1. and Lev. 2. 3.] before [or, by the door of the Tent of the Congregation.

12. Thus shalt thou take of the blood of the bullock, and with the finger dip (it) upon the horns of the Altar, and all the blood, [i.e. all the rest of the blood, as above, ver. 10.] then shalt pour forth on the horns of the Altar. [where there was a sink or hole, through which it ran away.]

13. Thou shalt likewise take all the fat which covets the bowels, and the candle over the liver, and both the kidneys, and the fat which is thence, and thou shalt bundle the same (or, make it to imbrace) upon the Altar.

14. But the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire, without the Camp: as it is a burnt-offering.

15. Then shalt thou take the one ram, and Aaron and his sons shall lay their hands on the ram's head.

16. And thou shalt slay the ram: and thou shalt take his blood, and sprinkle round about upon the Altar.

17. And thou shalt divide that ram into his parts, [cut him into his pieces, viz. after that his skin shall be flayed off, Lev. 1:6.] and thou shalt wash his inwards, and his legs, and lay (them) upon his parts, and upon his head.

18. Thus shalt thou burn the whole ram upon the Altar: it is a burnt-offering to the LORD, [for a pleasant smell it is a fire-offering to the LORD. It is a sacrifice, which is wholly to be consumed by fire, i.e Lev. 1:9.] after that, thou shalt take the other ram: and Aaron and his sons shall lay their hands upon the ram's head.

19. And thou shalt slay the ram, and take of his blood, and make (it) upon the (right) ear of Aaron, and upon the right ear of his sons, (viz.) upon the thumb of their right hand, and upon the great toe of their right foot: and that blood [See above, ver. 12.] thou shalt sprinkle upon the Altar round about (i.e.)

20. Then shall take of the blood that is upon the Altar, and of the anointing oil, [described, Exod. 30.] and thou shalt sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him, that he may be hallowed, and his garments, likewise his sons, and his sons garments with him.

21. After that thou shalt take the fat from the ram, together with the tail, also the fat which covets the inwards, and the caudal of the liver, [i.e. that which is upon, or over the liver, as above, ver. 12.] and both the kidneys, with the fat that is upon them, and the right shoulder, for it is a ram of the peace-offerings. [Heb. of the filling, repletionings, and in the lequel see Lev. 7:33.]

22. And one loaf of bread, and one cake of oiled bread, [i.e. tempered with oil] and one wafer; out of the basket of the unleavened (bread) which shall be before the face of the LORD.

23. And lay them all upon the hands of Aaron, and upon the hands of his sons: and wave them for (a) wave-offerings, [see Lev. 7:30.] before the face of the LORD.

24. After that they shall take off of their hand, and sprinkle them upon the Altar: [Or, before, by the Altar.] upon the burnt-offerings, for a pleasant smell before the face of the LORD; it is a fire-offering to the LORD. [See above, ver. 18.]

25. And take the breast of the ram of the peace-offerings, which is Aaron's, [i.e. shall leave for his consecration] and wave it for a wave-offering before the face of the LORD: and it shall be for a part to thee. [viz. for Mechoth. See Lev. 8:39.]

26. And thou shalt burn the breast of the wave-offering, [See Lev. 7. on ver. 30.] and the shoulder of the peace-offerings, [See Exod. 29:41. i.e.] which shall be mashed, and which is heaved up, of the ram of the peace-offerings, of that which is Aaron's, and of that which is his sons.

27. And it shall be Aaron's, and his sons', for an everlasting inheritance, because of the children of Israel, i.e. that which shall be offered (in this kind) by the children of Israel, shall belong to Aaron and his sons', for it is a peace-offering, and the peace-offering because of the children of Israel, shall be of their peace-offerings: their peace-offerings shall be for the LORD.

28. Now the holy garments, [Whatever is used for the service of God, is called holy] which shall have been Aaron's, shall be his sons' [understand one of his sons, to wit, his, who shall be high Priest after him] after him. [i.e. after his decease and death] that they may be
be anointed therein, and that their hand may be filled [I. c, that they may be consecrated, as ver. 22.] in the same.

20. Seven days shall be of his sons, that shall be Priests after him, [i.e. high Priests.] put them on in his head: [understand the successor was to wear their garments seven days, one after the other; there being no many days required for his Consecration. See v. 34.] who shall go into the Tent of the Congregation for to serve in the holy place. [Place.]

31. Then shall take the rams of the filling, and shall shall boil his flesh in the holy place. [To sit at the door of the Tent of the Congregation, as it is let down, ver. 35, and Lev. 8. 21. Here every one might come in, and those that offered the sacrifices, did eat their part.]

32. Aaron now and his sons shall eat this rams flesh, and the bread that shall be in the basket, as the door of the Tent of the Congregation.

33. And they shall eat these things whereby the expiation shall be made, for to fill their hand, (and) to bless God: yet a stranger [i.e. any one that is not of the prophecy or posterity of Aaron: the Levites themselves were not allowed to eat thereof. See Lev. 20. 10. 14.] shall not eat the same: for they are holy, [i.e. holy food, consecrated to God. Heb. Holiness.] and if there shall remain (night) over the flesh of the fill-offerings, or of the flesh, until the morning, then shall priest burn the remainder with fire: and shall not be eaten, [The Priests themselves might not eat of such remainders, for it is holy.]

34. Then shall these things do to Aaron to his sons, according to all that I commanded thee: seven days shall thou fill their hand.

35. Thou shalt likewise prepare a bullock of sin-offering a day, for the propitiation, and thou shalt wash it (or, expiate, cleanse, mundify) the Altar, [or, thou shalt make expiation for the Altar, with the sin-offerings; see further, Lev. 8. on verse 5,] by making the expiation on the same, and thou shalt anoint it for to holiness.

36. Seven days shall thou make expiation for the Altar, and shall shall boil its [i.e. the holy oil, then shall the Altar be a Holiness of Holiness, as being not only hallowed it fell, but hallowing likewise the gifts offered on it; and in this regard the Altar was greater then the Sacrifice, as Christredeth, Matt. 5.3.19.] all that [i.e. all who, or whatsoever, and so below, chap. 36. verse 19.] toucheth the Altar, shall be holy. [To wit, Ceremonially.

37. This now is that thou shalt prepare upon the Altar; two lambs a day which are a year old, continually.

38. The one lamb thou shall prepare for a sin-offering; [i.e. for to be offered, or sanctified] but the other lamb thou shalt prepare for the two evenings: [See Ex. 12. verse 6.]

39. With a tenth part of [i.e. of an Ephah, i.e. with a Corner; see Ex. 12. verse 6.] meal-flower, mixed with a fourth part of a Hin [i.e. as much as eighteen Hen-eggshells do contain] of beaten meal, [See above chap. 27., and for drink-offering, a fourth part of a Hin of wine for the one lamb.]

40. The other lamb now thou shalt prepare between two evenings; thou shalt burn thereof as with the morning-meal-offering, and as with the drink-offering of the same, for a pleasant smell, it is a fire-offering to the LORD.

41. It shall be a continual fire-offering with your generations, as the door of the Tent of the Congregation, [Here stood the Altar for burnt-offerings, Ex. 40. 29.] before the face of the LORD: there I shall come (together) with you, to speak with you there.

42. And there I shall come (together) to the children of Israel: that they [Heb. be, i.e. every one of them; or, the people of Israel] may be hallowed through my glory.

44. And I will hallow the Tent of the Congregation: [To wit, by my glorious presence and apparition] together with the Altar: I will to suchwise hallow Aaron and his sons, that they may administer the Priests office unto me.

45. And I will dwell in the midst of the children of Israel: and I will be a God unto them.

46. And they shall know that I am the LORD their God, that hath carried them forth out of the land of Egypt, that I might dwell in the midst of them: I am the LORD their God.


cap.

God commands the making of the Incense-Altar, v. 40 ec.
whereupon the high Priest was to kindle Incense (or perfumings) every morning, 7, and to make expiation once a year upon the horns of the same, 10. All the children of Israel were to give every one half a shekel for the expiation of their souls, x. 2. the Copper Laver is commanded to be made with his foot, and water to be put into it, that the Priests should daily wash their hands and feet there, 17. How the holy anointing oil was to be made, 22. What was to be anointed therewith, 26. None might make the like, 32. the preparing of the Incense, 24. How it was to be used, 26. None was allowed to make the like for himself, 37.

The shall likewise make an Incense-Altar (for) Incense: [For to kindle daily Incense upon it. This Altar stood in the face-molt part of the Tabernacle, before the Vail. It was indeed peculiarly made for the Incense; yet sometimes there was also expiation made upon it with blood, as appears, below verse 10. and Lev. 4. 7.] Of Sittim-wood shall thou make it: 3. An all shall be the length of it, and all its breadth (it shall be four square) but two ells the height thereof: out of the same shall be his horns. 3. And thou shalt overlaid with pure gold, [Num. 4. 11. It is called the golden Altar, but Ex. 40. 21, the golden Altar] its roof and the walls [i.e. the sides; for by the roof is understood the cover or upper-planks of the Altar, where the Incense was let in; by the walls beneath must be understood the sides of this Altar] thereof round about, as also its horns; and thou shalt make a golden garland round about.

4. Thou shalt likewise make two golden rings thereof, underneath its garland; on the two sides thereof shall thou make the same, on both sides thereof, and they shall be places for the hand-bar, i.e. to put them through those rings; to wit, when the Tabernacle was to be removed, or brought to another place, Num. 4. 33. 45.] that they may carry it [i.e. the Altar] thereby.

