

# ANNOTATIONS UPON THE HOLY BIBLE;

BY MATTHEW POOLE

VOLUME 1

## Genesis to Esther

THE MORE DIFFICULT TERMS IN EACH VERSE ARE EXPLAINED,  
SEEMING CONTRADICTIONS RECONCILED, QUESTIONS AND DOUBTS  
RESOLVED, AND THE WHOLE TEXT OPENED.

They read in the book in the law of God distinctly, and gave the sense, and caused  
them to understand the reading – Neh. viii. 8.

Understandest thou what thou readest? How can I, except some man should guide  
me? – Acts viii. 30,31.



MATTHEW POOLE  
(1624-1679)

Matthew Poole was born in York in 1624. He graduated from Emmanuel College in Cambridge in 1645, and succeeded Anthony Tuckney in pasturing at St. Michael-le-Querne church. It was the only pastorate Poole ever held. A strict Presbyterian, he resigned his living rather than conform to the Act of Uniformity. At the suggestion of William Lloyd, who was to become Bishop of Worcester, Poole undertook his life's work, his *Synopsis*, which we know as his *Commentary on the Holy Bible*. He began this work in 1666 and labored at it for ten years.

Matthew Poole completed his *Synopsis Criticorum* (Synopsis of Interpreters) on the entire Bible in Latin. But he felt the need to supplement his magnum opus with a commentary on the Bible for English readers. He wrote his English Annotations on the Bible through Isaiah 58 before he died in Amsterdam. His friends decided to take up the remainder of the work and complete the English Annotations through Revelation. Following is a list of continuators.

John Jackson [Isaiah 59, 60]

John Collinges (1623-1691) [Isaiah 61-66; Jeremiah; Lamentations; Gospels; 1 and 2 Corinthians; Galatians; 1 and 2 Timothy; Titus; Philemon; Revelation]

Henry Hurst (1629-1690) [Ezekiel; Minor Prophets]

William Cooper [Daniel]

Peter Vinke (d. 1702) [Acts]

Richard Mayo (d. 1695) [Romans]

Edward Veale (d. 1708) [Ephesians; James; 1 and 2 Peter; Jude]

Richard Adams (c. 1626-1698) [Philippians; Colossians]

Matthew Barker (d. 1698) [1 and 2 Thessalonians]

Obadiah Hughes (d. 1704) [Hebrews]

John Howe (1630-1705) [1, 2, and 3 John]

## PREFACE TO FIRST EDITION of COMMENTARY

by MATTHEW POOLE

The same reason which teacheth us to conclude that there is a First Being, and must be a First Cause and Mover, (whom we call God,) that it is he who hath made us, and not we ourselves," and that "we are his people, and the sheep of his pasture," will also oblige us "to enter into his gates with thanksgiving, and into his courts with praise," and to "be thankful unto him" by fulfilling his will; which we cannot do without some revelation of it to us. God therefore having ceased to speak to men face to face, as to Abraham, and Moses, &c., (which he never ordinarily did but to some particular favourites,) we are by reason enforced to conclude that there are some books in the world in which this revelation is to be found. The church of God (the mother of us all) hath constantly held forth the books of the Old and New Testament (which we have in our Bibles) for this sacred revelation, which hath justly obliged all her children to look upon them as hung out to them for that use upon that noble pillar, the church, looking into them upon the church's notice, (as the child does upon the mother's telling it, That is the sun,) every reasonable man finds them of so venerable antiquity, and discerneth in them such stamps of divinity, in the majesty of their style, the purity of the matter, the sublimeness and spirituality of the propositions contained in them, the self-denial of the penmen, the heavenliness of the scope and end of those sacred writings, the harmony of the parts, the seal of miracles, and principally in the mighty power and efficacy of them upon the souls and consciences of multitudes, both for conviction, and for support and consolation, that he easily concludes, This is the voice of God, and not of man; and looks back upon his mother the church, (as a child upon his nurse,) thanking her for showing him such a treasure, and saying, as the Samaritans to their countrywomen, **Joh\_4:42**, Now we believe these books are the word of God, not because of thy saying so, but because we have looked upon them ourselves, and find them of a different style, nature and matter, to have a different scope, end, power and efficacy of them upon the souls of



men, from what any other writings in the world have. Though the truth is, that until a man comes to be fully persuaded of the truth of them from the same Spirit that dictated them, every soul will be as apt to waver in his faith, concerning their being the word of God, as he in Tully, who only believed in the immortality of the soul from the reading of Plato's book, which (if I remember right) the Roman orator expresseth in words to this sense: I have read over Plato's book again and again; but I know not how it comes to pass, so long as I am reading I agree with it; but no sooner is the book out of my hands but **de immortalitate animae dubitare caepi**, I begin to doubt whether the soul be immortal, yea or no. But, however, in one degree or other every Christian makes that the principle of his religion, that the Holy Scripyures of the Old and New Testament are the word of God. Some believe it more faintly and uncertainly, some more fixedly and firmly; and accordingly the faith of persons, as to them, is more or less operative.

This revelation of the Divine will was made perfect gradually, (as it pleased God in succeeding times to reveal what was his secret will before, but hid from ages,) so as (if chronologers compute right) there were more than fifteen hundred years passed betwixt the writing of the first book of Genesis by Moses, and the Revelation (which was the last) by John; and divines generally judge that he sealed up the book by those words , Rev 22:18-19 . So that, as to things to be believed or done, we are to expect no further revelation.

When "the mighty God, even the Lord," had thus spoken, and God had thus "shined out of Zion, the perfection of beauty," it was but reasonable that his people should come to the knowledge of what he had said, that they might answer the end of the revelation both by believing and obeying.

The Old Testament being written in the Hebrew tongue, when great numbers of the Hebrews or Jews, by their captivity in Babylon, had much forgotten or corrupted their own language, it was thought reasonable there should be a Chaldaic paraphrase; and the wisdom of Divine Providence provided a Septuagint

version, as for the benefit of others, so possibly of the Jews themselves, the most of whom, before Christ's time, were more Grecians than Hebricians; and it is generally thought that all the books of the New Testament were written in the Grecian language.

When it pleased God that the gospel should be preached to all nations, and the sound of it go to the ends of the earth, he so ordered it also, that soon after true religion came into any place, some were stirred up to translate those holy books into the language of that country; and he so far assisted them, that though in many lesser things they failed through want of a knowledge of the just propriety of some words in Hebrew or Greek, or the use of particle in those languages, yet they faile not in anything whereby the reader might be led into any pernicious error touching his salvation. And we shall observe the penmen of the New Testament giving such a deference to the commonly received version in their times, that although the Septuagint version which we have appears to us more dissonant from the Hebrew than any other, yet most of the quotations of the Old Testament which we have in the New are apparently from that version; which teacheth us, that it is not every private minister's work to make a new version of the Scripture, but he ought to acquiesce in the version which God hath provided for the church wherein he lives, and not ordinarily, or upon light grounds, to enter into a dissent to it; and if in any thing he sees it necessary to do it, yet not to do it (as to a particular text) without great modesty, and a preface of reverence.

This translation of the Scriptures into a language understood by all people in that country into which the church came was looked upon so reasonable and necessary, as it was opposed by none till the papists had patched up a religion, for the upholding of which it was necessary for them to maintain, that ignorance was the mother of devotion; after which it was very difficult in any places where these spiritual tyrants had a dominion to get the Scriptures translated into the language of that country. Not to instance in other places, we shall give some short account of England. Our records tell us of a translation of some part of them into the Saxon language (which was then a great part of ours) within seven

hundred years after Christ, and of the translation of the whole into the same language by Beda within forty years after. Beda was himself a papist, but the mystery of iniquity grew up gradually to its height. Soon after, bibles which the people could understand were very scarce commodities in England, and thus it continued for six hundred years. Wickliff, who lived in the time of Richard II., and died in 1384, being the first we know of afterward who translated the Scriptures into a language understood by any who were not skilled in some or other of three learned languages. That great man easily understood, that without the Scriptures in their own language the people must take all for the will of God that their priests told them was so, and that the popish priests were generally persons of ignorance, and impudence enough to entitle God to any of their own blasphemies and superstitions. But within thirty years after the death of Wickliff, viz. anno 1414, the council (of conventicle rather) of Constance decreed all Wickliff's books to the fire; and though some were spared, yet the battle was so hard that there were very few that escaped. This was out state till the year 1527, (in all which year the poor people of the land of our nativity were without a teaching Bible, (as to the common people,) and indeed without a teaching priest,) yea, and for some time after this, as we shall hear.

In the year 1527 God put it into the heart of Mr. Tindall to translate the New Testament into English; as also the five books of Moses (he being then an exile in Germany for his religion). Be he lost all his papers by a shipwreck in his passage to Hamburgh, and had his work to begin again; which yet that faithful and most unwearied servant of God did accomplish, adding some prefaces to the several books, and some notes to the particular chapters and verses; the publishing of which much nettled the popish bishops in England, and all means were then used to suppress it. Amongst others, the then bishop of London advised with one Packington a merchant of that city concerning the most accommodte mean to that design. The merchant could think of none so probable, as with a sum of money to buy up the whole impression. The bishop approving it, furnished him with a round sum for that purpose; which the merchant (being more a friend to Mr. Tindall than the bishop knew) sent to Mr. Tindal, and had the impression sent him

(some few copies being (as we must imagine) first sold off). With this money Mr. Tindall supported himself in his exile, and was also enabled to go on with his translation of the other part of the Bible, and to prepare a perfect English Bible. *Sculteri Annales in anno 1532*. In the meantime, a passage happened so pleasant, that I shall think it worth the while here to relate it: Sir Thomas More being lord chancellor, and having several persons accused for heresy, and ready for execution, offered to compound with one of them for his life, upon the easy terms of his discovery to him who they were in London that maintained Tindall beyond sea. After that the poor man had got as good a security for his life as the honour and truth of the chancellor could give him, he told him it was the bishop of London maintained him, by sending him a sum of money to buy up the impression of his Testaments. The chancellor smiled, saying that he believed he said true. *George Constantine*. Thus was the poor confessor's life saved. But to return to our story. In the year 1536 Mr. Tindall was martyred at Villefort in Flanders, for translating into English the New Testament and part of the Old (saith Sir Richard Baker). But his great adversary, Sir Thomas More, was the year before gone to his own place, being executed for treason. Mr. Tindall and Mr. Coverdale, (as Mr. Fox telleth us,) before Mr. Tindall's death, had translated the whole Bible. *Baker's Chronicle*, p. 282. But it came not out till after his death, under the name of Thomas Matthews (with the addition of the Apocrypha, translated by John Rogers). The Lord Cromwell, with Archbishop Crammer, presented it to the king, and obtained an order from his majesty for leave for any of his subjects to read it; but this was not with the great regret of the bishops.

1540 About thirteen years after this (or not so much) the Lord Cromwell obtained letters from King Henry VIII for a subject of his reprint at Paris the Bible in English; the king also wrote a letter to Bonner (at that time his ambassador in France) to further it. Fraughton and Whitchurch undertook the work, upon what seeming encouragement from Bonner may be read in Mr. Fox's 2nd vol of his Martyrology, pref. 1641, p. 515, 516. But how it came to pass I cannot tell, (though Bonner's treachery was suspected in the case,) when it was upon the point finished, the copies were seized,

and ordered to be burnt, and the work had wholly ceased but for the covetousness of the officer, who sold four great dry fats filled with them to a haberdasher to lay caps in. By this means having recovered some copies, they came to London, and there made a new impression.

But after this, my Lord Cromwell being put to death, the bishops and popish party made so great complaint to the king, (whose warmth for the Reformation much abated in the latter part of his life,) that the sale of the English bible was again prohibited, and the printer imprisoned; and although the bishops promised the king they would make a more correct translation, yet it was never done during that king's reign.

But in the year of our Lord 1577, which was the nineteenth or twentieth of the reign of Queen Elizabeth, some bishops published a new translation; but till that time the bibles used in churches were Tindall's and Coverdale's, being allowed by the public authority of King Edward VI., 1549-1552. And to this day the Psalms in our Service Book are according to Tindall's and Coverdales's Bibles; which should make us wary in our censures of that translation, though we see reason in many things to dissent from it. Only we having a more correct translation established by authority, why (for the avoiding the offence of the less knowing people) we have not made use of that, but retained a translation not undertaken by any public authority, and confessed to be more imperfect, is what I cannot, nor count myself obliged to account for. Possibly God for the honour of his martyr hath so ordered it.

After this, King James coming to the crown, being a prince of great learning and judgment, and observing the different usage of some words in his age from the usage of then in King Henry VIII or in Queen Elizabeth's time, and also the several mistakes (though of a minute nature) in those more ancient versions, was pleased to employ divers learned men in making a new translation, which is that which at this day is generally used. With what reverence to former translators, what labor, and care, and pains they accomplished their work, the reader may see at large in their preface prefixed to those copies that are printed in folio, and

in their epistle to King James in our Bibles of a lesser form; of which translation (though it may not be with its more minute error) yet I think it may be said that it is hardly exceeded by that of any other church.

By this history (reader) thou mayst understand the mighty workings of Divine Providence, and wonderful goodness of God to this nation in the plenty we have of Bible, and that of a very correct translation (though possibly not in every little thing perfect). Mr. Fox (if we remember right) tells us a story of two maids in Lincolnshire, that in Queen Mary's time parted with a considerable part of their estate for a few leaves of the bible. How good is God to us, that we for a few shillings can have the whole revelation of the Divine will! upon which account we offer it to the consideration of any thinking English man or woman, what he or she will answer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her children, if (having so much means as we have to learn to read) and shall neglect the teaching of their children to read it, or learning themselves, in case their parents have neglected then; or, being able to read, shall neglect the practice of it, in exercising himself in the law of the Lord day and night, and living up to the rule of it. The English bible is come to us at the price of the blood of one martyr, and the unwearied labour of a multitude of holy and learned men, succeeding one another for more than sixty years, before we had the translation so perfect as now it is in all hands.

Poor Christians in popish countries either have not this pot of spiritual food, or must cry out, "Death is in the pot." Our English translators in their preface observe, that of late the church or Rome would seem to bear something of a monthly affection to her children, and allow them the Scriptures in the mother tongue, but it is indeed a gift not worthy of its name. They must first get a licence in writing before they use them, and, to get that, they must approve themselves to their confessors to be such as are, if not frozen in dregs, yet soured with the leaven, of their superstition. Yet this seemed toom much to Clement the Eighth, who therefore frustrated the grant of Pius the Fourth. They will allow none to be read but the Doway bibles, and the Rhemish Testaments, (the

corruptions of which have been sufficiently manifested by many learned men,) now will they trust their people with these without the licence of their own bishops and inquistors. This is the liberty they boast of giving to any of their religion to read the Scriptures in English; what it is worth let any man judge.

In the mean time, those who are not affected with the mercy of God to us in this particular, must declare themselves neither to have any just valaue for God in the mighty workings of his providence to bring this about; nor yet for the blood of holy Mr. Tindall, who died in his testimony to this truth, that no people ought to be deprived of so great a good; nor for the labours and pains of those many servants of God who travailed in this great work, and thought no labour in it too much; nor indeed for their own souls, to the slavation ow which, if the Holy Scriptures in our language doth not highly contribute, we must lay the blame upon ourselves.

But although we have the Bible in a language we understand, yet we may see reason to cry out as Bernard does with reference to the Song of Solomon, Here is an excellent nut, but who shall crack it? heavenly bread, but who shall break it? For though the papists and such as have ill will to the good of souls make too great an improvement of the difficulties in holy writ, in making them an argument against the people's having them in a language which they can understand; (for Augustine said true when he said, There are fords in them wherein lambs may wade, as well as depths in which elephants may swim;) and what others observe is as true, that things necessary to be believed or done in order to salvation, lied plain and obvious in holy writ: yet it is as true, that there is much of holy writ of which the generality of people must say as the eunuch, "How can I understand, except some man should guide me!" **Act\_8:31**; hard to say what book of Scripture is so plain that every one who runneth can read it with understanding (such a vast difference there is betwixt the capacities of those who yet have the same honest hearts). This hath made wise and learned men not only see a need of larger commentaries, but also of shorter notes, annotations, and paraphrses, &c. Nor is this a late discovery. It is upward of three

hundred years since Lyra wrote his short notes upon the whole Bible. What Vatablus and Erasmus (though all of them papists) have done since is sufficiently known, to say nothing of many others of that religion. Amongst the Reformed churches, there hath been a learned Piscator in Germany, Junius and Tremellius elsewhere, who did the same things; but all these wrote their notes in Latin, not in the peculiar language of any country. The ancientest notes we have in English were those ordinarily known by the name of the Geneva Notes, after two years labour finished 1560, by those good men who, flying from Queen Mary's persecution, took sanctuary there. A work so acceptable to protestants in the beginning of our Reformation, that their Bible with with those Notes annexed was (as is observed by the authors of our Late English Annotations) printed above thirty times over by Queen Elizabeth's printers and their heirs and successors. There wanted not one indeed who fifty years after boldly reflected on that excellent work in the most public pulpit of our University of Oxford; but how grateful his reflections were to the University at that time may be read in the preface to the English Annotations: he was in the same pulpit checked and confuted by the doctor of the chair, and suspended by the governors of the University. The labours of Erasmus in his Paraphrase on the New Testament were so acceptable, that by public order they were to be in every church exposed to public view and use, and (if we mistake not) ought to be so still. After these, were published Diodate's Notes written in Italian, since translated into English. About the year 1640 some deliberations were taken for the composing and printing other English notes (the old Geneva Notes not so well fitting our new and more correct translation of the bible). These were at first intended to be so short, that they might be printed together with our bibles in folio or quarto. But those divines who were engaged in it found this would not answer their end; it being not possible by so short notes to give people any tolerable light into the whole text; yet we cannot say it gave so general a satisfaction (by reason of the shortness of it) as was desired and expected. So as upon the second edition it came forth quite a new thing, making just two just volumes. This was so acceptable to the world, that within sixteen years it was ready for a third edition, with some further



enlargements; before which also were published the Dutch Annotations translated into our language.

So that at this day (besides the shorter Geneva Notes) we have three sorts of annotations in our own language; those of famous Diodate, the Dutch Annotations, and those of our own divines (originally so wrote). After which, new annotations may seem superfluous. It seems therefore reasonable that we should give our readers some short account of our undertaking. We dare say nothing could be farther from the thoughts of our reverend brother (now at rest with God) who at first began this work, than to reflect any dishonour upon those eminent persons who laboured before in works of this nature, nor is any thing further from our thoughts. (They all of them did famously in their generations.) And if it should appear to any of our readers that any of us have seen further into any particular texts than those did who went before us, yet we hope all our readers will understand there is little honour due to us upon that account, because we had all their shoulders to stand upon.

The pains which our reverend brother ( o makapithv ) took in his Synopsis Criticorum is such, as not only will make his name live in the churches of Christ, but also eminently fitted him for giving the sense of the whole Scripture in Annotations of this nature, which he undertook and carried on by his own hand to the 58th of Isaiah, designing that two volumes should comprehend the whole, and that the first should determine with his notes upon the Song of Solomon. What occasioned his first thoughts and undertaking himself tells us in his paper of proposals published with reference tot hat work, in these words: "But although there are many excellent comments upon divers parts of the Scripture, and some entire comments, or large annotations, upon the whole, in the English tonguel yet because of the too much brevity of some, and the unequal composure of others, as being done by divers hands, and the prolixity of those that have been written upon particular books, it hath been often and earnestly wished that there were some short and full comment, wherein all those passages which need the help of an interpretoer might be sufficiently cleared," &c. As the first edition of our English Annotations, after which

followed the translation of those of the learned Diodate into our language, and then those of the Low Country divines of Holland, (though all of them deservedly valuable,) seemed much too short to satisfy the thirst of many pious souls after the fuller knowledge of the Scriptures; so the larger edition of our English Annotations seems capable of some amendments, by which they might be made more serviceable to those that use them, especially in these particulars.

1. The whole text is not printed in them, so as those who will use them must make use of a Bible also for the understanding of them. Our reverend brother (with whom also we concur) rightly judged that it would be of more advantage to have the entire text in the reader's eye while he is seeking the sense of any particular place, and while he reads a chapter to have a commentary under his eyes in which he might find the sense of any part or it, and satisfy himself as to any difficulty occurring it it.

2. As some (very eminently learned men) had been too large in those Annotations, (saying almost all that hath been said by any upon the texts they handled,) so others had been as much too short, and that especially in the New Testament (which seems to Christians to need the fullest explication); and others, from their variety of learning, had mixed several quotations out of the fathers, and critical and philological notions, possibly not so proper for the end for which such annotations are designed, which is to give the unlearned Christians the true sense of the Holy Scriptures, that those who can, might read and understand the will of God.

That our reader may not mistake our design or undertaking, we desire that he should know, that we do not pretend (as some have vainly fancied) to translate Mr. Pool's Synopsis Criticorum; that would have asked six volumes instead of two; and when it had been done, would have signified very little, unless for thos who (being learned men) needed no such translation: possibly in a whole leaf of that book six lines would not serve our purpose. Nor have we had any ambition either to say something that none had said before us, (we have observed that those who have had such

an itch have for the most part happened to say what those who came after then would not subscribe,) nor yet to say all that we hinted the senses which in our judgment have seemed fairest, and least constrained, and shortly showed the consonancy of them to other scriptures. We have avoided all polemical discourses, as no way proper to our design, and very rarely hinted those practical conclusions which have arose from the text when opened (the most we have done of that nature is in our discourses upon the parables).

Our reverend brother (designing but two volumes, and the first to end with the Song of Solomon, though since it hath been determined to conclude it with the prophet Isaiah, that all which he lived to finish might be comprehended in one volume) had a hard task to contract his discourses so as to bring them within that compass, and thereby was necessitated not to give the entire sense of each verse in his notes, but only of those words or terms in the verse which he conceived to stand in need of explication, referring by letters in the text to the parts of the commentary. This was not necessary in such parts of the Scripture where the entire sense of the whole text is given; nor indeed as to some parts is it possible (such we mean as are opened harmonically); of which nature are the three first evangelists. It is confessed by all, that the evangelists make up but one entire history, though some of them have some things which the others have not, and they seldom agree in the phrases and circumstances of any one piece of history. This made it reasonable that, with the interpretation of one evangelist, should be joined what the others had with reference to the same piece of history; which method hath been accordingly pursued (being the same in which the most judicious Mr. Calvin and others have gone before us); not indeed could any other course have been taken without a needless writing the same things over and over again; so as that in our notes upon Mark we have only enlarged in the explication of what he hath which we did not meet with before in Matthew; and in the explication of Luke, we have only opened what he hath which was not in Matthew or Mark. Where they all three concurred, or but two of them concurred, in any story, we have opened what they all or both say in our notes upon the first of them; and when we have

come to it again in one or both the other, we have only referred to our former notes. John (having little which the other evangelists have) we have considered by himself mostly, yet sometimes taking in something from him, where we found it compleatory of any thing related by the other evangelists.

**In magnis voluisse sat est.** We cannot say that we have left no room for others to come after us, and add to or correct what we have said. But this we can say in truth, that we have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers; and if any knot remain yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it.

If it had pleased God to have lent a little longer life to our reverend brother, the work had very probably been done to greater advantage, and more general satisfaction. We are but entered upon his harvest, and have wanted his sickle; we cannot pretend to any double portion of his spirit. His mantle dropped from him before he was translated (we mean his Synopsis). We have taken that up; out of that great work of his we have taken so much as we judged proper for his design in this work, and made use of great number of other authors, some of which he left out, or very little considered, in his Synopsis, upon design to make a further use of them in this English work, as thinking their labours more proper for this than his other work.

Our design, good reader, was not to tell thee how the fathers interpreted texts, (Aquinas, Justinianus, and others have done that work,) nor yet to tell thee any grammatical niceties, or what learned men have critically noted upon terms or phrases, (that is done in the Synopsis Criticorum,) nor yet to tell thee what conclusions of truth may be raised from the verses, (that hath been done profitably upon many books of Scripture by Mr. Dickson, Hutchinson, Fergusson, Guild, Durham, and some others,) much less to handle the controversies that have risen from any portion of Scripture. Our work hath been only to give thee the plain sense of the Scripture, and to reconcile seeming contradictions where they occurred, and as far as we were able to open scripture by scripture,

which is its own best interpreter, comparing things spiritual with spiritual, "that thy faith might not stand in the wisdom of men, but in the wisdom and power of God." If we have reached this end, it is all we aimed at; if thou gettest any good by what we have done, remember thy sacrifice is due at another altar, even His who "ministreth seed to the sower," who both watereth the furrows of the field, and blesseth the springing of the corn; let Him have the praise, and we only thy prayers, that we may live a useful life, and die a happy death, and "attain to the resurrection of the dead," in which we shall all see and understand more perfectly than we yet do.

*BC 4004*

Genesis 1:1

**In the beginning**, to wit, of time and things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or the sense is this, The beginning of the world was thus. And this phrase further informeth us, that the world, and all things in it, had a beginning, and were not from eternity, as some philosophers dreamed.

**God created the heaven and the earth;** made out of nothing, either,

1. The heaven and earth as now they are with their inhabitants. So this verse is a summary or brief of what is particularly declared in the rest of this chapter. Or,

2. The substance and common matter of heaven and earth. Which seems more probably by comparing this verse with the next, where the **earth** here mentioned is declared to be *without form*, and the heavens without light; as also with Gen\_2:1, where *the heavens and the earth*, here only said to be created, are said to be *finished* or *perfected*. Yet I conceive the third heaven to be included under the title of the heaven, and to have been created and perfected the first day, together with its blessed inhabitants the holy angels, as may be collected from Job\_33:6-7. But the

Scripture being written for men, and not for angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of *the heavens*, and proceedeth to give a more particular account of the visible heavens and earth, which were created for the use of man. In the Hebrew it is, *the heavens and the earth*. For there are three heavens mentioned in Scripture: the aerial; the place of birds, clouds, and meteors, Mat\_26:64 Rev\_19:17 Rev\_20:9. The starry; the region of the sun, the moon, and stars, Gen\_22:17. The highest or third heaven, 2Co\_12:2; the dwelling of the blessed angels.

Genesis 1:2

The same confused mass or heap is here called both

**earth**, from its most solid and substantial part; and the

**deep**, from its vast bulk and depth; and **waters**, from its outward face and covering. See Psa\_104:6 2Pe\_3:5.

**Without form and void**; without order and beauty, and without furniture and use.

**Upon the face**, the surface or uppermost part of it, upon which the light afterward shone. Thus not the earth only, but also the heaven above it, was without light, as is manifest from the following verses.

**The Spirit of God**; not the wind, which was not yet created, as is manifest, because the air, the matter or subject of it, was not yet produced; but the Third Person of the glorious Trinity, called the Holy Ghost, to whom the work of creation is attributed, Job\_26:13, as it is ascribed to the Second Person, the Son, Joh\_1:3 Col\_1:16-17 Heb\_1:3, and to the First Person, the Father, every where.

**Upon the face of the waters**, i.e. **upon the waters**, to cherish, quicken, and dispose them to the production of the things after mentioned. It is a metaphor from birds hovering and fluttering

over, and sitting upon their eggs and young ones, to cherish, warm, and quicken them.

Genesis 1:3

**He commanded**, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an act of his powerful will, called the word of his power, Heb\_1:3 or, by his substantial Word, his Son, by whom he made the worlds, Heb\_1:2 Psa\_33:6, who is called: The Word, partly, if not principally, for this reason,

Joh\_1:1-3, Joh\_1:10.

**There was light**; which was some bright and lucid body, peradventure like the fiery cloud in the wilderness, giving a small and imperfect light, successively moving over the several parts of the earth; and afterwards condensed, increased, perfected, and gathered together in the sun.

Genesis 1:4

He observed with approbation that it was pleasant and amiable, agreeable to God's purpose and man's use; and made a distinction or separation between them in place, time, and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

Genesis 1:5

It is acknowledged by all, that the **evening and the morning** are not here to be understood according to our common usage, but are put by a synecdoche each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by

**evening**, the foregoing day; and by

**the morning**, the foregoing night; and so the natural day begins with the morning or the light, as it did with the ancient Chaldeans. Others by

**evening** understand the first night or darkness which was upon the face of the earth, Gen\_1:2, which probably continued for the space of about twelve hours, the beginning whereof might fitly be called

**evening**; and by

**morning** the succeeding light or day, which may reasonably be supposed to continue the other twelve hours, or thereabouts. And this seems the truer opinion,

1. Because the darkness was before the light, as the

**evening** is put before the

**morning**, Gen\_1:5, Gen\_1:8, and afterwards.

2. Because this best agrees both with the vulgar and with the Scripture use of the terms of

**evening and morning.**

3. Because the Jews, who had the best opportunity of knowing the mind of God in this matter by Moses and other succeeding prophets, begun both their common and sacred days with *the evening*, as is confessed, and may be gathered from Lev\_23:32.

**Were the first day**; did constitute or make up the first day; *day* of being taken largely for the natural day, consisting of twenty-four hours: these were the parts the first day; and the like is to be understood of the succeeding days. Moreover, God, who could have made all things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and seriously to consider God's works, and principally to lay the foundation for



the weekly sabbath, as is clearly intimated, Gen\_2:2-3 Exo\_20:9-11.

Genesis 1:6

**A firmament;** or, *an extension, or a space or*

*place extended or stretched out*, and spread abroad like a tent or curtain, between the waters, though not exactly in the middle place; as *Tyrus* is said to *sit*, or be situated *in the midst of the seas*, Eze\_28:2, though it was but a little space within the sea. But of these things see more in Gen\_1:7.

Genesis 1:7

**The firmament** here is either,

1. The starry heaven; so called, not from its solidity, but from its fixed, durable, and, in a sort, incorruptible and unchangeable nature. Or,
2. The air; called here, the **expansion**, or **extension**, because it is extended far and wide, even from the earth to the third heaven; called also **the firmament**, because it is fixed in its proper place, from whence it cannot be moved, unless by force.

**The waters under the firmament** are seas, rivers, lakes, fountains, and other waters in the bowels of the earth.

**The waters above the firmament, or above the heavens**, as they are called, Psa\_148:4, are either,

1. A collection or sea of waters placed by God above all the visible heavens, and there reserved for ends known to himself. Or rather,
2. The waters in the clouds; for the clouds are called waters, Psa\_18:11 Psa\_104:3, and are said to be in heaven, 2Sa\_21:10 Mat\_24:30, and the production thereof is mentioned as an eminent

work of God's creation, Job\_35:5 Job\_36:29 Psa\_147:8 Pro\_8:28; which therefore it is not credible that Moses in his history of the creation would admit, which he doth, if they be not here meant; and these are rightly said to be above the firmament, i.e. the air, because they are above a considerable part of it. As God commanded and ordered it, so it was done and settled.

Genesis 1:9

**The waters under the heaven;** both the great abyss, or deep of water which is shut up in the bowels of the earth, Gen\_7:11 Psa\_24:2 Psa\_33:7 Psa\_136:6; as also the sea and rivers, all which are here said to be gathered together into **one place**, because of their communication and mixture one with another.

**Let the dry land appear;** for hitherto it was covered with water, Gen\_1:2 2Pe\_3:5.

Genesis 1:10

He called them not *sea* , but **seas**; because of the differing quantity and nature both of several seas, and of the rivers, and other lesser collections of waters, all which the Hebrews call **seas**.

The separation of the waters was begun on the second day, Gen\_1:6, &c., but not perfected till this third day; therefore God's approbation of that work is not mentioned there, but here only.

Genesis 1:11

**Let the earth bring forth;** the sense is: For the present let it afford matter, out of which I will make grass (as man's rib afforded matter, out of which God made woman); and for the future let it receive virtue or power of producing it out of that matter which I have made, and suited to that end.

**Grass;** that which groweth of itself without seed or manuring, and is the food of beasts.

**The herb yielding seed**, for the propagation of their several kinds, to wit, mature and perfect herbs, which alone yield seed. So afterwards God made man, not in the state of children, but of grown and perfect age.

**After his kind**, i.e. according to the several kinds of fruits.

**Whose seed is in itself**; now is by my constitution, and shall be for the future. In some part of itself, either in the root, or branch, or leaf, or bud, or fruit. The sense is, which is sufficient of itself for the propagation of its kind, without any conjunction of male and female.

Genesis 1:12

This clause is so often added, to show that all the disorders, evil and hurtful qualities, that now are in the creatures, are not to be imputed to God, who made all of them good; but to man's sin, which hath corrupted their nature, and perverted their use.

Genesis 1:14

**Let there be lights**; to wit, more glorious lights than that created the first day, which probably was now condensed and reduced into these lights; which are higher for place, more illustrious for light, and more powerful for influence, than that was. Note here, that herbs and trees were created before the sun, whose influence now is necessary for their production, to show that God doth not depend upon the means or upon the help of the creatures in his operations.

**The day**, i.e. the artificial day, reaching from sun-rising to sunseting.

**Let them be for signs**; for the designation and distincton of times, as months, weeks, &c.; as also for the signification of the quality of the weather or season, by the manner of their rising and setting, Mat\_16:2; by their eclipses, conjunctions, &c. And for the

discovery of supernatural and miraculous effects; of which see Jos\_10:13 Isa\_38:8 Luk\_21:25-26 Act\_2:19-20.

**And for seasons, and for days, and years:**

1. By their motions and influences to produce and distinguish the four seasons of the year, mentioned Gen\_8:22. And to show as well the fit times and seasons for sowing, planting, reaping, navigation, &c., as for the observation of set and solemn feasts, or other times for the ordering of ecclesiastical or civil affairs.

2. By their diurnal and swift motion to make the days, and by their nearer approaches to us, or further distances from us, to make the days or nights either longer, or shorter, or equal. He speaks here of natural days, consisting of twenty-four hours.

3. By their annual and slower motion to make years.

Genesis 1:16

**Two great lights**, or, *enlighteners*, as the word properly signifies. The sun, which is really and considerably greater than the moon, or any of the stars, or the whole earth. And the moon, called here **the lesser light**, is greater than any of the stars, not really, but in appearance, and in clearness and light, in respect of which it is called **great** in this place, and both are much greater in efficacy and use than any of the stars.

**To rule the day;** either,

1. To influence the earth and its fruits with heat or moisture, and to govern men's actions and affairs, which commonly are transacted by day; for the word day is sometimes put metonymically for the events of the day, as Pro\_27:1 1Co\_3:13. Or,

2. To regulate and manage the day; by its rise to begin it, by its gradual progress to carry it on, even to the mid-day, and by its declination and setting to impair and end it. Which seems most

probable, because the moon is in like manner said **to rule the night**, which is meant of the time, and not of the actions or events of the night.

Genesis 1:18

This clause was omitted in the first day's work, but is added here, because the light was then but glimmering and imperfect, which now was made more clear and complete.

Genesis 1:20

**The moving creature**, or, *creeping thing*. A word which belongs to all those living creatures who move with their bellies close to the element they move in. Hence it is used both of birds which fly in the air, Lev\_11:20, and of things creeping upon the earth, as Gen\_1:24, and of fishes that swim in the sea, as here.

**And fowl that may fly above the earth.** The particle **that** or

*which* is oft wanting, and to be understood in the Hebrew language, as Gen\_39:4 Job\_41:1 Isa\_6:6: according to this translation the fowl have their matter from the water as well as the fishes; which seem most probable, as from this, so also from the following verses, in which they are both mentioned together, as made of the same materials, and as works of the same day, and both are blessed together, and both are distinguished and separated from the production of the earth, which were the works of the sixth day, Gen\_1:24, &c. And whereas it is said, Gen\_2:19, *Out of the ground the Lord God formed every beast of the field, and every fowl of the air*; it may be answered, That the word *ground* or *earth* may be there understood more largely, as it is confessedly in some other places of Scripture, for the lower part of the world, consisting of earth and water. For it is most reasonable to expound that short and general passage from the foregoing chapter, wherein the original both of beasts and fowls are largely and distinctly described. Moreover, the fowl seem to have been made of both these elements, viz. of soft and moist earth, possibly taken from the bottom of the water, in which case

they were brought forth by the water, as is said here, and formed out of the ground, as there. As Eve is said to be made of Adam's bone and rib, Gen\_2:21; and of his flesh Gen\_1:23. Which shows that with the rib flesh was taken from Adam, though it be not said so, Gen\_1:21. So here, the fowl were made both of water and earth, as their temper and constitution shows, though but one of them be here expressed. But these words are by some translated thus,

*and let the fowl fly.* But according to that translation, the mention of the fowl, both here and in Gen\_1:21, seems to be very improper and forced. For it is preposterous, and contrary to the method constantly used in this whole chapter, to speak of the motion of any living creature, and the place thereof, before its original and production be mentioned. Besides, either the original of the fowls is described here, or it is wholly omitted in this chapter, which is not credible.

Genesis 1:21

**God created**, i.e. produced out of most unfit matter, as if a man should out of a stone make bread, which requires as great a power as that which is properly called creation.

**Great whales**; those vast sea monsters known by that name, though elsewhere this word be applied to great dragons of the earth.

**After his kind**; in such manner as is declared in the first note upon Gen\_1:20. **See Poole on "Gen\_1:20"**.

Genesis 1:22

He gave them power of procreation and fruitfulness, which is justly mentioned as a great blessing, Psa\_128:3-4.

**Fill the waters in the seas**; and consequently in the rivers, which come from the sea, and return into it.

**Let fowl multiply in the earth**, where they shall commonly have their habitation, though they had their original from the waters; of which see **Poole on "Gen\_1:20"**.

Genesis 1:24

1. Those living creatures hereafter mentioned, whose original is from the earth, and whose habitation is in it.
2. Those tame beasts which are most familiar with and useful to men for food, clothing, or other service.
3. **Creeping thing**; to wit, of the earth, of a differing kind from those creeping things of the water, Gen\_1:20.
4. The wild beast, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame beasts, here called **cattle**.

Genesis 1:26

God had now prepared all things necessary for man's use and comfort. The plurals **us** and **our** afford an evident proof of a plurality of persons in the Godhead. It is plain from many other texts, as well as from the nature and reason of the thing, that God alone is man's Creator: the angels rejoiced at the work of creation, but only God wrought it, Job\_38:4-7. And it is no less plain from this text, and from divers other places, that man had more Creators than one person: see Job\_35:10 Joh\_1:2-3, &c.; Heb\_1:3. And as other texts assure us that there is but one God, so this shows that there are more persons in the Godhead; nor can that seeming contradiction of one and more being in the Godhead be otherwise reconciled, than by acknowledging a plurality of persons in the unity of essence. It is pretended that God here speaks after the manner of princes, in the plural number, who use to say: *We will*

*and require, or, It is our pleasure.* But this is only the invention and practice of latter times, and no way agreeable to the simplicity, either of the first ages of the world, or of the Hebrew

style. The kings of Israel used to speak of themselves in the singular number, 2Sa\_3:28, 1Ch\_21:17, 1Ch\_29:14, 2Ch\_2:6. And so did the eastern monarchs too, yea, even in their decrees and orders, which now run in the plural number, as Ezr\_6:8, *I* (Darius) *make a decree*; Ezr\_7:21, *I, even I Artaxerxes the king, do make a decree*. Nor do I remember one example in Scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern style into the sacred Scripture. Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover, this device is utterly overthrown by comparing this text with Gen\_3:22:

*The Lord God said, Behold, the man is become as one of us.* Therefore there are more persons than one in the Godhead. How many they are other texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before: *Let the earth or waters*

*bring forth*, but, **Let us make**; this change of the phrase and manner of expression shows that man was, as the last, so the most perfect and the chief of the ways and works of God in this lower world.

**After our likeness.** Image and likeness are two words noting the same thing, even exact likeness. For both of them are used of Adam, Gen\_5:3:

*He begat a son in his own likeness, after his image*; and they are separately and indifferently used in the same sense, man being said to be made *in the likeness of God*, Gen\_5:1, and *in the image of God*, Gen\_9:6.

**Quest.** Wherein doth the image of God in man consist?

**Answ.** 1. It is in the whole man, both in the blessedness of his estate, and in his dominion over the rest of the creatures.



2. It shines forth even in the body, in the majesty of man's countenance, and height of his stature, which is set towards heaven, when other creatures by their down-looks show the lowness and meanness of their nature, as even heathens have observed.

3. It principally consists and most eminently appears in man's soul.

1. In its nature and substance, as it is, like God, spiritual, invisible, immortal, &c.

2. In its powers and faculties, reason or understanding, and freedom in its choice and actions.

3. In the singular endowments wherewith God hath adorned it, as *knowledge, righteousness, and true holiness*, in which St. Paul chiefly placeth this image, Eph\_4:24 Col\_3:10.

The male and female are both comprehended in the word *man*, as is expressed, Gen\_1:27, together with their posterity.

**Over the cattle;** by which he understands either,

1. Both tame and wild beasts, the same word being used here in a differing sense from what it hath Gen\_1:25, as is frequent in Scripture. Or,

2. Tame beasts, which are particularly mentioned, because they are more under man's dominion than the wild beasts, and more fitted for man's use and benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is usual in Scriptures and other authors.

**Over all the earth;** over all other creatures and productions of the earth, and over the earth itself, to manage it as they see fit for their own comfort and advantage.

## Genesis 1:27

Not both together, as some of the Jews have fabled, but successively, the woman after and out of the man, as is more particularly related, Gen\_2:21, &c., which is here mentioned by anticipation. Albeit the woman also seems to have been made upon the sixth day, as is here related, and as the following blessing showeth, which is common to both of them, though the particular history of it is brought in afterwards, Gen\_2:1-25, by way of recapitulation or repetition.

## Genesis 1:28

Having blessed them with excellent natures, and heavenly gifts and graces, he further *blesseth them* with a special and temporal blessing expressed in the following words.

**Replenish the earth**, with inhabitants to be begotten by you.

**Question.** Whether this be a command obliging all men to marriage and procreation? So the Hebrew doctors think. It may be thus resolved:

1. It is a command obliging all men so far as not to suffer the extinction of mankind: thus it did absolutely bind Adam and Eve, as also Noah, and his sons and their wives, after the Flood.
2. It doth not oblige every particular person to marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried state, and from his commendation of those who made themselves eunuchs for the kingdom of God, Mat\_19:12; and from St. Paul's approbation of virginity, 1Co\_7:1, 1Co\_7:8, 1Co\_7:26-27, 1Co\_7:32, &c.
3. It is here rather a promise or benediction than a command, as appears both from Gen\_2:22, where the same words are applied to the brute beasts, who are not subject to a command; and because if this were a command, it would equally oblige every man to exercise dominion over fishes and fowls, &c., which is absurd. It

is therefore a permission rather than a command, though it be expressed in the form of a command, as other permissions frequently are, as Gen\_2:16 Deu\_14:4.

Genesis 1:29

It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us that it was expressly allowed, Gen\_9:3.

Genesis 2:1

All the creatures in heaven and earth are called their

**hosts**, for their multitude, variety, order, power, and subjection to the Lord of hosts. Particularly the *host of heaven* in Scripture (which is its own best interpreter) signifies both the stars, as Deu\_4:19, Deu\_17:3, Isa\_34:4; and the angels, as 1Ki\_22:19 2Ch\_18:18 Luk\_2:13; who from these words appear to have been created within the compass of the first six days, which also is probable from Col\_1:16-17. But it is no wonder that the Scripture saith so little concerning angels, because it was written for the use of men, not of angels; and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

Genesis 2:2

**God ended his work**, or rather *had ended* or

*finished*, for so the Hebrew word may be rendered, as all the learned know, and so it must be rendered, else it doth not agree with the former chapter, which expressly saith that all these works were done within six days.

**He rested**, not for his own need and refreshment, for he

*is never weary*, Isa\_40:28; but for our example and instruction, that we might keep that day as a day of religious rest.

## Genesis 2:3

**God blessed the seventh day**, by conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his works, and a day of God's bestowing singular and the best blessings upon his servants and worshippers. He separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted a holy day, and spent in holy works and solemn exercises of religion. Some conceive that the sabbath was not actually blessed and sanctified at and from this time, but only in the days of Moses, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the text or context, but rather is confuted from them; for as soon as the sacred penman had said that God had

*ended his work and rested, & c.*, he adds immediately in words of the same tense, that **God blessed the seventh day, and sanctified it**. And if we compare this place with Exo\_20:8-11, we shall find that Moses there speaks of God's blessing and sanctifying of the sabbath, not as an action then first done, but as that which God had done formerly upon the creation of the world, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocency, so was it no less proper and necessary a duty for the first ages of the world after the fall, than it was for the days of Moses, and for the succeeding generations. Because he would have the memory of that glorious work of creation, from which he then rested, preserved through all generations.

**Which God created and made;** either,

1. *Created in making*, i.e. made by way of creation; or rather,
2. *Created out of nothing*, and afterwards out of that created matter

*made* or formed divers things, as the beasts out of the earth, the fishes out of the water. He useth these two words possibly to show

that God's wisdom, power, and goodness was manifest, not only in that which he brought out of mere nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

Genesis 2:4

i.e. These things mentioned in **Gen 1** are a true and full relation of their generations, i.e. of their original or beginnings.

**In the day;** not strictly so called, but largely taken for the time, as it is Gen\_2:17 Rth\_4:5 Luk\_19:42 2Co\_6:2.

Genesis 2:5

**Before it was in the earth,** i.e. when as yet there were no plants, nor so much as seeds of them, there.

**Before it grew,** to wit, out of the earth, as afterwards they did by God's appointment.

The two great means of the growth of plants and herbs, viz. rain from heaven, and the labour of man, were both lacking, to show that they were now brought forth by God's almighty power and word.

Genesis 2:6

**There went up,** from time to time, by God's appointment, a *vapour, or cloud*, which going up into the air, was turned into rain, and fell down again to the earth from whence it arose; whereby the earth was softened, and disposed both to the nourishment of those plants or trees that were created, and to the production of new plants in a natural and ordinary way. But these words may be otherwise understood, the copulative *and*, here rendered **but**, being put for the disjunctive

*or*, as it is Exo\_21:15, Exo\_21:17, Job\_6:22, Job\_8:3, and in other places. Or, the negative particle *not* may be understood out of the

foregoing clause, as it is usual in the Hebrew language, as Psa\_1:5, Psa\_9:17, Psa\_44:19, Psa\_50:8, Isa\_28:27-28. And so these words may be joined with the foregoing, and both translated in this manner,

*There was no rain, nor a man to till the ground, or (or*

*nor , for both come to one thing) so much as*

**a mist which went up from the earth, and watered (as afterwards was usual and natural) the whole face of the ground.**

Genesis 2:7

**Into his nostrils**, and by that door into the head and whole man. This is an emphatical phrase, sufficiently implying that the soul of man was of a quite differing nature and higher extraction and original than the souls of beasts, which together with their bodies are said to be brought forth by the earth, Gen\_1:24.

**The breath of life**, Heb. *of lives*; either to show the continuance of this breath or soul, both in this life and in the life to come; or to note the various degrees or kinds of life which this one breath worketh in us; the life of plants, in growth and nourishment; the life of beasts, in sense and motion; and the life of a man, in reason and understanding.

**Man**, who before this was but a dull lump of clay, or a comely statue,

**became a living soul**, i.e. a living man: the **soul** being oft put for the whole man, as Gen\_12:5, Gen\_12:13, Gen\_46:15 Gen\_46:18, 1Pe\_3:20, &c.

Genesis 2:8

He had **planted**, viz. on the third day, when he made the plants and trees to grow out of the ground, a place of the choicest plants and fruits, most beautiful and pleasant.

**Eastward**, from the place where Moses writ, and the Israelites afterwards dwelt.

**Eden** here is the name of a place, not that Eden near Damascus in Syria, of which see Amo\_1:5; but another Eden in Mesopotamia or Chaldea, of which see Gen\_4:16 2Ki\_19:12 Isa\_37:12 Eze\_27:23. There are many and tedious disputes about the place of this Paradise; of which he that listeth may see my Latin Synopsis. It may suffice to know that which is evident, that it was in or near to Mesopotamia, in the confluence of Euphrates and Tigris.

**There he put the man whom he had formed**, to wit, in another place.

Genesis 2:9

**The tree of life**; so called, either symbolically, and sacramentally, because it was a sign and seal of that life which man had received from God, and of his continual enjoyment of it upon condition of his obedience; or, effectively, because God had planted in it a singular virtue for the support of nature, prolongation of life, and the prevention of all diseases, infirmities, and decays through age.

**In the midst of the garden**, or, *within the garden*, as Tyrus said to be *in the midst of the seas*, Eze\_28:2, though it was but just within it.

**The tree of knowledge of good and evil**; so called with respect, either,

1. To God, who thereby would prove and make known man's good or evil, his obedience and happiness, or his rebellion and misery; or rather,
2. To man, who by the use of it would know, to his cost, how great and good things he did enjoy, and might have kept by his obedience, and how evil and bitter the fruits of his disobedience were to himself and all his posterity. So it seems to be an ironical

denomination: q.d. You thirsted after more knowledge, which also the devil promised you; and you have got what you desired, more knowledge, even dear-bought experience.

Genesis 2:10

**A river**, or, *rivers*, by a common enallage.

**Eden**, the country in which Paradise was; where those rivers either arose from one spring, or met together in one channel.

From the garden, it was divided into four principal rivers, concerning which there are now many disputes. But it is no wonder if the rise and situation of these rivers be not now certainly known, because of the great changes, which in so long time might happen in this as well as in other rivers, partly by earthquakes, and principally by the general deluge. And yet Euphrates and Tigris, the chief of these rivers, whereof the other two are branches, are discovered by some learned men to have one and the same original or spring, and that in a most pleasant part of Armenia, where they conceive Paradise was. See my Latin Synopsis.

Genesis 2:11

**Pison**, an eminent branch of the river Tigris, probably that called by others Pasi-tigris, or Piso-tigris.

**That is it which compasseth**, i.e. with many windings and turnings passed through; as this word is used, Jos\_15:3 Mat\_23:15.

**This whole land of Havilah**; either that which is in those parts of Arabia which is towards Mesopotamia, so called from Havilah the issue of Cham, Gen\_10:7; or that which is nigh Persia, and in the borders of India, so called from another Havilah of the posterity of Shem, Gen\_10:29. To either of these following the description agrees well.



Genesis 2:12

**Good**, i.e. better than ordinary.

**Bdellium**, which signifies either a precious gum, of which see Num\_11:7, or gems and pearls. Once for all observe, that many of the Hebrew words or names of stones, trees, birds, and beasts, are even to the Hebrew doctors and others, both ancient and modern interpreters, of uncertain signification, and that without any considerable inconvenience to us, who are free from the obligations which the Jews were formerly under of procuring such stones, and abstaining in their diet from such beasts and birds as then were sufficiently known to them; and if any were doubtful, they had one safe course, to abstain from them.

**The onyx stone**, a kind of precious stone, of which see Exo\_25:7, Exo\_28:9, Exo\_28:20.

Genesis 2:13

**Gihon**; not that river in the land of Israel, so called, 1Ki\_1:33 2Ch\_32:30; but another of the same name, which in Hebrew signifies, *the branch of a greater river*: here it is a branch either of Euphrates, as most think, or of Tigris, as some late writers conceive.

**Ethiopia**; not that country in Africa above Egypt, commonly so called; but either Arabia, which in Scripture is frequently called

*Cush* or **Ethiopia**; of which, see **Poole on "2Ki\_19:9"**, see **Poole on "Job\_28:19"**, see **Poole on "Eze\_29:10"**, see **Poole on "Eze\_30:8"**, see **Poole on "Eze\_30:9"**, see **Poole on "Hab\_3:7"**.

Or rather a country adjoining to India and Persia, with which Cush is joined, Eze\_38:5; see also Isa\_11:11 Eze\_27:10; and about which place the Ethiopians are seated by Herod. 1. 7, Homer, Hesiod, and others. Of which see my Latin Synopsis.

Genesis 2:14

**Hiddekel**, i.e. **Tigris**, or an eminent branch of it. See Dan\_10:4.

Genesis 2:15

**Put him**, i.e. commanded and inclined him to go. To prune, dress, and order the trees and herbs of the garden,

**and to keep it** from the annoyance of beasts, which being unreasonable creatures, and allowed the use of herbs, might easily spoil the beauty of it.

Genesis 2:16

God commanded the woman too, (as appears both from the permission for eating herbs and fruits given to her, together with her husband, Gen\_1:28-29, and from Gen\_3:1-3, and from Eve's punishment), and that either immediately, or by Adam, whom God enjoined to inform her thereof.

**Thou mayest freely eat;** without offence to me, or hurt to thyself. The words in Hebrew have the form of a command, but are only a permission or indulgence, as 1Co\_10:25-27.

Genesis 2:17

With a threefold death.

1. Spiritual, by the guilt and power of sin: at that instant thou shalt be dead in trespasses and sins, Eph\_2:1.

2. Temporal, or the death of the body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death.

3. Eternal, which shall immediately succeed the other.

Genesis 2:18

**The Lord God said**, or, *had said*, to wit, upon the sixth day, on which the woman was made, Gen\_1:27-28.

**Not good**; not convenient either for my purpose of the increase of mankind, or for man's personal comfort, or for the propagation of his kind.

**Meet for him**; a most emphatical phrase, signifying thus much, *one correspondent to him*, suitable both to his nature and necessity, one

*altogether like to him* in shape and constitution, disposition and affection; a second self; or one *to be at hand and near to him*, to stand continually before him, familiarly to converse with him, to be always ready to succour, serve, and comfort him; or one whose eye, respect, and care, as well as desire, Gen\_3:16, should be to him, whose business it shall be to please and help him.

Genesis 2:19

**Brought them unto Adam**, either by winds, or angels, or by their own secret instinct, by which storks, and cranes, and swallows change their places with the season; partly to own their subjection to him; partly that man, being re-created with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meet companion, and so the better prepared to receive God's mercy therein; and partly for the reason here following.

*To see, or, make a discovery*; not to God, who knew it already, but to all future generations, who would hereby understand the deep wisdom and knowledge of their first parent.

**That was the name thereof**, to wit, in the primitive or Hebrew language. And this was done for the manifestation both of man's dominion over the creatures, and of the largeness of his understanding; it being an act of authority to give names, and an

effect of vast knowledge to give convenient names to all the creatures, which supposeth an exact acquaintance with their natures.

Genesis 2:20

But though, in giving them names, he considered their several natures and perfections, it was evident to himself, as well as to the Lord, that none of them was an help meet for him.

Genesis 2:21

1. **God caused a deep sleep to fall upon Adam**, that he, who was without sin, might feel no pain in the taking away of his rib. And in this sleep some think Adam was in an ecstasy, wherein he saw what was done, together with the reason and mystery of it.

2. **He took one of his ribs**, together with the flesh upon it, Gen\_2:23; or, *one of his sides*, for the Hebrew word signifieth a *side* as well as a *rib*, which may be taken synecdochically, for a part of one of his sides, viz. a rib and the flesh upon it; or, for one part out of each of his sides; as if the two ribs clothed with flesh were taken out of the man, because he saith, Gen\_2:23,

*This is bone of my bones*, not, *of my bone*. The woman was taken out of this part, not out of the higher or lower parts, to show that she is neither to be her husband's mistress, to usurp authority over him, 1Ti\_2:12; nor yet to be his slave, to be abused, despised, or trampled under his feet; but to be kindly treated, and used like a companion, with moderation, respect, and affection.

**Quest.** How could a rib be taken from Adam, but it must be either superfluous in Adam, while it was in him, or defective afterwards, both which reflect upon the Creator?

**Ans.** 1. It was no superfluity, but a conveniency, if Adam had at first one rib extraordinary put into him for this purpose.

2. If Adam lost a rib upon so glorious an occasion, it was but a scar or badge of honour, and no disparagement either to him or to his Creator.

3. Either God created him a new rib, or hardened the flesh to the nature and use of a rib, and so there was no defect in him.

3. **He closed up the flesh**, together with another bone or rib, **instead** of that rib and flesh which he took away from him, which was easy for God to do.

Genesis 2:22

From some place at a little distance, whither he first carried her, that for the decency of the action he might bring her thence; a bride to a bridegroom to be married to him: the great God being pleased to act the part of a father to give his daughter and workmanship to him, thereby both teaching parents their duty of providing marriages for their children, and children their duty of expecting their parents' consent in marriage.

Genesis 2:23

**And Adam said.**

**Quest.** How knew he this?

**Answ.** Either,

1. By his own observation; for though it be said that he was asleep till the rib was taken out and restored, yet he might awake as soon as ever that was done, the reason of his sleep ceasing, and so might see the making of the woman. Or,

2. By the revelation of God, who put these words into Adam's mouth, to whom therefore these words of Adam are ascribed, Mat\_19:5.

**This is now;** or, *for this time* the woman is made of my bones, &c.; but for the time to come the woman as well as the man shall be produced another way, to wit, by generation. Made of my rib and flesh; i.e. God hath provided me a meet help and wife, not out of the brute creatures, but nearer hand, a part of my own body, and of the same nature with myself.

Genesis 2:24

These are the words of Moses by Divine instinct, or his inference from Adam's words.

**Shall a man leave his father and his mother;** in regard of habitation and society, but not as to natural duty and affection; and in conjugal relation and highest affection, even above what they owe to their parents, **they two** (as it is in the Samaritan, Syriac, and Arabic translations, and Mat\_19:5) shall be esteemed by themselves and others to be as entirely and inseparably united, and shall have as intimate and universal communion, as if they were one person, one soul, one body. And this first institution shows the sinfulness of divorces, and polygamy, however God might upon a particular reason for a time dispense with his own institution, or remit the punishment due to the violators of it.

Genesis 2:25

To wit, of their nakedness, as having no guilt, nor cause of shame, no filthy or evil inclinations in their bodies, no sinful concupiscence or impure motions in their souls, but spotless innocency and perfection, which must needs exclude shame.

Genesis 3:1

**The serpent;** or rather, *this* or *that serpent*; for here is an emphatical article, of which more by and by.

The serpent's eminent subtlety is noted both in sacred Scripture, Gen\_49:17 Psa\_58:5 Mat\_10:16 2Co\_11:3, and by heathen authors, whereof these instances are given; that when it is

assaulted, it secures its head; that it stops its ear at the charmer's voice; and the like. If it be yet said that some beasts are more subtle, and therefore this is not true; it may be replied,

1. It is no wonder if the serpent for its instrumentality in man's sin hath lost the greatest part of its original subtlety, even as man's sin was punished with a great decay both of the natural endowments of his mind, wisdom, and knowledge, and of the beauty and glory of his body, the instrument of his sin. But this text may, and seems to be understood, not of the whole kind of serpents, but of this individual or particular serpent; for it is in the Hebrew *Hannachash that serpent*, or

*this serpent*, to signify that this was not only an ordinary serpent, but was acted and assisted by the devil, who is therefore called

*that old serpent*, Rev\_12:9. And this seems most probable, partly from the following discourse, which is added as a proof of that which is here said concerning the serpent's subtlety; and that surely was not the discourse of a beast but of a devil; and partly from 2Co\_11:3, which hath a manifest reference to this place, where the apostle affirmeth that *the serpent beguiled Eve through his subtlety*; not surely through that subtlety which is common to all serpents, but through that subtlety which was peculiar to this, as it was possessed and acted by the devil. There seems indeed to be an allusion here to the natural subtlety of all serpents; and the sense of the sacred penman may seem to be this, as if he said: The serpent indeed in itself is a subtle creature, and thought to be more subtle than any beast of the field; but howsoever this be in other serpents, it is certain that this serpent was more subtle than any beast of the field, as will appear by the following words. If it be said, the particle *this*, or *that*, is relative to something going before, whereas there is not a word about it in the foregoing words; it may be replied, that relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but sometimes also out of the following passages, as is apparent from Exo\_14:29 Num\_7:19 Num\_24:17 Psa\_87:1, Psa\_105:19, Psa\_114:2, Pro\_7:8,

Pro\_14:26. So here, *that serpent*, that of which I am now to speak, whose discourse with the woman here followeth.

**Quest.** How the serpent could speak, and what the woman conceived of his speech, and why she was not affrighted, but continued the discourse with it? There be two satisfactory answers may be given to these questions.

1. The woman knew that there were spirits, and did freely and frequently converse with spirits or angels, who also did appear in some visible shape to her, which seems very credible; because in the following ages not only the angels, but even the blessed God himself, did in that manner converse with men. And as they afterwards used to appear in the shape of men, why might not one of them now appear to her, and converse with her, in the shape of a beautiful serpent? And why might she not freely and securely discourse with this which she thought to be one of those good angels, to whose care and tuition both she and her husband were committed? For I suppose the fall of the angels was yet unknown to her; and she thought this to be a good spirit, otherwise she would have declined all conversation with an apostate spirit.

2. A late ingenious and learned writer represents the matter thus, in which there is nothing absurd or incredible: The serpent makes his address to the woman with a short speech, and salutes her as the empress of the world, &c. She is not affrighted, because there was as yet no cause of fear, no sin, and therefore no danger, but wonders and inquires what this meant, and whether he was not a brute creature, and how he came to have speech and understanding? The serpent replies, that he was no better than a brute, and did indeed want both these gifts, but by eating of a certain fruit in this garden he got both. She asked what fruit and tree that was? Which when he showed her, she replied: This, no doubt, is an excellent fruit, and likely to make the eater of it wise; but God hath forbidden us this fruit. To which the serpent replies, as it here follows in the text. It is true, this discourse is not in the text; but it is confessed by Jewish and other expositors, that these words:



**Yea, hath God said,** & c., are a short and abrupt sentence, and that they were but the close of a foregoing discourse; which might well enough be either this now mentioned, or some other of a like nature. And that expression which follows, Gen\_3:6, *when the woman saw*, i.e. understood **that it was a tree to be desired to make one wise**, may seem to imply, both that the serpent told her, and that she believed, that the speech and understanding of the serpent was the effect of the eating of that fruit; and therefore that if it raised him from a brute beast to the degree of a reasonable creature, it would elevate her from the human to a kind of Divine nature or condition.

**He said unto the woman**, who had upon some occasion retired from her husband for a season (an advantage which the crafty serpent quickly espieth, and greedily embraceth, and assaulteth her when she wanteth the help of her husband).

**Yea**, or, *why*, or, *is it so*, or, *indeed*, or, *of a truth*. It is scarce credible that God, who is so bountiful, and the sovereign good, and so abhorring from all parsimony and envy, should forbid you the enjoyment of any part of those provisions which he hath made for your use and comfort.

**Of every tree**, or, *of any*; for the word is ambiguous, which therefore the cunning adversary useth to hide the snare which he was laying for her.

Genesis 3:3

To wit, in order to the eating of it. Or the touch might be simply forbidden, or she might reasonably understand it to be forbidden in and by the prohibition of eating, because it was an occasion of sin, and therefore to be avoided. For it is not probable that the woman, being not yet corrupted, should knowingly add to God's word, or maliciously insinuate the harshness of the precept. Others read, *lest*

*peradventure ye die*, as if she doubted of the truth of the threatening; which seems not probable, the woman yet continuing

in the state of innocency, and such doubting being evidently sinful; and the Hebrew particle

**Pen** doth not always imply a doubt, as appears from Psa\_2:12 Isa\_27:3 **36:18**, compared with 2Ki\_18:3.

Genesis 3:4

It is not so certain as you imagine, that you shall die. God did say so indeed for your terror, and to keep you in awe; or, he had some mystical meaning in those words; but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will, for such a trifle as the eating of a little fruit, undo you and all your posterity, and so suddenly destroy the most excellent work of his own hands.

Genesis 3:5

If you would have the whole truth of the matter, and God's design in that prohibition, it is only this, He knoweth that you shall be so far from dying, that ye shall certainly be entered into a new and more noble kind of life; and the eyes of your minds, which are now shut as to the knowledge of a world of things, shall then be opened, and see things more fully and distinctly.

**Ye shall be as gods, knowing good and evil**, or, *as God*, like unto God himself in the largeness of your knowledge; the very name that God hath put upon the tree may teach you. But this is a privilege, of which, for divers causes best known to himself, some of which your own reason will easily guess at, he would not have you partake of.

Genesis 3:6

**The woman saw**; by curious and accurate observation, and gazing upon it, or perceiving it by the serpent's discourse, as was observed on Gen\_3:3.

**Pleasant to the eyes**, to wit, in an eminent degree; for otherwise so were all the rest.

**To make one wise**, which she might know by the serpent's information. See **Poole on "Gen\_3:1"**.

**Gave also unto her husband with her**, who by this time was returned to her, and who now was with her; or, that he might eat **with her**, and take his part of that fruit.

**And he did eat**, by her persuasion and instigation. See 1Ti\_2:14.

Genesis 3:7

**The eyes of them both.** *The eyes* of their minds and conscience, which hitherto had been closed and blinded by the arts of the devil, **were opened**, as the devil had promised them, though in a far differing and sadder sense.

**They knew that they were naked.** They knew it before, when it was their glory, but now they know it with grief and shame, from a sense both of their guilt for the sin newly past, and of that sinful concupiscence which they now found working in them.

They *tied, twisted, or fastened*, the lesser branches or twigs, upon which were also the leaves *of a fig tree*, which peradventure was then near them, and which because of its broad leaves was most fit for that use.

**Made themselves aprons**, to cover their nakedness.

Genesis 3:8

**The voice of the Lord God**, mentioned Gen\_3:9, or rather the **sound**, as the word **voice** is often taken in Scripture, as Psa\_93:3 Rev\_10:3, Rev\_19:6. Either God the Father, or rather God the Son, appeared in the shape of a man, as afterwards he frequently did, to give a foretaste of his incarnation. About evening, the time when men use to walk abroad to recreate themselves, when there

was a cool and refreshing wind, whereby also the voice of the Lord was more speedily and effectually conveyed to Adam and his wife.

**Adam and his wife hid themselves:** being sensible of God's approach, and filled with shame and conscience of their own guilt, and dread of judgment, instead of flying to God for mercy, they foolishly attempted to run away from him, whom it was impossible to avoid.

Genesis 3:9

**The Lord God called** with a loud voice: Thou whom I have so highly obliged, whither and wherefore dost thou run away from me, thy Friend and Father, whose presence was lately so sweet and acceptable to thee? In what place, or rather in what condition, art thou? What is the cause of this sudden and wonderful change? This he asks, not that he was ignorant of it, but to make way for the following sentence, and to set a pattern for all judges, that they should examine the offender, and inquire into the offence, before they proceed to punishment.

Genesis 3:10

He confesseth his nakedness, which was evident, but saith nothing of his sin; which, if possible, he would have hid: see Job\_31:33. And is grieved for the shameful effects of his sin, but not yet sincerely penitent for his sin.

**I hid myself,** out of reverence to thy glorious majesty.

Genesis 3:11

**That thou wast naked;** or, that thy nakedness, which lately was thy glory, was now become matter of shame.

**Whereof I commanded thee;** concerning which I gave thee so severe a charge upon pain of death.

## Genesis 3:12

I have eaten, not by my own choice and inclination, but by the persuasion of this woman, **whom thou gavest to be with me**, as a meet help, a faithful friend, and constant companion, supposing that it was not good for me to be alone, which the event shows would have been much better for me. Thus Adam excuseth himself, and chargeth God foolishly with his sin.

**I did eat**, out of complacency to her, not from any evil design against thee.

## Genesis 3:13

How heinous a crime hast thou committed! What a world of mischief hast thou by this one act brought upon thyself and all thy posterity? Or, why hast thou done this? What causes or motives couldst thou have for so wicked an action? What need hadst thou of meddling with this forbidden fruit, when I had given thee so large and liberal an allowance?

**And the woman said, The serpent**, a creature which thou hast made, and that assisted by a higher power, by an evil angel, for such I now perceive by sad experience there are,

**beguiled me**, a weak and foolish woman, whose seduction calls for thy pity, not thine anger;

**and I did eat**, being surprised and over-persuaded against my own judgment and resolution.

## Genesis 3:14

**Unto the serpent**; or rather, *this* or

*that serpent*, which, as was said before on Gen\_3:1, was no ordinary serpent, but a serpent acted and assisted by the devil; and therefore this sentence or curse is pronounced against both of them:

1. Against the serpent itself, which though an unreasonable creature, and therefore not subject to a law, and consequently not capable of guilt or sin, Rom\_4:15, yet, being the instrument of the devil's malice, is rightly punished; as other beasts being abused by man's sin did suffer together with him, Exo\_32:20 Lev\_20:15-16, not for their crime, but partly for the punishment, and partly for the benefit of man, who is their lord and owner, Psa\_8:6; for whose sake seeing they were made, it is not strange if they be punished for his use, that in their punishment man might have a demonstration of God's anger against sin, and a motive to repentance. **See Poole on "Gen\_6:1"**, and following verses to Gen\_6:22. **See Poole on "Gen\_7:1"**, and following verses to Gen\_7:24.

2. Against the devil, who is here principally intended, though as he lay hid in the body of the serpent which he possessed and used, so his curse is here mentioned under the cover of the serpent's curse, and under the disguise of such terms as properly and literally agree to the serpent, but are also mystically to be understood concerning the devil; with whom the Lord entertaineth no conference, as he did with Adam and Eve, whose sin was less than his, and whom God meant to bring to repentance; but immediately denounceth the curse against him, as one that sinned against much greater knowledge, and from far worse principles, not from mistake or misinformation, but from choice and rebellion, from hatred of God, and from mere envy and implacable malice against men.

**Because thou hast done this**, deceived the woman, and tempted her to this sin, **thou art cursed**; or, shalt be from henceforth, both really and in the opinion of all mankind: or, *be thou*.

**Every beast of the field**; as in other respects, so particularly in that which here follows;

**upon thy belly shalt thou go**. If the serpent did so before the fall, what then was natural, is now become painful and shameful to it, as nakedness and some other things were to man. But it seems more probable that this serpent before the fall either had feet, or

rather did go with its breast erect, as the basilisk at this day doth; God peradventure so ordering it as a testimony that some other serpents did once go so. And so the sense of the curse being applied to this particular serpent, and to its kind, may be this: Whereas thou hadst a privilege above other kinds of serpents, whereby thou didst go with erected breast, and didst feed upon the fruits of trees and other plants; now thou shalt be brought down to the same mean and vile estate with them,

**upon thy belly** (or rather, **breast**, as the word also signifies)

**shalt thou go**, & c. as they do;

**and dust shalt thou eat.** Dust is the food, as of earthworms, scorpions, and some other creatures, so also of some serpents, as appears both from Isa\_65:25 Mic\_7:17, and from the testimony of Nicander, Theriac, ver. 372, and Philo, an Arabic writer. Or, the dust is the serpent's sauce rather than his meat; whilst creeping and grovelling upon the earth, and taking his food from thence, he must necessarily take in dust and filth together with it. These two clauses being applied to the devil, signify his fall from his noble state and place to earth and hell; the baseness of his nature and of his food, his delight being in the vilest of men and things, it being now his meat and drink to dishonour God and destroy mankind, and promote the esteem and love of earthly things.

Genesis 3:15

Though now ye be sworn friends, leagued together against me,

**I will put enmity between thee and the woman;** and the man too, but the woman alone is mentioned, for the devil's greater confusion.

1. The woman, whom, as the weaker vessel, thou didst seduce, shall be the great occasion of thy overthrow.

2. Because the Son of God, who conquered this *great dragon and old serpent* , Rev\_12:9, *who came to destroy the works of the*

*devil*, 1Jo\_3:8, was *made of a woman* , Gal\_4:4, without the help of man, Isa\_7:14 Luk\_1:34-35.

**Thy seed;** literally, this serpent, and, for his sake, the whole seed or race of serpents, which of all creatures are most loathsome and terrible to mankind, and especially to women. Mystically, that evil spirit which seduced her, and with him the whole society of devils, (who are generally hated and dreaded by all men, even by those that serve and obey them, but much more by good men), and all wicked men; who, with regard to this text, are called *devils*, and the *children* or

*seed of the devil* , Joh\_6:70, Joh\_8:44, Act\_13:10 1Jo\_3:8.

**And her seed,** her offspring; first and principally, the Lord Christ, who with respect to this text and promise is called, by way of eminency,

*the seed* , Gal\_3:16, Gal\_3:19; whose alone work it is to break the serpent's head, i.e. to **destroy the devil**, Heb\_2:14. Compare Joh\_12:31 Rom\_16:20.

Secondly, and by way of participation, all the members of Christ, all believers and holy men, who are called the **children** of Christ, Heb\_2:13, and of the heavenly Jerusalem, Gal\_4:26. All the members whereof are the seed of this woman; and all these are the implacable enemies of the devil, whom also by Christ's merit and strength they do overcome.

**The head** is the principal instrument both of the serpent's fury and mischief, and of his defence, and the principal seat of the serpent's life, which therefore men chiefly strike at; and which being upon him ground, a man may conveniently tread upon, and crush it to pieces. In the devil this notes his power and authority over men; the strength whereof consists in death, which Christ, the blessed Seed of the woman, overthroweth by taking away *the sting of death, which is sin* , 1Co\_15:55-56;



*and destroying him that had the power of death* , that is, the devil, Heb\_2:14.

*The heel* is the part which is most within the serpent's reach, and wherewith it was bruised, and thereby provoked to fix his venomous teeth there; but a part remote from the head and heart, and therefore its wounds, though painful, are not deadly, nor dangerous, if they be observed in time. If it be applied to the Seed of the woman, Christ, his heel may note either his humanity, whereby he trod upon the earth, which indeed the devil, by God's permission, and the hands of wicked men, did bruise and kill; or his saints and members upon the earth, whom the devil doth in diverse manners bruise, and vex, and afflict, while he cannot reach their Head, Christ, in heaven, nor those of his members who are or shall be advanced thither.

Genesis 3:16

**I will greatly multiply, or certainly,** as the repetition of the same word implies.

**And thy conception,** in diverse pains and infirmities peculiar to thy sex; i.e. Thou shalt have many, and those oftentimes, false and fruitless conceptions, and abortive births; and whereas thou mightest commonly have had many children at one conception, as some few women yet have, now thou shalt ordinarily undergo all the troubles and pains of conception, breeding, and birth, for every child which thou hast. Or,

**thy sorrows and thy conception,** by a figure called **hendiaduo**, are put for **thy sorrows in conception**, or rather in **child-bearing**, which the Hebrew word here used signifies, Gen\_16:4, Jdg\_13:3. Aristotle, in his *Histor. Animal.* 7, 9, observes, that women bring forth young with more pain than any other creatures.

**Bring forth children, or bear,** for the word notes all the pains and troubles which women have, both in the time of child-bearing, and in the act of bringing forth.

**Sons**, and daughters too, both being comprehended in the Hebrew word **Sons**, as Exo\_22:24 Psa\_128:6.

**Thy desire shall be to thy husband;** thy desires shall be referred or submitted to thy husband's will and pleasure to grant or deny them, as he sees fit. Which sense is confirmed from Gen\_4:7, where the same phrase is used in the same sense. And this punishment was both very proper for her that committed so great an error, as the eating of the forbidden fruit was, in compliance with her own desire, without asking her husband's advice or consent, as in all reason she should have done in so weighty and doubtful a matter; and very grievous to her, because women's affections use to be vehement, and it is irksome to them to have them restrained or denied. Seeing, for want of thy husband's rule and conduct, thou wast seduced by the serpent, and didst abuse that power I gave thee together with thy husband to draw him to sin, thou shalt now be brought down to a lower degree, for he shall rule thee; not with that sweet and gentle hand which he formerly used, as a guide and counsellor only, but by a higher and harder hand, as a lord and governor, to whom I have now given a greater power and authority over thee than he had before, (which through thy pride and corruption will be far more uneasy unto thee than his former empire was), and who will usurp a further power than I have given him, and will, by my permission, for thy punishment, rule thee many times with rigour, tyranny, and cruelty, which thou wilt groan under, but shalt not be able to deliver thyself from it. See 1Co\_14:34 1Ti\_2:11-12 1Pe\_3:6.

Genesis 3:17

**Hearkened unto the voice of thy wife**, i.e. obeyed the word and counsel, contrary to my express command.

**Cursed is the ground**, which shall now yield both fewer and worse fruits, and those too with more trouble of men's minds, and labour of their bodies;

**for thy sake**, i.e. because of thy sin; or, to thy use; or, as far as concerns thee.

**In sorrow;** or, *with toil*, or, *grief*.

Genesis 3:18

**Thorns also and thistles**, and other unuseful and hurtful plants, synecdochically contained under these, **shall it bring forth to thee**, of its own accord, not to thy benefit, but to thy grief and punishment;

**and thou shalt eat the herb of the field**, instead of those generous and delicious fruits of Paradise, which because thou didst despise, thou shalt no more taste of. See Gen\_1:29.

Genesis 3:19

**In the sweat of thy face**, i.e. of thy body: he mentions the face, because there the sweat appears first and most. Or, with labour of body or brain, Ecc\_1:13, and vexation of mind,

**shalt thou** get thy food and livelihood:

**bread** being put for all nourishment, as Gen\_18:5, Gen\_28:20.

**Dust thou art**, as to the constitution and original of thy body. See Gen\_18:27 Job\_1:21 Psa\_103:14. Though upon thy obedience I would have preserved thy body no less than thy soul from all mortality; yet now, having sinned, thou shalt return unto dust in thy body, whilst the immortal spirit shall *return unto God who gave it*, Ecc\_12:7. Thus thy end shall be as base as thy beginning.

Genesis 3:20

The word signifies either a *living*, or, the *giver* or *preserver of life*. Though for her sin justly sentenced to a present death, yet by God's infinite mercy, and by virtue of the promised Seed, she was both continued in life herself, and

*was made the mother of all living* men and women that should be after her upon the earth; who though in and with their mother they

were condemned to speedy death, yet shall be brought forth into the state and land of the living, and into the hopes of a blessed and eternal life by the Redeemer, whose mother or progenitor she was.

Genesis 3:21

**The Lord God**, either by his own word, or by the ministry of angels,

**made coats of skins**, of beasts slain either for sacrifice to God, or for the use of man, their lord and owner;

**and clothed them**, partly to defend them from excessive heats and colds, or other injuries of the air, to which they were now exposed; partly to mind them of their sin, which made their nakedness, which before was innocent and honourable, now to be an occasion of sin and shame, and therefore to need covering; and partly to show his care even of fallen man, and to encourage his hopes of God's mercy through the blessed Seed, and thereby to invite him to repentance.

Genesis 3:22

**The Lord God said**, either within himself, or to the other persons of the Godhead, Adam and Eve both are become such according to the devil's promise, and their own expectation. This is a holy irony, or sarcasm, like those, 1Ki\_18:27 Ecc\_11:9: q.d. Behold! O all ye angels, and all the future generations of men, how the first man hath overreached and conquered us, and got the Divinity which he affected; and how happy he hath made himself by his rebellion! But this bitter scorn God uttereth not to insult over man's misery, but to convince him of his sin, folly, danger, and calamity, and to oblige him both to a diligent seeking after, and a greedy embracing the remedy of the promised Seed which God offered him, and to a greater watchfulness over himself, and respect to all God's commands for the time to come.

**As one of us**, i.e. as one of the Divine persons, of infinite wisdom and capacity. Here is an evident proof of a plurality of persons in

the Godhead; compare Gen\_1:26, and Gen\_11:7. If it be said, God speaks this of himself and the angels; besides that as yet not one word hath been spoken concerning the angels, it is an absurd and unreasonable conceit that the great God should level himself with the angels, and give them a kind of equality with himself, as this expression intimates. To know all things, both good and evil.

**Lest he put forth his hand:** the speech is defective, and to be supplied thus, or some such way. *But now* care must be taken, or man must be banished hence,

**lest he take also of the tree of life,** as he did take of the tree of knowledge, and thereby profane that sacrament of eternal life, and fondly persuade himself that he shall live for ever. This is another scoff or irony, whereby God upbraideth man's presumption, and those vain hopes wherewith he did still feed himself.

Genesis 3:23

For prevention thereof, **the Lord God sent him forth,** or *expelled him* with shame and violence, and so as never to restore him thither; for it is the same word which is used concerning divorced wives.

**To till,** to wit, with toil and sweat, as was threatened, Gen\_3:17, the ground without Paradise; for he was made without Paradise, and then put into it, as was noted before.

Genesis 3:24

*The east of the garden,* where the entrance into it was, the other sides of it being enclosed or secured by God to preserve it from the entrance and annoyance of wild beasts. Or, *before the garden,* i.e. near to the garden; before any man could come at the garden any way.

**Cherubims,** i.e. angels, so called from their exquisite knowledge, and therefore fitly here used for the punishment of man, who sinned by affecting Divine knowledge.

**And a flaming sword** in the cherubims' hands, as it was upon other occasions, Num\_22:23 Jos\_5:13 1Ch\_21:16, 1Ch\_21:27. And this was either a material sword, bright, and being brandished, shining and glittering like a flame of fire; or flaming fire, in the shape of a sword. Or, *flaming swords*, because there were divers cherubims, and each of them had a sword; the singular number for the plural. Or, *a two-edged sword* ,

**which turned every way**, was brandished and nimbly whirled about by the cherubims; which posture was fittest for the present service,

**to keep the way** that leads to Paradise, and so to the tree of life, that man might be deterred and kept from coming thither.

Genesis 4:1

This modest expression is used both in Scripture and other authors, to signify the conjugal act or carnal knowledge. So Gen\_19:8, Gen\_24:16, Num\_31:17 Mat\_1:25 Luk\_1:34.

**Cain**, whose name signifies a *possession*. **A man**, a male child, as Gen\_7:2, which was most welcome.

**From the Lord**; or, *by* or *with the Lord*, i.e. by virtue of his first blessing, Gen\_1:28, and special favour. Or, *a man the Lord*, as the words properly signify: q.d. God-man, or the Messiah, hoping that this was the promised Seed.

Genesis 4:2

**Abel** signifies *vanity*, a vain, mortal, miserable man, whereas she thought Cain to be more than an ordinary man; or this name might prophetically design his miserable life, and untimely and unnatural death. To *till the ground* was esteemed a more honourable calling than that of a shepherd, and therefore either chosen by the elder brother, or allotted to him by his father.

## Genesis 4:3

Either,

1. In general, at the return of the set time then appointed, and used for the solemn service of God. Or,
2. At the end of the year, when there might be now, as there was afterward among the Jews, more solemn worship and sacrifices; the word *days* being often put for a year, as Lev\_25:29 1Sa\_1:3, 1Sa\_27:7. Or,
3. More probably at the end of the days of the week, or upon the seventh and last day of the week, Saturday, which then was the sabbath day, which before this time was blessed and sanctified, Gen\_2:3.

*Cain brought an offering*, either to the place appointed for the solemn worship of God, or to his father, who at that time was both king, and prophet, and priest. Or brought, i.e. offered.

## Genesis 4:4

**The firstlings;** either,

1. The first-born, which God reserved to himself, both at this time, and afterwards by an express law, Exo\_13:2 Num\_3:13. Or,
2. The choicest and most eminent of the flock; for the best of any kind are oft called first-born, as Job\_18:13 Jer\_31:19 Heb\_12:23.

**The fat thereof** was either,

1. Properly, the fat being properly now required by God, as afterwards was expressed, Exo\_29:13, Exo\_29:22, Lev\_3:3. Or,
2. The best of them, as the word *fat* is often used, as Gen\_45:18, Gen\_49:20, Num\_18:12 Neh\_8:10 Psa\_147:14.

**The Lord had respect**, or, *looked* to him with a gracious eye, kindly accepted and owned him and his sacrifice, and *testified* this { Heb\_11:4} to Cain and all there present, either by express word, or by some visible sign; probably by consuming his sacrifice by fire from heaven, as the fathers generally think; whereby also God did afterwards frequently signify, his acceptance of sacrifices, as Lev\_9:24, Jdg\_6:21, 1Ki\_18:38 1Ch\_21:26 2Ch\_7:1. Unto Abel's person, who was a truly good man; and then to his sacrifice, which was offered with faith in God's mercy and in the promised Mediator, Heb\_11:4.

Genesis 4:5

**Cain was very wroth**; partly with God, who, had cast so public a disgrace upon him, and given the preference to his younger brother; and partly with Abel, because he had received more honour from God, and therefore was likely to have more respect and privilege from his parents than himself.

**His countenance fell**; whereas before it was lifted up and cheerful, now it fell down through sense of guilt, disappointment of his hope, shame and grief, and envy at his brother.

Genesis 4:6

**The Lord spoke unto Cain**, that he might bring him to repentance, and the knowledge of his sin.

**Why is thy countenance fallen?** The cause of this dejectedness is not from me, but from thyself.

Genesis 4:7

**If thou doest well**, or, for the future *shalt do well*, i.e. repent of thy sin, amend thy life, offer thy offerings with a willing and cheerful mind and honest heart, in faith and love, as Abel did,

**shalt thou not be accepted?** Or, *pardoned*, received into favour? Or, *exalted*, and either preserved in or restored unto those rights of



the first-born, which thou art conscious to thyself that thou hast forfeited? Or, *elevated* in thy looks, i.e. would not, or should not, thy countenance have been upright and pleasant, which now is sad and dejected?

**Sin** is here taken, either,

1. Properly; so the sense is: Sin will be growing upon thee; one sin will bring in another, and that malice and purpose of revenge against thy brother, which now lies hid in the secret chamber of thy mind and heart, lies at the door ready to break forth into the view of the world in open murder. Or,

2. For the punishment of sin, as it is taken Gen\_19:15 Lev\_5:1 **Lev 20:20** Num\_18:1 2Ki\_7:9 Zec\_14:19: so the sense is, If thou wilt go on in sin, and execute thy wicked purpose, which I perceive lies working in thy heart, *be sure thy sin will find thee out*, as it is said Num\_32:23. Thou shalt not long enjoy the fruits of thy wickedness, but a dreadful judgment shall tread upon the heels of thy sin, and lie like a furious mastiff dog at the very door of thy house, to seize upon thee at thy first coming in or going out. For that person or thing which is very near to us, or at hand, is said to be *at the doors*, Mat\_24:33 Jam\_5:9.

**Unto thee shall be his desire, and thou shalt rule over him.**  
Those two clauses may relate either,

1. To sin, which may be here spoken of as a person, as it is Rom\_7:8-11, &c. So the place may be rendered and expounded thus, *The desire of sin is to thee*, i.e. to assault, seduce, conquer, and destroy thee; as it is said, Luk\_22:31, *Satan hath desired to have you, that he may sift you*, & c. Or thus, *its desire*, objectively, not subjectively taken, i.e. thy desire, intention, or resolution of sinning, that evil motion of thy heart against thy brother, *shall be against* (as the Hebrew particle *el* oft signifies) *thee*, i.e. howsoever at present it pleaseth thee, yet it is really not only against him, but against *thyself*, and will certainly turn to thy own ruin; *but* (for so the particle *and* is commonly taken) if thou be wise, give no place to it, but resist it, *do thou rule* (for the future

tense is oft put imperatively, as in the ten commandments, and it frequently signifies not what a man can or shall do, but his duty or what he ought to do, as is evident from Gen\_20:9 Mal\_1:6 Luk\_3:14) *over it*, i.e. conquer and subdue it, which is thy duty; or, *thou shalt rule over it*, i.e. by my grace assisting thy endeavours, thou shalt be enabled to subdue thy evil concupiscences and passions, and so overrule, prevent, or remove those punishments which otherwise sin will infallibly bring upon thee. Or,

2. To Abel, and so the sense is, *and* (as for thy brother Abel, to whose faith and piety I have given this public and honourable testimony, which thy naughty heart makes an occasion of envy and malice, and intention of murder, that thou mayst not by a mistake be led to the perpetration of so horrid a crime, know that this favour of mine concerns only his spiritual privilege, and the happiness of the life to come, which thou despisest; but it makes no change in civil rights, nor doth it transfer the dominion from thee, whose it is by birth, unto him; nor doth he so understand it; for notwithstanding this) *unto thee* shall be *his desire*, subject, i.e. he shall and will nevertheless yield to thee as his superior, *and thou*, according to thy own heart's desire,

**shalt rule over him.** If it be said the name of Abel is not here mentioned, it may be answered, that this is sufficiently included in the pronouns *his* and *him*, and it is not unusual to put those relative pronouns alone, the antecedent being not expressed, but to be gathered either from the foregoing or following words; of which **see Poole on "Gen\_3:1"**.

Genesis 4:8

**Cain talked with Abel**, either,

1. Familiarly and friendly, as he used to do, thereby to make him secure and careless; or by way of expostulation and contention;

**in the field**, into which Abel was led, either by his own employment, or,

2. By Cain's persuasion; this being a fit place for the execution of his wicked purpose.

**Slew him**, possibly with stone or club, or with some iron tool belonging to husbandry.

Genesis 4:9

**Where is Abel?** Not that God was ignorant where he was, but partly to convince him of his sin, and to lead him to repentance, and partly to instruct judges to inquire into causes, and hear the accused speak for themselves, before they pass sentence.

**Thy brother**, whom nature and near relation obliged thee to love and preserve.

**Am I my brother's keeper?** Why dost thou inquire of me concerning him who is of age to look to himself? Is he such a stripling that he needs a guardian? Or didst thou ever make me his guardian?

Genesis 4:10

I hear thy words, but what say thy actions? What a hideous crime hast thou committed! In vain dost thou endeavour to hide it or deny it. In the Hebrew it is *bloods*, either to aggravate the crime, or to show the plenty of the blood split, or to charge him with the murder of all those that might naturally have come out of Abel's loins; which was a far greater crime in the nonage of the world, when the world greatly wanted people.

**From the ground**, upon which it was spilt by thy bloody hands.

Genesis 4:11

As the earth was cursed for thy father's sake, so now art thou cursed in thy own person;

**from the earth**, or, *in regard of the earth*, which shall grudge thee both its fruits and a certain dwelling-place, and which had more humanity to thy brother than thou hadst; for it kindly received and covered that blood which thou didst cruelly and unnaturally shed upon it.

Genesis 4:12

Or, *that ground*, which doth or shall fall to thy share, besides the first and general curse inflicted upon the whole earth, shall have this peculiar curse added to it,

**it shall not henceforth yield unto thee her strength**, i.e. its virtue and fruit, in such proportion as it hath hitherto done.

**A vagabond shalt thou be**, banished from thy own land and kindred, and father's house, and from the whole society of the faithful, and wandering hither and thither. Others render the words *mourning and trembling*; or, *trembling and wandering*. These two words note both the unquietness and horror of his mind and conscience, and the unsettledness of his habitation and condition, and, as some add, the trembling of his body.