5. The bearing-bar now thou shalt make of Sittim-wood; and thou shalt overlaid them with gold.

6. And thou shalt set it before the Vail, that shall be before the Ark of the Testimony, [This Vail was a partition between the place where the Priests officiated, and the Holy of Holies where the Ark stood] before the expiation-cover, which shall be above the Testimony, whither I shall come together with the people. 7. And Aaron shall kindle [Heb. cause to burn] incense-flowering incense, every morning, [Heb. in the morning, in the morning: when he shall have well prepared the Lamps, he shall kindle the same.

8. And when Aaron shall kindle the Lamps between the two evenings, he shall kindle that: [i.e. the Incense] he shall be a continual Incense, i.e. or, perfuming, smoking
9. To be kind in no strange incense [i.e., brought from any place else, or prepared otherwise than is appointed, ver 34, 35, and 36] upon the same 3 neither burnt-offering, nor sin-offering: for the burnt-offering, or sin-offering, that Aharon was ordained, whereof mention was made, Exod. 37. 1. also ye shall offer no sin-offering thereon.

10. And Aaron shall once a year [viz., on the tenth day of the seventh month, which is therefore called the day of atonement, Lev. 23. 27.] make atonement [or, the explanation] over the burnt of the fire, with the blood of the burnt-offering of the expiatory: [i.e., of the fine-offering whereby the expiation is made] once in the year, that he make expiation thereby for [or in] your generations: it is the holiness of holinesses unto the Lord.

11. Moreover the Lord spoke to Moses, saying:

12. When thou shalt take up the sum [Heb. the head] of the children of Israel, according to the number (assigning) them [i.e., according to those which of them are to be numbered] then every one shall give [viz., once for all, not yearly, or in every year] the expiation [i.e., the price whereby every one fared his life] of his soul [i.e., of his life, or of his persons, and, in the same] to the Lord, when thou shalt fell them that there may be no plague among them, when thou shalt sell them.

13. This they shall give every one that passeth over to the numbered, [viz., from them which are to be numbered, unto those which are numbered] the moiety of a shekel, according to the shekel of the sanctuary, [of the value whereof, see Gen. 20. 16.] this shekel is twenty gerahs [see Lev. 25. 37.] the moiety of a shekel is a heave-offering to the Lord.

14. Every one that passeth over to the numbered, from twenty years old [Heb. a son of twentieth] i.e., entering into his twentieth year, what sum this number of men did mount unto, see Exod. 38. 24. 36.] and upwards, shall give the heave-offering of the Lord.

15. The rich shall not enlarge, and the poor shall not diminish of the moiety of the shekel, when ye give the heave-offering of the Lord, to make expiation for your souls.

16. Then thou shalt take the money of the expiatory from the children of Israel, and lay it up (viz., for the service of the Tent of the congregation, [or, for the work, or, furniture, &c., see below, chap. 38. 27. 28.] and shall be for a remembrance to the children of Israel, before the face of the Lord, to make expiation for your souls.

17. And the Lord spoke to Moses, saying:

18. Thou shalt likewise make a copper altar. [This was made of the women's looking-staffs, Exod. 38. 8.] with six copper feet, for to walk, and thou shalt set it a buttress the Tent of the congregation, and betwixt the altar, [viz., the altar of burnt-offerings, mentioned above chapt. 17.] and then shalt put water into it.

19. That Aaron and his sons may wash themselves out of it, their hands and their feet.

20. When they are to go into the Tent of the congregation, they shall wash themselves with water; that they do not [i.e., lest God put them to death, as afterwards he did the sons of Aaron, Lev. 10. 1. 2.] or when they approach to the altar, to offer fire-offering to the Lord.

21. Then shall they wash their hands and their feet, that they die not, and the shall be an everlasting institution to his [viz., to Aaron] and his seed, by their generations.

22. Moreover the Lord spoke to Moses, saying:

23. Take thou now the principal priests, [Heb. head-priests, i.e., of the very best and principal priests, so also Cant. 4. 14. Exod. 29. 2.] the purificatory thyrse [Heb. myrrh of freedoms, i.e., upright, and unconfected, free and clear of all impurity. It is a gum, flowing forth out of the myrrh-tree, the most excellent of all other gums] five hundred [i.e., of the weight of fifty] and stacte-cinnamon half so much. [Heb. the quality of that, viz., of the five hundred stactes] (namely) two hundred and fifty [i.e., of the weight of fifty] and stacte-cinnamon two hundred and fifty [i.e., of the weight of fifty].

24. Likewise Cafrus, five hundred, according to the shekel of the sanctuary, and all of olive oil a drachm. [See Lev. 24. 36.]

25. And make thereof an oil of holy anointing; an ointment very artificially made, according to Apothecaries' work: [Oth. oil-preparers, ointment-makers, see 1 Chron. 19. 30.] it shall be an oil of holy anointing.

26. And with the same thou shalt anoint the Tent of the congregation, and the Ark of the testimony.

27. And the Table with all the furniture thereof, and the Candlestick with his furniture, and the Incense-Aaltar:

28. And the Altar of the burnt-offering, with all his furniture, and the laver with its foot.

29. Thou shalt also hallow them [viz., by anointing them with the holy oil] for to administer unto me the Priest's office.

30. Thou shalt likewise anoint Aaron and his sons; and thou shalt hallow them, [viz., by anointing them with the holy oil] for to administer unto me the Priest's office.

31. And thou shalt speak to the children of Israel, saying: This shall be an oil of holy anointing unto you, and by your generations.

32. It shall be poured on no meat offerings [To wic, beasts of Aaron, and his sons, and their posterity] Thou shalt likewise make none of the like, according to the making thereof: it is holy: it shall be holy unto you.

33. This man that shall make such an ointment as this, or that put of it upon any strange (thing) [Oth. any stranger] the same shall be defiled out of the people.

34. Moreover the Lord said to Moses, Take unto thee these unspotted liquids: [juice of myrrh, Oth. Balm-crop] and Onycha, [a kind of spices used in perfumings] and Galbanum; (these) sweet smelling fumes, and pure frankincense: let each be parted. [Heb. that alone be done; i.e., every ingredient. It is to be eaten apart, without being intermingled with any other liquid matter, and being pure thus, to be mixed together afterwards into one mass.]

35. And thou shalt make [Mochab, namely, who made the tabernacle] an incense of ointments thereof, according to the work of the Apothecaries, mixed. [Oth. sifted, or tempered] pure, holy.

36. And of the same thou shalt bear very small powder, and thereof thou shalt lay before the Testimony [i.e., upon the Incense-altar, that stood before the Ark of the testimony] whither I shall come unto thee: it shall be Holiness of Holinesses unto you.

37. To a part of the making of this incense, which thou shalt have made: thou shalt make none for your houses, it shall be Holy unto you: [viz., to both Priests and people] for the Lord [i.e., for the service of the Lord.]

38. The man that shall make the like for to dwell thereon, [i.e., to have and keep it for his own private use in perfumings] he shall be destroyed out of his people.
Chap. xxxi.  E X O D U S.  Chap. xxxii.

C H A P. XXXI.

Bezaleel and Aholiab are called by God for the making of the Tabernacle, the whole frame and furniture of it, v. 1, &c. the laying of the Sabbath day is commanded again, 12. Moses received the two Tables of the Law, 18.

A fter that the LORD spake unto Moses, saying,

2. Behold, I have called by Name, Bezaleel the son of Uri, the son of Hur, of the Tribe of Juda. [i.e. I have chosen this man before all the rest, and fitted him for this employment: as above, chap. 35. 30.]

3. And I have endued him with the Spirit of God, with wisdom, and with understanding, and with knowledge, [i.e. with the gifts of the Spirit of God, such as are related here; whereby it doth plainly appear, that skill in honest handicrafts and manufactures, is a special gift of God] namely, in all handicrafts. [i.e. in all kinds or manner of the same, and to ver. 5.]

4. For to devise understanding labour: [Heb. de-
safeg] to work in gold, and in silver, and in copper.

5. And in artificial stone-cutting, [Understand this of precious stones] for to set them, [Heb. to fit] and in artificial wood-cutting; for to work in all (or every) handi-crafts.

6. And I, behold, I have joined him to him [Heb. given with (or by) him.] Aholiab the son of Ahisamach, of the Tribe of Dan, and into the hearts of every one that is wise of heart, I have given wisdom, [i.e. understanding and ability in the art which they profess and practice:] and they shall make all that I commanded thee.

7. (Namely) the Tent of the Congregation, and the Ark of the Testament, and the expiation-cover, that shall be upon it; and all the furniture of the Tent.

8. And the Table with the furniture thereof, and the pure Candlesstick. [That is, which is to be made of pure gold: see Exod. 25. 31.] with all his furniture, and the Incense-altar.

9. Also the burnt-offering-altar, with all his furniture, and the laver with its foot.

10. And the officiating garments, and the holy garments, [Understand by them, not only the Priests’ habits and cloths, but also the Tapestry and Hangings of the Tabernacle, whereof mention is made, above ch. 26. and below, chap. 36.] Item, the coverings wherein with they used to cover the Table, the Ark, the Altar, and other holy furniture, and utensils, winding and wrapping them about, when the Camp broke up, and the Tent was to be removed: see Num. 4.5.6.11.12. of Aaron the Priest, [i.e. the high Priest] and the garments of his sons, for to administer the Priestly office. [i.e. those which they put on, and wore whilst they were administering the Priestly office.]