Genesis 4:13

Hebrew, *My sin*; but *sin* seems here to be put for punishment, as before, Gen\_4:7 Gen\_19:15 Lev\_5:1 Psa\_69:27 Pro\_12:21; for Cain was not so sensible of his sin as of the ill effects of it, as himself shows, Gen\_4:14.

Genesis 4:14

Consider how severely thou usest me; **thou hast driven me out**, with public infamy, as the word signifies,

**from the face of the earth**, or, *this earth*, my native land,

**and from thy face**, i.e. favour and protection, as the public enemy of mankind, and as one devoted by thee to destruction.

**Quest.** Whom did Cain fear, when it appears not that there were any but his father and mother?

**Answ.** So ignorant people conceive; but it is a fond conceit to think that there were no more men than are expressed in this book, where God never intended to give a catalogue of all men, but only of the church, or those who had some relation to or concern with it. Nay, that there were very many thousands of men now in being, is very credible upon these rational grounds and suppositions.

1. That Adam and Eve did, according to God's precept and blessing, Gen\_1:26, procreate children presently after the fall, and God's gracious reconciliation to them; and consequently their children did so, when they came to competent age.

2. That those first men and women were endowed by God with extraordinary fruitfulness, and might have two, three, four, or more at a time, (as divers persons long after had), which was then expedient for the replenishing of the world; and the like may be judged of their children during the world's infancy.

3. That this murder was committed but a little before the hundred and thirtieth year of Adam's age, which appears by comparing Gen\_4:25 and Gen\_5:3. Before which time, how vast and numerous an offspring might have come from Adam, none can be ignorant that can and shall make a rational computation.

Genesis 4:15

**Therefore;** or, *assuredly*, as the word signifies, Jer\_2:32, Jer\_5:2, Zec\_11:17; that thou mayst see how I hate murder, and how impartially I shall punish all murderers; and that thou mayst be unhappily free from this fear, that thou mayst live for an example to mankind, for a terror to thyself and others.

**Sevenfold**, i.e. abundantly; he shall be plagued with many and grievous punishments, as the phrase is used, Lev\_26:28 Psa\_12:7, Psa\_79:12, and in many other places.

**A mark upon Cain.** What this was, whether a trembling of his body, or a ghastliness of his countenance, or what other visible token of the Divine displeasure, God hath not revealed, nor doth it concern us to know.

Genesis 4:16

i.e. He was banished from the place of God's special presence and habitation, from the society of his father, and of the only church which God had upon earth;

**and dwelt in the land of Nod,** in the land which was afterwards called *Nod*, from Cain's unsettled condition, because he continued wandering hither and thither in it.

Genesis 4:17

**Cain knew his wife;** of which phrase see **Poole on "Gen\_4:1"**.

**He built a city;** partly to divert his troubled mind with business and pleasure, and partly for his own security against the enemies and evils which his guilty conscience made him fear, notwithstanding the assurance which God had given him. And this he did as soon as he was in capacity for it, either by the increase of his own posterity, or by the accession of other degenerate sons of Adam to him, who either being banished, or having departed from the church, willingly associated themselves with their brethren in iniquity.

**After the name of his son, Enoch;** not after his own name, which he knew to be infamous and hateful.

Genesis 4:19

**Lamech,** the wicked branch of that cursed root of Cain,

**took unto him two wives,** against God's first institution, Gen\_2:24 Mal\_2:15, and without God's leave.

Genesis 4:20

He taught shepherds to dwell in tents, and to remove them from place to place, for conveniency of pasture. The first authors or inventors of any thing are commonly called its *fathers*. And he was the inventor of the art of keeping and managing cattle.

Genesis 4:21

Or, *the lovely instrument*; but what kind of instrument this was, even the Jews do not understand. The meaning is, he was the inventor of music and musical instruments.

Genesis 4:22

**Tubal-cain**, whom (as the learned conceive, and the agreement of the name and function makes probable) the heathens worshipped by the name of *Vulcan*, the god of smiths; and his sister *Naamah*, by the name of *Venus*. He first taught men how to make arms, and other instruments of iron.

**Naamah**; so called from her beauty, which her name signifies.

Genesis 4:23

**Adah and Zillah**, observing his fierceness and cruelty, feared that the vengeance of God or men would fall upon him, and upon them for his sake.

Be it so that I have slain a man, and that a young man, why do you concern yourselves in it? It is

**to my own**

**wounding** and *hurt*, not to yours; I must suffer for it, not you. Some take this to be a sorrowful confession of his bloody crime: q.d. I have murdered a man, to my wounding, &c. i.e. to my utter ruin, or to the wounding and grief of my heart and conscience. But this seems not to agree either with the quality of Cain's family, or

with the temper of Lamech's person, or with the scope of the Holy Ghost in this place; which is to describe, not the virtues, but the crimes of that wicked race. According to the marginal translation, the sense may be this, Fear not for me; for if any man, though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it; and though I were wounded and weakened, the remainders of my strength would be sufficient to give him his death's wound. The words also may be otherwise rendered; the particle *chi* being taken interrogatively, as it is Isa\_29:6, Isa\_36:19, and elsewhere: *Have I slain a man to my wounding, and or, or a young man to my hurt?* i.e. that thereby I should deserve such a mortal wound or hurt to be inflicted upon me by way of retaliation? You have therefore no cause of fear, either for my sake or for your own.

Genesis 4:24

If the slaughter of Cain shall be punished in him that shall kill him, whosoever he be, my death shall be much more certainly and severely revenged by God upon any man that shall murder me. These words may be either,

1. A profane scoff: q.d. Since Cain, my father and pattern in murder, was so far from being punished by the hand of God, that he had a special protection from him that no man should dare to touch him, I (whose murder is not so heinous as his was) shall not fare worse than he, and therefore have no reason to fear either God or men. Or,

2. An argument or ground of his security: q.d. I am not only secured by my own puissance, but by God's providence; which certainly will be more watchful over me, who have not committed any such horrid crime, than over him that killed his own innocent brother.

Genesis 4:25

She gave the name, but not without Adam's consent, Gen\_5:3. She spoke by Divine inspiration.



Note that the word

**seed** is used of one single person here, and Gen\_21:13, Gen\_38:8; which confirms the apostle's argument, Gal\_3:16.

**Instead of Abel;** to succeed his father Adam, as Abel should have done in the priesthood, and administration and care of holy things in the church of God.

Genesis 4:26

**Enos** properly signifies a *miserable man*, to note the great wickedness and wretchedness of that generation, which the Hebrew writers generally observe.

**To call upon the name of the Lord;** to pray unto God, to worship God in a more public and solemn manner; praying being here put for the whole worship of God, as Gen\_12:8, Gen\_26:25, and in many other places. According to the marginal version, the sense is this: Then when the world was universally corrupt, and had forsaken God and his service, good men grew more valiant and zealous for God, and did more publicly and avowedly own God, and began to distinguish and separate themselves from the ungodly world, and to call themselves and one another by the name of God, i.e. *the sons*, servants, or worshippers *of God* as they are expressly called; and that, as it seems, upon this occasion, Gen\_6:2. And in this sense this phrase is elsewhere taken, as Isa\_43:7, Isa\_44:5, Isa\_65:1. Some render the place thus, *Then began men to profane the name*, i.e. the worship, *of the Lord*, by idolatry or superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the posterity of Seth; who were the holy seed, and the only church of God then in the world.

Genesis 5:1

**This is the book,** i.e. the list or catalogue, as this word is taken, Neh\_7:5 Mat\_1:1, as it is also put for any short writing, as for a bill of divorce, as Deu\_24:1-2.

**The generations of Adam**, i.e. his posterity begotten by him; the word being passively used. But he doth not here give a complete list of all Adam's children, but only of his godly seed, which preserved true religion and the worship of God from Adam to the Flood, and from whose loins Christ came, Luk\_3:1-38.

**God created man.** This is here repeated to note the different way of the production of Adam, and of his posterity; his was by creation from God, theirs by generation from their parents. See Gen\_1:26.

Genesis 5:2

See Gen\_1:26 Mat\_19:4 Mar\_10:6. He

**blessed them** with power to propagate their kind, and with other blessings. See Gen\_1:28.

**Called their name Adam;** which name is given both to every man, as Gen\_9:6 Psa\_49:20, and to the first man, as Gen\_2:23, and to the whole kind, both the man and the woman, who are called by one name, to show their intimate union and communion in all things.

Genesis 5:3

**Adam lived an hundred and thirty years** after he was created, in which time he begat other sons and daughters, as appears from what was said before.

**After his image;** either,

1. In regard of the natural frame of his body and soul; but this was so evident of itself, that the mention of it had been frivolous. Nor is there any reason why that should be said of Seth, rather than of Cain or Abel. Or,

2. In regard of his corruption, q.d. a weak, sinful, mortal man, like himself; for Adam's image is here plainly opposed to the *likeness*

*of God*, wherein Adam is said to be created, Gen\_5:1. And this is fitly said of Seth to signify, that although he was a worthy and good man, and, Adam excepted, the most eminent person of the whole church of God; yet he, no less than wicked Cain, was begotten and born in sin; and that all the difference which was between him, and consequently between other good men, and the wicked progeny of Cain, was not from the nature which they received from Adam, but from the grace infused into them by God.

Genesis 5:4

Whose names and numbers are here passed over in silence, as not belonging to the genealogy of Christ, nor to the following history.

Genesis 5:5

The long lives of men in ancient times, here noted, are also mentioned by heathen authors; and it was wisely so ordered by God, both for the more plentiful increase of mankind in the first age of the world, and for the more effectual propagation of true religion and other useful knowledge to the world. And many natural reasons might be given why their lives were then longer than afterwards.

Genesis 5:21

Whose name is thought by some learned men to contain a prophecy of the flood, which was to come a thousand years after; for it signifies: *He dies, and the dart or arrow* of God's vengeance comes; or, *He dies, and the sending forth* of the waters comes.

Genesis 5:22

i.e. He lived as one whose eye was continually upon God; whose care and constant course and business it was to please God, and to imitate him, and to maintain acquaintance and communion with him; as one devoted to God's service, and wholly governed by his will. He walked not with the men of that wicked age, or as they

walked, but being a prophet and preacher, as may be gathered from Jud\_1:14-15, with great zeal and courage he protested and preached against their evil practices, and boldly owned God and his ways in the midst of them. Compare Gen\_6:6 Jer\_12:3 Mic\_6:8.

**Begat sons and daughter's**; hence it is undeniably evident that the state and use of matrimony doth very well agree with the severest course of holiness, and with the office of a prophet or preacher.

Genesis 5:24

i.e. He appeared not any longer upon earth, or amongst mortal men. The same phrase is in Gen\_42:36 Jer\_31:15.

**For God took him** out of this sinful and miserable world unto himself, and to his heavenly habitation: see Luk\_23:43. And he took either his soul, of which alone this phrase is used, Eze\_24:16; or rather both soul and body, as he took Elias, 2Ki\_2:11, because he so took him that he *did not see death*, Heb\_11:5.

Genesis 5:27

This was the longest time that any man lived. But it is observable that neither his nor any of the patriarch's lives reached to a thousand years, which number hath some shadow of perfection.

**He died** but a little before the flood came, being taken away from the evil to come.

Genesis 5:28

Not that wicked *Lamech* mentioned Gen\_4:18-24, for he was of the family of Cain, but this was descended from Seth.

Genesis 5:29

**And he called his name Noah**, which signifies rest,

**saying**, by the Spirit of prophecy:

**This same shall comfort us**, concerning the hard labour and manifold troubles to which we are sentenced, Gen\_3:19.

And this he did either,

1. By the invention of instruments of husbandry, whereby tillage was made more easy. Or,

2. By removing in some part the curse inflicted upon the earth, and reconciling God unto mankind. Possibly he might suppose that this was the Messiah, or promised Seed, and the Saviour of the undone world; as it was frequent with the ancient fathers, through their earnest desire of the Messiah, to expect him long before he came, and to mistake other persons for him. Or,

3. By preserving a remnant of mankind from that deluge which he by the Spirit foresaw would come, and repeopling the emptied earth with a new generation of men, and by restoring and improving the art of husbandry: see Gen\_9:20.

Genesis 5:32

i.e. He began to beget; God in mercy denying him children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the ark; or, having before that time begotten others who were now dead, and having the approaching flood in his view, he began again to beget a seminary for the world.

Of these three sons here following, the eldest seems to be

**Japheth**, Gen\_10:21. The second was

**Shem**, as appears because he was but *an hundred years old two years after the flood*, Gen\_11:11. The youngest

**Ham**, Gen\_9:24. But *Shem* is first named in order of dignity, as being the progenitor of the church, and of Jesus Christ; and because he and his progeny is the principal subject of this whole history.

Genesis 6:1

**Men**, i.e. wicked men, the posterity of Cain, as appears from Gen\_6:2; who are here called *men*, and the *sons of men*, by way of contempt, and of distinction; mere men, such as had only the natures and qualities of corrupt men, without the image of God.

**Began to multiply**, to wit, more than ordinarily; or more than the sons of God, because they practised polygamy, after the example of their predecessor, the ungodly Lamech, Gen\_4:19.

**Daughters were born unto them;** so doubtless were sons also; but their daughters are here mentioned as one principal occasion of the sin noted in Gen\_6:2, and of the following deluge.

Genesis 6:2

**The sons of God;** either,

1. Persons of greatest eminency for place and power, for such are called *gods*, and *children of the Most High*, Psa\_82:6; where also they are opposed to *men*, Gen\_6:7, i.e. to meaner men. And the most eminent things in their kinds are attributed to God, as *cedars of God*, *all of God*, & c. But it is not probable that the princes and nobles should generally take wives or women of the meaner rank, nor would the marriages of such persons be simply condemned, or at least it would not be mentioned as a crying sin, and a great cause of the deluge. Or rather,

2. The children of Seth and Enos, the professors of the true religion. For,

1. Such, and only such, in the common use of Scripture, are called the

sons and

**children of God**, as Deu\_14:1, Deu\_32:19, Isa\_1:2, Isa\_45:11, Hos\_11:1, Luk\_17:27, &c.

2. This title manifestly relates to Gen\_4:26, where the same persons are said to be *called by the name of the Lord*, i.e. to be the sons and servants of God.

3. They are opposed to the *daughters of men*, the word *men* being here taken in an ill sense, for such as had nothing in them but the nature of men, which is corrupt and abominable, and were not sons of God, but foreigners and strangers to him, and apostates from him.

4. These unequal matches with persons of a false religion are every where condemned in Scripture as sinful and pernicious, as Gen\_26:35 Exo\_34:16 1Ki\_11:2-3, **Ezra 9:12**, Neh\_13:23, &c.; Mal\_2:11 1Co\_7:39 2Co\_6:14, and therefore are fitly spoken of here as one of the sins which brought the flood upon the ungodly world.

**Saw**, i.e. gazed upon and observed curiously and lustfully, as the sequel sheweth,

**the daughters of men**, of that ungodly and accursed race of Cain.

**They were fair**, i.e. beautiful, and set off their beauty with all the allurements of ornaments and carriage; herein using greater liberty than the sons and daughters of God did or durst take, 1Pe\_3:3; and therefore were more enticing and prevalent with fleshly-minded men. Either,

1. By force and violence, as the word sometimes signifies. Or rather,

2. By consent; for the sons of God were so few, in comparison of the wicked world, that they durst not take away their daughters by

force; which also proves that they did not take them for harlots, but for wives.

**They took them wives**, possibly more than one for each of them, after the example of those wicked families into which they were matched; *of all which they chose*, i.e. loved and liked, as the word *choosing* is taken, Psa\_25:12, Psa\_119:173, Isa\_1:29, Isa\_42:1, compared with Mat\_12:28. This is noted as the first error, that they did promiscuously choose wives, without any regard to their sobriety and religion, minding only the pleasing of their own fancies and lusts, not the pleasing and serving of their Lord and Maker, nor the obtaining of a *godly seed*, which was God's end in the institution of marriage, Mal\_2:15, and therefore should have been theirs too.

Genesis 6:3

**The Lord said;** either,

1. To the men of that age by the mouth of Noah; or,
2. Within himself; (*see* Psa\_14:1) he determined.

**Strive with man**, or, *contend*, or, *debate in or against men*, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of wicked men, or by the mouths and ministry of that small remnant of holy men, and particularly of Noah, who protested against and contended with the world of the ungodly, and by their doctrines, admonitions, threatenings, and examples, endeavoured to bring them to repentance: 1Pe\_3:19; or *dispute with*, or *concerning*, or *because of men*, i.e. whether I should destroy or save him, as God disputes with or about Ephraim, Hos\_11:8.

**For that he also**, i.e. even the seed of Seth, or the sons of God also, no less than the offspring of Cain; the pronoun being here put for the foregoing noun, and the singular number put for the plural, *he*, i.e. they, to wit, the sons of God. Both which figures



are frequent in the use of Scripture. Or, *he*, i.e. man, all mankind, the sons of God not excepted,

**is flesh;** not only fleshly in part, or in some actions, but altogether, in regard of soul as well as body, minding nothing but *making provision for the flesh to fulfil its lusts*, Rom\_13:14.

*Not having the Spirit*, Jud\_1:19, nor heeding its good motions, but suppressing and resisting them.

**Flesh** not only in the condition of their nature, but in the baseness and corruption of their hearts and lives; as the word *flesh* is commonly used when it is opposed to the *Spirit*, as Joh\_3:6 Rom\_7:18, Rom\_8:5, Rom\_8:7, Gal\_5:17.

**Yet**, though he deserve a speedy destruction,

**his days**, i.e. the time allowed him for repentance, and the prevention of his ruin,

**shall be an hundred and twenty years.** During which time Noah was preaching; and, to assure them of the truth of his doctrine, preparing the ark. See 1Pe\_3:20 2Pe\_2:5.

**Quest.** How did God perform this promise, when there were but a hundred years between this time and the flood, by comparing Gen\_5:32, with Gen\_7:11?

**Answ.**

1. The increasing wickedness of mankind might justly hasten their ruin, and forfeit the benefit of this indulgence.

2. This promise, though mentioned after that, Gen\_5:32, yet seems to have been made twenty years before it; for that verse is added there out of its proper place only to complete the genealogy; and therefore, after this narration, it is repeated here in its due order, Gen\_6:10. And such *hysteron proterons* are frequently noted in Scripture.

## Genesis 6:4

**Giants;** men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin, and cause of the flood; and therefore they seem to be here noted, not for the height of their stature, which is no crime, but for their violence, which also is expressed beneath, Gen\_6:11, Gen\_6:13.

**After that** time there arose a new generation or succession of that sort of men, **when the sons of God came in**, were united and incorporated with them. A modest expression of the conjugal state and act, as Gen\_16:2, Gen\_35:3, Jdg\_15:2.

**Which were of old**, which were proper to the first ages of the world; for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be thus joined with the following, *which* were of *old*, i.e. among the men of that first and wicked world,

**men of renown**, i.e. famous in their generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

## Genesis 6:5

To the heart the Scripture commonly ascribes all men's actual wickedness, as Psa\_41:6 Pro\_4:23, Pro\_6:14, Pro\_6:18, Jer\_17:9, Mat\_15:19 Rom\_3:10, &c.; thereby leading us from acts of sin to the original corruption of nature, as the cause and source of them.

**Evil continually**, i.e. that man was perpetually either doing or contriving wickedness; that not only his actions were vile, but his principles also; his very soul, yea, the noblest part of it, which might seem most free from the contagion; his mind and thoughts were corrupt and abominable, and so there was no hope of amendment.

## Genesis 6:6

Properly God *cannot repent*, Num\_23:19 1Sa\_15:11, 1Sa\_15:29, because he is unchangeable in his nature and counsels, Mal\_3:6 Jam\_1:17, and perfectly wise, and constantly happy, and therefore not liable to any grief or disappointment. But this is spoken of God after the manner of man, by a common figure called *anthropopathia*, whereby also eyes, ears, hands, nose, &c. are ascribed to God; and it signifies an alienation of God's heart and affections from men for their wickedness, whereby God carries himself towards them like one that is truly penitent and grieved, destroying the work of his own hands.

**It grieved him at his heart**, or, *at his very soul*, i.e. exceedingly.

## Genesis 6:7

**Both man and beast**; for as the beasts were made for man's use and service, so they are destroyed for man's punishment, and to discover the malignity of sin, and God's deep abhorrency thereof, by destroying those innocent creatures that had been made instrumental to it.

## Genesis 6:8

i.e. Obtained mercy and favour; which is noted to show that Noah was so far guilty of the common corruption of human nature, that he needed God's grace and mercy to pardon and preserve him from the common destruction.

## Genesis 6:9

**The generations of Noah**; either,

1. Properly the posterity of Noah, as the word is commonly used, and as it is explained Gen\_6:10. So the rest of this verse comes in by way of parenthesis, which is frequent. Or,

2. The events or occurrences which befell Noah and his family, as the word is taken, Gen\_37:2 Pro\_27:1.

**A just man, and perfect.** These words are to be taken either,

1. Jointly, q.d. he was *righteous*, not only in appearance, or in part, but *perfectly*, in all respects, towards God and men; or sincerely and truly. Or,

2. Distinctly, q.d. he was for his state and condition *just* before God, which was by faith, Heb\_11:7, by which every *just man lives*, Rom\_1:17, and *perfect*, i.e. upright and unblamable in the course of his life among the men of his age, as it follows;

**in his generations.** This is spoken either,

1. Diminutively; he was so comparatively to the men that then lived, who were very bad; though otherwise even Noah had many infirmities, so that he also had not been saved but for God's grace and mercy, Gen\_6:8. Or,

2. By way of amplification and commendation; he was good in bad times, in spite of all evil counsels or examples. He saith

**generations**, in the plural number, to show that as he lived in two generations, one before the flood, and another after it, so he continued uncorrupted in both of them.

**Noah walked with God.**

See Poole on "Gen\_5:22".

Genesis 6:11

**The earth** is here put for its inhabitants, as 1Ki\_10:24 Eze\_14:13.

**Before God**, or, *before the face of God*; q.d. in despite and contempt of God, and of his presence and justice. Compare Gen\_10:9, and Gen\_13:13: q. d. They sinned openly and

impudently without shame, boldly and resolutely without any fear of God.

In the latter part of the verse,

**the earth** is put for the place, or the inhabited parts of it. So the same word is twice used in a differing sense in one and the same verse. See the like Mat\_8:22.

*Violence, or, injustice, fraud, rapine, oppression;* for all these this word signifies. Some conceive that these two branches note the universal corruption of mankind, in reference to all their duties.

1. Towards God and his worship, which they corrupted by horrible superstition, and by idolatry, which is called *corruption*, Exo\_32:7 Deu\_32:5, Jdg\_2:19.

2. Towards men, in the duties of righteousness.

Genesis 6:12

All men, as the word *flesh* is taken, Psa\_78:39 Isa\_40:5, and oft elsewhere,

**had corrupted his way;** either,

1. God's way, his precepts concerning religion and righteousness; or,

2. Their own way or manner of living.

Genesis 6:13

i.e. The time of ruin, as this word is used, Eze\_7:2-3, Eze\_7:6, **Amos 8:2,**

**of all flesh,** to all men, as Gen\_6:12, though the beasts also were involved in the same destruction,

**is come**, i.e. is approaching, and at the very door, and shall as certainly come as if it were actually come.

**Before me**, i.e. in my purpose and decree, howsoever vain men flatter themselves with hopes of longer impunity.

**Through them**, i.e. By their means; so that the earth even groans under them.

*With the earth*, i.e. with the fruits and beauty, though not the substance of the *earth*. Or, *from the earth*, as Gen\_6:7; the Hebrew *eth* being oft put for *min* or *meeth*, as Gen\_44:4 Deu\_34:1 1Ki\_8:43, compared with 2Ch\_6:33.

Genesis 6:14

**An ark**; a little ship made in the form of an ark or chest, but probably sloping at the bottom for the convenience of navigation, as it was for another reason sloping at the top.

**Gopher wood**: this word is but once used in Scripture, and therefore it is diversely rendered by the learned; by some *pine*, by many *cedar*, but by others *cypress*, a tree very proper and usual for ships, and of a firm and durable substance, and much abounding in those parts; all which appears from ancient authors.

**With pitch**; or rather, with some kind of *bitumen*, of the same nature and use with pitch, to cement the parts of the ark together, and to preserve it from the injuries of the sun, and water, and worms; but more odoriferous, to correct the unpleasant scent of some of the creatures.

Genesis 6:15

**This is the fashion**, or, *this* is the measure, or the manner according to

**which thou shalt make it**; and it was a just and regular proportion, the length being six times more than the breadth, and

ten times more than the height. There is no need to understand this of geometrical cubits, which are said to have contained nine ordinary cubits; nor of sacred cubits, which were a hand's breadth longer than the ordinary, Eze\_43:13; nor to suppose the stature of men at that time to have been generally larger, and consequently their cubit much longer. For the ordinary cubit consisting of a common foot and a half, is sufficient for the containing of all the kinds of living creatures and their provisions, which was to be put into the ark, as hath been at large demonstrated by learned men. Nor is there any considerable difficulty in the point, but what is made by the ignorance of infidels, and aggravated by their malice against the Holy Scriptures; especially if these things be considered:

1. That the differing kinds of beasts and birds, which unlearned men fancy to be innumerable, are observed by the learned, who have particularly searched into them, and written of them, to be little above three hundred, whereof the far greatest part are but small; and many of these which now are thought to differ in kind, in their first original were but of one sort, though now they be so greatly altered in their shape and qualities, which might easily arise from the diversity of their climate and food, and other circumstances, and from the promiscuous conjunctions of those lawless creatures.

2. That the brute creatures, when they were enclosed in the ark, where they were idle, and constantly under a kind of horror and amazement, would be contented with far less provisions, and those of another sort than they were accustomed to, and such as might lie in less room, as hay, and the fruits of the earth. God also, who altered their natures, and made the savage creatures mild and gentle, might by the same powerful providence moderate their appetites, or, if he pleased, have increased their provision whilst they did eat it, as afterwards Christ did by the loaves. So vain and idle are the cavils of wanton wits concerning the incapacity of the ark for the food of so many beasts.

3. That supposing the ravenous creatures did feed upon flesh, here is also space enough and to spare for a sufficient number of sheep,

for their food for a whole year, as upon computation will easily appear; there being not two thousand sheep necessary for them, and the ark containing no less than four hundred and fifty thousand cubits in it. But of this matter more may be seen in my Latin Synopsis.

Genesis 6:16

**A window**, or *a light*; or *lights*, or *windows*; the singular number being put for the plural, which is most frequent: or it might be one great light or lantern, by which light might be derived and distributed into several rooms.

**Shalt thou finish it above**, i.e. either,

1. The window, which was to be a cubit square. Or rather,

2. The ark; as appears,

1. From the gender of the Hebrew affix, which is feminine, and therefore agrees with the *ark*, which in the Hebrew is of the feminine gender, not with the *window*, which is masculine.

2. From the nature of the thing, the ark requiring a roof, and that sloping, that the rain might slide off from it, and not sink into it; for which end the roof in the middle was to be higher than the ark by a cubit. And as the other parts of the ark were made with exquisite contrivance, so doubtless this was not defective therein.

The highest story was for men and birds; the second for provision for the brute creatures; the lowest for the beasts, under which was the sink of the ark, which most probably was made sloping at the bottom, as all ships and boats are, where serpents and such like creatures might be put, with their proper provisions.



Genesis 6:17

**I, even I**, which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God,

**do bring**, i.e. will assuredly and speedily bring,

**all flesh**, i.e. all men, birds, and beasts.

**Every thing that is in the earth.** This limitation is added to show, that the fishes are not included in the threatened destruction, either because they did not live in the same element wherein men lived and sinned; or because they were not so instrumental in men's sins as the beasts might be; or because man had a greater command over the beasts than over the fishes, and greater service and benefit from them; and therefore the destruction of the former was a greater and more proper punishment to man than the latter.

Genesis 6:18

Either,

1. My promise to preserve thee and thine, both till the flood and in it, notwithstanding all the scoffs and threats of the wicked world against thee all the time of thy preaching and building of the ark.  
The word

**covenant** being here understood, not of a mutual compact or agreement, but of a single and gracious promise, as it is also used Num\_18:19, Num\_25:12, and in other places. Which promise, though only here mentioned, was doubtless made before, as may easily be gathered, both from these words and some foregoing passages, and from the need which Noah had of such a support and encouragement during all the time of his ministry. Or,

2. My covenant concerning the sending of the promised Seed, and the redemption of mankind by the Messiah, who shall come out of thy loins, and therefore thou shalt be preserved.

Genesis 6:19

**Of all flesh two;** i.e. either,

1. By couples, or male and female; but this is mentioned as a distinct thing in the close of the verse. Or rather,

2. Two at least of every sort, even of the unclean; but of the clean more, as is noted Gen\_7:2.

Genesis 6:20

**After their kind,** i.e. according to their several kinds. They

**shall come unto thee** of their own accord, by my impulse, or by the conduct of angels, as Gen\_2:19.

Genesis 6:21

See Gen\_1:29-30.

Genesis 6:22

Both for the matter and the manner of it, although the work of building the ark was laborious, costly, tedious, dangerous, and seemingly foolish and ridiculous; especially when all things continued in the same posture and safety for so many scores of years together; whereby Noah, without doubt, was all that while the song of the drunkards, and the sport of the wits of that age. So that it is not strange that this is mentioned as an heroic act of faith in Noah, Heb\_11:7, whereby he surmounted all these difficulties.

## Genesis 7:1

When the ark was finished and furnished, and the time of God's patience expired, Gen\_6:3, he

**said unto Noah, Come,** i.e. prepare to enter,

**thou and all thy** family; which consisted only of eight persons, 1Pe\_3:20, to wit, Noah and his three sons, and their four wives, Gen\_6:18. Whereby it appears that each had but one wife, and consequently it is more than probable that polygamy, as it began in the posterity of wicked Cain, Gen\_4:19, so it was confined to them, and had not as yet got footing amongst the sons of God. For if ever polygamy had been allowable, it must have been now, for the re-peopling of the perishing world.

**For thee have I seen righteous,** with the *righteousness* of faith, as it is explained, Heb\_11:7, evidenced by all the fruits of righteousness and true holiness, not only before men, and seemingly, but really, and to my all-seeing eye, **in this generation;** of which expression, **see Poole on "Gen\_6:9"**.

## Genesis 7:2

**Obj.** The distinction of clean and unclean beasts was not before the law.

**Answ.** Some legal things were prescribed and used before the law, as abstinence from the eating of blood, Gen\_9:4, and, among other things, sacrifices, as learned men have sufficiently proved; and consequently the distinction of beasts to be sacrificed was then, in some measure, understood, which afterwards was expressed, Lev\_1:1-17, &c. Nor is this a good argument, This was not written before, therefore it was not commanded and practised before, especially concerning a time when no commands of God were written, but only delivered by tradition.

**By sevens;** either,

1. Seven single, as most think. Or rather,

2. Seven couples, as may be gathered,

1. From the duplication of the word in Hebrew. If it be said *seven seven* signifies only seven of every kind, then it would have been said concerning the unclean beasts *two two*, i.e. two of each sort: whereas now there is an apparent difference; there it is said only *by two*, but here,

**by sevens**, or *seven seven*, which difference of the phrase suggest a difference in the things. 2. By the following words,

**the male and his female**, which being indifferently applied to the clean and unclean, plainly shows that none of them entered into the ark single, and therefore there was no odd seventh among them, but all went in by couples, which was most convenient in all for the propagation of their kind, and in the clean for other uses also; as for sacrifices to God, if not for the sustentation of men in the ark, and after they came out of it. Which gives us the reason why God would have more of the clean than of the unclean put into the ark, because they were more serviceable both to God and men.

Genesis 7:3

Of clean fowls, which he leaves to be understood out of the foregoing verse,

**by sevens**; and of the unclean, by two; as before of the beasts,

**to keep seed alive**, i.e. the issue or breed of them.

Genesis 7:4

**Yet seven days**, or, *after seven days*, the Hebrew *Lamed* being put for *after*, as it is Exo\_16:1 Psa\_19:3 Jer\_41:4. Or, *within seven days*, which time God allowed to the world as a further space of repentance, whereof therefore it is probable Noah gave them

notice; and it is not unlikely that many of them who slighted the threatening when it was at one hundred and twenty years distance, now hearing a second threatening, and considering the nearness of their danger, might be more affected and brought to true repentance; who though destroyed in their bodies by the flood for their former and long impenitency, which God would not so far pardon, yet might be saved in their spirits. See 1Pe\_4:6. And as some preserved in the ark were damned, so others drowned in the deluge might be eternally saved.

**And every living substance,** all that hath in it the breath of life, as was said Gen\_6:17.

Genesis 7:5

Which was said Gen\_6:22, and is here repeated, because this was an eminent instance of his faith and obedience.

Genesis 7:7

Or, *for fear of*; for *fear* is ascribed to and commended in Noah, Heb\_11:7. Or, *from the face of*.

Genesis 7:9

They went by the secret impulse of their great Creator and Governor, (*see Gen\_2:19 Gen\_6:20*)

**two and two;** of which see above, Gen\_4:20.

Genesis 7:11

**In the six hundredth year;** either complete, or rather current or begun; otherwise he had lived three hundred and fifty one years after the flood, not three hundred and fifty only, as it is written, Gen\_9:29.

**In the second month;** either,

1. Of that year of Noah's life; or,

2. Of the year. Now as the year among the Hebrews was twofold; the one sacred, for the celebration of feasts, beginning in March, of which see Exo\_12:2; the other civil, for the better ordering of men's political or civil affairs, which began in September. Accordingly this second month is thought, by some, to be part of April and part of May, the most pleasant part of the year, when the flood was least expected or feared; by others, part of October and part of November, a little after Noah had gathered the fruits of the earth, and laid them up in the ark. So the flood came in with the winter, and was by degrees dried up by the heat of the following summer. And this opinion seems the more probable, because the most ancient and first beginning of the year was in September; and the other beginning of the year in March was but a later institution among the Jews, with respect to their feasts and sacred affairs only, which are not at all concerned here.

**The fountains of the great deep**, i.e. of the sea, called *the deep*, Job\_38:16, Job\_38:30, Job\_41:31, Psa\_106:9; and also of that great abyss, or sea of waters, which is contained in the bowels of the earth. For that there are vast quantities of waters there, is implied both here and in other scriptures, as Psa\_33:7 2Pe\_3:5; and is affirmed by Plato in his Phaedrus, and by Seneca in his Natural Questions, 3.19, and is evident from springs and rivers which have their rise from thence; and some of them have no other place into which they issue themselves, as appears from the Caspian Sea, into which divers rivers do empty themselves, and especially that great river Volga, in such abundance, that it would certainly drown all those parts of the earth, if there were not a vent for them under ground; for other vent above ground out of that great lake or sea they have none. Out of this

**deep** therefore, and out of the sea together, it was very easy for God to bring such a quantity of waters, as might overwhelm the earth without any production of new waters, which yet he with one word could have created. So vain are the cavils of atheistical antiscriturists in this.

The fountains are said to be broken up here, also Psa\_74:15, by a metonymy, because the earth and other obstructions were broken up, and so a passage opened for the fountains; as *bread* is said to be *bruised*, Isa\_28:28, and *meal* to be *ground*, Isa\_47:2, because the corn, of which the meal and bread were made, was bruised and ground.

**The windows of heaven were opened;** which some understand of the waters, which, from Gen\_1:7, they suppose were placed by God above the visible heavens, and reserved and kept, as it were, in prison for this very purpose; and now the prison-doors were opened, and they let loose and sent down for the destruction of the world. But others more fitly understand it of the clouds, which are called the *windows of heaven*, Mal\_3:10; so 2Ki\_7:2, 2Ki\_7:19, Psa\_78:23, Isa\_24:18, which then grew thicker and bigger with waters; nor is there any inconvenience in it, if we say that God created a great quantity of waters for this end, which afterwards he annihilated.

Genesis 7:12

God by this gradual proceeding both awakened to repentance, and gave them space for it.

Genesis 7:13

**In the selfsame day** on which the flood began by that terrible shower. Heb. *In the body*, or *essence*, or *strength of the day*, as Gen\_17:26 Lev\_23:14 Jos\_10:27: q. d. Not in the dark or twilight, like one ashamed of his action, or afraid of the people, but when it was clear day, or about noon-tide, in the public view of the world.

Genesis 7:14

**Every bird.** The first word signifies the greater, the second the less sort of birds, as appears from Gen\_15:9-10, Lev\_14:4, Psa\_104:17.

**Of every sort;** Heb. *Of every* kind of *wing*, whether feathered, as it is in most birds, or skinny and gristly, as in bats.

Genesis 7:15

**See Poole on "Gen\_7:9"**. i.e. All living creatures forementioned, Gen\_7:14.

Genesis 7:16

Or, *shut* the door *after him*, or *upon him*, or *for him*, i.e. his good and safety, against the fury either of the waters or of the people. This God did in some extraordinary manner.

Genesis 7:17

**The flood;** or, *that flood* of waters which was poured down in that shower mentioned Gen\_7:12; otherwise the flood was one hundred and fifty days upon the earth, Gen\_7:24.

**The waters increased,** by the accession of more waters from above and beneath.

Genesis 7:18

**The waters were increased greatly upon the earth;** overthrowing men, and houses, and trees, where possibly they did or thought to secure themselves.

Genesis 7:19

Profane wits pretend this to be impossible, because of the vast height of divers mountains. But,

1. This cannot be thought impossible by any man that believeth a God; to whom it was as easy to bring forth a sufficiency of water, for this end, as to speak a word. And if we acknowledge a miracle of the Divine power and providence here, it is no more than even heathens have confessed in other cases.



2. Peradventure this flood might not be simply universal over the whole earth, but only over all the habitable world, where either men or beasts lived; which was as much as either the meritorious cause of the flood, men's sins, or the end of it, the destruction of all men and beasts, required. And *the* or *that whole heaven* may be understood of that which was over all the habitable parts of it. And whereas our modern heathens, that miscall themselves Christians, laugh at the history of this flood upon this and the like occasions, as if it were an idle romance; they may please to note, that their predecessors, the ancient and wiser heathens, have divers of them acknowledged the truth of it, though they also mixed it with their fables, which was neither strange nor unusual for them to do. Lactantius appeals to the heathens of his age concerning it. Nay, there is not only mention of the flood in general, but also of the dove sent out of the ark, in Plutarch, and Berosus, and Abydenus. And the memory of this general flood is preserved to this day among the poor ignorant Indians, who asked the Christians who invaded their land, whether they ever heard of such a thing, and whether another flood was to be expected? And the Chinese writers relate, that but one person, whom they call Puoncuus, with his family, were saved in the flood, and all the rest perished.

Genesis 7:20

**Fifteen cubits** were sufficient for the destruction of the highest men, or other creatures, though placed upon the highest mountains.

Genesis 7:21

**All flesh that moved**, i.e. lived; for motion is a sign of life.

Genesis 7:22

Whether men or beasts, &c., all that breathed the same air with man, all that lived in the same element which man by his sins had infected; whereby the fishes are excepted, as living in another element.

**See Poole on "Gen\_2:7".**

Genesis 7:23

This is so often repeated, that it may be more deeply ingrafted into the dull minds and hard hearts of men, to teach men that they ought again and again to consider this dreadful instance of God's justice against sin and incorrigible sinners.

Genesis 7:24

**The waters prevailed**, i.e. either grew higher and higher, or rather continued to prevail, and did not decrease.

**An hundred and fifty days** in all, whereof one part was the forty days mentioned Gen\_7:17, as appears from Gen\_8:4.

Genesis 8:1

**God remembered Noah**, i.e. he showed by his actions that he minded and cared for him, or pitied and succoured him. God is said to remember his people, when after some delays or suspensions of his favour he returns and shows kindness to them, as Gen\_19:29, Gen\_30:22, Exo\_32:13 Job\_14:13 Psa\_132:1. As God punished the beasts for man's sin, so now he favours them for man's sake.

**God made a wind to pass**; a drying or burning wind, like that of Exo\_14:21, which had a natural power to dry up the waters; but that was heightened by the assistance of a higher and miraculous operation of God.

Genesis 8:4

**In the seventh month**, from the beginning, not of the flood, but of the year, as appears by comparing Gen\_7:11, and Gen\_8:13-14,

**the ark rested** upon one of the mountains of Ararat; by a frequent enallage of the number, as Jud\_12:7 Mat\_21:5. And by Ararat is

here commonly and rightly understood Armenia, as appears both by comparing Isa\_37:38 Jer\_51:27, and by the testimony of ancient writers, produced by Josephus and others to this purpose; and by the great height of those mountains, and by its nearness to the place where the first men lived; this great vessel not being fitted for sailing to remote places, but only for the receipt and preservation of men and other creatures in it.

Genesis 8:7

**He sent forth a raven;** a fit messenger for that purpose, because it smells dead carcasses at a great distance, and flies far, and then returneth to its former habitation with something in its bill.

**To and fro;** Heb. *going and returning*; i.e. went forth hither and thither; now forward, then backward; sometimes going from the ark, and sometimes returning to the ark, though never entering into it again. Not as if she returned afterwards; the phrase implies that she never returned. And so the word *until* is often used, as 2Sa\_6:23, *Michal had no child until the day of her death*, i.e. never had a child. See also Psa\_110:1 Mat\_1:25.

Genesis 8:8

The *dove* flies lower and longer than the raven, and is more sociable and familiar with man, and more constant to its accustomed dwelling, and more loving and faithful to its mate, and therefore more likely to return with some discovery.

Genesis 8:9

**The dove found no rest for the sole of her foot;** because the tops of the hills which then appeared were either muddy and dirty, or unobserved by the dove, as not soaring so high; whence the doves are emphatically called *the doves of the valleys*, Eze\_7:16.

**He took her, and pulled her in;** her former acquaintance with Noah, and her present necessity, making her more tractable.

Genesis 8:11

**The dove came in to him in the evening**, as the manner of doves is, partly for better accommodation, both for food and lodging, than yet she could meet with abroad; and partly from her love to her mate.

**In her mouth was an olive leaf.**

**Quest.** Whence was this leaf, when trees had been so generally overthrown and rooted up by the deluge?

**Answ.**

1. Many trees might be preserved by an advantageous situation, between the rocks or hills which broke the force of the waters.
2. It is probable that God, by his powerful providence, preserved the plants and trees for future ages; and therefore there is no mention of any of their roots or seeds preserved in the ark.
3. The olive-tree especially will not only stand, but live and flourish under the waters, as Pliny, 1. 13. c. 25, and 16. 20, and Theophrastus, 4. 8, observe. Add, that the word here rendered *leaf* signifies also a *tender branch*.

Genesis 8:12

Finding convenient food and resting place upon the earth, and preferring her freedom before her mate: possibly she might lose the sight of the ark, and forget or mistake the way to it.

Genesis 8:13

The words *month* and *day* are oftentimes, for brevity sake, omitted by the Hebrews, as being easily understood. Thus *the first of the feast*, Mat\_26:17, is *the first day of the feast*, Mar\_14:12.

Genesis 8:14

Not only from water, as it was Gen\_8:13, but from mud and dirt also. So the flood continued ten days more than a year, by comparing this with Gen\_7:11.

Genesis 8:16

As Noah expected the command of God for his going into the ark, Gen\_7:1-2, so for his coming forth of it.

Genesis 8:17

**Quest.** How could these creatures which came out of the ark in Asia get thence to America, or to the islands remote from the continent?

**Answ.** 1. As for America, it is thought by divers learned men, that it is either joined to this continent, or separated from it only by a narrow sea, which divers living creatures could easily swim over.

2. Many living creatures are, and always were, transported by men in their vessels, either for their supply, or profit, or diversion, or other ends, and thence might easily be propagated there.

3. The same God who made all these creatures, and caused them to come first to Adam, and afterwards to Noah, could afterwards both incline and empower them to go whither he pleased, without the advice of these vain men, who will believe nothing of God which themselves either do not see or cannot do.

Genesis 8:20

This is the first altar we read of, but not the first which was built; for the sacrifices which were offered before, Gen\_4:3-4, presuppose an altar. Therefore it is no sufficient evidence that such things were not done because they are not said to be done in Scripture; which will be a useful consideration for the understanding of many passages in Scripture hereafter.

The first thing Noah doth, is to pay his debt of justice and gratitude to that God which had so miraculously preserved him, and restored him to his ancient and proper habitation. God expects to be served in the first place. What beasts were *clean* and what *unclean*, see Gen\_7:2 Lev\_11:2, &c.

Genesis 8:21

**The Lord smelled a sweet savour**, i.e. graciously accepted the person and faith and praise offering of Noah, and was as well pleased therewith as men use to be with a sweet smell;

**and the Lord said in his heart**, i.e. determined within himself, and expressed so much to Noah. The Hebrew preposition *el* sometimes signifies *in*, as Gen\_21:6 1Sa\_27:1. Others, *said to his heart*, i.e. spoke to the heart of Noah, who is mentioned, Gen\_8:20.

**To speak to the heart**, in Scripture use, signifies to comfort.

**Will not again curse the ground**, i.e. the whole earth, with this kind of curse, with another deluge. Otherwise God doth not hereby tie his hands, that he may not either destroy a particular land by a deluge, which hath been done since, or destroy the world by fire when he sees fit, as he hath declared he will do.

**For the imagination of man's heart is evil**. The reason contained in these words is this: Since all men's hearts are naturally corrupt, and from that filthy spring wicked actions will be continually flowing forth into the world; and consequently, if I should be severe to punish men according to their sins, I should do nothing but send one deluge after another. Or these words may be joined with the former, and the sense may be this: I will not again destroy the earth with a deluge

**for man's sake**, or for man's sin, or *because of the imagination*, & c., i.e. because his heart is corrupt, and his actions are agreeable to it, which was the cause of the last deluge. Or the particle *chi* may be rendered *although*, as it is frequently taken, as Exo\_5:11,

Exo\_13:17, Exo\_34:9, Jos\_17:13 Psa\_25:11, Psa\_41:5; and so the sense is plain, I will not again destroy the earth, *although the imagination, & c.*, i.e. although I have just cause to do so. Or, *from his very childhood and infancy*, as the Chaldee and Greek interpreters translate it.

**Neither will I again smite**, i.e. kill or destroy, as the word *smiting* is taken, Exo\_21:18 Num\_14:12, Num\_35:16, Deu\_28:22, Deu\_28:27, **Amos 4:9**.

Genesis 8:22

**While the earth remaineth**, viz. in this estate; for though it seems probable that the substance of the earth will abide for ever, after the dissolution of the world by fire; yet that will be in another manner, and for other purposes, and then there will be no need of

**seed-time**, or

**harvest**, & c.

**Day and night**. This distinction in a manner ceased in the ark, the heavens being covered, and all its lights eclipsed by such thick and black clouds, as never were before nor since.

Genesis 9:1

God renewed the old blessing and grant made Gen\_1:28, which might seem to be forfeited and made void by man's sin, and by God's judgment consequent upon it.

Genesis 9:2

Before they loved and revered you as lords and friends, now they shall dread you as enemies and tyrants.

**Into your hand are they delivered,** for your use and service. I restore you in part to that dominion over them which you for your sins have forfeited.

Genesis 9:3

**Every moving thing** which is wholesome and fit for food, and clean; an exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean beasts, mentioned before and afterwards.

**That liveth.** This is added to exclude the use of those creatures which either died of themselves, or were killed by wild beasts, which is here forbidden implicitly, and afterwards expressly. See Exo\_22:31 Lev\_22:8.

**Shall be meat for you:** it is not a command that we must, but a permission that we may eat of them. A grant possibly given before the flood, but now expressed, either because the former allowance might seem to be forfeited, or because as men now grew more infirm and needed better nourishment, so the earth was grown more feeble by the flood, and its fruits yielded less and worse nourishment.

**I have given you all things:** understand this with the limitation above-mentioned. The green herbs were given before, Gen\_1:29.

Genesis 9:4

**With the life thereof,** i.e. whilst it lives, or taken from the creature before it be quite dead; which was an ancient practice, and an effect either of luxury or cruelty.

**Which is the blood thereof,** i.e. which life or soul hath its seat in and its support from the blood, and the spirits contained in it. It is certain *blood* is the thing which is here principally minded and forbidden, and so the words may be thus translated and understood:



**But flesh**, i.e. the flesh of living creatures hereby allowed you,

**with the life thereof**, that is to say, with *the blood thereof*, wherein its life consists; or, *flesh whilst it hath in it its life or soul*, or, which is all one, *its blood, shall you not eat*. God thought fit to forbid this, partly that by this respect shown to the blood of beasts it might appear how sacred a thing the blood of man was, and how much God abhorred the sin of murder; and principally because the blood was reserved and consecrated to God, and was the means of atonement for man, (which reason God himself gives, Lev\_17:11-12), and did in a special manner represent the blood of Christ, which was to be shed for the redemption of mankind.

Genesis 9:5

**And;** or, *for*, as the particle is oft taken; this being the reason of the foregoing prohibition.

**Of your lives;** or, *of your souls*, i.e. of your persons; the word *soul* being oft put for *person*. Or, *your blood*, which is *for your lives*, i.e. which by the spirits it generates is the great preserver and instrument of your lives, and of all your vital actions, and the great bond which ties your souls and bodies together. The sense of the place is: If I am thus careful for the blood of beasts, be assured I will be much more solicitous for the blood of men, when it shall be shed by unjust and violent hands. I will make inquisition for the author of such bloodshed, as I did after Cain, and consequently punish him; for this phrase of *requiring* implies punishment. See Gen\_42:22 Deu\_18:19, compared with Act\_3:23 Psa\_9:13. If magistrates neglect this duty, I myself will avenge it by my own hand.

**At the hand of every beast will I require it;** not for the punishment of the beast, which being under no law is not capable of sin nor punishment; but for caution to men, for whose use seeing they were made, it is no abuse of them if they be destroyed for man's benefit. Compare Exo\_21:28 Lev\_20:15.

**At the hand of every man's brother.** This is added, either,

1. As an aggravation of the crime, because the man slain was the brother of the murderer; all men being *made of one blood*, Act\_17:26. And *having one Father*, even *God*, Mal\_2:10, and *Adam* too. Upon which account all men are frequently called one another's *brethren*, as is manifest from Gen\_26:31, Gen\_29:4, Lev\_19:17, Lev\_25:14, Lev\_26:37, and from many other places of Scripture. Or.

2. As an assurance of the punishment of the murderer, without any exception of the nearest relation; which, though it makes the sin greater, yet many times is a security against punishment, the murderer easily finding favour and pardon from his parents and dear friends. But the former sense seems the better.

Genesis 9:6

**Whoso sheddeth man's blood**, wilfully and unwarrantably. For there is a double exception to this law:

1. Of casual murder, expressed Num\_35:31 Deu\_19:4.

2. Of death inflicted by the hand of the magistrate for crimes deserving it, mentioned in the following words, and elsewhere.

**By man**, i.e. by the hand of man, namely, the magistrate, Rom\_13:4; who is hereby empowered and required, upon pain of my highest displeasure, to inflict this punishment. See Exo\_21:12 Lev\_24:17 Mat\_26:57. Or, *for that man*, i.e. for that man's sake, whose blood he hath shed, which cries for vengeance.

**In the image of God made he man**; so that murder is not only an offence against man, but also an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain, and especially magistrates, who being my vicegerents and servants, are therefore under a particular obligation to punish those who deface and destroy it.

Genesis 9:7

i.e. As for you, I do not repent of that former blessing I gave to your parents, Gen\_1:28, but do hereby renew it to you, and your seed after you.

Genesis 9:9

i.e. My promise, for the beasts included in this covenant, Gen\_9:10, are not capable of a covenant properly so called. And the word

**covenant** is oft used for a simple promise, as we shall see hereafter.

**With your seed**, i.e. your posterity, as that word is frequently taken, as Gen\_12:7 Exo\_28:43, &c.

Genesis 9:10

To wit, which shall hereafter be in the earth. So they are distinguished from those which were now *with* them.

Genesis 9:11

i.e. A universal deluge; for particular inundations there have been, whereby towns and countries have been overwhelmed with all their inhabitants.

Genesis 9:12

**This is the token**, i.e. the bow mentioned in Gen\_9:13, I appoint to you for a sensible sign and evidence, to assure you that I shall perform this covenant or promise.

Genesis 9:13

**I do set my bow**; Heb. *I have given*, i.e. I will from time to time give and place. God calleth it *his bow*, partly because it was his

workmanship, and chiefly because it was his pledge, and the seal of his promise.

**In the cloud**, a proper seat for it; that they might now fetch an argument of faith from thence, whence before they had matter of just fear; and that which naturally was and is a sign of rain, might by this new appointment of God be turned into an assurance that there should be no such overflowing rain as now had been.

Genesis 9:14

Not always, but very frequently, which is sufficient for this purpose.

Genesis 9:16

i.e. This covenant made with all succeeding generations of men and beasts. This and the like speeches are oft ascribed to God after the manner of men, who being forgetful, need helps for their memory.

Genesis 9:17

The same thing is so oft repeated for the strengthening of the faith of all men, and especially of Noah and his sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

Genesis 9:18

Which is here mentioned to make way for the following relation.

Genesis 9:19

A truth which the old heathens were not ignorant of, though they changed the names, and mixed their fables with it; for they tell us that Saturn and his three sons divided the world among themselves. And it is apparent that their Saturn was no other than our Noah, because they tell us he was the common parent and

prince of all mankind, also a husbandman and vinedresser, all which Noah was. They say he was born of the sea, because Noah came out of the waters; that he devoured all his children except three, because Noah *condemned* and foretold the destruction of all the rest of *the world*.

Genesis 9:20

i.e. Was a husbandman, as he had been before. The verb *to begin* doth oft abound, and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to *begin to cast out*, Mar\_11:15, and *to begin to speak*, Luk\_12:1; for which in the parallel places he is said only *to cast out*, Mat\_21:12, and *to speak*, Mat\_16:6.

Genesis 9:21

Either through ignorance and inexperience of the nature and strength of that liquor, or through the infirmity of the flesh, which was tempted by its great and, to him, new pleasantness, and by the refreshment he found in it under the weary labours of his body, and the sad thoughts of his mind, for the desolate condition of the world.

**He was uncovered**, either to relieve himself against the heat of the climate and season, or from his negligence and carelessness; which might easily happen, because men's garments at that time were loose, as they were in the following ages, when breeches were not in common use, and therefore were peculiarly prescribed to the priests, Exo\_28:42 Eze\_44:18-19.

Genesis 9:22

The grown age of Ham was a great aggravation of this sin.

**The father of Canaan:** this is here added as a reason of Canaan's curse, Gen\_9:25.

**The nakedness**, i.e. the secret parts, oft so called, as Lev\_18:1-30, and elsewhere,

**and told his two brethren without**, who were then without the house or room where their father lay in that posture, whom he invited to that prospect.

Genesis 9:24

**Noah awoke from his wine**, from his drunkenness, or from his sleep, the effect of it,

**and knew**, either by the information of his sons, or by Divine inspiration,

**what his younger son had done unto him**; or, *his little son*, either Ham, mentioned Gen\_9:22, or Canaan, mentioned in Gen\_9:25; by comparing of which places it may be gathered that Canaan first saw it, and told his father Ham of it, and he told it to his brethren. The latter seems here principally intended,

1. Because the curse following is appropriated to him.

2. Because of the title of *younger* or *little son*, which seems not to be so properly added if Ham was meant; both because it doth not appear that he was the youngest, for wheresoever these three brethren are mentioned he is always put in the middle place, and because that addition seems to be unnecessary and impertinent to the present business, which if Canaan be intended, is proper and pertinent, by way of distinction, to show that he spake of his grandson, or his son's son.

**Object.** He calleth him his *son*.

**Answ.** Grandchildren are frequently called their grandfather's sons in Scripture, as Gen\_29:5 2Sa\_19:24 1Ch\_1:17.

Genesis 9:25

**And he said**, not from the passion of revenge, but by Divine inspiration, and the Spirit of prophecy,

**Cursed be Canaan**; hateful to God, abhorred by men, miserable in his person and posterity.

**Quest.** Seeing Ham committed the crime, why is the curse inflicted upon his son Canaan?

**Answ.**

1. When Canaan is mentioned, Ham is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person, (which is manifestly supposed by his commission of that sin for which the curse was inflicted), but also in his posterity, which doubtless was a great aggravation of his grief; as on the contrary Joseph is said to be blessed when his children are blessed, Gen\_48:15-16.

2. It seems therefore very probable from these words, and the Hebrew doctors and others affirm it, that Canaan did partake with his father in the sin, yea, that he was the first discoverer of his father's shame.

3. Canaan is particularly mentioned by the Spirit of prophecy, in regard of the future extirpation of that people; and this is here remembered for the encouragement of the Israelites, who were now in their expedition against them.

4. This may be an ellipsis, or defect of the word *father*; for such relative words are oftentimes omitted and understood in Scripture, as Mat\_4:21, *James of Zebedee*, for *the son of Zebedee*; Joh\_19:25, *Mary of Cleopas*, for *the wife of Cleopas*; Act\_7:16, *Emmor of Sychem*, for *the father of Sychem*, as our English translation rightly supplies it from Gen\_33:19. Thus *Goliath* is put for *Goliath's brother*, as is evident by comparing 2Sa\_21:19, with 1Ch\_20:5. So here *Canaan* may be put for *the father of Canaan*,

as the Arabic translation hath it, that is, *Ham*, as the *Seventy* here render it. And though Ham had more sons, yet he may be here described by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity in after-ages were blessed with the saving knowledge of the gospel.

**A servant of servants**, i.e. the vilest and worst of servants; as *vanity of vanities* is the greatest vanity, Ecc\_1:2; and *great wickedness*, Hos\_10:15, is in the Hebrew *wickedness of wickedness*; and *King of kings* is put for the chief of kings.

Genesis 9:26

### **Blessed be the Lord God of Shem.**

**Quest.** What is this to Shem? For it is not Shem, but God who is here blessed.

**Answ.**

1. Shem also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God, is every where mentioned as the height of blessedness: see Gen\_17:7 Psa\_144:15 Jer\_31:33 Mat\_22:32. But the phrase is here justly varied. The curse is fixed upon Ham, because man alone is the author of his own sin, and the cause of his ruin; but because God is the author and fountain of all the good that man either doth or receiveth, therefore the blessing is emphatically given to God, who only doth the work, and of right is to receive all the glory, yet so as it redounds to Shem also. And Shem is here peculiarly mentioned, not Japheth, both for the comfort of the Israelites, whose progenitor he was, and because this blessing was first seated and long continued in Shem's posterity alone, Japheth's posterity being for a long time excluded from it; and because the Lord Christ, who is often called *the Lord* and *God* in Scripture, did take flesh from Shem; and so the incarnation of Christ may be here



foretold, and Shem highly honoured and blessed in this, that he should be the father of Christ according to the flesh, Rom\_9:5.

**Answ.** 2. This may be a short and abrupt manner of speech, which is frequent in the Hebrew tongue; and it may signify that Shem should be so eminently blessed, that men beholding it should be rapt up into admiration, and break forth into the praises of that God who gave such gifts unto men, and did so great things for Shem.

**Answ.** 3. The words may be otherwise rendered, either thus, *Blessed*, *O Lord God*, let *Shem* be, i.e. Do thou bless him. So it is only the construct from *Elohe*, for the absolute *Elohim*, which is not unusual in Scripture. Or thus, *Blessed of the Lord God* be *Shem*, or shall *Shem* be. So here is only a defect of the Hebrew particle *min*, which is oft wanting.

Genesis 9:27

**God shall enlarge Japheth;** or, *enlarge to Japheth*. Understand here *his place*, as Gen\_26:22 Psa\_4:1, or *his border*; which was very literally made good to him, because he had a very numerous posterity; and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and it is probable America also. Or, *God shall persuade Japheth* to do what follows, to dwell in Shem's tents, where God dwelleth; and so to be reunited to his brother Shem both in affection and in religion, in both which the Gentiles, the greatest part of whom were Japheth's posterity, were for a long time at an irreconcilable distance from the Jews.

**He shall dwell in the tents of Shem,** i.e. shall be of the same church with Shem, i.e. of the church, which is called in Scripture *the tents* or *tabernacles of Judah*, or of *Jacob*, or in general of *the saints*, Zec\_12:7 Mal\_2:12 Rev\_20:9, and here of *Shem*, in whose posterity the church was first and longest settled. And *to dwell* with another notes friendly association and communion with him, as when God is said to *dwell with men*; and when *the wolf* is said to *dwell with the lamb*, Isa\_11:6. Possibly this may note Japheth's succession into Shem's tents, or coming into their place and stead,

or the calling of the Gentiles, together with the rejection of the Jews; as the Reubenites are said to  *dwell in the tabernacles of the Hagarite*, whom they subdued and expelled, 1Ch\_5:10.

**Canaan shall be his servant.** This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects.

Genesis 9:28

Which reacheth to the fifty-eighth year of Abraham's age, as the Jews note. And so we have a manifest account of the propagation of religion, from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham; and its descent from him to the Jews, and by the Jews to others, is sufficiently known. Within this time also Noah saw the building of Babel's tower, the horrid wickedness and idolatry of his children, and the bloody wars which even then arose between some of them.

Genesis 9:29

Here is an omission of that solemn clause used in all the preceding generations, *and he begat sons and daughters*; which implies that Noah had no more than these three sons, which also appears from Gen\_9:19.

Genesis 10:1

1. In the search of these genealogies we must avoid both carelessness, for the reasons now mentioned, and excessive curiosity about every particular person here named, and the people sprung from him; which is neither necessary nor profitable, nor

indeed possible now to find out, by reason of the great changes of names, through length of time, loss of ancient records, differences of languages, extinction of families, conquest and destruction of nations, and other causes. It may suffice that divers of them, and those the most eminent, are evident and discernible at this day, as will appear in the progress, by which we may and ought to presume the truth of the rest, whose names are lost in the public confusions of the world in former ages, of whom I shall therefore be silent, and only speak of the principal persons, and that briefly.

2. The same people which were originally seated in one place did oftentimes shift their places, or at least sent forth colonies; and that sometimes into places far distant from their brethren, as appears from the ancient and famous expeditions mentioned in sacred and profane story. So you must not wonder if you meet with the same people in divers countries.

3. In general, the world was divided into three parts, whereof the more eastern parts were allotted to Shem and his issue, the more southern parts to Ham, and the more northern parts of it to Japheth.

Genesis 10:2

**Japheth's** portion was at first Asia the Less, and afterwards by degrees all Europe, and the northern parts of Asia. This is he so much celebrated among the Greeks by the name of Japetus.

**Gomer's** posterity are reckoned among the northern people, Eze\_38:6, and were seated in the northern parts of the Lesser Asia, and afterwards about Thracia; and from him were called Gomari, and by an easy change Cimbri, or Cimmerii.

**Magog** was the father of the Scythians, as may be gathered from Eze\_38:2-3, Eze\_38:15, Eze\_39:3, Eze\_39:6.

The posterity of

**Madai**, wheresoever they were first placed, in Macedonia or elsewhere, afterward were fixed in Media, and were called Medes, and in the Hebrew by the name of their father Madai, as appears from 2Ki\_17:6 Isa\_13:17 Jer\_25:25, Jer\_51:11, Dan\_5:28, Dan\_6:8.

From

**Javan** came the Grecians, who are called by themselves Iaones, or Iones, and in the Hebrew Jevanim, and their country Greece, Javan. See Isa\_66:19 Eze\_27:13, Eze\_27:19, Dan\_8:21, Dan\_10:20.

Of

**Tubal** came the Iberi, anciently called Thobeli, a people of Asia, near the Euxine Sea. See Eze\_27:3, Eze\_32:26, Eze\_38:2-3.

**Meshech** was father of the Moschi, i.e. the Muscovites, or rather, as others think, the Cappadocians, who were anciently called Meschini, and Moschi, and their chief city Maraca.

And

**Tiras** was father of the Thracians; amongst whom is a river and haven called Athyras, and who worshipped their god Mars under the name of Thuras.

Genesis 10:3

**Ashkenaz**, whose seed possessed Pontus and Bithynia, and the neighbouring parts, from whom they took the names of the lake and haven called Ascanius, and the sea called Axenus, or Euxinus.

**Riphath** is called *Diphath*, 1Ch\_1:6; the letters *Daleth* and *Resh* being oft interchanged, as we shall see in other instances. His posterity dwelled in or near Pontus and Bithynia, where Mela and Pliny and Solinus place the Riphæi, or Riphaces, and the Paphlagonians, who were anciently called Piphataei.

**Togarmah**, whose posterity are joined with Gomer's; see Eze\_27:14, Eze\_38:6; and were, as some think, the Phrygians and Galatians, and of them the Gauls and Germans; or, as others, the Armenians, and of them the Turks.

Genesis 10:4

**Elishah**, the father of the Grecians properly so called, who have preserved his name and remembrance in the cities Elis and Elisuss, in a tract of ground called Elias, and in the Elysian fields. And from these came the Æolians, a people of the Lesser Asia, where many of the Grecian colonies were seated.

**Tarshish** was father of the Cilicians, from whom their chief city Tarsus, in Hebrew Tarshish, took its name; see Eze\_27:12 Jon\_1:3 Act\_22:3; and from whom the whole Mediterranean Sea is called Tarshish, because the Cilicians were in a great degree masters of that sea.

**Kittim**, or, *Chittim*, the father of the Macedonians, and Italians too, as may be gathered from hence, because both their countries are called by the name of Chittim; Macedonia, /APC 1Ma 1:1 /APC 1Ma 8:5, and Italy, Num\_24:24 Dan\_11:30. See also Isa\_23:1 Jer\_2:10. Besides that there are other evidences in profane writers that the Italians came from the Grecians.

**Dodanim** is called also *Rodanim*, 1Ch\_1:7. See *Riphath* in. (Gen\_10:3) His posterity is uncertain. Most probably he was seated near his brethren in some part of Greece. And the Greeks seem to have worshipped him under the name of Jupiter Dodonaeus, whose famous oracle was in the city Dodona.

Genesis 10:5

**The isles of the Gentiles**; not *isles* properly so called; for why should they, having their choice, forsake the continent for islands, and thereby cut off themselves from their brethren? And where had they ships to transport them? But the word *isles* here and elsewhere signifies all those countries that had the sea between

them and Judea, as it doth Isa\_11:10-11, Isa\_40:15, Jer\_2:10, Jer\_25:22, Eze\_27:3, Zep\_2:11. And *isles* are here put for the inhabitants, as the words *earth* and *land* are commonly used. This division of the world among them being a work of great weight, was doubtless managed with great care and consultation, and the advice of their heads and governors, and above all by the wise and special providence of God, which at this time did particularly *determine the bounds of their several habitations*, as it is recorded Act\_17:26.

**Every one after his tongue**, i.e. according to their several languages, into which they were divided at Babel. By which it appears that this division, though mentioned before, was not executed till after the confusion of languages at Babel.

**After their families.** Here observe the wise and gracious providence of God mixed with this judgment, that God distributed the languages according to the difference of families and nations, that each several nation, and all the families or branches of that nation, should have one and the same language; whereby both union and love were preserved among themselves, and the several nations were distinguished one from another, which was very fit and necessary for many reasons as that the church of God, which was confined to the Hebrew nation, might neither be mixed with nor infected by the idolatrous nations; and that it might be evident to the world, that the Messias was born of the seed of Abraham according to God's promise, &c.

Genesis 10:6

The posterity of

**Ham** were disposed into the parts south from Babel, both in Asia and Africa. See 1Ch\_4:40 Psa\_105:27.

**Cush** was father both of the Ethiopians and the Arabians; who, as it seems, sent forth a colony from themselves more eastward, even near to India. See Gen\_2:13 2Ki\_19:9 Job\_28:19 Jer\_13:23, Jer\_46:9.

**Mizraim** was father of the Egyptians, who are generally known in Scripture by that name.

Of

**Phut** sprung the Libyans, among whom is the river Put, and the Moors. See Jer\_46:9 Eze\_27:10, Eze\_30:5, Nah\_3:9.

**Canaan** was the cursed parent of that accursed race of the Canaanites, well known in Scripture, Gen\_10:15.

Genesis 10:7

**Seba**; or, *Saba*, or *Sheba*, whose seed were the Sabeans in Arabia the Desert; see Psa\_72:10 Isa\_43:3; and, as some think, the Abyssines in Africa.

**Havilah**, the father of the inhabitants of *the land of Havilah*, mentioned Gen\_2:11; a land in the most eastern part of Arabia, this being opposed to Shur, a desert near Egypt, as the two remotest bounds of Arabia, Gen\_25:18 1Sa\_15:7.

**Sabtah** was father of those people who were seated in the lower part of Arabia the Happy, near the Persian Gulf, who also sent forth a colony into Persia. For in those parts we meet with the Sabateni in Josephus, the Stabaei and Messabathi in Ptolemy and Pliny.

**Raamah**, from whom descended another people dwelling in the same Arabia. See Eze\_27:22.

**Sabtechah**, the father of another people adjoining to them.

**Sheba** was father either of that people which inhabited Ethiopia, who were known by that name; see **1Ki 10:1**, **1Ki 10:4**, **Eze 27:22**, Mat\_12:42 Act\_8:27; or rather of another people in Arabia. So the several sons of Cush are conveniently seated one near another. And those Ethiopians in Africa might be a colony either of these, or rather of the posterity of the former Seba.

**Dedan;** of whose posterity see Eze\_27:15, **Eze\_38:13.**

Genesis 10:8

Whom he placeth last of all his sons, because he was to say more of him.

Genesis 10:9

**He was a mighty hunter,** first of beasts, and by that occasion of men. For when men were few, and lived dispersedly, and wild beasts abounded, and most of all in those parts, by hunting and destroying of those beasts he got much reputation and favour with men, who thereby were secured in their dwellings. In confidence hereof, and having this occasion to gather great companies of the youngest and strongest men together to himself, by their help he established a tyranny and absolute power over men, insnaring, hunting after, and destroying like beasts all those men who opposed his dominion. Tyrants and persecutors are oft in Scripture called *fowlers* and *hunters*, as Psa\_91:3 Jer\_16:16 Lam\_3:52, **Lam\_4:18.**

**Before the Lord;** an aggravation of his crime, that it was done in of God's presence, impudently and in contempt both God, who had so lately manifested his detestation of this sin, by the destruction of the world, amongst other sins, for this very sin of violence, Gen\_6:13, and of his great-grandfather Noah, then living and preaching, who probably did admonish him of the wickedness and danger of this practice. Thus he showed that he neither feared God nor revered man, if they withstood him in his usurpation of dominion. It became a proverb, when any man was haughty, and cruel, and tyrannical, and that joined with impudence and obstinacy, That he was another Nimrod.

Genesis 10:10

**The beginning of his kingdom,** i.e. either his chief and royal city, or the place where his dominion began, and from whence it was extended to other parts.



**Babel;** which being not built till the confusion of languages, Gen\_11:4, showeth that this, though here mentioned upon occasion of the genealogy, was not executed till afterward; it being very usual in Scripture to neglect the order of time in historical relations.

**Calneh,** called *Calno*, Isa\_10:9; and *Canneh*, Eze\_27:23; and as it is here, *Cabneh*, Amo\_6:2; where it is mentioned amongst the eminent cities.

**The land of Shinar,** i.e. in Mesopotamia. This clause belongs to all the cities here named; and is added for distinction sake, because there is a Babylon in the land of Egypt, and there might be other cities of the same name with the rest in other countries.

Genesis 10:11

**Asshur;** a man so called: either,

1. Asshur the son of Shem, who forsook the land, either being forced by or weary of Nimrod's tyranny and impiety, and erected another kingdom. But it is not probable either that Moses would here relate an exploit of a man whose birth is not mentioned till Gen\_10:22, or that one single son of Shem would be here disorderly placed among the sons of Ham. Or,

2. Another Asshur of Ham's race. But it seems most likely that Asshur is the name of a place or country, even of Assyria, which in the Hebrew is called Asshur; and that the words should be thus rendered, *he*, i.e. *Nimrod*, went forth out of his own land to Asshur, to war against it, and add it to his empire; for to *go forth* is commonly ascribed to those that go to war or to battle, as **Jdg\_2:15, Jdg\_11:3, 2Sa\_11:1 Psa\_60:10**; and the particle *to* is here understood as it is 2Sa\_6:10, **2Sa\_10:2**, compared with 1Ch\_13:13, **1Ch\_19:2**.

**Nineveh,** a famous and vast city near the river Tigris, but so ruined by time, that the learned are not agreed about the place where it was situate.

Of **Rehoboth**, see Gen\_36:37 1Ch\_1:48.

Genesis 10:12

Either,

1. **Nineveh**, which is called a

**great city**, Jon\_3:3, **Jon\_4:11**; and indeed was so, being sixty miles in compass. Thus it is a trajection, and the relative is referred to the remoter noun, as sometimes is done, though this seems to be a little forced. Or,

2. **Resen**; so the meaning is, though this city be much inferior to Nineveh, yet this also, if compared with most others, is a great city.

Genesis 10:13

Of

**Ludim** and the following names here and Gen\_10:14, observe two things:

1. They are not the names of persons, but of people or nations; and the word *father* is here understood; *Ludim*, for the father of the people called *Ludim*, and so the rest.

2. That they are the several nations dwelling in Africa, springing from the Egyptians, which, as they multiplied, went further and further westward and southward from Egypt.

Genesis 10:14

**Pathrusim**, the inhabitants of Pathros; of which see Isa\_11:11 Jer\_44:1, **Jer\_44:15**, **Eze\_29:14**.

**Out of whom came Philistim**: the meaning is, they came out of his loins, or were his offspring, which might be true; though

afterwards we find them seated amongst the offspring of Canaan, having driven out the former inhabitants, as was usual in those ancient times.

### **Object.**

The Philistines are elsewhere said to come from Caphtorim: see Jer\_47:4.

**Answ.** Therefore some make a trajection here, which is not unusual; and read the words thus, *and Casluhim, and Caphtorim, out of whom me Philistim*. But this seems forced, nor is it necessary; for the place may be thus read without any parenthesis, *and Casluhim, out of whom came the Philistim and Caphtorim*, which two latter were brethren, both the sons of Casluhim; and so might at first dwell together, whence their names are promiscuously used one for another; and the *Caphtorims* are said to *dwell in Azzah, or Gaza*, the known seat of the Philistines, Deu\_2:23. Afterwards they might be divided, first in their dwellings, then in their affections, and war one against another; and the *Caphtorims* seem to have subdued and enslaved the Philistines, and carried them into their country, whom therefore God is said to *bring and deliver from Caphtor*, Amo\_9:9; and the *Caphtorims* either then or afterward might be destroyed and extirpated by the hand of God or men, whence the Philistines, in after-times, are called *The remnant of the country of Caphtor*, Jer\_47:4.

Genesis 10:15

**Sidon his first-born**, the father of the people, and builder of the city of Sidon, Jos\_11:8 **Jos 19:28**.

Of **Heth** came the Hittites, Jos\_1:4 **Jos 9:1**, &c.

Genesis 10:16

Of these and the other people following, see Jos\_18:22 **Jos 18:28**  
2Ch\_13:4 Isa\_49:12 Eze\_27:8 Eze\_27:11 **Amo 6:2 Amo 6:14**,  
&c.

Genesis 10:18

Dispersed in the several quarters of the land, who, before they  
grew so numerous, dwelt together in the same place.

Genesis 10:19

**From Sidon**, i.e. the city and country of Sidon, on the north-west.

**Unto Gaza**, on the south-west.

**Zeboim**, on the south and south-east.

**Lasha**, on the north-east.

Genesis 10:21

**Of all the children of Eber**, i.e. of the Hebrews, the only church  
and people of God when Moses wrote, who are called

**Eber**, Num\_24:24, as here, *the children of Eber*. And he is here  
called the father of them peculiarly, though he had other children,  
because he was their father not only by natural generation, but  
also in respect of the promise of God, which was conveyed to  
them through Shem's hands, and of that faith and holiness  
wherein he was their predecessor and eminent pattern; even as  
Ham, though he had other sons, is specially called the *father of*  
*Canaan*, Gen\_9:22, because his father's curse rested upon him,  
Gen\_10:25.

**Object.** Eber had many other children here recorded, and  
therefore in that sense Shem was not *the father of all the children*  
*of Eber*.

**Answ.** Though Eber had other children, yet none are called in Scripture *the children of Eber*, or, which is all one, *the Hebrews*, but Abraham's posterity; even as though Abraham had divers other children, yet the Israelites are in many places peculiarly called *the children of Abraham*. And the ungodly Jews, when they degenerate from God and godliness, God takes away their name, and denieth them to be Jews, Rom\_2:28, and calls them *Sodomites*, Isa\_1:10. And therefore no wonder if Joktan and his posterity, having, as it is probable, forsaken their father's God, and turned idolaters, be here disowned as bastards, and blotted out of the honourable catalogue of *the children of Eber*: see Rom\_9:8.

**Japheth** alone is here mentioned as his brother, and not Ham, because he was deservedly shut out from Shem's blessing pronounced by Noah, and was accursed of God, whereas Japheth was partaker with Shem, both in the piety exercised towards their father, and the blessing thereupon pronounced; the word *brother* being often applied to persons alike in condition, disposition, or manners: see Gen\_49:5.

**The elder.** Though the words in Hebrew may seem ambiguous, yet other texts make it probable that Japheth was the elder. For Noah began to beget children in his five hundredth year, Gen\_5:32. And Shem was but a hundred years old two years after the flood, Gen\_11:10. Therefore he was not the eldest. And Ham is concluded not to be the eldest, from Gen\_9:24; of which see **Poole** "Gen\_9:24"; if so, Japheth must be the eldest. And Shem is generally named first, not because he was the first-born, but because he had the privileges of the first-born, and was chief in dignity and authority in the church of God.

Genesis 10:22

Of **Elam** came the Elamites or Persians: see Gen\_14:9 Isa\_21:2 Jer\_49:34 Dan\_8:2 Act\_2:9.

**Asshur** was father of the Assyrians: see Gen\_10:11.

Of **Arphaxad** the Chaldeans, as many conceive; or, as others, the inhabitants of that part of Assyria, from him called Arphaxitis, which Ptolemy corruptly calls Arrapachitis.

**Lud** was father of the Lydians, a well-known people in Asia the Less.

Of **Aram** the Syrians, known by the name of Aramites, both in sacred and other authors: compare with this Gen\_22:21.

Genesis 10:25

**In his days;** either,

1. In the time of his birth, whence he was so called. Or,

2. Afterwards in the time of life. So his father gave him this name by the Spirit of prophecy, foreseeing this great event, and the time of it; this being no unusual thing in Scripture, as we shall hereafter see, to give prophetic names to children. And thus there is a longer and more convenient space left for the peopling of the world, and ripening of things for the general dispersion and habitation of the earth.

**The earth was divided,** first in language, and then in habitations.

Genesis 10:26

From

**Almodad** and the rest of *Joktan* 's sons here mentioned, come either,

1. The various nations of India, as most think; or rather,

2. The several people that live in the innermost parts of Arabia, who profess themselves the posterity of Joktan, and have a city near Mecca called Jectan. And the Homerites, one sort of them, are deduced from him by divers writers.

Genesis 10:28

A different person from him Gen\_10:7, and the father of another people, having only the same name with him.

Genesis 10:29

**Ophir**; either that in India, of which see 1Ki\_9:28 **1Ki 10:11 1Ki 22:48**; or the other in Arabia, of which see Job\_22:24 **Job 28:16**. See also Psa\_45:9 Isa\_13:12.

**Havilah**, a distinct person from him Gen\_10:7.

Genesis 10:30

These places were either,

1. In India, where there are places called by Ptolemy and Pliny, Maesae, and Saparum, and Sabara. Or rather,

2. In Arabia, where there was a noted port called Musa; and near it, and eastward from it, a people called Sapharitae, and a royal city called Saphar; from whence this famous and long mountain doth here receive its name. If it be said Arabia is not east but south from Judea, it may be answered,

1. That Arabia, as it is not east in respect of Egypt, where the Jews long dwelt, and part of it is so to Judea also; so it is not seldom in Scripture reckoned as a part of the east country, as appears from Gen\_25:6 **Gen 25:18 Jdg 6:3 1Ki\_4:30 Job\_1:3 Isa\_11:14 Jer\_49:28**. And Tacitus describing Judea, saith: It is bounded on the east by Arabia.

2. That this mountain is said to be easterly, not simply, but in respect of the city Mesha, on the east whereof Ptolemy placeth this mountain, though he call it by another name, Climax; add to this, that Moses speaks of these places as known to the Jews, and therefore not so far distant from them as India, a place wholly unknown to them, and wherewith, as yet, they had no

communication. If it be further objected, that if these people had been so near and well known to the Jews, we should have had more mention of them in Scripture; I answer, there is mention of some of them; and for others, it is no wonder if by the following wars among nations, and mixtures and confusions of people, some of them were extirpated, and others lost their names, though not their beings, as oft happened.

Genesis 11:1

**Earth** is oft put for its inhabitants, as Gen\_6:21 1Ch\_16:23 Psa\_33:8.

**Of one speech**, which even heathen writers acknowledge; and that probably was the Hebrew tongue.

Genesis 11:2

**As they journeyed from the east**, i.e. Nimrod and the rest of his confederates of Ham's posterity; not from Armenia, where the ark rested, which was north from Babel, and is called north in Scripture, as Jer\_25:9, Jer\_25:26, &c.; but from Assyria, into which they had before come from the mountains of Ararat for more convenient habitation. It may be rendered *to the east*; but that manner of translation is neither usual nor necessary here.

**The land of Shinar**, where Babel was, Gen\_10:10.

Genesis 11:3

**Let us make brick**, for in that low and fat soil they had no quarries of stones. The heathen writers agree that Babylon's walls were made of brick.

The **slime** was a kind of clay called *bitumen*, which, as Pliny testifieth, is liquid and glutinous, and fit to be used in brick buildings, as Strabo, Dion, and others note. And that Babylon was built with this, as is here said, we have the joint and express testimony of Berosus, Ctesias, Dion, Curtius, and many others.



Genesis 11:4

**Whose top may reach unto heaven**, i.e. a very high tower; a usual hyperbole, both in Scripture, as Deu\_1:28 **Deu 9:1**, and in other authors. This tower and its vast height is noted by Herodotus, Diodorus, and others.

**Let us make us a name**, i.e. a great name, as the phrase is elsewhere used. Compare also 2Sa\_7:9, with 1Ch\_17:8. See also Isa\_63:12 **Isa 63:14 Dan 9:15**. They take no care for God's name, and the defence and propagation of the true religion, as duty bound them, but merely out of pride and vain-glory labour to erect an everlasting monument of their wit, and wealth, and magnificence to all posterity.

Their design was not to secure themselves against a flood, which they well knew brick buildings were no fence against; nor would they then have built this tower in a plain, but upon some high mountain; but rather to prevent a total and irrecoverable dispersion. They sought therefore to bind themselves together in one glorious empire, and to make this glorious city the capital seat of it, and the place of refuge and resort upon any considerable occasion.

Genesis 11:5

Not by local descent, for he is every where; but by the manifestation of his presence and the effects of his power in that place.

**To see the city and the tower**, i.e. to know the truth of the fact, thereby setting a pattern for judges to examine causes before they pass sentence; otherwise God saw this in heaven; but in these expressions he condescends to the capacity of men.

**The children of men**, so called emphatically,

1. For distinction of them from the sons of God, or the race of Shem, who were not guilty of the sin, and therefore did not

partake in the curse, the confusion of their language, but retained their ancient tongue uncorrupted for a good while.

2. To note their rashness and folly, who being but weak and silly men, durst oppose themselves to the infinitely wise and powerful God, who did (as they might easily gather both from his words and works) intend to disperse and separate them, that so by degrees they might possess the whole earth, which God had made for that purpose.

Genesis 11:6

**The Lord said** this in way of holy scorn and derision. Compare Gen\_3:22.

Genesis 11:7

**Let us**, i.e. the blessed Trinity. See Gen\_1:26.

**Confound their language**, by making them forget their former language, and by putting into their minds several languages; not a distinct language into each person, but into each family, or rather into each nation; that thereby they may be disenabled from that mutual commerce which was altogether necessary for the carrying on of that work.

Genesis 11:8

Thus they brought upon themselves the very thing they feared, and that more speedily and more mischievously to themselves; for now they were not only divided in place, but in language too, and so were unfitted for those confederacies and correspondences which they mainly designed, and for the mutual comfort and help of one another, which otherwise they might in good measure have enjoyed.

Genesis 11:10

Not all *the generations of Shem*, as appears both from Gen\_11:11, and from the former chapter; but of those who were the seminary of the church, and the progenitors of Christ.

Genesis 11:11

So that he lived almost all the time of Abraham; which was a singular blessing, both to himself, who hereby saw his children of the tenth generation; and to the church of God, which by this means enjoyed the counsel and conduct of so great a patriarch.

Genesis 11:17

So that he was the longest lived of all the patriarchs which were born after the flood.

Genesis 11:24

**Nahor** was the first patriarch who fell to idolatry.

Genesis 11:26

i.e. Began to beget, as Gen\_5:32.

**Abram**, who is first named in order of dignity, (for which cause Shem is put before Ham and Japheth, and Moses before Aaron), not in order of time, which seems to be this: Haran probably was the eldest, because Nahor married his daughter; Nahor the second; and Abram certainly was the youngest, because Terah, Abram's father, lived two hundred and five years, Gen\_11:32, and Abram after his father's death, Act\_7:4, went out of Haran, when he was seventy-five years old, **Gen 12:4-5**; therefore he was not begotten in Terah's seventieth year, when Terah began to beget his sons, as here is said, but in his one hundred and thirtieth year, and so there remains seventy-five years precisely to Abram's departure. And

Sarai, Haran's daughter, was but ten years younger than Abram, Gen\_17:17; and therefore Haran was Abram's elder brother.

Genesis 11:28

i.e. In the presence and during the life of his father.

Genesis 11:29

Such marriages of uncles and nieces being permitted then, Exo\_6:20, (as in the beginning of the world the marriages of brethren and sisters were), though afterwards, the church being very much enlarged, they were severely forbidden, Lev\_18:12 **Lev 18:14.**

*Iscah* is either Sarai, as the Jews and many others think, or rather another person. For,

1. Why should Moses express Sarai thus darkly and doubtfully? Had he meant her, he would have added after *Iscah, this is Sarai*, according to his manner in like cases, Gen\_14:2 **Gen 14:7 Gen 35:6.**

2. He elsewhere calleth her, *the daughter*, not *of his brother*, as he should have done, had she been *Iscah*, but *of his father*, by another mother.

Genesis 11:30

See Gen\_16:1-2 **Gen 18:11-12.**

Genesis 11:31

See Jos\_24:2 Neh\_9:7 1Ch\_1:26. Being informed by his son of the command of God,

**Terah** did not despise it, because it came to him by the hands of his inferior, but cheerfully obeyeth it; and therefore he is so honourably mentioned as the head and governor of the action.

Terah and Abram went with Lot and Sarai, as their heads and guides.

**Haran** is called *Charran*, Act\_7:4, and by the Romans *Carrae*, a place in Mesopotamia strictly so called, in the way to Canaan, and near to it, well known by Crassus' defeat there: see Gen\_24:10 **Gen 28:10 Gen 29:4.**

**Dwelt there;** or, *rested* or *abode*, being detained there for a season; peradventure by Terah's disease, which begun there, for Gen\_11:32 tells us of his death.

Genesis 12:1

**The Lord had said,** to wit, in *Ur of the Chaldees*, by comparing Gen\_11:31, with Act\_7:2-4; or, *did say*, again, i.e. renewed the command in Haran, whilst Abram might possibly linger there, as afterwards Lot did in Sodom, longer than he should. But the former interpretation is more probable, because Moses speaks here of that command of God which came to Abram before he was gone from his

**kindred and**

**father's house,** and therefore before he came to Haran. And this command was given to Abram either immediately, or by Shem, then the governor of God's church.

**From thy father's house;** from the family of Nachor, which was now become idolatrous, Gen\_31:30 Jos\_24:2; and consequently their society was dangerous and pernicious; and therefore God mercifully snatcheth him as a brand out of the fire.

**A land that I will show thee;** which as yet he nameth not, for the greater trial and exercise of Abram's faith and patience: compare Isa\_41:2 Heb\_11:8.

Genesis 12:2

**I will bless thee** with all my blessings, spiritual, temporal, and eternal; (see Deu\_7:13 Deu\_28:2, &c.; Eph\_1:3)

**and thou shalt be**, both a pattern and instrument of blessedness to others; to thy posterity, who shall be blessed for thy sake; to thy servants and friends, who shall be blessed by thy instruction and help; and to all the world, as it follows.

Genesis 12:3

Those that are friends or enemies to thee shall be the same to me; a marvellous condescension and privilege.

**In thee**, i.e. in thy Seed, as it is explained Gen\_22:18 Gen\_26:4 Gen\_28:14, i.e. in and through Christ, Act\_3:25 Gal\_3:9, Gal\_3:16, Gal\_3:28-29; or, *for thee*, as the Chaldee hath it, i.e. for thy sake; or, *by thee*, i.e. by thy means; or, *with thee*, by comparing this with Gal\_3:8-9, i.e. in the same way and manner in which thou art blessed, that is, by a fruitful faith: compare Rom\_4:11-12, Rom\_4:16.

**All families of the earth**, i.e. all nations; which is to be limited to the believers of all nations, by the whole current of the Scriptures. All that shall be blessed shall be blessed by this means, and no other way.

Genesis 12:4

**Abram departed**, first from Ur, and after his father's death, from Haran.

Genesis 12:5

**The souls**, i.e. the persons, as the word *souls* is oft used, as Gen\_14:21 **Gen 17:14** Exo\_12:15 Lev\_5:1 Num\_23:10 Deu\_24:7 Mar\_3:4, &c.

**That they had gotten;** Heb. *made*, i.e. either.

1. **Begotten;** for though Abram had yet no children, Lot had, and both their servants had children by their fellow servants born in their house, which might well be numbered among *Abram's* and *Lot's persons*, because they had an absolute dominion over them. Or,

2. **Instructed**, i.e. turned from idolatry, and taught in the true religion, as the Chaldee expounds it; for such were most proper for Abram to take along with him out of his father's house in this expedition. Or,

3. **Gotten**, i.e. procured either by conquest or purchase, or any other lawful and usual way.

Genesis 12:6

**Sichem;** Heb. *Sechem*, a place afterwards so called in the mountains of Ephraim, Jos\_21:21 Jud\_8:31, and here so called by anticipation.

**The Canaanite** is properly so called; that cursed, cruel, impious, and idolatrous nation: see Zec\_14:21. This is added as an aggravation of Abram's faith and obedience, that he durst and did profess the true religion in the midst of such a people, which could not be without great danger both of his estate and life.

**Was then in the land**, as a settled inhabitant to continue there for a long time; whereas now in Moses's time he was forthwith to be expelled out of it.

Genesis 12:7

**The Lord appeared unto Abram**, to encourage and comfort him against his wicked neighbours: see Gen\_13:15 **Gen 15:18 Gen 17:8 Gen 24:7** Deu\_34:4.

**There built he an altar**, a place for sacrifice, and other parts of Divine worship, erected by him both to keep his family in the true religion, and to separate himself and them from that idolatrous neighbourhood.

Genesis 12:8

**Beth-el**, a known place, which afterwards was called *Beth-el*, but now *Luz*, Gen\_28:19; a usual prolepsis, or anticipation, as before, Gen\_12:6.

**On the west**; or, *on the sea*; which is all one, because the sea was on the west part of the land: see Gen\_13:14 **Gen 28:14** Num\_3:23 Deu\_3:27.

**Hai**, or *Ai*, as it is called, Jos\_7:2 Jer\_49:3 Isa\_10:28.

Genesis 12:9

Removing from place to place, still hoping to meet with better neighbours, and to free himself from that perpetual vexation which he had in beholding their wickedness.

**Toward the south**, i.e. the southern part of the land of Canaan towards Egypt.

Genesis 12:10

**There was a famine in the land**, or,

**in that land** of Canaan, a land eminently fruitful, Deu\_8:7-8. This was partly to punish that people's sins, Psa\_107:34, partly to try Abram's faith.

Genesis 12:11

**Quest.** How could she be so fair, when she was above sixty years old?



**Answ.** She was so both comparatively to the Egyptians, and simply in herself, and that might be from divers causes:

1. From the greater vigour of nature in that age of the world.
2. Because her beauty was not diminished by child-bearing.
3. From God's singular providence, ordering it thus for Abram's trial, and for the manifestation of his special providence watching over him and his.

Genesis 12:12

**The Egyptians** were a very lustful people, which made Abram more cautious.

Genesis 12:13

**Say thou art my sister:** so she was, either,

1. More generally, as his niece; for nephews and nieces are in Scripture called *brethren* and *sisters*, as Gen\_13:8. Or rather,
2. Properly, i.e. by the father's side, Gen\_20:12. So this expression was true, but ambiguous, and intended to deceive the Egyptians, and therefore unwarrantable. And here Abram, the father of the faithful, elsewhere celebrated for the strength of his faith, betrays his infirmity and distrust of God's providence and promise, and this fact was not without great danger both to himself and Sarai.

Genesis 12:15

**The princes also of Pharaoh**, i.e. the officers and courtiers; whose great design was to gain their prince's favour by gratifying his lusts.

**Pharaoh** was a name common to all the kings of Egypt now, and for many ages after.

**The woman was taken into Pharaoh's house**, i.e. taken and brought, one word for two. So the word *take* is used Gen\_15:9-10 Exo 18:2 Exo 27:20, &c. Not to his bed, but the house of his women, where they were purified and prepared for the king's presence and society, as Est\_2:8-9, that in due time she might be his concubine or wife. Thus even the ceremonies of courts serve the providence of God, and give opportunity for working her deliverance.

Genesis 12:16

To wit, by Pharaoh's gift, over and above his own; else it had been impertinent to mention it in this place.

Genesis 12:17

Most probably with some notable distemper of his body, which did both chastise him for and hinder him in the execution of his lust.

**His house**, i.e. his servants, who being some one way, some another, partners of his sin, are justly made partners in his plagues. And if any were innocent in this matter, they were obnoxious to God for other sins. Besides, as they were punished upon the occasion of Pharaoh's sin, so Pharaoh was punished in their punishments.

**Because of Sarai**, i.e.

1. For the act of violence towards her; for the word *taken*, Gen\_12:15, implies that it was by constraint, and not with Abram's and with her consent, which it is not probable that either of them would give in that case.

2. For an intention of uncleanness. For God, who is the Searcher and Judge of men's hearts, may justly, and doth often, punish men for their evil purposes. Compare Gen\_20:3-4.

Genesis 12:18

How great an injury hast thou done to me in concealing this from me, that she was thy wife!

**Ques.** How knew Pharaoh this?

**Answ.**

1. He guessed it from the quality of his plague, which also awakened his conscience.
2. Upon a serious inquiry into the cause of this plague, he understood it either by Divine instinct, as Gen\_20:3, or by Sarai's confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal herself, and thought she might securely make herself known.

Genesis 12:19

**I might have taken her to me to wife;** though he had another before; polygamy being then commonly practised.

Genesis 12:20

**Pharaoh** gave them a charge concerning him for his safe conduct whither he pleased.

Genesis 13:1

i.e. Into the southern part of Canaan, from whence he came, Gen\_12:9, and which in Scripture is called simply the *south*, Jos\_10:40 Jos\_11:16. Otherwise he went rather into the north: but the Scripture being written for the Jews, doth frequently accommodate the names of the quarters of the world to them.

Genesis 13:3

**He went on his journey**, or rather, *according to his journeys*, which he took as he came, going in the same road, and resting in the same place, of which he had experience.

Genesis 13:4

**Unto the place of the altar**, i.e. where the altar was; for the altar itself was either fallen down, as being probably built of earth, as afterwards, Exo\_20:24, or overthrown by the wicked Canaanites. He worshipped God by prayer, and preaching to his family, Gen\_18:19, and offering sacrifices. See Gen\_4:26 Gen\_12:8.

Genesis 13:7

**The Canaanite**, i.e. the Canaanites, as Gen\_12:6, the singular number for the plural, as Psa\_78:45 **Psa 105:33 Psa 105:40**.

**Dwelt then in the land**, i.e. were the lords and owners of it; and therefore Abram and Lot could not take what pastures they pleased, but such as the others left them, which was not sufficient for their conveniency. It may also be added as a reason of Abram's following motion, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages; and would, doubtless, take occasion thence to disparage the true religion. And it must be remembered, that these are the words not of Abram, but of Moses; who, knowing that the Canaanites were then speedily to be turned out of the land, intimates that the case was otherwise in Abram's days, when the Canaanites were possessed, and were likely to continue the possessors and lords of the land.

Genesis 13:8

**Abram said unto Lot**. The elder, and wiser, and worthier person relinquisheth his own right to his inferior for peace sake, leaving us a noble example for our imitation.

*Between me and thee, and between; or, or between, & c., and for or, as Exo\_21:17 Psa\_8:4, compared with Mat\_15:14 Heb\_2:6, for there was no strife between Abram and Lot, though he feared it might pass from the feet to the head.*

**For we be brethren,** i.e. both by nature near kinsmen, as the word *brother* is oft used, and in the faith and religion too, amongst whom contentions are very indecent and scandalous.

Genesis 13:9

**Is not the whole land before thee?** i.e. open to thy view, and free to choose which part thou pleasest, as thou canst agree with the owners: I give thee full power to choose before me. See a like phrase, Gen\_20:15 **Gen 34:10 Gen 34:21 Gen 47:6.**

**Thou wilt take:** this and the following supplement are easily gathered both from the words of this and Gen\_13:11, and from the nature of the thing. And the Hebrew language being a concise or short language, such supplements are frequently necessary, and very usual. Compare 2Ch\_10:11, with 1Ki\_12:11 2Sa\_23:8, with 1Ch\_11:11.

Genesis 13:10

**The plain of Jordan,** a great plain so called, because there the pleasant river Jordan divided itself into divers little streams or rivulets, which having no visible outlet into the sea, by degrees, and in several places, insinuated themselves into the earth, which made it very fruitful and excellent for Lot's purpose. But this lovely plain was afterwards transformed by Divine vengeance into a filthy lake or dead sea, Gen\_19:24.

**Even as the garden of the Lord;** i.e. either,

1. Like that famous garden of Eden which God himself planted, Gen\_2:8. The like comparison we meet with Isa\_51:3 Eze\_28:13 Eze\_31:8. Or,

2. Like some excellent garden; for excellent things are thus expressed, as, *the host of God*, 1Ch\_12:22, i.e. a great host; *cedars of God*, Psa\_80:10.

**Like the land of Egypt**, a land of eminent fertility by the influence of that great river Nilus, anciently celebrated as the granary of other countries. See Eze\_31:1-18.

**Unto Zoar**, i.e. to *Bela*, Gen\_14:2, afterwards called *Zoar*, Gen\_19:22, and here so called by a prolepsis. But these words are not to be joined with the words immediately going before, as if Egypt was commended for its fertility in that part of it from which men go to Zoar, but with the more remote words, and the sense is, as the words of the text are transplaced and rendered by some, that *the plain of Jordan was (before the Lord destroyed it and its cities Sodom and Gomorrah) watered every where, even to Zoar; or, even until thou comest*, i.e. till a man come, *to Zoar*, i.e. all the way which leads from the place where Abram then was to Zoar. And such transpositions are not unusual, as we shall see hereafter.

Genesis 13:11

**Lot journeyed east**; Heb. *from the east*, or *eastward*, as the Hebrew particle *min* is sometimes used: see Gen\_2:8 2Sa\_2:2, compared with 1Ch\_13:6.

Genesis 13:13

Eminent, noted, and impudent sinners; see Gen\_18:20 Eze\_16:49; which is here added as a secret reproof to Lot, who was either careless in his inquiry into the dispositions and manners of those among whom he intended to fix his abode, which for many reasons he should have searched out; or he was willing to expose himself to all the hazards which he might incur by their neighbourhood and familiarity, for the sweetness and fertility of the soil; an error which is frequently committed by men in the choice of their habitations, and which oft costs them dear, as it did Lot in the following story.

Genesis 13:14

**The Lord said this**

**unto Abram**, to comfort him now when he was alone, and in a worse soil than Lot had chosen.

Genesis 13:15

**Object.** Abram could see but a little part of the land.

**Answ.**

1. He might now possibly be upon a mountain, from whence he might have a large prospect every way.
2. He gave him all that he saw, but not only that, but also the rest of the land, and therefore he bids him *walk through* and view *the whole land*, Gen\_13:17.

**Quest.** How was the land given to Abram, when it is expressly said: *He, i.e. God, gave him none inheritance in it*, no, not so much as *to set his foot on*, Act\_7:5.

**Answ.**

1. God gave Abram the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the kingdom to David, but not the possession till Saul's death.
2. God explains himself, *To thee and to thy seed*, i.e. to thee, that is, to thy seed, and that for thy sake; the particle *and* being put off for *that is*, as 1Ch\_21:12, compared with 2Sa\_24:13 Eph\_1:3, and in many other plaecs, as we shall see.

**Quest.** How was this *for ever*, when after some hundreds of years they were turned out of it?

**Answer.**

1. This promise was made to them upon condition of their obedience, which is oft expressed in other places, as Lev\_18:26 Deu\_4:25-26 **Isa 48:18-19.**

2. The word *olam*, rendered *for ever*, doth not always signify eternity, but a long continuance, as is evident from Gen\_17:13 **Gen 48:4** Exo\_21:6 Psa\_132:14, and many other places of Scripture; and in particular, when it is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messias; and so it may here be understood.

Genesis 13:18

**Mamre** was an Amorite of great note, from whom the city Hebron was called Mamre, Gen\_23:19, a friend and confederate of Abram, Gen\_14:13, by whom it is thought he was brought to the knowledge and worship of the true God.

**In Hebron;** or, *near Hebron;* for so the Hebrew *Beth* is sometimes taken.

Genesis 14:1

i.e. Of a people which came to him out of several nations, (being allured possibly by his fame, or by promises and privileges granted to them), and put themselves under his government. Or Goiim is the name of a certain place or country, so called from the confluence of divers people or nations thither, as Tyrus is called *the mart of nations*, Isa\_23:3, upon the same account.

Genesis 14:2

Once for all, observe that the name of *kings* is here and elsewhere given by Moses to the chief governors of cities or little provinces. Compare Jos\_12:9, &c.



Genesis 14:3

Which now is, though when this battle was fought it was not so.

Genesis 14:4

He was their lord, either,

1. By inheritance, as the issue of Elam, Shem's son, Gen\_10:22.

Or,

2. By conquest, having subdued those people in a former war, which Josephus speaks of.

Genesis 14:5

**The kings that were with him**, i.e. confederate with him for the recovery of his right, expecting the same assistance from him upon the like occasion.

**The Rephaims**, a fierce and warlike people of Canaan. See Gen\_15:20. Or *the giants*, as this word is taken Deu\_2:11.

**Ashteroth Karnaim**, a place in Basan called *Ashteroth*, Deu\_1:4 Jos\_9:10 **Jos 13:31**. It is surnamed Carnaim, q.d.

*Two-horned*, like a half moon, either from the situation and form of the place, or from the goddess Diana, or the moon, which usually was painted with two horns, whom they worshipped.

**The Emims**, a people in Canaan of giant-like stature, Deu\_2:10-11.

**Shaveh Kiriathaim**; Kiriathaim is a noted city in Gilead, and Shaveh may be either the ancient name of that city, or the present name of the country adjoining and belonging to it.

Genesis 14:6

**The Horites**, the ancient inhabitants of Seir, of whom see Gen\_36:20 Deu\_2:12. *El* signifies a *plain*, and *Paran* is the name of a known city and mountain. See Num\_13:3 Deu\_33:2 1Sa\_25:1, &c.

Genesis 14:7

**Which is Kadesh**, i.e. which after that time was called Kadesh, of which see Num\_20:1 **Num 20:14**, &c.

**The country of the Amalekites**, i.e. which afterwards was possessed by the Amalekites, Gen\_36:12. A known figure called prolepsis.

Genesis 14:10

**The vale of Siddim** was chosen by those five kings for the place of battle, that their adversaries being ignorant of the place might unawares fall into those pits, which they by their knowledge of it thought to escape.

**Kings of Sodom and Gomorrah**, i.e. their armies; a figurative speech, frequent in Scripture and other authors; for their persons escaped: see Gen\_14:17. They either,

1. Fell into the pits which they designed for others; or rather,
2. Were slain, as this word is oft used, as Jos\_8:24-25 **Jdg 8:10 Jdg 12:6**; and here too; for those that *fell* are here opposed to those that *remained*.

Genesis 14:12

**Lot** now suffered for his cohabitation with bad neighbours.

Genesis 14:13

**Abram the Hebrew;** so called, either,

1. From his great and good predecessor Eber, Gen\_10:24 **Gen 11:14**, in and by whom the primitive language and true religion were preserved; and therefore though Abram had five other progenitors between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the memory and the work of Eber, that kept up the same language, and eminently propagated the same true religion. Or,

2. As others think, from his passing over the river Euphrates, from beyond which he came into Canaan.

**These were confederate with Abram**, i.e. had entered into a league for their mutual defence against common enemies. Whence we learn that it is not simply and universally unlawful to make a league with persons of a false religion.

Genesis 14:14

**He armed his trained servants**, whom he had disciplined and instructed both in religion and in the military art too, both which were necessary to make them good soldiers, that they might both fight with skill and courage, and also rely upon God, and engage his assistance; which was now especially necessary, when so small a party were to engage against so numerous an army.

**Dan** is commonly thought to be a town then called *Leshem*, Jos\_19:47, or *Laish*, **Jdg 18:7**, and afterwards *Dan*; see **Jdg 18:7** **Jdg 18:29**; so it is an anticipation. But it may be doubted whether this was a city; or if it were, whether it were not another town called by the same name, which was frequent in those parts. And some think this is not a town, but the very fountain of Dan, whence Jordan had its name.

Genesis 14:15

**He divided himself**, i.e. his forces into several parties, that coming upon them from several quarters he might strike them with greater terror, whilst they thought his army far more numerous than it was.

Genesis 14:16

**He brought back all the goods** which the victorious kings had taken from the princes and people mentioned before in this chapter.

Genesis 14:17

So called either upon this occasion of the meeting of divers kings here; or because king Melchizedek either had his habitation, or was much delighted with it, and conversant in it. See 2Sa\_18:18.

Genesis 14:18

**Quest.** Who was this?

**Answ.**

1. Shem, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great prince. But neither is it probable that Shem should be a king among the cursed race of Ham; nor will this agree with the apostle's description of Melchizedek, Heb\_7:3, *without father and mother, & c.* Whereas Shem's parents, and the beginning and end of his days, are as expressly mentioned by Moses as any other.

2. A Canaanitish king, by the Divine Providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his parents, birth, or death, for this end, that he might be an illustrious type of Christ. Of this matter see more upon Heb\_7:3.

**King of Salem**, i.e. of Jerusalem, called elsewhere *Jebus*, and *Salem*, Psa\_76:2.

*Bread and wine*; not for sacrifice to God; for then he had brought forth beasts to be slain, which were the usual and best sacrifices: but partly to show the respect which he bore to Abram, and principally to refresh his weary and hungry army, according to the manner of those times. See Deu\_23:3-4 **Deu 25:18** **Jdg 8:5-6** **Jdg 8:15** 1Sa\_17:17.

**He was the priest of the most high God:** thus in succeeding ages the same persons were often both kings and priests, as the learned note out of Virgil and other authors. And this clause is here added, as the cause and reason, not for his bringing forth or offering bread and wine, as some would have it, (for that is ascribed to him as a king, as an act of royal munificence), but of the following benediction and decimation. In those times God had his remnant scattered here and there even in the worst places and nations.

Genesis 14:19

**And**, or *therefore*, ( as the particle is oft taken, i.e. because he was a priest of God),

**he** (i.e. *Melchizedek* )

**blessed him**, ( *Abram*,) which was one act of the priestly office. **See Poole on "Heb\_7:6" and "Heb\_7:7"**. So it is a prayer for him, that God would confirm and increase the blessing which he had given him. Or, *blessed* is; so it is an acknowledgment of God's blessing conferred upon Abram both formerly, and in this late and great victory. Or, *blessed* shall be; so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

Genesis 14:20

Not *Melchizedek* gave to *Abram*, as some Jews foolishly understand it; for Abram swears that he would not keep nor take

any of the recovered goods of the kings of Sodom, or his brethren, Gen\_14:23. But *Abram* gave to *Melchizedek*, as appears both from Heb\_4:7, and from the nature of the thing, for the tithes confessedly belong to the priest, such as *Melchizedek*, and not *Abram*, is here described to be.

**All**, not of all the recovered goods, but of all the spoils taken from the enemies.

Genesis 14:22

This was the ancient manner of swearing. See Exo\_6:8 Num\_14:30 Deu\_32:40 Eze\_20:5,6.

Genesis 14:23

**That I will not take;** Heb. *If I shall take*. Understand, *God do so and so to me*, which is expressed 1Sa\_14:44. A defective manner of swearing used amongst the Hebrews, either to maintain the reverence of oaths, and the dread of perjury, seeing they were afraid so much as to mention the curse which they meant; or to show that they were willing to submit to any punishment which God should inflict upon them, without exception, if they violated their oaths.

**Even to a shoe-latchet**, i.e. any thing, though never so small or mean, lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do and I will owe my riches. Or, lest thou shouldst say, *Abram* is enriched with my spoils; and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

Genesis 14:24

For as *Abram* had a right to spoils, so had they, whether they joined with him in the battle, as it is conceived they did, or only abode by the stuff, 1Sa\_30:24; and therefore though he might and did give away his own right, he could not give away other men's.

## Genesis 15:1

God anciently revealed himself to men two ways; either,

1. When the man was asleep, in a dream; or,
2. In a vision, Num\_12:6, when he was awake: and this either,
  1. When he was rapt into an ecstasy, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals. See Num\_12:6-8 Num\_24:4 Isa\_1:1 Act\_10:10-11. Or,
  2. When the thing was manifested by an external representation. So here, God seems to have appeared to Abram in the shape of a man, as he did Gen\_18:1-33, as may be gathered from Gen\_15:5, Gen\_15:10.

**Fear not, Abram;** neither the return of those enemies whom thou hast smitten and provoked, nor the envy of thy neighbours for this glorious victory, nor for thy own desolate condition. Seeing thou didst trust to my protection, I will be a shield or a protector to thee; and seeing thou didst so honourably and for my sake reject other rewards, taken by thyself, and offered by the king of Sodom, thou shalt be no loser by it; I will abundantly recompense all thy piety to me, and charity to thy afflicted kinsman Lot, and thy liberality towards others: I will bless thee with all sorts of good things, as well as defend thee from all evil; which two things make a man completely happy.

## Genesis 15:2

What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing Seed, in the giving of whom thy honour and the world's happiness is so highly concerned? Gen\_12:3.

**Seeing I go childless;** either,

1. I pass the time of my life, going on and growing in years, and hastening to my long home. Or,

2. I die, i.e. am about to die, or likely to die.

*Going* is oftentimes put for *dying*, as 1Ch\_17:11, compared with 2Sa\_7:12 Job\_10:21 Job\_14:20 Mat\_26:24. What good will the world do me, if I have no heir to possess it? If God lose the glory of his truth in making good his promise, and I lose the comfort of my long hoped-for child, and that such a child the effect of a Divine promise, one out of whose loins he must come, in whom all nations shall be blessed?

**The steward of my house;** Heb. *The son of the care, or government, or management of my house*, i.e. he who manageth the affairs of my house. A usual Hebraism, as captives are called *children of captivity*, Ezr\_4:1, and afflicted persons, *children of affliction*, Pro\_31:5. Others read the verse thus,

**And the steward of my house, this Eliezer of Damascus,** understand, *shall be my heir*; which words may easily be supplied out of Gen\_15:3. And such supplements of a word or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as Num\_24:22 Zec\_14:18 Neh\_5:2 Hab\_2:3 Eph\_2:1.

**Damascus** may be the name either of a man, or of a place so called.

Genesis 15:3

Of such see Gen\_14:14 Ecc\_2:7. And these are opposed to them that are born of a man's body, Job\_19:17 Pro\_31:2 Jer\_2:14.

**Mine heir;** either,

1. By nearness of relation, being, as some conceive, descended from Aram the eldest son of Shem. Or,



2. For a recompence of his fidelity: compare Pro\_17:2. Or,

3. because he only had the exact knowledge and absolute power of all his master's estate, Gen\_24:10, and therefore could easily keep all after his master's death. All which reasons concurring might give occasion for this speech.

Genesis 15:4

i.e. Out of thy own body: see Gen\_35:11 2Sa\_7:12 2Ch\_6:9.

Genesis 15:5

**Quest.** Seeing the sun was not yet *going down*, Gen\_15:12, how could he see the stars?

**Answ.**

1. He might see them by representation in a vision, or by a Divine power strengthening his eyes to behold them.

2. It was not necessary he should then actually see them. He bids him make trial when he pleased, if he could number the stars which were now present to his mind, and would shortly be present and visible to his bodily eye. This he was not able to do; for though astronomers have presumed to give us the number of those stars which are distinctly visible to the eye, wherein yet they vary one from another, yet there are other stars innumerable, appear confusedly to the eye, and evidently by the help of glasses.

Genesis 15:6

**He believed in the Lord**, i.e. he was fully persuaded that God was able to fulfil, and would certainly fulfil, the promise made to him concerning a child, and especially concerning the Messiah, who should come out of his loins by that child, and that both himself and all people should be justified and blessed in and through him.

**He counted it to him**, or *reckoned*, or *imputed*, as this word is translated, Rom\_4:10 **Rom 4:22**,

**for righteousness**, i.e. for a righteous and worthy action, as Psa\_106:31; and further, in respect of this action and grace of faith, whereby he relied upon God for the promised Seed, and upon the promised Seed too, he pronounced him a just and righteous person notwithstanding his failings, which even this history acquaints us with, and graciously accepted him as such; which sense is easily gathered from St. Paul's explication and accommodation of this passage, Rom\_4:9 **Rom 4:18 Rom 4:22**.

Genesis 15:8

He asks a sign, not out of distrust of God's promise, for *he was strong in faith*, Rom\_4:20, but for further assurance and confirmation of it. And such an asking of a sign was not an unusual practice with good men, as **Jdg 6:37** 2Ki\_20:8, not are they reprov'd for it; but on the contrary, Ahaz was commanded to ask a sign, and reprov'd for not asking it, Isa\_7:1-25.

Genesis 15:9

Take and offer at my command, and for my service,

**an heifer of three years old**, at which time it is perfect in stature and strength, and therefore fittest for God's service. This and the other creatures here following, and sacrifices, are the same which afterwards were prescribed in the Levitical law.

Genesis 15:10

**And he**, i.e. Abram, who by Divine instinct and precept did all this which here follows,

**divided them in the midst**, into two equal parts. This was done for two reasons.

1. To represent the torn and distracted condition in which his seed was to lie for a season.

2. To ratify God's covenant with Abram and his seed; for this was a rite used in making covenants, as appears both from Scripture, Jer\_34:18, and other authors.

**Laid each piece one against another**, partly to encourage hope, that God would in his time put those parts together, and unite those dry bones, (to which the Israelites are compared, Eze\_37:1-28), and clothe them with flesh; and partly that the persons entering into covenant might pass between those parts, and so testify their union and conjunction in one and the same sacrifice.

**The birds divided he not**, either because there were two birds, and the one was laid against the other, which answered to the division of the larger creatures; or because they belonged not to the ceremony of the covenant, but were for the use of sacrifice, wherein they were to be offered whole, as afterwards was prescribed, Lev\_1:15 **Lev 1:17**.

Genesis 15:11

**The fowls came** to devour them; whereby is signified, either,

1. The disturbance and distraction which good men are exposed to in the service of God from evil spirits and men; or rather,

2. The great peril of Abram's posterity, who were not only torn in pieces like these sacrifices, but even the remainder of them were likely to be devoured by the Egyptians, whose king is compared to an eagle, the chief of the birds of prey, Eze\_17:1-24.

**Abram drove them away** by the blast of his mouth, as the Hebrew word signifies; representing Abram's conquest over all his enemies by faith and prayer, whereby he engaged God to be the Preserver and Deliverer of his people.

Genesis 15:12

**A deep sleep fell upon Abram;** partly natural, from his labour in killing and sacrificing those creatures; and partly sent upon him from God, to make way for the following representation. He seemed to be covered with a dreadful darkness, which was either,

1. A token of God's special presence: compare 1Ki\_8:12. Or,
2. A signification of the distressed and doleful condition of Abram's seed; for *darkness* in Scripture is frequently mentioned as an emblem or sign of great misery, as Psa\_88:6 **Psa 107:14**, &c.

Genesis 15:13

**In a land that is not theirs,** i.e. in Canaan and Egypt; for though Canaan was theirs by promise, to be fulfilled in after-times, yet it was not theirs by actual donation and possession; but they were strangers in it, Gen\_17:8 Psa\_105:11-12.

**Four hundred years,** exactly four hundred and five years; but a small sum is commonly neglected in a great number, both in sacred and profane writers. There were four hundred and thirty years between the first promise, or between the renewing and confirming of the promise by the gift of Isaac, and Israel's going out of Egypt, or God's giving of the law, Exo\_12:40 Gal\_3:17; but part of this time Abraham with his son Isaac lived in much honour and comfort; but after Isaac grew up, the affliction here mentioned began with Isaac in Canaan, and continued to him and his posterity in Egypt till this time was expired.

Genesis 15:14

**That nation whom they shall serve,** i.e. Egypt, the principal seat of their servitude, and the instrument of their sorest bondage,

**will I judge,** i.e. punish, as that word is used, Psa\_51:4 Oba\_1:21, and elsewhere.

**With great substance;** the accomplishment of this, see Exo\_3:22  
**Exo 11:2 Exo 12:35 Exo 12:37.**

Genesis 15:15

**To thy fathers,** i.e. either,

1. Into heaven, where thy godly progenitors are gone; or,

2. Into the state of the dead, where all thy fathers are gone before thee. This may seem more probable, at least in this place, partly, because this or the like phrase is indifferently used concerning good and bad men; see Gen\_25:8 Psa\_49:19; partly, because this phrase is so expounded, Act\_13:36, *He, i.e. David, was laid to his fathers, and (for that is ) saw corruption;* partly, because some of Abraham's fathers, and particularly Nahor, his grandfather, who lived and died an idolater, cannot with any warrant from Scripture be presumed to be gone to the place of blessedness in their souls. Free from those afflictions which shall come upon thy posterity after thy decease.

Genesis 15:16

**In the fourth generation;** in the end of the four hundred years mentioned Gen\_15:13, a *generation* being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth generation numbered from their going into Egypt, or from their leaving Canaan; which may possibly be implied by these words,

**they shall come hither.** So Caleb was the fourth from Judah, and Moses the fourth from Levi, and so doubtless many others.

**The iniquity of the Amorites,** i.e. of the people inhabiting Canaan. And the Amorites, one of those people, Gen\_15:21, are here put for all the rest, as Gen\_48:22 1Ki\_21:26 2Ki\_21:2 Amo\_2:10, either because they were the greatest and stoutest of all, Amo\_2:9, or because Abram dwelt among that people, Gen\_13:18 **Gen 14:13.** All men's sins are kept by God as in a book of remembrance, not one of them is lost; and as God exactly

observes the number and measure of men's sins, so he determines within himself how far and how long he will bear with sinful men or nations, and what shall be the period of his patience; and when that comes, their measure is full, and their destruction infallibly comes. See Jer\_51:13 Mat\_23:32 1Th\_2:16.

Genesis 15:17

By which symbol God designed to represent, either,

1. The future state of Abram's seed; the

**smoking furnace** signifying Israel's misery in the *iron furnace* of Egypt, as it is called, Jer\_11:4; and the

**burning lamp** noting their deliverance, or light shining out of darkness. Or,

2. His own presence; for God is called a *consuming fire*, Heb\_12:29; and both *smoke* and *fire* are elsewhere mentioned as the signs and means of God's appearance. See Exo\_3:2 **Exo 19:9 Exo 19:16 Exo 19:18 Exo 20:18**. And this sense seems to be favoured by the following words, it being the custom of persons entering into covenant to pass between such pieces as hath been said; and because God hath no body which could visibly do so, therefore he doth it in this type or shadow.

Genesis 15:18

**Unto thy seed have I given this land**, i.e. decreed and promised in due time to give, which makes it as sure as if it were actually given to them. Or,

**I will give**; words of the past time being oft put for the future, especially in prophecies.

**The river of Egypt**; not Nilus, which elsewhere is so called, but a less river, as is sufficiently implied, because this is opposed to the

**great river** here following; but a river called Sihor, which divides Egypt from Canaan. See Num\_34:5 Jos\_13:3 1Ch\_13:5. The accomplishment hereof, see 2Sa\_8:3 1Ki\_4:21 **9:21**.

Genesis 15:19

**The Kenites** are supposed the same with the Midianites, by comparing Exo\_3:1, with **Jdg 1:16**. See also Num\_24:21 1Sa\_15:6.

**The Kenizzites**, thought to be the Idumeans, who sprung from Kenaz of Esau's race. But this seems not to agree with Deu\_2:5, where God expressly saith to the Israelites concerning the Idumeans,

**I will give you none of their lands, & c.**

**The Kadmonites**, i.e. the eastern people, as the word signifies, elsewhere called the *Hivites*, Jos\_9:1, who lived near the Mount Hermon, Jos\_11:3, which was in the east part of Canaan. See Psa\_89:12.

Genesis 16:1

Genesis 16:2

She reckons the children of her bond-woman (as Hagar was, Gal\_4:22) would be accounted her children. See Gen\_30:3 Exo\_21:4 2Sa\_21:8 Est\_2:7.

**Abram hearkened to the voice of Sarai**; supposing that God would accomplish his promise of a seed to come out of his loins by this way; and knowing that Sarai was not yet mentioned in the promise, as the person by whom he should have that seed; and not consulting with God, which he should have done.

### Genesis 16:3

i.e. His concubine, or secondary wife. Polygamy, though it was forbidden by God's first institution, Gen\_2:24, compared with Mat\_19:5, and brought into the world by wicked Lamech, yet it was sometimes practised by the patriarchs, either by God's permission, who could rightly dispense with his own laws when and where he pleased; or by their mistake about the lawfulness of it. As for the present case, it is most evident this action was not the effect of an inordinate lust, but of an earnest desire of having children, and especially of obtaining the blessed and promised Seed.

### Genesis 16:4

For barrenness in itself was a reproach, and especially to Sarai, who seemed to be a person rejected by God, as one whom he would not honour with being the mother of that Seed; and Hagar being suddenly made Sarai's partner in the privilege of Abram's bed, and superior to her in respect of that great blessing of child-bearing, it is no wonder if she grew insolent upon it, especially being advanced so highly from so low a condition.

### Genesis 16:5

i.e. The injury done to me by Hagar, who thus wickedly requites my kindness to her, be upon thee. i.e. is to be imputed to thee; thou art the cause of it, because thou dost not maintain my reputation, and repress her arrogancy.

**The Lord** give forth a righteous sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1Sa\_24:12 **1Sa 24:15**.

### Genesis 16:6

**Thy maid is in thine hand**, i.e. subject to thy power and authority, as the phrase is taken, Gen\_24:10 **Gen 39:4 Gen 39:6 Gen 39:8 Num 31:49**. For though she be my concubine, yet she is



thy inferior; and therefore if she exalt herself above her measure, I give thee power to exercise thy authority over her. But whether this was not one of Abram's infirmities, to give up his second wife into the hands of the first, may well be questioned. Use whatsoever power God hath given thee over her; for we must not think that Abram gave her power of life and death over her, especially now when she was with child. Therefore here, as often elsewhere, the general words must be limited from the nature of the thing, and from other texts of Scripture, which forbid cruelty even to our servants.

**And when Sarai dealt hardly with her**, either by imposing labours upon her above her strength, or by grievous stripes which she could not bear,

**she fled from her face**, contrary to God's command, Ecc\_10:4, and to the laws of justice, because both her person and the fruit of her body were not her own, but Abram's right in possession.

Genesis 16:7

The Son of God, who oft appeared in man's shape, before he took man's nature, is called an *Angel* or *Messenger*, because he was the *Angel of the covenant*, Mal\_3:1, and was sent upon divers messages to men in the Old Testament, and at last was to be sent in the flesh as God's great Ambassador, or Messenger of peace and reconciliation.

**Shur**, a place near Egypt, Gen\_25:18 1Sa\_15:7 Exo\_15:22, being her native country.

Genesis 16:8

By this title he admonisheth her, that though she was Abram's wife, yet she was Sarai's maid, to whom she owed subjection and service, from which she could not lawfully withdraw herself. Consider with thyself what thou art doing: what a sad exchange thou art making. Thou forsakest not only an excellent master and husband, but also me and my worship, which thou wilt not find in

any other family, and so castest thyself out of the true church, and art running headlong into a place of all idolatry and impiety, to thy utter undoing; and this merely through pride and impatience.

Genesis 16:11

Hath heard thy cry in thy affliction.

Genesis 16:12

**He will be a wild man;** Heb. *A wild-ass man*, i.e. a man like a wild ass, fierce and untamed, and unsettled in his habitation; or as that creature is, Job\_39:5 **Job 39:8 Jer 2:24 Hos 8:9**, living in deserts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men. See Gen\_21:20. He will provoke and injure all that converse with him, and thereby will multiply his enemies; which is to be understood not only of him, but also of his posterity.

**And he shall dwell** in the borders of the other sons and kindred of Abram and Isaac, who though they shall be vexed and annoyed with his neighbourhood, yet shall not be able to make him quit his habitation. See Gen\_25:18.

Genesis 16:13

**Thou God seest me;** thou hast been pleased to take notice and care of me, and graciously to manifest thyself unto me.

*After him that seeth me*, i.e. after that God whose eye is upon me for good. So she chides herself for her neglect of God, and of his providence, and that not only in her master's house, but even *here* in the wilderness, where her desolate and miserable condition should have made her look after and call upon God for help. Or rather, these are words of admiration: q.d. *Have I also here*, i.e. in this desolate wilderness,

**looked after him that seeth me**, i.e. seen the face of my gracious God! That God should appear to me in my master's house, where

he used to manifest himself, was not strange; but that I should have such a favour here, that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly master, this was more than I could hope or expect! Others thus, *Have I here seen after him that sees me?* i.e. after the vision of him that hath appeared to me? i.e. Do I yet see and live after I have seen God? She wonders at it, because it was then the common opinion that an appearance of God to any person was a forerunner of death. See Gen\_32:30 Exo\_33:20 **Jdg 6:22 Jdg 13:22**. And *seeing* is here put for living, one function of life for life itself, as Exo\_24:11 Ecc\_11:7-8. But the word *seeing* put by itself, as here it is, is neither in those places, nor elsewhere, used for living. And had that been her meaning, she would have expressed it plainly, as they do in the places alleged, and not have used so dark and dubious a metaphor, nor would have said, *after him that sees me*, but rather, *after I have seen him*.

Genesis 16:14

This name may have respect, either,

1. To God, *The well of him that liveth* (i.e. of the true and living God) *and seeth me*, i.e. taketh care of me. Or,
2. To Hagar, *The well of her that liveth*, i.e. who though she gave up herself for dead and lost, yet now is likely to live, both in her person and in her posterity, *and seeth*, or *did see*, namely, God present with her.

Genesis 16:15

**Hagar bare Abram a son**, to wit, after her return and submission to her mistress, which is evident from the following history.

Genesis 17:1

**I am the Almighty God**, who can do all that I have promised, or shall promise to time, and whatsoever pleaseth me; and therefore do thou firmly believe all my words.

**Walk before me** as becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well-doing and well-being. See the same phrase, Gen\_48:15 1Ki\_8:25 Psa\_116:9.

**And be thou perfect**, i.e. sincere, universal, and constant in my belief of my promises, and obedience to my commands. See Gen\_6:9.

Genesis 17:2

I am come to renew, establish, and enlarge that covenant which I formerly made with thee.

Genesis 17:3

**Abram fell on his face**, partly in self-abasement, and a humble sense of his own undeservedness of such favours; and partly in reverence and worship to God, and a thankful acknowledgment of his marvellous kindness. Compare Lev\_9:24 Eze\_43:3.

Genesis 17:4

Both literally, or after the flesh, of the Israelites, Ishmaelites, Edomites, &c., and spiritually, of all believers of all nations, to whom Abram hath in some sort the place of a father, Rom\_4:12, Rom\_4:17. Not only as he was the great example and teacher of that faith by which they are all saved, (as the instructors of others are called their *fathers*, both in Scripture, as **Gen 4:20-21**, and in profane authors,) but as he was made by God the head of the covenant, by or through whom the covenant right was conveyed to all his natural seed, and afterwards to the spiritual seed, all Gentile believers.

Genesis 17:5

**Abraham**, i.e. *the father of a multitude*; *Ham* in the Hebrew being put for *Hamon*, which signifies a *multitude*, by a figure called *apocope*, which is usual in proper names.

Genesis 17:6

So did the kings of Israel and Judah, of Edom, of the Saracens, and the Messias, who is King of kings, and Lord of lords.

Genesis 17:7

i.e. Whatsoever I am or have, all that shall be thine, and shall be employed for thy protection, consolation, and salvation. This phrase contains in it the confluence of all blessing, temporal, spiritual, and eternal. See Lev\_26:12 Psa\_33:12 **144:15** Jer\_31:33.

Genesis 17:8

**And to thy seed**; unto thee, not in thy own person, but in thy seed. See Gen\_13:15,17.

**For an everlasting possession**; upon condition of their obedience to God, as is oft expressed; wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the prophet complains, Isa\_63:18.

Genesis 17:9

The agreement is mutual: my part was expressed before; now follows thy part, and the condition to which my promise and blessing is annexed.

Genesis 17:10

Circumcision is here called the *covenant* by a usual metonymy, because it is the condition, sign, and seal of the covenant, the pledge of God's promise and man's duty. And upon the same

grounds the *cup*, i.e. the wine, is called *the new testament in Christ's blood*, Luk\_22:20; or, which is all one, *Christ's blood in the new testament*, Mat\_26:28.

It is evident that women as well as men were comprehended in this covenant, from Gen\_34:14 Exo\_12:3,4 **Joe 2:15,16**. Yet circumcision is given only to the males, partly, because it could not, at least not conveniently, be administered to females; partly, because man is the principal cause of the propagation of children, and consequently of the propagation of that original corruption which cleaves to them; partly, to signify that all persons begotten by man should be polluted by sin, though not all conceived by a woman, as Christ was; and partly, because man is the head of the woman, and of the family, upon whom all their concerns are devolved, and from whom the distinction of families and people comes.

Genesis 17:11

**The flesh of your foreskin**, i.e. by a usual hypallage, *the foreskin of your flesh*; and the word *flesh* is here put for the genital part, as it is Lev\_15:2,19 **Eze 16:26 23:20**, and elsewhere. This part God singled out for this ordinance, because it is and was a great instrument both in the commission of actual sins, and in the propagation of original sin; and therefore it was very proper to apply to it the seal of God's gracious covenant for the remission of sins past, and the extirpation of sin for the future.

**It shall be a token of the covenant**, i.e. a sign, evidence, and assurance, both of the blessing promised by that God who appointed this ordinance, and of man's obligation to the duties required, which is signified by his acceptance of and submission to this ordinance. And here we have the nature and definition of a sacrament, viz. that it is a figure or token of God's covenant.

Genesis 17:12

**Eight days**; not before that time, because of the child's weakness and imperfection, and impurity too, Exo\_22:30 Lev\_12:3, for

which reason also beasts were not to be offered to God before the eighth day, Exo\_22:30.

**Every man-child in your generations,** successively, until the Messias come, who shall circumcise your hearts, and change this ordinance for another.

**Bought with money of any stranger:** these were of two sorts.

1. Children, who being entirely his possession, and having not understanding to discern, nor will to choose or refuse, were to be circumcised.

2. Grown persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his family, lest they should infect others, but were to be sold to strangers, as the Hebrew doctors teach. But as for Abraham's servants here, they were thoroughly instructed in religion, Gen\_18:19, and doubtless did willingly embrace it, and submit to this sacrament.

Genesis 17:13

So it was, and is properly in regard of the thing signified to all true believers; and for the sign, it is so called because it was to endure through all generations till the coming of the Messias; the word *olam*, here and elsewhere rendered *everlasting*, or *for ever*, being oft used to express not only simple eternity, but any long continuance, for many ages, yea, sometimes for a man's life. See Exo\_21:6 Deu\_15:17 1Ki\_9:3.

Genesis 17:14

**And the uncircumcised man-child;** or rather, *and as for the uncircumcised man-child*. So the nominative is put absolutely, as is frequent in the Hebrew tongue.

**Whose flesh of his foreskin is not circumcised,** or, *who shall not circumcise the flesh of his foreskin;* for the Hebrew verb may be

rendered actively, which seems best here; because the punishment seems more justly to belong to the parent, who was guilty of this neglect; than to the child, who was not capable of this precept, and therefore not guilty of the violation of it. And this may further appear from Exo\_4:24,25, where God seeks to kill, not the child, but the father, Moses, for this sin. And *the flesh of the child's foreskin* is rightly called *the flesh of his*, i.e. the parent's, *foreskin*, because the child is a part and the possession of his parent. So that this threatening concerns only grown persons, and of them only such as shall wilfully and unnecessarily neglect this duty; for otherwise it was neglected by the Israelites for forty years together in the wilderness, Jos\_5:7, without any token of God's displeasure for it.

**That soul shall be cut off from his people.** This phrase denotes either,

1. An exclusion from fellowship with God's people, and from all the promises, privileges, and blessings belonging to them, either in this life or that to come. Or rather,

2. An untimely and violent death, as may be gathered from Exo\_31:14, to be inflicted by the magistrate, to whom God committed the execution of this as well as other laws; and in case of his neglect and default, or the secrecy of the fact, by the extraordinary hand of God, who sometimes ascribes this act to himself, as Lev\_17:10 **20:6**.

**He hath broken my covenant**, that sacred bond which tied him and me together; and by his neglect and contempt of the condition required on his part, he hath forfeited the blessing promised on my part.

Genesis 17:15

**Sarai** signifies *my lady*, or *my princess*, which confines her dominion to one family; but



**Sarah** signifies either a *lady* or *princess*, simply and absolutely without restriction, or *the princess of a multitude*, the Hebrew letter *he* being taken out of *Hamon*, and added to her name, as it was to Abram's name.

Genesis 17:17

He

**laughed**, through admiration and holy rejoicing at so great a blessing, not through unbelief, as Sarah did, Gen\_18:12,**13**, as appears from Rom\_4:19,**20**. And though the outward act was the same in both, yet God discerned their differing dispositions and intentions therein.

Genesis 17:18

Grant, O Lord, that the giving of one son may not be joined with the taking away of another; that Ishmael may faithfully serve thee, and may have a share in thy favour and gracious covenant. For this seems to be the meaning of this phrase of *living before God*, or *in God's presence*, by comparing a parallel phrase, of *walking before God*, Gen\_17:1, and elsewhere, and an opposite phrase, *from thy face shall I be hid*, Gen\_4:14.

Genesis 17:19

**Isaac** signifies *laughter*, not from Sarah's laughter, which as yet had not happened, but from Abraham's past laughter, Gen\_17:17, and future joy in his son.

Genesis 17:20

**Have heard thee**, to wit, in part, or so far as is here expressed; and probably, as to the chief blessing of the covenant, to wit, the forgiveness of his sins, and eternal life, as the Hebrew doctors and some others collect from Gen\_25:17, and from other considerations.

## Genesis 17:21

The covenant of the promised Seed to come out of his loins, and of life and salvation to accrue to himself and to his posterity by virtue of that Seed; in comparison whereof God speaks slightly of all the temporal blessings conferred upon Ishmael, though in themselves they were great and glorious. By which it may sufficiently appear that Abraham's faith, whereby he is said to be justified, Rom\_4:1-25, had a further reach in it than to his own immediate child, even to the Messiah, whose *day* therefore Abraham is said to *have seen*, Joh\_8:56.

## Genesis 17:22

To heaven in a visible manner, as it seems he conversed with him in some visible shape. Compare Gen\_35:13 Jud\_13:20.

## Genesis 17:23

**Circumcised the flesh of their foreskin;** partly by his own hand, and partly by the help of others, whom he by Divine instinct called to and directed in that work;

**in the self-same day,** in which God appeared to him and gave the command. So he made haste and delayed not to execute God's command. And his servants also yielded a ready and cheerful obedience to this severe and painful precept, being moved thereunto by Abraham's example and sovereign authority, by God's powerful presence some way or other manifested to them, and by the prospect and hope of God's blessing to accompany and follow his own ordinance.

## Genesis 18:1

Waiting for strangers which might pass that way; for whom no public places being provided in those times and places, virtuous persons used to entertain them in their houses. See Heb\_13:2.

**In the heat of the day**, the time when travellers, especially in those hot contries, used to divert and refresh themselves.

Genesis 18:2

**Three men**, as they seemed to be, though indeed they were angels in men's shape.

**Bowed himself toward the ground**; a respect usually paid to persons of quality, such as these seemed to be.

Genesis 18:3

He directeth his speech to one, who, by the majesty of his countenance, and the respect which the other two showed him, seemed to be the chief of them.

Genesis 18:4

A practice usual in those parts, Gen\_19:2 Gen\_24:32 Gen\_43:24 **Joh 13:4-5** 1Ti\_5:10, because they used to travel either bare-footed, or only with sandals to cover and secure the bottom of their feet.

Genesis 18:5

**Therefore are ye come to your servant**; not that he saith or thought that this was their design, but an effect of Divine Providence. The meaning is, Therefore hath God directed you this way, that I might have an occasion of performing my duty to you, which I cheerfully embrace.

Genesis 18:6

**Three measures**, containing each the third part of an ephah. See Exo\_16:36.

**Upon the hearth;** upon the coals, or in the warm cinders, or in an oven. He had doubtless other bread ready, but he would have new bread for them, which he thought most grateful.

Genesis 18:8

**The calf,** to wit, the choicest parts of the calf.

**He stood by them,** to wait upon them, as the word *standing* is used, Neh\_12:44 Jer\_52:12.

**They did eat;** either seemingly, as the Scripture oft speaks of things according to appearance; or really, they received the meat into the bodies which they assumed, where it was consumed by a Divine power.

Genesis 18:9

**They said unto him,** i.e. one of them, in the name of all, said; which he did not for his own satisfaction, for he who knew her name knew also where she was, but to give occasion for the following discourse.

**In the tent;** in her tent; for men and women had then their several tents or apartments.

Genesis 18:10

**I will certainly return unto thee,** not in a visible shape, but with my powerful and effectual presence, to fulfil my promise.

**According to the time of life:** this time may respect, either,

1. Abraham and Sarah, *in the time of life*, i.e. when you shall be both alive and in health. But if it belonged to them, it might seem better to understand it thus; in the time when God shall restore life, i.e. vigour and activity to you; for till then both Abraham's body and Sarah's womb are expressly said to be *dead*, Rom\_4:19, to which *deadness* this *life* may be opposite; and the time of

restoring this lost power of generation may well be called *a time of life*, it being a kind of life from the dead, and an empowering of him for a vital action from which he was before disenabled, and for the conveying of life to a child, and perpetuating his own life in him. Or,

2. To the child, *according to the time of life*, i.e. in the time which is usual for the conception, quickening, and bringing forth of a living child. Which interpretation receiveth some countenance from 2Ki\_4:16, where we have the same phrase. Or,

3. To the year, *according to the time*, or *this time of life*, or *living time*, i.e. when this time or season of the year shall revive, i.e. return or be restored; as cities and buildings are said to be *revived*, when they are repaired or rebuilt, as 1Ch\_11:8 Neh\_4:2. And this season might more properly be said to *revive*, and be called *the time of life*, because it may be gathered from the heat, Gen\_18:1, and their refreshing themselves under the shadow of a tree, that it was the spring time, when herbs and plants and trees, which seem to be dead in the winter, recover and show forth their life and vigour: and so the sense may be this, *according to this time*, which is a time *of life*, or reviving, wherein as the beauty and fruits of the earth will be renewed and revived, so thou and Sarah shall be revived, or receive, as it were, a new life in the son that shall be born to you. This sense seems more probable than either of the former, because he speaks of a certain set or appointed time, Gen\_18:14 Rom\_9:9 Gen\_21:2, and that time was about a year after this, as may appear by comparing Gen\_17:24, and Gen\_21:5.

**In the tent door which was behind him**, i.e. at the back of the angel that spoke with him; which is here added, to show that he knew her laughter, not by the sight of his eyes, but by his all-seeing knowledge.

Genesis 18:11

As to those monthly effluvioms peculiar to her sex, which are necessary to conception, compare Gen\_31:35.

Genesis 18:12

**Sarah laughed within herself;** not from joy and admiration, but from distrust and contempt, as if it were incredible. Heb. *In her heart*, i.e. she secretly derided it, though none but herself, as she thought, knew it.

**Shall I have pleasure?** Not so much in the conception, as in the education and fruition of a child.

Genesis 18:14

**Is any thing too hard for the Lord?** Heb. *Hid from God?* So the sense is: Though she laughed only in her heart, it is not unknown to me. Or rather, *too wonderful for God* to effect? Which best suits with the following words.

Genesis 18:15

**Sarah denied,** from the sense of guilt, and the discovery of her shame, and the expectation of a sharp rebuke, both from this person, and from her husband.

Genesis 18:16

A civility usual then and afterwards. See Act\_20:38 **21:5** Rom\_15:24 1Co\_16:11.

Genesis 18:17

q.d. I will not, cannot hide it; it is against the laws of friendship to conceal my secrets from him. The interrogation here is in effect a negation, as elsewhere. Compare 2Sa\_7:5, with 1Ch\_17:4; and Mat\_7:16, with Luk\_6:43. See also Amo\_3:7.

Genesis 18:18

q.d. Seeing I have done greater things for him, how can I deny him the less? Compare the argument, Rom\_8:32. God's ways are

not like men's ways. Former favours to men are arguments why they should do no more, but to God they are motives for the adding of new ones.

Genesis 18:19

**For I know him;** I know him to be such a one as I am now describing; or I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of knowledge being oft put for love, as Jer\_1:5 **24:5** Hos\_13:5 Amo\_3:2.

**That he will command,** or *instruct*, as the word is used, Lev\_14:5 Deu\_20:18 **27:4**. It will not be in vain that I tell him this, and give him occasion to pray and to taste my goodness in answering prayers, because he will not smother these things in his own breast, but manifest them to others, and teach them how good God is, who so readily complies with the desires and prayers of men, and how terrible he is to incorrigible sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my works, which is, that they may be known for the good of others; that they may learn by such examples.

**His children and his household,** who will live when he is dead. He will so diligently imprint these things in their minds, that they shall never forget them.

**They shall keep the way of the Lord,** i.e. observe and walk in the way of God's precepts: q.d. He shall not lose his design or labour; for what he teacheth they shall learn and practise. See Psa\_51:15, &c.

**To do justice and judgement,** i.e. to do all things that are good, and right, and just, both to God and men: compare Psa\_119:121. That Abraham and his posterity, keeping the conditions of the covenant required on their part, God may without any blemish to his honour or justice give all those good things which he hath promised to them.

Genesis 18:20

Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to anger. He names only these two cities, as being the most eminent in state, and exemplary in wickedness; but under them he includes the rest, as appears by the story.

Genesis 18:21

i.e. I will inquire into the truth of the thing. God here speaks after the manner of men, and for the example and instruction of judges to search into causes ere they pass sentence.

**Whether they have done altogether;** Heb.

*Whether they have made a consummation or accomplishment;* i.e. whether they have filled up the measure of their sins. Compare Gen\_15:16 Mat\_23:32 Jam\_1:15.

Genesis 18:22

**And the men,** i.e. two of them; for the third staid with Abraham, as it here follows.

**Before the Lord,** the third of these persons, whom now he perceived to be the Lord himself, who had assumed a human shape.

Genesis 18:23

i.e. He approached unto God to inquire of him, and to pray unto him; for so the phrase of *drawing near to God* is used, 1Sa\_14:36 Psa\_73:28 Isa\_29:13 Heb\_10:22.

Genesis 18:24

**Within the city,** i.e. in the cities concerned, as appears by Gen\_18:20, and Gen\_19:25; the singular number for the plural, as



is frequent, as Gen\_3:22 1Ch\_10:1, compared with 1Sa\_31:1, and oft elsewhere. Or the city Sodom alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the history, Gen\_14:1-24.

Genesis 18:25

Now he clearly perceiveth that this person was no less than the Creator, Governor, and

**Judge of the world**, even the second person in the blessed Trinity, to whom that title and work is ascribed, as Joh\_5:22,27 Ac 10:42 17:31. He speaks not this as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked; for he knew very well, and by his own experience, that *there was not a just man upon earth, that did good and sinned not*, Ecc\_7:20, and therefore no such just man who did not for his own sin deserve that death and destruction which is the proper *wages of sin*, Rom\_6:23. But he speaks not here of strict and rigorous justice, but of that moderate and equitable way which God is pleased to use with the sons of men, and of that right to temporal deliverances which by virtue of God's gracious covenant and promise did accrue to pious and virtuous persons, especially in the times of the Old Testament, when temporal promises were more expressly and particularly made to good men.

Genesis 18:27

In regard of the composition of my body, which was taken out of the dust, and shall return into it again. See Gen\_3:19 Job\_4:19 Ecc\_12:7 1Co\_15:47,48.

Genesis 18:28

**Lack of five**, Heb. *for five*, or *because of five*, to wit, which are lacking or wanting. The same supplement we have also Psa\_119:24 Lam\_4:9.

## Genesis 18:32

Abraham in modesty could proceed no further; and being a good man himself, he had a charitable opinion of others, and thought there certainly were so many good men in all those cities, especially including Lot and his family. No doubt Abraham remembered Lot in his prayers; but that large and generous soul could not content himself with Lot's preservation, but aims at the saving of the whole cities, which when he saw was doubtful and unlikely, he prayed for his deliverance out of that common destruction, as may be gathered from Gen\_19:29.

## Genesis 19:1

**And there came two angels**, even those two which departed from Abraham, Gen\_18:22, and now were come to Lot, the third yet staying and communing with Abraham. Angels they truly were, though they be called men, Gen\_18:1-33.

**At even** of the same day on which they departed from Abraham.

**In the gate of Sodom**, where he sat either to observe the administration or corruption of justice there; for the seats of judicature were in the gates: or rather to wait for strangers, to whom he might exercise kindness and hospitality.

## Genesis 19:2

**Go on your ways**, and so this will be no hinderance to your occasions.

**We will abide in the street all night**: this was no untruth, but really intended by them in the present state of things, and upon supposition that Lot should press them no further; but they also intended, if Lot was earnest with them, to comply with him. The first denial was but decent, and an act of civility, and in them it was a design to discover Lot's piety and hospitality, and to manifest the great difference between him and the barbarous

Sodomites, and the reason and justice of Lot's deliverance, and their destruction.

Genesis 19:3

**He did bake unleavened bread**, because that was sooner prepared, that so they might eat it, and after that go to bed in due time.

Genesis 19:4

**Before they lay down** to sleep, of which this word is used, Gen\_28:13 Lev\_14:47 Lev\_26:6.

**All the people from every quarter**; some to exercise villany, and some to please themselves with the contemplation of it, and some out of curiosity, &c. This is added to show how universally corrupt they were, and that there were not ten righteous men there.

Genesis 19:5

Either know who they are; or rather abuse them, as Lot's answer explains it, and so that word is used, Gen\_4:1 Num\_31:17 Jud\_19:22. And for the sin here committed, see Lev\_18:22 **20:13** Rom\_1:26, **27** 1Co\_6:9 Jud\_1:7. They openly and impudently profess their wicked intention, for which they are branded, Isa\_3:9; and this intention of theirs is the more probable, because of the great beauty which it is likely was in those bodies which the angels assumed, whereby their lust was more inflamed.

Genesis 19:7

They were *brethren* by community of nature and habitation; see Gen\_9:5 **29:4** Lev\_19:17; and so he calls them, if possibly he might sweeten and restrain them.

Genesis 19:8

**Which have not known man**, to wit, carnally. See Gen\_24:16 Num\_31:18 Jud\_11:39.

**Do ye to them as is good in your eyes**, whatsoever your purpose or pleasure is. See the same phrase Gen\_20:15 **41:37** Num\_24:1, &c. A most imprudent and sinful motion, whereby he yielded to one sin to prevent another, contrary to Rom\_3:8, and exposed his daughters' chastity, which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, Gen\_19:14. But it is some extenuation of his sin that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind.

**For therefore**, that they might be preserved from such outrages. This was the design of the thing, though not of those persons. **See Poole on "Gen\_18:5"**.

**Under the shadow of my roof**, i.e. under the protection of my house. *Shadow* is oft put for protection or defence, as Jud\_9:15 Psa\_36:7 Jer\_48:45.

Genesis 19:9

**Stand back**, or, *go further off*, i.e. out of our way; stand not between us and the door; or, *come hither*, that so they might seize him, and proceed in the designed wickedness.

**This one fellow came in to sojourn, and he will needs be a judge**: q.d. One man, and he too but a stranger, presumeth to oppose the whole society of the native citizens. Heb. *In judging he will judge*. This busybody, if not restrained in time, will take authority to himself to censure, reprove, and condemn us from time to time.

## Genesis 19:11

**They smote the men,** Heb. *with blindness*, i.e. with a blindness both of body and mind. It was not a total blindness, as if they quite lost the use of their eyes, for they saw the house, though not the door, but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were made unable to distinguish between differing persons or places; as it was also with the Syrians, 2Ki\_6:18; as it is in some measure with some drunkards, who, though their eyes be open, cannot distinguish between things that differ. And this was very easy for angels to do by a small alteration either in their sight, or in the air, whereby either the door might appear like the solid wall, or the several parts of the wall like so many doors.

## Genesis 19:14

**Which married his daughters;** Heb. *took*, or were *taking*, or about to take, to wit, either to espouse, or to marry. Compare Gen\_6:2 24:3 28:6 Deu\_7:3. Anciently persons were first espoused, and after some time the marriage was consummated.

## Genesis 19:15

**Which are here;** Heb. *which are found*; i.e. which are present with thee, as this word is used, 1Ch\_29:17 2Ch\_5:11 30:21 31:1. Whence some gather that he had two other daughters married to two Sodomitish men, who by their husbands' persuasion and example staid and perished in those flames. But this is not necessary; for this phrase may be applied to the daughters by way of distinction from their spouses or husbands: q.d. Tarry no longer in expectation of thy sons-in-law, who are absent, and must be given up for lost, but take thy daughters which are found and present with thee, and go thy way.

Genesis 19:16

**He lingered**, either through lothness to part with all his estate, or to lose his sons-in-law; or through astonishment and distraction of mind, which made him both listless and impotent.

Genesis 19:17

Either one of the angels said this, or the third person, the Lord himself, who having parted from Abraham, after some time came to Lot, as appears both by the change of the number; for before this he speaks of them in the plural number, but from hence in the singular number, as Gen\_19:19,**21,22**; and by the variation of the phrase, for the other two speak with submission, and as servants, Gen\_19:13,

**The Lord hath sent us**, & c.; but this speaks with more authority, as is evident from Gen\_19:21,**22**.

**Escape for thy life**, i.e. as thou lovest thy life. See Deu\_4:15 Jos\_23:11 Jer\_17:21. Or, *escape with thy life*, for the Hebrew particle *al* is sometimes taken for *with*, as Exo\_35:23 Lev\_2:2 **14:31** Deu\_22:6. So the sense is, Stand not lingering in hopes to save thy goods, them thou shalt lose as a punishment of thy sin and folly in choosing to dwell with so wicked a people; and be thankful that thou hast thy *life given thee for a prey*, as it is expressed, Jer\_38:2.

**Look not behind thee**, like one that grieves either for the loss of thy pleasant habitation or vast estate, or for those cursed miscreants justly devoted to this destruction. And this command, though given to Lot alone, yet was directed also to his companions, to whom doubtless he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See Mat\_24:18 Luk\_9:62.

Genesis 19:18

i.e. Unto one of them, as is manifest from the following words.

Genesis 19:19

**I cannot escape to the mountain**, because of the infirmity of my age, and the fainting of my spirits. Thus he showeth an unworthy and unreasonable distrust of God's power and goodness, which he had now experienced and acknowledged.

Genesis 19:20

**And it is a little one**; therefore as its inhabitants, so its sins are fewer, and it will not be an eminent example of thy vengeance, as the other places will be.

Genesis 19:21

**I have accepted thee**; Heb. *I have lift up thy countenance*, i.e. granted thy request. The manner of the expression possibly may be taken from the custom of the eastern parts; where petitioners used not to fall upon their knees as we do, but to prostrate themselves with their face to the ground; and the person to whom they addressed themselves, in token of his favourable acceptance of their petitions, commanded them to be lifted up.

Genesis 19:22

**I cannot do any thing till thou be come thither**, because of God's decree and promise to save thee from the general destruction.

Genesis 19:23

This phrase may note, either the time of the day when this was done; or rather the nature and quality of the day, that the sun appeared and shone forth that morning in great lustre and glory; which is well noted as a very considerable circumstance of the history, and a great aggravation of the ruin, which came when they least expected it.

Genesis 19:24

And the neighbouring cities, Admah and Zeboim, as appears from Deu\_29:23 Jer\_49:18 Hos\_11:8.

**Brimstone** is added to the

**fire**, either to convey and carry down the fire, which in itself is light and apt to ascend; or to increase it, Isa\_30:33; or to represent the noisomeness of their lusts.

**From the Lord**, i.e. from himself; the noun put for the pronoun, as Gen\_1:27 2Ch\_7:2. But here it is emphatically so expressed, either,

1. To signify that it proceeded not from natural causes, but from the immediate hand of God. Or,

2. To note the plurality of persons in the Godhead, God the Son, who now appeared upon the earth, rained from God his Father in heaven, both concurring in this act, as indeed all outward actions are common to all the persons of the Trinity.

Genesis 19:25

**All the plain**, to wit, where these cities and their territories lay, called *the plain of Jordan*, Gen\_13:10; all which then became, and to this day continues, to be a filthy lake, called the Dead Sea, because no fish lives in it.

Genesis 19:26

**His wife looked back**, through curiosity, or unbelief, or desire of what she left, or from all these causes; from behind her husband, whom she followed. Which circumstance seems to be mentioned as the reason of this presumption, because she could do it without her husband's observation or reproof, to which she had a greater regard than to the all-seeing eye of God.



**And she**, i.e. her body, by a very common synecdoche,

**became a pillar of salt**; either metaphorically, i.e. a perpetual durable pillar, as an everlasting covenant is called a *covenant of salt*, Num\_18:19; or properly, for there is a kind of metallic salt which resists the rain, and is hard enough for buildings, as Pliny, Solinus, and others witness. And that salt was here mixed with brimstone, may be gathered from Deu\_29:23. Add to this, that Josephus, Antiq. i. 12, affirms that this pillar remained in his time. And the like is witnessed by others after him.

Genesis 19:29

**God remembered Abraham**; either,

1. The promise made to Abraham, Gen\_12:3. Or,

2. The prayer made by Abraham, Gen\_18:23-32, who doubtless in his prayers for Sodom would not forget Lot, though his prayer for him be not there mentioned. And hereby it is insinuated, that Lot, though he was a righteous man, and should be saved eternally, yet deserved to perish temporarily with those wicked people, to whom he associated himself merely for worldly advantages, and should have done so, if Abraham had not hindered it by his prayers.

Genesis 19:30

**He feared to dwell in Zoar**, lest he should either suffer from them or with them; perceiving now that though it was a little city, yet there was more wickedness in it than he imagined.

Genesis 19:31

**In the earth**; either,

1. In the whole earth; for they thought the same deluge of fire which destroyed the four cities had by this time extended itself to Zoar, and all other places, knowing that the whole world did lie in wickedness, and having possibly heard from their father, that the

world, as it was once destroyed by water, so it should afterwards be consumed by fire, which they might think was now executed, and that God had secured Abraham from it by taking him to himself. Or,

2. *In that land*, as the word may be rendered. And her meaning might not be this, that there was no man at all, but not a man with whom they might or durst marry; for though they knew they left many men in Zoar, yet the sad experience of the dreadful ruin wherein their brethren-in-law were involved, made them abhor the thoughts of any conjunction with them.

**After the manner of all the earth**, i.e. of all the inhabitants of the earth. Compare Gen\_18:11.

Genesis 19:32

**Wine** they carried with them, amongst other necessary provisions, either from Sodom or Zoar.

This, though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the world the marriage of brethren and sisters was lawful because necessary; and when it ceased to be necessary, because of the increase of mankind, it became incestuous.

Genesis 19:33

**They made their father drink wine**, to wit, in excess, so as to deprive him of the use of his reason and grace, which was likely to frustrate their project: this was a great sin, not only in them, but also in Lot himself, not to be excused by ignorance of the virtue of wine, which being known to both the daughters, certainly their father could not be ignorant of it. Thus he who kept his integrity in the midst of all the temptations of Sodom, falls into a grievous sin in a place where he might seem most remote from all temptations; God permitting this, to teach all following ages how weak even the best men are when they are left to themselves, and what absolute need they have of Divine assistance.

**He perceived not;** wherein there is nothing strange, it being usual with drunken men to do many things in that condition, which, when they come to themselves, they perfectly forget. And so might Lot, when under the power of wine, forget that his wife was turned into a pillar of salt, and might mistake his daughter for his wife.

Genesis 19:36

Which they might possibly imagine to be an evidence of Divine approbation of their fact; whereas, indeed, it was a design of God to make a lasting monument of their sin and shame.

Genesis 19:37

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**Called his name Moab,** i.e. *of my father*, begotten upon me by my father. So she had learned from her neighbours *to declare her sin as Sodom*, Isa\_3:9.

**The Moabites** were a mischievous and infamous people, branded, as their brethren also the Ammonites were, with characters of God's displeasure.

Genesis 19:38

**Called his name Ben-ammi,** i.e. *the son of my people*, or kindred, not of the cursed race of the Sodomites, where I was to be married. This is something more modest than the other in the name she gives, but both impudently glorying in their sin and shame, of which they should have bitterly repented.

Genesis 20:1

**From thence;** from the plain of Mamre, Gen\_18:1, where he had long dwelt; and whence he removed, either because of its nearness to that filthy lake, which now was in the place of that late fruitful

plain; or for other reasons and conveniences needless to be here inquired or determined.

**Towards the south country**, yet *more* towards the southern part of Canaan.

Genesis 20:2

**Abraham said** this lest they should slay him for his beautiful wife's sake, as himself tells us, Gen\_20:11. For though Sarah was ninety years old, yet she retained her beauty in good measure, partly, because she had not been broken by bearing and nursing of children; partly, because in that age of the world men and women, as they lived longer, so they did not so soon begin to decay, as now they do; and partly, because of God's especial blessing upon her.

**Abimelech took Sarah**, not without violence, for it is not to be thought that either Abraham or Sarah would consent to it.

Genesis 20:3

God then used to manifest his mind in dreams, not only to his people, but even to heathens for their sakes, or in things wherein they were concerned.

**Thou art but a dead man**, thou deservest a present and untimely death; and if thou proceedest in thy intended wickedness, it shall be inflicted upon thee, both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

Genesis 20:4

**Abimelech had not come near her**, i.e. had not yet lain with her. A modest expression, like that of *knowing* a woman, Gen\_4:1, or *going* in to her, Gen\_6:4, or *touching* her, Pro\_6:29 1Co\_7:1, by which we are taught to use modesty in our speeches, and not, with the rude cynics, to express all things by their proper names. This clause and history was necessary to be added here for Sarah's

vindication, and especially for the demonstration of Isaac's original from Abraham and Sarah, according to God's promise.

**Wilt thou slay also a righteous nation?** i.e. innocent as to this matter. Compare 2Sa\_4:11. He knew it was just and usual for God to punish a nation for their king's sins; and therefore, as became a good prince, he is solicitous, and prays for the safety of his nation: or else by *nation* he may mean his family, for some of them were not involved in the guilt of this fact.

Genesis 20:5

Without any adulterous design in my heart, or outward actions tending to it, being wholly ignorant of what thou now informest me.

Genesis 20:6

**I know** that thou didst not this knowingly and maliciously, but imprudently and inconsiderately, which is indeed an extenuation of thy sin, though not a total excuse. Compare 1Ki\_9:4 1Ch\_29:1.

**I also withheld thee**, partly by my restraining grace, and partly by my powerful providence, and the plague mentioned Gen\_20:17. Which plainly shows that ignorance is not always an excuse for sin. See Luk\_12:48. This sin, though directly committed against Abraham and Sarah only, is said to be against God, as other such sins are, Gen\_39:9 Psa\_51:4, because it was against God's command written in men's minds, though not yet published by express word or writing; and against God's honour; and that here in a particular manner, because it would have rendered Isaac's original, and thereby God's promise, doubtful.

Genesis 20:7

**He is a prophet**, a person very dear to me, and familiarly acquainted with me, and therefore the injuries done to him I take as done to myself. See Psa\_105:15.

**He shall pray for thee,** which is one part of a prophet's work, Jer\_14:11 **15:1**.

**Thou shalt surely die, thou, and all that are thine;** which was not unjust, because they all had sins of their own, for which they deserved death whensoever God thought fit to inflict it; and God might take this occasion to do it, that in punishing them he might also punish the king, whose subjects they were.

Genesis 20:8

**His servants;** his counsellors and principal officers, as that word is used, 1Ki\_1:2 **10:13**.

Genesis 20:9

**What hast thou done unto us?** How great a danger hast thou exposed us to!

**A great sin:** even the heathens, who thought fornication harmless, judge adultery to be a very great and heinous crime. See Gen\_38:24 Lev\_20:10 Eze\_16:38 **23:45,47**. Or, *a great punishment*, as this word is oft used; which seems better to answer to his *offending* Abraham now mentioned.

Genesis 20:10

What levity or miscarriage didst thou discern in us which moved thee to deal thus with us?

Genesis 20:11

**The fear of God is not in this place,** i.e. true piety, or the knowledge of the true God, which is the only effectual restraint from the grossest wickedness.

Genesis 20:12

**She is my sister**, my near kinswoman; even as Lot upon the same account is called Abraham's brother, Gen\_13:8.

**She is the daughter of my father**, i.e. the granddaughter; for grandchildren are commonly called the sons and daughters of their grandparents, as Gen\_31:28 Exo\_2:18. And besides, her father Haran dying before her grandfather, she was left more immediately under his care and education, and therefore was more peculiarly reputed Terah's daughter, and Abraham's sister. See Gen\_11:29.

**But not the daughter of my mother**, because Haran was Abraham's brother only by the father's side; for Terah had Haran by another wife.

How could Abraham marry one so near of kin to him?

**Answ.** There were larger allowances for marriages in those times, as it was convenient there should be; neither had God as yet given those prohibitions, Lev\_18:1-30. Besides, among all nations, the mother's side was more regarded than the father's in all prohibitions of marriage.

Genesis 20:13

**To wander.** This word he useth because God did not direct him to any certain place, but sent him out he knew not whither, Heb\_11:8. And being to travel and sojourn amongst persons of divers tempers and manners, and all pagans, he thought this equivocal expression convenient for his security.

Genesis 20:15

**My land is before thee**, i.e. free for thy view and choice, as Gen\_13:9.

Genesis 20:16

**Thy brother;** a sharp rebuke and irony: q.d. he whom thou didst miscall thy brother.

**A thousand pieces of silver,** to wit, shekels, which is commonly understood when a sum of silver or gold is indefinitely mentioned, as Num\_7:13,85 2Sa\_18:12 2Ki\_6:25.

**He is to thee a covering of the eyes,** i.e. a protection to thee from the wanton eyes and attempts of others, whilst they know thee to be the wife of another man, and he such a one whom they reverence and fear; and therefore thou didst take a very wrong course to disown him, whereby thou didst expose thyself to great danger. Or, *this is to thee*, & c., i.e. this I give to thee to buy thee a veil, wherewith thou mayst cover thy face, as it is fit and usual for married persons to do. Compare Gen\_24:65 1Co\_11:3,6,7,10.

**Unto all that are with thee;** unto all that here live with thee, or near thee, and with all men whomsoever.

**Thus she was reproved,** or *admonished* to be more circumspect for the future; or, *and be thou admonished;* for they may be the words of Abimelech.

Genesis 20:18

This phrase elsewhere notes barrenness, as 1Sa\_1:5,6, and so many understand it here. Against which some learned men object that that could not so soon be discovered, for all this happened between the conception and birth of Isaac. Which objection may seem not valid, because the evidences of women's being with child go so long before the birth of the child, and those evidences not appearing in any of their women, who before that time were generally fruitful and child bearing, they might discern God's hand in it, especially upon God's admonition to their king. But because this history seems to have been done in a far less space of time, it not being probable either that God would suffer Sarah to be long with Abimelech ere he warned him, or that he being



warned, and so severely threatened, and actually punished, would delay the execution of God's command, or that upon his obedience to God the mercy and deliverance promised would be delayed by God; that seems more probable which others think, that this was an indisposition, or plague, or sore in the secret parts, by which they were hindered from cohabitation and mutual converse, and consequently from hopes of conception and child-bearing; upon the removal whereof, it is said that

**they bare children**, where, as oftentimes in Scripture, the last and consummating act is put for all the preceding acts: q.d. and they were restored to the conjugal use, and conception, and, in due time, to child-bearing.

Genesis 21:1

**The Lord visited Sarah**, i.e. performed his gracious promise of giving her strength to conceive and bear a child. God's visitation of a person in Scripture use, is the manifestation and execution of his purpose or word towards that person, and that either for evil, and so it is an inflicting of evils threatened, as the word *visiting* is used, Exo\_20:5 Psa\_59:5; or for good, and so it is used for the actual giving of mercies promised, as here, and Gen\_50:24 Exo\_4:31 Rth\_1:6.

Genesis 21:2

**In his old age**, or, *for his old age*, i.e. for the comfort of his old age.

Genesis 21:6

Before, my own distrustful heart made me to laugh, now God makes me laugh, not through diffidence and irreverence, as before, Gen\_18:12, but through excess of holy joy.

**All that hear will laugh with me**; or, *at me*; some through sympathy rejoicing with me and for me, laughter being oft put for joy, as Isa\_54:1 Gal\_4:27, &c.; other's through scorn and

derision, as at a thing which well may seem incredible to them, because it did so to me. See Gen\_17:17 **18:12,13,15**.

Genesis 21:7

What man or woman could believe so improbable a thing? Or, who but a God could have foreseen and foretold it? She saith

**children**, though she had but one child, either by a usual enallage of the plural number for the singular, whereby the word *sons* or *daughters* is used when there was but one, as Gen\_36:25 **46:23** Num\_26:8; or presaging, that having received from God a new strength, she might have more children. By her expression she showeth all mothers what their duty is, viz. to give their children suck when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniences, will be a sufficient excuse to those that neglect it.

Genesis 21:8

It doth not appear how old Isaac was, because the time for the weaning of children is very various, according to the differing tempers and necessities of children, or inclination of parents; and in those times, when men's lives were longer than now they are, proportionably the time was longer ere children were weaned.

Genesis 21:9

Signifying either by words or gestures his contempt of Isaac, and his derision of all that magnificence then showed towards his younger brother. And this carriage proceeding from a most envious and malicious disposition, and being a sufficient indication of further mischief intended to him, if ever he should have opportunity, it is no wonder it is called *persecution*, Gal\_4:29, although the Hebrew word may be rendered *beating* him, as it is used 2Sa\_2:14.

## Genesis 21:10

1892 She was enraged by this fact, and perceived it was but a beginning and earnest of greater evil designed by him against her beloved Isaac; being also guided by the wise counsel and providence of God, as appears from Gen\_21:12. Though the fact was done by Ishmael, yet Sarah plainly saw that this and other like carriages were from his mother's instigation and encouragement, who being of an imperious and petulant disposition, as appears from Gen\_16:4,9, in all probability comforted herself, and animated her son, by that right he had to his father's inheritance as he was his first-born, as may be gathered both from the custom of women in such cases, and from the last words of this verse. Besides, if the mother had been continued, she would easily have prevailed with Abraham to fetch the child back again.

## Genesis 21:11

Because of his tender affection to him, and God's promise concerning him. See Gen\_17:18,20. He who cheerfully parted with Isaac, was hardly brought to part with Ishmael, because the former was done by God's command, which he was obliged to obey; the latter by the passion of an enraged woman, wherewith he thought not fit to comply; and probably he had denied her desire if God had not interposed in it. He doth not say *because of his wife*; from whence may be gathered, either that Hagar was not properly his wife, or that this was another of Abraham's infirmities, that he had not that affection for her which he should have had. Whereby we may also see the excellency of God's institutions, who appointed but one woman for one man, that each might have the entire interest in the other's affections; and the danger of men's inventions, which brought polygamy into the world, whereby a man's affections are divided into several, and sometimes contrary streams.

## Genesis 21:12

Thus Abraham had better authority for his divorce from Hagar than he had for his marriage with her, Gen\_16:2.

**Thy seed**, to wit, the promised Seed, the heir of thy estate, covenant, and promises, the progenitor of my church and people, and particularly of the Messias.

**Called**, i.e. reputed and valued, both by me and other men. The words may be thus rendered, *by Isaac shall thy seed be; for to be called* is oftentimes put for *to be*, as Isa\_1:26 **47:1,5 Mt 5:9,19**.

Genesis 21:14

He who before doubted and lingered to do it when Sarah's passion suggested it, when once he understands it to be God's will, he makes haste to execute it. An excellent example of prudence and piety.

**Bread**, by which may be here understood all necessaries, as Mal\_1:7,12 **Mt 6:11 14:15**, compared with Mar\_6:36 Luk\_14:1.

**Quest.** How is it likely that so rich and liberal a person as Abraham would send away such near and dear relations with so mean accommodations?

**Answ.**

1. This might be done by particular command from God to Abraham, though it be not here expressed, as many things were said by God, and done by men, which are not mentioned in Scripture, as is evident from Joh\_20:30,31 **21:25**, and many other places. And God might order it thus, partly, to chastise Abraham's irregular marriage with Hagar; partly, to correct and tame the haughty and rugged temper of the bond-woman and her son, and to prepare them for the receiving of God's help and mercy; and partly, that he might more eminently show his care and kindness to Abraham, in providing for such forlorn and neglected creatures, because they belonged to him.

2. It cannot be reasonably doubted that Abraham gave her these provisions only for the present, and intended to send further and better afterward to a place appointed by him, which also he did.

But she missed her way, as well she might, in the wilderness, and thereby came into these straits designed by God for the signification of greater mysteries, as may be gathered from Gal\_4:1-31.

**Beer-sheba**, a place near Gerar, so called here by a prolepsis. See Gen\_21:31.

Genesis 21:15

Not as if she carried him in her arms, or upon her shoulders, for he was now about eighteen years old; but being weak and faint, and no doubt much dejected in spirit upon the prospect of his desolate and distressed condition, she was forced to support and lead him by the hand; but now, despairing of his life, she lays him down under a shrub.

Genesis 21:16

Who wept? Either Hagar, for the verb is of the feminine gender; or the lad, as the words following seem to intimate. And for the change of the genders, that is not unfrequent in Scripture use.

Genesis 21:17

God heard his cries, though not flowing from true repentance, but extorted from him by his pressing calamity. Though he be in a vast and desolate wilderness, yet my eye is upon him, and I will take care of him.

Genesis 21:18

i.e. Support or sustain thy languishing child with thy hand; for I will bless him, and thy care shall not be in vain.

Genesis 21:19

Not that her eyes were shut or blind before, but she saw not the well before; either because it was at some distance, or because her

eyes were full of tears, and her mind distracted and heedless through excessive grief and fear; or because God withheld her eyes that she might not see it without his information. Compare Num\_22:31 Luk\_24:16.

Genesis 21:20

i.e. A skilful hunter of beasts, and warrior with men too, according to the prediction, Gen\_16:12. For the bow was a principal instrument in war, as well as in hunting, Gen\_48:22 **49:23,24**. And these two professions oft went together. See Gen\_10:9.

Genesis 21:21

**In the wilderness of Paran;** in the borders of that wilderness, by comparing Gen\_14:6, for the innermost parts of it were uninhabitable by men or beasts, as ancient writers note.

**His mother took him a wife;** by which we see both the obligation that lies upon parents, and the right that is invested in them, to dispose of their children in marriage in convenient time. Compare Gen\_24:4 **28:2** Jud\_14:2.

**Out of the land of Egypt,** rather than out of Canaan, concerning whose accursed state and future destruction she had been informed in Abraham's house.

Genesis 21:22

We plainly see that God blesseth and prospereth thee in all thy undertakings.

Of *Abimelech*, see Gen\_20:2.

Genesis 21:23

**That thou wilt not deal falsely with me;** that thou wilt not do me any hurt or injury; Heb. *That thou wilt not lie unto me;* i.e. as thou hast formerly professed kindness and friendship to me, give me

thy oath to assure me that thou wilt be true and constant to thy own professions.

Genesis 21:24

**Quest.** How could Abraham lawfully swear this, when Canaan was given by God to him and his seed for ever?

**Answ.** Neither Abraham nor his seed had any present and actual right to the possession of the land, but only the promise of a right in it, and possession of it after some hundreds of years, and therefore he gave away none of his right by this oath. For this oath did only oblige Abraham, and not his posterity; and Abimelech extended that obligation no further than to his son's son.

Genesis 21:25

That the foundation of true friendship might be firmly laid, and the peace inviolably observed, he removes an impediment to it, an occasion of quarrel and just exception on Abraham's part.

**A well of water** in those hot and dry countries was of great esteem and necessity. Compare Gen\_26:19-21 Jud\_1:15. Besides, *a well* may be put for *wells*, as the Greeks render it, and as may seem probable by comparing this with Gen\_26:15,18; it being an ordinary thing to use the singular number for the plural, as hath been showed. See Gen\_3:2 4:20.

Genesis 21:26

By which he wisely and truly suggests, that Abraham should not have smothered the grudge in his mind so long time, but should instantly have reproved him for it, and endeavoured a speedy redress, which hereby he intimates that he was ready to give.

Genesis 21:27

**Abraham gave them unto Abimelech;** partly, as an acknowledgment to him for his former favour and friendship;

partly, as an assurance of his sincere friendship, both present and for the future, of his acquiescence in his answer about the well; and partly, for sacrifice, and for the usual rite in making covenants, which was, that the persons covenanting might pass through the parts of the slain beasts. See Gen\_15:17.

Genesis 21:30

That this care of Abraham's was not superfluous may appear from Gen\_26:15.

Genesis 21:31

Which name was communicated unto a city adjoining: of which see Gen\_26:23 Jos\_15:28 2Sa\_17:11 **24:2**.

Genesis 21:32

*1891* i.e. Into their part of that land, to wit, Gerar, which was not far from this place. It is a usual synecdoche, whereby the whole land is put for a part of it; otherwise they were at this time in that land.

Genesis 21:33

**Abraham planted a grove**, not so much for shade, which yet was pleasant and necessary in these hot regions, as for religious use, that he might retire thither from the noise of worldly business, and freely converse with his Maker. Which practice of his was afterwards abused to superstition and idolatry, for which reason groves were commanded to be cut down. See Deu\_12:3 **16:21**.

**Called there on the name of the Lord.** He thankfully acknowledging God's great goodness in giving him the favour and friendship of so great and worthy a prince and neighbour.



## Genesis 22:1

After the accomplishment of God's promises made to Abraham, and especially of that promise concerning the blessed Seed, when now he seemed to be in a most prosperous and secure condition, he meets with a severe exercise from God,

**God did tempt Abraham.** The word *tempt* is ambiguous, and signifies either,

1. To entice to sin, in which sense devils and wicked men are said to tempt others, but God tempts no man, Jam\_1:13. Or,

2. To prove or try, and in this sense God is said to tempt men. See Deu\_8:2 Deu\_13:3 Jud\_2:22. Thus God tempted Abraham, i.e. he tried the sincerity and strength of his faith, the universality and constancy of his obedience, and this for God's great honour, and Abraham's great glory and comfort, and for the church's benefit in all following ages.

**Beheld, here I am;** an expression signifying a man's attentive hearing what is said to him, and his readiness to execute it, as Gen\_22:7, Gen\_22:11 Gen\_27:1 **1Sa 3:4-6.**

## Genesis 22:2

Not a word here but might pierce a heart of stone, much more so tender a father as Abraham was.

**Take now,** without demurring or delay, I allow thee no time for *thy* consideration, own proper

**son;** not a beast, not an enemy, not a stranger, though that had been very difficult to one so kind to all strangers; not a dear servant, not a friend or familiar:

**thine only son,** not by birth, for so he had another, Ishmael; but this was his only son by Sarah, his first and legitimate wife; who only had the right of succession both to his inheritance, and to his

covenant and promises; and this only was now left to him, for Ishmael was abandoned and gone from him: and this must be such a son as *Isaac*, once matter of laughter and great joy, now cause of inexpressible sorrow; thy Benoni; a son of the promise, of so great hopes, and such pregnant virtue and piety as this story shows;

**whom thou lovest**, peculiarly and superlatively, even as thy own soul:

**and get thee into the land of Moriah**; a place at a great distance, and to which thou shalt go but leisurely, Gen\_22:4, that thou mayst have thy mind all that while fixed upon that bloody act, which other men's minds can scarce once think of without horror; and so thou mayst offer him in a sort ten thousand times over before thou givest the fatal blow;

**and offer him there** with thine own hands, and cruelly take away the life which thou hast in some sort given him;

**for a burnt-offering**, wherein by the law of the burnt-offering then known to Abraham, afterwards published to all Israel, his throat was to be cut, his body dissected into quarters, his bowels taken out, as if he had been some notorious traitor, and vile malefactor and miscreant, and afterwards he was to be burnt to ashes, that if possible there might be nothing left of him: and this must be done

**upon one of the mountains, which I shall tell thee of**; not secretly in a corner, as if it were a work of darkness, and thou wert ashamed or afraid to own it; but in a public and open place, in the view of heaven, earth, God, angels, and men. Which horrid and stupendous act it may be easily conjectured what reproach and blasphemy it would have occasioned against the name and worship of God and the true religion, and what shame and torment to Abraham, from his own self-accusing mind, from the clamours of his wife, and all his friends and allies, and what a dangerous and mischievous example this would have been to all future generations. That faith that could surmount these and many more difficulties, and could readily and cheerfully rest upon God in the

discharge of such a duty, no wonder it is so honoured by God, and celebrated by all men, yea, even by the heathens, who have translated this history into their fables. *Moriah* signifies *the vision of God*, the place where God would be seen and manifested. And so it is here called by way of anticipation, because it was so called afterwards, Gen\_22:14, in regard of God's eminent appearance there for Isaac's deliverance; though it may also have a further respect unto Christ, because in that place *God was manifested in the flesh*. There were divers mountains there, as is evident from Psa\_125:2; and particularly there were two eminent hills, or rather tops or parts of the same mountain; Sion, where David's palace was; and Moriah, where the temple was built, and whence the adjoining country afterwards received its name.

**Which I will tell thee of**, by some visible sign, or secret admonition which I shall give thee.

Genesis 22:3

**Abraham rose up early in the morning**, that he might execute God's command without doubt or delay;

**and saddled his ass**, for greater expedition, not waiting for his servant to do it.

Genesis 22:4

Probably on the beginning of the third day. It is true, Moriah was not three days' journey from Beer-sheba. But it must be considered that the ass, upon which he rode, is a dull and slow creature, and that Abraham went no faster than the rest of his company, who, for aught appears, were on foot; and that the provisions which they carried along with them, both for their own and the ass's subsistence, and for sacrifice, must needs retard them.

Genesis 22:5

**Abraham said** this, lest they should hinder him in the execution of his design.

**I and the lad will come again to you;** for he knew that God both could and would for his promise sake, either preserve Isaac from being sacrificed, or afterward raise him from the dead, as it is intimated, Heb\_11:19.

Genesis 22:6

Isaac, though called a *lad*, Gen\_22:5, was now a grown man, at least five and twenty years old, and therefore well able to bear that burden; and in this act he was an eminent type of Christ, who carried that wood upon which he was crucified.