11. Likewise the anointing oil, and the Incense of fruits smelling fragrances for the Sanctuary: according to all that I commanded thee, shall they make it.

12. Further, the LORD spake unto Moses, saying;

13. Speak now unto the children of Israel, saying; However, ye shall keep my Sabbaths: [Instituted for thy service. The meaning here is, That although the priests of the Tabernacle was to be dispached and completed out of hand, nevertheless ye shall not labour about it on the Sabbath day] for this is a token between me and you for ever, that ye may know that I am the LORD that sanctifieth you.

14. Keep the Sabbath then, because it is holy to you, [Heb. Holiness] that prophethes it shall surely be put to death; for every one that doth any work upon the same, that soul [i.e. person] shall be destroyed [see Gen. 17. v. 14.] out of the midst of her people.

15. Six days shall men do the work, but on the seventh day is the Sabbath of rest, a holy Day of the LORD: he that doth labor on the Sabbath-day, shall surely be put to death.

16. Let the children of Israel then keep the Sabbath; observing the Sabbath in their generations for an ever-lasting Covenant. [See Gen. 17. v. 7.]

17. It shall be between me and them, and between the children of Israel, a token in eternity: [Compare Gen. 17. 11.] because the LORD in six days made Heaven and Earth, and on the seventh day he rested, see Gen. 2. 2. and re-

fected himself, [i.e. God, being a Spirit, grows never weary; therefore this is but a comparison taken from men, who after long and much pains taking, use to refresh themselves, by rest.]

18. And be ye [with the LORD] gone unto Moses, when he shall have made an end of speaking with him on Mount Sinai, the two Tables of the Testimony, [i.e. the Law, wherein God told thee how he will be honoured, feared, and worshipped by the people] Tables of stone inscribed by the finger of God. [The finger of God which signifies the power and work of God. Compare above chap. 8. ver. 19.] Luke 11. 20. compared with Matt. 28. and elsewhere.

C H A P. XXXII.

The people casteth Aaron to make a golden calf, v. 1. &c. unto which they offer sacrifices. God makes this known to Moses, and threateneth to destroy them. Moses prays for them, and persuadeth God to have mercy on them. 14. Moses cometh down from the Mount with the two stone Tables, 15. which he breaks in pieces, burning and seeing the idolatry of the people. He burns the calf into powder. Aaron casts not. Moses sanctifieth many of those that had committed this idolatry, to be put to death by the Leaders. 25. Moses prays to the LORD, either to pardon Israel his sin, or to blot him out of his book. 27. God spares the people for the present, but puniseth them afterwards.

W hen the people saw, that Moses delayed to come down from the Mount, then the people gathered themselves together [Understand here a great part of, but not all the people; for those are not to be counted of the number here, who afterwards on Moses command, did partake the Idolaters to death, ver. 26. see 1 Tim. 10. 7.] to Aaron, [Oth. against] and they said to him, Arise, make us Gods, [i.e. a visible Token, or Image of the invisible God, as ver. 4.] that may go before our face; for this Moses, that Man, that carrieth us forth out of Egypt, we know not what became to him.

2. Aaron now said unto them, slack off the golden pendants, (ear-ornaments) which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. [It is probable, Aaron did conceive, the Israelites would rather have forborne the golden calf, then to deliver up their precious jewels in this manner; but he was much deceived.]

3. Then all the people plucked off their golden pendants, which were in their ears, and they brought them to Aaron.

4. And he took them out of their hands, and he cast it [i.e. the calf] with a mould, and made a golden calf, as you. 8. 1. the meaning seems to be, that Aaron fell prostrated, and drew the figure and shape of a calf; by a pen or pencil, or graver; upon some other matter, to hold it fast unto the people, and to ask them how they liked it. And he made
made a molten calf out of it: [Heb. be made is a calf of founding. Oth. a molten one. The Idol Apis is worshipped by the Egyptians, in the shape of an ox, or a calf; and this it should from the Israelites here imitation.] Then they said, These are thy gods, Israel, which brought thee out of Egypt. 5. When Aaron saw that, [18] that the people was ready to yield divine worship to the calf, he built an Altar for the same: and Aaron proclaimed, and said, Tomorrow shall this be a feast to the LORD. [Aron here makes use of the Name of the true God, as in tending to serve him by this calf; and yet all was Idolatry in Gods account.] 6. And they rose up early in the next day, and offered burnt-offering and sacrifices, and brought meat-offering to it: [ver. 20, to the Altar newly set up, i.e. they offered and facilitated to the calf, and the people fast them down to eat and to drink; after this, they rose up for to play. [See on ver. 19.] 7. Then the LORD spoke unto Moses: Go, get thee down, for thy people which doth ask me to call the Israelites his people any more, having made themselves a calf for their God, whom thou hast carried forth out of Egypt, hath spoiled (or, corrupted) it. [Oth. hath corrupted it is evil, or, have corrupted themselves, i.e. they have by their Idolatry undone and brought destruction upon themselves.] 8. And they are soon departed [ver. immediately after the Covenant made with them; Exod. 19. and 24 chap.] from the way whibich I had commanded them. They made themselves a molten calf. [Aaron made it, or caused it to be made, ver. 4. at the instance, or at the command of the people, ver. 5.] and they have bowed themselves down before the calfices, and have made faces to the calf, [ver. to the calf, and not to me, whatever they pretend to the contrary, as if they did it to the LORD, ver. 5.] and said, These are thy Gods, Israeil, which carried thee up out of the land of Egypt. 9. Moreover the LORD said to Moses: I have seen this people, and behold it is a stiff-necked people. [i.e. wilful, obdurate, unyielding, that will not bow nor bend his neck to the laws and will of the LORD. It is a comparison taken from such beasts, as to stretch forth or keep up their necks so stiff, that they will not bend nor bow to him who would lay on the yoke upon them, or rule and govern them with bit or bridle. See Deut. 10.16. Prov. 29.1. Acts 7.51.] 10. And now permit me, [And hinder me not by thy interference, for the prayer of the faithful prevaileth much with God, 1 Sam. 5.1.] that my wrath may kindle against them, and consume them: then shall I make thee a great nation. 11. Ten Moses adored the face of the LORD his God: and be said, O LORD, why should thy wrath kindle against thy people, which thou hast carried forth out of the land of Egypt with great power and with a strong hand? 12. Why should the Egyptians speak, saying, In evil [i.e. with a stabbing and ill intent. Oth. for evil, or, mischief, i.e. to their ruin and destruction] hath he carried them forth, that he might put them to death on the mountains, and that he might destroy them from the face of the earth, [i.e. from remaining any longer upon the earth.] turn off from the fervency of thy wrath, and let it repent thee over the evil of thy people. [Moses prayeth here, that God would repent, i.e. that he would not let the evil, i.e. the punishment which they had deserved, and he threatened, to light upon them. See Gen. 6.6.] 13. Remember Abraham, Isaac, and Israel thy servants, [i.e. remember the promises which thou hast made to Abraham, &c.] to whom thou hast sworn by thy self, [God having none greater to swear by, he sworneth by himself, Heb.6.15,17.] and hast spoken unto them, I will multiply your seed as the stars of heaven; [see Gen. 15.5.] and this whole land, whereof I have said, I will give unto your seed, that they shall possess it. 14. Then it repented the LORD over the evil, which he had spoken to do unto his people, i.e. he did not destroy the people, according as he had threatened, but contented himself with the slaying three thousand one hundred of them. 15. And Moshe turned him (self) about, and went down the Mount, with the two Tables of the Testimony in his hand: these Tables were inscribed on both their sides, they were inscribed upon the one and upon the other side. [Heb. from hence and from thence.] 16. And these Tables were written, the writing was God's writing it self, engraved in the Tables. 17. Now when Joshua Who remained upon the mount with Moses, Exod. 24.13. beard the voice of the people, when it was heard: he said to Moses, There is a shout of war in the Camp. 18. But he [ver. Moshe] said; It is no voice of the cry of Victory, it is no voice neither of the cry of Despair: [Heb. it is no voice of the crying of Strength and it is no voice of the crying of weakness.] I hear a voice of singing by turns. 19. And it came to pass, when he drew near to the Camp, and saw the Calf, and the dance: [He understood such a dance, whereas there was piping and leaping, according to the manner of the Heathen] that wrath infected Moshe, and that he smote the Tables out of his hands, and brake the same [ver. before the peoples eyes] before the Mountain. 20. And he took that Calf which they had made, and burnt it in the fire [i.e. he melted the Calf, and reduced it into a lump again, and ground it till it was small, and scattered it upon the waters, and made the children of Israel to drink it. [That thereby they might learn to understand the vanity of such Gods, that could be swallowed up thus, as also to minde the Israelites, that they had deferred to drink up the curse and wrath of God. See Num. 5.18.] 21. And Moshe said to Aaron; What hath the people done to thee, that thou hast brought such a great fire over (or, upon) the same. 22. And Aaron said, Let me the anger of my Lord killde: thou knowest this people, that is deceitful in evil. 23. They then said to me, Make us Gods, that may go before our face: for this Moshe, that man which carried us up out of Egypt, we know not what happened to him. 24. Then I said to them, Whosoever hath gold, let him pluck it off, and give it me: [Oth. and they gave it me] and I cast it into the fire, and there came the Calf forth. [Aaron doth not confound his own fin to uprightly and plainly, as he had done the peoples transgression: he speaketh of the Calf here, as if it had been made and produced, rather by accident, then by his design and foresight: but above ver. 4. the matter is described far otherwise. See Deut. 5.20. 25. Aaron excuses himself, is much like to Adam, Gen. 3.25. 26. When Moshe saw, that the people was made bare, (or strait) [Not so much of their ornaments, as of Gods protection, being now so many naked and disarmed men, who might easily in that case be surprised and destroyed by their Enemies. Compare this with Gen. 3.10. Rev. 2.18. and 16.15.] for Aaron had made them bare, [this making and exposing the people bare thus is ascribed unto Aaron, for that he not only gave his content to the wicked defile of the people, but likewise furthered and advanced it too (an)underivc among tho'se that might have risen up against them. 26. Then
26. Then Moses stayed in the gate of the camp, [The camp was surrounded by a trench, or palisade, or some such way, and had its gates here and there. Otherwise gates were also to the places of Judah, as Gen. 24. 20. Josh. 13. 17. Psal. 4. 4. 11.] and said, Whosoever has heard the words of the LORD, let him come near me. [He, to me who is the Levites. Moses speaking in zeal and haste, and leaving out words of circumstance. See the like, Gen. 13. 19. and 23. 15. etc. there (there) gathered themselves unto him all the sons of Levi. [i.e. almost all; for some had likewise defiled themselves with this idolatry, even Aaron himself. See ver. 20. and Deut. 9. 20. and chap. 33. 9. Oth, and they which were of the sons of Levi, who having had their home, and remained in their Tents, committed no Idolatry in worshipping the Calf.] 27. And he said unto them, Thus saith the LORD, the God of Israel, [worth, the true God of Israel, not the Calf, whereof they said, above ver. 5. These are my Gods, [Israel]. Every one put his sword upon his thigh: go through the camp, and turn again from gate to gate in the camp, and every one kill his brother, every one his friend, and every one his neighbour. [i.e. let every one of you and he next man he meets with, sparing no relation, of either brother, friend, or neighbour. 28. And the sons of Levi did accordingly to the word of Moses; and there fell [worth, by the edge of the sword] of the people on that day, about three thousand men. 29. For Moses had said, [Here is the work, what it was that made the Levites to hoot and to undaun their first nor their next and very friends, namely, because they had understood of Moses, that they should do God an acceptable service, and that thereby they should acquire and receive a special blessing at God's hand. Fill your hands to day unto the LORD; i.e. hallow or consecrate to day unto the LORD, that is to say, perform this holy service unto him. See Lev. 7. 37. God doth witness here, that the executing of Justice and punishment upon the evil doer, is as acceptable to him, as sacrifice. See 1 Sam. 15. 18. 22. This action of the Levites Moses repeateth, Deut. 33. 9.] and for every one shall be against his brother, and against his brother's son, and against his brother: and this, that be [worth, the LORD] may give to day a bleeding upon you. 30. And it came to pass the next day [worth, after the playing of the three thousand men] that Moses said unto the people, [Thus we have sinned a great sin; yet now I will go up to the LORD, and persuade him to make an exception for your sin. 31. So Moses returned to the LORD. [Moses stayed four years upon the Mount, without food, praying for the people to the LORD, Deut. 9. 18.] and said, Alas! the people hath sinned a great sin, that they made themselves gods. [Oth, a God of gods, i.e. the golden Calf.] 32. Now therefore if thou wilt forgive their sin; [Understand thou is not so far. Compare this abrupt manner of speaking, with Luke 13. 3-5.] but if not, then blot me out of thy book, which thou hast written, [Being once chosen by God for eternal life, there is no calling out again: But Moses spake by the words his inward zeal for the glory of God, and his great love to the people of Israel. Compare here with the zeal of Paul, Rom. 9. 2.] The Book of Life: [This is otherwise called the Book of Life, being that wherein stand recorded all those whom God hath ordained for eternal life, Phil. 4. 3. Rev. 3. 5. and 20. 12. 22. and 21. and 17. and Psal. 69. 19. yet this is spoken of God after the manner of Hebrews, not by this Book thou hast written, but his eternal Counsel, and undiscoverable Deity of Election.] 33. Then the LORD said unto Moses, [Him I should blot out of my Book, that sinned against me. [Understand hereby, if so be that any one might be blotted out thence.] Oth, him I shall, or, will blot out.] 34. To go (my way) now, lead these people, whither I told thee, [worth, towards the land of Canaan.] Behold, my Angel shall go before thy face: [thus God threatens in his wrath, to give over this people to Mofeth, and to an Angel; whereof see farther, chap. 33. on verse 1.] yet on the day of my visiting, shall I visit [worth, see Gen. 21. verse 1.] their inns, especially this sin of idolatry committed with the golden Calf, upon them. 35. Thus the LORD plagued this people: [other. sin, etc., by the word of the Levites, verse 28.] for having made that Calf, which was an abomination, [i.e. for that they had polluted, and defiled not only this, but all the people of Israel, which having had their home, and remained in their Tents, committed no Idolatry in worshipping the Calf.] 36. And the Calf was not destroyed, but was cast into the fire, and burned.
made yet, as appears by Exodus 36. But this was Mo- 

ch the own Tent, or an other, which was made of pur-

pose for Moch to take up his abode for a time in the 

same, where the people might repair unto him, until 

they should be reconciled with God. And pitched him 

the same) without the Camp, removing taf off from 

the Camp, God being departed from the Camp, ver. 3. 

Moch would not remain there neither, and be called in, 

the Tent of the Congregation; and it came to pass, 

that every one that sought the LORD [or, consulted commit-

the LORD, viz. by Moch] went forth to the Tent of 

the Congregation, which was without the Camp.

8. And it came to pass, when Moch went forth to 

the Tent, [viz., out of the Camp, to his new-erected 

Tent without the Camp, to intercede with God for the 

people] all the people stood [Heb. they stood up, and 

every one put himself in the door of his Tent; and 

they looked after Moch, until he was entered into his 

Tent.

9. And it came to pass, when Moch was entered into 

the Tent, {honey. the cloud-pillar came downwards [viz. 

from the Mount] and stood in the door of the Tent: 

and he [viz., the LORD, as ver. 11.] spake with Moch, 

(viz., out of the cloud-pillar, which was an affurred 

token of God's grace and favour, Psalm 99.7.)

10. When the people saw the cloud-pillar to stand 

in the door of the Tent, then all the people rose up, and 

bowed themselves, every one in the door of his Tent.

11. And the LORD spake to Moch face to face, i.e., 

(only, plainly, by a clear and articulate voice: for this 

was a special privilege, which no other Prophets had, 

Deut. 33.4-10. and chap. 34.10. and Num. 11.6.7.8.) even 

as a man spake with his friend: after that, he [viz., 

Moch] returned again to the Camp; yet his face shone 

further, than the former, that young man, departed not 

out of the midst of the Tent [i.e., he came not into the 

Camp, but remained continually in the tent without 

the Camp.]

12. And Moch [said to the LORD:] Behold, Thou 

face to me, [Above verse 1.] Carry this people up, but 

Thou lest me not know, whom [Oth. what?] Thou wilt 

with me: whereas Thou hast said, [i.e., I know thee 

by name, [i.e. I have known and chosen thee in love 

before others, and take a very particular care of thee; 

Compare Gen. 18.19. Exod. 3.14. and like wise Thou 

hast found grace in mine eyes. [i.e., Gen. 6.8.]

13. Now then, I pray, if I have found grace in thine 

eyes, then let me know thy way now, [i.e. shew me the 

means, whereby Thou intendest to guide and guard this 

people; or, how Thou wilt deal with them: and I shall 

know Thy name, that I may find grace in thine eyes; [oth. 

because I found grace, &c. or, that I may find grace, 

&c.] and regard, that this Nation is thy name.

14. Then he said, Must my face go along, far to see 

thee at all? [Oth. My face shall, &c.] by the face of 

God here, is understood the visible token of his gra-

cious presence, such as was the cloud-pillar, and the 

fire-pillar.

15. Then he said, [viz., Moch] said to him: If thy face 

shall not go along, do not make us go hungry.

16. For wheresoe'er it be made known, now, that 

I found grace in thine eyes, and thy people; it is not 

thereby, that Thou goest with us? but this shall we be 

separated, and I thy people from all the people that 

are upon the face of the earth.

17. Then the LORD said to Moch: This same thing 

likewise which thou hast spoken, I will do: [i.e. I will 

give you along with you] because thou hast found grace 

in mine eyes, and I know thee by name. [i.e. above verse 

12.]

18. Then said he, shew me now thy glory.

19. But he said: I will cause all my goodness to pass 

by before thy face, and will proclaim the Name of the 

LORD [or, the Name JEHOVAH] for the fulfilling 

henceforth, Exod. 34.6. before thy face: but I will be 

gentle and tender, whom I will be gracious, and I will 

have mercy on whom I will have mercy.