Genesis 22:7

**My father;** a compellation which might both wound Abraham's heart, and admonish him how unbecoming to a father that action was which he was going about.

**Here am I, my son;** which expression showed that he had not put off fatherly affection to him, and that his intention did not arise from any unnatural and barbarous disposition, nor from any decay of love to him, but from a higher cause, even the declared will of God.

Genesis 22:8

**God will provide himself a lamb;** either,

1. Literally, though I know not how; for his wisdom and power are infinite: or,
2. Mystically, as Christ, whose type Isaac was, is called a Lamb. Thus Abraham prudently reveals the matter to him by degrees, not all at once.

Genesis 22:9

**Abraham built an altar**, made of earth slightly put together, as God afterwards prescribed, Exo\_20:24;

**and bound Isaac his son**, partly, because burnt-offerings were to be bound to the altar; of which **see Poole on "Psa\_118:27"**; partly, to represent Christ, who was bound to the cross. And that Isaac might be the more exact type of Christ, he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. It is therefore highly reasonable to think that Abraham, having in the whole journey prepared Isaac for such a work by general but pertinent discourses, did upon the mount particularly instruct him concerning the plain and peremptory command of God, the absolute necessity of complying with it, the glorious reward of his obedience, and the dismal consequences of his disobedience; the power and faithfulness of God either to prevent the fatal blow, or to restore his life lost with infinite advantage. Upon these, and such-like reasons, doubtless he readily laid himself down at his father's feet, and yielded up himself to the Divine will.

Genesis 22:11

**The angel of the Lord**, i.e. Christ the Angel of the covenant, as appears from Gen\_22:12,16. He repeats his name to prevent Abraham, whom he knew to be most expeditious in God's service, and just ready to give the deadly blow.

Genesis 22:12

God knew the sincerity and resolvedness of Abraham's faith and obedience before and without this evidence, and from eternity foresaw this fact and all its circumstances; and therefore you must not think that God had now made any new discovery: but this is spoken here, as in many other places, of God after the manner of men, who is then said to know a thing, when it is notorious and evident to a man's self and others by some remarkable effect. Thus David prayed that God would *search and know his heart*,

and *his thoughts*, Psa\_139:23, though he had before professed that God *understood his thought afar off*, Gen\_22:2. This therefore is the sense:

**Now I know**, i.e. Now I have what I designed and desired; now I have made thee and others to know. As the *Spirit* of God and of Christ is said to *cry Abba, Father*, Gal\_4:6, when it makes us to cry so, Rom\_8:15.

**Thou hast not withheld thy son from me**, for my service and sacrifice; or *for me*, i.e. for my sake; i.e. thou hast preferred mine authority and honour before the life of thy dear son. By which words it appears that God himself speaks these words.

Genesis 22:13

**Behind him**; which way he looked, either because the voice came that way, or because he heard the noise made by the motion of *the ram* in the thicket, which had gone astray from the rest of the flock, and whose errors were directed hither by God's wise and powerful providence; and being young, though horned, it might be called either *lamb*, as Gen\_22:7, or

**ram**, as it is here. There needs no curious inquiry how he could offer up that to God which was not his own, both because it was found in a public place, and in all probability utterly lost to its owner, and because he had no doubt a warrant and inspiration for it from the great Lord and supreme Owner of all things.

Genesis 22:14

**Jehovah-jireh**. The same Hebrew letters differently pointed make the sense either active, *the Lord will see*, i.e. provide or take care of those that commit themselves and their affairs to him; or passive, *the Lord will be seen*, i.e. will appear and show himself in the behalf of all those that love him.

**As it is said to this day**, wherein Moses wrote this book: this is still used as a proverb.

**In the mount of the Lord**, i.e. in greatest extremities and distresses, as we say, *at the pit 's brink, it shall be seen, or, the Lord shall be seen or manifested*. And although these words are used by way of remembrance of this great deliverance, and by way of accommodation to such-like eminent preservations from great dangers; yet they may have a further respect, and may signify, that this was but an earnest of further and greater blessings to be expected in this place, where the temple was built, and the Lord Christ was manifested in the flesh.

Genesis 22:16

**By myself have I sworn:** so the Lord swears *by his name*, Jer\_44:26; *by his soul*, in the Hebrew text, Jer\_51:14; *by his holiness*, Amo\_4:2; which is the same with *by himself* here. Hence also it appears that the Angel who speaks here is Christ and God, because this is God's prerogative to swear by himself, as appears from Heb\_6:13.

**Because thou hast done this thing;** not that Abraham by this act did properly merit or purchase the following promises, as plainly appears, because the same things for substance had been freely promised to Abraham long before this time and action, Gen\_12:2 **13:16**, only what before was promised is now confirmed by an oath, as a testimony of that singular respect which God had to Abraham, and to this heroic instance of faith and obedience.

Genesis 22:17

i.e. The city, by a usual synecdoche, as Deu\_12:15 **18:6**, all the cities, and consequently the country adjacent; *gate* for *gates*. The sense is, they shall subdue their enemies. For the *gates* of cities were the places both of jurisdiction or judicature, Deu\_21:19 **22:15** Amo\_5:12, **15 Zec 8:16**; and of fortification and chief strength in war, Jud\_5:8 Psa\_147:13 Isa\_22:7 Eze\_21:22. And this promise was fulfilled both literally in Israel's conquest of Canaan, in David, Solomon, &c., and spiritually in Christ, Psa\_110:1-3.

Genesis 22:20

This narration and genealogy is added for Rebekah's sake, and to make way for the following relation.

Genesis 22:21

From

**Buz** descended, as some conceive, Elihu the Buzite, Job\_32:2.

**Aram** was so called, possibly because he dwelt among the Syrians, as Jacob, for the same reason, was called a *Syrian*, Deu\_26:5. But there was another more ancient Aram, from whom the Syrians descended, Gen\_10:22.

Genesis 22:23

**Rebekah** was afterwards Isaac's wife, Gen\_24:1-67.

Genesis 22:24

A **concubine** was an inferior kind of wife, taken according to the common practice of those times, subject to the authority of the principal wife, and whose children had no right of inheritance, but were endowed with gifts. See Gen\_21:14 **25:6**.

**Maachah**, a name common both to man, as 2Sa\_10:6, and woman, as 1Ki\_15:13.

Genesis 23:1

This is the peculiar honour of Sarah the mother of the faithful, 1Pe\_3:6, to have the years of her life numbered in Scripture.

Genesis 23:2

**Kirjath-arba**, or, *the city of Arba*; so called probably from a giant or great man called Arba, who lived and ruled in those parts. See



Jos\_14:15 Jos\_15:13. It is objected against this scripture, that this city was not called *Hebron* till Joshua's time, Jos\_14:15; but this is a mistake, Joshua doth not say so, but only that *the name of Hebron before*, ( or *in old time* ), as this very particule is rendered, Deu\_2:20, and elsewhere. So the sense is, the most ancient name of it was *Kirjath-arba*. Nor doth Joshua there give any account or reason of this change of the name at that time, or upon that occasion, as the sacred writers used to do in such cases, but rather supposeth that Hebron was the name of it before he came thither; and how long before that time he doth not express.

**Abraham** came into Sarah's tent, (*see* Gen\_18:6-9)

**to weep for her**, according to the laudable custom of all ages and nations, to manifest their sense of God's hand upon them, and of their own loss. See Gen\_50:3 Deu\_34:8, &c.

Genesis 23:3

To show his moderation in sorrow, and to take care for her burial, according to his duty.

Genesis 23:4

The privilege of burial hath been always sought and prized by all nations, whom nature and humanity teacheth to preserve the bodies of men, which have been the temples of reasonable and immortal souls, from contempt and violation; so especially by Christians, as a testimony and pledge of their future resurrection. See Num\_33:4 Deu\_31:23 Job\_5:26. For which cause Abraham desires a distinct burying-place separated from the pagan people.

**With you**, in Canaan. There he, and after him other patriarchs, earnestly desired to be buried, upon this account, that it might confirm their own and their children's faith in God's promise, and animate their children in due time to take possession of the land. See Gen\_25:9 Gen\_47:29-30 Gen\_50:13, Gen\_50:25 Exo\_13:19 Heb\_11:22.

**That I may bury my dead out of my sight;** so she that before was the *desire of his eyes*, Eze\_24:16, is now, being dead, become their torment.

Genesis 23:6

**Hear us, my lord:** here is a conjunction of the plural and singular number, because though but one person spake, yet he spake in the name of the whole community.

**A mighty prince;** Heb. *a prince of God*. Great and excellent persons or things are oft expressed by adding the name of *God*. See Gen\_13:10. Or, by *prince of God*, they understand a prince favoured and beloved of God.

**In the choice of our sepulchres;** for each family had a distinct sepulchre.

Genesis 23:7

i.e. Showed a civil respect to them in testimony of his thankfulness. Religion allows and requires civility, and those gestures which express it.

**To the people of the land;** to the governors of the people, who managed all public affairs in the people's name and stead, and for their good.

**The children of Heth,** so called from Heth the son of Canaan, Gen\_10:15.

Genesis 23:8

Heb. *If it be with*, i.e. agreeable to, *your soul*, that is, your will, or good pleasure; for so the *soul* is sometimes taken, as Deu\_23:24 Psa\_27:12 **41:2**.

Genesis 23:9

**Machpelah**, which seems to be the proper name of the place, Gen\_23:17,19, so called from its duplicity, because the cave was double, either one for men, and another for women; or the one served only for an entrance into the other, which was the burying-place.

**For as much money as it is worth**; Heb. *for full money*, 1Ch\_21:22,24; i.e. for money of full weight, answerable to its worth.

Genesis 23:10

**Ephron dwelt**, Heb. *did sit*, to wit, at that time, as one of the chief or rulers of the people; for so the word *sitting* is oft used, as we shall see hereafter.

**His city**; either where he was born, or at least where he lived.

Genesis 23:13

**But if thou wilt give it**; it is a short speech, and something must be supplied; either *if thou* wilt give or resign it to me; or, *if thou* be the man of whom I speak; for though Abraham knew his name, he might not know him by face, nor that he was then present. He prudently chose rather to buy it than to receive it as a gift, partly because it would be the surer to him and his, Gen\_23:17,20, and partly because he would not have too great obligations to his pagan neighbours.

Genesis 23:15

He speaks of the common shekel, which many value at fifteen pence of English money; but others, more probably, at two shillings and sixpence, rightly, as I conceive, supposing that this was of the same weight and value with the *shekel of the sanctuary*, which was so called, not as if that were double to the former, but

only because all shekels were to be examined by that standard which was kept in the sanctuary.

**What is that betwixt me and thee?** both friends, and rich men; it is not worth any words or trouble between us.

Genesis 23:16

In those times silver was paid by weight, Gen\_43:21 Jer\_32:10.

**Current money with the merchant**, i.e. right for quality as well as weight in the judgment of merchants, whose frequent dealing in it makes them more able to judge of it.

Genesis 24:1

He was one hundred and forty years old, comparing Gen\_21:5, with Gen\_25:20.

Genesis 24:2

**His eldest servant of his house;** viz. *Eliezer*, Gen\_15:2. This ceremony was used in swearing, as now, so anciently in the eastern parts, as Gen\_47:29, either as a testimony of subjection, and promise of faithful service, for this rite was used only by inferiors towards superiors; or, as some think, with respect to the blessed Seed, Christ, who was to come out of Abraham's thigh, as the phrase is, Gen\_46:26, because this rite was used only to believers.

Genesis 24:3

i.e. Not persuade nor engage my son to take; for Isaac, though forty years old, was not only willing to be governed by his father in this affair, but also to hearken to the counsel of this wise and faithful servant, of whom both his father and himself had such long and large experience. He knew that

**the Canaanites** were not only gross idolaters and heinous sinners, for so many others were; but that they were a people under God's peculiar curse, Gen\_9:25, and devoted to extirpation and utter destruction, which was to be inflicted upon them by Abraham's posterity; and therefore to marry his son to such persons had been a high degree of self-murder, whereby the holy and blessed seed had been in danger of great infection from them, and utter ruin with them. And Abraham's practice was afterwards justified by God, who hath oft showed his dislike of such unequal matches of his people with those infidels and idolaters, by severe prohibitions and sharp censures. See Exo\_34:16 Deu\_7:3 Jos\_23:12 Ezr\_9:1-3 Neh\_13:23-25 2Co\_6:14-15.

Genesis 24:4

**My country**, i.e. Mesopotomia, Gen\_24:10, which being largely taken for the country between those two famous rivers Euphrates and Tigris, from which situation it hath that name; so Chaldea, whence Abraham came, Gen\_11:31 Gen\_12:1, was a part of it.

**My kindred**, the family of Nahor, concerning the increase whereof he had received information, Gen\_22:20, &c., which he justly preferred before the Canaanites, partly because though they were idolaters, as appears from Gen\_31:19, Gen\_31:30-35 Jos\_24:2, yet they did worship the true God together with idols, as may be gathered from Gen\_24:31, Gen\_24:50, and from other places; and therefore there was more hopes of the conversion of one of that family; and partly because they lived at a great distance from the place where Abraham and his posterity did and should live, and therefore one of that stock would be more easily disentangled from her superstition and idolatry, because she was removed from the influences of the evil counsels and examples of her nearest relations, and partly because they were of the race of blessed Shem, and not of cursed Canaan.

Genesis 24:5

Note here the prudence and piety of this good man, who, before he would take an oath, doth diligently inquire into the nature and

conditions of it, and expressly mentioneth that exception which might seem to be of course supposed in it.

Genesis 24:6

In case she will not come hither, do not thou engage that he shall go thither. Why so?

1. Because there was more danger of infection from his wife and her kindred, because of their friendly, and familiar, and constant converse with him, than from the Canaanites, who were strangers to him, and lived separately from him, and had but little conversation with him.

2. Because the command of God to Abraham to come out of Chaldea, and into Canaan, did extend to his posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant faith and expectation of the performance of God's promise in giving this land unto them.

**Quest.** How could he bring Isaac thither *again*, where he never was?

**Answ.**

1. Isaac might be said to be there before virtually, or in the loins of his father, as Levi is said to pay tithes to Melchizedek by Abraham in whose loins he was.

2. This

**again** may be referred to the servant, that when he returned again he would not carry Isaac along with them.

3. He might reasonably suppose that Isaac must go once thither to fetch his wife; (for her coming so suddenly to him was an unexpected thing); but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

Genesis 24:7

**He shall send his angel before thee**, to direct and succeed thee in this enterprise. Compare Exo\_14:19 **23:20**.

**Thou shalt take a wife unto my son from thence**; I doubt not of the success. He might say so, either by rational conjecture, both from the nature of the thing, and from the constant course of God's providence blessing him in all his concerns; or by particular assurance and inspiration from God.

Genesis 24:8

**Thou shalt be clear** from the obligation of this oath, and from the penalties of the violation of it.

Genesis 24:10

**The goods of his master were in his hand**, i.e. in his power to take, without particular orders, what he thought fit and necessary, either for his own use, or for the promotion of the present business.

**The city of Nahor** was Haran, by comparing Gen\_28:10 **29:4**.

Genesis 24:12

Or, *mercy*. He makes no mention of himself, nor of the merits of his master, but he ascribes even temporal blessings, and much more eternal salvation, merely to God's mercy.

Genesis 24:14

That this was not a rash and vain fancy, but a special expectation and confidence wrought in him by God's Spirit, appears both by the eminent prudence and godliness of this person, and by the exact correspondency of the event with his prayer, and by parallel examples, as Jud\_6:36 1Sa\_6:7 **14:8**.

**She that thou hast appointed;** Heb. *evidently pointed out*; or, *exactly searched out*, as a person meet for him.

Genesis 24:15

According to the manner of the first and purest ages of the world, wherein humility and diligence, not, as in this degeneration of the world, pomp and idleness, were the ornaments of that sex and age. See Gen\_18:6 **29:9,18,20 Exo 2:16 Pro\_31:27**.

Genesis 24:16

She was a virgin not only in title and show, but in truth, for no man had known her, i.e. corrupted her.

Genesis 24:18

**She said, Drink, my lord;** for his retinue showed him to be a person of more than ordinary quality.

Genesis 24:21

**The man wondered at her,** i.e. at the wonderful providence of God, and the eminent answer of his prayer.

Genesis 24:22

**The man took,** i.e. gave to her, (as that word of *taking*, or *receiving*, is oft used, as Gen\_12:19 Exo\_18:12 **29:25 Psa\_68:18**, compared with Eph\_4:8),

**a golden earring;** so the word signifies, Gen\_35:4 Exo\_32:2,3. Or, *jewels for the forehead*, which hung down from the forehead to the nose, or between the eyes. So the word is used, Gen\_24:47 Eze\_16:12.



Genesis 24:23

**And said**, or, *for he had said*; for it is probable he inquired who she was before he gave her those presents.

Genesis 24:24

So she signifies that she was Nahor's daughter, not by his concubine, but by his lawful and principal wife.

Genesis 24:26

Giving thanks to God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

Genesis 24:27

**His mercy and his truth**, i.e. who hath showed his *mercy* in promising all manner of blessings, and his *truth* in performing his promises at this day. Or, it is a figure called *hendyadis*, for *true mercy*: q. d. he hath not only been kind to him in show, and in words, but in real and considerable effects.

**My master's brethren**, i.e. near kinsmen, as that word is commonly used, as Gen\_24:48 Gen\_13:8 Mar\_3:31, **32**.

Genesis 24:28

Not

**of her father's house**; either because her father was now dead, and Bethuel, who is hereafter mentioned, was not Laban's father, but his brother so called; or because the women had distinct apartments in the houses, and she went first thither according to her custom.

Genesis 24:31

**Come in, thou blessed of the Lord**, i.e. whom God hath so eminently favoured and blessed.

Genesis 24:32

Of which custom, see Gen\_18:4.

Genesis 24:36

i.e. Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in Scripture language, when they will certainly and shortly be done.

Genesis 24:40

**Before whom I walk**, in obedience to all his commands, and in hearty trust in his promises and gracious providence towards me and mine.

Genesis 24:41

**Clear from this my oath**; Heb. *from my curse*, denounced against thee if thou shouldst violate thine oath. The words *oath* and *curse* are oftentimes indifferently used, because they commonly go together, and sometimes they are both expressed, as Num\_5:21.

Genesis 24:42

i.e. The design or course in which I am engaged, as the word *way* is frequently used.

Genesis 24:47

First he asks who she was, then he gives the gifts to her; which is the right order, and is here observed in the repetition; which was inverted in the first relation, Gen\_24:22,23.

Genesis 24:49

If you will show true kindness and real friendship to him in giving your daughter to his son,

**tell me; and if not, tell me**, that I may look out a wife for him elsewhere. It is a proverbial expression, Num\_20:17 **22:26** Deu\_2:27.

Genesis 24:50

Laban is put first, either because this Bethuel was not his father, but his younger brother, as Josephus thinks; or because Laban was the chief manager of this business, to whom his father seems to have committed the care of his family, being himself unfit for it through age or infirmity.

**The thing proceedeth from the Lord**, from God's counsel and special providence. Hereby it appears they had the knowledge and worship of the true God among them, though they added idols to him. We cannot without opposing God speak or act any thing which may hinder thy design, or thwart thy desire. Compare Gen\_31:24,**29** 2Sa\_13:22.

Genesis 24:51

**Rebekah is before thee**, i.e. in thy power and disposal; as this phrase is taken, Gen\_20:15, and elsewhere.

Genesis 24:53

The precious fruits of the land from which he came; see Deu\_33:13, &c.; or in general, other rare and excellent things. In those days men gave portions for their wives, as now they have portions with them.

Genesis 24:55

Others thus, *a year, or* at the least *ten* months, the word *days* being put for a year, as elsewhere. But it is very improbable that they would demand or expect such a thing from this man, whom they saw bent so much upon expedition.

Genesis 24:57

i.e. Understand her mind by her words, not so much concerning the marriage itself, in which she resigned up herself to the disposal of her parents and friends, and to which she had given an implicit consent by her acceptance of those presents which were made to her for that end, as concerning the hastiness of her departure.

Genesis 24:59

**Her nurse** was *Deborah*, by comparing Gen\_35:8. In this corrupt family, the mother and the nurse are two distinct persons; but in Abraham's pious family there was no such principle or practice. See Gen\_21:7.

Genesis 24:60

**Thou art our sister**, i.e. our near kinswoman; distance of place shall not alienate our affections from thee, but we shall still own thee as our sister, and, as far as we can, be ready to perform all the duties of brethren to thee.

Genesis 24:62

In the southern parts of Canaan, as Gen\_12:9, at Beer-sheba, whither it seems, Abraham returned after Sarah's death.

Genesis 24:63

**To meditate**; to converse with God, and with himself, by pious and profitable thoughts and ejaculations, and fervent prayers, as

for other things, so particularly for God's blessing upon this great affair, and so his prayers are eminently answered. He chooseth a solitary place, wherein he might more freely attend upon God without any interruption or distraction,

**in the field at the eventide;** that as he had begun the day with God, so he might close it with him, and commit himself to his protection. Compare Psa\_55:17.

Genesis 24:64

As a testimony of her respect to him, whom by the servant she understood to be her lord and husband. Compare Jos\_15:18 1Sa\_25:23.

Genesis 24:65

In token of modesty, reverence, and subjection. See Gen\_20:16 1Co\_11:10.

Genesis 24:67

**Isaac brought her into his mother Sarah's tent,** partly to give her possession of it, and partly to consummate the marriage. Women then had their tents apart from men. See Gen\_18:10 **24:67 31:33.**

**Isaac was comforted after his mother's death;** a sorrowful sense whereof he yet had retained, though she died three years before this time.

Genesis 25:1

After Sarah's death and Isaac's marriage **Abraham took a wife,** ( a secondary wife, or a *concubine*, as she is called, Gen\_25:6, and 1Ch\_1:32), not from any inordinate lust, which his age and eminent grace may sufficiently evince, but from a desire of more children, and of accomplishing God's promise concerning the great multiplication of his seed.

**Keturah** was a distinct person from *Hagar*, as appears from Gen\_25:6, and Gen\_25:12, and, as it seems, of better quality, and younger, for Hagar was now eighty years old, and not likely to be a mother of six children.

Genesis 25:2

**Quest.** How could Abraham, being now about one hundred and forty years old, have so many children, when his body was dead in his hundredth year?

**Answ.** Because that renewed strength which was miraculously conferred upon him, did still in a great measure remain in him, being not a temporary action, but a durable habit or power.

These persons were the heads of several people dwelling in Arabia and Syria, where we shall find evident footsteps of their names amongst ancient geographers, only a little changed, which could not be avoided in their translation into another language.

**Midian**, the father of those Midianites, of whom we read Gen\_36:35 Jud\_6:2 Isa\_10:26. From **Shuah** Bildad seems to be descended, Job\_2:11.

Genesis 25:4

**Ephah**; of whom see Isa\_60:6. From *Epher* some think Africa received its name.

Genesis 25:5

Which before he purposed and promised to give, Gen\_24:36, and now actually gave; except that which is excepted in Gen\_25:6, and except the use and enjoyment of his estate during his own life.

Genesis 25:6

**The concubines**, Hagar and Keturah. Concubines are sometimes called *wives*, as Gen\_16:3 Jud\_19:1-3, **29**, but their children had

no right to the inheritance. For though the children of Jacob's concubines did equally partake of the inheritance with the other children, that was done by Divine appointment, and Jacob's voluntary act, and upon special reason, because of the vast inheritance promised, and afterwards given to them, which made it no loss, but a great convenience and advantage to the children of the chief wives to have their half-brethren, the sons of the concubines, seated so near to them.

**Sent them away from Isaac;** partly, that the entire possession of that land might be reserved to the children of Isaac; and partly, lest nearness of relation joined with cohabitation or neighbourhood should beget a great familiarity between them, whereby Isaac's seed were likely to be infected by their brethren, whose degeneration and apostacy Abraham might easily foresee from the evil inclinations of their own hearts, and God's exclusion of them from that covenant of grace and life, which was the only effectual remedy against that powerful and universal corruption.

**Eastward, unto the east country;** into Arabia, and other parts of Asia the Greater, which were situate eastward from the southern part of Canaan where Abraham now was, whence these people are oft called *the children of the east*, as Jud\_6:3 **7:12** Job\_1:3.

Genesis 25:8

His soul was not *required* of him, as it was of that fool, Luk\_12:20; not forced from him by sharp and violent diseases, but was quietly, easily, and cheerfully yielded up by him into the hands of his merciful God and Father, as the word intimates, *in a good old age*; good, both graciously, his hoary head being found in the way of righteousness; and naturally, free from the manifold infirmities and calamities of old age. Of which see Ecc\_12:1, &c.

**Full of years;** in the Hebrew it is only *full*, or *satisfied*; but you must understand, with *days* or *years*, as the phrase is fully expressed, Gen\_35:29 1Ch\_23:1 **29:28** Job\_42:17 Jer\_6:11. When he had lived as long as he desired, being in some sort weary of life, and desirous to be dissolved; or *full* of all good, as the

Chaldee renders it; *satisfied*, as it is said of Naphtali, Deu\_33:23, *with favour, and full with the blessing of the Lord* upon himself, and upon his children; he

**was gathered to his people;** to his godly progenitors, the former patriarchs, the congregation of the just in heaven, Heb\_12:23; in regard of his soul: for it cannot be meant of his body, which was not *joined with them* in the place of *burial*, as the phrase is, Isa\_14:20, but buried in a strange land, where only Sarah's body lay. And it is observed, that this phrase is used of none but good men, of which the Jews were so fully persuaded, that from this very expression used concerning Ishmael here below, Gen\_25:17, they infer his repentance and salvation. See this phrase, Gen\_15:15 **49:29** Num\_20:24 **27:13** Jud\_2:10.

Genesis 25:9

Ishmael, though banished from his father's house, lived in a place not very far from him; and as no doubt he received many favours from his father after his departure, which is implied here, Gen\_25:6, though it be not mentioned elsewhere; so it is probable that he had a true respect and affection to his father, which he here expresseth.

Genesis 25:12

They are here recorded as an evidence of God's faithfulness in fulfilling his promise made to Abraham, Gen\_16:10 **17:20**. *cir.* 1800

Genesis 25:13

**Nebajoth;** of whom see Isa\_60:7. From whom part of Arabia was called Nabathaea.

Of

**Kedar,** see Psa\_120:5 Isa\_21:16 Jer\_49:28; the father of those called Cedraei, or Cedareni, in Arabia.



Genesis 25:14

**Dumah;** from him Dumah, Isa\_21:11, or Dumatha, a place in Arabia, seems to have received its name. Others make him the father of the Idumeans.

Genesis 25:15

**Tema** gave his name to the city and country of Tema, or Teman, Job\_2:11 **6:19** Jer\_25:23.

**Jetur**, the father of the Itureans, as may be gathered from 1Ch\_5:19.

Genesis 25:18

**Before Egypt, as thou goest toward Assyria**, i.e. on that part or side of Egypt which leads to Assyria.

**He died in the presence of all his brethren;** his brethren surviving him, and being his neighbours, and therefore as they had conversation with him in the time of his life, so now they did him honour at his death. But this translation and interpretation may seem improbable,

1. Because his death was related, Gen\_25:17, and would not be so presently repeated.

2. Because the foregoing words in this verse speak not of his death, but of his dwelling, to which these words do very well agree. For what we translated

**and he died**, is commonly rendered *and he fell*, or *it fell*, and is most commonly used concerning a lot whereby men's portions are designed and divided, as Lev\_16:9,**10** Num **33:54** Jos\_16:1; and so the sense may be, *it fell*, i.e. that country fell to him or his; or *he lay*, or *was stretched out*, or *posted himself*, as the Hebrew word is used, Jud\_7:12, i.e. he dwelt

**in the presence of all his brethren;** and so indeed his country lay between the children of Keturah on the east, and the children of Isaac and Israel on the west.

Genesis 25:20

**Bethuel the Syrian of Padan-aram;** either of *the country of Syria*, as it is called, Hos\_12:12; or rather, *Padan of Syria*; or, as the Septuagint and Chaldee render it, *Mesopotamia of Syria*. For that *Parian* is the proper name of a place, may be gathered from Gen\_48:7, and it is so called from its situation between two rivers, for *Padan* signifies *a pair or two*.

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Genesis 25:21

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He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long, it was between their marriage and the first child. He was so much concerned, because not only his comfort, but the truth of God's promise, depended upon this mercy; and he knew very well that God's purpose and promise did not exclude, but require the use of all convenient means for their accomplishment.

**For his wife;** or, *in the presence of his wife*; signifying that, besides their more secret devotions, they did oftentimes in a more solemn manner, and with united force, pray for this mercy wherein they were both equally concerned. Or, *over against his wife*, noting that each of them did severally and apart entreat God for this mercy, so that there was a concurrence, if not in place, yet in design and action.

**She was barren,** as divers of those holy women that were progenitors of Christ have long been, that it might appear that that sacred stock was propagated more by the virtue of God's grace and promise than by the power of nature.

## Genesis 25:22

**The children struggled**, in a violent and extraordinary manner, which was likely to cause both pain and fear in her. The sense may be either,

1. If it be

**thus** with me, that there be two children contending and fighting within me, likely to destroy one the other, and both threatening my death, *why did I desire and pray for this* as a great mercy? Or, *why is it thus with me?* Why hath God dealt thus with me, to continue my life till it be a burden to me, and to give me conception which is so painful and hazardous? Or rather,

2. If God hath granted me my desire in the conception of a child, what means this disturbance and conflict within me, which threatens me with loss of the mercy before I enjoy it? For she seems not so much to murmur at it, as to wonder and to inquire about it, as it here follows.

**She went to inquire of the Lord;** either immediately, by ardent prayers to God that he would reveal his mind to her herein; or mediately, by her father Abraham, who lived fifteen years after this time, Gen\_25:7, or by some other godly patriarch yet surviving, by whom God used to manifest his will and counsels to others, when he thought fit.

## Genesis 25:23

**The Lord** spoke, either by inward inspiration, in a dream or vision; or by the ministry of an angel or prophet.

**Two nations**, i.e. the roots, heads, or parents of two distinct nations, one opposite to the other; the one blessed, the other cursed, namely, the Israelites and Edomites.

**Shall be separated;** not only separated from thee, but one separated or greatly differing from the other in their frame of

body, temper of mind, course of life, profession and practice of religion.

**The elder**, or, *the greater*, namely Esau, who was, as older, so of a stronger constitution of body, and of greater power and dignity in the world than Jacob; and Esau's posterity were great princes for a long time, when Jacob's seed were strangers in Canaan, slaves in Egypt, and poor afflicted wanderers in the wilderness. But, saith he, Esau and his shall not always be stronger and mightier than Jacob and his posterity, the tables shall be turned, and the children of Israel shall be uppermost and subdue the Edomites, which was literally accomplished in David's time, 2Sa\_8:14; and afterwards, 2Ch\_25:11,**12**; and after that by the Maccabees; but much more eminently in a spiritual sense under the gospel, when one of Jacob's children, even Jesus Christ, shall obtain the dominion, and shall rule the Edomites no less than other heathen nations with his iron rod, and make them serviceable one way or other to his glory, and to the felicity of his true Israel.

Genesis 25:25

**Red**; with red hair upon all the parts of his body. From him the Red Sea is supposed to receive its name, it being so called, as the heathen writers tell us, from one who reigned in those parts, and was called Erythras, or Erythrus, which signifies *red*, the same with Edom or Esau.

**Esau**, i.e. *made* or *perfect*; not properly a child, but rather a man as soon as he was born, having that hair upon him which in others was an evidence of manhood.

Genesis 25:26

1837 **Jacob**, i.e. *supplanter*, or one that taketh hold of or trippeth up his brother's heels. See Gen\_27:36.

**Isaac was threescore years old.** Thus God exercised his faith and patience twenty years, by comparing this with Gen\_25:20, ere he gave him the promised blessing.

Genesis 25:27

**Esau was a hunter** of wild beasts, and afterwards an oppressor of men. Compare Gen\_10:9. This course of life was most agreeable to his complexion, fierce and violent.

**A man of the field;** one that delighted more in conversing abroad than at home, whose employment it was to pursue the beasts through fields, and woods, and mountains, who therefore chose a habitation fit for his purpose in Mount Seir.

**A plain man,** a sincere, honest, and plain-hearted man; or a just and perfect man, as the word is used, Gen\_6:9;

**dwelling in tents,** quietly minding the management of his own domestic affairs, his lands and cattle, and giving no disturbance either to wild beasts or men.

Genesis 25:28

**Isaac loved Esau,** not simply nor chiefly because he pleased his palate, but because this was an evidence of his son's great respect and affection to him, that he would take such pains and incur such hazards to which that course of life exposed him, that he might please and serve his father.

**But Rebekah loved Jacob** upon better grounds, both because of his more pious and meek temper, and because of the oracle and promise of God.

Genesis 25:30

**Red pottage;** red by the infusion of lentiles, or saffron, or some other things of that colour. The word is doubled in the Hebrew text, to show how vehemently he desired it.

**Edom**, which signifies *red*; as he was at first so called from the colour of his hair, so now that name was confirmed and given to him afresh upon this occasion: q.d. He was rightly called *Edom*, or *red*, not only historically for his colour, but prophetically for this accident.

Genesis 25:31

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i.e. Speedily, without delay. So this Hebrew word is used 1Sa\_2:16 **9:13,27** 2Ch\_18:4. The birthright then had divers singular privileges; as,

1. Dignity and authority over his brethren, Gen\_4:7 **27:29,37** **49:3**.
2. A double portion, Deu\_21:17 1Ch\_5:1.
3. A special blessing from his father, Gen\_27:4.
4. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death, Num\_8:16,**17**, &c.
5. The first-born was a special type, both of Christ, who was to be a first-born; and of the church, which is called God's *first-born*, as Exo\_4:22; and of the great privileges of the church, particularly of adoption and eternal life. See Heb\_12:23. And therefore he is justly called *profane*, Heb\_12:16, for slighting so sacred and glorious a privilege.

**Quest.**

1. Could the birthright be lost?

**Answ.** Yes. See Gen\_4:7 1Ch\_5:1.

**Quest.**

2. Did Jacob well in this matter?

**Answ.** No; because he tempted his brother to an act of profaneness and folly, and so was guilty of his sin. And though God had designed and promised this privilege to him, yet he should have waited till God had executed his promise in his own way, as David did till God gave him possession of Saul's kingdom; and not have anticipated God, and snatched it by an irregular act of his own, as Jeroboam did the kingdom from Rehoboam.

Genesis 25:32

**I am at the point to die;** not with famine, which could not consist with Isaac's plentiful estate and house, but by the perpetual hazards to which his course of life exposed him in the pursuit of wild beasts, and contending with other men.

**What profit shall this birthright do to me?** by which he plainly showeth that his care and affections reached no further than the present life.

Genesis 25:33

Jacob acted subtly in this affair; he knew that delays were dangerous; and Esau's consideration, or second thoughts, might have spoiled his bargain, and therefore he requires haste, as in the sale, so in his oath; wherein he addeth another sin, in hurrying his brother into an oath by precipitation, which neither his brother should have taken, nor Jacob should have advised him to take, without mature advice.

Genesis 25:34

Secure and impenitent, without any remorse for his ingratitude to God, or the injury which he had done to himself and to all his posterity,

**he went his way, despising his birthright**, preferring the present and momentary satisfaction of his lust and appetite before God's and his father's blessing, and all the glorious privileges of the birthright.

Genesis 26:1

**Abimelech** is not he mentioned Gen\_20:2, but most probably his son and successor, called by his father's name.

Genesis 26:2

To Egypt it seems Isaac intended to go, it being a very fruitful place, and being encouraged to do so by his father's example upon the same occasion. But God saw good reasons to forbid Isaac to go thither, which it is needless to inquire, and not difficult to conjecture.

Genesis 26:3

**Unto thee, and unto thy seed;** to thee to enjoy for thy present comfort, and to them to possess as an inheritance. **See Poole on "Gen\_13:15", see Poole on "Gen\_15:18"**.

**I will perform the oath**, i.e. the promises confirmed by oath, Gen\_22:16, &c.

Genesis 26:5

Here was a covenant made between God and Abraham; and as, if Abraham had broken the condition of walking before God required on his part, God had been discharged from the promise made on his part; so contrarily, because Abraham performed his condition, God engageth himself to perform his promise to him, and to his seed. But as that promise and covenant was made by God of mere grace, as is evident and confessed; so the mercies promised and performed to him and his are so great and vast, that it is an idle thing to think they could be merited by so mean a compensation as Abraham's obedience, which was a debt that he



owed to God, had there been no such covenant or promise made by God, and which also was an effect of God's graces to him and in him.

Genesis 26:8

Using more free and familiar carriage than became a brother and sister, but such as was allowable between husband and wife. See Deu\_24:5 Pro\_5:18,**19**. But that this was not the conjugal act, may easily be gathered from the circumstances of the time and place; which was open to Abimelech's view; and therefore that was not consistent either with Isaac's modesty or with his prudence, because he would not have her thought to be his wife.

Genesis 26:10

The heathens esteemed fornication either no sin, or a very little one; but adultery was heinous and formidable even among the heathens, and especially here, because it was fresh in memory how sorely God had punished Abimelech, and all his family, only for an intention of adultery, Gen\_20:1-18. Note here, they take it for granted that their ignorance had not been a sufficient excuse for their sin.

Genesis 26:11

**He that** hurteth or injureth. So that word is used, Gen\_26:29 Jos\_9:19 Psa\_105:15 Zec\_2:8; and being applied to a woman, it is used for the defiling or humbling of her, as Gen\_20:6 Pro\_6:29.

Genesis 26:12

**Isaac sowed in that land;** either in the grounds which he had hired of the right owners, or in some grounds which lay neglected, and therefore were free to the first occupier; which was not strange in that age of the world, when the inhabitants of countries were not so numerous as afterward.

**An hundredfold**, i.e. a hundred times as much as he sowed. The same degree of increase is intimated Mat\_13:8, and affirmed sometimes of other places by heathen writers; but then it was in a better soil and season than this was, for this was a time of famine or scarcity.

Genesis 26:14

**Great store of servants**; or rather, of *husbandry*, as this word is elsewhere used; of corn-fields, vineyards, &c.; for he is describing his riches, which then consisted in the two things here expressed, cattle and lands, which he diligently and successfully managed, Gen\_26:12.

Genesis 26:16

Which breeds envy, and jealousy, and fear among my subjects, and may occasion greater mischiefs; and therefore it is better that we should part friends, than by continuing together be turned into enemies.

Genesis 26:18

Though there might be a brook there, probably it was but little, and soon dried up.

**And Isaac digged** those rather than new ones, partly to keep up his father's memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

Genesis 26:20

**The water is ours**, because digged in our soil; which was no good argument, because he digged it by their consent or permission at his own charge, and for his own use.

Genesis 26:23

Where he lived before the famine drove him thence.

Genesis 26:26

**Phichol** may be either,

1. The title of an office; for the word signifies, *the mouth of all*, or he by whom all the people were to present their addresses to the king, and receive the king's commands. Or,
2. The name of a man; and then this might be the son of him mentioned Gen\_21:32, called by his father's name, as Abimelech also was.

Genesis 26:29

**We have not touched thee**, to wit, so as to injure or hurt thee, as above, Gen\_26:11.

**Thou art now the blessed of the Lord;** or, *O thou who art now the with blessed of the Lord*, whom God hath enriched great and manifold blessings, which we did not take away from thee, as we could easily have done, but thou dost still enjoy them; and now art, as thou wert amongst us, *the blessed of the Lord*. Or, Seeing God hath blessed thee, it will not become thee to curse us, or to bear any grudge against us for that little unkindness which we expressed to thee. Or it may be a wish: If thou makest this covenant with us, *be thou now the blessed of the Lord*, we heartily wish thy blessings and prosperity may increase.

Genesis 26:31

**They rose up betimes;** partly for the despatch of their journey and business, and partly because then their minds were most vigorous, and sober, and fit to perform so sacred an action as an oath was.

Genesis 26:33

This name had been given before, either to this or a neighbouring place, by Abraham, Gen\_21:31; but was now buried in oblivion,

as his wells were; and the wells being revived, he revives and renews the name, which proved now a lasting name,

**unto this day**, as here follows, which is not added Gen\_21:31, because then the name, though given by Abraham, was soon forgotten and neglected by others.

Genesis 26:34

Both *Hittites*, the worst of the Canaanites, Eze\_16:3; which, from his grandfather Abraham's severe charge, Gen\_24:3, he must needs know would be highly displeasing both to God and to his parents. And as Esau had several names, being called also *Edom* and *Seir*; so it seems these women and their parents had, by comparing this with Gen\_36:2, which was usual in those times and places. Or Esau had more wives than these.

Genesis 26:35

Because to their idolatry and other wickedness they added obstinacy and incorrigibleness, despising their persons and godly counsels, whereby they invited them to repentance.

Genesis 27:1

**Isaac** was about one hundred and thirty-seven years old.

**He could not see**; which was ordered by God's wise providence, not only for the exercise of Isaac's patience, but also as a means to transfer Esau's right to Jacob.

Genesis 27:3

**Thy quiver**, or, as the Chaldee and Hebrew doctors render it, *thy sword*; a weapon no less necessary for a hunter of beasts than a bow.

Genesis 27:4

**Quest.** Why doth he require that he *may eat* before he bless him?

**Answ.**

1. That being refreshed and delighted therewith, his spirit might be more cheerful, and so the fitter for the giving of this prophetical benediction; for which reason also the prophet Elisha called for a minstrel ere he could utter his prophecy, 2Ki\_3:15.

2. By the special direction of Divine Providence, that Esau's absence might give Jacob the advantage of getting the blessing. He speaks not here of a common and customary blessing, which parents may bestow upon any of their children as and when they please; but of the last, solemn, extraordinary, and prophetical benediction, whereby these holy patriarchs did by God's appointment, and with his concurrence, constitute one of their sons heir, not only of their inheritance, but of Abraham's covenant, and all the promises, both temporal and spiritual, belonging to it. As for the oracle delivered to Rebekah, which transferred this blessing upon Jacob, Gen\_25:23, either Isaac knew not of it, not being sufficiently informed thereof by Rebekah; or he did not thoroughly understand it; or he might apprehend that it was to be accomplished not in the persons of Esau and Jacob, but in their posterity; or at this time it was quite out of his mind; or he was induced to neglect it through his passionate affection to his son Esau.

Genesis 27:7

**Before the Lord;** solemnly, as in God's presence, in his name, and by his authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary blessing which he now intended to give him.

## Genesis 27:9

It is observable, that as Jacob deceived his father by a kid, so his sons deceived him by the same creature, Gen\_37:31-33.

**I will make them savoury meat**, out of their most tender and delicate parts; wherewith it was not difficult to deceive Isaac, partly because of the likeness of the flesh, especially being altered by convenient sauce; and partly because the same old age which had dimmed Isaac's sight had also dulled his other senses.

## Genesis 27:12

I shall appear to him to be indeed a deceiver, one that abuseth his age and blindness. The particle *as* sometimes signifies not the likeness, but the truth of the thing, Joh\_1:14 2Co\_3:18.

**I shall bring a curse upon me**, which is due to every one that deceiveth the blind, Deu\_27:18, especially his father, and especially in a religious concern, Jer\_48:10 Mal\_1:14, such as this was.

## Genesis 27:13

She saith so out of an assured confidence in the Divine oracle and promise.

## Genesis 27:15

Either the sacerdotal garments which the eldest son wore in the administration of that office which belonged to him; or rather some other suit better than ordinary.

## Genesis 27:16

Upon the two naked parts of his body, which were most likely to be discovered. As for his face, it is more than probable from his age, which was the same with Esau's, Gen\_26:34, that nature had given him a covering like Esau's.

### Genesis 27:19

This cannot be excused, for it was a manifest untruth, and no less is all this following relation, though it pleased God graciously to pardon it; and notwithstanding these failings, to confer the blessing promised upon Jacob.

### Genesis 27:23

**He discerned him not**, because all his senses were not only dulled with age and infirmity, but also held by Divine Providence, as theirs, Luk\_24:16, for the bringing about his own purpose; so that it is no wonder he was so grossly deceived in the whole business.

### Genesis 27:26

Which he did, either that he might more fully satisfy himself concerning the person, or rather as a mark of that special favour and affection wherewith he bestowing the blessing. Compare Gen\_48:10.

### Genesis 27:27

Which is full of odoriferous herbs, and flowers, and fruits, and spices, with some of which Esau's garments might be perfumed in the chest wherein they were laid, as the manner now is. These garments smell not of the sheepcots and stables, as Jacob's do, but of the fields, in which Esau is conversant.

### Genesis 27:28

**God give thee**, or, *will give*; for it is both a prayer and a prophecy. He mentions the

**dew** rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the *former*, and the other the *latter* rain. And under this and the following blessings, which are

but temporal, are comprehended all manner of blessings, both spiritual, temporal, and eternal, according to the usage of that time and state of the church.

**The fatness of the earth;** a fat and fruitfull land, which Canaan was, abounding with all sorts of precious fruits. Compare Deu\_8:8 **32:13,14.**

Genesis 27:29

**Let thy mother's son bow down to thee.** How and when this was fulfilled, see on Gen\_25:23.

Genesis 27:31

That Esau did not come to his father till the meat was dressed, may be ascribed partly to his own choice, that he might come with more acceptance; and partly to Rebekah, who could easily hinder his coming sooner by specious pretences and artifices.

Genesis 27:33

**Isaac** was filled with astonishment and horror in consideration of Jacob's fraud, and the sad disappointment and great misery of his beloved Esau, and his own rashness and folly in suffering his fond affection towards him to carry him headlong into an opposition to the Divine oracle, Gen\_25:23, which now came to his remembrance, as appears by his ratification of Jacob's blessing.

**Who? where is he?** A short speech, proceeding from a discomposed mind.

**Yea, and he shall be blessed.** This blessing, though otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of Jacob; and I neither can nor dare undertake to revoke and contradict God's appointment, which now I more fully discern, and in which both thou and I and all men must fully acquiesce. And now Isaac fixeth the blessing



upon Jacob by faith, as it is expressed, Heb\_11:20, which before, through misguided fancy and affection, he intended for Esau.

Genesis 27:34

**He cried with a great and exceeding bitter cry**, not for any sense of his former sin, in despising his birthright, but for grief at his great loss therein, because God would not suffer him to be perjured in keeping that birthright blessing which he had sold and sworn away.

**Bless me, even me also, O my father**, i.e. Thou art my father no less than his, and therefore, as a child, I claim a share in thy blessing.

Genesis 27:35

Which was thine by the right of nature, and by custom of nations, and by my hearty desire and intention, as well as by thy own expectation and opinion.

Genesis 27:36

He puts a perverse construction upon Jacob's name, as if it belonged not to him so properly, because of the manner of his birth, as because of his falseness and deceitfulness, and his tripping up his brother's heels.

**He took away my birthright**; a false accusation; Jacob did not take it deceitfully, but Esau sold it profanely.

Genesis 27:37

The blessing of Abraham is not at my disposal, but God's, who hath manifested his mind and will by my error; it cannot be divided into several hands, nor imparted to one, who, though my son, yet hath made himself unworthy of it.

Genesis 27:38

**Hast thou but one?** By these words Esau manifests his profane and worldly mind, that he esteemed this blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant, and continuance in that church to which it was appropriated.

Genesis 27:39

In a country competently fruitful and refreshed with convenient dews and showers.

**Object.** Thus Esau seems to have the same blessing which was before given to Jacob.

**Answ.** 1. Though it may seem to be the same as to the fertility of the soil, in which divers other parts of the world did and do equal the land of Canaan; yet there is an observable difference in the manner of Isaac's expression. When he speaks of Esau, he only saith:

**Thy dwelling shall be the fatness, & c.** But when he speaks to Jacob, he saith: *God give thee, or shall give thee of the fatness, &c.*; which words being, as it may seem, purposely omitted concerning Esau, and so emphatically expressed concerning Jacob, seem to intimate, especially if compared with many other scriptures where that phrase is applied to good men, that Esau's fat soil was rather taken by himself than given by God; or if given by God to him, it was only by his general providence, by which he giveth food to all creatures; whereas Jacob's fat and fruitful soil was derived to him and his by God's special gift, as a token of his singular kindness, and pledge of greater blessings:

2. This is but one branch of the blessing; the other part, which concerns dignity and superiority, is expressly given to Jacob, Gen\_27:29, and denied to Esau, Gen\_27:40.

Genesis 27:40

**By thy sword shalt thou live;** by violence and rapine, in an unquiet and military posture, troubling others, and forced to defend thyself. But this, as also the following clause, though spoken to Esau, was not fulfilled in him, but in his posterity the Edomites, whose history makes good this prophecy. Thus things spoken and promised to Abraham were fulfilled in his posterity, as Gen\_12:3 **22:18**.

**When thou shalt have the dominion;** when thou shalt grow potent. Some render the words thus, *When thou shalt have mourned* or *groaned*, as the same word is used Psa\_55:2; when thou hast oppressed as long as I think fit.

Genesis 27:41

**Esau hated Jacob;** and this hatred was hereditary, extending to their posterity also. See Eze\_35:5 Amo\_1:11 Oba\_1:10.

**Esau said in his heart,** within himself; although he could not contain it there, but declared his intentions to some of his confidants, by which means it came to Rebekah's ear.

Genesis 27:44

**A few days;** so she expected and intended, but was greatly disappointed, for he tarried there twenty years.

Genesis 27:45

Of thee by Esau's bloody hands; and of Esau, who was likely to suffer death for his murder, either by the authority of the magistrate, as God commanded, Gen\_9:6, or by the hand of God, who oftentimes supplies the magistrate's defects in that particular, and in some extraordinary manner executes this vengeance. See Gen\_4:11, **16 Ac 28:4**.

Genesis 27:46

**The daughters of Heth**, Esau's wives, who were Hittites, Gen\_26:34. Therefore let us, after the example of Abraham, send him to fetch a wife from his own kindred. This indeed was one reason, but the other she conceals from Isaac; thus prudently alleging several reasons, one to Jacob, and another, as it is probable, to Esau, and each most suitable to the person to whom she speaks.

Genesis 28:1

*Blessed him*, confirmed his former blessing, being now thoroughly sensible both of God's purpose, and of his own duty, wishing him also a prosperous and successful journey, as the word is used, Jos\_22:7.

Genesis 28:2

**The house of Bethuel.** See Gen\_22:22-23 Gen\_25:20  
Genesis 28:5

**Bethuel the Syrian.**

**Object.** He was no Syrian, but a Mesopotamian.

**Answ.** Syria is sometimes largely taken, and so it comprehends Mesopotamia, or Chaldea, yea, and Assyria, as appears from Isa\_36:11 Dan\_2:4.

Genesis 28:9

1760

**Esau went unto Ishmael;** either to his person, or rather to his family, called Ishmael by their father's name, as David is sometimes put for David's posterity; for Ishmael seems to have been dead before this, from Gen\_25:17, though that may possibly be a prolepsis, and then this may be Ishmael himself.

**Mahalath**, called also *Bashemath*, Gen\_36:3. He thought by this means to ingratiate himself with his father, and so to get another and a better blessing; but he takes no care to reconcile himself to God, nor observes his hand in the business. Besides, he mends one fault by committing another, and taking a third wife when he had one too many before, and her too he unwisely fetcheth out of that stock which was begotten to bondage, and was utterly incapable of the inheritance.

**Nebajoth** was Ishmael's eldest son, Gen\_25:13, who alone is here mentioned, either in the name of all the rest, whose sister she is by consequence supposed to be; or because peradventure she and Nebajoth were Ishmael's children by the same mother, and the rest by another.

Genesis 28:10

It is not strange that Jacob went alone, as it appears that he did from Gen\_32:10, when his grandfather's servant was attended with a so great retinue, Gen\_24:1-67, because attendance was then necessary to procure him reputation, and to obtain the consent of the virgin and her parents to long a journey; but here, as it was unnecessary, so it would have been troublesome and prejudicial, exposing him both to the envy and snares of his brother Esau, which by this private departure he did avoid. Besides, God in his wise providence did so order this, and some other matters of the like nature, for the greater illustration of his care and kindness towards his children. Add to this the great simplicity, humility, and innocency of those times, if compared with ours, which made many things then usual which now would be ridiculous.

Genesis 28:12

This ladder may be considered, either,

1. Literally, and so it represented to Jacob the providence of God, who, though he dwell in heaven, extends his care and government to the earth, and particularly makes use of the angels as ministering spirits for the good of his people. And these angels do

not appear idle, or standing still, but always in motion, either ascending to God to receive his commands, or descending to earth for the execution of them. Which was a most seasonable vision for Jacob in his sad and sorrowful condition, that he might see that though he was forsaken and persecuted by men, and forced to flee away secretly for fear of his life, yet he neither was, nor should be, neglected or forsaken by God in this whole journey. Or,

2. Mystically, and so it represents Christ, by whom heaven and earth are united, who is called *the way* to heaven, which this ladder was, who, as the Head of angels, is perpetually sending them forth either to God or from God to minister to the heirs of salvation, Heb\_1:14; and this explication or accommodation of this vision, is warranted by our Saviour himself, Joh\_1:51.

Genesis 28:14

i.e. The nations of the earth, as that word is used.

Genesis 28:15

Nor ever after; for so the word *until* is frequently used, as 2Sa\_6:23 Mat\_1:25; not so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken of might be most suspected or feared; as here the worst and most dangerous state in which Jacob was, or was like to be, was this time of his banishment from his country and kindred, against which he is therefore particularly armed and comforted in these words.

Genesis 28:16

**Surely the Lord is in this place**, by his special and gracious presence, and the manifestation of his mind and will to me; and I little expected to meet with such a revelation out of my father's house, much less in this desert and doleful state and place, when I thought myself rejected by God, as well as abandoned by men.

Genesis 28:17

**How dreadful is this place**, or *venerable*, both for the majesty of the Person present, and for the glorious manner of his discovery of himself!

**The house of God**; the habitation of God and of his holy angels.

Genesis 28:18

As a monument of God's great kindness and gracious manifestation of himself to him, which might bring this mercy to his remembrance in his return, Gen\_31:13. This was an ancient practice among the patriarchs, Gen\_35:14; but afterwards, upon the growing abuse of it among the heathens, it was forbidden by God, Lev\_26:1 Deu\_7:5 **12:3**. The

**oil** he brought with him either for food or medicine, or for the anointing of himself, as need required;

**and poured it upon the top of the stone**, as a token of his consecration thereof to this use to be a memorial of God's favour to him. Oil was used in sacrifices, and in the consecration of persons and places, Exo\_30:25, **26 40:9**.

Genesis 28:19

Either of that city which was nearest to the field in which Jacob lay; or of that city which afterwards was built in or near to this place, and was known by the name of

**Bethel.**

Genesis 28:20

**Jacob vowed a vow**, i.e. bound himself by a solemn promise or obligation. Compare Gen\_14:22 Ecc\_5:4.

**If God will be with me.** He speaks not thus as if he doubted of the truth of God's promises, or would, like a mercenary person, make a bargain with God, but rather supposeth that God will do this for him, as he had in effect promised, Gen\_28:15, and thereupon obligeth himself to a grateful return to God for this mercy:

*If God will be with me, & c.*, as he hath just now assured me he will; or, *Seeing God will be with me, & c.*, for the Hebrew *im* doth not always imply a doubt, but rather a supposition, and is oft rendered *seeing that*, as Exo\_20:25 Num\_36:4 1Sa\_15:17 Amo\_7:2. And so the Greek particle answering to the Hebrew *im* is used, Mat\_6:22 Luk\_11:34.

**Bread;** *food convenient*, as it is called, Pro\_30:8, which is oft signified by the name of

**bread.** See Gen\_3:19.

Genesis 28:21

I will publicly own him for my God and the Saviour of men, and will establish his solemn worship, as it follows.

Genesis 28:22

**God's house**, i.e. a place where I will offer prayers and sacrifices to God; such places being commonly called God's houses, and God is oft said to dwell in them, in regard of his special presence there. See Exo\_20:24. Compare Gen\_28:17, and Gen\_35:1,3,7.

**I will surely give the tenth unto thee**, to be laid out in thy service, and for sacrifices, and for the use and benefit of those who shall attend upon sacred things; as also for the relief of the poor and needy, whom God hath substituted in his room, and to whom part of the tithes were to be given by a following law, Deu\_14:28,29.



Genesis 29:1

Heb. *Jacob lift up his feet*; which may note either the gesture of his body, that he went on foot; or the temper of his mind, that he went not sadly and unwillingly, drawing his legs after him, as we use to say, but readily and cheerfully, being encouraged by God's word.

**The land of the people of the east**; which lay eastward from Canaan, as Mesopotamia did.

Genesis 29:2

**They**, i.e. the people belonging to that place, watered; or, *the flocks were watered*; it is an impersonal speech.

**A great stone was upon the well's mouth**, to preserve the water, which was scarce in those parts, and to keep it pure.

Genesis 29:4

He calls them

**my brethren**, partly in token of respect and affection, and partly because they were of the same nature and employment with himself.

Genesis 29:6

According to the manner of those times, Exo\_2:16 Son\_1:7,8, when humility, innocency, simplicity, and industry were in fashion, both among men and women of great quality. There are some that quarrel with the Scripture, and question the truth of such relations, because they judge of the state of ancient times and things by the present age, whereby they discover great folly and deep ignorance of the state of former ages.

Genesis 29:7

**Neither is it time that the cattle** should be taken from their pasture, and brought to be watered.

Genesis 29:10

**The vale of Siddim was** chosen by those five kings for the place of battle, that their adversaries being ignorant of the place might unawares fall into those pits, which they by their knowledge of it thought to escape.

**Kings of Sodom and Gomorrah,** i.e. their armies; a figurative speech, frequent in Scripture and other authors; for their persons escaped: see Gen\_14:17. They either,

1. Fell into the pits which they designed for others; or rather,
2. Were slain, as this word is oft used, as Jos\_8:24,25 **Jud 8:10 12:6**; and here too; for those that *fell* are here opposed to those that *remained*.

Genesis 29:12

**Lot** now suffered for his cohabitation with bad neighbours.

Genesis 29:13

**Abram the Hebrew;** so called, either,

1. From his great and good predecessor Eber, Gen\_10:24 **11:14**, in and by whom the primitive language and true religion were preserved; and therefore though Abram had five other progenitors between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the memory and the work of Eber, that kept up the same language, and eminently propagated the same true religion. Or,

2. As others think, from his passing over the river Euphrates, from beyond which he came into Canaan.

**These were confederate with Abram**, i.e. had entered into a league for their mutual defence against common enemies. Whence we learn that it is not simply and universally unlawful to make a league with persons of a false religion.

Genesis 29:14

**He armed his trained servants**, whom he had disciplined and instructed both in religion and in the military art too, both which were necessary to make them good soldiers, that they might both fight with skill and courage, and also rely upon God, and engage his assistance; which was now especially necessary, when so small a party were to engage against so numerous an army.

**Dan** is commonly thought to be a town then called *Leshem*, Jos\_19:47, or *Laish*, Jud\_18:7, and afterwards *Dan*; see Jud\_18:7,29; so it is an anticipation. But it may be doubted whether this was a city; or if it were, whether it were not another town called by the same name, which was frequent in those parts. And some think this is not a town, but the very fountain of Dan, whence Jordan had its name.

Genesis 29:15

**He divided himself**, i.e. his forces into several parties, that coming upon them from several quarters he might strike them with greater terror, whilst they thought his army far more numerous than it was.

Genesis 29:16

**He brought back all the goods** which the victorious kings had taken from the princes and people mentioned before in this chapter.

Genesis 29:17

So called either upon this occasion of the meeting of divers kings here; or because king Melchizedek either had his habitation, or was much delighted with it, and conversant in it. See 2Sa\_18:18.

Genesis 29:18

**Quest.** Who was this?

**Answ.**

1. Shem, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great prince. But neither is it probable that Shem should be a king among the cursed race of Ham; nor will this agree with the apostle's description of Melchizedek, Heb\_7:3, *without father and mother, & c.* Whereas Shem's parents, and the beginning and end of his days, are as expressly mentioned by Moses as any other.

2. A Canaanitish king, by the Divine Providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his parents, birth, or death, for this end, that he might be an illustrious type of Christ. Of this matter see more upon Heb\_7:3.

**King of Salem**, i.e. of Jerusalem, called elsewhere *Jebus*, and *Salem*, Psa\_76:2.

*Bread and wine*; not for sacrifice to God; for then he had brought forth beasts to be slain, which were the usual and best sacrifices: but partly to show the respect which he bore to Abram, and principally to refresh his weary and hungry army, according to the manner of those times. See Deu\_23:3,4 **25:18** Jud\_8:5,6,15 1Sa\_17:17.

**He was the priest of the most high God:** thus in succeeding ages the same persons were often both kings and priests, as the learned note out of Virgil and other authors. And this clause is here added,

as the cause and reason, not for his bringing forth or offering bread and wine, as some would have it, (for that is ascribed to him as a king, as an act of royal munificence), but of the following benediction and decimation. In those times God had his remnant scattered here and there even in the worst places and nations.

Genesis 29:19

**And**, or *therefore*, ( as the particle is oft taken, i.e. because he was a priest of God),

**he** (i.e. *Melchizedek* )

**blessed him**, ( *Abram*,) which was one act of the priestly office. **See Poole on "Heb\_7:6"**. **See Poole on "Heb\_7:7"**. So it is a prayer for him, that God would confirm and increase the blessing which he had given him. Or, *blessed* is; so it is an acknowledgment of God's blessing conferred upon Abram both formerly, and in this late and great victory. Or, *blessed* shall be; so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

Genesis 29:20

Not *Melchizedek* gave to *Abram*, as some Jews foolishly understand it; for Abram swears that he would not keep nor take any of the recovered goods of the kings of Sodom, or his brethren, Gen\_14:23. But *Abram* gave to *Melchizedek*, as appears both from Heb\_4:7, and from the nature of the thing, for the tithes confessedly belong to the priest, such as *Melchizedek*, and not *Abram*, is here described to be.

**All**, not of all the recovered goods, but of all the spoils taken from the enemies.

Genesis 29:22

This was the ancient manner of swearing. See Exo\_6:8 Num\_14:30 Deu\_32:40 Eze\_20:5,6.

Genesis 29:23

**That I will not take;** Heb. *If I shall take*. Understand, *God do so and so to me*, which is expressed 1Sa\_14:44. A defective manner of swearing used amongst the Hebrews, either to maintain the reverence of oaths, and the dread of perjury, seeing they were afraid so much as to mention the curse which they meant; or to show that they were willing to submit to any punishment which God should inflict upon them, without exception, if they violated their oaths.

**Even to a shoe-latchet**, i.e. any thing, though never so small or mean, lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do and I will owe my riches. Or, lest thou shouldst say, Abram is enriched with my spoils; and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

Genesis 29:25

Though Laban could not solidly answer the question, yet Jacob could do it, and had just cause to reflect upon his own former action of beguiling his father; for which God had now punished him in the same kind.

Genesis 29:26

This seems to be a false pretence; but if it had been true, custom is to give place to justice, by which he was obliged to perform his contract with him.

Genesis 29:27

**Fulfil her week**, the seven days usually devoted to the feast and solemnity of marriage, as Jud\_14:12,**15,17**. And this he desired, that a week's cohabitation with Leah might either knit his affections to her, or at least confirm the contract and marriage with her.

Genesis 29:28

It was not so strange that Laban should give, as that Jacob should take, not only two wives, but two sisters to wife, which seems to be against the law of nature, and was expressly forbidden by God afterward, Lev\_18:18; though it be also true that God might dispense with his own institution, or permit such things in the patriarchs upon special reasons, which are not to be drawn into example.

Genesis 29:31

**Leah was hated** comparatively to Rachel, less loved, slighted. So that word is oft used, as Deu\_21:15 Mat\_6:24 **10:37**, compared with Luk\_14:26 Joh\_12:25. Thus variously doth God distribute his favours, that all may be contented and none despised.

Genesis 29:32

**The Lord hath looked upon my affliction** with an eye of pity and kindness, as that general phrase is oft understood.

Genesis 29:33

**The Lord hath heard**, i.e. perceived or understood; *hearing* being oft put for understanding.

Genesis 29:34

**This time will my husband be joined unto me** in more sincere and fervent affection.

Genesis 29:35

**Now will I praise the Lord** more solemnly and continually; for otherwise she did praise and acknowledge God for the former mercies. *cir. 1749*

Genesis 30:1

A speech full of impatience, and bordering upon blasphemy, and striking at God himself through Jacob's sides; for which therefore she afterwards smarted, dying by that very means whereby she hoped to prevent her death, and prolong her life, Gen\_35:18.

Genesis 30:2

**Jacob's anger was kindled against Rachel** for the injury done to himself, and especially for the sin against God, in which case anger is not only lawful, but necessary.

**Am I in God's stead?** It is God's prerogative to give children. See Gen\_16:2 **1Sa 2:5-6** Psa\_113:9 Psa\_127:3.

Genesis 30:3

**She shall bear upon my knees;** an ellipsis or short speech; She shall bear a child which may be laid *upon my knees*, or in my lap, which I may adopt and bring up as if it were my own. See Gen\_50:23 Isa\_66:12.

**That I may also have children by her;** for as servants, so their work and fruit, were not their own, but their masters'.

Genesis 30:6

**God hath judged me,** pleaded my cause, or given sentence for me, as this phrase is oft taken.

Genesis 30:8

**With great wrestlings,** Heb. *With wrestlings of God*; either with great and hard wrestlings or strivings, or by wrestling with God in fervent prayer, and by God's grace and strength. *Cir. 1747*

**I have prevailed;** which was not true; for her sister exceeded her both in the number of her children, and in her propriety in them,



being the fruit of her own womb, not of her handmaid's, as Rachel's were. Here is an instance how partial judges most persons are in their own causes and concernments.

Genesis 30:11

**A troop cometh**, or, *good luck cometh*; my design hath well succeeded; a happy star hath shone upon me; and such a star in the opinion of astrologers is that of Jupiter, which by the Arabians is called Gad. This may well agree to Leah and her heathenish education, and the manners of the Chaldeans, who were much given to the study of the stars.

Genesis 30:13

**The daughters** of men, i.e. women, as Pro\_31:29 Son\_6:9.

Genesis 30:14

*cir. 1748*

**Mandrakes**: the word is only found here and Son\_7:13, whence it appears that it is a plant or fruit of pleasant smell, such as the mandrake is said to be by Dioscorides and Levinus Lemnius, and by St. Austin upon his own experience. If it be said this was too early for mandrakes to be ripe, it being now but wheat-harvest; it may be replied, that fruits ripen much sooner in those hot countries than elsewhere, and that they are not here said to be ripe, but only to be gathered.

**Give me, I pray thee, of thy son's mandrakes**; which she might desire, either because they were pleasant to the eye or taste, or because they were thought helpful to conception.

Genesis 30:15

Jacob either did equally divide the times between his two wives; or rather, had more estranged himself from Leah, and cohabited

principally with Rachel, which occasioned the foregoing expostulation.

Genesis 30:16

He ratified their agreement, that he might preserve peace and love amongst them.

Genesis 30:17

**God hearkened unto Leah,** notwithstanding her many infirmities. Hence it appears that she was moved herein not by any inordinate lust, but by a desire of children. *cir. 1747*

Genesis 30:18

Thus she mistakes the answer of her prayers for a recompence of her error.

Genesis 30:23

Barrenness was then accounted a great reproach, especially in that race, because it was a kind of curse, whereby such persons were excluded both from the first and general blessing of fructification given to all mankind, Gen\_1:28; and from the special blessing given to Abraham for the multiplication of his seed; and from all hopes of being the progenitors of the blessed Messias.

Genesis 30:25

Canaan, which he calleth *his country*, in regard both of his former and long habitation in it, and of the right which he had to it by God's promise: see Gen\_28:13.

Genesis 30:29

How carefully it was managed, and how greatly improved by my care and industry.

Genesis 30:30

**For it was little** comparatively to what now it is.

*Since my coming*; Heb. *at my foot*, i.e. upon my coming; since my feet entered into thy house: or, *by my foot*, i.e. by my ministry and labour, as this phrase is used, Deu\_11:10.

**When shall I provide for mine own house also**, according to my duty, which also is thy interest?

Genesis 30:32

**Speckled and spotted cattle**, which may seem to be thus distinguished; *speckled* with little spots, and *spotted* with greater spots or stains, both of diverse colours from the rest of the body. Or, the *speckled* may be the same with the *ring-straked*, by comparing this with Gen\_30:35.

**All the brown cattle**; or *black*, or *dark-coloured*; for the Hebrew word signifies also great *heat* which produceth such a colour.

**Of such shall be my hire**; or, *then shall be my hire*; and for *then*, as is frequent in Scripture. The sense is: *Then*, when the speckled, and spotted, and brown are separated, and none but white remaining, *my hire shall be* out of those white ones, and that in such manner as is expressed in Gen\_30:33, all the white young ones shall be thine, and the speckled, and spotted, and brown which shall be brought forth by those white ones shall be mine.

Genesis 30:33

When the cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous cause against a cruel and unjust master. Or thus, When thou shall accuse me of doing thee injury, I shall have this manifest and undeniable evidence of my righteousness or

innocency, that I have no cattle but of that colour which is by agreement appropriated to me.

**When it shall come for my hire before thy face.** *When it*, i.e. my righteousness, *shall come to*, or *upon my reward*, i.e. when my righteousness shall appear in the very colour of that cattle which is allotted to me for my reward or hire;

**before thy face**, i.e. thou being present and diligently observing whether I have any cattle of another colour. But the Hebrew word *tabo* is also of the second person, and so the sense seems to be this, *When thou shalt come upon my hire or reward*, to wit, to observe and see whether I have any other cattle than what belongs to me. And so these words come in by way of parenthesis; and the following words, *before my face*, are to be joined to the former words, thus, *so shall righteousness answer for me in time to come (when thou shalt come upon my hire) before thy face*. This I prefer before the other, because the phrase of *coming upon his hire* seems more properly to agree to a person than to his righteousness.

Genesis 30:34

**Laban** trusted to the course of nature, whereby cattle usually bring forth their young of their own colour; and Jacob relied upon the providence of an Almighty God, and his gracious Father.

Genesis 30:35

**The he-goats that were ring-straked**, which had lines or strakes like bands about them of diverse colours from the rest of their body.

**Every one that had some white:** this word *some* is oft understood in other texts of Scripture, and here it is so necessarily; as appears both from the thing itself, as it is related, and from the phrase; for he saith not *that was white*, but *that had white in it*, to wit, mixed with other colours.

Genesis 30:36

**Three days' journey;** understand it of the journeying or travelling of sheep, not of men. He did this lest either Jacob should mingle and exchange the sheep, or the sheep, by the contemplation of the diverse coloured ones, should bring forth others like to them.

Genesis 30:37

**Jacob took rods:** this he did by Divine appointment, as will appear in the sequel, which is sufficient for Jacob's justification.

**Took rods of green poplar, and of the hazel and chesnut tree;** either because these trees were next at hand, or because he saw these in the Divine vision afterwards mentioned, and would exactly follow his pattern. He

**made the white appear,** by pilling off the rind which covered it.

Genesis 30:38

When by their refreshment and meeting together, they were most likely to generate and conceive.

Genesis 30:39

**The flocks conceived;** Heb. *were heated*, i.e. inflamed or excited, and disposed to conceive, and this in a more than ordinary manner by the Divine disposal. The event hath some foundation in nature, because of the great power of imagination; and there are divers instances in many authors, both of women and of beasts, who either by the strong fancying, or by the actual and frequent contemplation, of some certain objects, have brought forth young ones exactly of the same colour and complexion, as one did an Ethiopian, &c. But the providence of God was the principal cause of this effect, without which the productions of that kind would neither have been so many nor so certain. This policy of Jacob's could scarcely be excused from deceit and injustice, if it were not

manifest that it was done by the direction and authority of the sovereign Lord of all estates, Gen\_31:9,11, &c., who may take them from one, and give them to another, as it pleaseth him; who also observed Laban's injustice, and gave to Jacob no more than he abundantly deserved from Laban.

Genesis 30:40

**Jacob did separate the lambs**, such as were ring-straked and brown from the white, as it here follows. He caused

**the ring-straked and all the brown** to go foremost, and the white to follow them, that by the continued beholding of them in the time of their conjunction, they might have their colour more imprinted upon their fancies, and thereby convey it to their young ones. He

**put them not unto Laban's cattle**; which he did upon the same reason, lest the constant beholding of them should make them bring forth the like, i.e. single-coloured ones.

Genesis 30:41

It is known that the cattle in those parts did conceive and bring forth twice in a year, at spring and in autumn; and it is supposed that the

**stronger** here mentioned, are such as joined in the spring, and the *feeble* they that joined in autumn.

Genesis 31:1

These riches, which are called *glory*, Gen\_45:13 Psa\_49:16 Isa\_66:12, compared with Isa\_60:6, because their possessors use to glory in them, and by them gain glory and esteem from others.

Genesis 31:2

And this change of his countenance argued a change in his mind, and prosaged some evil intentions in him towards Jacob.

Genesis 31:4

**Rachel** is first named here, as also Rth\_4:11, because she was his chief, and, by right, his first and only designed wife. And therefore it is observable, that in the enumeration of Jacob's wives and children, Gen\_46:1-34,

**Leah** is only mentioned by her name, Gen\_46:15, but *Rachel* is called *Jacob's wife*, Gen\_46:19, by way of eminency, and in a peculiar manner. In *the field* they might more freely discourse of their business, and without fear or interruption.

Genesis 31:5

Either,

1. Hath blessed me; hath stood constantly by me, when your father hath failed and deceived me. Or,

2. Hath appeared unto me, as Gen\_31:13.

Genesis 31:6

**With all my power**, both of my mind and body, as I would have done for myself, as became a faithful servant to do.

Genesis 31:7

**Ten times**, i.e. oftentimes, as that certain number is commonly used, as Lev\_26:26 Num\_14:22 1Sa\_1:8 Job\_19:3, &c.

Genesis 31:8

**All the cattle.** *All* is here, as oft elsewhere, put for the greater or the better part, as appears from Gen\_31:1,8. Or, for all that Jacob desired to be such.

**The ring-straked shall be thy hire;** hence it appears that Laban through envy and covetousness did break his agreement made with Jacob, and altered it as he thought meet, and that Jacob patiently yielded to all such changes.

Genesis 31:10

i.e. Were marked with spots, like hail in colour and proportion, as the word signifieth.

Genesis 31:13

**Where thou vowedst a vow unto me;** of which see Gen\_28:19,20. And this God here mentions to show his acceptance of that action of Jacob's, his mindfulness even of the past and forgotten services of his people, and his purpose now to fulfil the promise there made to him.

Genesis 31:14

We can expect no further benefit from him, but deceit, and oppression, and injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy carriage to them, that it did eat out their natural affection to him.

Genesis 31:15

**Are we not confuted of him strangers?** as if we had no more right to his estate than strangers? Instead of a good part of his estate, which by the law of God and nature belongs to us, 2Co\_12:14, wherewith he should have endowed us upon our marriage, he hath made sale of us for this fourteen years' hard service, seeking only his own, not our advantage. He hath not only



withheld from us, but spent upon himself, that money which he got by thy care and industry, whereof a considerable part was due in equity to us and to our children.

Genesis 31:16

**That is ours;** not only by God's special gift, but by the natural right which children have to a share in his estate, and upon the account of thy faithful and laborious service.

Genesis 31:19

**Quest. 1.** What were those *teraphim* or *images*?

**Answ.** They were images made in the shape of men, 1Sa\_19:13, **16**, which the Gentiles worshipped as subordinate gods, Gen\_31:30, **32**, to which they committed the protection of their families, 1Sa\_19:13, which they used to consult about secret or future things, and from which they received answers about them, Eze\_21:21 Zec\_10:2. Of these see more Jud\_17:5 **18:14,17**, &c.; Hos\_3:4. And these idols Laban worshipped together with the true God.

**Quest. 2.** Why did Rachel steal them?

**Answ.** Partly, lest her father by consulting them should discover their flight, and the course which they took; and partly, because she seemed yet to retain a superstitious conceit of them, as may be gathered from Gen\_35:2. Others, because they were pretty and precious things, made of silver and gold, which she took as a part of what was due to her, both as his daughter, and for her husband's service. Others, that she might remove so great an occasion of her father's idolatry, and show him the vanity of such gods as might be stolen away.

Genesis 31:20

Heb. *Stole away the heart of* Laban, to wit, his daughters, his cattle, and his gods, upon which his heart was vehemently set, as

Micah's was, Jud\_18:24. But if this had been meant, it had been imputed to Rachel, and not to Jacob, who knew nothing of the gods. Or rather, *stole away from the heart*, & c., the Hebrew *eth* being put for *meeth*, as Gen\_4:1 **49:25** 1Ki\_8:43, compared with 2Ch\_6:33 Mic\_3:8, i.e. without the knowledge and consent of Laban, which sense is confirmed by the words next following, and by Gen\_31:26,**27**, and by the like use of the phrase, 2Sa\_19:3. Thus he fled, because he knew Laban's selfish, and unrighteous, and cruel disposition, that he would always hinder him from departing, either by fraudulent pretences or by open force, nor suffer so great a diminution in that estate, which he thought one time or other he might in good measure recover to himself.

Genesis 31:21

**The river** Euphrates, which lay between Mesopotamia and Chaldea, Gen\_15:18, which for its largeness and famousness is oft called the river emphatically, as Exo\_23:31 Jos\_24:2,**3**, &c.

**And set his face**, i.e. resolutely directed his course. See Jer\_50:5 Luk\_9:51,**53**.

**Mount Gilead**, a very high and long mountain beyond Jordan, adjoining to the mountain of Lebanon, at the foot of which there was a large and fruitful country, which from the mountain received the name of *Gilead*, Deu\_34:1 Jer\_8:22 **22:6**. This mountain is here called *Gilead* by anticipation, as appears from Gen\_31:48.

Genesis 31:22

That he heard of it no sooner must be ascribed to the great distance which Laban had put between his and Jacob's flocks, Gen\_30:36, and to the care and art which Jacob used to prevent a sooner discovery.

### Genesis 31:24

Neither persuading him by flattering promises and cunning artifices, nor compelling him by threatenings, to return. For so these general words must be limited, as is evident from God's design in them, and from the following relation. So this is a synecdochical expression.

### Genesis 31:26

By force and violence. A false accusation; for they freely consented, Gen\_31:14-16.

### Genesis 31:28

To kiss my sons and my daughters, as was usual at the parting of friends. **See Poole on "Gen\_29:11"**. But indeed Jacob took the wisest course for the security of his person and estate, especially having the direction and protection of God in it.

### Genesis 31:29

**The God of your father**, Isaac or Abraham, by which he disowns him for his God, and tacitly reproacheth him with the novelty of his religion, which was first brought in by his father. Compare Gen\_31:53.

### Genesis 31:30

Laban could not be so senseless as to take those for true gods which could be stolen away; but he called them *gods*, because they were the means or representations whereby he worshipped his gods.

### Genesis 31:32

**Let him not live;** I give my consent that he shall die by the hands of justice. A rash and inconsiderate sentence.

Genesis 31:33

The men and women's tents were distinct and separate. See Gen\_18:2 **24:67**.

Genesis 31:35

**Quest.** How could that occasion hinder her from rising up to her father?

**Answ.** 1. It might be attended in her, as it was and is in some other women, especially in those hot countries, with a great flux of blood, or with more than ordinary infirmity and sickness; and this Laban might know to be usual with her by former observation or information.

2. She offers this as a reason, not why she could not rise up to show a civility to him, but why she could not *rise up from his face*, or *from before him*, as the words in the Hebrew sound, i.e. so as to give way to him that he might come and search there for the images; because menstruous women were anciently esteemed polluted, and to pollute the things which they touched or sat upon, as you may see by Lev\_15:19-22; which law, though it were not yet given and written, yet that, as well as divers other ceremonial rites, might be enjoined by God, and observed by sober heathens at that time, especially by such as were akin to Abraham, as Laban and his family were, who by that means might easily come to the knowledge of such matters. Add to this, one of the seven precepts given to the sons of Noah, was that of *uncovering nakedness*; which both Jewish and Christian writers take to be a very comprehensive expression, and to include all such things as have a natural turpitude in them, among which this is confessed to be one. And the words thus understood contain a solid and satisfactory reason why Laban should not now come near her, nor search the things which she sat upon, which had been an uncivil and immodest thing.

Genesis 31:36

With so much fury and violence.

Genesis 31:38

**Thy she-goats have not cast their young**, which thou owest in a great measure to my care and diligence in ordering them, and principally to God's blessing given to thee for my sake, by thy own confession, Gen\_30:27.

Genesis 31:39

Which was unjust and unreasonable, except where it fell out through the shepherd's default. See Exo\_22:13.

**Quest.** How could Jacob pay these losses, seeing he came empty from his father's house, and got nothing by his service, for the first fourteen years, but his wives?

**Answ.** Either, 1. He had some supplies sent from his father, though it be not mentioned in this history. Or,

2. He might have some inconsiderable allowances or privileges from Laban, out of which he could easily defray these charges, which because of his great care and watchfulness did but seldom happen. Or,

3. These losses were put to his account, to be satisfied by him as soon as he should be able to do it.

Genesis 31:40

Through my extraordinary thoughtfulness and care about thy cattle, especially in cases of danger.

Genesis 31:42

**The fear of Isaac**, i.e. the God whom my father Isaac worships with reverence and godly fear, as appears by comparing Gen\_31:53. The act is here put for the object, as it frequently is; and particularly God is called our *fear*, Isa\_8:13. And *fear* is one of God's names amongst the rabbins. He calls him not *Isaac's God*, but his *fear*, because Isaac was yet alive, and in the state of probation, and served God with fear and trembling: see Gen\_27:33. The Jews observe, that God is not called the God of any particular person, as of Abraham, Isaac, and Jacob, till after their death.

**God hath seen my affliction**, with compassion and intention of good to me for it. God's *seeing* is oft used for his relieving and helping, as Gen\_16:13 **29:32** Exo\_3:7,**9**. Or, *hath showed or proved* it, to wit, that *he hath seen*, & c.: compare Gen\_20:16. Either way it is an ellipsis of the pronoun, which is usual, as appears by comparing 1Ki\_10:7, with 2Ch\_9:6 and Psa\_41:9, with Joh\_13:18.

Genesis 31:43

He pretends that to be an act of his natural affection and kindness which was indeed the effect of his fear.

Genesis 31:44

Both to our own consciences of our mutual obligations, and to God against either of us who shall break it, that he may severely punish us for it.

Genesis 31:45

In testimony of his compliance with Laban's proposal, and his entering into this covenant. See Exo\_24:4.

## Genesis 31:46

To wit, afterwards, Gen\_31:54, though it be here mentioned by anticipation.

**They did eat there upon the heap**, or rather *by* or *beside the heap*, as the Hebrew particle *al* is oft understood, as Psa\_23:2 **81:7**.

## Genesis 31:47

Both names signify the same thing, *a heap of witness*; only Laban gives the name in the Syrian language; but Jacob, though he had been long conversant in Syria, and understood that language, yet he chose to give it in Hebrew, which was both a secret renouncing of the Syrian manners and religion, together with their language, and an implicit profession of his conjunction with the Hebrews, as in their tongue, so in their religion.

## Genesis 31:50

The curse is here understood, as it commonly is, to maintain a greater reverence for oaths, and to beget a greater dread of the curse belonging to the violaters of it.

**No man is with us**, i.e. here *is* now *no man with us*, who when we are parted can witness and judge between us, and punish the transgressor. Or thus, Though now we have many with us, as witnesses of this agreement, yet shortly, when we shall be parted, *no man* will be *with us*, to observe and report our actions to the other, or to do the injured person right.

## Genesis 31:53

**The God of Nahor, the God of their father**. He joins idols with the true God, and secretly chargeth the religion of Jacob and Abraham with novelty, and prefers his own as the most ancient religion. See Jos\_24:2. Whence we may learn that antiquity of itself is no certain argument of the true church or religion.

Genesis 31:54

**Then Jacob offered sacrifice;** either to give God thanks for the great mercies and deliverances vouchsafed to him, or to beg God's blessing upon the present treaty, and upon their whole family. But it is not so probable that Jacob would choose that time for the offering of sacrifices when Laban was present, whom he could neither honestly admit to them, nor conveniently exclude from them. And therefore, seeing the same Hebrew word signifies *killing* as well as *sacrificing*, as appears from Num\_22:40 1Sa\_28:24 1Ki\_1:9 2Ch\_18:2, &c., I rather understand it of his *killing of beasts*, in order to a feast which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, & c., under which phrase all meats are usually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was usual in those times, to confirm covenants by a feast. See Gen\_26:30.

Genesis 32:1

In visible, human, and glorious shape, as they frequently appeared to the patriarchs.

Genesis 32:2

**God's host;** so the angels are justly called for their great number, Dan\_7:10 Luk\_2:13, excellent order, mighty power, and for their use and service to God, and to his church, for whose protection they are sent. See 2Ki\_6:17 Psa\_34:7.

**Mahanaim**, i.e. *two hosts*; so called, either because the angels divided themselves into two companies, and placed themselves some before, others behind him, or some on each side of him, for his greater comfort and security; or because the angels made one host, and his family another.



### Genesis 32:3

**The land of Seir;** of which see Gen\_14:6 Gen\_36:9 Gen\_36:20-21; whither Esau had removed his habitation from Canaan, partly out of discontent at his parents; partly as most convenient for his course of life; and principally by direction of Divine Providence, that Canaan might be left free and clear for Jacob and his posterity. *The land of Seir, the country of Edom;* so that Seir and Edom either are one and the same place; or rather Seir was a part of Edom. Some say both names are put here for distinction. For they make two lands of Edom, the one southward from Canaan, the other eastward, and this latter they understood here, alleging that the other, or southern, was so remote from Mount Gilead, whence Jacob was now descending, that Jacob need not fear Esau at that distance, nor send to him. But as that distinction seems to be without solid ground, so this reason seems to have but little weight in it, both because though this history immediately follows his descent from Mount Gilead, yet it might be done some competent time after it, and because Jacob in his journey to those parts where his father Isaac lived, and whither he was going, was still drawing nearer and nearer to Esau.

### Genesis 32:4

**My lord Esau;** which title being but a civil respect commonly given in Scripture to such persons as have no authority nor superiority over them who use it, as Gen\_23:6 Gen\_24:18, Jacob doth not hereby renounce his right of primogeniture which was devolved upon him, nor return it to Esau. Nor if he did hereby acknowledge Esau his superior for the present, would this have been injurious to that right, because Jacob was not yet in actual possession of it, for it was not to commence till his father's death; and indeed did more belong to his posterity than to his person; and as to his person, did more respect his spiritual advantages than his worldly greatness. See Gen\_27:29.

**I have sojourned with Laban, and stayed there until now,** as a stranger and exile, and so a more proper object for thy pity than for thy envy.

Genesis 32:5

Yet in my exile God hath blessed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a disgrace to our family.

**And I have sent to tell my lord,** to acquaint him with my coming, and with the state of my affairs, that I may obtain pardon for my former errors, and thy favour and friendship for the future.

Genesis 32:6

Esau gave them but an imperfect and a doubtful answer, as appears from Jacob's fear, Gen\_32:7. He brought

**four hundred men with him;** either as his usual guard, he being then a great man in those parts; or in ostentation of his power and greatness, in spite of all the injury which his father or brother did him; or because at first he designed mischief to Jacob, as may seem by his dismissing of his messengers without any testimony of his favour, though afterwards, upon Jacob's prayer, God changed his mind.

Genesis 32:7

Notwithstanding the renewed promise of God, and the late apparition of angels,

**Jacob was greatly afraid;** wherein he showed the weakness of his faith, to which God left him for his trial and exercise, and to quicken him to prayer, that so God might have more glory, and he more comfort in the mercy.

Genesis 32:8

Either by flight, or because he supposed Esau's revenge would be satisfied with the first slaughter.

## Genesis 32:9

It is observable, that Jacob directs his prayers to God immediately, and not to the angels, though now, if ever, he had reason and obligation to do so, from their visible apparition to him for his succour and comfort.

## Genesis 32:10

**The truth, which thou hast showed unto thy servant,** in fulfilling thy promises made to me; and much more am I unworthy of those further mercies which I am now about to beg of thee. Having nothing with me but my travelling staff for my support,

**I passed over this Jordan;** or, *that Jordan*; either which I now see, as being at this time upon a high hill; or which my mind is set upon, as that river which I am going to repass, that I may go to my father, and to that good land which thou hast given to me and mine for ever;

**and now I am become two bands,** or *two troops*, or companies; into which he had now divided his people and cattle, Gen\_32:7.

## Genesis 32:11

A proverbial speech, noting a total destruction. Compare Deu\_22:6 Hos\_10:14.

## Genesis 32:13

Either that which was in his hand and power; or rather, that which was nearest at hand, and most ready for him, because the approaching night, and his own great fear, gave him not leave to make so scrupulous a choice as otherwise he would have made.

Genesis 32:16

That his gift might be represented to Esau with most advantage, and his mind might by little and little be sweetened towards him.

Genesis 32:18

Coming to see thy face, and beg thy favour.

Genesis 32:20

**I will appease him;** Heb. *appease* or *allay his anger*; for the Hebrew word *panim* signifies both *anger*, as Psa\_21:9 **34:16**, and *face*, as every where, because a man's *anger* is most discernible in his face or countenance, Pro\_21:14.

**He will accept of me;** Heb. *will lift up my face or countenance*, which now is dejected with the sense of his displeasure; compare Gen\_4:6; or, *will accept of my person*, as this phrase is oft used.

Genesis 32:22

**His eleven sons**, and Dinah, though she be not here mentioned; as the women are oft omitted in Scripture, was being comprehended under the men.

**Passed over the ford Jabbok**, which is here *generally* related, but the time and manner of it is particularly described in the following verses. Of this ford Jabbok, see Num\_21:24 Deu\_3:16.

Genesis 32:24

In some private place, it matters not on which side Jabbok, that he might more freely and ardently pour out his soul unto God.

**There wrestled a man with him**, an angel, yea, the Angel of the covenant, the Son of God, as it is plain from Gen\_32:28,**30 Ho 12:3,4**, who did here, as oft elsewhere, assume the shape and body of a man, that he might do this work; for this wrestling was real

and corporeal in its nature, though it was also mystical and spiritual in its signification, as we shall see, and it was accompanied with an inward wrestling by ardent prayers joined with tears, Hos\_12:4.