20. He said moreover, Thou shalt not be able to see 

my face: [i.e. my own Essence and proper Being; nor 

my glory in its perfection, by reason of thy sinfulness, 

Rom. 3.23.] We cannot see God in this mortal and cor- 

ruptible life. See Gen. 16.13. but henceforth we shall 

see him as he is, 1 Cor. 13.12. and 3 Joh. 2.2.] for no man 

shall see me, and live. [Hence arose the common opini-

on among the Israelites, that they must die, if they 

should see the LORD, Deut. 25.16. and 3.15; and 1 

Jos. 5.1.] for no man shall see me, and live. [Hence 

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opinion among the Israelites, that they must die, if they 

should see the LORD, Deut. 25.16. and 3.15; and 1 

Jos. 5.1.] for no man shall see me, and live. [Hence 

arose the common opinion among the Israelites, that 

they must die, if they should see the LORD, Deut. 25.
chap.xxxiv.        EXODUS.        chap.xxxiv.

wit, that cloud, which was a sure token of the presence of the Lord and put himself there by himself: and he [V.2. the LORD. see above chap.33:39.] proclaimed the Name of the Lord.

6. Now when the Lord passed by before his face, then he [V.4. the Lord.] cried, Lord, Lord, God, merciful and gracious, long-suffering, [Hab. long. of wrathfulness, i.e. slow to anger, not hasty to execute his wrath:] so Numbers 14:18. Ezek.8:9, &c. the contrary hereof is, short of wrathfulness, i.e. hasty and pensive to wrath, Prov.14:17. and great of benefit (or kindliness) and truth, [see Gen.14:17.]

7. Who keepeth benefit (or, kindliness) to many thousands, who forgive iniquity, and transgression, and sin, who in no wise despiseth the guilty, guiltless, [Heb. who hath not hating guiltless, bold guiltless, visiteth the iniquity of the fathers, [V.9. wicked and ungodly parents] upon the children, [V.9. walking in the wicked footsteps of their fathers] and on the children children, in the third and in the fourth (generation). [Heb. on the third and on the fourth. Exod.20:6. Deut.5:9.]

8. Moses now halted, and enclined the head to the ground, and he bowed himself.

9. And he said, Lord, if now I have found grace in thine eyes, let the Lord now go in the midst of us: [V.10. with the cloud-pillar, conducting and refreshing us thereby] for this is a stiff-necked people, yet forgive, [V.11. our iniquity, and our sin, and receive us as for an inheritance.]

10. Then he said: Behold, I make a covenant, before all the people, which were not created upon all the earth, nor among any people: for that all the people, in the midst whereof thou art, shall see the work of the Lord, that it is terrible, which I do with thee. [V.12. Israel. Oth. with thee, V.13. O Moses.]

11. Observe thou that which I command thee this day: [Here now follow the conditions of the covenant, which God requireth on the peoples part.] Bebold, I will drive out before thy face, the Amorites and the Canaanites, and the Hittites, and the Perizzites, and the Jebusites. [Understand likewise the Gergitives.]

12. Take heed to thy self, that thou make not any covenant with the inhabitants of the land, into which thou shalt come; that the same become not a snare in the midst of thee.


14. For thou shalt not bow thy self before any other God, for the Lord's Name is Jealous, he is a jealous God.

15. Left thou make a Covenant with the inhabitants of that land, and they go a whoring after their gods, [by committing idolatry which is called spiritual whoresom.] thou committed sin, see Lev.17 on verse 7.] nor suffer to sacrifice to their gods, and be invoking thee, thou eat of their sacrifice.

16. And thou take thy sons (wives) of their daughters, and their daughters whoring after their gods, make thy sons also to a whoring after their gods.

17. Thou shalt make them no molten gods. [Understand hereby likewise the painted, pictured, hewn, cut and carved gods. Here the molten ones are expressed by Name, in regard of the molten calf which they had worshipped.]

18. The feast of the unleavened (bread) [see Exod.12.] thou shalt keep; (even days) thou shalt eat unleavened (bread) (or, leaven) as I commanded thee, at the appointed time, in the month of Abib: for in the month of Abib thou didst go forth out of Egypt.

19. All that openeth the womb [Heb. al. or, every] opening of the matrix, i.e. all, or every first-born male, [see Exod.13.] is mine: ye shall all thy cattle that shall be born male, open (the womb of) the great and the small cattle, [Heb. opening of the Oxe, i.e. of the Cows, or great Beasts, and of the twenty cattle.]

20. Ye shall keep the feast of the passover (wherein the Lord shall redeem the first-born of the Egyptians) in the eleventh day of the first month; and on the fourteenth day of the same month is the passover of the Lord. [The fifteenth day of the same month, shall be unto you: all the men of the house of Israel shall keep the passover: and in the eleventh day of the same month, shall ye begin to keep passover, and on the fifteenth day of the same month shall ye eat unleavened bread: and before your face one shall not appear empty. [i.e. without a gift or present, that which was given to the priests, was accounted as given to God himself.]

21. Six days shall labourest, but on the seventh day shall ye rest: in the plough-time, and in the harvest shall ye rest. [V.24. during the Sabbath-day.]

22. Thou shalt beget likewise every beast, [Heb. do, and so Exod.5:16. and Deut.16:1.] thou hast been the tenth, [understand here the Pentecost-feast, which was celebrated seven weeks after the Passover, Lev.23:15. Acts 2:1.] the firstborn of the oxen, and all the firstborn of the sheep and the goats shall be the Lord's. [In the feast of the firstlings, i.e. the beginning of the first-fruits of the land, thou shalt bring into the house of the Lord thy God: Thou shalt not boil the Kid in his mothers milk.]

23. Moreover, the Lord said to Moses: Write these words: for according to the tenour [Heb. mouth.] of these words have I made a covenant with thee, and with Israel.

24. And he was there with the Lord forty days and forty nights; he did eat no bread, and he drank no water: [by the word bread, there is understood all manner of food, as by the word water, all manner of drink] and be [V.25. the Lord, as verse 1. and Deut. 10:12.] plainly shew. That God doth charge Mochel in the preceding verse, is to be understood of his writing it into the Book of the Law, as Exod.17:14. but not that he should write the Law into the two Tables of Stone
drawn upon the Tables, the words of the Covenant, the ten words, [i.e. the Ten Commandments: as Galat. 5:14.]—

25. And it came to pass, when Moses was come down from Mount Sinai, (Now the two Tables of the Testimony were in the hand of Mochel, when he came down from the Mount.) Mochel knew not the sight of his face did shine. [i.e. was casting forth beams, like the sun; the Hebrew Verb is derived from the word signifying horns; and thence came the mistake of painting Moch with horns: when he shone with him, [or, since be (with the Lord) had spoken with him: or, because he was higher.]—

26. Now when Aaron and all the children of Israel looked
Then Moses called upon them; and Aaron, and all the chief, [or, Princes, Governors, Rulers] in the Congregation, turned again unto him: [knowing him now the better by his voice] and Moses spake unto them.

And after that [vulg. When the chief and elders of the people had been with the people, and had seen Moses doing that which was commanded them] all the children of Israel stood near: and he commanded them all by the name of the Lord, that he had spoken with them, upon Mount Sinai.

And Moses made an end of speaking with them; and he put his hand upon his face. But when Moses went forth from the face of the Lord to speak with the children of Israel that [which] was commanded him, he went forth from the face of the Lord; he spake, and he spake by the mouth of Moses.

So the children of Israel saw the face of Moses, that the skin of Moses face did shine: [Moses let the people see the luster of his face, that they might give his words so much the more credit; and afterwards he put the cover on again, when he was to speak with them, that they should not turn away from him, nor seek to avoid him] therefore Moses put the cover again upon his face, until he went in to speak with him. [vulg. With God.]

CHAP. XXXV.

Moses commanded the people again to observe the Sabbath day, v. 2. That they should bring a free-will burnt-offering to the Lord, of gold, silver, and copper, for the Tabernacle, and the Furniture thereof. 4. Men and women bringing in their jewels, and other things for the same, 20. The understandings women from the staff, 25. The chief of the people bringing in precious stones, and silver, 27. Bezalel and Aholiah were the men, whom God endowed with the spirit of wisdom to make this work, 30.

Then Moses called all the congregation of the children of Israel to assembly, and said unto them, These are the words which the Lord commanded to be done.

Six days work shall be done, but on the seventh day there shall be holy unto you, [i.e. an holy day] a Sabbath of rest to the Lord: six days shall work be done, but shall be put to death.

Thus shall kindle no fire [vulg. for to dress meat, Exod. 16:23.] or, to work by, which kindle the fire for burnt-offering was lawful enough] in any of your habitations upon the Sabbath-day.

Moreover Moses spake to all the congregation of the children of Israel, saying: This is the word which the Lord hath commanded, saying:

Take of that which ye have [Heb. which is by, or with you] a burnt-offering unto the Lord; every one whose heart is willing, [i.e. every one] shall bring it for a burnt-offering to the Lord; gold, and silver, and copper.

And of all that sort of pleasant chiefly, and the finest linen, and goat's hair (vulg. and hands), and red-coloured ramskins, and badgerskins, and Sittimwood.

And oil for the Candlestick, and spices for the anointing oil, and for perfuming sweet smelling spices.

And Sardonic-stones, and setting stones for the Ephod, and for the breastplate.

And all (those) that are wife of heart among you, shall come, and make all that the Lord commanded.

The Tabernacle, his Tent, and his Cover; his book, and his planks, his bars, his pillars, and his seat.

The Ark, and her hand-bars; [Whereby the Ark was borne up and carried or removed from one place to another] the expiation-cover, and the veil of the Cover. [This Cover was made of goats-hairs, Exod. 26:7.]

The Table, and its hand-bars, and all its furniture, and the show-bread (vulg. loaves) [See Exod. 25:30.] and the Candlestick, for the light, [vulg. of the light; i.e. giving light. Thus Psal. 132.1. Stars of the light; i.e. shining Stars] and his furniture, and his lamps, and the oil for the light.

And the Incense-altar, [Understand this of the golden Altar, Exod. 30:1.] and his hand-bars, and the anointing oil, and the Incense, and the Burnt-offering, and the Cover of the door, at the door of the Tabernacle.

And the Altar of the burnt-offering, and the copper Grate, which is to have, his hand-bars, and all his furniture; the Laver, and its feet.

The hanging of the Court, its pillars, and its feet, and the cover of the gate of the Court.

The nails of the Tabernacle, and the pins of the Court, [Whereby they fastened the lower ends of the Cover, and hangings to the ground, that the wind might not blow or remove them] with their ropes. Those ropes were made of the same kind of wool for the covering of the Tabernacle.

The officiating garments for to serve in the holy place; the holy garments of Aaron the Priest, and his sons garments, to administer the Priest's office, [vulg. the high Priest, his office, as Exod. 3:10.] to all the Congregation of the children of Israel went forth from before the face of Moses.

And they made every man whose heart was willing as a gift, [vulg. exalted, elevated] his gift, and every one whose heart was willing, they brought the Lord's burnt-offering for the work of the Tent of the Congregation, and for all the service thereof, and for the holy garments. [Heb. garments of holiness.]

And the men came with the women, all willing of hearts: they brought books, and cymbals, and veils, and all gold, silver, and copper, and every man offered a golden wave-offering to the Lord. [Offered, Heb. moved, or waved] in regard that that gold which the men brought, was moved and lifted up as they offered it to the Lord, wherefore it is called a move or wave-offering both here, and Exod. 38:24.

And every man, with whom there was found [i.e. whose heart there was, or that had, as Exod. 25:5.]之类, was made to work in the work of the Tent of the Congregation. And all the service thereof, and for the holy garments. [Heb. garments of holiness.]

And every man, with whom there was found [i.e. whose heart there was, or that had, as Exod. 25:5.]之类, was made to work in the work of the Tent of the Congregation. And all the service thereof, and for the holy garments. [Heb. garments of holiness.]

And all the women, whatever were wise of hearts, [i.e. they spurn themselves, and did not put out for hire, or let their hands do it] and they brought that which was spun, the skin-colour (vulg. and}
and the purple, and the scarlet, and the fine linen, 25: And all women, whose hearts moved them in wise- 
dom, they spun the grass (hair). 26. The Chiefstains (saw) brought Sardonym- 
flours, and filling-flours, for the Ephod, and for the breast- 
plate. 27. And spices, and all for the Candlestick, and for the anointing oil, and for perfrming well-smelling 
sweats.
28. Every man and woman whose hearts moved them willingly to bring for all the work which the LORD had 
commanded to make, brought (for) a free-will-offering to the 
LORD.
29. After that Moses said to the children of Israel, 30: Behold, the LORD hath called by Name, Bezaleel, the 
son of Uri, the son of Hur, of the Tribe of Judah.
31. And the Spirit of God had filled him with wise- 
dom, with understanding, and with knowledge, name- 
ly, in all (or, every) hand-craft.
32. And for to devise rational labour, to work in gold, 
and in silver, and in copper.
33. And in all artificial stone-cutting, to set them in, 
and in artificial wood-cutting: for to work in all (or, 
every) rational hand-craft.
34. He hath likewise given into his hearts, to instruct 
(whers): him and Oholiab, the son of Ahisamach of the 
Tribe of Dan.
35. He hath filled them with wisdom of hearts to make 
every work of a work-maker, and of the most rational 
(crafts-men) and the embroiders in slye-colours, and in 
people, in scarles, and in fine linens, and of the Wea- 
mers, making every work, and devising rational la- 
bour.

CHAP. XXXVI.

The stuff and materials which was brought by the 
children of Israel for a sacrifice-offering to the making of 
the Tabernacle, is committed to the bands of Bezaleel 
and Oholiab, v. 35, 36. The people are forbidden to 
bring more, 5. The Artificers full work, and make all 
ready that belongeth to the Tabernacle, as the Curtains 
with the Chermions, 8. the Curtains of goats (hair), 
14. the covers of the rams-skins, and badgers-skins, 
19. the planks, with their sctent, and the bars, the 
Fall, 50, 51.

Then Bezaleel wrought, and Oholiab, and every man 
that was wise of hearts, into whom the LORD had 
given wisdom and understanding for to know, how they 
should make all the work for the service of the Sacra- 
tury, according to all that the LORD had commanded.
2. For Moses had called Bezaleel and Oholiab, and 
every man that was wise of hearts, into whose hearts God had 
given wisdom: every one whose hearts moved him to spin 
to the work, for to make the same.
3. And they took from before the face of Moses, all the 
beace-offering [v. 5.]: the gold, silver, copper, &c. which 
was offered [which the children of Israel had brought to the 
work of the service of the Sanctuary, for to make 
the same: howbeit they brought him every morning 30. 
H. in the morning, in the morning] free-will-offer- 
ing.
4. Therefore all the wise women came, which made all 
the work of the Sanctuary: every one [Heb. man, man] 
from his work which they made.
5. And they spake to Moses, saying: The people 
brings too much: [Heb. the people multiplieh to bring: 
or, multiplying the people bringeth] more then sufficeth 
for the service of the work which the LORD commanded 
to make.
6. Then Moses commanded that a voice shall be made 
to go [i.e. a Proclamation should be made, a publique 
notice given] throughout the Camp, saying: Let no man 
or woman [i.e. prepare, furnish] more work 
[i.e. stuff or materials for the work] for a free-will- 
offering of the Sanctuary: so the people were kept back from 
bringing (more).
7. For of the stuff [Heb. of the work, i.e. of the 
stuff or materials for the work, as ver. 6.] there was 
not enough to them [v. 4.]: but the Artificers or workmen, i.e. 
they had stuff enough for all this work] for all the work 
that was to be made, yes there was ever.
8. Thus every one wise of heart among them which 
made the work, did make the Tabernacle of ten Curtains:
[The Tabernacle was hitt made, although chap. 2, 3. 
the Ark, and the Table, and the Candlestick were hitt men- 
tioned; because the Tabernacle was to contain all the 
furniture] of fine tuned linens, and slie-colours, and 
purple, and scarles, (with) Chermions, of the most 
artificial work he made them.
9. The length of one Curtain was twenty eight ells, 
and the breadth of one Curtain four ells: all these Curtains 
had one measure. [v. 4. both for length and breadth.]
10. And he joined five Curtains, the one to the other: 
and he joined (other) five Curtains, the one to the (o- 
ther).
11. After that, he made loops of slye-colour at the 
edge of one Curtain, on the undermost in the joining- 
place: he did it likewise at the undermost edge of the 
second joining Curtain.
12. Fifty loops he made at the one Curtain, and fifty 
loops he made at the undermost of the Curtain, that was 
at the second joining: these loops took hold the one of 
the other.
13. He made likewise fifty golden (little) books, 
and joined the curtains together, the one to the other, by 
these books: that it became one Tabernacle.
14. Moreover he made curtains of goats (hair) for a 
Tent [The Tent signified here as much as a 
Roof or upper Cover over the Tabernacle; he made it 
of eleven Curtains.
15. The length of one Curtain was thirty ells, 
and four ells the breadth of one Curtain: those eleven Curtains 
had one measure.
16. And he joined five Curtains together apart: again 
five of these Curtains apart.
17. And he made fifty loops at the edge of the Curtain, 
the undermost in the joining together: he made like- 
wise fifty loops at the edge of the Curtain of the other 
joining.
18. He made likewise fifty copper books, to join the 
Tent together, for to be one.
19. Also he made a Cover for the Tent of red-died 
rams-skins: and over that a cover of badgers-
skins.
20. He made likewise planks on the Tabernacle of 
slanting Sissim-wood.
21. The length of one plank was ten ells: and one ell 
and half an ell was the breadth of each plank.
22. Two Tenons [Heb. bands] one plank had, set at 
degrees in a ladder, the one by the other: thus be did 
with all the planks of the Tabernacle.
23. He made also the planks for the Tabernacle: twen- 
ty planks to the South-side southwards.
24. And he made forty five feet under the twenty 
planks: two feet under one plank, and ten two ten- 
sons: and two feet under an other plank, and ten two te- 
on.
25. He made likewise twenty planks on the other side of the 
Tabernacle, on the North-corner.
26. With their forty five feet: two feet under one
one plank, and two feet under an other plank.

27. But on the side of the Tabernacle towards the West, he made six planks.
28. Also he made two planks, for corner-planks of the Tabernacle on both sides.
29. And they were joined together from beneath (like) twines: they were also joined together (like) twines at the upper end of the same with a ring: thus he did with them both as the two corners.
30. Thus there were eight planks with their fellow feet being sixteen feet: two feet under each plank. [Hab. two, two feet, two feet, under one plank.]
31. He made likewise bars of Sittim-wood: five on the planks of the one side of the Tabernacle.
32. And five bars on the planks of the other side of the Tabernacle: as also five bars on the planks of the Tabernacle on both sides Westward.
33. And he made the middlemost bar floating through in the midst of the planks from the one end to the other end.
34. And he overlaid them with gold, and their rings (the places for the bars) be made of gold: the bars be likewise overlaid with gold.
35. After that, he made a Veil, [This Veil made a partition betwixt the holy (place) and the Holy of Holies] of skie-colour, and purple, and scarlet, and fine twined linen: of the most artificial work he made the same with Cherubims.
36. And he made four pillars for it of Sittim-wood, which he overlaid with gold, their bases were of gold, and he cast four fellow feet for them.
37. He made also on the door of the Tent, a cover of skin-colour, [This was an other cover, distinguished from the Veil, verse 35.] and purple, and scarlet, and fine twined linen, embroidered work.
38. And the five pillars thereof, and their hooks, and be overlaid their beads, and their fillets with gold: and their five feet were of copper.