Genesis 32:25

Not through impotency, but in design, the angel suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger.

**The hollow of his thigh**, the joint of his hip-bone, or rather the hollow in which that joint was.

**The hollow of Jacob's thigh was out of joint**, which was done that Jacob might see that it was not his own strength, but only God's grace, which got him this victory, and could give him the deliverance which he hoped for.

Genesis 32:26

**And he said, Let me go:** he saith this, partly to show the prevailing power of his prayer with God, and partly to quicken and encourage Jacob to persist in his conflict. Compare Exo\_32:10 Deu\_9:14.

**The day breaketh**, and I am not willing that there should be any spectators or witnesses of these things.

**Except thou bless me** with the blessings which thou hast promised to Abraham and to me, among which one is protection in this hour of my danger. For Jacob now began to think that it was no man, nor ordinary angel, that was with him, but God himself, as he saith, Gen\_32:30.

Genesis 32:28

**No more Jacob**, not *Jacob* only. See the like manner of expression 1Sa\_8:7 Jer\_23:7 Joh\_7:16 1Co\_1:17.

**Israel** signifies *a prince or prevailer with God; or, a prince of God*, i.e. a great prince and conqueror. Thou hast in some sort conquered both God in this conflict and men, Laban, Esau, &c.,

**and hast prevailed;** or, *and shalt prevail* over Esau, of whom thou art afraid.

Genesis 32:29

**Tell me, I pray thee, thy name**, that I may give thee the honour due to it. Art thou a created angel, or art thou the ever-blessed God?

**Wherefore dost thou ask after my name?** A question which carries in it both a denial of his request, as Jud\_13:17,18, and a reproof of his curiosity.

**He blessed him there**, in an eminent and peculiar manner, which was a real answer to Jacob's question, and gave him to understand both his name and nature.

Genesis 32:30

**I have seen God face to face;** not in his essence, for so *no man ever saw God*, Joh\_1:18, nor yet in a dream or vision, but in a most evident, sensible, familiar, and friendly manifestation of himself.

**My life is preserved;** I am now well assured of my safety from Esau, whose approach threatened my life. Or he speaks of it with wonder, as others did, that he should see God, and not be struck dead by the glory of his presence. Compare Gen\_16:13 Exo\_20:19 Jud\_6:22,23 13:22.

Genesis 32:32

Not from any superstitious conceit about it, but only for a memorial of this admirable conflict, the blessed effects whereof even the future generations received.

Genesis 33:1

Genesis 33:2

Placing his best beloved in the last and safest place.

Genesis 33:3

**He passed over before them**, exposing himself to the first and greatest hazard for the security of his wives and children.

Genesis 33:8

He knew his meaning before from the servants' mouths; but he asks, that he might both be more certainly informed of the truth, and have an occasion for a civil refusal of the gift.

Genesis 33:9

I neither need it for my use, nor desire it as a compensation for thy former injuries.

Genesis 33:10

**For therefore I have seen thy face**; or, *for* I therefore tender it unto thee, and humbly beg thy acceptance of it, *because*; for thus the Hebrew *al-cen* is used, Num\_14:43, and elsewhere.

**As though I had seen the face of God.** It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled face I see the face and favour of God thus manifested unto me.

Genesis 33:11

**Take, I pray thee, my blessing**; this gift, which as I received from God's blessing, so I heartily give it to thee with my blessing and prayer, that God would abundantly bless it to thee. Gifts are oft called *blessings*, as Jos\_15:19 1Sa\_25:27 **30:26**.

Genesis 33:12

Or rather, *beside thee*, so as to keep thee company, or to keep pace with thee.

Genesis 33:13

**The children are tender;** the eldest of them, Reuben, not being yet fourteen years old.

**The flocks and herds with young are with me;** or, *upon me*, i.e. committed to my care, to be managed as their necessities require. See Isa\_40:11.

Genesis 33:14

We do not read that Jacob did according to this promise or insinuation go to Seir; either therefore he changed his first intentions for some weighty reasons, or upon warning from God; or he used this only as a pretence, which we should not too easily believe of so good a man, especially after such dangers and deliverances; or rather he did perform this promise, though the Scripture be silent of it, as it is of many other historical passages, and as it is here concerning Jacob's visiting of his father Isaac, which is not mentioned till ten years after this time; and yet it is utterly incredible that Jacob should be so near to his dear and worthy father for so long a time together, and not once give him a visit.

Genesis 33:17

**Built him an house,** which doubtless was some slight building, because he intended not to stay there.

Genesis 33:18

**Shalem;** most take it for the proper name of a place belonging to



**Shechem**, as it here follows, called *Salim*, Joh\_3:23, and *Sichem* or *Sychar*, Joh\_4:5. But others take it for an appellative noun, and render the place thus, *he came safe* or *whole to the city of Shechem*; to note either that he was then cured of the lameness which the angel gave him; or rather, to note the good providence of God that had brought him safe in his person, family, and estate through all his dangers, first from Laban, then from Esau, till he came to this place, where it seems he intended to make his abode for a good while, had not the following miscarriages obliged him to remove.

**Before the city**, i.e. near to it, but not in it, for the conveniency of his cattle.

Genesis 33:19

**He bought a parcel of a field** for his present possession and use; for the right which he had to it was only in reversion after the time that God had allotted for it.

**The children of Hamor**, i.e. subjects, called his *children* to note the duty which they owed to him, and the care and affection that he owed to them. Compare Num\_11:12.

**An hundred pieces of money**. The word is used only here, and Jos\_24:32 Job\_42:11, and it may signify either *lambs*, given in way of exchange for it, or pieces of money, which seems more probable, both by comparing Act\_7:16, and because money was come into use in that place and time, Gen\_17:12, **13 23:16 47:16**, which were called *lambs* possibly from the figure of a *lamb* stamped upon it, as the Athenian money was called an *ox* for the like reason, and as we call a piece of gold a *Jacobus*, because the picture of that king is upon it.

Genesis 33:20

Or, *called upon El-elohe-Israel*, the particle *lo* being redundant, as such pronouns oft are, as Gen\_12:1 Jos\_20:2.

Genesis 34:1

From her father's house into the city, out of curiosity, there being then, as Josephus reports, a great concourse of people to a feast. Thus she put herself out of her father's protection, and merely out of a vain humour exposed both herself and others to temptation; which was the worse, because it was amongst them that had no fear of God to restrain them from the most enormous crimes. She was now fourteen or fifteen years old.

Genesis 34:3

Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appease and sweeten her, and to get her consent to marry him.

Genesis 34:4

He desires both his father's consent and assistance herein.

Genesis 34:5

Being unable to punish the delinquent, and not knowing what to do, he waits for his sons' coming and advice.

Genesis 34:7

**Because he had wrought folly;** that is, wickedness; which howsoever vain men many times esteem their wisdom, by the sentence of the all-wise God is accounted and commonly in Scripture called *folly*, as Deu\_22:21 Jos\_7:15 Jud\_19:23 **20:6**, &c.

**In Israel,** or, *against Israel*; either,

1. Against the person, and in or against the family of Israel, a person near and dear to God, and highly honoured by him, and in covenant with God; who therefore esteems the injuries done to Israel as if they were done to himself. See Gen\_12:3 Exo\_23:22 Zec\_2:8. Or,

2. In or against the church of God, which then was in a manner confined to that family, and which is oft called by the name of *Israel*. See Deu\_22:21 Jos\_7:15. And Moses may here vary the phrase from what was used in Jacob's time to what was usual in his time, the sense being in both the same, and therefore not altered by such a change.

**Which thing ought not to be done;** Heb. *shall not be done*, i.e. should not, &c. But in the Hebrew language words of the future time oft signify duty and decency, as Mal\_1:6 **2:7**.

Genesis 34:8

**Hamor communed with them;** with Jacob's sons, to whom Jacob committed the business, being himself oppressed with shame and grief, and fear for his daughter.

**Your daughter,** the daughter of your family; or he thus speaketh to her brothers, because they transacted all in their father's name.

Genesis 34:10

**Before you,** i.e. in your power, to dwell where you please, and to have the same rights and privileges in it which we enjoy. See Gen\_20:15.

**Get you possessions therein;** or, *take possession in it*, i.e. in any vacant part of it; use it for pasture or tillage, as you think good, and take the benefit to yourselves.

Genesis 34:12

**Dowry** to her for her portion, according to the ancient custom of men's buying their wives; of which see Exo\_22:17; and

**gift** to you, either for reparation of the past injury, or in testimony of my respect to you, and desire of her, as Gen\_24:53.

Genesis 34:13

**Deceitfully;** pretending and promising marriages with them upon that condition which they never intended.

Genesis 34:14

There was no such law yet in force, as the examples of Isaac and Jacob show, who married the daughters of uncircumcised persons; and therefore they do not here reject it as simply unlawful, but only as dishonourable and reproachful.

Genesis 34:20

**The gate of their city,** the place where all public affairs were debated and concluded. **See Poole on "Gen\_22:17"; see Poole on "Gen\_23:10".**

Genesis 34:23

**Shall not their substance be ours?** Either for our use and benefit in the way of commerce and trade; or because they will descend to the issue of our children as well as theirs; or because we being more numerous and potent than they, can easily overrule them, and when we think meet, dispose all things to our own advantage. Thus they cover their private design with the specious show of public good.

Genesis 34:24

They yielded to circumcision, partly in compliance with their young prince, whom they either loved or feared; and partly for the prospect of their own advantage, for which men are frequently willing to expose themselves to great pains and hazards.

**All that went out of the gate of his city;** all the citizens that *went out of the gate,* & c., or came in at the gate, as they are described Gen\_23:10 Jer\_17:20. For when the chief persons had consented,

they could easily persuade or overrule others to comply with them.

Genesis 34:25

**On the third day**, when the pain and grief of wounds is the greatest, as physicians note,

**when they were sore**, and therefore not well able to defend themselves; for circumcision caused great pain in children, which was the ground of that exclamation, Exo\_4:25, much more in grown men. See Jos\_5:8.

**Simeon and Levi**: these two only are mentioned, because they were authors of the counsel, and conductors of the rest in the execution; but it is probable, from Gen\_34:27, that most of their brethren were confederate with them, and that they had a considerable number of their servants with them, who would be ready enough to revenge their masters' quarrel, and to punish so great a villany; but all that was done is justly ascribed to them two, as it is common for all writers to say this or that was done by such a captain or general, when in truth it was done by his soldiers.

**Dinah's brethren**; so they were both by the father and mother, which made them more forward and zealous than the rest.

**All the males**; such of them as were grown up, by comparing Gen\_34:29, for these, or some of them, seem to have been the abettors of the injury against their sister and family. Their sin in this act was manifold; that they did it without sufficient authority, and against their father's mind, as appears from Gen\_34:30, and Gen\_49:6, which they well knew; and without all bounds, rashly, unjustly, and cruelly punished the innocent and the guilty together, and ushered in this fact with horrible deceit and lying, and that under pretence of friendship and show of religion.

Genesis 34:27

**They**, i.e. one of them, as oftentimes that which is done by one man is imputed to the whole body. See Jos\_7:1,11,12 22:20 Mat\_2:20. Or they impute Shechem's fact to all, either invidiously and cunningly to take off from themselves the reproach of this cruel action; or because they made themselves guilty of it, either by not discouraging and hindering that filthiness as far as they might, or by their being instrumental in it, or by their approbation of it and complacency in it.

Genesis 34:28

Thus they add to their cruelty theft and robbery, which doubtless Jacob disowned when they brought the spoil home, and returned back both the surviving people and their goods, though it be passed over in silence, as many other things are. **See Poole on "Gen\_33:14"**.

Genesis 34:29

Either in the prince's house, or in their several houses; or *within doors*, as the word signifies.

Genesis 34:30

You have not only discomposed my mind, but perplexed my affairs, and brought me into such troubles and dangers as I am never likely to escape. You have made me odious to

**the inhabitants of the land**, who will impute this perfidious and bloody fact to my contrivance.

**Few in number**; Heb. *men of number*, i.e. few; for such can easily be numbered. So this phrase is used Deu\_4:27 33:6, opposite to which are men *without number*, 2Ch\_12:3.

**They shall slay me:** he could expect no other in human reason, and they were hindered from so doing only by the hand of the great God smiting them with terror, Gen\_35:5.

Genesis 34:31

Shall we express no more resentment of this abominable abuse of our sister, than if she had been some common harlot, whose abuse no man either regardeth or revengeth? Thus they excuse one fault by committing another, and defend themselves by accusing their father of stupidity, and insensibleness of so great an indignity and injury.

Genesis 35:1

This was a word in season to comfort his disquieted mind, and convey him to a safer place. Understand, and pay thy vows there made in the time of thy distress, but not yet paid; whether it was Jacob's error to forget and neglect his former vows and promises; or whether he waited for a fit time, or an admonition from God concerning the season of paying them.

Genesis 35:2

**The strange gods, the idols,** which are so called here, and Deu\_31:16 Deu\_32:12 Jos\_24:20, because they were the gods of strange and foreign nations, such as all were accounted who were not Israelites.

**Quest.** How came these to be and to continue so long in Jacob's house.

**Answ.** Either,

1. By Rachel's means, who brought them from her father's house, which haply was not discovered till this time. Or,

2. By Leah, and by Jacob's two concubines, who might possibly bring such with them. Or,

3. By the means of Jacob's Gentile servants, who might secretly worship such gods; or having taken them from the She-chemites, they might keep them for their precious matter, as gold and silver, though not for religious use. Like a good man, and a good master of a family, he takes care not only for himself, but for all his family, to keep them from the exercise of a false religion, and to engage them as far as he can in the profession and practice of the true. Compare Gen\_18:19 Jos\_24:15.

**Be clean;** cleanse yourselves by outward and ritual washing, as Exo\_19:10 Exo\_19:14, which even then was in use; and especially by purging your hearts as well as hands from these idols, which I perceive, to my sorrow, some of you have still retained; and from your late detestable cruelty; that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him.

**Change your garments,** either by putting on new garments, as 2Sa\_12:20, or by washing the old ones, as Exo\_19:10 Lev\_15:13. And these, as well as other ceremonial institutions and practices, were professions of their repentance; which consists in putting off the old man, and putting on the new, Eph\_4:22.

Genesis 35:3

He takes God's gracious promise, and the comfortable hope and assurance of God's favour to him, and care of him, impressed by God upon his mind and heart, for an answer to his prayers, though he had then seen no success nor accomplishment of God's word to him.

Genesis 35:4

Either because they had been abused to idolatry and superstition at Shechem, or elsewhere, and therefore were to be destroyed according to God's command, now signified to Jacob, and afterwards delivered to his posterity, Deu\_7:5 Deu\_12:3; or for fear they should be so abused. For the Scripture seems to insinuate, and other writers expressly affirm, that divers heathen



people did wear earrings for the honour of their idols, and with the representations or ensigns of their idols engraven upon them. See Jud\_8:24. After he had melted or broken them, (which seems probable from parallel instances, as Exo\_32:20 2Ki\_18:4),

**Jacob hid them** under a certain oak, though not known to his family which it was. He chose that place, either as most proper to put monuments of idolatry under those trees which were so much and so generally abused to idolatry, as oaks especially were, Isa\_1:29; or as the safest place, where they were likely to remain longest hid, because the heathen had a veneration for oaks, and therefore would not cut them down, nor dig them up, nor do any thing which had a tendency that way.

Genesis 35:5

**The terror of God**, i.e. a great terror sent from God, as Exo\_23:27 Jos\_2:9,11 2Ch\_14:14 **17:10**. So we read of *a sleep of God*, 1Sa\_26:12. Nothing less could have secured Jacob, considering the great number, power, and rage of his enemies.

Genesis 35:6

**In the land of Canaan**, properly so called, or where the Canaanites properly so called dwelt. Thus it is distinguished from another Luz, Jud\_1:26.

Genesis 35:7

**El-beth-el**, i.e. He confirmed the name which he had formerly given to the place.

Genesis 35:8

She came with Rebekah into Canaan, Gen\_24:59, and probably tarried with her whilst she lived, and after her death, as it seems; and, upon Jacob's desire, after his return from Haran, came into his family; where, being a person of great prudence and piety, her

presence and advice was very useful in his numerous and divided family.

**Allon-bachuth**, from the great lamentation which they made there for the loss of a person of such singular worth.

Genesis 35:10

**Israel shall be thy name.** I do not repent of the change which I made of thy name, but I do again confirm it; and as then thou didst prevail over thy brother Esau, so now thou shalt prevail over those of whom thou art afraid.

Genesis 35:11

**A company of nations**, tribes, for number and power, equal to so many nations,

**shall come out of thy loins**, i.e. shall be begotten by thee, as this phrase is taken also in Gen\_46:26 1Ki\_8:19 Act\_2:30.

Genesis 35:13

**God went up from him**; either locally and visibly, to wit, in that human shape in which he appeared to him; or by withdrawing the signs of his special presence, as Gen\_17:22 Jud\_13:20; as on the contrary God is said to *come down*, not by change of place, but by some signal manifestation of his presence and favour, as Exo\_3:8 Num\_11:17.

Genesis 35:14

Either he repaired the old pillar set up by him, Gen\_28:18, which was ruined by the injury of time, or by the neighbouring idolaters; or rather erected a new one, more stable and durable than he could do in that time, as a monument or witness of God's manifold favours, and of his own gratitude. The

**drink-offering** was of wine, as may be gathered by comparing Exo\_29:40 Num\_28:14.

Genesis 35:18

**In departing;** or, *in going out*; namely, out of the body, as Psa\_146:4, which is an argument of the soul's immortality, especially if compared with Ecc\_12:7. From which places, laid together, we learn the two terms of the journey, whence it goes, and whither it goes.

**Benjamin;** either as near and dear and precious to him as his right hand, which is both more useful and more honourable than the left; see Psa\_80:17; or instead of his right hand, the staff, stay, and comfort of his old age.

Genesis 35:19

**In the way to Ephrath;** not in the city, though that was near; for in ancient times their sepulchres were not in the places of resort, but in separated places, and out of cities. See Mat\_27:60 Luk\_7:12.

Genesis 35:20

**Jacob set a pillar,** as a monument or memorial of her life and death, and as a testimony of her future resurrection.

**Unto this day,** i.e. unto the time wherein Moses writ this book, and long after. See 1Sa\_10:2 Jer\_31:15.

Genesis 35:21

Or, *the tower of the flock*; a place where were excellent pastures. See Mic\_4:8.

Genesis 35:22

This was a horrid incest; for concubines were a sort of wives. See Gen\_22:24 **25:1**.

**Israel heard it**, and doubtless sadly resented it, both in Reuben, as appears from Gen\_49:4 1Ch\_5:1,**2**; and in Bilhah, whose bed without question he forsook upon it, as afterwards David did in the like case. See 2Sa\_16:22 **20:3**. Yet here is no mention of Jacob's reproof of it, nor any censure of Moses added to it; possibly to teach us, that we are not to approve of every fact which is mentioned in Scripture without censure, and that the miscarriages of professors of religion are rather to be silently bewailed than publicly reproached, lest religion should suffer by it.

**The sons of Jacob were twelve**, which were heads of the twelve tribes; therefore his daughter Dinah is not here mentioned, because she was not the head of a tribe.

Genesis 35:26

All but *Benjamin*, who must in all reason be supposed to be excepted here, because he is said to be born elsewhere, above, Gen\_35:16. But it is a usual synecdoche, whereby that is ascribed to all in gross which belongs to the greatest part. See Gen\_15:13 **46:15** Exo\_12:40 Jud\_20:46 Joh\_20:24 1Co\_15:5.

Genesis 35:27

**Jacob came**; either with his wives, and children, and estate, to dwell with Isaac; or rather in person, to visit his sick and dying father; for otherwise Jacob having been ten years near his father, no doubt he had oft visited him, and carried his wives and children thither, though Scripture be silent in this particular: but they could not live together because of the greatness of their estates, as it happened with others. See Gen\_13:6 **36:7**.

Genesis 35:29

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**Was gathered unto his people;** either to the society of the dead, or to the congregation of the just. See Gen\_15:15 **25:8**.

Genesis 36:1

They are here mentioned partly to show the effect of his father's blessing, Gen\_27:39; partly that the Israelites might be admonished to treat the Edomites like brethren, and not to invade their land. See Deu\_23:7.

Genesis 36:2

If this account be compared with that Gen\_26:34, we shall find some difficulties, which yet admit of an easy reconciliation, if these things be considered.

1. That it is very usual, and confessed by all, that the same persons are oft called by several names.
2. That the names of some persons are in Scripture given to others, because of a great resemblance between them. Upon which account the parents of the Israelites are called *Armorites* and *Hittites*, Eze\_16:3; and the governors of Jerusalem are called *the rulers of Sodom* and *Gomorrah*, Isa\_1:10; and John the Baptist is called *Elias*, Mat\_17:12.
3. That the same men ere oftentimes denominated from several countries, as Christ is noted to have a threefold country in Scripture; Bethlehem by his birth, Nazareth by his education, and Capernaum by his much residence and preaching there.
4. That the same names are sometimes common to men and women.

5. That persons are called the children, not only of their immediate parents, but of their grandparents, and of those who adopted them. These things premised, the seeming contradictions objected by infidels do vanish. She who was properly called *Judith*, Gen\_26:24, is here called *Aholibamah*, a name which seems to be given her either by Isaac or by Moses, from her settledness in her idolatrous courses. And *Adah* was also called *Bashemath*, Gen\_26:34; and *Mahalath*, Ishmael's daughter, was called *Bashemath*, either because in her principles and manners she resembled Esau's other wife so called, or to show that Ishmael's marriage to a third wife was no less opprobrious to him and displeasing to his parents than the former.

*Anah*, a man, and the son of *Zibeon*, as appears from Gen\_35:24, called here a *Hivite*, is called *Beeri the Hittite*, Gen\_26:34, either because those two people were mixed together in habitation and by marriage, or because the one people were larger than the other, and comprehended under their name, or because he was a Hivite by birth, a Hittite by habitation or incorporation with them. Hence also we may learn how *Aholibamah* here comes to be the daughter both of *Anah* and of *Zibeon*; the one being either the natural or proper father, and the other either the grandfather, or father by adoption.

Genesis 36:4

**Eliphaz**, the progenitor of that *Eliphaz*, Job\_2:11.

**Reuel**, the father of *Jethro*. See Exo\_2:18 Num\_10:29.

Genesis 36:5

He had also daughters, Gen\_36:6, though their names be not here mentioned.

Genesis 36:6

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## **Quest.**

1. Why went he thither?

**Answ.** Partly by his own choice, that wild and mountainous country being very commodious for hunting, to which he wholly addicted himself; partly by his wives' persuasions, who were both utterly averse from cohabitation with Isaac or Jacob, and strongly inclined to their own country; but principally from the secret conduct of Divine Providence, thus accomplishing his promises. See Jos\_24:4 Mal\_1:3.

## **Quest.**

2. When went he thither?

**Answ.** He went thither before this time in discontent at his parents, and dwelt in Seir before Jacob's return to Canaan, as appears from Gen\_32:3 **33:14,16**; yet so as he came sometimes to Canaan, and to his father's house, and did not quit his interest in his father's estate. But when his father was dead, and Jacob and he agreed about the partition of the estate, he did totally and finally forsake Canaan, partly, for the reason here following; partly, for the other reasons now alleged; and partly, to avoid all occasion both of communication and contention with his brother.

Genesis 36:7

Which words contain the reason why that land which was large and fruitful could not bear them, because they were not entire possessors of it, but only sojourners in it, and therefore must take the owners' leavings, which were not sufficient for both of them and their numerous families.

Genesis 36:8

This seems to be mentioned by the Holy Ghost by way of contempt or reproach; this is he who sold his birthright for a mess of red pottage, and therefore was called

**Edom** or *red*.

Genesis 36:15

**1715 These were dukes**, princes or heads of their several families and little principalities, according to the manner of those times, who ruled their dominions, either severally, each his own, or jointly, by common advice, or it may be under one chief prince, their superior either in title or in power. And in this division Eliphaz, as he was Esau's first-born, so he had more than a double portion, his six sons being made dukes, as Esau's immediate sons were. Compare 1Ch\_5:1.

Genesis 36:16

**Korah** is not mentioned among the sons of Eliphaz, and therefore is thought to be his grandson. There is another Korah, Gen\_36:14,**18**.

Genesis 36:20

**1840 The sons of Seir** are here mentioned, partly because of their alliance with Esau's family, Gen\_35:2,**20,22,24,25**, and partly because the government was translated from his to Esau's family.

**Who inhabited the land**, and ruled there, till Esau and his posterity drove them out, Deu\_2:12,**22**.

Genesis 36:24

**Mules**; so most understand the word *Jemim*, which is no where else used, and give this sense of it, that he found out the way of the generation of mules by the copulation of a horse and a mare. Others render it *waters*, that he found out some springs of water, which in those hot countries were rare and precious; or *hot waters*, some hot and medicinal springs. But the Chaldee renders it *giants*, and the Samaritan version *Emims*, a sort of giants mentioned Deu\_2:10,**11**; who also were neighbours to the Horites here spoken of, as appears from Gen\_14:5,**6**; and therefore might,



according to the manner of those times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an apocope of the first letter, or by the change of the Hebrew letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the sense is, that *Anah* the *Horite* found out the *Emims*; that is, he met with them, or came upon them suddenly, and smote them. In this sense the word *finding* is oft used, as *Jud\_1:5* *1Sa\_31:3* *Psa\_21:8* *Isa\_10:10*.

Genesis 36:25

**The children**, Heb. *sons*, though but one son be mentioned. Either then he had other sons not here expressed; or the plural number is put for the singular, as *Gen\_21:7*.

Genesis 36:30

Among other dukes which were in that country. Or, *according to their dukedoms or principalities*; the word *duke* being here put for *dukedom* as the word *king* is put for *kingdom*, *Isa\_23:15* *Dan\_7:17*.

Genesis 36:31

He speaks of the posterity of Esau, who after they had subdued the Horites, erected a kingdom there.

Here profane wits triumph. How, say they, could Moses write this, when as yet there was no king in Israel?

**Answ.**

1. The word may be taken for any chief governor, in which sense the title of *king* is given to Moses, *Deu\_33:5*; and to the judges, *Jud\_17:6*; and to others who were not kings, properly so called, *Psa\_119:46* *Luk\_22:25* *Act\_9:15*, &c.

**Answ.** 2. Moses might well say thus, because he did by the Spirit of prophecy foresee, and therefore could foretell, that the Israelites would have a king, as appears from Deu\_17:14,**15**.

**Answ.** 3. This, with other clauses of the same nature, might be inserted afterwards by some holy and inspired man of God, as it is confessed that part of the last chapter of Deuteronomy was.

Genesis 36:32

Where he was born or dwelt, and so in the rest. The diversity of their cities makes it probable, that these kings had not their power by succession, but either by election, or by usurpation, according to Isaac's prophecy of them, Gen\_27:40: *By thy sword thou shalt live*.

Genesis 36:34

Of which land, see Jer\_49:7,**20**, so called either from the city Teman, or from Teman the son of Eliphaz, Gen\_36:11. Or, *of the south country*, as the ancient translations render it.

Genesis 36:37

**The river;** either Euphrates, or a branch of it, called Chabras, by which there is even at this day a city called Rahabath-melic, i.e. King's Rahabath, as the learned observe; or some other river of note in those times and parts.

Genesis 36:39

Either

**Matred** was the father, and

**Mezahab** the mother; or

**Matred** was the mother, and

**Mezahab** the grandmother.

Genesis 36:40

*1496* **The names of the dukes**, of their persons, and generations, and families. The state of Edom between the times of Esau and Moses seems to have been this; there were first dukes, then kings, and after them dukes again. But if it be objected, that the time was too short for a succession of so many persons, it may be replied, that what is confessed concerning the dukes preceding the kings, might be true also of these succeeding dukes, and that the Edomites either having taken some distaste at kingly government, or differing about the choice of a new king, divided themselves again into several petty principalities or dukedoms; and so several of those were dukes at the same time in divers parts.

Genesis 37:1

Genesis 37:2

**The generations**, i.e. the events or occurrences which happened to Jacob in his family and issue. So that word is used Gen\_6:9 Num\_3:1. Or the word

**these** may relate to what is said Gen\_35:22, &c. The genealogy of Esau being brought in by way of parenthesis, and that being finished, Moses returns to the *generations of Jacob*, as his principal business, and proceeds in the history of their concerns.

Jacob placed Joseph with

**the sons of Bilhah, and with the sons of Zilpah**, rather than with the sons of Leah, either to keep Joseph humble; or for Joseph's security, because the other sons retained the old grudge of their mother, and were more like to envy, contemn, hate, and abuse him; or as an observer of their actions, whom he most suspected, as the following words may seem to imply.

**Joseph brought unto his father their evil report**, acquainted him with their lewd and wicked courses, to the dishonour of God and of their family, that so his father might apply such remedies as he thought meet.

Genesis 37:3

**He was the son of his old age**, being born when Jacob was ninety-one years old. Such children are commonly best beloved by their parents, either because such are a singular blessing of God, and a more than common testimony of his favour, and a mercy least expected by them, and therefore most prized; or because they have more pleasing conversation with them, and less experience of their misbehaviour, of which the elder ofttimes are guilty, whereby they alienate their parents' affections from them. The ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the words thus, *a wise or prudent son; old age* being oft mentioned as a token of prudence; one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders. This may seem the more probable, both because Joseph was indeed such a child, and gave good evidence of it in a prudent observation of his brethren's trespasses, and a discreet choice of the fittest remedy for them; and because the reason here alleged seems proper and peculiar to Joseph; whereas in the other sense it belongs more to Benjamin, who was younger than Joseph, and cost his mother dearer, and therefore might upon that account claim a greater interest in his father's afflictions.

**A coat of many colours**, probably made of threads of divers colours interwoven together. Compare 2Sa\_13:18. This he gave him as a token of his special love, and of the rights of the first-born, which being justly taken from Reuben, he conferred upon Joseph, 1Ch\_5:1.

Genesis 37:4

Their hatred was so deep and keen, that they could not smother it, as for their own interest they should have done, but discovered it by their churlish words and carriages to him.

Genesis 37:5

The

**dream** it is probable he did not understand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil construction and use of it.

Genesis 37:7

**We were binding sheaves in the field;** a secret insinuation of the occasion of Joseph's advancement, which was from his counsel and care about the corn of Egypt.

**Your sheaves stood round about;** this was a posture of ministry and service, as is manifest both from Scripture and from common usage.

Genesis 37:8

For his relation of his dreams, which they imputed to his arrogancy.

Genesis 37:9

**He dreamed another dream,** that the repetition of the same thing in another shape might teach them that the thing was both certain and very observable.

**The sun and the moon** were not mentioned in the first dream, because in the event his brethren only went at first to Egypt and there worshipped him, as afterwards his father went with them.

**Object.** His father did not worship him in Egypt.

**Answ.** 1. He did worship him mediately by his sons, who in their father's name and stead bowed before him, and by the presents which he sent as testimonies of that respect which he owed to him.

2. It is probable that Jacob did, before the Egyptians, pay that reverence to his son which all the rest did, and which was due to the dignity of his place. As the Roman consul was commended by his father for requiring him to alight from his horse, as the rest did, when he met him upon the way.

Genesis 37:10

**His father rebuked him;** not through anger at Joseph, or contempt of his dream, for it follows, he *observed it*; but partly lest Joseph should be puffed up upon the account of his dreams, and principally to allay the envy and hatred of his brethren.

**Thy mother:** either,

1. Rachel, who was now dead, and therefore must rise again and worship thee; whence he may seem to infer the idleness of the dream, because the fulfilling it was impossible. Or rather,

2. Leah, his stepmother, one that filled his mother's place, being now Jacob's only wife, and the mother of the family.

Genesis 37:11

The words of Joseph; or the thing, the dream which he told; well knowing that God did frequently at that time signify his mind by dreams, and perceiving something singular and extraordinary in this dream, and especially in the doubling of it.

Genesis 37:12

In the parts adjoining to *Shechem*, in the lands which he had purchased there, Gen\_33:19. Let none think strange that he should send his sheep so far from him, both because that land was his own, and because his sheep being exceeding numerous, and he but a stranger in the land, was likely to be exposed to many such inconveniences. Compare Gen\_30:36. One may rather wonder that he durst venture his sons and his cattle there, where that barbarous massacre had been committed, Gen\_34:25. But those

pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence which watched over him then and ever since, and still kept up that terror which then he sent upon them. Besides Jacob's sons and servants made a considerable company, and the men of Shechem being universally slain, others were not very forward to revenge their quarrel, where there was any hazard to themselves in such an enterprise.

Genesis 37:13

1729 Having kept him for some time at home, and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them.

Genesis 37:17

**Dothan** a place not very far from *Shechem*, where afterwards a city was built. See 2Ki\_6:13.

Genesis 37:19

Heb.

**This master of dreams**, this crafty dreamer, that covers his own ambitious designs and desires with pretences or fictions of dreams.

Genesis 37:20

**Cast him into some pit**; partly, as unworthy of burial; partly, to cover their villanous action; and partly, that they might quickly put him out of their sight and minds.

**Some evil beast hath devoured him**, there being great store of such creatures in those parts. See 1Ki\_13:24 2Ki\_2:24.

Genesis 37:21

He

**delivered him**, as to the violent and certain despatch of his life which was intended. Or the act is here put for the purpose and endeavour of doing it, in which sense Balak is said to *fight against Israel*, Jos\_24:9, and Abraham to *offer up Isaac*, Heb\_11:17. So here, he *delivered him*, i.e. used his utmost power to deliver him, that so he might recover his father's favour lost by his incestuous action.

Genesis 37:25

**They sat down to eat bread**, to refresh themselves, their consciences being stupified, and their hearts hardened against their brother, notwithstanding all his most passionate entreaties to them, Gen\_42:21.

**Ishmeelites**; the posterity of Ishmael. See Gen\_25:18.

**Gilead**, a famous place for balm, and other excellent commodities, and for the confluence of merchants. See Jer\_8:22 **22:6**.

**Balm**, or *rosin*, as the ancient and divers other translators render it.

Genesis 37:26

If we suffer him to perish in the pit, when we may sell him with advantage,

**and conceal his blood**, i.e. his death, as the word *blood* is often used. See Deu\_17:8 2Sa\_1:16 **3:28**.

Genesis 37:28

This story seems a little involved, and the persons to whom he was sold doubtful. Here seem to be two, if not three, sorts of merchants mentioned,

**Ishmeelites** and



**Midianites** here, and *Medanites*, as it is in the Hebrew, Gen\_37:36, which were a distinct people from the Midianites, as descended from Medan, when the Midianites descended from Midian, both Abraham's sons, Gen\_25:2. The business may be accommodated divers ways; either,

1. The same persons or people are promiscuously called both Ishmeelites and Midianites, as they also are Jud\_8:1,**24,28**; either because they were mixed together in their dwellings, and by marriages; or because they were here joined together, and made one caravan or company of merchants. And the text may be read thus, *And the Midianite merchantmen* (either the same who were called *Ishmeelites*, Gen\_37:27, or others being in the same company with them) *passed by, and they* (i.e. not the merchantmen, but Joseph's brethren, spoken of Gen\_37:27; the relative being referred to the remoter antecedent, as it is frequently in the Scripture)

**lift up Joseph, and sold him to the Ishmeelites** or *Midianites*, &c. Or,

2. The persons may be distinguished, and the story may very well be conceived thus: The Ishmeelites are going to Egypt, and are discerned at some distance by Joseph's brethren, while they were discoursing about their brother. In the time of their discourse, the Midianites, who seem to be coming from Egypt, coming by the pit, and hearing Joseph's cries there, pull him out of the pit, and sell him to the Ishmeelites, who carry him with them into Egypt. There they sell him to the Medanites, though that, as many other historical passages, be omitted in the sacred story. And the Medanites, or Midianites, if you please, only supposing them to be other persons than those mentioned Gen\_37:28, which is but a fair and reasonable supposition, sell him to Potiphar.

Genesis 37:29

**Reuben returned unto the pit**, that, according to his brethren's order, Gen\_37:27, he might take him thence and sell him.

**He rent his clothes**, as the manner was upon doleful occurrences. See below, Gen\_37:34 Num\_14:6 Ezr\_9:3 Job\_1:20 **2:12**.

Genesis 37:30

He calls him

**the child** comparatively to his brethren, though he was seventeen years old, Gen\_37:2.

**The child is not**, i.e. is not in the land of the living, or is dead, as that phrase is commonly used, as Gen\_42:13,**36**, compared with Gen\_44:20 Job\_7:21 Jer\_31:15 Lam\_5:7 Mat\_2:18.

**I, whither shall I go**, either to find the child, or to flee from our father? He is more solicitous than the rest, because he being the eldest brother, his father would require Joseph at his hand; and being so highly incensed against him for his former crime, would be the more apt to suspect him, and deal more severely with him.

Genesis 37:32

They

**brought** it by a messenger whom they *sent*: men are commonly said to do what they cause others to do.

Genesis 37:34

**Sackcloth**, i.e. a coarse and mournful habit. This is the first example of that kind, but afterwards was in common use upon these occasions. See 2Sa\_3:31 1Ki\_20:31 **21:27**, &c.

Genesis 37:35

**All his daughters**; Dinah, and his daughters-in-law, and his sons' daughters.

**The grave;** this Hebrew word *sheol* is taken sometimes for hell, as Job\_11:8 Pro\_15:11, but most commonly for the grave, or the place or state of the dead, as Gen\_42:38 **44:29,31 Psa 6:5 16:10**, &c. And whether of those it signifies, must be determined by the subject and the circumstances of the place. Here it cannot be meant of hell, for Jacob neither could believe that good Joseph was there, nor would have resolved to go thither; but the sense is, I will kill myself with grief, or I will never leave mourning till I die.

*Unto my son; or, for my son:* so the preposition *el* is oft used for *al*, as 1Sa\_1:27 **4:19,21,22** 2Sa\_21:2.

Genesis 37:36

Whose office it was to apprehend and punish criminal persons. See Gen\_40:3 Jer\_39:9 Mar\_6:27.

Genesis 38:1

This story is not without difficulty, if we consider how little time is allowed for all the events of this chapter, there being not above twenty-three years between Judah's marriage and the birth of Pharez, yea, and the birth of his sons too, Hezron and Hamul, who are said to go into Egypt with Jacob, Gen\_46:12. But there are two ways proposed for the resolution of it, as the phrase, **at that time**, may be understood two ways; either,

1. More largely, for the time since Jacob's return from Padan to Canaan, and so the history may be conceived thus, Judah was married some years before the selling of Joseph, though it be here mentioned after it, and so out of its place, as being the foundation of all the following events, which are here placed together, because they followed the selling of Joseph. Judah, and Er, and Onan, and afterwards Pharez, are supposed each to marry and have a child at fourteen years old, which, though unusual, wants not examples both in sacred and profane writers. And they that will quarrel with the Scripture, and question its authority for some such uncustomary occurrences which it relates, show more of

impiety than wisdom in it, and shall do well to consider, that God might so order things by his providence, and record such things in his word, upon the same account on which he hath put several other difficult passages in Scripture, partly to try and exercise men's faith, humility, and modesty; and partly to punish the evil minds of ungodly men, and for their sins to lay an occasion of stumbling and cavilling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or,

2. More strictly, for the time following the sale of Joseph, which seems the more probable way, and so the story lies thus, Judah was now about twenty years old when he married, and the three first years he hath three sons, Er, Onan, and Shelah. The two first marry each when they were about seventeen years old. Three years after both their deaths, and when Shelah had been marriageable a year or two, and was not given to Tamar, Judah lies with Tamar and begets upon her Pharez. But as for Hezron and Hamul, they are said to go into Egypt with Jacob, as also Benjamin's ten sons are said to go with him thither, to wit, in their father's loins, because they were begotten by their father in Egypt, whilst Jacob lived there, of which more in its proper place.

**Judah went down from his brethren;** probably in discontent, upon occasion of quarrels arisen among them about the selling of Joseph, whereof Judah was a great promoter, if not the first mover.

**A certain Adullamite,** of the city of Adullam; of which see Jos\_12:15 Jos\_15:35.

Genesis 38:2

He married her against the counsel and example of his parents. But when Judah had committed so great a crime as the selling of his brother, and God had forsaken him, no wonder he adds one sin to another.

**Shuah** was the name, not of the daughter, but of her father, Gen\_38:12.

Genesis 38:5

**Chezib;** a place near Adullam, called also *Achzib*, Jos\_19:29 Mic\_1:14.

Genesis 38:7

**Wicked in the sight of the Lord,** i.e. notoriously wicked. Compare Gen\_10:9 **13:13**.

**The Lord slew him,** in some extraordinary and remarkable manner, as Gen\_38:10.

Genesis 38:8

This, as also divers other things, was now instituted and observed amongst God's people, and afterwards was expressed in a written law, Deu\_25:5,6. See also Num\_36:6,7 **Rth 1:11** Mat\_22:24.

**Raise up seed to thy brother;** beget a child which may have thy brother's name and inheritance, and may be reputed as his child. So it was with the first child, but the rest were reputed his own.

Genesis 38:9

Two things are here noted:

1. The sin itself, which is here particularly described by the Holy Ghost, that men might be instructed concerning the nature and the great evil of this sin of self-pollution, which is such that it brought upon the actor of it the extraordinary vengeance of God, and which is condemned not only by Scripture, but even by the light of nature, and the judgment of heathens, who have expressly censured it as a great sin, and as a kind of murder. Of which see my Latin Synopsis. Whereby we may sufficiently understand how wicked and abominable a practice this is amongst Christians, and in the light of the gospel, which lays greater and stricter obligations upon us to purity, and severely forbids all pollution both of flesh and spirit.

2. The cause of this wickedness; which seems to have been either hatred of his brother, or envy at his brother's name and honour, springing from the pride of his own heart.

Genesis 38:10

**Displeased the Lord;** an expression noting a more than ordinary offence against God, as 2Sa\_11:27. This just but dreadful severity of God is noted both for the terror of such-like transgressors, and to provoke love and thankfulness to God in those whom he useth more indulgently.

Genesis 38:11

**At thy father's house,** whither he sent her from his house, that Shelah might not be ensnared by her presence and conversation. So he dismissed her with a pretence of kindness, and a tacit promise of marriage to her, which he never intended to keep, as the following words imply; *for he said;* or rather, *but he said;* for the Hebrew *chi* oft signifies *but*, as Gen\_45:8 Psa\_37:20 Ecc\_2:10 **6:2**. So here is an opposition between what he said to Tamar, and what he said to himself, or in his own heart, as that word *said* is oft used: he intimated to her that he would give Shelah to her, but he meant otherwise, and said in himself, I will not do it,

**lest peradventure he die also as his brethren did;** imputing the death of his two sons either to her fault, or to her unluckiness, rather than to his own or his son's miscarriages.

Genesis 38:12

**In process of time,** when many days had passed, and Shelah, though grown, was not given to Tamar,

**Judah went up unto his sheep-shearers,** to feast and rejoice with them at that time, as the manner was then and afterwards. See 1Sa\_25:36.

**Timnath;** a place not far from Adullam; of which see Jos\_15:57.

Genesis 38:14

**Covered her with a veil**, as harlots used to do in those modester ages of the world, when they had not learnt to outface the sun, nor to glory in their villainies.

**In an open place**, where she might be soonest discovered by passengers. This is noted as the practice of harlots, Pro\_7:12 **9:14** Jer\_3:2 Eze\_16:24,**25**.

Genesis 38:15

And was doubtless careful not to discover herself by her voice.

Genesis 38:18

**Thy bracelets**, or *handkerchief*, or *girdle*, or any other ornament made of *twisted thread*, which the Hebrew word signifies. God so ordering things by his providence, that his sin might be discovered. And this and other such horrid crimes committed sometimes by the patriarchs, and other eminent persons, it hath pleased God for divers wise and holy reasons to leave upon record, partly, to discover how great and deep the corruption of man's nature is, and that even in the best; partly, to oblige all men to a humble sense of their own infirmity, and to a diligent application of themselves to God for his gracious succours, and to a greater circumspection and watchfulness to prevent those evils in themselves; partly, to encourage even the greatest sinners to repentance and the hope of pardon; and partly, for the just punishment and obduration of incorrigible sinners, who make such sad examples matter of their delight and imitation.

Genesis 38:23

Note, that fornication was esteemed sinful and shameful amongst the heathens.

Genesis 38:24

**Bring her forth** to the magistrate, from whom she may receive her sentence and deserved punishment. Judah had not the power of life and death, at least not over her, who was a Canaanite, and who was not in his, but in her own father's house. But he being a person of great estate and authority, and, as it seems, of obliging conversation, could do very much to persuade those who then had the power of the sword, either to draw it forth, at least in a just cause, on his behalf, or to sheath it upon his desire and satisfaction.

**Let her be burnt**, as guilty of adultery, which was punished with death by the laws of God, Deu\_22:23,24, and of nations too, Jer\_29:22,23. He chargeth her with adultery, because she was betrothed to Shelah. See Deu\_22:23. This eagerness of Judah proceeded not from zeal of justice, for then he would not have endeavoured to destroy the innocent child with the guilty mother, against God's law, Deu\_24:16 Eze\_18:20, but from worldly policy, that he might take her out of the way, which he esteemed a burden and a blot to his family.

Genesis 38:26

His guilty conscience, and the horror of so foul a fact, together with his sudden surprisal, forced him to an ingenuous confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such partial judges.

**She hath been more righteous than I.** She was more unchaste, because she knowingly committed adultery and incest, when he designed neither; but he was more unjust, because he was the cause of her sin, both by withholding Shelah from her, who was hers both by right and by Judah's promise, and by whom her chastity should have been preserved; and by his solicitation and encouragement of her to the sin.

**He knew her again no more;** showing the sincerity of his confession by his forsaking of the sin confessed. See Job\_34:32.



And it may be probably concluded, that he neither knew her nor any other woman afterward, because there is no mention of any child which he had after this time.

Genesis 38:28

**The midwife bound upon his hand a scarlet thread**, in token of his being the first-born, which she confidently expected he would be.

**This breach be upon thee**, be imputed to thee, as the same phrase is taken Gen\_16:5.

Genesis 39:1

**The Lord was with Joseph**, with his gracious presence and blessing, as this phrase is taken here, Gen\_39:21 Gen\_21:22 Gen\_26:24.

**He was in the house of his master:** he doth not endeavour to make an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

Genesis 39:3

The heathens owned a supreme God, and his overruling providence in affairs, though they did not glorify him as God, but worshipped the creature with and more than the Creator, Rom\_1:25.

**In his hand**, i.e. under his ministry, as this phrase is used, Exo\_4:13 Lev\_8:36 Pro\_26:6, and oft elsewhere.

Genesis 39:4

**He served him**, not now as a slave, but in a higher degree.

**All that he had he put into his hand**, i.e. committed to his care and management, as Gen\_16:6.

**Object.** How could this be, when Joseph understood not the Egyptian tongue?

**Ans.** Joseph doubtless when he came thither did as much as possibly he could endeavour to get the knowledge of that language, and being a person of excellent parts, would soon obtain it, especially because of the great affinity between that language and his own. Nor must we think that Joseph was thus highly advanced in an instant, but by degrees, step by step, and after some considerable time.

Genesis 39:6

He took care for nothing, but that he might eat, and drink, and fare deliciously. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, He took care for nothing, but committed all to Joseph, except his bread, which he would not have provided by a Hebrew hand,

**because the Egyptians might not eat bread with the Hebrews**, Gen\_43:32. But that was no impediment, for neither did Joseph eat with his master, nor was he the cook to dress it for him. But he might provide food for him, as afterwards he did for all the Egyptians without any scruple on their side.

Genesis 39:7

She

**cast her eyes upon Joseph**, in a lascivious and unchaste manner. See Job\_31:1 Mat\_5:28 2Pe\_2:14.

Genesis 39:10

He avoided her company and familiar conversation, as evil in itself, the present circumstances considered, and as an occasion of further evil. See Pro\_1:15 **5:8** 1Co\_15:33 1Th\_5:22 1Ti\_5:14.

Genesis 39:11

**About this time**, or, *upon a certain day*, which she thought convenient for the reason following.

**To do his business**, that which belonged to his charge; *to cast up his accounts*, as the Chaldee renders it, which requiring privacy, gave her this opportunity.

**There was none of the men within**, to wit, in that part of the house where Joseph was.

Genesis 39:12

He left his garment in her hand, which he would not strive to get from her, partly, for reverence to his mistress; partly, in detestation of her wickedness, whereby even his garment might seem to be infected; and partly, to put himself and her out of the danger of further temptation.

Genesis 39:14

**Unto the men of her house**; to such as were in other parts of the house, whom she called in as witnesses for her husband's satisfaction.

**He**, i.e. my husband, whom she would not name, as it were out of disdain and high displeasure for being the occasion of this horrid affront. Thus the pronouns *he* and *they* are oft used by way of contempt, as Luk\_4:24 **19:27** Joh\_7:11 **8:10**.

**An Hebrew**; so she calls him, to render him hateful and contemptible to the Egyptians.

**To mock us;** to abuse me; or to vitiate and defile me; for that word is oft used in an obscene sense. She insinuates, that this was not only an indignity to her, but an injury to all the family, which therefore they were obliged to revenge.

Genesis 39:17

So she makes her husband accessory to the crime, that she might provoke him to the sharper revenge.

Genesis 39:18

An improbable story, and an evidence that the violence was on her side; otherwise, if he had attempted violence upon her person, he would not have forborne violence to the recovery of his garment, which he very well knew might be made a pretence against him.

Genesis 39:20

**Quest.** Why did he not kill him, the crime being capital, and he having so undoubted a power in his hand to do it?

**Answ.** It is probable he was a little moderated by Joseph's apology, which doubtless he made for himself, though it be not here recorded.

2. This is to be ascribed to the good providence of God, which restrains the waves of the sea, and the passions of men, and sets them their bounds which they shall not pass, which watched over Joseph in a peculiar manner.

**The king's prisoners;** traitors, or great offenders against the king, whose prison doubtless was none of the easiest and therefore it is called a *dungeon*, Gen\_40:15 **41:14**; and he endured great hardship in it. See Psa\_105:18.

Genesis 39:21

The gaoler, who under Potiphar was the keeper of that particular person.

Genesis 39:22

They did nothing but by Joseph's command or permission.

Genesis 40:1

Genesis 40:2

Genesis 40:3

**The captain of the guard**, to wit, Potiphar, Gen\_37:36, who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison.

**Where Joseph was bound**; was a prisoner, as that word is used, Isa\_22:3; for Joseph being now made governor of the prisoners, was doubtless freed from his bonds: or *had been bound*, and that with irons in a cruel manner, Psa\_105:18.

Genesis 40:4

**A season**, Heb. *days*, i.e. either many days, or a year, as that word sometimes signifies. See Gen\_24:55.

Genesis 40:5

*1718* i.e. Not a vain and idle dream, but one that had in it a signification of future things, and needed interpretation; and the several dreams were proper and agreeable to the several events which befell them, and to the several interpretations which Joseph put upon them: the dream and interpretation did fitly answer one to the other.

Genesis 40:6

Perplexed and terrified both, because they perceived the dream was extraordinary and sent from God; compare Gen\_41:8 Dan\_2:1 Mat\_27:19; and because they understood not the meaning of it.

Genesis 40:8

**There is no interpreter of it**, to wit, with us, or to whom we can now resort; for otherwise there were many in Egypt of that profession, Gen\_41:8.

**Do not interpretations belong to God?** In vain do you expect such things from your wise men, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it.

**Tell me**, who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy. This he spoke by special direction and instinct from God, who had given this gift to him.

Genesis 40:12

i.e. Signify

**three days.** So that word is oft used, as Gen\_40:18 **41:26,27 Da 2:38 4:22** Mat\_13:19,**38 26:26,28 Lu 8:11** 1Co\_10:4. And indeed there is no proper Hebrew word which answers to *signify*.

Genesis 40:13

**Lift up thine head**, i.e. advance thee to thy former dignity. So that phrase is used 2Ki\_25:27 Psa\_110:7. Or, *reckon thy head*, i.e. thy name or thy person, to wit, *among his servants*, which is added, Gen\_40:20. According to the custom, which was this: at set times governors of families used to take an account of their servants, and to have the names of their servants read to them, and

they either left them in the catalogue, or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved. This seems the truer interpretation, because it is said that *Pharaoh lifted up the head of his butler, and of his baker*, Gen\_40:20, and therefore the phrase must be so expounded, as to agree equally to both.

Genesis 40:14

Though he patiently endures his prison, yet he prudently useth all lawful means to get his freedom.

Genesis 40:15

**I was stolen away**, taken away by force and fraud, without my own or father's consent, out of the land of Canaan, which he might call *the land of the Hebrews*, either because they now dwelt in it, or by way of protestation of their right and claim to it by God's gift. Or rather thus, out of that part of Canaan where the Hebrews dwell; for the word *land* is not only spoken of whole countries, as of the whole land of Canaan, but of any parts or parcels thereof, as Gen\_13:6 **22:2 23:15 34:1**. Observe, that Joseph doth not accuse either his brethren or his mistress, but only asserts his own innocency, which was necessary for his deliverance.

Genesis 40:16

**White baskets**; so called from the colour, either of the baskets, which were made of pilled, and so white twigs, or of the things contained in them, as white bread, &c.

Genesis 40:19

**From off thee**. This clause is industriously added here to the former phrase, to show that it was now meant in another sense. He *shall indeed lift up thy head*, as well as the chief butler's, but in another manner, not for time, but

**from thee**, or so as to take away thy head or thy life (which eminently consists and appears in the head) from thee.

Genesis 40:20

**Pharaoh's birthday.** Birth-days by persons of eminency then were, and since have usually been, celebrated with feasting and rejoicing.

Genesis 40:23

i.e. Neglected him and his desire; as men in Scripture are oft said to *forget God*, when they do not remember him so as to love and obey him, as Psa\_106:13, **21 Ho 2:13**.

Genesis 41:1

**Two full years**, after the butler's restitution to his place. Heb. *Years of days*, for full years, as 2Sa\_14:28 Jer\_28:3; as *a month of days* is put for a full month, Gen\_29:14, which is complete to a day. Nilus is called *the river* simply, because of its eminency, as Homer or Virgil are called *the poet*.

Genesis 41:2

This suits well with the nature of the thing, for both the fruitfulness and the barrenness of Egypt depended, under God, upon the increase or diminution of the waters of that river.

**Kine**, when they appeared in dreams, did portend, in the opinion of the learned Egyptians, the years or times to come, and them either good or bad, according to their quality.

Genesis 41:3

Which shows how sparingly the river overflowed the lands.



Genesis 41:5

**Ears of corn** are fit and proper resemblances of the thing here intended, both because the fertility of a land doth mainly consist in the abundance and goodness of these; and because *ears of corn* appearing to any in a dream, did, in the judgment of the Egyptian wise men, signify years, as Josephus notes.

Genesis 41:6

A boisterous wind, and in those parts of the world very pernicious to the fruits of the earth, Eze\_17:10 **19:12** Hos\_13:15.

Genesis 41:7

Not a real thing, as Pharaoh in his sleep imagined it to be. Heb. *Behold the dream*, i.e. the dream did not vanish, as dreams commonly do, but was fixed in his mind, and he could not shake it off; by which he saw that it was no common or natural, but a Divine and significant dream.

Genesis 41:8

**His spirit was troubled**, because he understood not the meaning of it, and dreaded the consequences of it. Compare Gen\_40:6 Dan\_2:1,3 Mt 27:19.

**The magicians**, whose profession it was to discover secret and future things; which they did either by the observation of the stars, or by other superstitious practices, and the help of evil spirits. See Exo\_7:11 **8:19** Dan\_2:2,10.

**The wise men**, who were conversant in the study of nature; and by reason of their great sagacity, did oftentimes make happy conjectures.

**Pharaoh** calls them both one dream, either because they seemed to portend the same thing, or because they were the product of one night, and were divided only by a very little interruption.

Genesis 41:9

Not against Joseph by ingratitude, but against the king; by which expression he both acknowledgeth the king's justice in imprisoning him, and his clemency in pardoning him.

Genesis 41:11

Of which phrase see **Poole on "Gen\_40:5"**.

Genesis 41:13

**Me he restored;** either,

1. Pharaoh. But then he would have mentioned either his name or title, and not have spoken so slightly and indecently of him. Or rather,

2. Joseph, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those events, as Jeremiah is said to *pull down and destroy* those nations, Jer\_1:10, whose destruction he did only foretell.

Genesis 41:14

**The dungeon,** or *prison*, by a synecdoche of the part for the whole. For it is not probable that Joseph, who was now so much employed, and intrusted with all the affairs of the prison and prisoners, Gen\_39:21-23, should still be kept in the dungeon properly so called.

**He shaved himself;** for till then he suffered his hair to grow, as the manner was for persons in prison, or under great sorrow, 2Sa\_19:24. But to appear in a mournful dress before the king was not convenient, nor usual. Compare Est\_4:4.

Genesis 41:16

I cannot do this by any power, or virtue, or art of my own, for I am but a man, as your magicians are, but only by inspiration from the great God. Thus he gives the honour from himself unto God, and leads Pharaoh to the knowledge of the true God. For the phrase compare Mat\_10:20 1Co\_15:10.

**God shall give;** or, *may God give*, & c. It is my desire that God would vouchsafe to Pharaoh a comfortable and happy answer.

Genesis 41:21

They seemed to be neither fatter in the flesh, nor fuller in their bodies. As many times in famine men eat much, but are not satisfied, because God withdraws his blessing from it, by which alone it is that meat nourisheth us.

Genesis 41:25

**The dream of Pharaoh is one**, to wit, in its design and signification; both dreams portend the same thing.

Genesis 41:30

There shall be no relics of it to keep it in men's minds, which will be so taken up with the contemplation of their present misery and future danger, that they will have neither heart nor leisure to reflect upon their former plenty, the remembrance whereof will but aggravate the present calamity.

Genesis 41:34

Not by force or violence, for Joseph would never be the author of such unrighteous counsels; but by purchase at the common price, which was like to be very low in that case, and therefore might easily be compassed by that rich and mighty prince.

**Quest.** Why

**the fifth part**, and not half, seeing the years of famine were as many as the years of plenty?

**Answ.** Because,

1. Men would and should live more sparingly in times of famine.
2. It was likely that very many men would lay up great quantities of corn in those years, partly because they could not spend it all, and partly in expectation of a scarcer and dearer time, when they might either use it themselves, or sell it to their advantage.
3. The fifth part of those years of great plenty might be more than the half, yea, equal to the whole crop of ordinary years.

Genesis 41:38

Or, *of the gods*, in his heathen language. One whom God hath endowed with such admirable knowledge and wisdom.

Genesis 41:39

**God hath showed thee all this**, i.e. hath given thee this extraordinary gift of foreseeing and foretelling things to come, and of giving such sage advice for the future.

Genesis 41:40

**According unto thy word**, i.e. direction and command, Heb. *mouth*, which is oft put for command, {as Exo\_17:1 **38:21** Num\_3:16,**39** , &c.,} *shall all my poeple be ruled*, or, *be fed*; they shall receive their provisions from thy hand, and according to thy disposal. Others, *shall kiss*, viz. the hand, as inferiors used to do, upon their address to or conference with great persons. See Job\_31:27 Hos\_13:2. But it was frivolous for Joseph to command them to do that which by the custom of the place they were obliged and wont to do. Some render the word thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss*; which may be understood either properly, as inferiors did sometimes kiss

their superiors in token of their homage; see 1Sa\_10:1; or rather metaphorically, as the same phrase is used Psa\_2:12 Pro\_24:26, receive all thy commands with reverence and submission.

**In the throne**, i.e. in sovereign power and dignity.

Genesis 41:42

**His ring** was both a token of highest dignity, and an instrument of greatest power, by which he had authority to make and sign what decrees he thought fit in the king's name. See Est\_3:10 **8:2**. With

**fine linen** the greatest potentates were arrayed. See Pro\_31:22,**24** **Eze 16:10** Luk\_16:19 Rev\_19:8.

**A gold chain** was another badge of great honour. See Pro\_1:9 Eze\_16:11 Dan\_5:7,**16,29**.

Genesis 41:43

**In the second chariot**; in the king's second chariot, that he might be known and owned to be the next person to the king in power and dignity. Compare 2Ch\_35:24 Est\_6:8 **10:3** Dan\_5:29.

**Bow the knee**: they commanded all that passed by him, or came to him, to show their reverent respect to him in this manner: compare Est\_3:2. Others, *tender father*, to signify that he was to be owned as the father of the country, because by his prudence and care he had provided for them all, and saved them from utter ruin.

Genesis 41:44

**I am Pharaoh**, i.e. I only am the king, I reserve to myself the sovereign power over thee, and over all. As the name of Caesar among the Romans was commonly used for the emperor, so the name of Pharaoh for the king. Or thus, I have the supreme power, and therefore as I have authority to give thee the following power, so I will make it good to thee, and oblige all my people to observe

and obey thee. No man shall do any thing in the public affairs of the kingdom concerning matters of war or peace without thy commission or licence.

Genesis 41:45

**Zaphnath-paaneah**, i.e. *The revealer of secrets*, as the Hebrews generally understand it, and with them most others.

**Poti-pherah**, not that *Potiphar*, Gen\_39:1; both because he had another title, and dwelt in another place; and because it is not probable Joseph would have married the daughter of so unchaste a mother; but another and a greater person. It is the observation of a late ingenious and learned writer, that among the Egyptians there were three words, or endings of words, near akin, but differing in signification, and in the degree of dignity and authority, to which those names were annexed: *Phar*, which belonged to inferior officers; and *Pherah*, which was given to those of greater dignity and power; and *Pharaoh*, which was appropriated to the king.

*Priest*, or *prince*, as the word signifies, Exo\_18:1 2Sa\_8:18 **20:26**, and elsewhere. This sense is the more probable, both from Joseph's high quality, and from his holy disposition, whereby he hated idolatry, and would never have married the daughter of an idolatrous priest.

**On** was a famous city of Egypt, called also *Aven*, Eze\_30:17, and afterwards, as some think, Heliopolis, now Damietta. See Jer\_43:13.

**Joseph went out over all the land**, upon his employment, and to execute the king's command, and his own counsel.

Genesis 41:46

Joseph's age is here noted to teach us,

1. That Joseph's short affliction was recompensed with a much longer prosperity, even for eighty years.

2. That Joseph's excellent wisdom did not proceed from his large and long experience, but from the singular gift of God.

**He stood before Pharaoh**, as his chief minister: to *stand* before another is the posture and designation of a servant, as 1Sa\_16:21 Dan\_1:19.

**Went throughout all the land**, to provide places for his stores, and to constitute officers for the management of them.

Genesis 41:47

Or, *unto handfuls*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns or storehouses*; i.e. in such plenty, that all their storehouses were filled with heaps of corn.

Genesis 41:48

**All the food**; that is, either all sorts of grain which was proper for food; or all which he intended to gather, to wit, the fifth part, Gen\_41:34.

Genesis 41:51

i.e. Hath expelled all sorrowful remembrance of it by my present comfort and glory.

**All my toil, and all my father's house**, i.e. the toil of my father's house, or the toil and misery which for many years I have endured by means of my father's family, and my own brethren, who sold me hither; a figure called *hendyadis*.

Genesis 41:52

*1711* In the land which hitherto hath been to me a land of affliction.

Genesis 41:54

**In all lands;** in all the neighbouring countries, appears by comparing this with Gen\_42:1.

Genesis 41:55

**The people cried to Pharaoh,** as to their king and common father. Compare 2Ki\_6:26.

Genesis 42:1

**When Jacob saw,** i.e. heard, as the word is used, Exo\_20:18; as *seeing* is put for smelling, Exo\_5:21; and for tasting, Psa\_34:8; and for touching, Joh\_20:29.

**Why do ye look one upon another;** like lazy, careless, and helpless persons, each one expecting relief from the other, but none offering either counsel or help for all our subsistence?

Genesis 42:2

**I have heard:** this word explains the word *saw*, Gen\_42:1.

**Get you down;** for Egypt was lower than Canaan; whence, on the contrary, they are said to *go up* to Canaan, Gen\_45:9.

**That we may live, and not die;** an emphatical repetition of the same thing, used here to make them more sensible of their danger.

Genesis 42:4

Because he was very young, and now his best beloved son.

Genesis 42:6

**He sold to the people;** either,



1. By his ministers and commissioners appointed to that end, as men in Scripture and in all authors are said to do that which others do by their authority and command. Or,

2. He himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of Egypt, Gen\_42:12, and because he would by that opportunity understand the state of other lands, and improve that knowledge for his master's service.

**Joseph's brethren bowed down themselves before him;** thus unwittingly fulfilling Joseph's dream, Gen\_37:7.

Genesis 42:7

**He spake roughly unto them;** partly, to bring their sin to remembrance; partly, to get the knowledge of the true state of his father and family; and partly, to further the following design, and make way for his and their greater happiness.

Genesis 42:8

Because his visage was much altered by his beard, and by other things, it being about twenty years since they saw him; and his Egyptian language, and habit, and carriage, together with the great dignity of his place, prevented all suspicions concerning their brother.

Genesis 42:9

This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of their affair, speaking too much like a courtier or politician.

**The nakedness of the land,** i.e. the weak parts of it, and where it may be best assaulted or surprised.

Genesis 42:11

**We are all one man's sons**, and therefore not spies; for it is not likely either that a father would venture so many sons upon so hazardous an employment, or that such a work would have been trusted in the hands of one family only.

**We are true men**, who honestly and truly mean what we pretend, and have no other design in our coming hither.

Genesis 42:13

i.e. Is dead, as that phrase often signifies both in Scripture, as Gen\_37:30 **44:20** Jer\_31:15 Mat\_2:17,**18**, and in other authors, as Homer, Euripides, &c. They concluded with great probability that he was dead, Gen\_44:20, because for twenty years together they had heard nothing, either of him or from him; which may seem strange, considering the nearness of Egypt and Canaan: but this came to pass partly from his own long imprisonment, and afterwards from his great and high employment; partly, from his lothness to bring so much mischief to his father and brethren, as the discovery of his case might have produced; and principally, from the overruling providence of God, which for its own glorious design disposed of Joseph's mind and affairs, so that he either did not send to his father's house, or that the messages were intercepted, there being not then those conveniencies for mutual correspondencies which now there are. And it is not improbable that Joseph might be further acquainted with the mind of God in this matter by dreams, which may seem to have been familiarly afforded to him, together with the interpretation of them. See Gen\_40:8 **41:16**.

Genesis 42:14

This justifies my accusation; for it is not probable that one man should have so many sons, all grown up and living together in one family, and that he should expose them all to the perils of such a journey.

Genesis 42:15

**By the life of Pharaoh**, as sure as Pharaoh lives. It seems to be the form of an oath in use among the Egyptians, as afterwards the Romans used to swear by the name, genius, health, and life of their emperors. Compare 1Sa\_1:26 **17:55** 2Ki\_2:2 Eze\_33:11. And it is not strange that Joseph through human infirmity was carried by the stream of the general practice of the court, especially when the law of God was not yet delivered concerning the appropriation of oaths unto God.

Genesis 42:18

I will spare your lives, and not punish you with death as spies, and you shall carry provisions, that your family also may live;

**for I fear God**, and therefore will not be cruel to you, nor to your brother whom you shall leave with me. This might have raised some suspicion concerning Joseph, but that they knew there were divers among the heathens who did own the true God, though they worshipped idols with him.

Genesis 42:19

**Your prison**, in which you are now imprisoned, and are still like to be so, if you accept not this condition.

Genesis 42:20

i.e. Resolved and promised to do so. Those things are oft said to be done in Scripture which were sincerely resolved upon, as hath been noted before.

Genesis 42:21

This is the just punishment of that great wickedness, which though we could cover from men, yet we now see and feel was known to God, who is now reckoning with us for it. Thus Divine vengeance overtakes them, and conscience tortures them for a sin committed

above twenty years before, and their affliction brings them to repentance.

**When he besought us:** compare Gen\_49:23. Yet this passage is not mentioned in that history, Gen\_37:1-36. Learn hence, that the silence of the Scripture is no good argument that such or such a thing was not said or done, except in some special cases.

**Therefore is this distress come upon us;** he is inexorable to us, as we were to him.

Genesis 42:22

i.e. The punishment of his blood or death occasioned by us.

Genesis 42:24

**He turned himself and wept tears,** partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy, to see the happy success of his design and rigorous carriage, in bringing them to the sight of their sins.

He chooseth to punish

**Simeon,** partly, because next to Reuben he was the eldest, and, as it may be probably gathered from his bloody disposition, Gen\_34:25 **49:6**, the most fierce and forward against Joseph, when Reuben was for milder counsels, as we see here, Gen\_42:22 **38:29**; and partly, because the detainment of one of so perverse and furious a temper would least afflict his father, and most secure Benjamin, who was to come with his brethren. He

**bound him before their eyes,** that it might make deeper impression upon their hard hearts, and make their repentance more effectual.

Genesis 42:27

And after him the rest by his example and information did so, as is affirmed Gen\_43:21, and it is not denied here.

Genesis 42:28

**They were afraid**, lest this should be a design to entrap, and so destroy them. Whoever were the instruments, they knew that God was the chief author of this occurrent, and wisely reflect upon his providence in it, and their own guilt which provoked him against them.

Genesis 42:35

i.e. Their fear returned upon them with more violence, having now more leisure to consider things, and their wise and experienced father suggesting new matters to them, which might more deeply affect them.

Genesis 42:36

**Simeon is not**; he gave him up for lost, as being, as he thought, in the power of a cruel enemy.

**All these things are against me**; I am the great sufferer in all these things: you carry yourselves as if you were neither concerned nor affected with them.

Genesis 42:37

**Slay my two sons**, two of the four mentioned Gen\_46:9. An absurd proposition, neither fit for him to make, nor for Jacob to accept.

Genesis 42:38

**He is left alone**, to wit of his mother, my dear Rachel.

Genesis 43:1

Genesis 43:2

He saith a

**little**, either to show that he took no thought to satisfy his or their curiosity or luxury, but only their necessity, for which a little would suffice, and that they must all moderate their appetites, especially in a time of such scarcity; or to encourage them to the journey, by suggesting to them that they needed not bring great stores, but only what was sufficient for that year, and that God would provide better for them hereafter, so as they should not need to go so far for corn any more.

Genesis 43:3

**Ye shall not see my face.** See the same expression, 2Sa\_14:24 2Sa\_14:32 Act\_20:25 Act\_20:38. Ye shall not be admitted into my presence, nor to the purchasing of any corn here.

Genesis 43:5

**We will not go down**, because we shall both lose the end of our journey, viz. the getting of corn, and run the utmost hazard of all our lives.

Genesis 43:7

**We told him according to the tenor of these words;** we gave answers suitable to his questions, or such as his words required.

Genesis 43:8

**Judah**, for his age and prudence, and penitent carriage for his youthful follies, was most beloved and regarded by his father.

**The lad;** so he calls him, because he was the youngest of all, though he was now thirty years old, and a father of divers children. See Gen\_30:22 **35:18 41:46 46:21.**

Genesis 43:9

**Let me bear the blame;** Heb. *be an offender to thee.* Let me bear the guilt, and shame, and punishment due to so great an offence.

Genesis 43:10

No text from Poole on this verse.

Genesis 43:11

Of all which see Gen\_37:25. The

**nuts** were of that kind which we call pistaches, as some Hebrew and other expositors render the word; for that was both an excellent fruit, and peculiar to Judea and Syria, and well agreeing with the

**almonds** which here follow.

Genesis 43:12

**Take double money,** double to what you carried last, either to procure more corn, which may prevent the frequency of such perilous journeys; or because the continuance and increase of the scarcity had advanced the price.

**Carry it again,** for it is their money, not ours, and therefore must be restored.

**Peradventure it was an oversight,** either in you, or in the receiver of your money, who through multitude of buyers, and haste in his business, might easily be mistaken.

Genesis 43:13

No text from Poole on this verse.

Genesis 43:14

An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Est\_4:16. Or thus, *As I have been* already

**bereaved** of some of my dearest children, so *I shall be bereaved* of the rest, and I shall be left solitary; and if this be my portion, God's will be done.

Genesis 43:15

No text from Poole on this verse.

Genesis 43:16

The usual time for the more solemn meal in the east countries, as the evening was the time, and the supper the great meal, among the Romans.

Genesis 43:17

No text from Poole on this verse.

Genesis 43:18

**Take us for bondmen**, the proper punishment for thieves.

Genesis 43:19

No text from Poole on this verse.

Genesis 43:20

No text from Poole on this verse.



Genesis 43:21

No text from Poole on this verse.

Genesis 43:22

No text from Poole on this verse.

Genesis 43:23

**Peace be to you;** no harm shall come to you for that matter.

**Your God, and the God of your father:** thus he speaks, because Joseph had instructed him, as well as others of his family, in the true religion.

**Hath given you treasure,** by his power and providence secretly putting it there.

Genesis 43:24

No text from Poole on this verse.

Genesis 43:25

No text from Poole on this verse.

Genesis 43:26

No text from Poole on this verse.

Genesis 43:27

No text from Poole on this verse.

Genesis 43:28

**Thy servant;** by which expression delivered in Jacob's name, and by his order, Jacob himself *made obeisance to him*, as was foretold, Gen\_37:9.

Genesis 43:29

**Saw his brother,** i.e. more narrowly observed him, having now more leisure than he seems to have had when he saw him first, Gen\_43:16.

**My son;** so he calls him, not from special affection, which he intended not yet to discover; but because this compellation is commonly used when a man speaks to another who is his inferior in age or dignity.

Genesis 43:30

**His bowels did yearn;** his heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion, of love, pity, grief, or joy, &c.

Genesis 43:31

No text from Poole on this verse.

Genesis 43:32

**They set on for him by himself;** partly because the dignity of his place, and the custom of princes, required this state; and partly for the reason here following.

**That is an abomination unto the Egyptians;** not so much from their pride and disdain of other people, as from their superstition and idolatry; partly because they worshipped the creatures which the Hebrews and others did commonly eat; and partly because of some peculiar rites and customs which they had in the dressing and ordering of their diet. Whence Herodotus affirms, that the

Egyptians would not use the pots nor knives of the Grecians about their food. Compare Gen\_46:34. See there, Exo\_8:26.

Genesis 43:33

**The youngest according to his youth;** being so placed either by Joseph's appointment; or rather by their own choice, and according to their custom; by which the elder, though the handmaidens' children, took place of the younger, who by that order were taught what veneration they owe to the aged, and how great a sin it is, though very customary, in young men to despise those whom they should reverence.

**The men,** not the Egyptians, but the Hebrews, the men last spoken of,

**marvelled;** either at the matter and manner of the feasts and entertainments of the Egyptians; or rather, at the singular honour which Joseph did to them above all others, the reason whereof they could not conceive, and therefore marvelled at it.

Genesis 43:34

It was the ancient custom of Egypt and other countries in their feasts, that either all the meat, or at least some eminent parts and parcels of it, were not promiscuously set before all the guests, but peculiarly distributed by the master of the feast to the several guests, and that differently, according to his respect and affection to them, or to their several qualities. See 1Sa\_1:5 **9:22-24**.

**Five times so much as any of theirs;** partly, because of his nearer relation and dearer affection to him; and partly, to observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprise against himself, that he might accordingly provide for his security.

**Were merry:** the Hebrew word oft signifies to *be drunk*, but oftentimes it is only to *drink liberally*, though not to drunkenness, as may appear from Son\_5:1 Hag\_1:6 Joh\_2:10.

Genesis 44:1

No text from Poole on this verse.

Genesis 44:2

It seems to have been a large cup, and of great price, and much used by Joseph.

**In the sack's mouth of the youngest**, with design to discover their intentions and affections towards Benjamin, whether they did envy him, and would desert him in his danger, as they did Joseph; or would cleave to him; that hence he might take his measures how to deal with him and them.

Genesis 44:3

No text from Poole on this verse.

Genesis 44:4

No text from Poole on this verse.

Genesis 44:5

Amongst the several kinds of divination in use among the Egyptians and other heathens, this was one, to do it by a cup or bason, which they filled with water, and put in them plates of silver, or precious stones, in which certain characters were engraven, by which, and some words they used, they called upon the devil, who gave them answer. Joseph did not use this course, nor was a diviner, but the people thought him such a one, and the steward might represent him as such, for the better covering or carrying on his design. But this sense agrees not with Gen\_44:15, *Wot you not*, & c. Which words show that he speaks of something which they all might easily know; but they did not know that Joseph was a diviner, much less that he divined by that cup, whereas that kind of divination was generally performed by a glass, not by a cup. Others observe, that the Hebrew word oftentimes

signifies not to *divine*, but only to *observe* and *discover* a thing, as Gen\_30:27 1Ki\_20:33, and render the place thus, *whereby he will certainly observe or discover*, to wit, what you are and do. But this also seems not to consist with Gen\_44:15, and the supplement is too large and remote. The true sense then is this, the Hebrew *bo* is not to be rendered *by which*, but *concerning which*, as the particle *beth* is oft used, and it notes not the instrument whereby, but the object about which, he did divine, and the words must be rendered, *concerning which he can or would certainly divine*. And this agrees well with Gen\_44:15: q.d. Did you think you could deceive my master? Did not you and all others know that he could divine, and discover secret things, whence he had both his name and preferment? And this cup being much prized and used by him, you might easily judge that he would use his art to recover it.

**Ye have done evil**, i.e. very evil, unjustly, unthankfully, and foolishly.

Genesis 44:6

No text from Poole on this verse.

Genesis 44:7

No text from Poole on this verse.

Genesis 44:8

It is not probable that we who restored that which was in our power to keep, and to conceal without any danger, should steal that which was likely to be discovered with so much shame and hazard to ourselves.

Genesis 44:9

This overdaring offer proceeded from hence, that they were all conscious of their own innocency, and did not suspect any fraud or artifice in the matter.

Genesis 44:10

Thus he moderates the conditions which they proposed, exempting the innocent, and exchanging the deserved and offered death of the nocent into slavery.

Genesis 44:11

No text from Poole on this verse.

Genesis 44:12

**Began at the eldest**, to take off all their suspicion of his fraud.

**The cup was found in Benjamin's sack.** He found doubtless the money there, but he accused them not about that matter, both because they had an answer ready to that charge from his own mouth, Gen\_43:23, and because the greater crime, the stealing of the cup which Joseph so much prized and used, might seem to extinguish the less, or at least cause him to neglect it.

Genesis 44:13

Being afraid and ashamed to go to their father without Benjamin, concerning whom they had received so severe a charge, and made such solemn promises and imprecations.

Genesis 44:14

No text from Poole on this verse.

Genesis 44:15

No text from Poole on this verse.

Genesis 44:16

**Judah** speaks in the cause, as being one of the eldest, and a person of most gravity and discretion, and readiness of speech, and most eminently concerned for his brother.

**God hath found out the iniquity**, viz. this iniquity, of which it seems some of us are guilty, and God hath discovered it. Or *iniquity* may be put for *iniquities*; whether we are guilty of this fact or not, we are certainly guilty of many other sins, for which God is now punishing us, to whose providence we therefore willingly submit.

Genesis 44:17

No text from Poole on this verse.

Genesis 44:18

**Judah** made a little nearer approach to him, that he might present his humble petition to him.

**In my lord's ears**, in thy hearing; for this phrase doth not necessarily imply that he whispered in his ears; as appears from Num\_14:28 Deu\_32:44 Jud\_17:2.

**Thou art even as Pharaoh**; as thou representest his person, so thou art invested with his majesty and authority, and therefore thy word is a law; thou canst do with us what thou pleasest, either spare or punish us, and therefore we do justly deprecate thine anger, and most humbly entreat thy favourable audience and princely compassion to us.

Genesis 44:19

No text from Poole on this verse.

Genesis 44:20

**A little one;** so they call him comparatively to themselves, who were much elder; and withal, to signify the reason why he came, not with them, because he was young and tender, and unfit for such a journey.

Genesis 44:21

i.e. See him with my own eyes, and thereby be satisfied of the truth of what you say. Compare Gen\_42:15,16. Elsewhere this phrase signifies to *show favour* to a person, as Jer\_39:12 **40:4**. But though that was Joseph's intention, as yet he was minded to conceal it from them.

Genesis 44:22

No text from Poole on this verse.

Genesis 44:23

**Quest.**

Why would Joseph expose his father to the hazard of his life, in parting with his dear child?

**Ans.** Joseph supposed that to be but a pretence, and might fear lest his brethren had disposed of Benjamin as they did of him, and therefore could not bring him forth. And as for his father, the experience which he had of his continuance in life and health after the supposed untimely death of Joseph, gave him good assurance that his parting with Benjamin for a season, and that under the care and charge of his brethren, was not likely to make any dangerous impression upon him.

Genesis 44:24

No text from Poole on this verse.



Genesis 44:25

No text from Poole on this verse.

Genesis 44:26

No text from Poole on this verse.

Genesis 44:27

He calleth her

**my wife**, by way of eminency, as Gen\_46:19, because she only was his wife by design and choice, whereas Leah was put upon him by fraud, and might have been refused by him, if he had so pleased; and the other two were given to him by Rachel and Leah.

Genesis 44:28

No text from Poole on this verse.

Genesis 44:29

No text from Poole on this verse.

Genesis 44:30

The death of the child, which upon this occasion he will firmly believe, will unavoidably procure his death also.

Genesis 44:31

No text from Poole on this verse.

Genesis 44:32

No text from Poole on this verse.

Genesis 44:33

Partly in compassion to our aged father, and partly for thy own advantage; because I can be more serviceable to thee than he, because of my greater strength and experience.

Genesis 44:34

No text from Poole on this verse.

Genesis 45:1

**Cause every man to go out from me;** remove all the Egyptians out of my presence and chamber. Which he did, partly that he might maintain the honour of his place, and not make himself cheap and contemptible to the Egyptians, by his excessive tears and passions, and by his free, and familiar, and affectionate converse with his brethren; and partly to preserve the reputation of his brethren, by concealing their fault from the Egyptians.

Genesis 45:2

His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence.

**The Egyptians, and the house of Pharaoh;** some who were near, with their own ears, and others by report.

Genesis 45:3

He repeats his former question, Gen\_43:27, either because he questioned the truth of their former relation, or would be further satisfied in it, it being usual with men to ask over and over again what they long to know; or because he now desired a more particular relation of his father's condition, and how he did bear up under all his calamities.

**They were troubled at his presence**, from a sudden and deep sense of their horrid guilt, and their just fear of some dreadful punishment.

Genesis 45:4

**Come near to me**; be not afraid of me, but come nearer to me with cheerfulness and confidence, that you may be assured that I am he, and that we may more freely and privately discourse together, so as none others may hear. It is probable that Joseph sat in state, and that they hitherto kept a due distance from him.

**Sold into Egypt**, i.e. *sold* unto them that brought me *into Egypt*, and sold me there: see Gen\_37:28 Gen\_39:1. So they sold him into Egypt occasionally and eventually.

Genesis 45:5

*1706* **Be not grieved**, to wit, immoderately, and for the injury which you did to me, or for the danger which you have brought upon yourselves. Otherwise he doth not dissuade them from a godly sorrow for their offence against God, for the procurement of which he designed and used that strange and rough carriage towards them.

**Nor angry with yourselves**; neither excessively torment yourselves with the remembrance of the fact, neither break forth into contentions and wrath, and upbraidings of one another; for God by his wise, powerful, and gracious providence overruled your evil intentions to a happy end,

**to preserve life**; not only your lives, for the expression is here indefinite and general, but the lives of all the people in this and the neighbouring countries; which though it doth not lessen your sin, yet ought to qualify your sorrow.

## Genesis 45:6

Neither sowing nor reaping, except in a few places near Nilus, because the people could not spare seed-corn, and would not lose it; understanding from Joseph that their cost and labour would be lost, and that the famine would be of long continuance.

## Genesis 45:7

That you and your children might be sustained and preserved in this time of famine, and afterwards abundantly multiplied, as God hath promised.

**By a great deliverance**, or, *for a great remnant*, or *escaping*, i.e. that you who are now but a handful, escaping this danger, may grow into a vast multitude. The word *evasion*, or *escaping*, is here put for the persons that do escape, as it is 2Ch\_30:6 Isa\_10:20; and as *captivity* is oft put for the captives, as it is Num\_21:1 Deu\_21:10. And so what was said in the former clause is repeated in this with all emphatical addition.

## Genesis 45:8

That I came to this place, and pitch of honour and power, is not to be imputed to your design, which was of another nature, but to God's overruling providence, which ordered the circumstances of your action, so as I should be brought to this place and state. Compare Gen\_50:20.

**A father to Pharaoh;** to advise him, and to provide for him, as fathers do for their children, and to have the authority, respect, and power of a father with him.

## Genesis 45:9

No text from Poole on this verse.

Genesis 45:10

**Goshen**, a part of Egypt bordering upon Canaan, well watered and fit for cattle, and therefore most proper for the Israelites, not only for present use, and to keep them at some distance from the inward parts of Egypt, and from the court, but also that they might have Canaan always in their eye and mind, and in God's time might with least disadvantage march thither. Joseph promiseth this place, either because it was least inhabited, being in the borders of the land, or because he justly presumed upon the king's favour, and knew that the growing famine would give him opportunity to dispose of the people as he pleased.

Genesis 45:11

No text from Poole on this verse.

Genesis 45:12

Because I speak to you not by an interpreter, as hitherto I have done, but immediately, and in the Hebrew language.

Genesis 45:13

No text from Poole on this verse.

Genesis 45:14

No text from Poole on this verse.

Genesis 45:15

To wit, freely and familiarly, being encouraged by his kindness.

Genesis 45:16

Because they all owed their lives unto Joseph, and his favour was now fresh and present, and therefore he had more influence upon them, and they more kindness for him.

Genesis 45:17

No text from Poole on this verse.

Genesis 45:18

The choicest fruits of the land.

**Fat** oft is put for the best of my sort, as Num\_18:12,29 Deu 32:14 Psa\_63:5 **147:14**.

Genesis 45:19

Besides that absolute power which I have given thee to dispose of all things as thou pleasest, I do particularly and especially command thee to do this thing.

Genesis 45:20

**Regard not your stuff;** Heb. *let not your eye pity or spare* any part of *your stuff*, as loth to leave it behind you, or afraid to lose it. Sparing or pitying is an act of the mind, but it is ascribed to the eye here, as also Eze\_7:4,**9 16:5**; partly, because there it discovers itself by tears, or otherwise; and partly, because the sight of the eye doth oft affect the heart, and move pity.

Genesis 45:21

No text from Poole on this verse.

Genesis 45:22

**Changes of raiment;** new and handsome garments, which upon their coming into Pharaoh's presence, and on other occasions, they might wear instead of those more old and homely ones, which they brought with them from Canaan. Compare Jud\_14:12,**19** 2Ki\_5:5.

Genesis 45:23

**After this manner;** Heb. *according to this*. What? Either what went before, *changes of raiment*, or what follows, *ten asses*, & c.

Or, *contend*, one with another, each vindicating himself, and laying the blame upon his brother.

Genesis 45:24

*Or contend* one with another, each vindicating himself, and laying the blame upon his brother.

Genesis 45:25

No text from Poole on this verse.

Genesis 45:26

**Jacob's heart fainted**, or, *was weakened*, or *failed*, he fell into a swoon, as it is ordinary, because of the greatness and suddenness of the news, and the conflict of contrary and violent passions, raised hereby; grief at the remembrance of his former loss, and excessive joy for Joseph's recovery and felicity; hope that this might be true, and fear lest it should be but a fiction of theirs: any one of these passions are able to cause a fainting of the spirits, but much more when all meet together, especially in an aged person.

**He believed them not;** partly because of the greatness, and strangeness, and desirableness of the thing; compare Psa\_126:1; and partly because they were by this very relation convicted of one lie about Joseph, in saying that he was dead, and therefore might easily be thought guilty of another.

Genesis 45:27

No text from Poole on this verse.

Genesis 45:28

I desire no more, no greater happiness in this world, than to see him; which when I have done, I am willing to die.

Genesis 46:1

Both in thankfulness to God for former favours, and especially for Joseph's preservation and happiness; and by way of supplication to God for his direction in this great case, whether he might leave the promised land of Canaan, and go into the idolatrous and impious land of Egypt; and for his protection and blessing, as well in his journey as in Egypt.

**The God of his father Isaac;** whom Isaac honoured and served, and who had constantly protected and provided for Isaac, and confirmed his covenant with him. He mentions Isaac rather than Abraham, partly for Isaac's honour, to show that though Isaac was much inferior to Abraham in gifts and graces, yet God was no less Isaac's than Abraham's God, and therefore would be his God also, notwithstanding his unworthiness; and partly for his own comfort, because Isaac was Jacob's immediate parent, and had transferred the blessing of the covenant from Esau to Jacob, and the validity of that translation depended upon Isaac's interest in God.

Genesis 46:2

**In the visions of the night,** i.e. in that way or manner of visions which God affordeth to men by night, and in their sleep. See Gen\_20:3 Job\_33:15-16 Mat\_1:20 Mat\_2:13 Mat\_2:19 Act\_16:9 Act\_18:9, &c.

**Jacob, Jacob;** he doubles the name both in token of his friendship and familiarity with him, and to raise Jacob's attention. Compare Gen\_22:11 1Sa\_3:10.



### Genesis 46:3

Here were many causes of fear; lest he should do evil in forsaking the promised and blessed land, and going to a place which had been incommodious to his grandfather, Gen\_12:15, and forbidden to his father, Gen\_26:2; lest he should expose his children to manifold perils, as of being infected with the vices, and particularly the idolatry, which reigned there above all other countries, and of being inveigled by the pleasantness and eminent fruitfulness of that soil, to give up themselves to all manner of pleasures, and to settle themselves there, and give over all thoughts of returning to Canaan, and of being brought into that grievous bondage and affliction which was spoken of Gen\_15:13; and lest some mischief should befall him or his in so long and dangerous a journey.

### Genesis 46:4

**I will bring thee up again**, though not in thy person, yet in thy body, Gen\_47:29-30 Gen\_50:5 Gen\_50:13; and in thy posterity, which are a part of thyself, or thyself multiplied.

**Joseph shall put his hand upon thine eyes**; shall close thy eyes; which office was usually performed by the nearest and dearest relations of the dying party among the Jews, Greeks, and Romans. Hereby Jacob is assured that he should die in peace, and that Joseph both now was alive, and should survive his father.

### Genesis 46:5

No text from Poole on this verse.

### Genesis 46:6

**In the land of Canaan**, and in Mesopotamia. But *Canaan* only is here mentioned, because here they got the far greatest part of them, which by a synecdoche is put for the whole.

Genesis 46:7

**His daughters;** either his daughter Dinah, the plural number for the singular, as Gen\_46:23 **21:7** Num\_26:8, or Dinah and her daughters; for grandchildren are commonly called their grandfather's children, or sons or daughters; or his daughters-in-law, his son's wives.

Genesis 46:8

This genealogy is both here and elsewhere described exactly and particularly, as well to show the faithfulness of God in the performance of his promise concerning the vast multiplication of Abraham's seed, and that in so short a time, as to distinguish the tribes; which was of great importance, and necessary for the disposal of the kingdom and priesthood, and above all, for the discovery of the true Messiah. Compare this following catalogue with that Num\_26:1-65 1Ch\_6:1-8:**40**.

Genesis 46:9

No text from Poole on this verse.

Genesis 46:10

**Ohad** is not mentioned in those parallel places, because he was then dead, and that without issue.

**The son of a Canaanitish woman;** which is here mentioned as a brand upon him, and as an intimation that the rest of them, except Judah, married to persons of a better race.

Genesis 46:11

No text from Poole on this verse.

Genesis 46:12

**Er and Onan died in the land of Canaan**, and therefore are not contained in the following number, Gen\_46:15.

**Hezron and Hamul**, though they seem to have been born in Egypt, yet are here set down amongst those who came into Egypt, because they came thither in their father's loins, as *Levi* is said *to pay tithes in Abraham*, Heb\_7:9. And the children may as well be said to come thither in their parents, as their father Jacob is said to return from thence, Gen\_46:4, in his children.

**Object.** If this be the sense, why should these two be mentioned rather than the grandchildren of the other brethren, who came into Egypt in the same manner?

**Answ.** This may be done either,

1. From some special excellency or eminency in them above the rest, as Hezron was eminent for being the progenitor of the Messiah, and Hamul might be so for some other cause, though unknown to us. Or,

2. Because they were the first grandchildren that were born in Egypt, and it may be all that were born whilst Jacob lived there, and therefore are not unfitly named with Jacob, and allotted to him; as Joseph's two eldest sons, Ephraim and Manasseh, were by Jacob appropriated to himself, and reckoned as his immediate sons, when all the rest of Joseph's sons were excluded from that privilege, Gen\_48:5,6. And the like may be said of the other two grandchildren mentioned Gen\_46:17.

Genesis 46:13

No text from Poole on this verse.

Genesis 46:14

No text from Poole on this verse.

Genesis 46:15

**Which she bare unto Jacob in Padan-aram:** this is true properly and immediately of the sons, who were indeed born there, but improperly and mediately of the grandchildren, which are as truly said to be born of Leah in Padan as to be born of her at all, because they were indeed born of them which were born of her, and that in Padan.

**All the souls of his sons and his daughters,** to wit, which came into Egypt as before; so that Er and Onan are excluded, as dying before this journey into Egypt, Gen\_46:12.

**Daughters** is here put for *daughter*, as Gen\_46:7, because Dinah was all the daughters which Jacob had. Heb. *all the souls, sons and daughters* being reckoned together with their father.

Genesis 46:16

No text from Poole on this verse.

Genesis 46:17

No text from Poole on this verse.

Genesis 46:18

No text from Poole on this verse.

Genesis 46:19

No text from Poole on this verse.

Genesis 46:20

No text from Poole on this verse.

Genesis 46:21

Whereof part seem to be born before his coming to Egypt, and part in Egypt, *Benjamin* being now but twenty and four years old.

Genesis 46:22

No text from Poole on this verse.

Genesis 46:23

No text from Poole on this verse.

Genesis 46:24

No text from Poole on this verse.

Genesis 46:25

No text from Poole on this verse.

Genesis 46:26

**Loins**, Heb. *thigh*, which is here put for the secret parts between the thighs, which are called sometimes the *feet*, as Gen\_49:10 Deu\_28:57 Eze\_16:25, for the like reason, because they are between the feet. From this eastern manner of speech came that passage in the Greek fables, concerning Bacchus being born out of Jupiter's thigh.

**Threescore and six;** so many they are, excluding Jacob, as the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming thither; which four being included they make up seventy, as it is Gen\_46:27.

Genesis 46:27

He doth not say,

**which came with Jacob into Egypt**, because some of them came thither before him, and others with him, some in their persons, and some in their parents. As for the difficulty arising from comparing this place with Act\_7:14, it will be more fit to speak of it when we come to that place.

Genesis 46:28

**To direct his face unto Goshen;** Heb. *to prepare*, or *to teach* him, the way *before his face*, i.e. before his coming *to Goshen*; i.e. to show him where it was, and into what part of it he should come and settle himself; or *to give notice* unto *Joseph* of his approach, *before his face* or coming *into Goshen*.

Genesis 46:29

Doubtless Joseph fell down before him with all that reverence which children owe to their parents, and in this posture Jacob falls upon his neck, &c. Of which posture see Gen\_33:4 **45:14** Luk\_15:20 Act\_20:37.

Genesis 46:30

Now I expect no greater happiness upon earth, and therefore am content to die. Compare Luk\_2:29.

Genesis 46:31

No text from Poole on this verse.

Genesis 46:32

No text from Poole on this verse.

Genesis 46:33

No text from Poole on this verse.

## Genesis 46:34

In this design and choice Joseph shows both his prudence and piety. He brings them not to court, where it had been easy for him to have put them all into the best places and offices of the court; and as he is not ashamed to own himself a brother to shepherds, which were contemptible among the Egyptians, so he seeks not to advance them higher, but continues them in their employment, and placeth them in Goshen: whereby,

1. He kept them together, which was very convenient for them in many respects.
2. He secured them both from envy, and, as far as he could, from the corruption of their religion and manners, which was likely to follow their mixture with the Egyptians, and especially their being at the court.
3. He put them into a capacity of returning to Canaan, when God gave them opportunity.

**Every shepherd is an abomination unto the Egyptians;** either,

1. Because they did both kill and eat those creatures which the Egyptians adored. Or,
2. Because of the fresh remembrance of the horrid cruelties lately committed there by the Phoenician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and had arrived to great power, and waged a cruel war with other Egyptians, wherein they wasted divers cities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of use and credit among them. True it is, the Egyptians had some sheep, and other cattle, **Gen\_47:6,17 Exo 8:26 9:3**, which they kept for delight or profit by their milk, wool, &c., or for sale to others, but they did not use them, as other shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their sheep and cattle to those strangers which were

dispersed among them, and looked upon the employment as too vile and mean for any Egyptian. And though Pharaoh offered it to Joseph's brethren as a favour to be

**rulers over his cattle**, Gen\_47:6, that might proceed only from hence, because he saw them firmly resolved upon that course of life, and therefore could not bestow any higher preferment upon them.

Genesis 47:1

Either to abide there, or to remove thence to any other place which thou shalt appoint for them.

Genesis 47:2

**Some of his brethren**, or *part*, as this Hebrew word is used, Dan\_1:2; or the *extremity*, or *end*, or *tail* of them, i.e. the meanest of them for person and presence, as the word is taken 1Ki\_12:31, lest if he, had presented the goodliest of them, Pharaoh might have required their attendance upon him, either at court or camp. And for the same reason for which he did industriously represent them to Pharaoh as contemptible in their employment, he might also present those to him who were so in their persons.

Genesis 47:3

This employment is not pretended nor taken up by us in design, or in contempt of thee or thy people, but was handed to us by our fathers, and hath been our business to this day.

Genesis 47:4

**To sojourn in the land are we come**; not to defraud thy people of their lands and habitations, but only to be here for a season, as strangers and sojourners, till we can conveniently return to our own land.



**Canaan** being a higher ground than Egypt, and watered in a manner only by rain from heaven, must needs sooner and sorer feel the effects of a drought and scarcity than Egypt, which had relief from Nilus in that kind.

Genesis 47:5

No text from Poole on this verse.

Genesis 47:6

**The land of Egypt is before thee**, to view it, and take thy choice where thou pleasest, it is in thy power. See Gen\_13:9.

**Any man of activity**, or, *of strength*, or *vigour* of body and mind, fit for the employment. By which expression it seems probable that those five presented to Pharaoh were of the meanest sort of them. See Poole on "Gen\_47:2".

Genesis 47:7

Not in an authoritative way, as the greater blesseth the less, but in a general manner, i.e. he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompense him for it. Thus *blessing* is put for *saluting*, 1Sa\_13:10 2Ki\_4:29; for *praying*, Num\_6:23,24; for *thanksgiving*, Mat\_26:26, compare with Luk\_22:19.

Genesis 47:8

No text from Poole on this verse.

Genesis 47:9

**My pilgrimage**, i.e. my unstable or unsettled life, in which I have been flitting from place to place. See Gen\_17:8 Psa\_119:19 Heb\_11:9,13. And though I seem old in comparison of thy people, yet I fall much short of my progenitors, Isaac, and Abraham, and Terah.

Genesis 47:10

No text from Poole on this verse.

Genesis 47:11

**The land of Rameses;** a part of the land of Goshen, possibly that part where afterwards the city Rameses was built by the Israelites, Exo\_1:11 **12:37**, whence it is so called here by anticipation; for the Israelites were not now numerous enough to possess the whole land of Goshen, which was given to them, but contented themselves with a part of it, leaving the rest to the management of the Egyptians; and therefore when they increased greatly, they were forced to spread their habitations amongst the Egyptians. See Exo\_12:7,**23,35,37**.

Genesis 47:12

Or, *according to the mouth of the family*; *mouth* being put for their will or desire, as it is Gen\_24:57 Isa\_30:2, as much as every one desired, without any restraint; or, *according to the manner of a little child*, he put their meat into their very mouths; it was brought to them without any more care or pains of theirs than an infant takes for its food.

Genesis 47:13

**Quest.** Whence came it that the people in this extremity did not take the corn by force out of the several store-houses?

**Answ.** Besides that singular providence of God which watcheth over kings and rulers, and stilleth the tumults of the people, Joseph had no doubt foreseen this difficulty, and took due care to prevent it, partly, by disposing the stores in strong and well-guarded places; partly, by adding wealth and strength to the king, whereby he might more easily suppress any seditious risings; and principally, by not permitting the people to despair, or come to the utmost extremity, but giving them relief in all their exigences.

Genesis 47:14

Wherein he did no more than any of the subjects might have done; he bought great store of corn in the plentiful years with the king's money, and kept it till a time of famine, and sold it at a rate which was agreeable to the Season.

Genesis 47:15

*1702* Why shouldst thou see and suffer us to perish for our want of money, when thou canst relieve us?

Genesis 47:16

No text from Poole on this verse.

Genesis 47:17

No text from Poole on this verse.

Genesis 47:18

**The second year;** not the second from the beginning of the famine, but from their great extremity, the second year after that last mentioned, wherein they had sold their cattle; but this seems to have been the last year of the famine, because he now gives them corn for food and for seed too, Gen\_47:23, whereas in the first six years there was no sowing nor reaping, Gen\_45:6.

Genesis 47:19

**Wherefore shall we die before thine eyes,** i.e. whilst thou lookest upon us like an idle spectator, not pitying and relieving us? The land is said to die improperly, when it is desolate and barren, and when the fruits of it die, or, which is equivalent to it, do not live.

**We and our land will be servants unto Pharaoh;** Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use.

**Give us seed,** because this was the last year of famine, as Joseph informed them, and therefore they tilled and sowed the ground for the following year.

**That the land be not desolate,** without inhabitants, as it will be if thou sufferest us to die for want of bread.

Genesis 47:20

*1701* No text from Poole on this verse.

Genesis 47:21

Under the cities are here comprehended the villages and lands belonging to the territory and government of each city; for the seed which he gave them was not to be sown in cities, but in the country: but the

**cities** only are here mentioned, because they were sent thither first, either for the conveniency of nourishing them during this famine out of the public storehouses which were there; or that they might all profess their subjection to the governments of the several cities, which was convenient for the management of that numerous and tumultuous people; or that the cities might be first and most replenished with inhabitants, as being the principal honour, and strength, and security of a kingdom, and that arts, and trades, and merchandise might flourish, without which the commodities of the country would have been of less price and use. But the cities being first supplied, the residue, which doubtless was vast, were dispersed in the country.

**From one end of the borders of Egypt even to the other end thereof;** far from their native soil and ancient patrimonies, that none of them might plead prescription, but that all might be forced to acknowledge that they owed their estates not to their own wit

and industry, nor to their parents' gift, but wholly to the king's favour; and that the remembrance of their patrimonial lands might be worn out, and therewith the grief which would arise from their resentment of their loss of them, which probably would be matter of tumults and seditions, to which that people were very prone. And it is probable that he so disposed of this affair, that those who were apt, and likely, and used to unite together in seditious insurrections, whether kindred or others, should be separated one from another as far as might be. If any think that Joseph dealt hardly with them, and made an ill use of their necessity, he will see how moderately and mercifully he deals with them, Gen\_47:24.

Genesis 47:22

**The priests:** under this name he understands chiefly those who administered the worship of the gods or idols of Egypt, and withal those who applied themselves to the study of the arts and virtues, called their *wise men* and *magicians*; though some understand it of the princes (as that word sometimes signifies) or officers of Pharaoh, who were nourished out of the king's treasures. And possibly the same Hebrew word may here comprehend both, viz. the ministers of the king, and of their idols too, for both enjoyed the same privileges, as Diodorus Siculus relates. And that the priests are included, if not mainly intended here, will be evident enough to any one that considers the state of Egypt, how mad that people universally were upon their idols, how numerous their priests were, and in how great honour and veneration both with prince and people: besides, reason of state obliged Pharaoh to engage and secure to himself that sort of men, which bore so great sway with the old inhabitants of their several places, and were likely to have the same authority with the new inhabitants, to quiet and satisfy them at their first change, which must needs be very ungrateful to them.

Of this immunity of the priests, that ancient writer Diodorus Siculus makes mention. But this is not to be ascribed to Joseph's will or choice; for he who abhorred their idolatry, could not have a kindness for, nor would have given encouragement to, the great

upholders and promoters of it; but in this he was overruled either by Pharaoh's express command, (it being not probable that so great an interest as that of the priests should not have friends at court, or that their friends should not plead for them, or that their pleas and desires should not be granted by an idolatrous king,) or by the laws of Egypt, or by their customs and usages in things of a like nature, which would have the force of a law among them.

Genesis 47:23

For this was the last year of the famine, as was noted before.

Genesis 47:24

Whereas he might have reserved four parts to Pharaoh, and have allowed them only the fifth. Herein he showed both his humanity and kindness, in mitigating that hard bargain which themselves had made, and were necessitated to make, and his prudence in composing, sweetening, and winning the hearts of the people to the king, and making them pay their tribute for the future with more cheerfulness.

Genesis 47:25

Without thy care and providence we had all been dead men; and therefore if thou hadst kept us to the first bargain, thou hadst done us more kindness than wrong, much more when thou hast used us with so much equity and clemency. Be thou our friend with Pharaoh in this and upon all other occasions.

**We will be Pharaoh's servants,** to manage his land for him upon the terms which thou hast proposed.

Genesis 47:26

**That Pharaoh should have the fifth part;** that the propriety of the land should be Pharaoh's; and that in token thereof the people should pay the fifth part of the products of it to Pharaoh.

Genesis 47:27

**They had possessions**, i.e. lands, not for the dominion or propriety of them, for that rested in Pharaoh, but for the use and profit of them for their present subsistence.

Genesis 47:28

1689 No text from Poole on this verse.

Genesis 47:29

**Put thy hand under my thigh**, i.e. swear to me, as Gen\_47:31, that thou wilt do what I am now desiring of thee; **see Poole on "Gen\_24:2"**. He requires this, not out of any distrust of Joseph's promise, but partly, as a more solemn protestation of his right to and affection for that promised land; partly, as a motive to all his children to have their minds and hearts there, even when their bodies were in Egypt; and partly, to give Joseph an argument and excuse to Pharaoh, that he might more willingly permit Joseph to fulfil his father's desire, because of his own oath.

**And deal kindly and truly**, or, *that thou wilt deal*; as the Hebrew *vau* joined with the future tense is elsewhere used, as Psa\_24:7 **35:24 51:15**. *Kindly* in promising, and *truly* in performing thy promise.

Genesis 47:30

**I will lie with my fathers**, Abraham and Isaac, in Canaan. See Gen\_23:19 **25:9 35:29**. Which he desired not so much for himself, as knowing that wherever he was buried he should rise to glory; as for his children, to show his own, and confirm their faith in God's promise of Canaan; to discover his high valuation of that land, not only for itself, but as it was a type and pledge of the heavenly inheritance; to keep his children's minds and hearts loose from Egypt, a place of so much sin and danger, and fixed upon Canaan, that they might be more willing to go thither when God called them, by virtue of that inclination which is in most persons to be

buried with their fathers; and in the mean time to declare his detestation of idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profess his communion with his godly ancestors, by his desire to be joined with them in burial. And for the same reasons Joseph desired the translation of his bones thither, Gen\_50:25.

Genesis 47:31

**Israel bowed himself**, not to Joseph, who being now not upon his throne, nor amongst the Egyptians, but in his father's house, was doubtless more ready to pay that reverence (as he did Gen\_48:12) than to receive veneration from him, which he owed to his father; but to God, who is here to be understood, as he is in the same phrase, 1Ki\_1:47, whom with this gesture he worshipped and praised, as for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family.

Jacob at this time was bedrid, through age and infirmity; but being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also Gen\_48:2, that he might express his reverence to God as much as he could by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for *bed* read *staff* the discussion whereof I refer unto its proper place, Heb\_11:21.

Genesis 48:1

To obtain his venerable and religious father's blessing for them.

Genesis 48:2

He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had.



Genesis 48:3

No text from Poole on this verse.

Genesis 48:4

No text from Poole on this verse.

Genesis 48:5

**Thy two sons are mine**, by adoption: I shall own them as if they were my immediate children, and each of them shall have equal share, both in my present estate, and future inheritance of Canaan, with the rest of my children. Thus Jacob transfers the double portion, which was the right of the first-born, from which Reuben by his transgression fell, Gen\_49:4, upon Joseph, 1Ch\_5:1. He names the two eldest, who, if any, might seem to claim a greater privilege than the rest.

Genesis 48:6

Shall be reputed as thy children, and my grandchildren, and shall not have any distinct share in my present or future inheritance, but shall have a part of their brethren's lot, in such manner and proportion as thou shalt think fit, or as their succeeding parents or governors shall determine. But it doth not appear, nor doth Scripture any where mention, that Joseph had any other sons but these, and therefore it is probable he had no more; only Jacob speaks this upon supposition, in case he should have any other.

**Shall be called after the name of their brethren;** either Ephraimites or Manassites.

Genesis 48:7

**Rachel died by me;** or, *beside me*; near me, before mine eyes, I seeing, but not being able to help her in her extremity; which makes the remembrance of it more grievous to me. This story he here mentions, partly because the sight of Joseph and his children

brought his beloved Rachel to his remembrance; partly to give the reason of this action of his to the rest of his children, which was not only because Rachel was his first rightful wife by designation and contract, and therefore the right of the first-born was truly Joseph's; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit he should supply that defect by adopting Joseph's children.

**I buried her there**, not out of disrespect to her, whose person was, and memory yet is, precious and honourable to me, but either because dying in childbed they could not keep her till they came to the burying-place of the patriarchs at Hebron, Gen\_23:19, especially when they were tied to the slow motion of the flocks and herds; or because I would not bury her in the common burying-place with heathens and idolaters, in the city of Ephrath. By which he tacitly implies, that he would not have Joseph joined with the Egyptians in burial.

Genesis 48:8

For Jacob's eyes were dim through age and infirmity, as is observed Gen\_48:10, and therefore he could not distinctly discern them.

Genesis 48:9

Or,

**that I may bless them**, not with a common, but with a paternal, and patriarchal, and prophetic blessing, in the name and by the Spirit of God, praying for and foretelling those blessings which God will confer upon them.

Genesis 48:10

No text from Poole on this verse.

Genesis 48:11

No text from Poole on this verse.

Genesis 48:12

**From between his knees;** not his own knees, from which they had been taken before, but Jacob's knees, between which they stood whilst Jacob kissed and embraced them; from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit order and reverent posture to receive the blessing for which he longed.

**He bowed himself,** testifying thereby his reverence to his father, his thankfulness for the favour which he had now showed to him and his, and his humble and earnest request for his blessing upon them.

Genesis 48:13

No text from Poole on this verse.

Genesis 48:14

The

**right hand** was more honourable both in Scripture account, and amongst the Gentiles.

**Laid it upon Ephraim's head;** which was a rite used often, and in divers cases, as in the conferring of offices either sacred or civil, as Num\_8:10 Deu\_34:9 Act\_6:6 **13:3**; and among other things, in giving benedictions, as Mat\_19:13.

**Guiding his hands wittingly;** this proceeded not from chance, or the mistake and weakness of his eyes, but from design, and the wisdom of his hands. Heb. *He disposed his hands prudently*, or,

*he dealt wisely with his hands.* Here was a double wisdom showed.

1. Human, by which he gathered that Manasseh was the eldest, because Joseph placed him towards his right hand.

2. Divine and prophetic, by which he foresaw Ephraim's advantage above Manasseh, and wisely suited the ceremony to the substance, giving the greater sign of honour to him, to whom God designed the thing.

Genesis 48:15

**He blessed Joseph**, not now in his person, but in his children, which yet is called here a *blessing of Joseph*, because they were a part of himself. In which sense, and upon the same ground, the land of Canaan is oftentimes said to be not only *promised*, but *given to Abraham and Isaac, & c.*, not as if they were in person to possess it, but because it should be given to their children. Thus Ham is said to be cursed when his son is cursed, Gen\_9:25.

**Which fed me**, i.e. protected, sustained, and directed me.

Genesis 48:16

**The Angel**; not surely a created angel, but Christ Jesus, who is called an *Angel*, Exo\_23:20, and *the Angel of the covenant*, Mal\_3:1, who was the conductor of the Israelites in the wilderness, as plainly appears by comparing of Exo\_23:20, **21**, with 1Co\_10:4, **9**. Add hereunto, that this Angel is called Jacob's *Redeemer*, which is the title appropriated by God to himself, Isa\_43:14 **47:4**, and that *from all evil*, and therefore from sin, from which no created angel can deliver us, but Christ only, Mat\_1:21; and that Jacob worshippeth and prayeth to this Angel no less than to God for the blessing, and that without any note of distinction, the word *bless* being in the singular number, and equally relating to God and to the Angel; and that the Angel to whom he here ascribes his deliverances from all evil, must in all reason be the same to whom he prayed for these very deliverances

which he here commemorates, and that was no other than the very *God of Abraham*, as is evident from Gen\_28:15,20,21 32:9-11 35:3.

**Let my name be named on them**, i.e. let them be called by my name, owned for my immediate children, and invested with the same privileges with my other children, be the heads of distinct tribes, and as such receive distinct inheritances. And hence they are called *the children of Jacob* or *Israel*, no less than *the children of Joseph*. For the phrase, see Deu\_28:10 2Ch\_7:14 Isa\_4:1 Jer\_14:9.

**And the name of my fathers**; let them be called their children; let them not only have my blessing, but the blessings of Abraham and Isaac; let all meet together upon their heads; and let that gracious covenant of God made with Abraham, and confirmed with Isaac and me, be ratified and made good unto them.

Genesis 48:17

**It displeased him**, because of that affection which parents generally have for their first-born. See Gen\_21:11.

Genesis 48:18

No text from Poole on this verse.

Genesis 48:19

**Greater than he**; so the tribe of Ephraim was both in number, Num\_1:32,33,35 2:19,21 Deu 33:17, and in power and privileges; for that tribe was the seat first of the tabernacle, and afterwards of the kingdom. Whence the name of Ephraim is sometimes put for all the ten tribes, as Isa\_7:2, and sometimes for Joseph himself, as Num\_1:32 Rev\_7:8, which Manasseh never is.

**A multitude of nations**, i.e. equal to many nations in number and strength; or, from them shall proceed many nations, i.e. many

numerous; potent, and flourishing families, whereof each is equivalent to an ordinary nation. For as

**nations** are sometimes called *families*, as *Zec\_14:18*, so the tribes and families of Israel are called *nations* or *people*, as *Eze\_2:3* *Act\_4:27*.

Genesis 48:20

**In thee**, i.e. in thy seed, as appears both from the relative

**them** here, and from *Gen\_48:15*, where his blessing of them is called the blessing of Joseph; and from the following words, where this is interpreted of

**Ephraim** and

**Manasseh**. And

**in thee**, or in thy seed, i.e. using their names in the form or words of blessing, as eminent examples of blessedness.

Genesis 48:21

**Behold, I die**, i.e. I am about to die; the present time for that which will shortly and certainly be, as *Gen\_19:13* **20:3** *Joh\_14:2*.

**The land of your fathers**, i.e. Canaan; their land,

1. By habitation, as Nazareth is called Christ's country because he dwelt in it.

2. By the donation of God, who had promised, and would in his time give the actual possession of it to them, i.e. to their seed.

Genesis 48:22

i.e. I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy son Ephraim, or his

and posterity, who shall possess this part over above that portion which shall fall to him by lot. This was all the land which Jacob had in Canaan, which he here gives to Joseph, partly, in testimony of his great affection and obligation to him; partly, as a sign that he did confirm the right of the first-born upon him; and partly, for the confirmation of the faith of Joseph and his brethren, and to oblige them to set up their rest no where but in Canaan.

**One portion:** the Hebrew word is *Shechem*, which word indeed signifies a *shoulder*, as Gen\_9:23, and is here put for a part of land which is choice and good, as the shoulder is among the parts of the body. See 1Sa\_9:24. And he useth this word, that by allusion he might signify what place he speaks of, even *Shechem*, as may further appear by comparing Jos\_24:32 Joh\_4:5. Yea, some would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it.

This place is understood, either,

1. Of the future conquest of the land of the Amorites or Canaanities by his posterity, which he here ascribes to himself, and speaks of it in the past time, as of a thing already done, as the manner of the prophets is. But Jacob would not attribute that to his sword, which his posterity deny to be done by their sword, Psa\_44:3. And it is manifest that Jacob here speaks of that which was his by a special title, and which in a peculiar manner he gave to Joseph. Or,

2. Of the city and territory of Shechem, whose inhabitants were rooted out by Simeon and Levi, and whose land being void was possessed by Jacob. And this is said to be got by Jacob's sword and bow, because it was got with the sword and bow of his sons Simeon and Levi, and a great number of his family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrence of, Gen\_34:30 **49:5,6**, or that he should call that

**his sword and his bow** here which he calls *instruments of cruelty* in Simeon's and Levi's hands, Gen\_49:5. Or,

3. Which seems the truest, of that land in the territory of Shechem, which Jacob bought of Hamor, Gen\_33:19, which is said to be got by *his sword and bow*, either,

1. Properly, because he did by force of arms expel those Amorites, who upon his retirement from those parts, after the slaughter of the Shechemites, had invaded his lands, though this story be not elsewhere recorded; as many things are mentioned by the by in some one place of Scripture, without any particular account of the circumstances of them, either there or elsewhere, as Gen\_36:24 Deu\_2:9-11 Jos\_24:11. And though Jacob was a man of peace, yet his sons were warriors; and they by his permission might drive out, by their arms, those straggling Canaanites which had taken possession of his purchase, Jacob being the more willing to recover his right herein, because it was an earnest of his future possession of the whole land. And the neighbouring Canaanites would not concern themselves in the defence of the invaders, both because they were convinced of the right of Jacob's cause, and because they were overruled by Divine Providence, in which Jacob trusted, and of which he had ample experience. Or,

2. Metaphorically, i.e. by his money, which he calls *his sword and his bow*, not only because money is answerable to the sword and the bow, and all other things, Ecc\_10:19, and *is a defence*, Ecc\_7:12, and therefore may well be so called, even as *prayers and tears* are called *the arms of the church*, because they serve for the same purpose that arms do against their enemies; but also and principally by way of opposition to the sword and bow of his cruel sons. So the sense may be this, *I have given to thee one portion, or one Shechem*, not the city of Shechem, which Simeon and Levi took from the hand of the Amorite with their sword and their bow, but a part of the territory of Shechem which I took or received from the hand of the Amorite by my sword and my bow, i.e. by my money, whereby I purchased it.

Genesis 49:1

Or, *in the following times, or latter days*, when you shall enter into and be settled in the Land of Promise. Hereby he signifies, that he



speaks here of things which concern not so much their persons as their posterity.

Genesis 49:2

No text from Poole on this verse.

Genesis 49:3

**The beginning of my strength;** the first instance or evidence of my might or strength, or of that masculine rigour whereby God enabled me to beget a child. Compare Deu\_21:17 Psa\_105:36. Or the first of my children, which are the strength, the stays, and supports of a father, and of his family; thence called his *arrows*, as Psa\_127:4, and by other authors, *the pillars of the house*.

**The excellency of dignity, and the excellency of power.** As first-born thou hadst the right of precedency before all thy brethren in point of dignity and power or privilege; the double portion, the priesthood, the dominion over thy brethren were thine.

Genesis 49:4

**Unstable as water:** this may concern either,

1. Something past, or Reuben's fault; and so he is said to have been

**unstable**, or *light*, and *vain*, as the word is used, Jud\_9:4 Zep\_3:4; *like water*, moved with every little wind of temptation, and unbounded in thy lust; as water of itself hath no bounds, but will scatter itself every way, if it be not kept within banks, or in a vessel: or, *hasty*, *violent*, *impetuous* in thy lust, like water, which either overflows or breaks its banks. Or,

2. Something to come, or Reuben's punishment; and so the meaning is, Thou, i.e. thy posterity, shall be

**unstable**, or *unsettled*, flitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible, and weak. Such indeed was the state of that tribe, of which we read nothing eminent in Scripture. See Jud\_5:15-16. This I prefer before the former,

1. Because it is not probable that his fault should be described here in such general and ambiguous and dark terms, which is described so plainly and particularly in the following words.

2. Because this makes the coherence most plain. Here is a description,

(1.) Of Reuben's excellent state to which he was born, Gen\_49:3.

(2.) Of his fall from that state, in these words, and the immediately following, *thou shalt not excel* .

(3.) Of the reason of this fall, his great sin.

3. Because the similitude of water applied to men in this manner, notes rather their impotency and calamity than their sin, as Jos\_7:5 Psa\_22:14.

**Thou shalt not excel**, or, *be the most eminent* amongst thy brethren; thou hast lost thy pre-eminency due to thee by birthright, both for thyself and for thy posterity, and it shall be given to others; the priesthood to Levi, the dominion to Judah, and the double portion to Joseph.

**Then defiledst thou it**, by committing incest with Bilhah. He repeats the same thing, and that in an emphatical manner, turning his speech and face from Reuben to his brethren, in a posture of indignation and detestation; which you must not impute to Jacob's passion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his tongue to utter this, not only nor chiefly for the punishment of Reuben, who, as many think, had repented of his sin; but for terror, instruction, and caution to all others, and to assure them

that sin, though it may be long dissembled and borne with, yet it will one time or other be sorely punished. But these and the next foregoing words may be thus rendered, *Then defiledst thou my bed: he went up* to it, or rather, *he is gone up*, i.e. he is vanished, or perished, or lost; for so this word is oft used, as Job\_5:26 Isa\_5:24 Jer\_48:15. And so here is an elegant figure, called *antanaclasis*, whereby the same word is repeated in the same verse in a different sense, as Psa\_18:26 Mat\_8:22. So here,

**He went up** wickedly to his father's bed to commit a great sin; therefore now *he is gone up* penally, to receive condign punishment; his excellency is gone up like smoke, which ascendeth and is dispersed in the air. And this may seem to be the truest translation and interpretation, because it keeps close to the Hebrew words and their order; whereas, in our translation, there is both a transplacing of the Hebrew words, and a supplement added unnecessarily.

Genesis 49:5

**Simeon and Levi are brethren;** not only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, Gen\_34:25. So the word *brother* is elsewhere used, for him that agrees much with another in his temper, or employment, or designs, as Job\_30:29 Pro\_18:9, &c.

Their bloody swords are yet in their dwellings, to bear witness against them for their barbarous cruelty. But these words may be, and are by some both ancient and later interpreters, rendered otherwise. For the Hebrew word *mecheroth*, here rendered *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew root from whence this comes, which is *machar*, and signifies to *bargain*, or *sell*, or *exchange*. And accordingly this word is by the Samaritan translator, and by other learned interpreters, rendered, their *conventions*, or *compacts*, or civil *contracts*, or *agreements*. And, which is more, the Chaldee verb *mechar*, from whence this word may very well be deduced, signifies *to espouse*; and the noun *mechirah*, derived from it, signifies a *spouse*. And so the

words may be rendered thus, *their contracts*, or *agreements*, ( or *their nuptial contracts*, ) were *instruments of cruelty*. Which translation seems better than the other,

1. Because it keeps closest to the words of the text, and leaves out that particle *in*, which is not in the Hebrew text, but was added by our translators to complete the sense.

2. Because this best agrees with the history recorded, Gen\_34:1-31, where we read that they did cover their bloody design with a pretence of an agreement and nuptial contract with the Shechemites, which was a great aggravation of their villany, that those things which to others are bonds of love and peace, were made by them instruments of cruelty.

Genesis 49:6

**Their secret;** or, *counsel*, or *company*, as the word is used, Psa\_64:2 Jer\_15:17; i.e. do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprise was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, *O my soul, thou wast not in their secret*, as the Chaldee, Syriae, and Arabic take it, by a common enallage of the future tense for the past.

**Mine honour;** either,

1. Properly so called. So the sense is, Let not my honour or good name be bound up with theirs; they gloried in this wickedness, which I abominate, and which indeed is their shame. Or,

2. Improperly; so he understands either,

1. His soul, which is indeed the glory of a man, though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather,

2. His tongue, for which the word *honour* or *glory* is commonly put, as Psa\_16:9, compared with Act\_2:26 Psa\_30:12 **57:8 108:1**, because the tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God, and to the man that speaks with it. So the sense is, As my soul did not approve of that wicked action, so my tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publicly witness my abhorrence of it.

**In their anger they slew a man**, i.e. *men*, the *Shechemites*, Gen\_34:25,26, the singular number for the plural, as Gen\_3:2 **32:5** 1Ch\_10:1, compared with 1Sa\_31:1. He saith *man* rather than *men*, either with respect unto the prince, whose slaughter was principally designed, or to show that they slew them all to a man.

**In their self-will:** it may note, that this cruelty of theirs was committed,

1. By their own will and choice, not by Jacob's will or consent, which they never asked nor obtained.
2. Without any necessity or sufficient provocation, but merely by their own will and proper motion.
3. Not rashly and hastily, but wilfully and resolvedly, after mature deliberation.
4. Not unwillingly, but cheerfully, and with delight and good will, as that word commonly signifies.

**They digged down a wall;** not the walls of the city, but of private houses; it may be only of the prince's house, who upon the first noise of the tumult might, and probably did, retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or cities so strong then as now many are; nor were Simeon and Levi destitute of fit instruments to break down a wall, which doubtless they brought with them, as easily foreseeing that difficulty in their enterprise. But because the Hebrew word is not

*shur*, a wall, but *schor*, an ox, others translate the words thus, *they houghed*, or *killed an ox*, or *bull*, meaning *Shechem*, so called either from his lust, or from his strength and power, from which princes are oft so called, as Deu\_33:17 Psa\_22:12 **68:30**. Or rather thus, *they rooted out*, or *drove away an ox*, i.e. the oxen, the singular number for the plural, as before; and under them are comprehended the other cattle of the Shechemites, which they drove away, as we read they did, Gen\_34:28. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, than of their breaking a wall, of which we do not read any thing in the history.

Genesis 49:7

**Cursed be their anger**, or, *cursed* was. It was execrable and abominable both before God and men; such as deserved and brought the curse of God upon themselves, which I, as God's instrument, am now to pronounce against them.

I do here declare, in the name of God, that they shall be divided and dispersed

**in Jacob**, & c.; that is, among the children or tribes of Jacob or Israel. Prophets are said to do what they foretell that God will do, as Jeremiah is said to *root out* and *pull down kingdoms*, Jer\_1:10, and Ezekiel to *destroy the city*, Eze\_43:3. Add Hos\_6:5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation, not only of the two brethren and their tribes, but of the children and families of the several tribes, one from another. This was eminently fulfilled in the tribe of Levi, which had no proper portion or inheritance, but was scattered among all the tribes, Jos\_18:7, though afterwards God turned this curse into a blessing. And for Simeon, he had no part of his own in the division of the land; but the portion of Judah being too large for that tribe, he was taken into that lot, and was as an inmate to them, Jos\_19:1,**2,9**, and afterwards part of them were forced to seek new seats, and so were divided from the rest of their brethren, 1Ch\_4:27,**39,42**. And moreover, the Jewish doctors

write, that that tribe was so straitened in their habitations and conveniences, that a very great number of them were forced to scatter themselves amongst the other tribes to get a subsistence by teaching their children.

Genesis 49:8

Or rather,

**Thou art**

**Judah, thy brethren shall praise** or *celebrate* thee. So the expression is like that 1Sa\_25:25.

*As his name is, so is he; Nabal is his name, and folly is with him, or in him.* So here the sense is, As thy name signifies *praise*, Gen\_29:35, so shalt thou have praise or honour from thy brethren. He alludes to his name, and to the occasion of it, but with an elegant variation. Thou art deservedly called *Judah*, not only because thy mother praised God for thee, but also because thy brethren shall praise and bless thee for the reasons here following. But this, as also the other blessings or predictions, do not so much declare the state of Judah or the rest in their own persons, as in their posterity.

**Thy hand shall be in the neck of thine enemies**, i.e. thou shalt overthrow and subdue them. This was fulfilled in part, Jud\_1:1,**2,4 3:9,10**; but more fully in David, 2Sa\_8:1, and Solomon, 1Ch\_12:9; and most eminently, though spiritually, in Christ. The phrase is taken either,

1. From the practice of warriors, who use to assault their enemies in that part, that they may throw them down at their feet; of which see Job\_15:26 **16:12**. Or,

2. from the custom of conquerors, who are said to put the yokes upon the necks of the conquered. See Gen\_27:40 Deu\_28:48 Isa\_10:27 Jer\_27:8 **28:14**.

**Thy father's children**, i.e. all thy brethren, and my posterity; he saith not *thy mother's children*, for his sons had divers mothers;

**shall bow down before thee**, i.e. shall own thee as their superior and lord, upon whom I have devolved this part of the right of the first-born. By this and the following words we plainly see that these blessings and predictions were not distributed according to Jacob's affections and inclinations, (for then Judah should never have been advanced above his worthily beloved Joseph,) but by the direction of God's Spirit.

Genesis 49:9

**Judah is as**

**a lion's whelp**, or *as a young lion*, for courage, and strength, and terror to his enemies. The particle *as* is here wanting, as also Gen\_49:14,**17,21,22**, and in many other places, as Psa\_11:1 **12:6 22:6**, &c. And he is rightly compared first to a lion's whelp, then to an old lion, to signify the growth of that tribe in strength and interest; and that from small beginnings, and a precedency of order only, Jud\_1:1,**2**, it should ascend to the height of honour, and power, and happiness in David, and especially in the Messiah, who should conquer all nations.

**From the prey... thou art gone up.** Having taken the prey, i.e. conquered thine enemies, thou art

**gone up** in triumph; or *gone up*, i.e. grown greater and higher after thy victories, as the manner is. Or he alludes to the lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the valleys, and when they have got their prey, they go up to their habitations, and so shall Judah do.

**He stooped;** a change of the person very frequent in prophetic writings, as we shall oft have occasion to note hereafter.

**He couched.** When he hath taken the prey, he doth not convey it away to his den with haste and speed for fear the enemy should



return and overtake him, but like a lion he *stoops down* to feed upon his prey, and *coucheth* or *lieth down* securely to rest himself after he hath eaten it, without the least fear of any enemy, as it is observed of him, Isa\_31:4. Judah's conquests shall not be interrupted or followed with ill successes and defeats or overthrows afterward, as it frequently happens in the course of war, but he quietly possess his spoils, and after the bloody wars, to which he will be forced, shall enjoy a sweet peace and tranquillity, which his posterity did, 1Ki\_4:25.

**As an old lion**, or rather *a grown lion*, not a decrepit and impotent lion, but one come to his full strength; who shall presume or dare to disturb or provoke him? All shall fear him, and seek peace with him.

Genesis 49:10

**The sceptre**, i.e. the dominion or government, which is oft expressed by this word, as Num\_24:17 Psa\_45:6 Isa\_14:5 Eze\_19:11,14 **Am 1:5,8 Zec 10:11**, because it is an ensign of government, Est\_4:11. So it is a figure called a metonymy of the sign, than which nothing more frequent. The sense is, That superiority or dominion over his brethren, which I said he should obtain Gen\_49:8 he shall keep; it shall not depart from him. Others, *the tribe*, as the word *shebet* signifies, 1Sa\_10:19-21 1Ki\_11:32, &c. So the sense is this, Whereas the other tribes shall be captivated, dispersed, and confounded, the tribe of Judah shall be kept entire and distinct until Christ come. This is a great and important truth, and a singular demonstration of the all-disposing providence of God, and of the truth and Divine authority of the Scriptures; but it seems not to be the meaning of this place,

1. Because both the foregoing and following words do evidently speak of Judah's power and greatness, and particularly this *shebet*, or *sceptre*, is explained and restrained by the following *lawgiver*.
2. Because this renders the phrase improper and absurd; for the tribe had not departed from Judah, nor had they ceased to be a

tribe, if the other tribes had been mixed with them in their land, as indeed they were sometimes. See 2Ch\_11:16.

3. Because this is not peculiar to the tribe of Judah; for in this sense the tribe did not depart from Levi, nay, that tribe was kept more distinct than that of Judah; thus also the tribe did not depart from Benjamin, as appears from Ezr\_1:5 **10:9** Neh\_11:4. Nay, it is questionable whether in this sense the tribe departed from any of the other tribes, not only because there is a distinct mention of the several tribes, Eze\_48:1-35, which was written after the dispersion and supposed confusion of the other tribes, and which speaks of the times after the coming of the Messiah, but also because of the great care which the Israelites generally took in distinguishing, not only their tribes, but their several families, in exact genealogies, of which we have many proofs and instances, as 1Ch\_4:33 **5:1,7,17 7:7,9,40 9:1,22 Ezr 2:62 8:1,3 Ne 7:5,64**. The Jews indeed have another device to avoid the force of this text. They say *shebet* signifies *a rod*, to wit, a rod of correction, as the word is taken Pro\_22:15. And so they say the sense is, The tyrannical sceptre, or the rod of the oppressor, shall not cease or depart from Israel till the Messiah come, who shall save them from all their oppressors and enemies. But this is a vain and frivolous conceit; for,

1. The following sentence, which expounds the former, as it is usual in Scripture, plainly shows that this *shebet*, or *rod*, is such as is proper to the *lawgiver*, and therefore is a rod of authority, or a sceptre, which is called also *a rod*, Eze\_19:14, and not a rod of affliction.

2. This is contrary to the whole context, wherein there is nothing prophesied of Judah, but honour, and dominion, and victory, and safety.

3. There was no reason why the rod of affliction should be appropriated to Judah, which was common to all the tribes, and came sooner, and fell heavier, and abode longer upon the other tribes than upon Judah.

4. This interpretation is confuted by the event or history, both because the rod of correction did depart from Judah, and from them more than from the other tribes, for many generations before the coming of the Messiah; and because that rod is not removed from them, but hath continued longer and more dreadfully upon them since the coming of the Messias than ever before; which one consideration hath been the occasion of the conversion of many Jews.

5. Howsoever the modern Jews pervert this word and text out of enmity to Christ and Christians, it is certain that the ancient Jews, the LXX., and the Chaldee Paraphrast, with many others, take the word as we do, as the learned have proved out of their own writings. See my Latin Synopsis.

**A lawgiver;** so the Hebrew word signifies, as here, so also Num\_21:18 Deu\_33:21 Psa\_60:7 **108:8** Isa\_33:22. And the verb from whence this word comes signifies *to make laws*, as Pro\_8:15, &c.; and the Hebrew word *chok*, which comes from the same root, constantly signifies *a law or statute*. Some render it *the scribe*, and that either the civil scribe, who belongs to the ruler; or the ecclesiastical scribe, the interpreter of the law; and so it signifies, that both the civil and the ecclesiastical power should continue in Judah till Christ came, and then should be taken away, both which the event did verify. But indeed the Hebrew word for scribe is *sopher*, not *mechokek*, which never is so used in Scripture, but always for a *lawgiver*, as I have showed; and so Kimchi and Aben Ezra, two late and learned Jews, with others, expound it.

**From between his feet;** from his posterity, or from those that come from between his feet, i.e. that are begotten and born of that tribe. And thus Kimchi, and the Chaldee Paraphrast, and other ancient Jews, understand this place. And the truth of this interpretation may appear, by comparing this with other texts of Scripture, as Deu\_28:57, where

**the young one** is described to be one *that cometh from between her* (the woman's) *feet*; and Eze\_16:25, and with those places where the word *feet* is used for the secret parts, as Isa\_7:20, *the*

*hair of the feet*, not properly so called, for hair seldom grows there; and 2Ki\_18:27 Isa\_36:12, where the water which comes from the secret parts is called *the water of the feet*. And possibly that phrase of *covering the feet*, applied to them that eased their bellies, may note so much, because the Jews in that action were not to hide their feet properly so called, but their secret parts, which without due care might be discovered upon that occasion.

**Shiloh**, i.e. the *Messias*; which we need not stand to prove, because it is so expounded by all the three Chaldee Paraphrasts, and by the Jewish Talmud, and by divers of the latter Jews themselves. And the word signifies, either *a peace-maker*, or *saviour*; or, as others, *her son*, or one that came out of the woman's womb, or out of that skin in which the child in the womb is wrapped, which this word, or one near akin to it, signifies. So it notes that the *Messias* should be born of a woman, though without the help of man. Or, as others, *the sent*, he who was oft promised and to be sent. And this signification may seem to be warranted by comparing Joh\_9:7, with those places of the New Testament in which the *Messias* is described by that periphrasis of one *sent*, or *to be sent*, as Joh\_3:34, &c. And the phrase here used is remarkable, *till the Shiloh come*, for the *Shiloh*, or *Messiah*, oft goeth under the name of him *that was to come*, as Mat\_21:9 Luk\_7:20 **13:35**. And hence the kingdom of the *Messiah* is called *the world or kingdom to come*, i.e. of him who was to come, Heb\_2:5 **6:5**.

**Unto him shall the gathering of the people be**; they shall be gathered together, or united both among themselves, and with the Jews, under him as their Head. Others, *the reverence, obedience, or worship*; which comes to the same thing, for they that are gathered to him, do also reverence, obey, and worship him. The Hebrew word is used only here and Pro\_30:17.

**The people**, i.e. the Gentiles, as the Jews themselves understand it. And so it is a plain prophecy of the conversion of the Gentiles by and under the *Messiah*; signifying, that whereas the ordinances of God, and means of worship and salvation, were confined to the Jews before Christ's coming, Psa\_147:19, **20**, when the *Messiah*

should come, the pale of the church should be enlarged, the partition-wall between Jews and Gentiles taken down, and the Gentiles should worship the true God and the Messias. And this is no more than is foretold and promised in other prophecies, as we shall see hereafter. The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose this sceptre and other privileges, and the Gentiles shall come into the stead of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove against the Jews that the Messiah is already come, and that the Lord Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came the sceptre was taken away from Judah and the Jews, and hath now been lost for sixteen hundred years together. The Jews are mightily perplexed and confounded with this argument; one evidence whereof is their various and contradictory expositions of the place, whilst some of them affirm this Shiloh to be Moses, others Saul, others Jeroboam, others Nebuchadnezzar, which neither need nor deserve confutation; others David; which, though some of the acutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say the sceptre departed from Judah under him by whom it first came into that tribe, having been till David's time in other tribes. But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be owned as the true Messias. The sceptre was for a time in other tribes; as in Moses of the tribe of Levi; in divers of the judges, who were of several tribes; and lastly in the tribe of Benjamin under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish

captivity, wherein there may seem to be more difficulty, it is to be considered,

1. That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which in so long a space of time as above a thousand years is little to be regarded. As none will say the kingdom was departed from the house of David, because of those interreigns or interruptions which sometimes fell out in that family. Add to this, that God hath given them an absolute promise and assured hope of the restoration of Judah's sceptre; so that this was rather a sleep than the death of that government.

2. That within these seventy years there were some remainders and beams of Judah's sovereignty in Jehoiachin, 2Ki\_25:27; in Daniel, who was of that tribe, Dan\_2:25 **5:13**, and of the king's seed, Dan\_1:3; and in the successive heads or governors of the exiles, of whom the Jewish writers say so much; and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel.

3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: for Judah is here compared with the rest of the tribes; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary intercision or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of

Judah. And though he may seem to be numbered among the priests, Neh\_10:8, yet a diligent reader will find that he is even there distinguished from them by his title the *Tirshatha*, Gen\_49:1, and the word *priests*, Gen\_49:8, relateth only to the rest there mentioned besides him; especially if this be compared with Neh\_9:38, where the *princes* (among whom surely Nehemiah was the chief) are distinguished from the *priests*. And sometimes the people chose governors, or captain-generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim or Synedrium, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it, and for it, the sceptre did truly remain in the tribe of Judah; even as it was rightly called the Roman empire, when Trajan a Spaniard, or other foreigners, administered it; or as we call it the kingdom of Poland, when they choose a king of another nation. How great and venerable the authority of this council was among the Jews, may easily be gathered,

1. From the Divine institution of it, Num\_11:16, whereby indeed it was at first to consist of persons indifferently chosen out of all the tribes; but now the other tribes being banished and dispersed in unknown places, and Benjamin and Levi being as it were accessions to the tribe of Judah, and in a sort incorporated with it, it now becomes as it were appropriated to the tribe of Judah, as acting in its name, and by its authority; and the whole land is called Judea, and all the people Jews, from the predominancy of that tribe above the rest.

2. From the great power and privileges anciently granted to it, Deu\_17:8, &c.; 2Ch\_19:8, **11 Psa 122:5**.

3. From the testimony of Josephus, and other Jewish writers, which is most considerable in this argument, who largely describe and magnify the power and authority of it; who tell us that the power of their king was subject to that of this council; and

therefore one of them addressing his speech to that council, where also the king himself was present, first salutes the senators, and after them the king. They affirm also that the power of making war or peace was vested in that council, and that Herod was tried for his life by it. If it be said that the power of this council was in a great measure taken away, which the Jews confess, Joh\_18:31, and that the sceptre of Judea was in the hand of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said:

1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to *be come*; especially in the prophetical style, whereby things are oft said to be done which are near doing.

2. That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters. See Joh\_18:31. So that if the sceptre was gone, the

**lawgiver** remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore some translate the place thus, and that with great probability, *The sceptre shall not depart —until the Shiloh come*, and until (which word is repeated out of the former member, as it is most usual in the Scripture)

**the gathering of the people** be *to him*, i.e. until the Gentiles be converted and brought in to Christ. And this interpretation receiveth countenance from Mat\_24:14, *The gospel shall be preached in all the world, —and then shall the end come*; not the end of the whole world, as it is evident, but the end of the commonwealth and government of the Jews, when the sceptre and lawgiver should be wholly taken away from that tribe and people.



### Genesis 49:11

He signifies the plenty of vines in Judah's portion, that they shall be planted every where, even in the commons and highways where men travel, and where upon occasion they use to tie the beasts on which they ride to any tree which is near them. Such shall be the plenty of it, that if it were convenient, men might use wine instead of water to wash their garments.

**The blood of grapes;** so the wine is called also in Deu\_32:14; /APC 1Ma 6:34; and by Pliny, Hesiod, and others. As oil is called the *blood of the olive*.

### Genesis 49:12

Which shows not only the plenty of wine, but also the excellency and strength of it, which, though not drunk in great quantity, or to excess, will make the eyes red. See Pro\_23:29.

### Genesis 49:13

Acknowledge here and adore the Divine Providence, which directed Jacob thus exactly to foretell the portion of Zebulun, which fell to them two hundred years after this, and that not by choice, or any design of men, but merely by lot. His portion was extended from the sea of Galilee to the great Mediterranean Sea, and to such parts of it where there were convenient havens.

**His border shall be unto Zidon;** or, *his side* or *coast*, to wit, that which is upon the Mediterranean Sea, in *near Zidon*, understanding not the city, but the territory belonging to it, unto which that tribe reached upon the sea-coast; for though Asher might seem to intercept them, yet he did not reach to the sea. Or, *his coast* looks *towards Zidon*, hath it in view, and lies commodiously for commerce with that great city, which then was the mart of the nations.

Genesis 49:14

**A strong ass**, Heb. *an ass of bone*, i.e. of great bulk and bones, and strength of body, but of little spirit and courage,

**couching down between two burdens**, which are laid upon his back, and which he is contented to bear. Or, *lying down*, i.e. enjoying his ease and rest, *between the borders*, to wit, of the other tribes, with which he was encompassed and secured from foreign enemies, which made him more secure and slothful. Or, *between the borders* or *folds* of cattle; as a word very near akin to it, and proceeding from the same root, signifies, Jud\_5:16, to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

Genesis 49:15

**Rest**, or rather, his *resting-place*, as this very word signifies, Gen\_8:9 Psa\_116:7 **132:8** Isa\_11:10, i.e. his portion or habitation, as the Chaldee and Syriac translate it. So this agrees with the following member, where, after the manner of the Hebrews, the same thing is repeated in other words. And if it be objected against this version, that it is not said *his rest*, but

**rest** in the general, it may be replied, that so it is in the following branch,

**the land**, though it be apparently meant of his land, or portion of land allotted to him. Besides, the pronouns are often omitted, and to be understood in Hebrew text; as may appear by comparing 1Ki\_10:7, with 2Ch\_9:6; and Psa\_41:9, with Joh\_13:18; and Mat\_3:12, with Luk\_3:17.

**Became a servant unto tribute**; willingly paying whatsoever tributes were imposed upon him, either by the neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country, and his sweet repose.

## Genesis 49:16

i.e. Rule and govern them. Though he be the son of my concubine, yet he shall not be subject to any other tribe, but shall have an absolute power within himself. What is said of him is to be understood of the rest of the sons of the concubines, and hereby all difference between the sons of the wives and concubines is taken away. It is said of

**Dan**, because he is the first mentioned of that sort. As the rest of the tribes do, having distinct governments and governors amongst them. See Num\_1:4,16.

## Genesis 49:17

**An adder in the path**, which covereth and hideth itself in the sand or dust of the highway, watching for men or beasts that pass that way. He notes the subtlety of that tribe, which should conquer their enemies more by craft and cmlning, than by strength or force of arms.

## Genesis 49:18

I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs, by that Messiah which thou hast promised. Jacob in the midst of his great work doth take a little breathing, and finding himself weakened by his speech to his children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of salvation or deliverance from all his pains and miseries, and particularly from his present horrors, upon the contemplation of the future state of his children. And this pathological exclamation may look either,

1. Backward, to the state of the tribe of Dan, which he foresaw would be deplorable, both for its great straits and pressures, of which see Jos\_19:47 Jud\_1:34, and especially for that idolatry

which that tribe would introduce and promote, Jud\_18:30  
1Ki\_12:29, whereby they would ruin themselves, and most of the  
other tribes with them. Or,

2. Forward, to the doubtful and miserable condition of Gad.

Genesis 49:19

i.e. *Troops* of enemies shall frequently invade his country, and for  
a time conquer and spoil it. And so it came to pass, because the  
inheritance of that tribe lay beyond Jordan, near to the Ammonites  
and Moabites, two inveterate enemies of Israel, and to other  
hostile nations on the east.

**But he shall overcome at the last**, or, *afterward*. This was  
fulfilled, 1Ch\_5:18, &c. He shows that the events of the wars  
should be various, but Gad should one time or other spoil his  
spoilers. See Deu\_33:20.

Genesis 49:20

i.e. Out of the land of

**Asher.** Or, *As for* or *concerning Asher*, his bread-corn shall be  
fuller and sweeter and better than ordinary; *and he shall yield  
royal dainties*; not only oil for ointments, but also delicious and  
excellent fruits, fit to be presented to a king. See Deu\_33:24,**25**.

Genesis 49:21

**A hind let loose**; not pursued by hunters, nor shut up in some  
little enclosure, but wholly left to its own freedom, to feed upon  
the best pastures: see Deu\_33:23. Or, free from the yoke which  
they, together with the other tribes, did bear in Egypt; free from its  
former restraints, which make it run away more swiftly. So it may  
note their nimbleness and expedition, either in encountering  
enemies, or in avoiding dangers. See Jud\_4:6,**10 5:18**. Or, like a  
tame hind left to its liberty, in which the owner takes delight, as  
Pro\_5:19; for he seems to be commended rather for arts of peace

than war. And this may note, that his temper and Conversation was civil, obliging, and amiable; which sense the next words favour. His speeches and discourses with others are fair, and friendly, and winning. It is not strange that this tribe was generally of a sweeter disposition than others, seeing it is commonly observed that there is a great difference in the tempers of people of divers provinces or cities bordering one upon another. But this verse may be otherwise rendered according to the opinion of a late learned writer:

**Naphtali** is a *tree* (so the Hebrew word signifies, only *jod* is inserted here, as it is in the same word, Isa\_1:29 **61:3**) *shot forth*, or *spread forth*, ( into many branches; for the Hebrew verb *shalach* is oft used concerning trees, and their shooting forth of branches, as Psa\_80:11 Eze\_17:6 **31:5**) *sending forth goodly branches*; the word *imre*, which is by others rendered *words*, here signifying *branches*, as either the same word, or one coming from the same root, and consisting of the same radical letters, is taken Isa\_17:6,**9**. And it is usual in the Hebrew language for two words coming from the same root to exchange their significations. And this interpretation is favoured by the ancient interpreters, the LXX., and one of the Arabic manuscripts, which make *Naphtali* here to be compared to a goodly tree bringing forth excellent fruit.

Genesis 49:22

**A fruitful bough**, in regard of those two numerous tribes which proceeded from his two sons.

**By a well**, or *fountain*, or water-course, which situation doth much further the growth of trees. See Psa\_1:3 Eze\_19:10.

**Whose branches run over the wall**, i. e. which is planted by a wall, whose heat furthers its growth no less than the moisture of the water doth.

Genesis 49:23

i.e. His adversaries, as well his own brethren as his master and mistress; with their scoffs, and slanders, and injuries, which in the Scripture are oft compared to *arrows*.

Genesis 49:24

**His bow**, wherewith he opposed his enemies; which was no military bow, but that which he opposed to all their injuries, to wit, his own virtue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him.

**The mighty God of Jacob**, i.e. my God; the noun for the pronoun, which is frequent. When men forsook and persecuted him, my God and his God stood by him. He showed that it was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror.

*From thence is the shepherd, the stone of Israel; either,*

1. From that great deliverance vouchsafed by God to Joseph it is that Israel or Jacob hath a shepherd to feed him, a stone to lay his head upon, as once he did, Gen\_28:11, or a rock of refuge to fly to in his great distresses, or a foundation-stone, or corner-stone, or pillar, to sustain or preserve Jacob's house. Or rather,

2. *From the hands of the mighty God of Jacob*, last mentioned. Or *from the God of his father*, as it follows Gen\_49:25. So the sense is this, Though Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterwards advanced, and all in order to this end, that his Israel, with whom he hath been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine, and a stone or rock to support him.

Here he explains and determines that doubtful expression *from thence*, by adding, even *by* (or rather *from*, as this particle *mem* properly signifies, and was just now used) *the God of thy father*, i.e. who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings.

*Blessings of heaven above*, i.e. the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See Lev\_26:4 Deu\_28:12 **33:14**.

*Blessings of the deep*, i.e. of that great sea of waters both about the earth, and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See Gen\_1:2 **7:11** Deu\_8:7.

*Blessings of the breasts, and of the womb*, whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessaries.

Genesis 49:25

Here he explains and determines that doubtful expression *from these*, by adding even *by* (or rather *from* as this particle *mem* properly signifies, and was just now used)

**the God of thy Father**, i.e. who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings.

**Blessings of heaven above**, i.e. the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See Lev\_26:4 Deu\_28:12, Deu\_33:14.

**blessing of the deep**, i.e. of the great sea of waters both above the earth, and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See Gen\_1:2 **7:11**, Deu\_8:7.

**Blessings of the breasts, and of the womb** whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessaries.

Genesis 49:26

**The blessings** which I

**thy father** have conferred upon thee, are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham This was true,

1. In the extent of the blessings; Ishmael was excluded from Abraham's blessing, and my brother excluded from Isaac's blessing, but both Joseph's children are comprehended in Jacob's blessing.

2. In the distinctness and clearness of them; for that land of Canaan which was transmitted to Isaac and to Jacob only in the general, was now in some sort particularly distributed to Joseph, and to the rest of his brethren, as afterwards it was by Joshua.

3. In the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of their seed, than there was to Abraham or Isaac; and in not very many years after this they multiplied to astonishment, and drew nearer to the possession of the promised land.

**Unto the utmost bound of the everlasting hills:** these words seem to note the duration of Joseph's blessing, that it should continue *even to the bounds of the everlasting, or lasting, or ancient hills*, i.e. as long as the most solid and stable mountains shall last, i.e. for ever. Perpetuity is described by the continuance of the mountains, as Isa\_54:10; or of the sun and moon, as Psa\_72:5,7,17; or of the heavens and earth, as Mat\_5:18. In the foregoing words of this verse he commends these blessings from their excellency above all former blessings; and here he commends them from their durability.



**They shall be;** or, *let them be;* for this may be a prayer to God that these blessings may be constant and perpetual.

**Him that was separate from his brethren;** so he was, when he was sold into Egypt, and abode there in the court when his brethren were in Goshen. Or, *the crowned of,* or *among his brethren,* i.e. who though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of,* or *among his brethren;* as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the Nazarites were as yet unknown, being instituted long after this time.

Genesis 49:27

He notes the warlike and fierce disposition and carriage of that tribe. Instances whereof we have Jud\_3:15 **19:1-20:48** 1Sa\_13:1-15:**35**. This may be understood, either of the same wolf, which in the morning, being more hungry and greedy, devours his prey alone; but in the evening, being in some measure satisfied, is content that his brethren should share with him. Or rather of several sorts of wolves, whereof some hunt and devour alone, others hunt in couples or troops, and those divide the prey among themselves. He mentions both

**morning** and

**evening,** because these are the two seasons when the wolves prey, and to note that this would be Benjamin's carriage both in the first and last times of that tribe, as indeed it was.

Genesis 49:28

**The twelve tribes,** i.e. the heads and parents of the twelve tribes. A metonymy of the effect. The tribes are generally accounted twelve, though they were thirteen, because the land was divided only into twelve parts, Levi having no distinct part of his own.

**Every one according to his blessing**, i.e. according to that blessing which God in his purpose had allotted to each of them, which also he manifested unto Jacob by his Spirit.

**Object.** There is no blessing here given to Reuben, Simeon, and Levi, but rather a curse; how then is he said to bless every one of them?

**Ans.** He blessed them all implicitly and really, though not expressly, or in words, because he gave each of them a part in Canaan; and his taking away from Reuben only the right of the first-born, plainly supposeth that he left him his single portion and inheritance. And he might well be said to bless them all, because he left them all an interest in God's covenant, one article whereof was the giving of Canaan, or part of Canaan, to them, and this was an earnest of the other branches or articles of it; though it is probable he also added some short blessing, or prayer to God for his blessing, upon them all.

Genesis 49:29

In Canaan. Whereby he designed to withdraw their minds from Egypt, and fix them upon Canaan.

Genesis 49:30

He describes it so particularly, both for their direction, because they had been some years absent thence; and to express how much his heart was set upon this matter; and thereby to oblige them to the more careful performance of his command.

Genesis 49:31

No text from Poole on this verse.

Genesis 49:32

No text from Poole on this verse.

Genesis 49:33

**Commanding his sons**, to wit, concerning the place of his burial. Whilst he was employed in that most solemn and religious work of blessing his children in the name and by the Spirit of God, he used as reverent a posture as his infirm body would permit, and therefore is supposed to sit upon his bedside with his feet hanging downwards. And when he had finished that great work, and wearied himself with so long speech delivered with a most raised and affected mind, he composed himself to rest, and waited for the comfortable approach of his death, which speedily followed it.

Genesis 50:1

And doubtless closed his eyes, as God had promised, Gen\_46:4, which may be implied in this general phrase.

Genesis 50:2

The dead corpse of his father with spices, and ointments, and other things necessary for the preservation of the body from putrefaction as long as might be. This Joseph did, partly, because he would comply as far as he could with the Egyptians, whose custom this was, from whom also the Jews took it, 2Ch\_16:14 Joh\_19:39-40; partly, to do honour and show his affections to his worthy father; and partly, because this was necessary for the keeping of the body so long as the times of mourning and the journey to Canaan required.

Genesis 50:3

**For him**, i.e. for his embalming; that so the drugs or spices which were applied might more effectually reach to all the parts of the dead body, and keep it from corruption. And the effect of their diligence and so long continuance in this work was, that bodies have been preserved uncorrupt for some thousand of years.

**Threescore and ten days**, i.e. thirty days, (according to the custom of the Hebrews, Num\_20:29 Deu\_34:8, to which

doubtless the Egyptians in this case did accommodate themselves,) besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose the Egyptians reckoned those seventy-two days which Diodorus Siculus saith they spent in mourning for their deceased kings.

Genesis 50:4

**The house of Pharaoh;** the household or family, namely, those of them which were chief in place and favour with the king. Joseph makes use of their intercession, either,

1. Lest he might seem to despise them, or to presume too much upon his own single interest. Or,
2. By engaging them in this matter to stop their mouths, who otherwise might have been ready enough to censure this action, which they would have a fair opportunity to do in Joseph's absence. Or,
3. Because it was the custom here, as it was elsewhere, Est\_4:2, that persons in mourning habit might not come into the king's presence, partly because they would not give them any occasion of sadness, and partly because, according to their superstitions conceits, the sight of such a person was judged ominous.

Genesis 50:5

Here is a triple obligation upon Joseph:

1. His duty to fulfil the will of the dead.
2. The obedience which he owed to his father's command.
3. The the of a solemn oath: all which had weight even with the heathens, and were so many arguments to Pharaoh and his courtiers.

**In my grave which I have digged for me**, according to the manner of those ancient and succeeding times. See 2Ch\_16:14 Isa\_22:16 Mat\_27:60. In that large cave which Abraham bought for a burying-place for his family, Jacob had digged a particular and small cell or repository for himself, as others did after him upon the like occasion. And this reason is prudently added, to show that this desire proceeded not from any contempt of Pharaoh or his land, but from that common and customary desire of persons of all ages and nations to be buried in their fathers' sepulchres.

Genesis 50:6

The heathens by the light of nature discovered the sacredness of an oath, and the wickedness of perjury.

Genesis 50:7

**All the servants**, i.e. a great number of them, as that word is understood, Mat\_3:5, and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at court, or upon their employments, &c.

**The servants of Pharaoh** were courtiers of an inferior rank;

**the elders of his house**, the chief officers, and under him governors of his family and councils, who used to reside at or near the court;

**and the elders of the land**, the great officers civil and military, whose places of habitation and command were dispersed in the several parts of the land.

Genesis 50:8

And such as were necessary to take care of them, which must needs be understood.

**Chariots and horsemen**, for their defence, in case of any opposition.

Genesis 50:9

No text from Poole on this verse.

Genesis 50:10

**Atad**, a man so called; or, *of thorn*, or *thorns*, as the word signifies, Jud\_9:14 Psa\_58:9. So it might be a place either abounding or encompassed with thorns.

**Beyond**, or *on this side*; for the word signifies both, and it may be taken either way here; the one in respect of Egypt, the other in regard of the place in which Moses wrote. It is certain they fetched a great compass, whether for the commodiousness of the way for their chariots, and for conveniences for so great a company, or to prevent all jealousies in the people, as if they came thither with ill design, is not material.

**There they mourned**, because there was the entrance into that country or territory where he was to be buried. Though the Egyptians were not much grieved nor concerned for Jacob's death, yet they used bitter cries and lamentations, which possibly were made or aggravated by persons hired and used upon such occasions. See Jer\_9:17.

**Seven days**, according to the custom. See 1Sa\_31:13.

Genesis 50:11

No text from Poole on this verse.

Genesis 50:12

No text from Poole on this verse.

Genesis 50:13

No text from Poole on this verse.

Genesis 50:14

No text from Poole on this verse.

Genesis 50:15

No text from Poole on this verse.

Genesis 50:16

This looks like a lie; for Jacob either did not know this fact, or rather, was so well assured of Joseph's clemency and goodness, that he never feared his revenge. But guilt doth so awaken fear, that it makes a man never to think himself secure.

Genesis 50:17

**The God of thy father**, for whose sake pardon those that join with thee in his worship.

**Joseph wept**; partly in compassion to their fear and trouble; and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

Genesis 50:18

Ready and willing to undergo that servitude into which we so wickedly sold thee.

Genesis 50:19

It is God's prerogative to take vengeance, which I dare not usurp. See Deu\_32:35. Or, can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that

God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *he* for *halo*, as it is Gen\_27:36 1Sa\_2:28 2Sa\_23:19 1Ki\_16:31, &c.; and so the words may be very well rendered, *Am not I under God*, i.e. subject to his will, a minister of his providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned.

Genesis 50:20

**Ye thought evil against me**, therefore I do not excuse your guilt, though I comfort you against despondency.

Genesis 50:21

**I will nourish you**; expect not only a free pardon from me, but all the kindness of a loving brother.

Genesis 50:22

1625 No text from Poole on this verse.

Genesis 50:23

**Of the third generation**, reckoning from and after Ephraim, i.e., Ephraim's grandchildren's children. So early did Ephraim's privilege above Manasseh appear, and Jacob's blessing { Gen\_48:19} take place.

**The children of Machir**, Heb. *sons*. For though he had but one son, viz. Gilead, by his first wife, yet he married a second wife, and by her had two other sons, 1Ch\_7:16, which Joseph lived long enough to see. Or under the name of children his grandchildren also might be comprehended. So there is no need of that enallage of *sons* for one son which we meet with in other places.

**Were brought up upon Joseph's knees**; laid upon Joseph's lap or knees, where parents use oftentimes to take up and repose their infants, to express their love to them, and delight in them. And



some observe, that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees. So it is an ellipsis, whereby one word is put for two, or under one verb. See more of this phrase on Gen\_30:3 **48:12**.

Genesis 50:24

**God will surely visit you**, i.e. deliver you out of this place, where I foresee you will be hardly used after my decease; or, fulfil his promised kindness to you, as that word is used, Gen\_21:1 Exo\_4:31. There is a double visitation oft mentioned in Scripture; the one of grace and mercy, which is here meant; the other of justice and anger, as elsewhere.

Genesis 50:25

**Joseph took an oath**, for the same reason which moved Jacob to require an oath from him, Gen\_47:30,31,

**of the children of Israel:** he saith not, *of his brethren*, but *of Israel 's children*; under which his grandchildren are comprehended, and seem principally intended here; either because his brethren were most of them dead, or rather because he knew that they were not to go out of Egypt in his brethren's time, but in their second or third generation.

**My bones**, i.e. my dead body: but he mentions only his bones, because part of his body was corrupted, and the other part, though preserved from corruption by the embalming, yet was so changed and adulterated with the spices, and other materials which they used, that it looked like another thing: only his bones remained entire and unchanged.

**Quest.** Why did he not desire to be presently carried thither, and buried there, as his father did?

**Answ.** 1. Lest he should disoblige the Egyptians, and provoke them against his brethren and children. The removal of his father thither was necessary, and forced from him by an oath, but the

order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the censure of an ungrateful contempt of the land of Egypt, which as it was thought good enough for him and his to live in, should have been judged so too for his burial.

2. That by these his remains his memory might be the longer and better preserved, both with the Egyptians, who for his sake might show kindness to his near relations; and with the Israelites, to whom this was a visible pledge of their deliverance, and a help to their faith, and all obligation to them to persist in the true religion.

Genesis 50:26

So for about thirteen years of affliction he enjoyed eighty years of honour, and as much happiness as earth could afford him.

## **THE SECOND BOOK OF MOSES CALLED EXODUS.**

### **THE ARGUMENT.**

AFTER the death of Joseph, who had sent for his father's house into Egypt, the children of Israel exceedingly multiplied, notwithstanding Pharaoh's cruel oppressing of them; from under which God, hearing their cry, brought them with a strong hand. Wherefore this book is called by the Greeks EXODUS, i.e. a going forth; containing an historical account of passages for about one hundred and forty years; with the wonderful raising up of Moses, who, together with Aaron, were to be instruments of their deliverance; and accordingly, after the inflicting ten dreadful plagues upon Pharaoh, brought them into the wilderness through the Red Sea, wherein Pharaoh (his heart being hardened under all these plagues) and all his host pursuing of them were drowned; God having first instituted the passover, as an abiding sacrament to bring to their remembrance in after-times this great deliverance.

In their conduct through the wilderness, God gave them the signal mark of his presence in the pillar of a cloud, and the pillar of fire; who, notwithstanding their great and reiterated murmurings, gave them food, both bread and flesh from heaven, and drink out of the rock; and when they were come to Mount Sinai, he there gave them the moral law, beside other both politic and ecclesiastical ordinances. Afterwards, the breaking of the tables being occasioned by the idolatry of the golden calf, God graciously renewed his covenant with them. There being also a tabernacle, and ark, and other things to be made by God's command, the bounty of the people, in order to the making and furnishing thereof, is here set down; which, being finished, the tabernacle is anointed, and filled with the glory of God.

### **Exodus 1:1 EXODUS CHAPTER 1**

The names and numbers of the children of Israel that came into Egypt, Exo\_1:1-5. Joseph, his brethren, and that generation die,

Exo\_1:6. A new king, who knew not Joseph, Exo\_1:8, goeth about by affliction, & c. to suppress the Israelites, Exo\_1:9-11. They increase, Exo\_1:12. Pharaoh commands the midwives to kill the male children, Exo\_1:15,16. They fear God, and obey not the king, Exo\_1:17. For this God blesseth the midwives, Exo\_1:20. Pharaoh commands all the male children to be drowned, Exo\_1:22.

This list is here repeated, that by comparing this small root with so vast a company of branches as grew upon it, we may see the wonderful providence of God in the fulfilling of his promises. **And his household**, his children and grandchildren, as the word *house* is taken Rth\_4:11 2Sa\_7:11 1Ki\_21:29.

Exodus 1:2

Reuben, Simeon, Levi, and Judah,

Exodus 1:3

Who, though the youngest of all, is placed before Dan, Naphtali, &c., because these were the sons of the handmaidens.

Exodus 1:4

No text from Poole on this verse.

Exodus 1:5

**Seventy souls**, including Jacob and Joseph, and his two sons. See Gen\_46:26,27 Deu 10:22. Or if they were but sixty-nine, they are called seventy by a round number, of which we shall have many instances. i.e. All that were of the same age with Joseph and his brethren.

Exodus 1:6

1635 No text from Poole on this verse.

## Exodus 1:7

Here are many words, and some very emphatical, to express their incredible multiplication. They **waxed exceeding mighty**; which may relate either to their numbers, which greatly added to their strength, or to their constitution, to note that their offspring was strong as well as numerous. Atheistical wits cavil at this story, and pretend it impossible that out of seventy persons should come above six hundred thousand men within two hundred and fifteen years; wherein they betray no less ignorance than impiety. For, to say nothing of the extraordinary fruitfulness of the women in Egypt who oft bring forth four or five children at one birth, as Aristotle notes, Hist. Animal. 7.4, nor of the long lives of the men of that age, nor of the plurality of wives then much in use, nor of the singular blessing of God upon the Hebrews in giving them conceptions and births without abortion, all which are but very reasonable suppositions, the probability of it may plainly appear thus: Suppose there were only two hundred years reckoned, and only fifty persons who did beget children, and these begin not to beget before they be twenty years old, and then each of them beget only three children. Divide this time now into ten times twenty years. In the first time, of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth, 4050. Of these in the fifth, 12150. Of these in the sixth, 36450. Of them in the seventh, 109350. Of them in the eighth, 328050. Of these in the ninth, 984150. And of them in the tenth, 2952450. If it be objected, that we read nothing of their great multiplication till after Joseph's death, which some say was not above fifty years before their going out of Egypt, it may be easily replied:

1. *This* is a great mistake, for there were above one hundred and forty, years between Joseph's death and their going out of Egypt, as may appear thus: It is granted that the Israelites were in Egypt about two hundred and ten or two hundred and fifteen years in all. They came not thither till Joseph was near forty years old, as is evident by comparing Gen\_41:46 with Gen\_45:6. So there rests only seventy years of Joseph's life, which are the first part of the time of Israel's dwelling in Egypt, and there remain one hundred

and forty-five years, being the other part of the two hundred and fifteen years.

2. That the Israelites did multiply much before Joseph's death, though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the numbers proposed in the first fifty-five years, it might be abundantly compensated in the one hundred and forty-five years succeeding. And so the computation remains good.

Exodus 1:8

**A new king**, i.e. another king; one of another disposition, or interest, or family; for the kingdom of Egypt did oft pass from one family to another, as appears from the history of the *Dynastics* recorded in ancient writers.

**Which knew not Joseph**, or, *acknowledged not* the vast obligations which Joseph had laid not only upon the kingdoms of Egypt, and the king under whom Joseph lived, but upon all his successors, in regard of those vast additions of wealth and power which he had made to that crown. This phrase notes his ungrateful disowning and ill requiting of Joseph's favours. For words of knowledge in Scripture commonly include the affections and actions; as men are oft said not to know God, when they do not love nor serve him; and God is said not to know men, when he doth not love them.

Exodus 1:9

This was not a true, but an invidious representation and aggravation of the matter, the better to justify the sororities which he designed.

Exodus 1:10

War was not unusual in that country. So get them up out of the land, which they might easily learn from some of the Hebrews, that they were in due time to do. And they were very unwilling to

pint with them, because of the tribute and service which they did receive and expect from them.

Exodus 1:11

**Taskmasters**, Heb. *masters of tribute* , who were to exact from them the tribute required, which was both money and labour; that their purses might be exhausted by the one, their strength by the other, and their spirits by both. *To afflict, or, oppress, or humble* ; to spend their strength by excessive labours, and so disenable them for the procreation of children.

**Treasure cities**, where they laid the king's money or corn, which is reckoned among treasures, 2Ch\_17:12 32:27, and wherein a great part of the riches of Egypt consisted; for they had corn enough, not only for themselves, but to sell to other countries; so that Egypt was accounted the granary of the Roman empire. Or,

**defenced cities**, in which garrisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the land, and among the Israelites, which appears concerning the one from Gen\_47:11, (where the land in which they were placed is called *Ramases* , which in Hebrew consists of the same letters with this

**Raamses**, and seems to be so called then by anticipation from the city of that name now built in it,) and may be reasonably presumed concerning the other; and therefore it is most probable that they were built to keep the Israelites in subjection, and to hinder them from going out of the land.

Exodus 1:12

**They multiplied**, through God's overruling providence and singular blessing, which God gave them purposely to hasten first their sorer affliction, and next, and by that means, their glorious deliverance.

**They were grieved**, through envy and fear.

Exodus 1:13

Or, *cruelty* , or, *tyranny* ; with hard words and cruel usage, without mercy or mitigation. This God permitted for wise and just reasons.

1. As a punishment of their idolatry, into which divers of them fell there. Jos\_24:14 Eze\_20:5,7,8 23:8

2. To wean them from the land of Egypt, which otherwise was a plentiful and desirable land, and to quicken their desires after Canaan.

3. To prepare the way for God's glorious works, and Israel's deliverance.

Exodus 1:14

**Service in the field** was the basest and most laborious of all their services.

Exodus 1:15

**The Hebrew midwives;** such as not only were employed about the Hebrew women, but were Hebrews themselves, not Egyptians, as some suppose; as may appear,

1. Because they are expressly called, not *the midwives of the Hebrews* , but **the Hebrew midwives**.

2. The Egyptian midwives would not willingly employ their time and pains among the meanest and poorest of servants, as these were. And if they were sent in design by the king, he had lost his end, which was to cover his cruelty with cunning, and to persuade the people that their death was not from his intention, but from the ellsarices and dangers of child-bearing.

3. The Hebrew women, as they had doubtless midwives of their own, so they would never have admitted others.



4. They are said to *fear God* , Exo\_2:17,21.

You are not to think that these were the only midwives to so many thousands of Hebrew women, but they were the most eminent among them; and it may be, for their excellency in that profession called to the service of some Egyptian ladies, and by them known to Pharaoh, who might therefore think by their own interest, and by the promise of great rewards, or by severe threatenings, to oblige them to comply with his desires; and if he met with the desired success by them, he meant to proceed further, and to engage the rest in like manner.

Exodus 1:16

**The stools;** a seat used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office.

**Ye shall kill him,** which it was not difficult for them to do without much observation.

**If it be a daughter, then she shall live;** either,

1. Because he feared not them, but the males only; and some add, that he was advised by one of their magicians, that a male child should be born of the Israelites, who should be a dreadful scourge to the Egyptians. Or,

2. They reserved them for their lust, or for service, or for the increase of their people, and the raising of a fairer breed by them.

Exodus 1:17

1635

**They feared God** more than the king, and therefore chose to obey God rather than the king, their commands being contrary each to other.

Exodus 1:18

No text from Poole on this verse.

Exodus 1:19

**They are lively**, or, *vigorous* and active in promoting the birth of their own children; or, like *the beasts*, which without any help of others bring forth their young. So the Hebrew word signifies; and so there is only a reference of the particle of similitude, which is frequent, as I have noted before.

This might be no lie, as many suppose, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily and excessive labours joined with the fears of the execution of the king's command, whereof they seem to have gotten notice, did hasten their birth, as the same causes do commonly in other women; or because they, understanding their danger, would not send for the midwives, but committed themselves to God's providence, and the care of some of their neighbours present with them. So here was nothing but truth, though they did not speak the whole truth, which they were not obliged to do.

Exodus 1:20

**Therefore**, because they feared God, and spared the children, Exo\_1:17, whereby they exposed themselves to the king's displeasure; because they would not offend God by murdering the children, which they might have done many times secretly, and therefore it was only the fear of God which restrained them from it.

Exodus 1:21

i.e. God greatly increased their families both in children and posterity, and in wealth, and other outward blessings. So this phrase is used Gen\_30:30 Deu\_25:9 1Sa\_2:35 1Ki\_2:24 **11:38**

Psa\_127:1. As **houses** are commonly put for families, so *building* is put for procreating of children, Gen\_16:2 30:3.

Exodus 1:22

1573 No text from Poole on this verse.

## **Exodus 2:1** EXODUS CHAPTER 2

Moses's parentage and birth, Exo\_2:1,2. His mother makes an ark, puts him therein, Exo\_2:3. Pharaoh's daughter going to wash herself, seeth him, takes him for her own child, and gives him to his mother to nurse, Exo\_2:4-9. Moses seeing an Israelite wronged by an Egyptian, kills him, Exo\_2:11,12. Pharaoh hearing this, seeks to slay Moses; he flees to Midian, Exo\_2:15. There he rescues Reuel's daughters from the violence of the shepherds, Exo\_2:17; serves Reuel, and marries his daughter Zipporah, Exo\_2:21. She bears him a son, his name, and the reason of it, Exo\_2:22. God heareth the cry of the Israelites, Exo\_2:23-25.

**There went a man**, viz. *Amram* , Exo\_6:20 Num\_26:58,59 from the place of his abode to another place for the following purpose. **A daughter of Levi**, namely Jochebed, Num\_26:59, called a *daughter* , not strictly, but more largely, to wit, a grandchild, as the words *father* and *son* are oft used for a grandfather and a grandson, as hath been showed before: And so the word *sister* , Exo\_6:20, is to be taken largely, as *brother* is oft used for a cousin. This seems more probable than that an Israelite should marry his own sister, which even heathens by the light of nature have condemned, especially now when he had such abundant choice elsewhere.

Exodus 2:2

1571 No text from Poole on this verse.

Exodus 2:3

**She could not longer hide him**, with safety to herself, because they now grew more violent in executing that bloody decree, and the child growing up was more likely to be discovered, especially seeing the Egyptians dwelt among them, Exo\_3:22. That boats were made of such materials as

**bulrushes** in those parts, is evident from Isa\_18:2, and from the testimonies of Herod, Pliny, and others.

**Slime and pitch;** *slime* within, and *pitch* without.

**She hid it in the flags**, which grew near the river's side; partly that the vessel might not be carried away, and overturned by the violence of the winds and water, and partly that the child might be sooner discerned, and more easily taken out thence by any kind hand, which she hoped for.

Exodus 2:4

**His sister stood afar off**, that she might not be thought to have laid the child there, or to be related to it. This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue; and she might certainly know it by its circumcision.

Exodus 2:5

No text from Poole on this verse.

Exodus 2:6

This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue; and she might certainly know it by its circumcision.

Exodus 2:7

No text from Poole on this verse.

Exodus 2:8

No text from Poole on this verse.

Exodus 2:9

No text from Poole on this verse.

Exodus 2:10

**He became her son**, by adoption, Heb\_11:24. For, as Philo reports, she, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and instruction. See Act\_7:21.

**Moses**; it matters not whether this be an Egyptian name, or a Hebrew name answering to it in signification, seeing the meaning of it is here explained.

Exodus 2:11

**In those days**, whilst Moses lived at court, and was owned as the son of Pharaoh's daughter, and, as some write, designed to succeed Pharaoh in the throne. *Moses was grown to maturity*, being forty years old, Act\_7:23.

**He went out unto his brethren**; partly by natural affection and inclination, that he might learn the state of his brethren, and help them, as occasion should offer itself; and partly by Divine instigation, and in design that he might give some manifestation to them that he was raised and sent of God to deliver them; as may be gathered from Act\_7:25.

Exodus 2:12

**Looked this way and that way;** not from conscience of guilt in what he intended, but from human and warrantable prudence.

This action of Moses was extraordinary, and is not to be justified by the common right of defending the oppressed, which belongs not to private persons, Rom\_12:19; but only by his Divine and special vocation to be the ruler and deliverer of Israel. Which call of his, howsoever manifested, whether by his father, as Josephus saith, or immediately to himself, was evident to his own conscience, and he gave this as a signal to make it evident to the people.

Exodus 2:13

The next day after that achievement, he returns to execute the office in which God had set him as a judge, whose work it is both to destroy enemies, and to reconcile brethren.

Exodus 2:14

**Moses feared,** through the weakness of his faith, which afterwards growing stronger, *he feared not* that which now he did fear, the *wrath of the king*, Heb\_11:27. Distinguish the times, and scriptures agree which seemed to clash together.

Exodus 2:15

**He sought to slay Moses;** not out of zeal to punish a murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the scourge of Egypt, and the deliverer of Israel.

Exodus 2:16

**The Priest of Midian;** not of idols, for then Moses would not have married into his family; but of the true God; for some such were in those ancient times here and there, as appears by

Melchisedek, though his manner of worshipping God might be superstitious and corrupt: or the Hebrew *cohen* may here signify a *prince* , or a *potentate* , as Gen\_41:45. Nor doth the employment of his daughters contradict that translation, both because principalities were then many of them very small and mean, and because this employment then was esteemed noble, and worthy of great men's daughters, as appears from Gen\_24:15 29:6, &c.

Exodus 2:17

**The shepherds drove them away**, that they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle.

**Moses helped them**; either by persuading them with fair words, or by force; for Moses was strong, and full of courage and resolution, wherewith the shepherds were easily daunted.

Exodus 2:18

**Their father**; either,

1. Strictly, and then he is the same who elsewhere is called *Jethro* , Exo\_3:1 Exo 18\$ oft times; and, as some think, *Hobab* , Jud\_4:11. Or,

2. Largely, i.e. their grandfather, for such are oft called *fathers* , as Gen\_31:43 2Ki\_14:3 16:2 18:3; so he was the father of Jethro, or Hobab, Num\_10:29.

Exodus 2:19

They guessed him to be

**an Egyptian** by his habit and speech, or he told them that he came from thence.

**Drew water**; Heb. *in drawing drew* , which notes that he drew it very diligently and readily, which caused their quick return.

Exodus 2:20

Heb. *Have left the man thus* , or now, at this time of the day, when it is so late, and he a stranger and traveller.

Exodus 2:21

Moses was content; or, consented to this desire or offer. And so his present and temporary repose there is turned into a settled habitation. Moses married Zipporah not instantly, but after some years of acquaintance with the family, as may probably be gathered from the youngness and uncircumcisedness of one of his sons forty years after this, Exo\_4:25. In which time, as Moses would not fail to instruct them in the knowledge of the true God, which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married Zipporah.

Exodus 2:22

No text from Poole on this verse.

Exodus 2:23

**In process of time;** Heb. *in those many days* , viz. in which he lived or abode there, i.e. after them. *In* is put for *after* here, as it is Num\_28:26 Isa\_20:1 Mar\_13:24, compared with Mat\_24:29 Luk\_9:36. After forty years, as appears by comparing Exo\_7:7, with Act\_7:30.

**The king of Egypt died;** and after him one or two more of his sons or successors, and the rest who sought for Moses's life, Exo\_4:19.

**The children of Israel sighed,** because though their great oppressor was dead, yet they found no relief, as they hoped to do.



Exodus 2:24

No text from Poole on this verse.

Exodus 2:25

Heb. *Knew* them, so as to pity and help them; as words of knowledge are oft used, as Psa\_1:6 31:7. He who seemed to have rejected them, now owned them for his people, and came for their rescue.