CHAP. XXXVII.

Besealed make the Ark of Sittim-wood, v. 1, 40, 45, and the expiration-cover of pure gold, 6. Also the two Cherubims of gold, 7. The Table with all the furniture thereof, 10. The Candlestick with the Lamps and other furniture, 17. the Incense Altar, 25. the anointing-oil, 26, and the incense or perfuming-stuff, 29.

Thus Besealed made the Ark of Sittim-wood: two ells and a half was the length of it: and one ells and a half the breadth of it.
1. And be overlaid with pure gold within and without: and he made a golden garland to it round about.
2. And he cast for it four golden rings, at the four corners thereof: so that there were two rings on the one side thereof, and two rings on the other side thereof.
3. And he made hand-bars of Sittim-wood, and overlaid them with gold.
4. And he put the hand-bars into the rings, on the sides of the Ark, for to carry the Ark.
5. He likewise made an Expiration-cover of pure gold: two ells and a half was the length thereof, and one ells and a half the breadth thereof.
6. Also he made two Cherubims of gold: of steat work he made them, out of both the ends of the Expiration-cover.
7. One Cherub out of the one end on this side, and the other Cherub out of the other end, on that side: out of the Expiration-cover he made the Cherubims, out of both the ends thereof.
8. And the Cherubims were spreading forth both the wings on high, (Ocyloph) covering the Expiration-cover with their wings, and their faces were over against one another: the faces of the Cherubims were towards the Expiration-cover.

CHAP. XXXVIII.

The Altar for burnt-offerings, is made of Sittim-wood, v. 1, 47, as also the furniture thereof, 5. the copper Laver with the foot, 8. The Court and the hangings thereof, 9. the copper nets, 20. Besealed and Abbolad make all ready, 22. The sum of all what the people had brought and contributed, in gold, silver, copper, and what was made thereof, 24, 40.
HE made also the Altar of the burnt-offerings of Sittim-wood: five ells was the length thereof, and five ells his breadth, four square, and three ells his height.

2. And he made his horns out of his four corners; his horns were out of him; and he over-laid him with copper.

3. He made likewise all the furniture of the Altar of the burnt-offerings, the posts, and the trellises, and the sprinkling-basons: and the field-books, and the shafing-stuffs; all his off-sides he made of copper.

4. Also he made the Altar a grate of copper network, under his circuits, from beneath the Altar of the burnt-offerings.

5. And he cast four rings on the four ends of the copper grate, for places for the hand bars.

6. And he made the hand-bars of Sittim-wood; and he over-laid them with copper.

7. And he put the hand-bars at the rings at the sides of the Altar, to be carried by the same; he made him bim-below of planks.

8. He made likewise the copper Laver, with its copper foot of the looking-glass of the gathering women which did gather them selfs before the door of the congregation. (To wit, to be employed in the service of the Tabernacle, as the women, 1 Sam. 3, 22. or, attending there, to execute themselves with fasting and prayer, as Hannah the Prophetess, Luke 1, 37. but especially to bring their upper looking-glasses thither at this time, for the use of this work.)

9. He made likewise the Court at the South-corner, Southwards: the curtain of the Court, were of fine twined linen, of an hundred ells.

10. The twenty pillars thereof (viz. of the hangings) and their twenty sockets, were of copper: the hooks of the pillars, and their fillets were of silver.

11. And on the North-corner, an hundred ells, their twenty pillars, and the twenty sockets of them were copper, the book of the pillars, and the fillets of the same, were of silver.

12. And on the West-corner there were hangings of fifty ells, their pillars ten, and the feet of them were the book of the pillars, and their fillets were of silver.

13. And on the East-corner towards the East (there) were fifty ells.

14. The hangings on this side were fifteen ells: the pillars thereof three, and their feet three.

15. And on the other side of the door of the Court, hence and thence, [i.e. on both sides] there were hangings of fifteen ells: their pillars three, and the feet thereof three.

16. All the hangings of the Court, were round about of fine twined linen.

17. Now the feet of the pillars were of copper, the book of the pillars and their fillets, were of silver, and the covering of their heads was of silver, and all the pillars of the Court were encompassed with silver.

18. And the covering of the gate of the Court, was of embroidered work, of skie-colour, and purple, and scarlet, and fine twined linen: and twenty ells was the length of the gate, and the breadth in the breadth was four ells, over and above (or, like as) the hangings of the Court.

19. And their four pillars, and their four feet, were of copper: their books were silver; also the cover of their heads, and their fillets, were silver.

20. And all the pins of the Tabernacle and of the Court round about, were of copper.

21. These are the numbered things of the Tabernacle, of the Tabernacle of the testimony, which are numbered according to the ordinance of Moses, i.e. according to his laying, by his order and command for the service of the Levites, by the hand of Ithamar, [see Numb. 4, 33.] the son of Aaron the Priest.

22. And with it Abib, the son of Abishalom, of the Tribe of Dan, a work-master, and rational assessor: [see Exod. 35, 35.] and an embroiderer in skie-colour, and in purple, and in scarlet, and in fine linen.

23. All the gold that was brought off in the whole work of the Sanctuary, to wit, the gold of the wave-offering, was twenty nine Talents, [see Exod. 25, on verse 35.] and seven hundred and thirty sockets, according to the flet of the Sanctuary. [see Numb. 3, 38.] The silver now of the number of the Congregation, was an hundred Talents, and 1775. sockets, according to the flet of the Sanctuary.

26. One Beza, i.e. a half, or a cleft stick; for each head [Heb. brain-pain 5, i.e. perfor: as Exod. 16, 16.] (that is) half a stick, according to the flet of the Sanctuary: of every one that pass over to the numbered, from 20 year old and upwards, [Heb. a man of 20 year] namely five hundred thousand, and three thousand, and five hundred and fifty.

27. And there were an hundred Talents of silver, for to cast the flet of the sanctuary, and the flet of the Priest; as hundred feet, there were an hundred Talents, a Talent for a foot.

28. But out of the 1775. (sockets) he made the books on the pillars, and he over-laid their heads [viz. thee of the pillars] and compassed them with fillets.

29. The copper now of the wave-offering, i.e. the copper which was offered, was seventy Talents, and 2400 shekels.

30. And he made through the feet of the door of the Veil of the Congregation, and the copper Altar, and the copper grate is had, and all the furniture of the Altar.

31. And the flet of the Court round about: and the flet of the gate of the Court: likewise all the pins of the Tabernacle, and all the pins of the Courts, round about,

CHAP. XXXIX.

The officiating garments, and the holy garments of the Priests are made, u 1, etc. the Ephod, 2, the Breastplate, 8, with twelve stones therein, 12, the breastplates, 16, etc. the girdle, 17, etc. It is not, 20, the plate of the Crown, 30, all the work is finished, 51, as it is brought to Moses, 33, when Moses saw that all was made according to God's command, he blessed it, 45.

They made likewise officiating garments for to set on the holy (lace), of skie-colour and purple, and scarlet; they also made the holy garments, which were for Aaron, according as the LORD had commanded.

2. Thus made the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linen.

3. And they extended the thin places of gold and cut them so thin, as to put it in the midst of the skie-colour, and in the midst of the purple, and in the midst of the scarlet, and in the midst of the fine linen, of the most artificed work.

4. They made joining shoulder-bands on it: [viz. on the Ephod:] on both the ends thereof, it was joined together.

5. And the artificial girdles of his Ephod, which were upon it, being like to the work thereof, of the same, of gold, skie-colour, and purple and scarlet, and fine twined linen, according as the LORD had commanded Moses.

6. They likewise prepared the Sardania-stones, encompassed in golden eubers; graven like seal-graving, with the names of the sons of Israel.

7. And he set them upon the shoulder-bands [viz. the work-master, and Levite 3, etc.] for stones of Remembrance for the children of Israel, according as the LORD had commanded Moses.
He made likewise the Breast-plate of the most artificial work, like the work of the Ephod: of gold, skie-colour, and purple, and caracks, and fine twined linen.

9. It was four square; they made the breast-plate double: a span it was length, and a span it was breadth, being double.

10. And they filled therein [viz. into the breast-plate] four rows of stones; one row of a Sardius, a Topaz, and a Caravansse; this is the first row.

11. And the second row of an Emerald, a Sapphire, and a Diamond.

12. And the third row of an Hyacinth, an Agate, and an Amethyst.

13. And the fourth row of a Turquois, and a Sardius, and a Jasper, encompesed in golden oubes in their fillings.

14. These stones now with the names of the sons of Israel, were twelve, and by them were the twelve Tribes.

15. They made likewise the breast-plate like-keeping (little) chains of turned work, out of pure gold.

16. And they made two golden oubes, and two golden rings: and they set the two rings on both the ends of the breast-plate.