### **Exodus 3:1 EXODUS CHAPTER 3**

Moses keeping Jethro's flock, cometh to mount Horeb, Exo\_3:1. There God appears to him in a burning bush, Exo\_3:2. Moses beholds it, Exo\_3:3. God calls to him out of the burning bush, Exo\_3:4; cautions him what to do, Exo\_3:5,6. God seeth their afflictions, Exo\_3:7; promises them a happy deliverance, Exo\_3:8; sends Moses to Pharaoh, Exo\_3:10. He desires to be excused because unworthy, Exo\_3:11. God encourages him, Exo\_3:12, and directs him what to say to the children of Israel, Exo\_3:13,14; makes his name known to Moses, Exo\_3:15; commands him to gather the elders of Israel, Exo\_3:16; and what he was to say to them, Exo\_3:17; likewise to Pharaoh, Exo\_3:18. Pharaoh's obstinacy, Exo\_3:19. God threatens the Egyptians, Exo\_3:20; and tells Moses with what plenty the Israelites should depart, Exo\_3:21,22.

**1401 Jethro** was either the same with *Reuel* , or his son, who, upon his father's death, succeeded into his office. See Exo\_2:18. **To the backside of the desert**, to its innermost parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures.

**The mountain of God**; so called, either as a high or eminent mountain; or from the vision of God here following; see Act\_7:30; or by anticipation, from God's glorious appearance there, and giving the law from thence, Exo\_18:5 19:3: see also 1Ki\_19:8. **Horeb**, called also *Sinai* , Exo\_19:1 Act\_7:30. Or

Horeb was the name of the whole tract or row of mountains, and Sinai the name of that particular mountain where this vision happened, and the law was delivered. Or Horeb and Sinai were two several tops of the same mountain.

Exodus 3:2

**The angel of the Lord;** not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger from God. And these temporary apparitions of his were presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an Angel. That this Angel was no creature, plainly appears by the whole context, and specially by his saying,

**I am the Lord,** & c. The angels never speak that language in Scripture, but, *I am sent from God* , and, *I am thy fellow servant* , &c. And it is a vain pretence to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, *I am the king* , &c.? Ministers are God's ambassadors, but if any of them should say, *I am the Lord* , they would be guilty of blasphemy, and so would any created angel be too, for the same reason. By *a flame of fire* was fitly represented God's majesty, and purity, and power.

**The bush was not consumed;** which doubtless represented the condition of the church and people of Israel, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this vision was a pledge.

Exodus 3:3

No text from Poole on this verse.

Exodus 3:4

He doubles the name, partly to show kindness and familiarity, and principally to make Moses more attentive to the business before him.

Exodus 3:5

**Draw not nigh hither;** keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare Exo\_19:12,21 Jos 5:15.

**Put off thy shoes:** this he requires as an act and token,

1. Of his reverence to the Divine Majesty, then and there eminently present.
2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God; for this was a posture of humiliation, 2Sa\_15:30 Isa\_20:2,4 Eze 24:17,23.
3. Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See Joh\_13:10 Heb\_10:22.
4. Of this submission and readiness to obey God's will, for which reason slaves used to be bare-footed.

**Holy ground;** with a relative holiness at this time, because of my special presence in it.

Exodus 3:6

**The God of thy fathers,** engaged to them by covenant or promise, which I am now come to perform.

**He was afraid to look upon God,** as other excellent servants of God have been, through the sense of their own meanness and

sinfulness, and of God's majesty and holiness. See Gen\_16:13 17:3 1Ki\_19:13 Isa\_6:2,5, &c.

Exodus 3:7

**I have surely seen;** Heb. *In seeing, I have seen* , i.e. I have seen and observed it diligently, accurately, and certainly; for so much the doubling of the verb signifies.

Exodus 3:8

**I am come down:** this word notes God's manifestation of himself and his favour, and giving help from heaven. See Gen\_18:21.

It was

**a good land and a large,** not only comparatively to Goshen, where they now dwelt, and to the number of the Israelites at that time; but absolutely, if you take the Land of Promise according to its true, and first, and ancient bounds of it, as you have them described, Gen\_15:18 Deu\_1:7 11:24, and not according to those narrow limits to which they were afterwards confined for their unbelief, sloth, cowardice, and impiety.

**Flowing with milk and honey,** i.e. abounding with the choicest fruits, both for necessity and for delight. The excellency and singular fruitfulness of this land, howsoever denied or disputed by some ill-minded persons, is sufficiently evident,

1. From express testimony, not only of Moses, Deu\_8:7-9, but also of the spies who were sent to view it, and, though prejudiced against it, yet acknowledged it, Num\_13:27; and of the holy prophets that lived long in it, as David, Psa\_106:24 Joe\_2:3; and Ezekiel, who calls it *the glory of all lands* , Eze\_20:15. Which if it had not been true, it is ridiculous to think that they durst have said and writ so, when the people with whom they contested, and thousands of other persons there and then living, were able to confute them. After them Josephus, and St. Hierom, and others since, who lived long in that land, have highly commended it. And

whereas Strabo speaks of the barrenness of the soil about Jerusalem, that is true, but by himself it is limited to the compass of sixty furlongs from Jerusalem. And if at this day the land be now grown barren in a great measure, it is not strange, considering both the great neglect and sloth of the people as to the improvement of it, and the great wickedness of its inhabitants, for which God hath threatened *to turn a fruitful land into barrenness*, Psa\_107:34.

These people are diversely numbered, there are ten sorts reckoned, Gen\_15:19-21, and seven, Deu\_7:1, and here but six, because some of them were either destroyed or driven out of their land by others; or did by choice and design remove to some other place, as many in those times did, though it be not mentioned in Scripture; or by cohabitation and marriage with some of the other people, did make a coalition, and were incorporated with them, and so their name was swallowed up in the other; or because the names of some of these people, as particularly the Canaanites and the Amorites, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other people, as the Girgashites, &c., whence it comes to pass that all the rest go under the names of the Canaanites, Gen\_13:7, and of the Amorites in some places of Scripture, as hath been showed.

Exodus 3:9

**The cry of the children of Israel;** either in prayer, or rather forced by their oppressions, as the next clause explains it.

Exodus 3:10

No text from Poole on this verse.

Exodus 3:11

What a mean, inconsiderable person am I! how unworthy and unfit for that employment! He was more forward in the work forty years ago, by reason of the fervours of his youth, his inexperience in affairs, the advantage of his power and interest in the court, by

which he thought he could and should procure their deliverance; but now age had made him cool and considerate; the remembrance of his brethren's rejection of him, when he was a great man at court, took away all probability of prevailing with them to follow him, much more of prevailing with Pharaoh to let them go. Thus Moses falls into that distemper to which most men are prone, of measuring God by himself, and by the probabilities or improbabilities of second causes.

Exodus 3:12

**This shall be a token unto thee;** either,

1. This vision; or,
2. The fulfilling of this promise, that

**I will be with thee** by signs and wonders, and a strong hand; or rather,

3. This which here follows, that he and Israel should serve God there. Signs indeed are commonly given from things past or present, but sometimes from things to come, as here, and 1Sa\_2:34 Isa\_7:13,14 9:6, &c.

**Quest.** How could Moses be confirmed in his present calling and work by a thing yet to come?

**Answer.** Such signs, if they were single, and the only evidences of a man's calling, might leave some ground for suspicion; but when they are accompanied with other signs, as it is here and in the other places produced, they are of great use for the corroboration of a man's faith. Moses was otherwise assured of the presence, and power, and faithfulness of that God who spake to him, and was to expect more assurances that God would be with him to help him in and carry him through his work. And as an evidence that this work of bringing Israel out of Egypt should be completed, he gives him a promise that he should serve God in that place; which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass, and therefore

this was an apt mean to strengthen his faith in his present undertaking.

Exodus 3:13

Since I must go to them in thy name, and thou hast variety of names and glorious titles, and some of them are ascribed to idols, not only by the Egyptians, but by too many of thy own people; what name shall I use, whereby both thou mayest be distinguished from false gods, and thy people may be encouraged to expect deliverance from thee?

Exodus 3:14

**I am that I am;** a most comprehensive and significant name, and most proper for the present occasion, It notes,

1. The reality of his being; whereas *idols are nothings* , 1Co\_8:4, all their divinity is only in the fancies and opinions of men.

2. The necessariness, eternity, and unchangeableness of his being; whereas all other beings once were not, and, if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from' himself.

3. The constancy and certainty of his nature, and will, and word. The sense is, I am the same that ever I was; the same who made the promises to Abraham, &c., and am now come to perform them; who, as I can do what I please, so I will do what I have said. Heb. *I shall be what I shall be* . He useth the future tense; either,

1. Because that tense in the use of the Hebrew tongue comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him; and therefore what is here, *I shall be* , is rendered, *I am* , by Christ, Joh\_8:58. See Psa\_90:4 2Pe\_3:8. Or,

2. To intimate, though darkly, according to that state and age of the church, the mystery of Christ's incarnation. *I shall be what I*

*shall be* , i.e. God-man; and I who now come in an invisible, though glorious, manner to deliver you from this temporal bondage, shall in due time come visibly, and by incarnation, to save you and all my people from a far worse slavery and misery, even from your sins, and from wrath to come. Of this name of God, see Rev\_1:4,8 16:5.

Exodus 3:15

**The Lord**, Heb. *Jehovah* ; a word of the same root and signification with *I am* . See Exo\_6:3. This he adds, because God was best known to the Israelites by that name; and to show, that though he had given himself a new name, yet he was the same God. This is my memorial, by which I will be remembered, owned, and served by my people, and distinguished from all others. See Psa\_102:12 135:13.

Exodus 3:16

**The elders**; either by age, or rather by office and authority. For though they were all slaves to the Egyptians, yet among themselves they retained some order and government, and had doubtless some whom they owned as their teachers and rulers, as heads of tribes and families, &c.

Exodus 3:17

No text from Poole on this verse.

Exodus 3:18

**Hath met with us**; hath appeared to us, expressing his displeasure for our neglect of him, and declaring his will that we should do what follows.

**Three days' journey**; to Sinai, which, going the nearest way, was no further from Egypt; for here God had declared he would be served, Exo\_3:12.



**Quest.** Was not this deceitfully and unjustly spoken, when they intended to go quite away from him?

**Answ.** No; for,

1. Pharaoh had no just right and title to them, to keep them in bondage, seeing they came thither only to sojourn for a time, and by Joseph had abundantly paid for their habitation there, and therefore, they might have demanded a total dismissal.

2. Moses doth not say any thing which is false, but only conceals a part of the truth; and he was not obliged to discover the whole truth to so cruel a tyrant, and so implacable an enemy.

3. Moses cannot be blamed, both because he was none of Pharaoh's subject, and because herein he follows the direction and command of his Master that sent him. And God surely was not obliged to acquaint Pharaoh with all his mind, but only so far as he pleased. And it pleased him for wise and just reasons to propose only this to Pharaoh, that his denial of so modest a request (which God foresaw) might make his tyranny more manifest, and God's vengeance upon him more just and remarkable.

**Sacrifice to the Lord our God**, which they could not do freely and safely in Egypt, Exo\_8:26.

Exodus 3:19

**I am sure**; I know it infallibly beforehand.

**No, not by a mighty hand**; though he see and feel the miraculous and dreadful works of a strong, yea, almighty hand, yet he will not consent to your going; which the history makes good. Nor did he let them go till he could hold them no longer, till the fear of his own life, and the clamours of his people, forced him to give way to it. And yet after that he repents of his permission, and laboured to bring them back again. Others, *but or except by a strong hand*,

i.e. except by my almighty power he be forced to it. Both translations come to the same sense.

Exodus 3:20

No text from Poole on this verse.

Exodus 3:21

**I will give this people favour**, so that they shall readily grant what the Israelites desire. See Exo\_12:36.

Exodus 3:22

Whether this was just or no, **see Poole** "Exo\_12:36".

#### **Exodus 4:1** EXODUS CHAPTER 4

Moses's objection, Exo\_4:1. The answer, Exo\_4:2. God turns his rod into a serpent, Exo\_4:3-5. He adds another sign, Exo\_4:6-8. And lest they would not believe, water is turned into blood, Exo\_4:9. Moses's objection, Exo\_4:10. God argues with him, Exo\_4:11. God's command and promise, Exo\_4:12. Moses's answer, Exo\_4:13. God is angry, and enjoins Aaron to the same employment, Exo\_4:14; tells what Aaron should be, and what Moses should do, Exo\_4:15-17. Moses returning to Jethro, craves leave to go to Egypt to see his brethren: Jethro's grant, Exo\_4:18. Moses having taken the rod of God, departs with his wife and children into Egypt, Exo\_4:20. God tells him what he should say to Pharaoh, Exo\_4:22,23. God seeketh to kill Moses, Exo\_4:24. Zipporah with a sharp knife cuts off her son's foreskin and what she said, Exo\_4:25,26. God commands Aaron to meet Moses, Exo\_4:27. Moses declares to Aaron both what he had heard and seen, Exo\_4:28. They gather together the elders of Israel, Exo\_4:29; and Aaron speaks all the words and does all the signs which God commanded, Exo\_4:30. The people believe, Exo\_4:31.

**They will not believe me**; which he conjectured both from reason, because the greatness and strangeness of the deliverance

made it seem incredible; and their minds were so oppressed with cares and labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their deliverance by his means and interest at court seemed much more credible than now it did.

Exodus 4:2

No text from Poole on this verse.

Exodus 4:3

**It became a serpent**, i.e. was really changed into a serpent; whereby it was intimated what and how pernicious his rod should be to the Egyptians.

Exodus 4:4

**The tail** was the dangerous part; whereby God would try Moses's faith, and prepare him for the approaching difficulties.

Exodus 4:5

An imperfect sentence, to be thus completed,

**This thou shalt do before them, that they may believe.** See the like in 2Sa\_5:8, compared with 1Ch\_11:6; and Mar\_14:49, compared with Mat\_26:56.

Exodus 4:6

For whiteness. See Num\_12:10. Hereby God would suggest to them how soon he could weaken and destroy the hard and strong hand by which the Egyptians tyrannised over them. It might also be done to keep Moses humble and depending upon God, and to teach him and Israel to ascribe all the future miracles not to the hand of Moses, which was weak and liable to many distempers, but wholly to the Divine power and goodness.

Exodus 4:7

No text from Poole on this verse.

Exodus 4:8

**To the voice of the first sign;** to the voice or word of God delivered and confirmed by the first sign. For Moses did not make dumb shows before them, but acquainted them with the mind of God therein. Or he saith

**the voice**, to note that God's works have a voice to speak to us, which we must diligently observe. See Mic\_6:9.

Exodus 4:9

*The river Nile*, well known to Moses, and called so by way of eminency, as Euphrates also is. *Shall become* , Heb. *shall be, even shall be* , i.e. it shall assuredly be so.

Exodus 4:10

**I am not eloquent;** not able to deliver thy message acceptably and decently, either to Pharaoh or to the Israelites. Since thy appearance to me, thou hast made some change in my hand, but none in my tongue, but still I am, as I was, most unfit for so high an employment. But indeed he was therefore fit for it, as the unlearned apostles were for the preaching of the gospel, that the honour of their glorious works might be entirely given to God, and not to the instruments which he used.

Exodus 4:11

No text from Poole on this verse.

Exodus 4:12

By my Spirit to direct and assist thee what and how to speak. Whence Moses, though he still seems to have remained *slow in*

*speech* , yet was in truth *mighty in words* as well as *deeds* ,  
Act\_7:22. Compare Mat\_10:19,20.

Exodus 4:13

By one who is fitter for the work than I am. Heb. *Send by the hand*  
of him whom

**thou wilt send**, i.e. should send; for the future tense oft signifies  
what one should do. See Gen\_20:9 34:7 Mal\_1:6 2:7. Thou usest  
according to thy wisdom to choose fit instruments, and to use  
none but whom thou dost either find or make fit for their  
employment, which I am not. Others, *Send by the hand of*  
*Messias*, whom thou wilt certainly send, and canst not send at a  
fitter time, nor for better work. Moses and the prophets knew that  
Christ would come, but the particular time of his coming was  
unknown to them. See 1Pe\_1:11.

Exodus 4:14

**He cometh forth to meet thee**, by my instigation and direction;  
which, because I see thou art still diffident, I give thee for a new  
sign to strengthen thy belief that I will carry thee through this hard  
work.

Exodus 4:15

**Put words in his mouth**, i.e. instruct him what to speak, and  
command him freely and faithfully to express it. See Isa\_51:16  
59:21.

Exodus 4:16

To teach and command him. See Exo\_7:1.

Exodus 4:17

Both those which I have already made thee to do, and others as I  
shall direct and enable thee.

## Exodus 4:18

He pretends only a visit, and so indeed it was, and that no very long one neither: he knew that he should certainly return to this place, and there meet with his father-in-law. So that he did not deceive him, nor intended to do so though he thought fit to conceal from him the errand upon which God sent him, lest his father or wife should attempt to hinder or discourage him from so difficult and dangerous an enterprise. Moses shows here a rare example, as well of modesty and humility, that such glorious and familiar converse with God, and the high calling to which God had advanced him, did neither make him forget the civility and duty which he owed to his father, nor make him break forth into public and vain-glorious boasting of such a privilege; as also of his piety and prudence, that he avoided all occasions and temptations to disobedience to God's command.

## Exodus 4:19

This seems to have been a second vision, whereby God calls him forth to the present and speedy execution of that command which before was more generally delivered.

**Which sought thy life**, to wit, to take it away. See the like expression, 1Sa\_22:23 1Ki\_19:14 Mat\_2:20. God knew very well that one great cause of Moses's unwillingness to this undertaking was his carnal fear, though he was ashamed to profess it, and therefore gives him this cordial.

## Exodus 4:20

His sons, Gershom, Exo\_2:22, and Eliezer, Exo\_18:4, whom he intended to carry with him; but afterwards observing that they were like to be impediments to him in his great business, and being well assured that it would not be long ere he returned to them, he sent them back to Jethro, as may seem from Exo\_18:5.

**Upon an ass**: one ass might be sufficient for her and her two children, because one of them was but little, Exo\_4:25. Or *ass*

may be put for *asses* , which changes of the numbers is very frequent in Scripture.

**The rod of God;** his shepherd's rod so called, partly because it was appropriated to God's special service, to be the instrument in all his glorious works; and partly to show that whatsoever was done by that rod, was not done by any virtue in the rod, or in Moses's hand, but merely by the power of God, who was pleased for the greater confusion of his enemies to use so mean an instrument.

Exodus 4:21

**In thine hand,** i.e. in thy power or commission, to be clone by thy hand, and the rod in it.

**I will harden his heart,** that he shall be unmerciful to all the groans and pressures of the Israelites, inexorable to the requests of Moses, unmovable and incorrigible by all my words and works. But God doth not properly and positively make men's hearts hard, but only privatively, either by denying to them, or withdrawing from them, that grace which alone can make men soft, and flexible, and pliable to the Divine will; as the sun hardens the clay by drawing out of it that moisture which made it soft; or by exposing them to those temptations of the world or the devil, which, meeting with a corrupt heart, are apt to harden it.

Exodus 4:22

By my choice and adoption. They are most dear to me, and reserved by me out of all nations to be my peculiar people; and therefore I will no longer suffer thee to invade my right, nor them to live in the neglect of my service.

Exodus 4:23

**I say unto thee;** I command thee; for *saying* is put for commanding, Luk\_4:3 9:54; and in 1Ch\_21:19, compared with 2Sa\_24:19.

**I will slay thy son;** by which plague, coming after the rest, thou wilt be enforced to do what I advise thee now to do upon cheaper terms.

Exodus 4:24

**Met him**, i.e. appeared to him in some visible shape,

**and sought to kill him.** Whom? Moses, spoken of and to before. He offered and endeavoured to kill him, either by inflicting some sudden and dangerous disease or stroke upon him, or by showing himself in some threatening posture, possibly as the angel did to Balaam, and afterwards to David, with a drawn sword in his hand, ready to give him a deadly blow. The reason of this severity was not Moses's distrust of God, or delay in his journey, nor the bringing of his wife and children along with him, (which it was convenient for him to carry with him, both that his father might not think he intended to desert them, and for the greater assurance and encouragement of the Israelites, when they saw that he exposed his dearest relations to the same hazards with them all,) but the neglect of circumcising his child, which also the Lord some way or other signified to Moses and Zipporah, as plainly appears,

1. From Zipporah's following fact upon that occasion.
2. From the Lord's dismissal of Moses upon the circumcision of the child.
3. From the threatening of death, or cutting off, for this sin, Gen\_17:14, which, because there was now no magistrate to do it, God himself offers to execute it, as he sometimes saith he would do that in case. And this was a greater Sin in Moses than in another man, and at this time than it had been before, because he understood the will and law of God about it better than any man, and God had lately minded him of that covenant of his with Abraham, &c., whereof circumcision was a seal; the blessings and benefits of which covenant Moses was now going to procure for himself and for his people, whilst he remained under the guilt of



grossly neglecting the condition of it. Besides, what could be more absurd than that he should come to be a lawgiver, who lived in a manifest violation of God's law? or that he should be the chief ruler and instructor of the Israelites, whose duty it was to acquaint them with their duty of circumcising their children, and, as far as he could, to punish the wilful neglect of it, and yet at the same time be guilty of the same sin? or that he should undertake to govern the church of God, that could not well rule his own house? 1Ti\_3:5. And this was not only a great sin in itself, but a great scandal to the Israelites, who might by this great example easily be led into the same miscarriage; and moreover might not without colour of probability suspect the call of such a person, and conclude that God would not honour that man who should continue in such a visible contempt of his law. And therefore it is no wonder that God was so angry at Moses for this sin.

**Quest.** How came Moses to neglect this evident duty?

**Answ.** From Zipporah's averseness to and dread of that painful and, as she thought, dangerous ordinance of God, which she herself evidently discovers in this place; and the rather because of the experience which she had of it in her eldest son. And as she seems to have been a woman of an eager and passionate temper, so Moses was eminently meek and pliable, and in this matter too indulgent to his wife, especially in her father's house, and therefore he put it off till a more convenient season, when he might either persuade or overrule her therein; which was a great fault, for God had obliged all the children of Abraham not only to the thing, but to the time also, to do it upon the eighth day, which season Moses had grossly, and for some considerable time, slipped, and so had preferred the pleasing of his wife before his obedience to God.

Exodus 4:25

Perceiving the danger of her husband, and the cause of it, and her husband being disenabled from performing that work, whether by some stroke or sickness, or by the terror of so dismal and unexpected an apparition to him, and delays being highly

dangerous, she thought it better to do it herself as well as she could, rather than put it off a moment longer; whether because the administration of that sacrament was not confined to any kind or order of persons, or because, if it was so, she did not apprehend it to be so, or because she thought this was the least of two evils, and that it was safer to commit a circumstantial error, than to continue in a substantial fault.

**A sharp stone**, which she took as next at hand in that stony country. Let none think this strange, for not only this work, but the cutting off of that part, which some used to do, was commonly performed with a flint, or a sharp stone, as is expressly affirmed by Herodotus, 1. 2; Plin. 35. 12. See also Juvenal, Sat. 6. and Martial. Epigram. 3. 18. But the word may be rendered, *a sharp knife*. See Jos\_5:2,3. *Cast it at his feet*: the words are very short, and therefore ambiguous, and may be rendered, either thus, *she cast herself at his feet*; either,

1. At the feet of the angel, as a suppliant for her husband's life. But it is most probable that she directs this action and her following speech to the same person. Or,

2. The feet of her husband, to make request to him, that she and her Children might depart from him, and return to her father, which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put herself into such a lowly posture to her husband; nor was she likely to present her humble supplication to him, to whom at the same time she showed such scorn and indignation. Or rather thus, *she cast it at his*, i.e. her husband's, feet: *it*, either the child; but that being tender, and now in great pain, she would not use it so roughly: or rather the foreskin cut off, or at least the blood which came from it; which she did in spite and anger against her husband, as the cause of so much pain to the child, and grief to herself.

**A bloody husband art thou to me**: this some think she spake to the child, whom she calls her spouse, as some late rabbins affirm the infant used to be called, when it was circumcised, though they bring no competent proof for this usage; or her *son*, as the

Hebrew word *chathan* signifies. But indeed that signifies only a *son-in-law* , as 1Sa\_18:18, which is not true nor proper here. Yet some make these to be the form or solemn words used in circumcision, *Thou art a spouse* , or *a son of bloods, to me* , i.e. made so to me by the blood of circumcision. But it doth not appear that this was the usual form. Nor was it likely that she, being a Midianitish, not a Hebrew woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use, the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spoke thus to her husband. And because she durst not accuse God, the author of this work, she falls foul upon her husband as the occasion of it, and as a costly and bloody husband to her, whose endangered life she was forced to redeem with blood, even the blood of her little child, by which as he received a new life after a sort, so she did anew, and the second time, espouse him; whence she calls him *chathah* , which properly signifies a *spouse* , not a *husband* .

Exodus 4:26

**So he let him go;** or, *he* , i.e. God, or the destroying angel sent from God, *departed from him* , i.e. from Moses, and removed the tokens of God's indignation, the sickness or stroke laid upon him.

Zipporah both repeats and amplifies her former censure, and reproacheth not only her husband, but also God's ordinance; which perverse and obstinate spirit her husband observing in her, and wisely forecasting how much disturbance she might give him in his great and difficult work in Egypt, he thought fit to send her and her children back to her father, as appears from Exo\_18:1-3. In the Hebrew it is,

**because of the circumcisions,** to wit, of her two sons, who possibly were both circumcised at this time, though it be not so expressed; but one being mentioned for an example, we are left to suppose the like concerning the other; or the circumcision of this child brings the other to her remembrance, and so she upbraids him with both. Only this doth more provoke her than it seems the

other did, because she was forced to do this speedily, and with her own hands, and that to a tender infant; whereas the elder peradventure was circumcised when he was more grown and strong, and able to bear the pain. Let none think it strange that Zipporah should quarrel so much at circumcision, because the Midianites were descended from Abraham, and therefore were circumcised. For if they were so, it was done when they were grown up, about the thirteenth year of their age, from the example of Ishmael, who was circumcised at that age. But indeed it is more likely that those people, being cast out of God's covenant, as to the benefit of it, would, and did in a little time, throw off the sign of it, as having much more of pain and danger in it, than of use and privilege.

Exodus 4:27

No text from Poole on this verse.

Exodus 4:28

No text from Poole on this verse.

Exodus 4:29

All of them whom they could easily and quickly bring together, or all that were in those parts. Of those elders, see Exo\_3:16 24:1,9 Num 11:16.

Exodus 4:30

Thus beginning to execute the office which God had put upon him, which was to be Moses's mouth, or spokesman. i.e. Aaron did the signs as Moses's minister, or by the command and direction of Moses.

Exodus 4:31

**Had visited**, i.e. taken cognizance of their cause and condition, and resolved to deliver them,

**they bowed their heads and worshipped;** acknowledging and adoring the kindness and faithfulness of God thereto.

## **Exodus 5:1** EXODUS CHAPTER 5

Moses and Aaron entreateth Pharaoh to let the people go, Exo\_5:1. Pharaoh's blasphemous refusal, Exo\_5:2. Chides Moses and Aaron for their request, Exo\_5:4. Pharaoh, seeing the Israelites to be many, Exo\_5:5, commands the task-masters and officers to increase their bondage, Exo\_5:6-9. The task-masters go and do as Pharaoh commands, Exo\_5:10,11. The scattering of the people throughout Egypt, Exo\_5:12. The task-masters' cruelty to the officers of the Israelites, Exo\_5:14. The officers' complaint to Pharaoh, Exo\_5:15,16. He upbraids them with idleness, Exo\_5:17. His harsh answer, Exo\_5:18. The officers of the children of Israel meet Moses and Aaron, and blame them, Exo\_5:20,21. Moses returns and complains to God, Exo\_5:22,23.

**Moses and Aaron went in,** and with them some of the elders of Israel, as may seem from Exo\_3:18, though here only the two chiefs be mentioned. Or, because Moses did not seem to be satisfied with the assistance of the elders before offered him, Exo\_3:18, God was pleased to give him a more acceptable assistant in their stead, even Aaron his brother, Exo\_4:14. **Told Pharaoh:** either both successively told him; or Aaron did it immediately, and with his tongue, Moses by his interpreter, and by his command. Or, offer a sacrifice, as they express it, Exo\_5:3 and Exo\_10:9. For both went together, and a good part of many sacrifices was spent in feasting before the Lord and unto the honour of the Lord. See Deu\_12:6,7,11,12.

Exodus 5:2

I am the sovereign lord of Egypt, and I own no superior here.

Exodus 5:3

**Hath met with us,** i.e. hath appeared to us lately, and laid this command upon us. Others, *is called upon us* , i.e. his name is

called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew, to wit, that the Hebrews did worship the God of the Hebrews? And our translation is confirmed by comparing this with Exo\_3:18, where this very message is prescribed.

**Lest he fall upon us;** lest he punish, either us, if we disobey his command, or thee, if thou hinderest us from obeying it: but this latter they only imply, as being easily gathered from the former.

Exodus 5:4

Either,

1. Ye, the elders of Israel, who are here come with *Moses and Aaron* : see Exo\_5:1. Or,

2. **Ye, Moses and Aaron.** So far am I from granting the liberty which you desire for the people, that as a just punishment upon you for your seditious attempt, I command you also to go with the rest, and to take your share in their burdens, and to perform the task which shall be required of you. And that so cruel a tyrant did not proceed further against them, must be ascribed to the mighty power of God, who governs the spirits and restrains the hands of the greatest kings when he pleaseth.

Exodus 5:5

Ver. 5. The Israelites in this land are very numerous, and therefore it were a madness in me to permit them all to meet and go together as you desire, which may tend to the ruin of my whole kingdom, and probably it is designed by you to that purpose. Or, therefore your injury to me is the greater, in attempting to rob me of the benefit of their labours. This I prefer, because it suits best with the following words.

Exodus 5:6

The

**task-masters** were Egyptians, and the

**officers** were Israelites, under-officers to them, Exo\_5:14,15,19.

Exodus 5:7

The straw was used either to mingle with the clay, that' it might not be too brittle; or to cover the clay when it was formed into bricks, that the heat of the sun might not dry them too much, which might easily be done in that hot country; or for fuel, either wholly or in part, to burn their bricks with, straw being abundant there, and much used for that purpose.

Exodus 5:8

No text from Poole on this verse.

Exodus 5:9

The words of Moses and Aaron, which are vain or false, i.e. which they falsely pretend to come from God, when it is only an ill design of their own to advance themselves by raising sedition.

Exodus 5:10

No text from Poole on this verse.

Exodus 5:11

No text from Poole on this verse.

Exodus 5:12

**All the land of Egypt**, i.e. all that part of it; which is a very usual synecdoche.

Exodus 5:13

No text from Poole on this verse.

Exodus 5:14

No text from Poole on this verse.

Exodus 5:15

No text from Poole on this verse.

Exodus 5:16

i.e. The Egyptian task-masters, who, by sending us abroad to gather straw, hinder us from doing the work which they require; and so they are both unjust and unreasonable. They charge the task-masters, not the king, either in civility and duty, casting his fault upon the instruments; or because they did not know, or at best not believe, that this was the king's act. Others, *Thy people* , i.e. the Egyptians, *make themselves guilty* , and will bring the vengeance of God upon them for their cruelty.

Exodus 5:17

No text from Poole on this verse.

Exodus 5:18

No text from Poole on this verse.

Exodus 5:19

**Did see that they were in evil case**, or, *looked upon them with sadness* , or *with an evil eye* , i.e. with a sorrowful and angry countenance, as those that could obtain no relaxation for themselves or for their brethren.

Exodus 5:20

**They**, i.e. the officers who went to pour out their complaints to Pharaoh, *Exo\_5:15*



Exodus 5:21

To give them what they have long sought and thirsted after, to wit, an occasion to destroy and root us out.

Exodus 5:22

Moses returned unto the Lord, to expostulate with him, and pray to him. To the people he saith nothing, but meekly passeth by their severe censures, as forced from them by intolerable oppression; and because their minds being now imbittered and exasperated, they were incapable of admonition. Wherefore hast thou so evil entreated this people, by giving occasion to their greater bondage? He expostulates the matter with God, not from pride and arrogance, as one that would censure and condemn his actions, but from zeal for God's glory, and his people's happiness, as one that would prevail with God to relieve them; though it must be confessed that Moses exceeded his bounds, being transported with grief and passion, which the gracious God was pleased to pass by.

Exodus 5:23

**In thy name;** not of my own head, but by thy command and commission.

**Neither hast thou delivered thy people,** according to thy promise and mine, and thy people's just expectation.

**Exodus 6:1 EXODUS CHAPTER 6**

God encourageth Moses,

Exo\_6:1; reneweth his covenant, confirms it by his name Jehovah, Exo\_6:3-8. Their unbelief, Exo\_6:9. God commands Moses to speak to Pharaoh to let Israel go, Exo\_6:10-13. The genealogy of Reuben, Exo\_6:14; of Simeon, Exo\_6:15; of Levi, Exo\_6:16; of Aaron, Exo\_6:23. Moses and Aaron spake to Pharaoh to let the children of Israel go, Exo\_6:27

**With a strong hand;** being compelled to do so by my powerful and terrible works.

Exodus 6:2

No text from Poole on this verse.

Exodus 6:3

**Quest.** How is this true, when God was known to them, and called by the name *Jehovah*? Gen\_15:7 26:24, &c.

**Answ.** 1. He speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And this, saith he, though it was believed by Abraham, Isaac, and Jacob, yet it was not experimentally known to them; for they only saw the promises afar off, Heb\_11:13.

**Answ.** 2. This negative expression may be understood comparatively, as many others are, as Gen\_32:29 Mat\_9:13 1Co\_1:17: q.d. They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

Exodus 6:4

No text from Poole on this verse.

Exodus 6:5

No text from Poole on this verse.

Exodus 6:6

**With a stretched-out arm,** i.e. my almighty power. A metaphor from a man that stretcheth out his arm, and puts forth all his strength to give the greater blow.

**With great judgments**, i.e. punishments justly inflicted upon them, as the word *judging* and *judgments* is oft used, as Gen\_15:14 2Ch\_20:12 Pro\_19:29.

Exodus 6:7

**Will take you to me for a people**, i.e. for my people; ye shall no longer be the people and slaves of the king of Egypt, but my people and servants, whom I will bless and preserve.

**And I will be to you a God**, to judge and deliver you.

Exodus 6:8

And therefore, have authority and power to dispose of lands and kingdoms as I please; and faithful to give you what I have promised.

Exodus 6:9

Their minds were so oppressed with their present burdens and future expectations, that they could not believe nor hope for any deliverance, but deemed it impossible; and having been once deceived in their hopes, they now quite despaired, and thought their entertainment of new hopes, or use of further endeavours, would make their condition worse, as it had done.

Exodus 6:10

No text from Poole on this verse.

Exodus 6:11

No text from Poole on this verse.

Exodus 6:12

i.e. Of polluted lips. Uncircumcision being a great defect and blemish, whereby men were rendered profane, contemptible, and

unfit for many services and privileges, may note any defect, whether moral, and of the spirit, or natural, and of the body. So here it notes Moses's inability to clothe God's commands in such words as might prevail with Pharaoh. But this was a great weakness of faith, as if God could not effect his purpose, because the instrument was unfit.

Exodus 6:13

No text from Poole on this verse.

Exodus 6:14

This genealogy he describes here, to show the lineage of Moses and Aaron, by whom this great work was to be effected. Only he promiseth in brief the genealogy of his two elder brethren. Reuben and Simeon, to make way for the third, which he intended more largely to insist upon. And he mentions them rather than any other, either to advance the favour of God in preferring that tribe before the descendants of their elder brethren; or to show that, although the parents were sharply censured, and rather cursed than blessed by Jacob, Ge 49, yet their posterity was not rejected by God, but received to mercy, and admitted to the same privilege with their brethren.

Exodus 6:15

No text from Poole on this verse.

Exodus 6:16

*1619* From each of which proceeded a distinct generation or family called by their father's name.

Exodus 6:17

No text from Poole on this verse.

Exodus 6:18

No text from Poole on this verse.

Exodus 6:19

No text from Poole on this verse.

Exodus 6:20

**His father's sister** or rather, *kinswoman* , or *cousin* , or *niece* ; for so this Hebrew word is sometimes used, as appears from Jer\_32:8,9,12.

**Object.** She is called *the daughter of Levi* , Exo\_2:1.

**Answ.** Even nieces are oft called *daughters* , as we have showed. See Luk\_1:5, and **See Poole** "Exo\_2:1".

Exodus 6:21

No text from Poole on this verse.

Exodus 6:22

1530 No text from Poole on this verse.

Exodus 6:23

**Amminadab** a prince of the tribe of Judah, Num\_1:7 Num\_2:3. Marriages were not yet confined to their own tribes; and when they were, the Levites seem to have had this privilege, that they might marry a daughter of any other tribe, because indeed the reason of that law did not concern them, there being no danger of confusion or loss of inheritance on their part. And especially there were many marriages made between the tribes of Judah and Levi, to signify that both were united in Christ, who was to be both king and priest. It is observable, that Moses is here silent in his own progeny, but gives a particular account of his brother's, not only

from his great humility and modesty, which shines forth in many other passages, but because it was of more concernment; and the honour of priesthood given to Aaron was to be hereditary, and peculiar to his seed, and therefore it was necessary they should be exactly known; whereas Moses's honour and government was only personal, and did not pass to his children.

Exodus 6:24

No text from Poole on this verse.

Exodus 6:25

No text from Poole on this verse.

Exodus 6:26

i.e. According to their numerous families, which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power. See Exo\_12:41,51 13:18 14:8.

Exodus 6:27

*1491* No text from Poole on this verse.

Exodus 6:28

No text from Poole on this verse.

Exodus 6:29

No text from Poole on this verse.

Exodus 6:30

No text from Poole on this verse.

## **Exodus 7:1 EXODUS CHAPTER 7**

God encourages Moses to speak to Pharaoh, Exo\_7:1. God foretells the hardness of, Pharaoh's heart, that he might multiply his wonders in Egypt, Exo\_7:3,4 to declare to the Egyptians that he only is the Lord, Exo\_7:5. Moses and Aaron obey God's command, Exo\_7:6. Their age, Exo\_7:7. God commands them to show a miracle for the confirmation of their authority, Exo\_7:8,9. Their rod turned into a serpent, Exo\_7:10. The magicians do the same, Exo\_7:11. Aaron's rod devoureth theirs, Exo\_7:12. Pharaoh is hardened, as the Lord had said, Exo\_7:13; and refuseth to let the people go, Exo\_7:14. God denounces judgments on the Egyptians, Exo\_7:17,18. Commands Moses and Aaron to stretch out their hands oven the waters, Exo\_7:19. The waters are turned into blood, Exo\_7:20. The fish die, and the river stinks, Exo\_7:21. The magicians do the same, whereby Pharaoh's heart is hardened, Exo\_7:22. The means they used against this plague, Exo\_7:24. The continuance of it, Exo\_7:25.

To represent my person, to act like God, by requiring his obedience to thy commands, and by punishing his disobedience with such punishments as none but God can inflict, to which end thou shalt have my omnipotent assistance. i.e. Thy interpreter, or spokesman, as Exo\_4:16, to deliver thy commands to Pharaoh.

Exodus 7:2

Heb. *And he will send or dismiss* , to wit, at last, being forced to it. Success shall attend your endeavours.

Exodus 7:3

No text from Poole on this verse.

Exodus 7:4

No text from Poole on this verse.

Exodus 7:5

No text from Poole on this verse.

Exodus 7:6

An emphatical repetition, to show their courage in attempting to say and do such things to so great a monarch in his own dominions, and their fidelity in the execution of all God's commands.

Exodus 7:7

1491 The ages of Moses and Aaron here, as of Levi and Kohath Exo\_6:16,18, and before them of Jacob and Joseph, are so exactly set down, that thence we may, understand the accomplishment of God's prediction, Gen\_15:13, and the time of Israel's being in Egypt.

Exodus 7:8

No text from Poole on this verse.

Exodus 7:9

**Say unto Aaron**, by whose hands this and other miracles were to be done, and not by Moses immediately; partly to take off the some suspicion that these miracles were wrought by magical artifice of Moses; and partly for the greater honour of Moses, that he might be what God had said, Exo\_7:1, *a god to Pharaoh* , who not only could work wonders himself, but also give power to others to do so.

**Take thy rod:** the same rod is called the *rod of God* , and of *Moses* , and of *Aaron* , here and Exo\_7:12, because it was appointed, and as it were consecrated by God, and used both by Moses and Aaron in their great works. And this rod Moses ordinarily held in his hand, and delivered it to Aaron upon occasion for the execution of his commands.



**A serpent;** Heb. *a dragon* , which is a great serpent. Others, *a crocodile* , to whose jaws he had exposed the Israelitish infants.

Exodus 7:10

No text from Poole on this verse.

Exodus 7:11

Under the general title of

**wise men** he seems to comprehend all who were most eminent in any sort of wisdom, either natural, or civil, or divine, who were all called to give their opinion and advice in these matters.

**The magicians,** the same now called

**sorcerers,** who acted by the power of the devil, whom by certain rites and ceremonies they engaged to their assistance. Of these the two chief were Jannes and Jambres, 2Ti\_3:8.

**They also did in like manner,** in show and appearance, which was not difficult for the devil to do, either by altering the air and the spectators' sight, and by causing their rods both to look and move like serpents; or by a sudden and secret conveyance of real serpents thither, and removing the rods. Nor is it strange that God permitted those delusions, partly because it was a just punishment upon the Egyptians for their horrid and manifold idolatry, and barbarous cruelty towards the Israelites, and their other wickedness; and partly because there was a sufficient difference made between their impostures, and the real miracles wrought by Moses and Aaron, as appears from the next verse, and from Exo\_8:18, and from other passages. And this is a great evidence of the truth of Scripture story, and that it was not written by fiction and design. For if Moses had written these books to deceive the world, and to advance his own reputation, (as some have impudently said,) it is ridiculous to think that he would have put in this, and many other passages, which might seem so much to eclipse his honour, and the glory of his works.

Exodus 7:12

**They became serpents;** either,

1. In appearance. For the Scripture oft speaks of things otherwise than they are, because they seem to be so. And therefore as the devil appearing to Saul in the likeness of Samuel is called Samuel; so may these rods upon the same account be called *serpents* , because through diabolical illusion they seemed to be so. Or,

2. Really, in manner expressed, Exo\_7:11.

**Aaron's rod swallowed up their rods;** by which it was evident, either that Aaron's rod was turned into a real serpent, because it had the real properties and effects of a serpent, viz. to devour; or, at least, that the God of Israel was infinitely more powerful than the Egyptian idols or devils.

Exodus 7:13

**He**, the Lord, to whom this act of hardening is frequently ascribed both in this book and elsewhere.

Exodus 7:14

He is obstinate, and resolved in his way, so as neither my word nor my works can make any impression upon him.

Exodus 7:15

**He goeth out unto the water**, i. e. the Nile, whither he went at that time, either for his recreation, or to pay his morning worship to that river, which the Egyptians had in great veneration, as Plutarch testifies.

Exodus 7:16

No text from Poole on this verse.

## Exodus 7:17

Because thou saidst, *Who is the Lord?* and, *I know not the Lord* , Exo\_5:2, thou shalt know him experimentally, and to thy cost. *Behold, I will smite* , viz. by Aaron's hand, who shall do it by my command and direction. Thus *Pilate* is said *to give Christ's body to Joseph* , Mar\_15:45, because he *commanded it to be delivered* by others to him. The same action is ascribed to the principal and instrumental cause. *The river Nile* , which was one of their principal gods; and therefore it was inexcusable in them, that they would not renounce those feeble gods, which were unable to help not only their worshippers, but even themselves, nor embrace the service and commands of that God whose almighty power they saw and felt.

**They shall be turned to blood**, which was a very grievous plague to them; both because it was an eternal dishonour to their religion, and because from hence they had both their drink, Deu\_11:10,11 Jer 2:18, and their meat, Num\_11:5; for greater and lesser cattle they would not eat, Exo\_8:26. And it was a very proper punishment for them, who had made that river an instrument for the execution of their bloody design against the Israelitish infants, Exo\_1:22.

## Exodus 7:18

Therefore the Israelites were free from this plague, and those branches of Nilus which they used were uncorrupted, when all others were turned into blood.

**Shall lothe**, or, *shall weary themselves* , in running hither and thither in hopes of finding water in some parts or branches of the river.

## Exodus 7:19

Not that he was to go to every pool to use this ceremony there, but he stretched his hand and rod over some of them in the name of all

the rest, which he might signify either by his words, or by the various motions of his rod several ways.

Exodus 7:20

No text from Poole on this verse.

Exodus 7:21

No text from Poole on this verse.

Exodus 7:22

It was not difficult for the devil to convey blood speedily and unperceivably, and that in a great quantity, which might suffice to infect with a bloody colour those small parcels of water which were left for them to show their art in.

**Quest.** Whence could they have water, when all their waters were turned into blood?

**Answ.** It might be had, either,

1. By rain, which at that time God was pleased to send down either for this purpose, or to mitigate the extremity of the plague, or for other reasons known to him, though not to us. For that rain sometimes falls in Egypt, though not much nor often, is affirmed by ancient writers and late travellers. Or,

2. From Goshen, which was not far from the court, or from some houses of the Israelites, who dwelt amongst the Egyptians, as appears from many places of this history, and who were free from these plagues. See Exo\_8:22 9:26 10:23 12:13 &c. Or,

3. From the pits which they digged, Exo\_7:24. Or,

4. From some branch of Nilus, or some vessels in their houses, whose waters were not yet changed; for this change might be wrought not suddenly, (which is not affirmed in this relation,) but

by degrees, which God might so order for this very end, that the magicians might have matter for the trial of their experiment.

Exodus 7:23

He did not seriously consider it, nor the causes or cure of this plague, and was not much affected with it, because he saw this fact exceeded not the power of his magicians.

Exodus 7:24

It is not much material to us, whether they lost their labour, and found only blood there, as Josephus affirms; or whether they succeeded and found water there, which seems more probable, because these come not within the compass of Moses's commission, Exo\_7:17,**19,20**, or whether they found the water something purified and less bloody, though mixed with blood. But it is observable, that though the devil could do something which might increase the plague, or imitate it, yet he could do nothing to remove it.

Exodus 7:25

**For seven days were fulfilled**, ere all the waters of Egypt were perfectly free from this infection.

**Quest.** How could the Egyptians subsist so long without water?

**Answ.**

1. Philo tells us that many of them died of this plague.
2. As the plague might come on, so it might go off, by degrees; and so the water, though mixed with blood, might give them some relief.
3. The juices of herbs, and other liquors, which were untouched with this plague, might refresh them.

4. They might have some water, either from their pits, or by rain from heaven, as was said before; or from Goshen; for though it be said that the blood was in all their vessels, Exo\_7:19, yet it is not said that all that should afterwards be put into them should be turned into blood.

## **Exodus 8:1** EXODUS CHAPTER 8

God sends Moses to Pharaoh that he might let the people go, Exo\_8:1. He threatens his denial with a judgment of frogs, Exo\_8:2-4. Aaron stretching forth his rod, Egypt is covered with frogs, Exo\_8:6. The magicians do so, Exo\_8:7. Pharaoh calls Moses and Aaron to entreat the Lord to remove the frogs, and promises them to let them go, Exo\_8:8. Moses and Aaron cry to the Lord to take away the frogs, Exo\_8:12; which he did, Exo\_8:13. Pharaoh's heart still hardened, Exo\_8:15. Aaron stretching forth his rod smites the dust, which becomes lice, Exo\_8:17. The magicians attempt the same, but could not, Exo\_8:18; which extorted a confession from them that this is the finger of God, yet Pharaoh is hardened, Exo\_8:19. Swarms of flies threatened, Exo\_8:20-23. God fulfills his word, Exo\_8:24. Pharaoh sends for Moses and Aaron, and permits a sacrifice in Egypt, Exo\_8:25. Moses would go three days into the wilderness, Exo\_8:27. Pharaoh permits that, but not far, Exo\_8:28. The flies are removed, Exo\_8:29-31. Pharaoh is hardened, Exo\_8:32.

No text from Poole on this verse.

### Exodus 8:2

All thy land which is within thy borders; a synecdoche; so that word is used also Exo\_10:4,19 1Ki\_1:3 Psa\_147:14 Jer\_15:13. So the *gate* and the *wall* are put for the city to which they belong, Gen\_22:17 Amo\_1:7,10,14.

### Exodus 8:3

**The river;** under which are comprehended all other rivers, streams, and ponds, as appears from Exo\_8:5. But the river Nilus

is mentioned, because God would make that an instrument of their misery in which they most gloried, Eze\_29:3, and to which they gave divine honours, and which was the instrument of their cruelty against the Israelites, Exo\_1:22.

**Into thy bed-chamber;** either because God made the doors and windows to fly open, which it is easy to believe concerning God, seeing that this hath been many times done by evil angels; or because whensoever men entered into any house, or any room of their house, which their occasions would oft force them to do, the frogs, being always at their heels in great numbers, would go in with them. This plague was worse than the former, because it was more constant and more general; for the former was only in the waters, and did only molest them when they went to drink or use the water; but this infected all liquors, and all places, and at all times, and annoyed all their senses with their filthy substance, and shape, and noise, and stink, and mingled themselves with their meats, and sauces, and drinks, and crawling into their beds made them restless. And many of them probably were of a more ugly shape and infectious nature than ordinary.

Exodus 8:4

Not upon the Israelites, whom he hereby exempts from the number of Pharaoh's people and subjects, and owns them for his peculiar people. The frogs did not only invade their houses, but assault their persons, which is not strange, considering that they were armed with a Divine commission and power.

Exodus 8:5

**The Lord spake unto Moses,** by inward instinct or suggestion to his mind; for He was now in the king's presence.

Exodus 8:6

No text from Poole on this verse.

Exodus 8:7

Nor was it hard for the devil to produce them out of their own spawn, and the slime of the river.

Exodus 8:8

No text from Poole on this verse.

Exodus 8:9

**Glory over me:** as I have gloried over thee in laying first my commands, and then my plagues upon thee, so now lay thy commands upon me for the time of my praying; and if I do not what thou requirest, I am content thou shouldst insult over me, punish me. Or, *glory*, or *boast thyself of*, or *concerning me*, as one that thy God's power can do that for thee which all thy magicians cannot, of whom therefore thou now seest thou canst not glory nor boast, as thou hast hitherto done.

**When shall I entreat for thee?** Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in Moses, because he had a large commission, Exo\_7:1; and also had particular direction from God in all that he said or did in these matters.

Exodus 8:10

Why not presently?

**Answ.** 1. Because he hoped ere that time they might be removed, either by natural causes or by chance, and so he should not need the favour of Moses or his God.

2. Because he thought it a hard and long work to remove so vast a number of frogs, and that Moses might use divers ceremonies, as the magicians did, in his addresses to God, which would require some considerable time.



Exodus 8:11

No text from Poole on this verse.

Exodus 8:12

Or, as the place is fitly rendered by others, *because of the word, or matter of, or about the frogs which he had given or propounded to Pharaoh*. Because he had given his word both for the thing and the time of it, he prayed more earnestly lest God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew verbs *to put* and *to give* are frequently exchanged, as appears by comparing 1Ki\_10:9, with 2Ch\_9:8; and Isa\_42:1, with Mat\_12:18.

**Moses cried unto the Lord:** though he was assured that the frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it.

Exodus 8:13

A short speech for *they died* and were removed out of, &c, as appears from the next verse; it being frequent in the Hebrew tongue under one verb expressed to understand another agreeable to it. See examples in the Hebrew, Gen\_43:33,34 Exo 18:12 25:2 Pro\_25:22.

Exodus 8:14

Doubtless they cast them into their rivers, or pits, &c., though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

Exodus 8:15

No text from Poole on this verse.

## Exodus 8:16

God, it seems, gave him no warning, because he showed himself in the very last plague to be both perfidious and incorrigible. Others think he was forewarned, though that be not here expressed.

**Lice**, so the Hebrew word is rendered by all the Jewish and most other interpreters. But it is probable that what is said of the locusts, Exo\_10:14, was true of these, that they were much more loathsome and troublesome than ordinary.

## Exodus 8:17

**The dust** was not fit matter to produce lice, and therefore shows this work to be Divine and miraculous.

**All the dust of the land**, i.e. a great part of it, the word *all* being commonly so understood in Scripture.

## Exodus 8:18

**Did so**, i.e. endeavoured to do so. Thus to *enter*, Mat\_7:13, is put for striving to enter, Luk\_13:24. Thus men are said *to deliver*, Gen\_37:21; *to fight*, Jos\_24:9; *to return*, Jos\_10:15; when they only attempted or endeavoured to do so. And therefore when it is said in any of the plagues that the *magicians did so*, it is not to be understood that they really did the same thing, but that they endeavoured to do so, and that they did something which looked like it.

It was as easy for them to produce lice as frogs, but God hindered them, partly to confound them and their devilish arts, and to show that what they did before was only by his permission; and partly to convince Pharaoh and the Egyptians of their vanity in trusting to such impotent magicians, and in opposing that God who could control and confound them when he pleased.

Exodus 8:19

**The finger is put either synecdochically for the hand**, as it is Exo\_31:18 Psa\_8:3 144:1; or metaphorically for the power or virtue, as Luk\_11:20, compared with Mat\_12:28.

**Of God;** of that supreme God, whom both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. This they said, lest they should be thought inferior to Moses and Aaron in magical art. But hereby they own the sovereign God to be on Israel's side; and yet, like the devils, they proceed to fight against him.

**He hearkened not unto them;** either to his magicians, of whom he last spake; or rather to Moses and Aaron, as the following words show. For relatives oft belong to the remoter antecedents, as Gen\_9:13 1Sa\_7:17 Mar\_2:13.

Exodus 8:20

No text from Poole on this verse.

Exodus 8:21

**Swarms of flies;** Heb. *a mixture* of insects or flies, as appears from Psa\_78:45, which were of various kinds, as bees, wasps, gnats, hornets, &c, infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.

Exodus 8:22

Either,

1. Of the whole earth, and consequently of Egypt, that I am not only the Lord of Israel, but of thee and thy dominions too. God is here spoken of after the manner of earthly princes, who use to reside in the midst of their kingdoms, that they may more conveniently rule and influence them. Or rather,

2. Of Goshen; the words being properly thus rendered, **that I the Lord am in the midst of that land**, to wit, the land of Goshen now spoken of, to defend and preserve it. For God is said to be in the midst of them whom he protects, Deu\_7:21 23:14 Jos\_3:10 Psa\_46:5; and not to be in the midst of others whom he forsakes, and designs or threatens to destroy, Num\_14:42 Deu\_1:42 31:17. Compare Exo\_33:3, with Exo\_34:9.

Exodus 8:23

**A division;** Heb. *a redemption or deliverance* , i.e. a token or mean of deliverance, by a metonymy; a wall of partition, by which I will preserve the Israelites, whilst I destroy the Egyptians.

**Tomorrow shall this sign be.** This he saith, partly to gain the more belief to himself in what he now did or should timber speak in God's name to them; and partly to warn them of their danger, and make their disobedience more inexcusable.

Exodus 8:24

**The Lord did so**, immediately by his own word, and not by Moses's rod, lest the Egyptians should think it was a magician's wand, and. that all Moses's works were done by the power of the devil.

**A grievous swarm of flies;** Heb. *a heavy mixture of flies. Heavy* , i.e. either great, as this Hebrew word is used, Gen\_41:31 Isa\_32:2, or mischievous and troublesome; or rather, numerous, as it is taken, Gen\_1:9 Num\_11:14 1Ki\_3:9, compared with 2Ch\_1:10.

**The land**, i.e. either the fruits or products of the land; or rather, the inhabitants of the land, as the word *land* is taken, Gen\_41:36 1Sa\_27:9 many of the people were poisoned or stung to death by them, as appears from Psa\_78:45. See also /APC Wis\_16:9.

Exodus 8:25

No text from Poole on this verse.

Exodus 8:26

**It is not meet**, Heb. *not right* , neither in God's eyes, who hath appointed us the place as well as the thing; nor in the Egyptians' eyes, as it follows.

**The abomination of the Egyptians;** that which the Egyptians abhor to kill, or to see killed; as not only Scripture, but profane authors, as Diodorus, and Tully, and Juvenal, witness, because they worshipped them as gods, as is notoriously known. Their fear was just; for when once a Roman had but killed a cat, though imprudently, the people tumultuously met together, and beset his house, and killed him in spite of the king and his princes, who used their utmost power and diligence to prevent it.

Exodus 8:27

For we know not what kind or number of sacrifices to offer to him till we come thither.

Exodus 8:28

No text from Poole on this verse.

Exodus 8:29

No text from Poole on this verse.

Exodus 8:30

No text from Poole on this verse.

Exodus 8:31

No text from Poole on this verse.

Exodus 8:32

No text from Poole on this verse.

## **Exodus 9:1** EXODUS CHAPTER 9

God threatens to smite his cattle with a pestilence, Exo\_9:1-3; but spares Israel's, Exo\_9:4. Appoints a time for the execution hereof, Exo\_9:5; wherein the Egyptians' cattle dies, Exo\_9:6. Pharaoh's obstinacy, Exo\_9:7. God strikes all Egypt with boils, which is the sixth plague, Exo\_9:10. The magicians are not able to stand before Moses, Exo\_9:11. Pharaoh's heart hardened according to the word of the Lord, Exo\_9:12. God commands Moses to repeat his message, Exo\_9:13; and threatens Pharaoh with more grievous plagues, Exo\_9:14. God's end in raising up Pharaoh, Exo\_9:16. The seventh plague, viz. hail and rain, Exo\_9:18. God's counsel for the securing of their cattle, Exo\_9:19. The execution of this plague, Exo\_9:23. The effects of it, Exo\_9:25. The land of Goshen is preserved, Exo\_9:26. Pharaoh's confession, Exo\_9:27. Moses' prayer for him, Exo\_9:29. He foretells Pharaoh's obstinacy, Exo\_9:30. By Moses's entreaty the plague is stayed, Exo\_9:33. Pharaoh's heart remains hardened, Exo\_9:34,35.

No text from Poole on this verse.

Exodus 9:2

No text from Poole on this verse.

Exodus 9:3

The hand of the Lord; in an immediate manner, not by my rod, that thou mayst know it is not I, but the Lord, which doth all these things to thee.

**Thy cattle** which they kept for their wool or milk, or manifold uses and services, though not for food and sacrifice.

Exodus 9:4

No text from Poole on this verse.

Exodus 9:5

No text from Poole on this verse.

Exodus 9:6

**All the cattle;** either of all sorts, or a very great number of them, as the word *all* is frequently used; or rather, all that were in the field, as it is expressly limited, Exo\_9:3, but not all absolutely, as appears from Exo\_9:9,19,25 14:23.

Exodus 9:7

No text from Poole on this verse.

Exodus 9:8

Take to you handfuls of ashes, to mind them of their cruel usage of the Israelites in their furnace, of which see Deu\_4:20 Jer\_11:4. Both were to take them up, but Moses only to sprinkle them, as at other times Aaron only did the work, to show that they were but instruments, which God could use as he pleased, and God was the principal author of it.

Exodus 9:9

A burning scab, which quickly raised blains and blisters; whereby they were both vehemently inclined to scratch themselves, and yet utterly disenabled from it by its great soreness.

Exodus 9:10

God multiplying that dust, and heating it, and then dispersing it over all the land, and causing it to fall and rest upon the bodies of the Egyptians.

Exodus 9:11

**Could not stand before Moses**, as they hitherto had done, both as spies and as adversaries; for though their understandings were convinced of God's hand and infinite power, yet their hearts were not changed; but for their worldly interest they persisted to rebel against their light., and therefore are justly plagued. It was no favour to Pharaoh that the plague was not upon him, but only a reservation to a greater mischief, as it follows.

Exodus 9:12

Ver. 12 No text from Poole on this verse.

Exodus 9:13

No text from Poole on this verse.

Exodus 9:14

**Upon thine heart**, or, *into thy heart* : thou hast hitherto not felt my plagues upon thy own person or thy body, but I shall shortly reach and wound it, and that not only in the skin, as the magicians and others are now smitten, but even to thy heart, such as shall make thy *heart sick* , Mic\_6:13, such as shall give thee a mortal and irrecoverable wound. Some understand it of inward and spiritual judgments upon Pharaoh's heart, such as hardness of heart; but that plague had been inflicted upon him, and is recorded before this time. And Pharaoh's *heart* being here opposed to his *servants* and *people* , seems rather to denote his person, the heart or soul being often put synecdochically for the whole man.

Exodus 9:15

**Pestilence**; not properly so called, but largely, as the word is used Hos\_13:14, meaning with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the *Red Sea* .



Exodus 9:16

**Raised thee up;** so the Hebrew word is translated, Rom\_9:17. I have raised thee up out of thy first nothing, into thy being, and life, and kingdom; and upheld thy being and reign even in the midst of thy tyranny. Heb. *I have made thee to stand*, i.e. to remain alive and untouched, when thy magicians could not stand, Exo\_9:11. I have preserved thee in life, not for want of power to destroy thee, as thou mayst fancy, nor for want of provocation from thee, but for my own glory.

**To show in thee my power,** in those mighty works which have been occasioned by thy rebellion and obstinacy. My name; my being and providence, and my manifold perfections; my patience in bearing thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in overruling thy pride, and tyranny, and cruelty, to thy own destruction, and the redemption of my oppressed people, and my faithfulness in making good my promises to them, and my threatenings to thee.

Exodus 9:17

Against my people, i.e. against me acting for my people. The gracious God takes what is done to or against his people as done to or against himself. See Zec\_2:8 Mat\_25:40,45 Ac 9:4,5.

Exodus 9:18

Since they were a kingdom or a nation.

Exodus 9:19

This forewarning God gives, partly, to initiate the severity of the judgment; partly, that a considerable number of horses might be reserved for Pharaoh's expedition, Exo 14; partly, to show the justice of God in punishing so wicked and obstinate people, as would take no warning neither from God's words, nor from his former works; and partly, to make a difference between the penitent and the incorrigible Egyptians.

Exodus 9:20

No text from Poole on this verse.

Exodus 9:21

No text from Poole on this verse.

Exodus 9:22

**Upon man**, i.e. upon those men that presumed to continue in the field after this admonition.

Exodus 9:23

**The fire ran along upon the ground**, devouring both herbs and cattle which were upon it, Psa\_78:47,48 105:32,33

Exodus 9:24

Which strange mixture much increased the miracle. That hail and rain did sometimes, though but seldom, fall in Egypt, is attested by divers eye-witnesses.

Exodus 9:25

i.e. Most of them; or herbs and trees of all sorts, as appears from Exo\_10:12,15. **See Poole "Exo\_9:6"**.

Exodus 9:26

It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites; which great obligation probably made them more willing to lend their jewels to them, Exo\_12:35.

Exodus 9:27

I now plainly see and freely acknowledge my sin in striving with God. He seems not to deny that he had sinned before, for even the

light of nature would discover his sin, in breaking his faith, and the word of a King given to Moses for Israel's dismissal.

Exodus 9:28

Or, *and* let it be *enough* , (let God content himself that he hath punished me so long, and that I have confessed my sin, and promised amendment,)

**that there may be** hereafter

**no more.**

Exodus 9:29

Or, *that this land is the Lord 's* , even his whom thou deniedst to have any jurisdiction in it, or over thee, Exo\_5:2. Or the *earth* is put for the world, the heaven and the earth: q. d. That thou mayst see that he can either cause the heavens to send forth such thunders and hails, or restrain them as he pleaseth.

Exodus 9:30

No text from Poole on this verse.

Exodus 9:31

The flax and the barley were not so necessary for human life as the wheat and rye. Thus God still sends smaller judgments to usher in the greater.

Exodus 9:32

The Hebrew word may be rendered either *dark* or *hid* , to wit, under the ground, whereby it was secured from this stroke; or *late* , as divers of the Hebrews and other interpreters render it. This kind of corn coming later up, was now tender and hidden, either in the ground or in the herb; whereby it was in some measure secured both from the fire by its greenness and moisture, and from

the hail by its pliability and yielding to it, whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire.

Exodus 9:33

**Moses went out of the city**, that, being solitary, he might pour forth his heart in fervent prayers.

Exodus 9:34

No text from Poole on this verse.

Exodus 9:35

No text from Poole on this verse.

## **Exodus 10:1** EXODUS CHAPTER 10

The reason why God hardened Pharaoh's heart, Exo\_10:1,2. Egypt threatened with locusts, Exo\_10:4. Pharaoh's servants persuade him to let the Israelites go, Exo\_10:7. Pharaoh inquires of Moses who are they that shall go to serve the Lord, Exo\_10:8. Of Moses's answer, Exo\_10:9. Pharaoh's reply, Exo\_10:10,11. Locusts come over all Egypt, Exo\_10:13-15. Pharaoh sends for Moses, and confesseth his sin, Exo\_10:16,17. Moses prays to God, Exo\_10:18. The plague is stayed, Exo\_10:19. Pharaoh's heart hardened, Exo\_10:20. The ninth plague, to wit, darkness over all Egypt, Exo\_10:22,23. Pharaoh would let Israel go, but without cattle, Exo\_10:24. Moses will not leave a hoof behind, Exo\_10:25,26. Pharaoh hardened, Exo\_10:27; and charges Moses, upon pain of death, never to appear in his sight any more, Exo\_10:28; which also came to pass, Exo\_10:29.

No text from Poole on this verse.

Exodus 10:2

No text from Poole on this verse.

Exodus 10:3

No text from Poole on this verse.

Exodus 10:4

No text from Poole on this verse.

Exodus 10:5

The residue; the wheat and the rye, the staff of their lives. Every tree; the fruits and leaves of every tree.

Exodus 10:6

Such for number, or shape, or mischievous effects, as were never seen before.

Exodus 10:7

How long shall this man be a snare; an occasion of sin and destruction? See Exo\_23:33 Jos\_23:13.

Exodus 10:8

No text from Poole on this verse.

Exodus 10:9

A feast upon a sacrifice, wherein all are concerned, and therefore all must be present and ready to do what God requires us.

Exodus 10:10

I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go.

**Evil is before you;** either,

1. Evil of sin. You have some ill design against me, either to stir up sedition or war against me, or utterly to depart out of my kingdom. Or rather,

2. Evil of calamity or mischief.

1. Because it is here said to be *before their faces* , whereas evil designs are in men's hearts, and the fair pretenses wherewith they cover them are said to be before their faces.

2. The word of caution he gives to them, *look to it* , or *take heed* , seems to simply that he speaks not of the evil they designed against Pharaoh, but of that which they would unavoidably bring upon themselves from so potent a king, by the refusal of such fair offers, and continuing in such insolent and unreasonable demands.

Exodus 10:11

**For that ye did desire;** which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.

Exodus 10:12

This is no unusual plague in Africa and Arabia, where, when the harvest is ripe, they frequently come in vast numbers, and upon all their corn, and what they do not eat they infect with their touch, and the moisture coming from them, and afterwards dying in great numbers, they poison the air, and cause a pestilence. So that it is no wonder that Pharaoh and his servants were so concerned for this plague, so well known to them, especially considering that this was like to be far worse than all of the same kind which they had either seen or heard of.

Exodus 10:13

**Over the land;** over divers parts of the land, shaking his rod towards the several quarters of it. An east wind in those parts is a

most violent and pernicious wind, Exo\_14:21 Num\_11:31, and a dry wind, and therefore fit for the engendering of those creatures. This wind brought them from Arabia, where they are in great numbers, as we have seen, Exo\_10:12, though God miraculously increased their numbers, and their power of doing mischief.

Exodus 10:14

**Quest.** How can this be true, when the same words are used of the locusts in Joel's time?

**Answ.** It might be true of both in divers respects; of these for number and quality, of them for long continuance, for they lasted three or four years, when these were but for a little time; of these for Egypt, of them for Judea, where they were fixed.

Exodus 10:15

**The land was darkened;** either by their flying in vast numbers, and so darkening the air, as they have oftentimes done; or by covering the green and lightsome herbs and productions of the earth with their dark and direful bodies.

**They did eat every herb of the land.** How could this be, when the hail had *smitten every herb, and broken every tree* ? Exo\_9:25.

**Answ.** 1. There seems to have been some distance of time between these two plagues, in which space new productions might be sprouting forth, both out of the ground, and from the trees.

2. The words *all* and *every* are commonly understood of the greatest part.

Exodus 10:16

**Pharaoh called for them,** because this kind of plague in itself was most pernicious, whereby whole countries had been wasted, and grievous famines and pestilences caused, and was mightily aggravated by the vengeance of God, and by the peculiar quality

of these locusts, which did not only fall upon their herbs and fruits, as they use to do, but invade their very houses, Exo\_10:6, infect their meats, fill their beds, poison them with their stink and with their venomous bitings, whereby they killed many men, as it is written in /**APC** Wis\_16:19.

**Against you;** by contempt of your great and terrible works, by breach of my promise made to you, and by my denial of your just desires and commands given to me in his name, whom I now find and feel to be the almighty and sovereign God.

Exodus 10:17

I desire no further favour, I will no more offend nor need your pardon.

**This death;** this deadly plague, compare 2Ki\_4:40,2Co\_11:23. Besides it did destroy the life of herbs and trees, yea, of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

Exodus 10:18

No text from Poole on this verse.

Exodus 10:19

**A mighty strong west wind;** Heb. *a wind of the sea* , i.e. coming from the sea, called there the great sea, and the Mediterranean Sea, from whence came the north-west wind, which did blow the locusts directly into the Red Sea.

**Cast them,** as the Hebrew word signifies, *with a great noise* , and with great force, so as they should never rise again to molest them.

**The Red Sea;** Heb. *the sea of bulrushes* , so called from the great number of bulrushes near its shore; or, *the sea of bounds or limits* , q.d. *the narrow sea* , whereas they could see no bounds nor shore



beyond the Mediterranean Sea. It was called the Arabian Gulf, and by others the Red Sea, either from its red sand, or rather from Esau, called also *Edom* , which signifies *red* , Gen\_25:30, from whom as the adjoining country was called *Edom* , or *red* , so this was called the Red Sea.

Exodus 10:20

No text from Poole on this verse.

Exodus 10:21

It is an hyperbolic expression, such being very frequent both in Scripture and in all authors. For darkness being only a privation, cannot be properly felt, yet it might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air. But the place may be rendered thus,

**that there may be darkness** *after that* (so the Hebrew *vau* is sometimes used, as Mic\_7:13) the darkness (i.e. *the darkness* of the night, or the common and daily *darkness*) *is departed or removed* , and the time of the day come; for so the root from whence this word may be derived signifies, Exo\_13:22. And to this purpose the words are rendered by the Chaldee and Syriac, and some others; and the sense is, that the darkness may continue in the day-time as well as in the night.

Exodus 10:22

No text from Poole on this verse.

Exodus 10:23

**They saw not one another**, because these gross and moist fogs and vapours did not only quite shut out the light of the heavenly bodies, but also put out their candles, or other artificial lights, or at least so darken them that men could have no benefit by them.

**From his place.** Place here may be taken, either,

1. More strictly and particularly; so the sense is, The horror of that darkness was so great that they durst not remove at all, but stood or sat where the darkness found them, like men astonished or affrighted, and therefore unmovable, having their minds disturbed, being terrified with their guilty consciences, which most affect men in the dark, and with the dreadful noises which they heard, /APC Wis\_17:5, and with the apparitions of evil angels, as may seem from Psa\_78:49 where the plague of evil angels is put instead of this plague of darkness, which therefore is omitted in that place where all the rest are reckoned up. Or rather,

2. More largely, for their own houses or dwellings, for so the Hebrew word is certainly used, Exo\_16:29. So the sense is, They did not stir abroad out of their houses upon their most necessary occasions.

**Object.** He saith not that they could not go, but that they could not rise from their place, which may seem to limit this expression to their particular places.

**Answ.** The word to *rise* is commonly put for going about any business; and here it is a pregnant word, as they call it, and implies going in it, *none arose* , viz. to go or remove

**from his place.** And rising cannot be properly taken here for that particular posture, unless we will suppose that this darkness found all men sitting, which is absurd to imagine.

**The children of Israel had light in their dwellings**, whereby they might have conveyed themselves, and families, and goods away, as afterwards they did in haste; but they waited for Moses's orders, and he for God's command; and God intended to bring them forth, not by stealth, but in a more honourable and public manner, in spite of all opposition.

Exodus 10:24

**And Pharaoh**, or *therefore* , or *then* , to wit, after the darkness was either wholly or in part removed.

**Let your flocks and your herds be stayed,** either as a pledge of your return after your sacrifice is ended, or as a recompence for the cattle which I have lost by your means. Let your little ones also go with you, and consequently the women, whose help and service was necessary for their little ones in divers regards.

Exodus 10:25

**Thou must give us,** i.e. suffer us to take of our own stock

Exodus 10:26

Which was not a pretence, but a real truth. For this being a solemn and extraordinary sacrifice by the express and particular appointment of God, they knew not either of what kinds, or in what number or manner their sacrifices must be offered. And for all these things they did not receive particular directions till they came to Mount Sinai.

Exodus 10:27

No text from Poole on this verse.

Exodus 10:28

No text from Poole on this verse.

Exodus 10:29

**Thou hast spoken well,** Heb. *right* ; not morally, for so it was very ill said; but logically, that which agrees, though not with thy duty, yet with the event and truth of the thing; for as thou hast warned me to see thee no more, so I in the name of God assure thee that thou shalt see me no more, to beg my prayers, or to be helped out of thy troubles by my means. And therefore that discourse of Moses to Pharaoh, which follows, Exo\_11:4, &c., though it be put there out of its order and proper place, as many other passages are, yet was delivered at this time, and upon occasion of these words.

## **Exodus 11:1** EXODUS CHAPTER 11

God commandeth the Israelites to borrow jewels of the Egyptians, Exo\_11:2. God giveth them favour among the Egyptians, Exo\_11:3. Moses denounceth the last plague, Exo\_11:4,5. A great cry, Exo\_11:6. The Israelites' safety, Exo\_11:7. The Egyptians thrusting them out, Exo\_11:8. God foretells Pharaoh's hardness, Exo\_11:9.

**The Lord said unto Moses;** either,

1. Whilst Moses was not yet gone out of Pharaoh's presence; so God might suggest this to his mind, as he did other things to Micaiah, when he was before Ahab and Jehoshaphat, 1Ki 22. Or rather,

2. Before his last coming to Pharaoh; and the words may be rendered thus, *Now the Lord had said unto Moses* . And this is here added as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue.

**He shall surely thrust you out hence altogether;** men, and women, and children, and cattle, and all that they had, which he would never do before.

Exodus 11:2

The Israelites, who at first lived distinctly by when they themselves, were greatly multiplied, and Pharaoh began to cast a jealous eye upon them, and to take cruel counsels against them, were more mixed with the Egyptians, as appears from \Exo\_12:12,13, and many other places, either by their own choice, that they might receive protection and sustenance from them; or rather by Pharaoh's design, who planted many of his own people among them to watch and chastise them, Exo\_1:11; and, it may be, removed some of them from Goshen to the parts adjoining to it, which were inhabited by his people. Jewels, or vessels, as the Hebrew word properly signifies; for they might more plausibly ask, and the Egyptians would with less suspicion lend them

vessels, which might be proper and useful, both for their sacrifices and feasts, than jewels, for which they had no present need or use.

Exodus 11:3

Therefore they complied with their request, not only out of love to the people, but out of fear to Moses, lest he should punish them severely in case of refusal.

Exodus 11:4

**Moses said** this to Pharaoh before his departure, as appears by comparing Exo\_11:8 with Exo\_10:29. And therefore the three first verses of this chapter come in by way of parenthesis; and now he returns to the story, and sets down the last words which Moses spake to Pharaoh for a final parting:

God is said to

**go out**, or *go forth* , or *come down* , &c., by way of condescension to the custom and capacity of men, when he doth any eminent act of power either in way of justice or mercy.

Exodus 11:5

**That sitteth upon his throne;** either now actually ruling with his father, as Solomon did even whilst David lived, 1Ki\_1:34; or, more probably, *he that is to sit* , the present time for the future, he whose right this is by the custom of Egypt, and by the law of nations.

**The first-born of the maid-servant;** the poor captive slave that was in the prison, as it is Exo\_12:29, and there did grind at the mill. In those times and places they had divers mills, which were not turned about by wind or water, as ours are, but by the hands of their servants, who for that purpose stood behind the mill, and so with hard labour turned it about. See Jud\_16:21 Isa\_47:1,2 La 5:13.

Exodus 11:6

No text from Poole on this verse.

Exodus 11:7

Instead of those loud cries of the Egyptian families, there shall be so great a tranquillity among the Israelites, that even the dogs, which are sensible of, and awaked, and provoked by, the least noise, shall not be stirred up by them.

Exodus 11:8

Thy courtiers and great officers, who now are so insolent and obstinate,

**shall come down unto me**, both by their own inclination and necessity, and in thy name, and by thy command.

**That follow thee**; that are under thy conduct and command; as this or the like expression is used Jud\_4:10 1Ki\_20:10 2Ki\_3:9 Isa\_41:2.

**In a great anger**; not so much for the affront offered to himself, as for his incurable rebellion against God. Compare Mar\_3:5.

Exodus 11:9

No text from Poole on this verse.

Exodus 11:10

No text from Poole on this verse.

## **Exodus 12:1** EXODUS CHAPTER 12

The month wherein they went out of Egypt to be to them the first month of the year, Exo\_12:1,2. God enjoins them to choose a spotless lamb for the passover, Exo\_12:3. How they were to eat

the same, Exo\_12:4. The description of the lamb, Exo\_12:5; the time of killing it, Exo\_12:6; the manner of sprinkling, Exo\_12:7; the time and method of eating it, Exo\_12:8-11. God's purpose to smite the first-born, Exo\_12:12. The use of the blood upon the doors, Exo\_12:13. Seven days of unleavened bread, and the manner of keeping it, Exo\_12:15. Moses directeth the elders, both for their present and future safety, Exo\_12:21-24. They instruct their children concerning it, Exo\_12:26,27. The first-born of all Egypt slain, Exo\_12:29. A great cry, Exo\_12:30. Pharaoh giveth Israel leave to go, Exo\_12:31. The Egyptians thrust them out, Exo\_12:33. Their hasty departure, Exo\_12:34. They spoil the Egyptians, Exo\_12:35,36. Their number, Exo\_12:37. Their baking unleavened bread, Exo\_12:39. How long they dwelt in Egypt, Exo\_12:40. The time of their deliverance, Exo\_12:41. Who were to partake of the passover, Exo\_12:43-49. The children of Israel did as the Lord commanded, Exo\_12:50.

**The lord spake;** *had spoken* , before the three days' darkness, as may appear by comparing Exo\_12:3,6 of this chapter with Exo\_11:4. And the mention of it was put off by him till this place, as well that he might not interrupt the history of all the plagues, as that he might give the whole institution of the passover together.

Exodus 12:2

**This month** was the first month after the vernal equinox, called *Abib* , Exo\_13:4 23:15 Deu\_16:1, and *Nissan* , Neh\_2:1 Est\_3:7; containing part of our *March* , and part of *April* .

**The beginning;** Heb. *the head* ; which, I conceive, notes not so much the order, which is more plainly mentioned in the following words, as the eminency of it, that it shall be accounted the chief and principal of all months; as the sabbath hath been called by some *the queen of days* . And justly must they prefer this month before the rest, whether they looked back to their prodigious deliverance from Egypt therein, or forward to their spiritual redemption by Christ, and *to the acceptable year of the Lord* , Luk\_4:19; for in this very month our Lord Jesus suffered, Joh\_18:28.

**It shall be the first month:** heretofore your first month for all affairs hath been *Tisri* , which in part answers to our *September* , and is the first month after the autumnal equinox; and so it shall be to you still as to civil affairs, as it appears from Exo\_23:16 34:22 Lev\_25:8-10; but as to sacred and ecclesiastical matters, this shall henceforth be your first month.

Exodus 12:3

**In the tenth day;** partly, that they might have the lamb ready for the sacrifice, and might not be distracted about procuring it when they should be going to use it; partly, that by the frequent contemplation of the lamb, as a sign appointed by God, they might have their faith strengthened as to their approaching deliverance, and afterwards might have their minds quickened to the more serious consideration of that great deliverance out of Egypt, and of that more glorious deliverance from hell by Christ the true Passover, which should be offered for them; partly, to teach the church in all ages how necessary a thing preparation is to the solemn duties and exercises of religion; and partly, to signify that Christ should be first set apart, and separated to the ministry, which was done three or four prophetic days, i.e. years, before his death, and afterwards offered: most of which reasons being perpetual, it may seem this usage was so too, and not for the first passover only.

**They shall take to them,** into their houses, where the Jews tell us he was tied to the bed-post.

**A lamb,** or *kid* , Exo\_12:5, for the same word signifies both, though a lamb was commonly used, and a *kid* only in case of the want of a lamb; and the Chaldee and LXX. do almost constantly translate the Hebrew word *lamb* . And Christ is seldom or never typified by a *kid* , but generally by *a lamb* , as he is called Joh\_1:29, partly for his innocency, meekness, patience, &c., but principally with respect to the paschal lamb, instead whereof he was in due time to be offered; whence he is called our Passover, 1Co\_5:7.



A lamb was to be disposed of to every house or family, according to its quantity, or the number of persons in it, as the next verse explains it. The several families are called

**the houses of their fathers**, because they consist of those persons which come from one father or grandfather. The people were divided into tribes, the tribes were subdivided into families, and the families again into houses, which were like sprigs taken from the greater branches, and planted apart, and each of these had their several fathers, from whom they were denominated, as here they are.

Exodus 12:4

**Too little for the lamb**, i.e. for the eating of the whole lamb at one meal, according to the rule, Exo\_12:8,10; if the persons be so few that they cannot eat it up without gluttony.

**Take it**; or rather thus, word for word, *And* , or *Then he* (the master of that family) *shall take also his neighbour next unto his house* ; he shall take him and his family into society with himself; they shall join together.

**To the number of the souls**, or *persons* , i.e. as the two families shall consist of more or fewer persons. I suppose the meaning is, that if his next neighbour's family were of itself sufficient for the eating of the whole lamb, that he should pass over that to the next small family, which being joined with his might make up a fit number, which, as the Hebrew doctors tell us, was ten, besides women and children.

**According to his eating**, i.e. according to the proportion which he can or commonly doth eat. The meaning is this, The whole lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in men's stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

Exodus 12:5

**Without blemish;** without any deformity or distemper of body. Heb. *perfect* . Of which see Lev\_22:21, &c.; Deu\_15:21 17:1. And this the very light of nature taught the heathens to observe in their sacrifices. This property was required both to typify Christ, a Lamb without spot or blemish, Heb\_9:14 1Pe\_1:19, and to instruct us that all our services to God must be as perfect as possibly may be.

**A male,** partly because that was better and more perfect than the female, whence *a male* is opposed to *a corrupt* thing, Mal\_1:14; and partly to typify the man Christ Jesus.

**Of the first year,** i.e. a year old, when it is in its rigour and perfection, and the fittest type of Christ. Most explain it thus, That it was not to be more than a year old, but it might be much less, seeing it might be offered to God any time after it was eight days old, Exo\_22:30 Lev\_22:27. But though it was then fit to be offered to God, it was not very fit to be eaten by men. And the Hebrew phrase, *the son of a year* , seems to require a year's age, as Saul is called *the son of one year* , 1Sa\_13:1, when he had reigned one whole year. And it is remarkable, that he doth not say the son of this or that year, which might agree to one brought forth that year, though it was much younger than a year, but *the son of a year* , without any restrictive article.

**Or from the goats;** Heb. *and from the goats* : if you want a lamb, you shall take a kid of or from the goats. But the particle *and* is here well rendered or, as it is used Gen\_13:8 Exo\_21:17, compared with Mat\_15:4 Psa\_8:4, compared with Heb\_2:6.

Exodus 12:6

**Ye shall keep it up;** separate it from the rest of the flock, and keep it in a safe place; the reasons of which, Exo\_12:3.

**The whole assembly;** or rather, *every assembly* , to wit, every such society as meet together for eating of the lamb. And the

assembly is said to kill it, because one person did it in their name, and by their appointment; in which manner, and upon which reason, *the whole congregation* is said to *stone* a man, Lev\_24:14,16 Num 15:35 Deu\_22:21. It is probable it was killed by the master of the family, who was a priest in his own family, &c.

**In the evening;** Heb. *between the evenings* , or the *two evenings* , i.e. between the beginning and end of the evening. The *evening* is one third part of the day, and one of the appointed and usual times of devotion, as appears from Psa\_55:17 Dan\_6:10; and it begun at their ninth or our third hour, as may be gathered from Act\_3:1; for then the sun began more sensibly to decline, whence that time is fitly called by the Jews *the first evening* , and that was the time of the evening sacrifice; the *second evening* was when the sun was setting or set. Between these it was to be killed. This had a respect both to the time of the world's age when Christ came, which was its evening, or declining time, or *end* , Heb\_1:2 9:26 1Pe\_1:20; and the time of the day in which Christ our Passover was killed, Mat\_27:46-50 Mar\_15:25,33,34.

Exodus 12:7

This was afterwards restrained to the priests, but at this time it was allowed to the masters of families, as their present circumstances required.

**They shall strike it;** with a bunch of hyssop, Exo\_12:22, as a badge of distinction between their houses and the Egyptians; not to direct the destroying angel where they were, who could as well discern the houses as the blood in the night, but to direct their thoughts to Christ, whose blood was hereby evidently typified, by whose merits and mediation they obtained this preservation and deliverance from Egypt, as well as their great deliverance from hell.

## Exodus 12:8

**In that night**, i.e. the night following the fourteenth, and beginning the fifteenth day. The lamb was killed upon the fourteenth day, in the evening or close thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it; whence the passover is said to be offered sometimes upon the fourteenth, and sometimes upon the fifteenth day, which may serve for the reconciliation of some seemingly contrary scriptures.

**Roast with fire**; partly for expedition, Exo\_12:11; and principally to be a type of the Lamb of God, Christ, and of the sharp and dreadful pains which he suffered, not only from men, but from God too, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings.

**Unleavened bread**; partly, as a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, Exo\_12:34, which is the reason alleged for it, Deu\_16:3; partly, to teach us how men should be qualified that come to the sacrament, they should be purged from error, and pride, and malice, and hypocrisy, which are called and compared to leaven, Mat\_16:6,11 Lu 12:1 1Co\_5:8; and partly, to signify the singular purity of Christ from all kind of spiritual leaven.

**And with bitter herbs**; both to remind them of their hard service and bitter usage in Egypt, Exo\_1:14, from which God delivered them, Deu\_16:3; and to prefigure the further crosses and troubles which they were to expect between their going out of Egypt and coming to Canaan. Or, *with bitteresses*, i.e. with great bitterness, or with grief of heart, that together with faith in God and in Christ, and hope and joy for their approaching deliverance, they might exercise bitter and hearty repentance for their idolatries, and other sinful practices whereof they were guilty in Egypt. And this instructs us as well as them of the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ our Passover.

Exodus 12:9

**Eat not of it raw**, i.e. not thoroughly roasted, for such we also say is *raw* and so the Hebrew word *na* is understood by the Jewish and other doctors. It signified that Christ should suffer, as well as save, to the uttermost, all that was done for our sins.

**The purtenance;** Heb. *the inwards* , which were to be taken and washed, and then to be roasted together with the rest. So do here except the fat, and caul, and kidneys which were reserved by God for himself, 2Ch\_35:12,4. But that exception was not made till after this time, and it seems not certain that that exception extended to the paschal lamb. These and the heads and legs are here mentioned, not to exclude other parts, but because they are not commonly roasted; but God would have the whole lamb roasted and eaten, to signify that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his blood to save us.

Exodus 12:10

That which either was not usually eaten, or was more than all of you could conveniently eat,

**ye shall burn with fire;** to prevent either,

1. The superstitious use of the relics of that lamb by the Israelites, who thereby had received a greater benefit than they did afterwards by the brazen serpent, which upon that account they worshipped; or,

2. The profane abuse of that which had been consecrated to God's service. Compare Exo\_29:34.

Exodus 12:11

**Thus shall ye eat it**, to wit, for this time, because their circumstances required it, that they being suddenly to take a great journey, might be in a traveller's habit. But that these, and some

other circumstances now enjoined and used, were only temporary, and not perpetual nor obligatory, sufficiently appears from the practice not only of the Jews in following ages, but also of Christ and of his apostles. And in like manner there are some institutions in the New Testament which did only oblige that age, and not all that follow them, as Act\_15:28,29.

**With your loins girded**, like travellers and persons undertaking some difficult service; for such used to gird up their garments, which in those parts were long and troublesome. See 2Ki\_4:29 9:1 Luk\_12:35.

**Shoes on your feet;** a badge,

1. Of their readiness for their journey, Isa\_5:27 Act\_12:8.
2. Of their freedom; for slaves, such as the Israelites now were in Egypt, used to go barefooted.
3. Of joy, as on the contrary going barefoot was a badge of mourning, 2Sa\_15:30. **Your staff in your hand**, like persons upon the point of departing, which was a very comfortable circumstance.

**In haste;** for so the word signifies, Deu\_16:3 Isa\_52:12. **It is the Lord's passover:** this lamb, or your eating of it, is the Lord's passover, i.e. it is a sign of God's passing over you and your houses, when he comes to destroy the Egyptians on every side of you, Exo\_12:13,23. It is a metonymy usual in sacramental speeches, as Gen\_17:10 Mat\_26:26-28.

Exodus 12:12

**I will execute judgment;** either,

1. By exposing them to shame and contempt, as vain and impotent gods that could not save their worshippers. But that appeared before. Or,

2. By destroying those beasts which they worshipped; and it is not unlikely but those particular beasts, which were their chief idols, as Apis, Mnevis, &c., were first-born, and therefore perished in this plague. Or,

3. By over-throwing their idols, as he afterwards did Dagon. And so some Hebrew writer tells us, that this very night all their idols were broken and thrown down. And there are some footsteps hereof even in heathen authors; of whom some tell us that most of the temples of Egypt at one time fell down by an earthquake; and others affirm, that the Egyptian gods, for fear of one Typho, (by whom it is apparent they meant Moses,) did hide themselves for a season, &c.