17. And they set the two turned golden chains on the two rings, at the ends of the breast-plate.

18. And the two (other) ends of the two (turned) chains, they set on the two oubes: and they set them on the shoulder-bands of the Ephod, right on the forehead side of the face.

19. They made likewise two golden rings, which they set on the two (other) ends of the breast-plate, inwardly on his border, that is on the side of the Ephod.

20. And they made two golden rings, which they set on the two shoulder-bands of the Ephod, beneath the forehead side of it, over against its (other) joining, above the artificial girdle of the Ephod.

21. And they tied (Oth. lifted up, bare up) the breast-plate with its rings, on the rings of the Ephod, with a skie-coloured lace, that it was upon the artificial girdle of the Ephod: that the breast-plate might not be feuered from the Ephod; according as the LORD had commanded Moses.

22. And he made the cloak of the Ephod, of woven work, altogether of skie-colour.

23. And the hole of the cloak was in the midst of it, as the hole of a coat of male; this hole had a border round about, that it might not be torn.

24. And as the hem of the cloak they made pomegranates of skie-colour, and purple, and caracks, twinned.

25. They made likewise (iuxta) bells of pure gold, and they put the bells between the pomegranates as the hem of the cloak round about between the pomegranates.

26. Thus there was a bell, after that a pomegranate; (again) a bell and a pomegranate, at the hem of the cloak round about; for to serve, according as the LORD had commanded Moses.

27. They made likewise the coats of fine linen, of woven work, for Aaron and for his sons.

28. And the bat of fine linen, and the decem caps of fine linen, and the linen drawers of fine twined linen.

29. And the girdle of fine twined linen, and of skie-colour, and purple, and caracks of embroidered work: according as the LORD had commanded Moses.

30. They made likewise the plate of the Crown of Holiness of pure gold, and they wrote a writing upon it, with seal-graving, THE HOLINES OF THE LORD.

31. And they fastened a lace of skie-colour thereto, to fasten it to the bat from above, according as the LORD had commanded Moses.

32. Thus all the work of the Tabernacle of the Tent of the Congregation was finished, and the children of Israel had made it according to all that the LORD had commanded Moses, so they had made it.

33. After that brought they the Tabernacle unto Moses the Tent and all the furniture thereof; the (little) holy thereof, the (little) holy thereof, the lamps thereof, the altar thereof, and the pillars thereof, and the screen thereof.

34. And the covering of red-dyed rams-skins, and the covering of badgers-skins, and the vail of the covering.

35. The Ark of the Testimony and the Veil, and the Crosier-cove.

36. The Table with all the furniture thereof, and the flour-bread (flours).

37. The pure Candlestick, i.e. made of pure gold with his lamps, the lamps which were to be lighted, and all the furniture thereof, and the oil for light.

38. Moreover the golden Altar, and the anointing-oil, and the incense of sweet-smelling spices, and the cover of the door of the Tent.

39. The copper Altar, and the copper Table, and all the furniture thereof, and all its furniture: the Laver and its foot.

40. The hangings of the Court, the pillars thereof and its sockets, and the covering of the gate of the Court, its ropes, and its pins: and all the furniture of the service of the Tabernacle, for the service of the Congregation.

41. The officiating garments, to serve in the holy place: the holy garments of Aaron the Priest, and the garments of his sons, to administer the Priest's office.

42. According to all that the LORD had commanded Moses, so the children of Israel had made the whole work.

43. Moses now viewed the whole work: and behold, all that the LORD had commanded, so they had made it. Then Moses blessed them. [I.e. he commended their work, and prayed for the blessing of God upon them.]

CHAP. XL.

God commanded Moses, to set up the Tabernacle, v. ii, 12, and to put all things in order, 4. with the Court thereof round about it, 8. to anoint the Tabernacle with oil, and all the furniture thereof, as all the Altar and the Laver, 9. to wash, to apparel, and to anoint, and ballow or consecrate Aaron, and his sons, 12. Moses performed all this, 16. He brings the Ark into the Tabernacle, 21. and sets the Table, 22. the Candlestick, 14. the golden Altar, 26. the copper Altar, 29. and the Laver, 30. He likewise sets up the Court, and thus finisheth the whole work, 32. A cloud covered the Tabernacle, and the glory of God dwells therein the same, 34. which was upon the Tabernacle by day, and the Fire by night, 38.

Moreover the LORD spoke unto Moses, saying:

2. Upon the day of the first month, [to wit] on the first of the months: shalt thou [viz. Moses, by the Levites] set up the Tabernacle, the Tent of the Congregation.

3. And there shalt set for the Ark of the Testimony, and thou shalt cover the Ark with the Vail. [The Tent is, thou shalt hang the Vail before the Ark, that the same may not be seen, making a partition between the Holy of Holies, and the holy (place) Exod. 36.33-34.]
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6. Thou shalt likewise set the Altar of the burnt-offering before the door of the Tabernacle of the Tent of the Congregation.

7. And thou shalt set the Laver between the Tent of the Congregation, and between the Altar: and thou shalt put water therein.

8. After that thou settest the Court round about, and thou shalt hang up the cover at the gate of the Court.

9. Then shalt thou take the anointing oil and anoint the Tabernacle, and all that is therein: and thou shalt allow the same, with all the furniture thereof, and it shall be a Holiness.

10. Thou shalt likewise anoint the Altar of the burnt-offering, and all its furniture: and thou shalt allow the Altar, and the Altar shall be Holiness of Holinesses.

11. Then shalt thou anoint the Laver, and the foot of it: and thou shalt allow it.

12. Thou shalt likewise cause Aaron and his sons to draw near, to the door of the Tent of the Congregation, and thou shalt wash them with water.

13. And thou shalt put the holy garments on Aaron: and thou shalt anoint him, and let him go in to minister me for the Priest's office.

14. Thou shalt likewise cause his sons to approach, and shalt put the coats upon them.

15. And thou shalt array them, as thou arrayedst their father, that they may minister me, the Priest's office: and it shall come to pass, that their anointing shall be upon them for an everlasting Priesthood by their generation. [So namely, that it shall not be needful to renew the anointing, when their position shall come to be consecrated Priests, for in after-times only the high Priest was anointed at his Entrance.]

16. Moses did it: according to all that the LORD had commanded him, so did he.

17. And it came to pass in the first month, in the second year, [viz. after their coming forth out of Egypt] on the first of the month, that the Tabernacle was set up.

18. [For Moses set up the Tabernacle [viz. by the hands of the Levites] and set the courts thereof, and set up its pillars, and put its bars therein: and he set up the pillars thereof.

19. And he spread forth the Tent over the Tabernacle, and he put the cover of the Tent on the top of it, according as the LORD had commanded Moses.

20. Moreover he took and laid the testimony [i.e. the two Tables of the Law of God, Exo. 34. 28.] into the Ark, and put the hands-bars on the Ark: and he set the Expiation upon the Ark.

21. And he brought the Ark into the Tabernacle, and he hung the veil of the cover, and covered the Ark of the Testimony, according as the LORD had commanded Moses.

22. He set likewise the Table in the Tent of the Congregation, at the side of the Tabernacle towards the North: without the Veil.

23. And he set [or dipolof] the seven breads, in order, [Heb. the order of bread, to wit, the twelve oned-bread-loaves, representing the twelve Tribes of Israel, and by them all true believers.]

24. He set likewise the Candlestick in the Tent of the Congregation, right over against the Table: on the side of the Tabernacle Southward.

25. And he lighted the Lamps before the face of the LORD, according as the LORD had commanded Moses.

26. And he set the golden Alter in the Tent of the Congregation, before the Veil. [Which made the partition between the Holy and most Holy (place).]

27. And he kindled thereupon incense of sweet smelling piece: according as the LORD had commanded Moses.

28. He hung likewise the cover of the door of the Tabernacle.

29. And he set the Alter of the burnt-offering at the door of the Tabernacle of the Tent of the Congregation: and he offered thereupon burnt-offerings and meat-offerings according as the LORD had commanded Moses. [This clause is so often repeated, to shew that in things appertaining to God and his worship, they did nothing, but what God expressly commanded them.]

30. He set likewise the Laver between the Tent of the Congregation and between the Alter: and he put water therein, for washing.

31. And Moses, and Aaron, and his sons, washed their hands and their feet.

32. When they went into the tent of the congregation, and when they drew near to the altar, they washed themselves: according as the LORD had commanded Moses.

33. He likewise set up the court, round about the Tabernacle and the altar, and he hung up the cover of the gate of the court: Thus Moses finished the work.

34. Then the cloud covered the tent of the congregation, and the glory of the LORD replenished the Tabernacle. [Here now is fulfilled that which the LORD had promised, Exod. 35. verse 8. See the like, 1 Chron. 4. and Ezek. 43. 4. 5.]

35. So that Moses could not enter into the tent of the congregation, while the cloud abode thereon, and the glory of the LORD did fill the tabernacle.

36. Now when the cloud was lifted up from about the tabernacle, then the children of Israel journeyed on in all their journeys.

37. But when the cloud was not lifted up, they journeyed not, until the day that it was lifted up.

38. For the cloud of the LORD was upon the tabernacle by day, and the fire [i.e. the pillar of fire, or fiery pillar] was thereon by night, before the eyes of all the house of Israel, in all their journeys. [viz. during their abode in the wilderness, until they came into the land of Canaan.]