Exodus 12:13

**A token**, both to you, as he now said, a sign and a pledge to confirm your faith in the expectation of the promised deliverance; and to the angel, that he may know and pass over your houses, as the following words intimate. **See Poole on "Exo\_12:7"**. This is spoken of God after the manner of men; the sense is, If I find that you keep the condition which I require, you may expect the privilege which I have promised you; otherwise not.

Exodus 12:14

**For a memorial**, or monument, both of this deliverance from Egypt, and moreover of your redemption by Christ, of which that is a type, as even the ancient Jews understood it, who also noted that *Israel was to be redeemed in the days of the Messias upon the same day on which they were delivered from Egypt*, to wit, upon the fifteenth day of the month of Nisan. Upon which day our blessed Lord was crucified for the redemption of his people. You shall observe it for a solemn feast or festival time.

**For ever**, i.e. so long as your state and church continues, or till the coming of the Messias. This word doth not always signify eternity, but any long time, as Pro\_29:14 Dan\_3:9, and oft elsewhere.

Exodus 12:15

**Seven days**, besides and after the day of eating the passover, which was a distinct feast, and no part of the feast of unleavened bread,

**shall ye eat unleavened bread**, to remind them of their departure out of Egypt, which was so sudden that they had not leisure to leaven their dough. **See Poole on "Exo\_12:8"**.

**That soul shall be cut off**, either by excommunication, or by death to be inflicted by the magistrate, and, in case of his neglect, by God himself. Nor let any one think that this was too severe a punishment for what may seem no great offence. For this was indeed a very great crime, being a manifest contempt of God, and a rebellion against God's authority and express command, which surely deserves as severe a punishment as is inflicted upon rebels against their prince, especially considering that the Israelites were the people and subjects of God in a peculiar manner. It was also a tacit renunciation of their religion, and of the covenant of God with them, and of their interest both in that past deliverance out of Egypt, and in the future deliverance by the Messias. **See Poole on "Gen\_17:14"**.

Exodus 12:16

**An holy convocation**; a solemn day for the people to assemble together, and to attend upon the public worship and service of God in hearing his word, prayers, praises, and sacrifices.

**And in the seventh day**, because then Pharaoh and his host were drowned in the sea. As on the first day the first-born were killed; so their deliverance was begun on the first, and completed on the seventh day, and therefore those days deserved a special character of honour. And indeed that there were seven days between those two miracles, the Jews unanimously affirm, and it seems probable from the account of their journeys.

**No manner of work**, i.e. of servile work, Lev\_23:7.



**Save that which every man must eat:** herein, as many think, these days were inferior to the sabbath, in which that was forbidden. But of this **See Poole on "Exo\_16:23"**. **See Poole on Exo\_35:3**.

Exodus 12:17

**Your armies**, so called, not from their military force or courage, but from their numbers, and the order and manner in which they came forth. See Exo\_13:18.

Exodus 12:18

**Until the one and twentieth day**, inclusively. For otherwise they were obliged to eat unleavened bread eight days, viz. on the day of the passover, Exo\_12:8, and seven days after, which is strictly and properly called the feast of unleavened bread, because in them they were tied to that ceremony only, except the two days of a holy convocation.

Exodus 12:19

**A stranger**, to wit, a proselyte; for strangers unconverted to the Jewish religion were not obliged nor admitted to the celebration of the passover or feast of unleavened bread. Though I see no inconvenience, if all strangers, though heathens, were forbidden to have or use any unleavened bread at that time, lest the Jews who conversed with them might be tempted to desire or partake of it with them.

**In the land**, to wit, of Canaan, which I have promised to you, and to which I am now leading you, which was so well known to all of them, that it was needless to express it in this place.

Exodus 12:20

No text from Poole on this verse.

Exodus 12:21

No text from Poole on this verse.

Exodus 12:22

**A bunch of hyssop;** so the Hebrew word is rightly rendered, as appears from Heb\_9:19.

**The door of his house,** i.e. of the house wherein he did eat the passover, which ofttimes was his neighbour's house: see Exo\_12:4.

**Until the morning;** till the beginning of the morning after midnight, and after the slaughter of the Egyptians' first-born; which may reconcile those scriptures that seem to contradict one another, while some affirm they went out of Egypt by night, and others by day, for they went out in the morning very *early when it was yet dark* , as it is expressed in a like case, Joh\_20:1.

Exodus 12:23

**Will not suffer,** Heb. *not give* him license or commission.

**The destroyer,** i.e. the destroying angel, which whether it were a good or bad angel is not agreed, nor is it necessary to determine.

Exodus 12:24

**This thing,** viz. the substance of the thing, the passover and feast of unleavened bread, though not all the rites and ceremonies, whereof divers were peculiar to the first time.

Exodus 12:25

**To the land,** viz. of Canaan, as Exo\_12:19. For in the wilderness they kept this feast but once, and that by God's particular direction, Num\_9:2.

## Exodus 12:26

Or, part of Divine worship. God expects this even from the Jewish children, and much more from Christian men, that they should inquire and understand what is said or done in the public worship or service of God, and therefore not to rest in dumb signs, whereof they neither inquire nor know the meaning, or in the service of God in a language which they understand not.

## Exodus 12:27

The passover was both a sacrifice, as it was offered to God, as it appears from Exo\_23:18 34:25 Num\_9:7,13 Deu 16:2,5; and because there was in it the shedding and sprinkling of blood, wherein the essence of a sacrifice consists, 2Ch\_30:16 35:11,13; and also a sacrament, as it was received and eaten by men. The people bowed the head, in token of their thankful acknowledgment of God's favours, and of their cheerful submission to God's command and ordinance. See 2Ch\_29:30.

## Exodus 12:28

They killed and did eat the paschal lamb in such manner as God prescribed.

## Exodus 12:29

**At midnight;** a great aggravation of the plague; for then darkness itself strikes men with horror, and makes any calamity more terrible; then they were. asleep and secure, and least expected such a stroke.

**All the first-born,** both of man and beast, whether male or female. Some extend it to all that were first-born; and so many persons might be killed in one house, as both father and mother, and several sons, which might be the first-born by several mothers, and sons' sons or daughters, &c. Others confine it to the first-born child in the family. I conceive the heads of the family are not included, for these, though they might be the firstborn

children of their parents' families, yet were not, nor ever are called or accounted, the first-born of their own families, but the heads and roots of them: but for all the rest, I conceive they are all included, because all such were really first-born, and did first open their mother's womb; and all such were to be set apart unto the Lord, instead of these first-born of the Egyptians now slain, Exo\_13:12,15, and therefore are in both places to be understood in the same latitude.

Exodus 12:30

**Not a house**, to wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood.

Exodus 12:31

No text from Poole on this verse.

Exodus 12:32

No text from Poole on this verse. Pray to God for me, that I may not perish by this or any other plague.

Exodus 12:33

**They were urgent**, not by force, which they durst not now use, but by earnest and importunate entreaties, Exo\_11:8. This was the ground of that fable of the heathens mentioned in Tacitus, that the Jews were driven out of Egypt for their scabs; so they falsely and maliciously ascribed their own ulcers and scabs sent upon them by God to the Israelites.

Exodus 12:34

**Their kneading-troughs**; or, as others rightly render it, *their dough lumps* , or *food* , or *lumps of paste* unleavened.

Exodus 12:35

**They borrowed of the Egyptians**, either before this time, as they had opportunity, when their hearts were mollified by the foregoing plagues; or even at this time, when the Israelites might well take confidence to borrow, and the Egyptians would be willing to lend them, partly that they might gain their affections and prayers, and partly that they might more readily depart from them.

**Jewels**, wherewith they used to adorn themselves in the worship of their idols, and therefore supposed the Israelites might use them in the worship of their God. Or, *vessels* ; of which see on Exo\_11:2.

Exodus 12:36

**The Lord gave the people favour in the sight of the Egyptians**, i.e. inclined their hearts to do it willingly, and not only out of fear.

**So that they lent unto him**; Heb. *and they lent them* , to wit, the jewels or vessels mentioned Exo\_12:35.

**They spoiled the Egyptians**, to wit, of their ornaments.

**Quest.** Was not this unjustly done of the Israelites to borrow these jewels which they never paid again?

**Answ.** No,

1. Because they did nothing in this matter but by God's appointment, Exo\_11:1,2; so that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice, as well because he hath an unquestionable right in and power to dispose of all persons and things, as being the Maker, and Giver, and Lord of all; as because there was great and evident reason both why the Israelites should be recompensed for all their hard labours and sufferings, and why the Egyptians should be spoiled for their idolatry, luxury, and

cruelty to the Israelites, and the great benefits which they had received from Joseph, and from the service of the Israelites.

2. Because the supreme Lord of all forbade them to restore what they borrowed, and gave them the entire right and sole propriety therein.

3. Because though there was a form and appearance of borrowing and lending, yet indeed the Israelites did not so much borrow as desire, as the Hebrew word rendered *borrow* Exo\_12:35 signifies; and the Egyptians did not reckon these things; as lent, and to be restored, but as given, and never to be expected again; even as Pharaoh and his people rightly judged, that if the Israelites were once permitted to go out of the land with their whole families and estates, they would never return again, Exo\_14:5. And in truth the Egyptians did and might esteem it a good bargain to give these things to redeem their lives, and to engage the Israelites to a speedy departure, knowing that otherwise both their persons and all their estates were in extreme hazard.

4. Because, if these jewels were properly borrowed, yet the Egyptians, by their causeless and hostile pursuit after the Israelites with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these goods, but to take all other which they could from the Egyptians, according to the known and approved laws of war.

Exodus 12:37

**Succoth;** a place so called, either because there the Israelites first lodged in booths or tents, whereas before they dwelt in houses; or because there God first spread his cloud of fire over them *for a covering*. Psa\_105:39.

**Six hundred thousand,** to wit, grown and strong men, and fit for war, among whom there was none feeble or sick, Psa\_105:37. Thus the heathen writer Chaeremon, mentioned by Josephus, speaking of this matter, reckons up first two hundred and fifty thousand, and then three hundred and eighty thousand more.

**That were men:** the Hebrew word properly signifies *strong and able men* , fit to go on foot in battle-array; so decrepit or weak old men are not comprehended in this number.

**Beside children,** and women, whose presence and assistance is necessary to them. See Exo\_10:24. Some say the Hebrew word *taph* signifies their *households or families* , which consist principally of women and children.

Exodus 12:38

**A mixed multitude,** consisting of Egyptians or other people, who went with them, either because they were their servants, or that by this means they might free themselves from the servitude which they endured under hard masters in Egypt; or because the glorious works which they had seen, had raised their esteem of God and of his people, and made them expect a share in the great felicities which they presumed would be conferred upon a people so highly honoured and beloved of such an almighty and all-sufficient God. And because their hearts were not sincere, nor their ends right, they soon repented of their choice, Num\_11:4. Compare Zec\_8:23.

Exodus 12:39

**It was not leavened;** both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it.

**They were thrust out of Egypt;** not by force, but by importunate requests, as was observed on Exo\_12:33. Thus men are said to be driven to worship the sun, moon, &c., when they are persuaded to it, Deu\_4:19.

Exodus 12:40

It is plain that those years are to be computed from the first promise made to Abraham, Gen\_12:1,2, to the giving of the law, from Gal\_3:17, where this is affirmed. And although it doth not

plainly appear when that promise was made, because the Scripture mentions not Abraham's age, neither when it was made, nor when Abraham came to Haran with his father, Gen\_11:31, but only when he went out of Haran, being seventy-five years old, Gen\_12:4; yet a good while after it was made, and, as it may seem more than probable, thirty years afterward, it is manifest there were only four hundred years of this time to come, Gen\_15:13. And many more years passed ere there was such a man as Israel or Jacob, and more ere there were *any children of Israel* , or of Jacob, and yet more ere they came into Egypt. How then can this be true which is here said?

**Answ.** 1. Some affirm that they were in Egypt four hundred and thirty years, which is sooner said than proved.

2. Some ancient Hebrew copies are said to have had more words than ours now have; for the LXX. and Samaritan interpreters after the words *in Egypt* , read, and *in the land of Canaan* . And some other copies after the word *who* , add, *together with their fathers* , or, *and their fathers* . And so rite difficulty vanisheth. And if it should be granted that there were some few such errors in our present copies in matters irately historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to God's providence, which hath been pleased to have so special a care of those texts which concern the essentials of faith and a good life, that all copies are agreed in them.

3. These four hundred and thirty years are not by the text confined to Egypt, but may be extended to any place where they were sojourners; and the Hebrew word *asher* is not to be rendered *which* , as relating to the time of their sojourning, but *who* , as belonging to the persons sojourning, as our translation well renders it; and the sense is, that they were sojourners, or, which is all one, *strangers* , or dwellers *in a land* that was not theirs, as it is said Gen\_15:13, for four hundred and thirty years. And the emphasis lies in the Hebrew word *moshab* , which is here fitly rendered *sojourning* ; as *toshab* , coming from the same root, is commonly used for *a sojourner* , or one that lives in a place or



land which is not his, as Lev\_22:10 25:35,40 Num 35:15 Psa\_39:12. There is now but one difficulty remains, How the children of Israel can be said to be sojourners so long, seeing much of this time passed before they were born?

*Answ* . As *Levi* is said to *pay tithes in Abraham* , Heb\_7:9, because he was in the loins of Abraham when Abraham paid tithes; with much more reason might the children of Israel be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the loins of their parents. And as oftentimes when the parents only are mentioned, the children are included or intended, as Gen\_12:3, *in thee* , i.e. in thy seed; and Gen\_13:17, *I will give it (the land) unto thee* , i.e. to thy seed; and Jacob is said *to be brought up again* out of Egypt, Gen\_46:4, to wit, in his posterity; and David is oft put for his posterity, as 1Ki\_12:16 Eze\_34:23 37:24,25; why may not parents also be understood sometimes when the children only are mentioned? But we need not make suppositions, seeing we have examples; the persecution in Egypt, and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, Deu\_26:5, &c. Compare Psa\_16:6 Jud\_10:11,12. And *the souls of the house of Jacob* , (i.e. of the children of Israel, for by *house* it is evident he means only children,) *which came with Jacob into Egypt* , are said to be *threescore and ten souls* , Gen\_46:26,27. In which number and title Jacob himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel* , we must understand Israel himself, who being the chief author and subject of this sojourning in Egypt, it were unreasonable to exclude him from the number of those sojourners. And this phrase being once extended to their immediate parent, may by a parity of reason be extended to their great grandfather Abraham, as being the first author of that famous peregrination or sojourning, which being begun in Canaan, ended in Egypt. Add to this, that the word Israel, as it is put for the people or children of Israel, is elsewhere used for the whole church of God, as Rom\_9:6, and therefore may well include Abraham as the father, and, under God, the founder of it. And the title of

**the children of Israel** might well be given to all that people, and to the family from which they descended, because they were now known by that name. And that this indeed was Moses's meaning, which is here produced, may be further gathered from hence, that otherwise Moses had contradicted himself; for by the years of the lives of Jacob, and Levi, and Kohath, and Amram, and Moses himself, which he precisely sets down, it appears that the sojourning of the children of Israel, strictly so called, in Egypt, was not above two hundred and fifteen years. And it is absurd to think that so wise and learned a man, as all acknowledge Moses to have been, should commit so gross an error, especially seeing that generation could easily have confuted him.

Exodus 12:41

If this be the right translation, the four hundred and thirty years mentioned Gal\_3:17 are to be taken in a latitude, for about or near so many years, as is very frequent in Scripture and other authors; else there wants one year of it, because the law was not given till about a year after their coming out of Egypt. Nor was it of any concernment to the apostle's argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendered here, as Gen\_7:12, *in the body or strength of the day*, i.e. when the day-light was full, and clear, and strong, when it was broad day-light, the Egyptians seeing and not being able to hinder them. If it be said they went out by night, Deu\_16:1, that is true, in regard of their resolution, and preparation, and the beginning of their journey; but their actual marching forth was by day-light, or in the morning; nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work.

**The selfsame day:** this circumstance is noted to set forth the accurateness and infallibility of God's foreknowledge, and the efficacy of his providence in accomplishing all his own counsels in his own appointed time.

Exodus 12:42

No text from Poole on this verse.

Exodus 12:43

This which here followeth is the law or appointment of God concerning the celebration of the passover.

**No stranger, or, foreigner**, who is so both by nation and religion; for if he were circumcised, he might eat of it, Exo\_12:44,48.

Exodus 12:44

**When thou hast circumcised him**; for the master had a power to circumcise such persons, Gen\_17:12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive circumcision, yet it seems they had a power to compel them to it; but then circumcision was not to them a seal of God's covenant, nor of their religion, for that must be matter of choice, but only a civil badge, or a note of that family or people into which they were politically incorporated.

Exodus 12:45

Except he submit to circumcision, as Exo\_12:43. See Num\_9:14.

Exodus 12:46

Partly, because they were all obliged not to go out of the house till the morning, Exo\_12:22, and to leave none of it till that time, Exo\_12:10; partly, lest it should be either superstitiously or profanely abused; and partly, to signify that Christ and salvation are not to be had out of God's house or church.

To take out and eat the marrow of it. This was required, partly to mind them of their hasty departure out of Egypt, wherein they had no leisure to break and empty the bones; and principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, Joh\_19:36. The bones were burnt with the other remainders of the lamb.

Exodus 12:47

No text from Poole on this verse.

Exodus 12:48

No text from Poole on this verse.

Exodus 12:49

No text from Poole on this verse.

Exodus 12:50

No text from Poole on this verse.

Exodus 12:51

No text from Poole on this verse.

### **Exodus 13:1** EXODUS CHAPTER 13

God commands all the first-born to be consecrated, Exo\_13:1,2. The day of their going forth out of Egypt to be had in remembrance, Exo\_13:3. The feast of unleavened bread to be kept in the land of Canaan, Exo\_13:5-10. The firstlings of beasts to be set apart for the Lord, Exo\_13:12. The reason of it, Exo\_13:15. The way God led them into the wilderness, Exo\_13:18. Moses carries Joseph's bones out of Egypt, Exo\_13:19. Israel encampeth at Etham, Exo\_13:20. God conducteth them by a pillar of cloud by day, and a pillar of fire by night, Exo\_13:21,22.

No text from Poole on this verse.

Exodus 13:2

**Sanctify unto me**, to my use and service, in manner as I shall hereafter explain. And *sanctify* , i.e. command all the people to sanctify, as Moses did, Exo\_13:12.

**All the first-born**, viz. if they be males, as it is limited, Exo\_13:12.

**Whatsoever openeth the womb**; every child which is the first-born of his mother: so that if a man had many wives, either together or successively, his first child by every one of these was a first-born. Whether clean or unclean, though in different manner; whereof see Num\_18:13,15,17. It is mine, by special right and title; as being by my singular care and favour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

Exodus 13:3

No text from Poole on this verse.

Exodus 13:4

See Exo\_12:2, in the spring-time, the most proper season for a long journey.

Exodus 13:5

*This service* ; which is spoken of before, and in the following verses. From this place it is evident the Israelites were not obliged to this service in the wilderness without a particular command from God. See Deu\_12:1,9.

Exodus 13:6

No text from Poole on this verse.

Exodus 13:7

No text from Poole on this verse.

Exodus 13:8

No text from Poole on this verse.

Exodus 13:9

The celebration of this feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his hand or arm, to bring any thing to his remembrance; for such things his eye is most frequently fixed upon. Compare Son\_8:6 Isa\_49:16 Jer\_22:24 Hag\_2:23.

**A memorial between thine eyes;** instead of any monument or memorial, which is placed between, and therefore directly before a man's eyes, which he can scarcely overlook, and therefore must needs bring to remembrance the thing which he would not forget. Such proverbial phrases are usual in Scripture, as Deu\_6:8 Pro\_3:3 6:21 7:3; and are not to be understood literally, as the superstitious Jews understood them, who hence derive their custom of wearing scrolls of parchment upon their foreheads, and arms, and garments, which they call phylacteries, wherein they wrote certain portions of Scripture. But they might as well have added parcels of God's law to be kept in their mouths, because it follows,

**that the Lord's law may be in thy mouth;** from whence we may better infer that neither *mouth* , nor *hand* , nor *eyes* are to be properly understood, for then, it had been an improper method to fasten a parchment between their eyes, that it might be in their mouths; but figuratively, as they are commonly understood in Scripture.

Exodus 13:10

Heb. *From days to days* . But *days* in the Hebrew tongue are oft put for a complete year. Of which see Gen\_4:3 Lev\_25:29 Amo\_4:4.

Exodus 13:11

**The land of the Canaanites,** under which general name all the other nations are contained, as being all the children of Canaan.

Exodus 13:12

**Thou shalt set apart**, i. e. separate it from the rest, resign thy right in it to God. **Heb.**

**Cause it to pass**, not through the fire, as that verb is used, Deu\_18:10 2Ki\_16:3; but under the rod, as it is used, and more fully expressed, Lev\_27:32, which was the rite when any thing was separated and consecrated to God.

**The males shall be the Lord's**, devoted to him, either to be sacrificed, if it was clean, or to be otherwise destroyed, if it was unclean, as it here follows.

Exodus 13:13

The *ass* was an unclean creature, and therefore this rule was to be observed in all other unclean creatures, as appears,

1. Because the reason of this law is common to all such.
2. By comparing this place with Num\_18:15.
3. Because the first-born of all beasts were appropriated to God; and because many of them were unclean, and so could not be sacrificed, there was no other way of offering them to God, but by redemption, or a price paid for them. And the single exception of the price of a dog in this case, Deu\_23:18, doth sufficiently intimate that the price of all other unclean creatures was allowed and required. The ass alone is here named for all the rest, because this creature was most common, and most useful, and yet was not to be spared; whence it was easy to infer, that this course was much rather to be observed in other creatures which were of less use.

**Thou shalt break his neck**; or, *cut off his neck, or head*, as the word is used, Deu\_21:4 Isa\_66:3; because being consecrated. to God, it was not to be applied to any profane or common use.

Exodus 13:14

Which is added to teach parents in all succeeding ages, that it is their duty to instruct their children in the word and works of God, and in the nature and reasons of every particular kind or part of God's worship and service. See Deu\_15:5 Psa\_66:4 Hos\_2:14.

Exodus 13:15

No text from Poole on this verse.

Exodus 13:16

**For frontlets;** instead of frontlets. The sense is, This practice shall make your deliverance from Egypt as fresh and evident to you, and to your children, as any thing which you see hanged or written upon one another's foreheads. See Eze\_9:4. It seems strange to me, that they that understand the *sign on the hand* , and *the memorial between the eyes* , Exo\_13:9, metaphorically, should understand the

**frontlets between the eyes** in this place properly, seeing the phrase is perfectly the same; only here is a more particular allusion to the custom of the Egyptians, which used to wear some devices upon their foreheads, which probably they called *totaphoth* , which were memorials of their idols, or of something relating to them. And therefore it seems unlikely that he should here prescribe the use of the same things to the Jews; and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrancer of this mighty and glorious work of God in bringing them out of Egypt, as those contrivances were to the Egyptians of their idols.

Exodus 13:17

**The Philistines**, a fierce and warlike people, whereof they had sad and late experience, 1Ch\_7:21.



**That was near;** there being this way but a few days' journey between Egypt and Canaan. Peradventure: God speaks after the manner of men, for nothing was unknown nor uncertain to him. Though the Hebrew particle *pen* doth not always imply doubting, but oftentimes only signifies *lest* , as Gen\_3:3 38:23 Num\_20:18.

**When they see war;** which they were likely to do, because the war would probably be long and hot, and their bodies were much weakened, and their spirits and courage broken, by a tedious and grievous bondage; and therefore it was fit that before they were called to such sharp conflicts, they should be hardened by the labours of a long and troublesome journey, and their faith should be strengthened by further experience of God's power, and faithfulness, and goodness, and by the glorious appearance of God at Mount Sinai, and those commands, promises, and encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of his counsel, but there were other causes of it; the Egyptians were to be drowned in the sea, the Israelites to be further tried, Deu\_8:2 and full measure to be allowed to the iniquity of the Amorites. *And they return to Egypt* ; as afterwards they attempted to do, **Num 15**, upon a like occasion.

Exodus 13:18

Or, *armed* , or *girt* with swords and belts about the fifth rib, as the Hebrew word may imply. But it doth not appear how or whence they should get their arms, nor how the Egyptians would permit so numerous a people to have and to keep arms, especially when they had a long time oppressed and exasperated them, and made them desperate. It is true, some few of them might procure arms, but this word is here used concerning the whole body of them. Others render it *by fives* , five and five in a rank, that is, by a usual synecdoche, in military order, not doubtfully and fearfully, but confidently and courageously; not confusedly, as men that steal or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing Jos\_1:14. It may be rendered *girt* , to wit, about the fifth rib, as the word implies, the place where men used to gird their garments, this

being the usual posture for travellers: he implies that they went out resolved upon and prepared for their journey.

Exodus 13:19

**The bones of Joseph**, and the other patriarchs, as appears from Act\_7:16. The oath was taken only by the parents, but because the matter of it was not personal, and of particular concernment to them, but common to them and their children, therefore it obliged both the parents and their children, as Moses here signifieth.

Exodus 13:20

No text from Poole on this verse.

Exodus 13:21

**The Lord, the Son of God**, whose presence and conduct the Israelites had in the wilderness, as appears from 1Co\_10:4,9; compare Heb\_11:26; who is sometimes called the *Angel of the Lord* , Exo\_14:19, because he was and was to be his Father's Angel or Messenger, sent by God unto men to ratify his covenant with them; whence he is called *the Angel of the covenant* , Mal\_3:1, as he is upon another account called *the Angel of his presence* , Isa\_63:9.

**Went before them**, not by local motion, but by his gracious and powerful operations for and about them. The pillar was but one, Num\_9:15,16, having two different appearances and uses, of a cloud by day, to defend them from the heat, Psa\_105:39, which in those parts was excessive; and of a fire by night, to illuminate them. It was a cloud erected towards heaven, like a pillar upwards; but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the tabernacle.

**To lead them the way**, which was altogether necessary in those vast and pathless deserts, Num\_10:33 Deu\_1:33.

Exodus 13:22

Whilst they continued in the wilderness, and had need of such direction.

### **Exodus 14:1** EXODUS CHAPTER 14

God commandeth the Israelites to encamp at Pi-hahiroth, Exo\_14:1,2; the reason why, Exo\_14:3,4. Pharaoh and his servants repent for letting the people go, Exo\_14:5; pursue and overtake the Israelites, Exo\_14:8,9. The Israelites are afraid, Exo\_14:10; and murmur against Moses, Exo\_14:11,12. Moses encourages the people with a promise of deliverance, Exo\_14:13,14. God encouraging Moses, Exo\_14:15, bids the people go forward, Exo\_14:16. God defends the Israelites by the pillar of cloud, Exo\_14:19,20. Moses dividing the sea, Exo\_14:21, the Israelites pass over on dry ground, Exo\_14:22. The Egyptians with all their forces pursue them into the sea, Exo\_14:23. God commands Moses to cause the waters to return on the Egyptians, Exo\_14:26. The waters return, Exo\_14:27. The Egyptians drowned, 14:28. Israel's safety, Exo\_14:29,30, and faith, Exo\_14:31.

Or rather, *had spoken*, to wit, before they came to Succoth, Exo\_12:37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

Exodus 14:2

**Pi-hahiroth**, **Heb.** *the month of Hiroth*, i.e. the entrance or straits of Hiroth, two great mountains, between which they marched, and were enclosed on both sides.

**Migdol**, a city in Egypt, Jer\_44:1, wherein it is thought there was a garrison.

**Baal-zephon**, another place of note, situated in a high place, and having a fair and large prospect, and possibly a garrison too.

Exodus 14:3

There are enclosed with mountains, and garrisons, and deserts.

Exodus 14:4

**I will be honoured**, by the manifestation of my power and justice. I will be honoured, by the manifestation of my power and justice.

Exodus 14:5

That the people fled; did not only depart for three days to sacrifice at Horeb, as Moses pretended, but designed an escape and flight, as appeared by their speedy march, and other circumstances.

**Why have we done this?** They who never truly repented of their sins, now heartily repent of their only good action. That the people fled; did not only depart for three days to sacrifice at Horeb, as Moses pretended, but designed an escape and flight, as appeared by their speedy march, and other circumstances.

*Why have we done this?* They who never truly repented of their sins, now heartily repent of their only good action.

Exodus 14:6

No text from Poole on this verse.

Exodus 14:7

**Quest.** How. could he use or carry his chariots, when all his horses were killed by that plague? Exo\_9:6.

**Answ.** That plague slew only the horses which were in the field, Exo\_9:3, not those kept in houses, as the chariot-horses generally were, and now are.

**All the chariots**, i.e. a great number; all that could be got together in haste, which the present service required.

**Over every one of them;** over the men that fought out of every chariot. Or, *over all of them* ; the command of all these chariots being distributed to several captains or commanders.

Exodus 14:8

Either,

1. Of God, with a Divine hand or power, by comparing Exo\_13:16. Or,

2. Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, Heb\_12:12, but with hands lifted up; with courage and confidence, not like fugitives, but like valiant and victorious soldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand* , Num\_15:30, that sin in such a manner.

Exodus 14:9

No text from Poole on this verse.

Exodus 14:10

Which is not strange; these being now a people of low spirits, depressed by long and grievous servitude; being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and outcries of their wives and children. But they should have supported themselves by the consideration of the mighty power of God, of which they had late and great experience. They cried out, partly by petition, and partly by complaint and expostulation. Which is not strange; these being now a people of low spirits, depressed by long and grievous servitude; being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and outcries of their wives and children. But they should have supported themselves by the consideration of the mighty power of God, of which they had late and great experience. They

**cried out**, partly by petition, and partly by complaint and expostulation.

Exodus 14:11

No text from Poole on this verse.

Exodus 14:12

No text from Poole on this verse.

Exodus 14:13

**Stand still; Heb.** *make yourselves to stand* ; let not and your hearts fail and sink, or stagger through unbelief, but with quiet minds look up to God. It notes the frame of their minds, not the posture of their bodies. *Whom ye have seen* ; or, *as ye have seen them* , to wit, alive and armed, ready to devour you; for otherwise they did see them dead, and disarmed, Exo\_14:30.

Exodus 14:14

Ye shall contribute nothing to the victory, neither by your words nor by your deeds; for this Hebrew word signifies a cessation not only from speech, but from action too, as 2Sa\_19:11 Psa\_83:1 Isa\_42:14,15. Or rather, *do you hold your peace* , the future tense for the imperative, as it is very frequent; cease your murmuring against the Lord and me.

Exodus 14:15

**Wherefore criest thou unto me**, by fervent, though secret prayer? for which he doth not reprove him, but only bids him turn his prayer into action. Compare Jos\_7:10,13.

Exodus 14:16

**Divide it**, i.e. do thou command it in my name to divide itself hither and thither, and I will divide it.

Exodus 14:17

No text from Poole on this verse.

Exodus 14:18

No text from Poole on this verse.

Exodus 14:19

Not changing his place, for he was the omnipresent God, Exo\_14:15; but his operation, from leading the Israelites forward in their way, to the protecting of them from their pursuers.

Exodus 14:20

**It was a cloud and darkness** to the Egyptians, to whom it brought their former horrible darkness to mind, and did both exceedingly affright them, and altogether hinder them from motion or action, as that also did for three days.

**But it gave light by night** to the Israelites, as the opposition showeth.

Exodus 14:21

A strong east wind; a proper instrument both to divide that sea, which lay north and south, and to dry and harden the mud at the bottom of the sea, that the Israelites might walk upon it. See Gen\_8:13 Exo\_15:8. Yet the wind could never have done so great a work, especially not so speedily, if there had not been a higher, even a Divine hand to manage and improve it.

**The waters were divided**, so largely, that a great number of the Israelites might march in one rank, and the whole number might go a good way in it in the time here mentioned.

Exodus 14:22

This was about midnight, as may be gathered from Exo\_14:24.

**The waters were a wall**, both for height, and for their defence.

Exodus 14:23

No text from Poole on this verse.

Exodus 14:24

The night was anciently divided, not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three; howsoever the last of them was called the morning watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster.

**The Lord;** called *the Angel of God* , Exo\_14:19. By which promiscuous use of these titles it sufficiently appears that this was no ordinary angel, but the Son of God.

**The Lord looked** with an eye of indignation and vengeance, (as that phrase is used, Job\_40:12 see also Amo\_9:4), and troubled them with most terrible and prodigious winds, and rains, and lightnings, and both claps and bolts of thunder, as may be gathered from Exo\_15:10 Psa\_77:18,19; and, as some ancient historians relate, with terrors also in their minds, &c.

Exodus 14:25

**Took off their chariot wheels;** either burning them with lightning, or tearing them in pieces with thunder-bolts, or loosening them, and making them to fall off.

**That they drave them heavily;** Heb. and *he made him* , or *them* , the singular number for the plural, i.e. the Egyptians, or their chariots, *to go heavily* , hardly and slowly, either for want of wheels, or for breaches in them, or because the rain had softened



the bottom of the sea, or because the lightnings and thunders affrighted and dispirited their horses.

**For the Lord fighteth for them.** Prodigious stupidity! They did not understand and consider this, though it was notorious, to them especially, by many great and fresh instances, till it was too late to prevent it; therein being a type of most sinners, who will not be convinced, nor repent, till they be past all benefit by it.

Exodus 14:26

No text from Poole on this verse.

Exodus 14:27

**The sea returned to his strength;** to its natural and its ordinary course and motion, which is swift and strong, which had been hitherto restrained by a stronger hand, and rendered in a manner impotent and weak. But now, Samson-like, when its bonds are broken, it puts forth its former and natural strength. But indeed this word may belong to the morning, and so a learned man translates the place, and that very agreeably to the use and order of the Hebrew words, *The sea returned*, to wit, to its course, *when the morning appeared according to, or in his strength*, i.e. when it was full and clear morning; as we oft read of *the strength of the day*. See Gen\_7:13 Job\_21:23. So *the strength of the morning* is here opposed to the morning watch.

**Against it;** against the sea, for which way soever they fled the waters met them, and fought against them.

Exodus 14:28

**After them,** i.e. after the children of Israel. Note here, the relative is put without an antecedent before it; the antecedent being to be understood and gathered out of the following verse, or out of the course of the story. An observation which is very useful for the understanding of many scriptures. **See Poole "Gen\_3:1"**.

Exodus 14:29

No text from Poole on this verse.

Exodus 14:30

Which was done either,

1. By the natural power of the sea, which casteth up its dead bodies after a certain time; till which time God caused the Israelites to abide near the sea, that they might see this for their comfort. Or,

2. By the mighty power of God, which brought them, and their arms too, as many probably conceive, to shore before the usual time.

**Quest.** How could the Israelites, both they and their cattle, in so little time get over that great sea?

**Ans.** 1. The Hebrew and some other interpreters deny that they went over, and tell us, they only went into the sea, and fetched a compass in it, that they might allure the Egyptians to follow them, and then by Moses's conduct returned to the Egyptian shore again. The principal ground of which opinion is this, That as they went into the sea out of the wilderness of Etham, Exo\_13:20, so they came again out of the sea into the wilderness of Etham, Num\_33:8. But the sameness of the name doth not prove that it is the same place, nothing being more frequent in Scripture, than for divers places to be called by one and the same name. And the Israelites might possibly give the name of Etham to this desert on the Arabian side of the Red Sea, either for its great resemblance to that desert so called on the Egyptian side; or to intimate, that God by dividing the sea, had made that and this to be one continued desert. Or the name of Etham might be common to all that desert at the end of the Red Sea, and on both sides of it.

*Ans.* 2. They might all conveniently pass over the sea to the Arabian shore in the time allowed for it, either by the mighty

power of God, which could easily make both men and beasts to do it in much less than ordinary time, or even by the course of nature; for that part of the sea was not above eight or nine miles over, as geographers and others affirm. And the time allotted for their passage seems to be much more than interpreters have assigned for it. For the Egyptians and Israelites were divided one from another by the cloudy pillar all the night, Exo\_14:20, and a strong east wind blew all that night, Exo\_14:21. The next morning, as I apprehend it, the cloud still keeping between them, and possibly covering the Egyptians with gross and horrible darkness, which hindered their march, the whole body of the Israelites, and their cattle too, are drawn by Moses's direction near the shore, and, it may be, the cattle were put into the sea, all which might well take up most of that day; then towards the evening they enter into the sea, and so proceed; and the cloud withdrawing further from the Egyptians, and following the Israelites, the Egyptians pursue after them, and, as it is very probable from the nature and reason of the thing, stand debating some considerable time, when they came to the shore, whether they should venture to follow them into the sea or no. At last the worst counsel prevails, as it generally happens when a people are under a Divine infatuation, and into the sea they go; and by the beginning of the morning watch they draw near the Israelites, when God seasonably appears for Israel's succour, and puts a stop to the march of the Egyptians. So the morning watch, mentioned Exo\_14:24, I take to be, not the morning watch of that night, mentioned Exo\_14:20,21, (for all that night, and therefore the morning watch of that night, which was a third, or at least a fourth part of it, was now past and gone,) but the next morning watch after that night and the succeeding day; which seems much more reasonable, than to shrink up the march, first of the Israelites, and then of the Egyptians, into about three hours' time, which is the time between the midnight and the morning watch. Nor is there any thing in the text which in the least contradicts this opinion, but only that this day's interval and work is not mentioned in this story; whereas such omissions are frequent in Scripture relations, in which the substance only is mentioned, and many circumstances omitted, whereof we have seen some instances already, and shall meet with many more hereafter.

Exodus 14:31

No text from Poole on this verse.

### **Exodus 15:1** EXODUS CHAPTER 15

Moses and the people praise the Lord, Exo\_15:1-21. They want water, Exo\_15:22. The waters of Marah are bitter, Exo\_15:23. The people murmur against Moses, Exo\_15:24. He crieth unto the Lord; the waters are sweetened, Exo\_15:25. They come to Elim, where they find twelve wells of water, and threescore and ten palm trees, Exo\_15:27.

Moses composed the song, and he, together with the Israelites, sung it, unto the honour and praise of God.

Exodus 15:2

**My strength and song;** the matter or subject of the present song of praise.

**An habitation;** a place for his service and worship, where he will dwell by his special presence.

Exodus 15:3

**A man of war;** an eminent warrior; as the phrase is used 1Sa\_17:33. Thus an eloquent man is called *a man of words* , Exo\_4:10, and a mighty man, *a man of arm* , Job\_22:8.

Exodus 15:4

With great force, like an arrow out of a bow; as the Hebrew word signifies.

Exodus 15:5

No text from Poole on this verse.

Exodus 15:6

No text from Poole on this verse.

Exodus 15:7

**In the greatness of thine excellency;** by thy great and glorious power.

**As stubble;** as easily, and as speedily, and as irrecoverably.

Exodus 15:8

**Of thy nostrils;** or, *of thine anger* , to wit. that vehement east wind, Exo\_15:10 14:21, which was raised by thine anger in order to the ruin of thine enemies.

**The floods,** Heb. *the streams* , or *the flowing waters* , whose nature it is to be constantly in motion.

**Were congealed,** i.e. hardened, stood still, as if they had been frozen, and so they were a wall on both hands, Exo\_14:22.

**In the heart of the sea,** i.e. the midst; as that word is used, Psa\_18:16 46:2 Eze\_28:2.

Exodus 15:9

**My lust;** the lust of covetousness and revenge too. *Shall destroy them* ; or, *take possession* of them and theirs: see of this word, Num\_14:12,24.

Exodus 15:10

Heb. *Magnificent or honourable waters* , made so by being the instrument of thy glorious work.

Exodus 15:11

*Amongst the gods* , so called and esteemed; or *prince* or *potentates* , as Psa\_29:1 Eze\_32:21.

**Glorious in holiness**, or, *righteousness* : thy power is great and glorious; but thou dost not abuse it to unrighteous and unworthy purposes, but to holy and honourable designs; to the punishment of wicked tyrants, and to the vindication of thy oppressed and holy people.

**Fearful in praises**; in praise-worthy actions; the act being put for the object, as fear is put for a thing to be feared, as Psa\_14:5 1Pe\_3:14. Or, to be feared or had in reverence when thou art praised; to be both loved and feared at the same time.

Exodus 15:12

Either,

1. The globe, consisting of earth and water, which is here called **earth**; as it is called the *deep* , and the *water* s, Gen\_1:2. Or,

2. The **earth** is here put for the *sea* , the other part of the same globe; as the soul is put for *the body* , or the dead *carcass* , the other part of the man, Lev\_19:28 21:1 Num\_6:6,9,11. Or,

3. The *earth* properly, either because many of them sunk into the mud at the bottom of the sea, and were buried in it; or because, after they were cast up upon the shore, they were buried by the Israelites in the earth.

Exodus 15:13

i.e. Canaan, the place where not only they shall dwell, but thou in and with them. See Psa\_78:52, &c.

Exodus 15:14

No text from Poole on this verse.

Exodus 15:15

No text from Poole on this verse.

Exodus 15:16

**Be as still**, or, *be as silent* ; they shall be so struck. with amazement, that they shall be impotent both for speech and motion.

Exodus 15:17

**In the mountain of thine inheritance;** either,

1. In the country of Canaan, which is a mountainous country, full of hills and valleys, Deu\_11:11; not like Egypt, a plain and low country. Or,

2. In and about the mount of Moriah, where the temple was to be built, which is here put for the whole land, it being the most eminent part of it, round about which the people were planted, and to which they were frequently to resort.

**Have established;** will certainly build and establish, i.e. cause to be built and established. The past tense for the future, to note the certainty of it, according to the style of the prophets.

Exodus 15:18

No text from Poole on this verse.

Exodus 15:19

No text from Poole on this verse.

Exodus 15:20

**Miriam the prophetess;** so called, either in a general sense, because she was an instructor of other women in the praise and service of God; or in a more special sense, because she had the Spirit of prophecy. See Num\_12:2 Mic\_6:4.

**The sister of Aaron**

**Quest.** Why not of Moses also?

**Ans.** 1. She might be Moses's sister only by one parent, Aaron's by both.

2. She was best known to the people by her relation to Aaron, with whom she had lived for many years, when Moses was banished.

**With timbrels and with dances,** according to their ancient custom in public solemnities. See Jud\_11:34 21:21 1Sa\_18:6 2Sa\_6:14,21 Jer 31:4,13.

Exodus 15:21

*Miriam addressed either ,*

1. The women, last spoken of, and then it is an enallage of the gender. Or,

2. The men spoken of before. They sung by turns, or by parts, either the same words being repeated, or some other words of a like nature added. See 1Ch\_16:41 2Ch\_5:13 Ezr\_3:11.

Exodus 15:22

**Shur;** so usually called, Gen\_16:7; and by the Israelites, Etham, as may be gathered by comparing this place with Num\_33:8, for both there and here it is said they went three days in this wilderness.



Exodus 15:23

No text from Poole on this verse.

Exodus 15:24

No text from Poole on this verse.

Exodus 15:25

**The waters were made sweet**, not so much by any virtue in that tree, as by the power of God, who used this rather as a sign to the Israelites, than as an instrument to himself in this work.

**There he made for them a statute:** God, or Moses in God's name, and by his order, constituted and published to them a statute. Which seems to be understood not of any, particular statute or law, as that concerning the sabbath, or their duty to their parents, or the like; for the specifying of their duties is reserved to another time and place; but of a general law or rule formerly given, and now solemnly renewed by Moses at God's command, like that given to Abraham their father, Gen\_17:1, *Walk before me, and be perfect* . God having thus far performed his part of that covenant made with Abraham and his seed, to bring them out of Egypt towards Canaan, tells them that he expects and requires of them their observance of the condition of that covenant, and gives them this indefinite and universal law or precept, that they should obey and fulfil all the commands which God had already laid upon them or their parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this

**statute**, even all God's statutes or *commandments* , which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, statute, being put for the plural, statutes, which is a figure very frequently used both in Scripture and in other authors. God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them; and having undertaken to be their King, and

Protector, and Captain, he claims their subjection to himself, and to his laws or statutes.

**He proved them**, or, *tried them* , i.e. the Israelites. There he tried both their faith by the difficulty now mentioned, viz. their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars.

Exodus 15:26

**None of these diseases upon thee**, nor other evils or plagues; but, on the contrary, I will bless thee with all manner of blessings. Under one branch or part of the blessings of God's covenant, he includes all the rest by a very common synecdoche.

**That healeth thee**; or, *thy physician* , for all thy maladies both of soul and body.

Exodus 15:27

**Palm trees** were both pleasant for their shade, and refreshing for their sweet fruit. Thus the Israelites are obliged and encouraged to the obedience commanded, by being put into better circumstances than they were under in their last station.

## **Exodus 16:1** EXODUS CHAPTER 16

The children of Israel sojourn in the wilderness of Sin, Exo\_16:1; murmur against Moses, Exo\_16:2,3. God promises to supply their wants with bread from heaven, Exo\_16:4; and directs about preparing this bread, Exo\_16:5. Moses reproves the people for murmuring, Exo\_16:7,8; appoints them to come before the Lord, Exo\_16:9. God's glory appeareth in the cloud, Exo\_16:10. He sendeth quails, Exo\_16:13, and manna, Exo\_16:14,15. Every one gather a quantity, Exo\_16:16-18. The command about keeping it, Exo\_16:19, is disobeyed, Exo\_16:20. The time of gathering, Exo\_16:21. Their increasing the quantity on the sixth day, Exo\_16:22-24. The command concerning the sabbath, Exo\_16:25,26, disobeyed, Exo\_16:27; for which God is angry,

Exo\_16:28. Moses' s counsel, Exo\_16:29. They rest, Exo\_16:30. The name of the bread, Exo\_16:31. The command concerning the preservation of the manna, Exo\_16:32,33. The time of the manna's continuance, Exo\_16:35.

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They came not immediately

**to the wilderness of Sin;** for there is another stage of theirs by the Red Sea, mentioned Num\_33:10, (in which chapter Moses designed exactly to set down all their stations,) but omitted here, because nothing remarkable happened in it; and Moses in this place designed to record only the memorable passages. **The wilderness of Sin** was a great wilderness between the Red Sea and Mount Sinai, but differing from that *Zin* mentioned Num\_20:1.

Exodus 16:2

For want of meat, as appears from the following verse, their provisions brought out of Egypt being now spent.

Exodus 16:3

**By the hand of the Lord;** by any of those plagues wherewith God destroyed the Egyptians.

**When we did eat bread to the full;** which is not probable; but they amplify their former mercies, that they might aggravate their present calamity, as the manner of impatient and ungodly men is.

**Quest.** What danger was there of dying with hunger, seeing they had their flocks and herds which they brought out of Egypt?

**Answ.** 1. There was no great danger of it, but they use aggravating expressions, as discontented persons use to do.

2. Their flocks and herds were not so numerous as to suffice them for above a month's provision, if they had all been slain and eaten, as it is implied Num\_11:21,22. So there was some danger of it, though neither immediate nor great.

3. They were it seems resolved to spare these, partly for increase, and for their future subsistence; and partly for sacrifice, as not knowing how many of them they should be required to offer. See Exo\_10:26.

Exodus 16:4

**Bread**, i.e. *manna* , which shall serve them instead of bread, Num\_11:8, and was a more delicate and pleasant kind of bread, called therefore *the bread of angels* , Psa\_78:24,25.

**From heaven**; the air, oft called heaven, in which *manna* is produced.

**Every day**, Heb. *the thing* , i.e. the provision of a day in his day , i.e. every day, as much as was sufficient for a man's sustenance that day. *That I may prove them* ; either,

1. Whether by my giving them such miraculous and excellent provision they will be won to love and obey me. Or,

2. Whether by raining it down upon them for several days together they will learn to trust me for the following days, and therefore gather no more than that day required.

Exodus 16:5

**Prepare**; lay up, grind, bake, or seethe. See Exo\_16:23. and Num\_11:8.

Exodus 16:6

And not by your our own authority or counsel, as you suggest.

Exodus 16:7

**The glory of the Lord;** either this glorious work of God in giving manna; or rather the glorious appearance of God in the cloud, as is evident from Exo\_16:10.

Exodus 16:8

No text from Poole on this verse.

Exodus 16:9

**Before the Lord;** either before the cloudy pillar, where God was especially present; or in the place of God's worship. For though the great tabernacle was not yet built, yet it seems from Exo\_33:7 there was a little tabernacle. For as the solemn, and public, and sabbath worship was among them before the tabernacle was built, so it was necessary. there should be some place where they did assemble together, and perform that worship which was proper to those times, and there God was supposed to be present in a peculiar manner.

Exodus 16:10

An extraordinary brightness suddenly appearing in the pillar of cloud. See Lev\_9:6,23.

Exodus 16:11

**The Lord spake,** or, *had spoken* , to wit, before, by comparing this with Exo\_16:7.

Exodus 16:12

God chooseth the proper time for each kind of provision; the evening for the quails, which being brought from remote parts, by their day's flight, about evening came thither; and the morning for manna, which usually falls at that time.

Exodus 16:13

Heb. *There was a bed of dew* , wherewith the manna was covered, Rev\_16:14. To this *the hidden manna* , Rev\_2:17, alludes.

Exodus 16:14

**When the dew was gone up**, to wit, into the air; or, *was vanished* , as the word *ascend* is used Jer\_48:15.

Exodus 16:15

**It is manna**; or, *What is this ?* which best suits with the following reason,

**for they wist not what it was.** Man signifies what in the Egyptian tongue; and it is not strange that the Israelites use one of their words, being newly come out of their land. Hence this is called manna; but it is of a different nature from the ordinary manna, which now we use only as physic for purging; whereas this manna was food, and nourishing, being prepared by the great God for this use.

Exodus 16:16

**According to his eating**, i.e. as much as is sufficient for his eating.

**An omer** contains the tenth part of an *ephah* , and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest strength and stomach. It might seem too much, but it must be remembered that it was a very light meat, and easy of digestion; nor was every one obliged to eat up his whole portion, as we shall see.

Exodus 16:17

Either,

1. According as their families were more or less numerous. Or rather,

2. As the gatherers were more or less strong and active in gathering it.

Exodus 16:18

All that was gathered by the members of one family was put into a heap, and then distributed to each person an omer, neither more nor less; to which St. Paul alludes, 2Co\_8:13, &c.

Exodus 16:19

viz. For the provision of the next day, as distrusting God's care and goodness in giving them more. Not that every one was bound to eat all of it, which certainly many of their stomachs could not bear; but that they were to dissolve it, or but it, as they did the remains of some sacrifices, Exo\_12:10 29:34, or consume it some other way.

Exodus 16:20

**Some of them left of it;** either distrusting God's providence for their future provisions; or out of curiosity to learn the nature of this manna, and what they might do when occasion required. *It stank* , not so much from its own nature, which was pure and durable, as from God's judgment.

Exodus 16:21

To wit, as much of it as was left upon the ground. This was not from its own nature, which was so solid that it could endure the fire, and was bruised by a pestle; but from God's wise providence, partly, that it might not be corrupted or trodden under foot, or otherwise abused, and so despised; partly, that it might not remain there to tempt any of them to gather more of it than they should; and partly, that all their stock of provision being wasted, they might be obliged to the more entire dependence upon God. And

this is here mentioned as a reason why they gathered it in the morning.

Exodus 16:22

Considering God's present providence in causing it to fall in double proportion, and remembering that the next day was the sabbath day, which God had blessed and sanctified to his own immediate service, Gen\_2:3, and therefore was not to be employed in servile works, such as the gathering of manna was, they rightly concluded that God's commands, delivered Exo\_16:16,19, reached only to ordinary days, and must in all reason give place to the more ancient and necessary law of the sabbath.

Either to acquaint him with this increase of the miracle, or to take his direction for their practice, because they found two commands seemingly clashing together, and therefore needed and desired his advice.

Exodus 16:23

**This is that which the Lord hath said;** either to Moses by inspiration, or to the former patriarchs upon like occasions: this practice is agreeable to the former word and law of God concerning the sabbath, as it follow.

**Bake and seethe:** the manna was dressed these two ways, Num\_11:8. The words *to-day* are not in the original, and possibly are better left out than taken in; or if they be taken in, they do not seem to me, as they do to many others, to prove that they were commanded to bake or seethe on the sixth day all that they were to eat both that day and upon the following sabbath, or that they were forbidden to bake or seethe it upon the sabbath day; for there is not a word here to that purpose; and it is apparent from the whole context, that the rest of the sabbath is not opposed to their baking or seething of it, but to their going out into the field to gather it. Nay, the contrary is here implied, because after they had baken and sodden what they intended to bake or seethe, part of the



**manna** did, as is here expressly added,

**remain over**, and was reserved for the sabbath day's provision, and that unbaken and unsodden, otherwise it would not have been noted as a miraculous thing, that it did not stink nor breed worms, Exo\_16:24.

**Lay up until the morning:** what you do not eat this day, keep for the next day's provision.

Exodus 16:24

As there was before, Exo\_16:20. So great a difference there is between the doing of a thing upon God's command, and with his blessing, and the doing of the same thing against his will, and with his curse.

Exodus 16:25

These words were spoken upon the morning of the sabbath day, as appears from the foregoing verse.

**A sabbath unto the Lord**, i.e. wholly consecrated to his service, and therefore not to be employed in servile works.

Exodus 16:26

No text from Poole on this verse.

Exodus 16:27

No text from Poole on this verse.

Exodus 16:28

**The Lord spoke unto Moses**, that he might speak it to the people. He signifies that this was an old disease in them, to disobey God's precepts, and to pollute his sabbaths.

Exodus 16:29

**Hath given you the sabbath;** hath given to you, and to your fathers, that great command and privilege of the sabbath. Let no man go out of his place, out of his house or tent, into the field to gather manna, as appears from the occasion and reason of the law here before mentioned. For otherwise they might and ought to go out of their houses to the public assemblies, as appears from Lev\_23:3 Act\_15:21; and to lead their cattle to watering, Luk\_13:15; or to help them out of a pit, Mat\_12:11; and a sabbath day's journey was permitted, Act\_1:12.

Exodus 16:30

Or *ceased*, to wit, from gathering *manna*, by comparing this with Exo\_16:27, and consequently from all works of that nature.

Exodus 16:31

**It was like coriander seed,** in shape and figure, but not in colour, for that is dark-coloured, but this white, as it follows here, like bdellium, &c., Num\_11:7.

**The taste of it,** when it was raw; but when it was drest it was like fresh oil, Num\_11:8.

Exodus 16:32

No text from Poole on this verse.

Exodus 16:33

In the tabernacle, and by the ark, when they shall be built, and at present in the place where you meet for the solemn worship of God.

Exodus 16:34

i.e. Before the ark, which is called *the ark of the testimony* , Exo\_25:16; and here, by way of abbreviation,

**the testimony**, or *witness* , because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man. See Deu\_10:5 31:26.

**Quest.** How could this be laid up before the ark, when the ark was not yet built?

**Ans.** This text only tells us that Aaron did lay it up, but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the testimony, i.e. the ark, was built. As the next verse also speaks of what was done in the following forty years.

Exodus 16:35

This Moses might well write; for though he did not go into Canaan, yet he came to the borders of Canaan. And though he did not see the cessation of the *manna* , yet he sufficiently knew both from the nature of the thing, and by revelation from God, that it would forthwith cease upon their entrance into Canaan.

Exodus 16:36

No text from Poole on this verse.

### **Exodus 17:1** EXODUS CHAPTER 17

The children of Israel come to Rephidim; there is no water, therefore murmur against Moses, Exo\_17:1-3. Moses crieth to the Lord, Exo\_17:4. The Lord sendeth Moses to Horeb; he smiteth the rock, and water cometh out, Exo\_17:5,6. He names that place, and the reason of it, Exo\_17:7. Amalek warreth against the Israelites, Exo\_17:8. Moses appointeth Joshua to fight with him, Exo\_17:9.

Joshua's success when Moses held up his hand; when let down, Amalek prevailed, Exo\_17:11-13. Moses buildeth an altar, and nameth it, Exo\_17:15. The reason of it, Exo\_17:16.

**After their journeys;** by divers stations, recorded Num\_33:12,13, &c., but here omitted, because there was nothing extraordinary happened in them.

**According to the commandment of the Lord,** expressed either by word of mouth, or by the motion or rest of the cloudy pillar, Exo\_13:21.

Exodus 17:2

By distrusting God's power, and providence, and faithfulness, and goodness, upon such a small occasion, by refusing to submit to God's will, and to wait upon him by humble and fervent prayers for relief, and instead thereof quarrelling with me, as if it were my fault, and murmuring against God under my name.

Exodus 17:3

No text from Poole on this verse.

Exodus 17:4

No text from Poole on this verse.

Exodus 17:5

**Take with thee of the elders of Israel,** that they may be eye-witnesses of this glorious work, and may report it to the people.

**The river;** either the Red Sea, for an arm of the sea is sometimes called a river; or the river Nilus.

Exodus 17:6

**I will stand before thee there**, in my cloudy pillar, which shall stand over that place.

**Horeb** and *Sinai* are sometimes spoken of as the same place, and sometimes as two differing places, as here, compared with Exo\_19:2. The learned write, that this was one long mountain, whereof there were two eminent parts or tops, the one at a considerable distance from the other, and *Horeb* was the first part of it, and near Rephidim; and *Sinai* the more remote, to which they came afterwards.

**Moses did so**, i.e. smote the rock, and the waters flowed out plentifully and continually, making a river, which God caused to follow them to their several stations. See 1Co\_10:4.

Exodus 17:7

viz. To protect and provide for us according to his word given to us. Will God be as good as his word, or will he not? For it is to us very doubtful.

Exodus 17:8

**Then**, i.e. when they were upon their march from Rephidim to Horeb, Deu\_25:17,18.

The ground of the quarrel was the prosecution of the old hatred of Esau against Jacob, and the revenging of themselves and their father upon the posterity of Jacob; for which they thought this the fittest season, they being now great and potent people, Num\_24:20, and Israel now weak, and unarmed, and dispirited with long servitude.

Exodus 17:9

**Go out**; out of the camp to meet the enemy.

**I will stand on the top of the hill**, both to observe thy carriage, and success or defeat, that I may govern myself accordingly, and that I may in that retirement pour out my soul unto the Lord of hosts, that he may give thee victory.

**With the rod of God**; by which having done so great exploits formerly, doubt not of the same Divine assistance to accompany it, and make thee victorious.

Exodus 17:10

**Hur**; a person of eminency both for wisdom and experience, and for place and authority, supposed to be the husband of Miriam. See Exo\_24:14.

Exodus 17:11

**Moses held up his hand**, with the rod of God in it. This gesture, though fervent prayer was doubtless joined with it, seems not to have been the gesture of praying, which is the lifting up of both hands, but of an ensign-bearer, or of one ready to smite his enemies. Howsoever this was only a sign whereby Moses strengthened his faith, and quickened his prayers, and heightened the courage of the soldiers below, and protested that he expected victory not from the skill and prowess of his army, but from the assistance of God.

**When he let down his hand**, Amalek prevailed; God so dispensing his favour, that the honour of the day and victory might be wholly ascribed to the rod and power of God, not to Israel.

Exodus 17:12

Not that both hands were erected and joined together, which was not a fit posture for one holding a rod in his hand; but that *Moses* shifted the rod out of one hand into the other when the former was weary, and that

**Aaron and Hur** did each of them with both hands hold up that hand which was next to them, successively, that they also might relieve one the other.

Exodus 17:13

Either,

1. The king of the Amalekites, and his people. Or,
2. The people of the Amalekites, and those other people who were leagued with them.

Exodus 17:14

**In a book;** even in this book, which Moses was to write by God's inspiration and appointment. See Exo\_34:27 Deu\_31:9,22. *In the ears of Joshua* , thy successor, and the captain of my people, that he and all succeeding governors may watch all occasions to execute this command.

**I will utterly put out the remembrance of Amalek**, i.e. I will utterly destroy them; for a person or people dead or destroyed are soon forgotten, Psa\_31:12, and the grave is called *the land of forgetfulness* , Psa\_88:12. Or thus, Though they are now a numerous and flourishing people, and in great repute, I will make them few and inglorious, for such are little minded or remembered; for this is not to be understood absolutely of a speedy and utter extinction of them, for he supposeth their being *from generation to generation* , Exo\_17:16, but comparatively. *From under heaven* ; from the face of the whole earth.

Exodus 17:15

**Moses built an altar**, both for the offering of sacrifices of praise unto God, and to be a monument of this victory, and of the author of it. *The name of it* , viz. of the altar, which he so calls metonymically, because it was the sign and monument of *Jehovah-nissi* ; even as circumcision is called God's *covenant* ,

Gen\_17:13, and the lamb, the *passover* , Exo\_12:11, and the cup, *the new testament* , Luk\_22:20, because they were the signs of them. Or the word *altar* is to be repeated out of the former member, which is frequent, and the place to be is read thus,

**he called the name of it** the altar of

**Jehovah-nissi.** Or the name given to it signifies only the inscription engraven upon it, which was not the single name of God, but an entire sentence, *the lord my banner* . By which words he takes all the praise of the victory from the Israelites, and gives it to God.

Exodus 17:16

**For**, or, *and* , as the Hebrew particle properly signifies; for these words are not a reason of the passage next preceding, but an additional sentence.

**Because**, or, *surely* , (as that particle is oft used, as Job\_8:6 20:20 Psa\_10:14 44:22, &c.) Heb. *the hand upon the throne of the Lord* , for the hand of the Lord upon his throne, which is perfectly the same thing, only the order of the words is a little varied after the manner of the Hebrew tongue. These words then are a paraphractical description of a solemn oath, by the usual posture of it, viz. the *lifting up the hand* , which is usually put for *swearing* , and in that sense is ascribed both to men, as Gen\_14:22, and to God, as Deu\_32:40. And this hand of God lifted up upon his throne, where his majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said Heb\_6:13. And thus the Chaldee and Arabic interpreters understand it. Others render the place thus, Because the hand (or, his hand, the pronoun being here understood, as it frequently is in the Hebrew language, of which several instances have been given before, i.e. the hand of Amalek, which may easily be understood out of the following clause, in which Amalek is named) *was against the throne of the Lord* , i.e. was stretched out against God himself; for so God esteems it, because it was done against that people among whom God had placed his throne, or seat, or



dwelling, according to his covenant made with them; which also was well known to the Amalekites by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with Jacob's arts, whereby he robbed Esau, the father of Amalek, Gen\_36:15,16, of his birthright and blessing, and consequently of the land of Canaan, to which now God was bringing them, that he might plant them there, and set up his throne among them. And the Amalekites doubtless heard, as the other neighbours also did, in what a miraculous manner God had brought them out of Egypt, and over the Red Sea. And they knew better than others, by tradition from their parents, that God had promised Canaan to them, and now they saw that he was conducting them thither, and therefore to prevent this they now commence a war against them, and against God or his throne, whose presence with and conduct over them was most manifest; which was a great aggravation of their sin. And this latter translation and interpretation seems most probable,

1. Because it exactly agrees with the Hebrew words, and the order in which they are placed.

2. It makes the coherence more clear than our translation doth, the former part of the verse containing a reason of the latter, to wit, of that severe curse and everlasting war denounced against Amalek, because they attempted by force to overthrow God's throne and people, and that with so many aggravating circumstances; of which see Deu\_25:17,18.

## **Exodus 18:1** EXODUS CHAPTER 18

Jethro cometh to Moses with his wife and his children; their names, Exo\_18:1-5. Moses going to meet his father, does obeisance, Exo\_18:7; and relates to him God's providence, Exo\_18:8. Jethro's joy and thanksgiving, Exo\_18:9,10; confesseth God's power therein, Exo\_18:11. Jethro sacrificeth, Exo\_18:12. Moses's judging the people, Exo\_18:13, disliked by his father, Exo\_18:14. Moses's answer, Exo\_18:15,16. Jethro's advice, Exo\_18:19-23. Moses hearkening to his father, Exo\_18:24,

chooseth able men for rulers, Exo\_18:25; who always judged the people, Exo\_18:26. Jethro's departure, Exo\_18:27.

No text from Poole on this verse.

Exodus 18:2

From the way to Egypt, upon the occasion mentioned Exo\_4:24,25, and because he found by experience that she was likely to hinder him from, or discourage him in, the discharge of his great and dangerous office, and to give an ill example to the Israelites.

Exodus 18:3

No text from Poole on this verse.

Exodus 18:4

No text from Poole on this verse.

Exodus 18:5

**Jethro came**, not at this time, but after the delivery of the law at Mount Sinai; as it may appear,

1. Because he finds them encamped, as it here follows, at the mount of God, i.e. Sinai, whither they came not till Exo\_19:2.

2. Because the laws of sacrifices were given before his coming, as appears from Exo\_18:12.

3. Because the execution of this counsel here given about the choice of magistrates, Exo\_18:19, is related after the Israelites' departure from Sinai, Deu\_1:7, &c. And therefore here is a transposal in this history, which is also frequent in other places of Holy Scripture.

Exodus 18:6

He spoke, not by word of mouth, as the next verse showeth, but either by a letter, or by a messenger, as that word is used, Mat\_8:6,8, compared with Luk\_7:3,6.

Exodus 18:7

**Of their welfare**, Heb. *of their peace* , i.e. prosperity and all happiness, which also they wished one to the other, as this phrase implies. See 1Sa\_10:4 Psa\_122:6.

Exodus 18:8

*For Israel 's sake, or, concerning Israel 's business .*

Exodus 18:9

No text from Poole on this verse.

Exodus 18:10

No text from Poole on this verse.

Exodus 18:11

**Now I know**, viz. more clearly and by certain experience; as that phrase signifies, Gen\_22:12 1Ki\_17:18,24. For otherwise it is more than probable that Jethro had the knowledge of the true God before this time, not only because he was the great-grandchild of Abraham, but also because of his long conversation with a person of so great knowledge, and wisdom, and piety, as Moses was.

**Wherein they dealt proudly**; either,

1. Their false gods, who wrought strange things in and by their servants the magicians, who contended with Moses, and proudly boasted of their skill as not a whit inferior to that of Moses, but at last were forced to yield up the cause, Exo\_8:19; or rather,

2. The Egyptians, spoken of Exo\_18:10, who dealt proudly, and scornfully, and tyrannically with the Israelites, but God showed himself to be above them, and above their king; though Pharaoh would not own him for his superior, Exo\_5:2, but lift up his horn against God, and against his people: but the Lord brought that proud prince upon his knees, and forced him oft to confess his faults, and to become suppliant to Moses for deliverance from the plagues; and at last, when he continued incorrigible, he drowned him in the sea.

Exodus 18:12

**Took a burnt-offering**, i.e. gave, or offered; as that verb is used Psa\_68:18, compared with Eph\_4:8; also Exo\_25:2. Which he did, that he might publicly testify both his embracing of the true religion, and his thankfulness to God for the great deliverance given to his people, wherein also himself and family were concerned. And he took or offered these, not immediately, or by himself, (which would have seemed a presumptuous and unwarrantable action for a stranger to undertake in the church of Israel,) but by those who were appointed to do it; in which sense David is said to have sacrificed, 2Sa\_24:25, and Solomon, 1Ki\_8:63, and all those who brought their offerings to the priests to offer for them.

**A burnt offering and sacrifices**, to wit, of thanksgiving, as is expressed Exo\_24:5; for part of these the offerers, with others, did eat, Lev\_7:15, whereas no man might eat of the burnt-offerings, Lev\_1:9.

**To eat bread**, i.e. to feast together of the remainders of the sacrifices.

**Before God**; either before the cloudy pillar; or rather, before the altar, and in the place of public worship; for some such place undoubtedly they had, though the tabernacle was not yet built; and that was the place appointed for such feasts. See Deu\_12:7 27:7 1Ch\_29:21 Psa\_116:17.

Exodus 18:13

**Moses sat** as a civil magistrate, by hearing and determining causes and controversies arising among the people.

Exodus 18:14

No text from Poole on this verse.

Exodus 18:15

i.e. Of the mind and will of God, both as to his worship and service and as to their mutual duties to one another. 1Sa\_9:9.

Exodus 18:16

i.e. Do interpret and apply them to their several cases and circumstances.

Exodus 18:17

Not convenient either for thyself or for the people.

Exodus 18:18

**Thou wilt surely** waste and destroy thy health and strength by excessive labour of mind and body;

**and this people**, by tedious attendance and expectation ere their turn comes for the decision of their matters.

Exodus 18:19

**God shall be with thee**, i.e. I doubt not God will assist and bless thee, as well in the course which I propose to thee, as in that which thou now dost use, because God is a God of order, and loves order; and he is a God of mercy, and would not have thee destroy thyself in his work. Or it may be taken for a prayer, and *God be with thee* , i.e. bless and assist thee therein.

**To Godward**, Heb. *before God* , i.e. in hard and weighty causes, which the inferior judges cannot determine, as it is explained Exo\_18:22; where they need and seek direction from God, there thou shalt be as a mediator between God and them, *to bring their matters to God* , as it here follows, and to receive directions and commands from him. See Num\_15:33,34 27:5,6.

Exodus 18:20

Thou alone shalt deliver and explain God's law to them, which they may apply to their particular causes and occasions, and so end their differences among themselves without giving thee any trouble.

Exodus 18:21

**Able men**, Heb. *men of might* , not for strength of body, but for greatness, resolution, courage, and constancy of mind, which is the best preservative against partiality and corruption in judgment, to which men of little minds, or narrow souls, are easily swayed by fears, or hopes, or gifts.

**Such as fear God**; which will restrain them from all injustice, even when they have ability and opportunity to do wrong so cunningly or powerfully that they may escape the observation and censure of men.

**Men of truth**, or, *of faith* , or *faithful* , such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence; not at all respecting persons, but only the truth and right of their causes; such as hate lies and slanders, and will severely rebuke and punish them. Hating covetousness: this, though included in the former, is particularly expressed, because gifts and bribes are the great corrupters of judges and judgments.

Exodus 18:22

No text from Poole on this verse.

Exodus 18:23

If God approve of the course which I suggest, to whose wisdom I submit my opinion. For Jethro might well think that Moses neither would nor might make so great an alteration in the government without consulting God about it, and expecting his answer. Others render the place thus, *both God will give thee his commands*, i.e. thou wilt have leisure to ask and take his counsel in all emergencies, which now thou hast not,

**and thou wilt be able to endure.**

**To their place;** to their several habitations, which are called men's *places*, Jud\_7:7 9:55 19:28,29; where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances.

**In peace,** orderly and quietly, having their minds much eased by this course, and their contentions soon ended.

Exodus 18:24

This is one evidence of that meekness for which Moses is justly magnified, that he disdained not to receive advice from one so much his inferior in wisdom, and learning, and knowledge of the things of God. And God would have this wise counsel to come from Jethro, not from Moses himself, to show how variously he distributes his gifts, and to teach all men not to think too highly of themselves, nor to despise the counsels even of their inferiors.

**Moses did all that he had said,** not immediately, but after he had received God's approbation, Num\_11:16, and the people's consent, Deu\_1:14.

Exodus 18:25

**Moses chose them not solely,** but together with the people, as appears from Deu\_1:13.

Exodus 18:26

No text from Poole on this verse.

Exodus 18:27

i.e. Moses dismissed him honourably. See Num\_10:29.

### **Exodus 19:1** EXODUS CHAPTER 19

The people come to Sinai, Exo\_19:1,2. God's proposal to them by Moses. Of the terms of the covenant, Exo\_19:3-6. Moses lays before them what God had commanded, Exo\_19:7. The people's acceptance of the same, Exo\_19:8. God directeth Moses how to sanctify the people, Exo\_19:10,11; to set bounds to the people that they touch not the mount, Exo\_19:12. The punishment of those that did, Exo\_19:13. Moses sanctifying the people, Exo\_19:14; commands them to keep from their wives, Exo\_19:15. The manner of God's appearing, Exo\_19:16,18,19. God talketh with Moses, Exo\_19:21-24.

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Heb. *Third new moon* , called Sivan, including the latter part of May, and the former part of June.

**The same day**, Heb. *in that day* , to wit, when the month or new moon began, and when they departed from Rephidim, to note, that there was no station between these two. This is set down thus accurately, because it gives an account of the original of the feast of pentecost, because the giving of the law, which was three or four days after this time, was fifty days after the passover, whereof forty-six or forty-seven were past at their first coming to Sinai, reckoning from the fifteenth day of the first month, when they came out of Egypt, to this time.



Exodus 19:2

**To the desert of Sinai**, i.e. to that part of the desert which adjoined to Mount Sinai, as Rephidim, from whence they came, was in that part of the wilderness adjoining to Horeb, which was another part of the same mountain. See Exo\_17:6. So they seem to have fetched a large compass, and to have come from one side of the mountain to the other.

Exodus 19:3

**Moses went up** into the mount of God, to the place where God had now fixed his cloudy pillar, and where he was about to manifest himself in a glorious manner. So it is an anticipation.

Exodus 19:4

i. e. Safely, out of the reach of danger; and strongly, against all opposition. Compare Deu\_32:11 Isa\_63:9 Rev\_12:14.

**Unto myself**, into my presence, and favour, and fellowship, to be my peculiar people, to serve and worship me as your only Lord and King.

Exodus 19:5

**If ye will obey my voice indeed**; Heb. *obeying ye will obey* ; i.e. if ye will obey me sincerely, diligently, and constantly.

**A peculiar treasure**, highly prized and loved, and carefully kept by me, as men's treasures generally are. For all people upon earth are mine by creation and dominion, and I can dispose of them all as I please, and either choose or refuse any of them as I think fit; and therefore though I might refuse you, as well as any others, yet it is my pleasure to single you out of all the world, upon whom to confer my chiefest and peculiar blessings. Or, *though all the earth be mine* , by general right, yet you only are mine by special title and privilege.

Exodus 19:6

**A kingdom of priests;** so they are called in regard,

1. Of their exemption and separation from all the people of the world, as priests are taken out of the multitude of men.

2. Of their consecration to the worship and service of God, every subject of this kingdom being in some sort a priest to offer some kind of sacrifices to God,

3. Of their privileges, because God conferred upon them singular honour, safety, and immunity, and liberty of coming near to him, as priests among all nations have been esteemed privileged persons. An holy nation, purged from the idolatry and other abominations of the heathen world, and separated from them by a avail of partition; allied to me by a holy covenant, and consecrated to my use and service.

Exodus 19:7

No text from Poole on this verse.

Exodus 19:8

Not for God's information, but for the people's greater obligation, and to learn what answer he should return from God to them.

Exodus 19:9

**I come unto thee,** as to the mediator between me and them, and the interpreter of my mind to them.

**In a thick cloud:** Exo\_19:16, and compare 1Ki\_8:12 2Ch\_6:1.

**The words of the people;** those mentioned Exo\_19:8. This is here repeated, because God's answer to them now follows.

Exodus 19:10

i.e. Command them to sanctify and cleanse themselves from all filthiness of flesh and spirit, and to prepare their hearts for the right receiving of my laws, and solemn entering into covenant with me. Compare Lev\_11:45 Jos\_3:5 7:13.

**Let them wash their clothes;** by which external washing, which was agreeable to that state of the church, they were taught to cleanse their inward man.

Exodus 19:11

**For the third day** from this time, and the fiftieth day from the passover, as was noted before,

**the Lord will come down** in a visible and glorious manifestation of his presence.

Exodus 19:12

By this symbolical injunction God designed,

1. To restrain men's curious and bold inquiries into the things of God.
2. To possess the Israelites then present, and all succeeding generations, with the dread and reverence of the Divine Majesty, and of his holy law.
3. To prepare and inure the people to the obedience of God's commands, even when they discern not the reasons of them.
4. To make them sensible of their own impurity and infirmity, and of their absolute need of a mediator, through whom they might have access to God. See Gal\_3:19.

Exodus 19:13

**There shall not an hand touch it**, i.e. the mountain. But,

1. This seems to be a gross tautology, for it was twice forbidden in the words next foregoing.

2. So the word *hand* would seem to be ascribed both to man and beast. Others therefore render it

**touch him**, i.e. they shall look upon such an impudent transgressor of my express command as an abominable person, whom they cannot touch without defilement, and therefore he shall be put to death in such a manner as may be performed without touching him.

**Whether it be beast**; for though the beasts are not capable of a law, yet they might be threatened for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount.

**When the trumpet soundeth long**, i.e. with one continued, equal, and gentle sound, as is usual in the end of the music song, which is opposed to a rough, and loud, and unequal sound. There was no real trumpet here, but an angel made a sound like that of a trumpet.

**They shall come up to the mount.**

*Object* . This was forbidden to them, Exo\_19:12.

*Answ* . 1. They were forbidden to come up to the mount whilst God was delivering his laws, but allowed it afterwards when that action ceased, which was signified by the long sound of the trumpet.

2. They might not come into the mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were set, or at least towards or near it, as the Hebrew

preposition *both* is sometimes used. So the mount may be understood, more strictly, Exo\_19:12, for an eminent part or top of it, where the thick cloud appeared, and where Moses was, and here more largely for the whole mountain.

Exodus 19:14

**Moses sanctified the people**, by commanding them to sanctify themselves, and directing them how to do it.

Exodus 19:15

Abstain from the use of the marriage-bed, partly because your wives may haply have their uncleanness upon them, though unknown to themselves, at least to you, whereby you may be legally defiled; see Lev\_15:18; and partly that your minds may be abstracted from all sensual delights, and wholly employed about this great and holy work and service. There is a like command 1Co\_7:5; but both this and that do indifferently concern both ministers and people, and are limited to a certain time, and therefore are very impertinently alleged for the perpetual celibacy of ministers. See also 1Sa\_21:5.

Exodus 19:16

The

**thunders and lightnings** were sent partly as evidences and tokens both of God's glorious presence, and of the anger of God, and the dreadful punishments due to the transgressors of the law now to be delivered; and partly as means to humble, and awaken, and convince, and terrify proud and secure sinners, that they might more reverently attend to the words and commands of God, more willingly yield obedience to them, and be more afraid of the violation of them.

A **thick cloud** was both a fit mean for the production and reception of the thunders and lightnings, and a signification as well of the invisible and unconceivable nature of God, as of the

obscurity of the legal dispensation in regard of its types and shadows, & c., 2Co\_3:13,18 4:6.

**The trumpet** was a fit instrument, both for the promulgation of God's law, and for the signification of that war that is between God and sinners.

**All the people**, Moses himself not excepted, as appears from Heb\_12:21.

Exodus 19:17

Therefore one part of the mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and seeming contradiction betwixt Exo\_19:12,13.

Exodus 19:18

**The Lord descended in fire** for further terror to obstinate sinners. Hence this law is called a

**fiery law**, Deu\_33:2.

**The whole mount quaked greatly**, by an earthquake, as appears from Psa\_60:2 104:32.

Exodus 19:19

**Waxed louder and louder**; Heb. *went on* , or *increased and grew very strong, or vehement* , or *loud* . This is opposed to the sounding long, Exo\_19:13.

**God answered him by a voice**, i.e. by plain, distinct, and audible words, as Psa\_81:7 Joh\_12:29, so as the people also might hear, as appears from Exo\_19:9. See Deu\_5:24 1Ki\_19:12,13 Heb 12:19.

## Exodus 19:20

So here are three parts of the mount manifestly distinguished; the top, where the cloud was; the middle part, where Moses now stood, and about which the bounds seem to have been put; and the nether or lower part, where the people were.

## Exodus 19:21

Through curiosity to know in what form or manner I appear to thee.

## Exodus 19:22

For though the Aaronical priesthood was not yet appointed, it is certain, that as there were sacrifices before, so there were priests to offer them, which were either the first-born, who were consecrated to God, and did execute the office of priests, as may be gathered from Exo\_13:2 24:5 Num\_3:12 8:26, or some other persons appointed by God for doing that work till the office was settled in Aaron's family.

**Which come near to the Lord;** not at this time, for both priests and people are now kept at equal distance, Exo\_19:24; but usually: q.d. Whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this privilege by their function.

## Exodus 19:23

The people are sufficiently admonished in that particular, because as thou didst command this same thing before, Exo\_19:12, so I have informed and warned them of it; so that it may seem superfluous for me to go down again to acquaint them herewith. But God, who better knew the dulness and the hardness of their hearts than Moses did, saw it necessary to repeat the same command again and again. Some read the words interrogatively,

*lo for halo* , as it is 2Sa\_13:26 2Ki\_5:26 Job\_2:10 Mal\_2:15; *May not the people* (i.e. some of the people, the priests at least, which, as thou hast now said, *may come near to the Lord* ) go up? Is this a universal prohibition? To this answer is given by a distinction in the next verse, that he and Aaron might come up, but no other.

Exodus 19:24

No text from Poole on this verse.

Exodus 19:25

No text from Poole on this verse.

### **Exodus 20:1** EXODUS CHAPTER 20

The object of man's worship, Exo\_20:1,2. The decalogue, Exo\_20:3-17. The people fear, Exo\_20:18. They desire Moses to speak to them, and not God, Exo\_20:19. Moses encourages them, Exo\_20:20. Moses drawing near the darkness, God speaks to him, Exo\_20:21,22. God's charge about making no other gods, Exo\_20:23. God's command to build an altar, and of what they should make it, Exo\_20:24,25; and in what manner they should approach unto it, Exo\_20:26.

Or, *Then* , to wit, when Moses was returned into the mount.

**God spake** immediately, and not by an angel. For though an ambassador or messenger may act in the name of his master, yet it is against the use of all ages and places for such to call themselves by his name. As well might an ambassador of France say, *I am the king of France* , which all men would account absurd, arrogant, and ridiculous, as an angel might say,

**I am the Lord.** *All these words* , i.e. commands, for so the word is used, Deu\_17:19 Est\_1:12.



Exodus 20:2

The only true God, and

**thy God** by special title, having entered into covenant with thee, and chosen thee for my peculiar people, to protect, and rule, and bless thee above all others. God's authority and right over them is fitly put in the front, as the foundation of all God's commands, and their duties.

**Which have brought thee out of the land of Egypt;** and so by right of redemption thou art mine. Out of the house, i.e. the place; for so the word house is sometimes used, as Jud\_16:21.

Exodus 20:3

Heb.

**There shall not be to thee another god, or other gods,** to wit, idols, which others have, esteem, and worship as gods, and therefore Scripture so calls them by way of supposition, Deu\_32:21 1Sa\_12:21 1Co\_8:4,5; but thou shalt not have them in any such reputation or veneration, but shalt forsake and abhor them, and cleave unto me alone.

**Before me,** i.e. in my presence, in my house or Church, which you are, where I am especially present; and therefore for you to worship any other god is most impudent idolatry, even as when a woman commits adultery before her husband's face. He may also intimate, that all the idolatry which any of them shall hereafter commit, though never so cunningly and secretly managed, is manifest to his eyes, Psa\_44:20,21. Others translate it *with me* , or *besides me* , as it is rendered Mat\_12:30. He forbids the worship of all others, not only in opposition to him, but also in conjunction with him, or subordination to him. See 2Ki\_17:33 Exo 32 Ac 7:41 Rev\_19:10 22:8,9.

Exodus 20:4

**Thou shalt not make**, either in thy mind, or with thy hand, Act\_17:29, or by thy command.

**Unto thee**, i.e. for thy use, or for thee to worship; for otherwise they were not absolutely forbidden to make any images, but only to make them for worship, as may appear by comparing this place with Lev\_19:4 Deu\_4:15 and Amo\_5:26, with Act\_7:43; and from Lev\_26:1, where the *setting up of a pillar, or stone* , is as absolutely forbidden *as the making of an image* . And therefore as the former is not forbidden to be done simply and universally, as appears from Jos\_24:20 1Sa\_7:12, but only to be done in order to worship, so also is the latter. Moreover there were cherubims and other images in the temple, and afterwards the brazen serpent, which because they were not made to be worshipped, neither were indeed, nor were ever esteemed to be, any contradictions to this law.

**Any graven image**, or molten, or any other image, as is most evident from the nature and reason of the precept. Nor is any thing more common than such synecdochical expressions, wherein under one kind named all other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more general word, *nor any likeness* .

**Anything that is in heaven;** as of God, Deu\_4:15 Isa\_44:9,20, angels, sun, moon, or stars, which the heathens worshipped, Deu\_4:19 17:3. *Or in the earth* ; as of men, and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods. See Deu\_4:16,17 Isa 44:13 Eze\_23:14.

**Or in the water;** as of fishes, such as Dagon was; or serpents, crocodiles, and such other Egyptian deities.

**Under the earth:** this is emphatically added, to note the singular care of Divine Providence in bringing the waters under the earth, which naturally are lighter and higher than it, and therefore might easily overwhelm it. Compare Psa\_104:6.

## Exodus 20:5

Not only inward reverence is forbidden, but also all outward gestures that naturally or customarily express reverence, whether *bowing down* the body, as here; or *bending the knee* , as 1Ki\_19:18; or kissing the idol, or one's hand towards it, as Job\_31:27 Hos\_13:2; one gesture being by a synecdoche named for all. *To them* , nor before them; for *to bow to them* , and *to bow before them* , are expressions in Scripture of the same extent and use, as appears by comparing this place with Lev\_26:1 2Ch\_25:14; and 2Sa\_7:22, with 1Ch\_17:25; and Mat\_4:9, with Luk\_4:7. Nor serve them; or, worship them, either inwardly in thy mind, or outwardly by any sensible mean or sign of worship given to them, as incense or sacrifice, vowing to them, or swearing by them, or the like. A jealous God, i.e. impatient of any partner in thy love and worship, and full of wrath against them that give my glory to images, Isa\_42:8; *as jealousy is the rage of a man* Pro\_6:34 against the defiler of his marriage-bed. God is pleased to call and account himself the Husband of his church and people, Jer\_2:2 Hos\_2:19; and therefore idolatry is called adultery, Deu\_31:16 Jer\_3:3,10; and God's anger against idolaters' *jealousy* . The word *el* properly signifies the strong God, and shows God's ability to avenge himself, as the word *jealous* notes his readiness and resolution to do it. Visiting, i.e. remembering, inquiring into, or punishing, (as that word is commonly used, as hath been noted before,)

### **the iniquity of the fathers upon the children.**

**Quest.** How can this be just?

**Answ.** 1. All are born sinners, and are children of wrath, and therefore justly punishable for their own sins.

**Answ.** 2. He speaks not here of eternal damnation, but of temporal punishments, in which there is no shadow of injustice; as appears,

1. Because the sins of parents are oft punished in their children, even in human courts, as is manifest in traitors, which practice

being acknowledged to be just, it cannot with any sense be accounted unjust in God.

2. Because such external punishments have more good than evil in them, and are in many, and may be so in others, if themselves do not hinder it, instruments of the greatest good, exercises of their virtues and graces, and means of their eternal happiness.

3. Because children are a part and the possession of their parents, and therefore it is not unjust if they suffer with them, and for them.

**Answ.** 3. This is to be understood with an exception of repentance, and penitent children, as appears from **Eze 18** And if any such be temporally punished for their fathers' sins, God will abundantly recompense it to them some other way. But if children tread in their fathers' sinful steps, it is but just that they should partake of their plagues.

**Unto the third and fourth generation;** and further too, as appears in the ten tribes, and afterwards in the two tribes, upon whom the iniquity of their fathers hath been visited now for many generations. But he mentions them in particular, partly, because a parent may live so long, and see the dreadful effects of his sin in his children's children; partly, because so far the memory of a father may extend, and be matter of imitation to his children; and partly, to show the difference between his exercise of justice and mercy, as appears by comparing the next verse.

**Them that hate me.** This word is opposed to the conceit that idolaters, at least many of them, have of themselves, that they love God more than others do, because they love, and honour, and worship the creatures for his sake, and for those excellencies that he hath wrought in them; but this will no more excuse their idolatry, than it will excuse him that commits adultery with his friend's wife, that he did it for his friend's sake, and from the love he had to his friend, and for his relations.

Exodus 20:6

**Unto thousands**, to wit, of their generations, i.e. for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice. Compare Psa\_103:17.

**Them that love me, and keep my commandments:** this conjunction is very observable, both against those that falsely and foolishly pretend or insinuate that the inward affection of love to God is not absolutely and always necessary to salvation; and also against them who, pretending inward love to God, live in the customary breach of God's known commands.

Exodus 20:7

Or, *not carry* , or *not take* , or lift up, to wit, in or into thy mouth, as the phrase is more fully expressed, Job\_4:2; Psa\_16:4 50:16. So men are said to *take up a proverb* , or a lamentation, Isa\_14:4 Eze\_26:17. *The name of the Lord* ; not only the proper name of the Lord, but any of his attributes, ordinances, and works, by which God hath made himself known. *In vain* ; or *unto vanity* , or *vainly* . Either,

1. Falsely, or in a false oath; thou shalt not swear falsely by the name of the Lord, or not lift up the name of God into thy mouth in an oath to the confirmation of a lie. Or,

2. **In vain**, as we render it, and as the word *schave* is frequently used, as Job\_7:3 15:31 Psa\_60:11 89:47 Isa\_1:13. You shall not use the name of God, either in oaths or in common discourse, lightly, rashly, irreverently, or unnecessarily, or without weighty or sufficient cause. Which being a duty enjoined not only in many places of sacred Scripture, but also in the apocryphal /**APC** Sir\_23:15-17, and even by heathen authors, as Plato in his Book of Laws, and it being evident by the light of nature to man's reason, it were strange if it were not here understood; especially considering that it is most reasonable to take these short laws in the most comprehensive sense, such as this, not the former, is; for the prohibition of using it vainly and rashly doth certainly include

that of swearing by it falsely, but this latter doth not include the former. Besides, the former exposition restrains the words to swearing, whereas the words are more general, and speak of any taking God's name into their mouths, either by oaths or any other way. And it becomes not us to set limits to God's words where God hath set none. It is also here to be observed, as well as in the other commands, that when this sin is forbidden, the contrary duty is commanded, to wit, to use the name of God, both in swearing and otherwise, holily, cautiously, and reverently.

**Guiltless**, or, *innocent*, i.e. free from guilt, and the punishment of it: the meaning is, the Lord will look upon him as a guilty person, and will severely punish him. And so this or the like phrase is used 1Ki\_2:9. And it is a common figure, called meiosis, where more is understood than is expressed, as 1Sa\_12:21 Psa\_25:3 Pro\_10:2. And this reason is here added, because sinners of this sort are usually held innocent by men, either because they cannot discover their fault when they forswear themselves, or because they take no care to punish the abusers of God's name by vain and customary oaths, curses, or blasphemies: q.d. Though men spare them, I will assuredly punish them.

Exodus 20:8

This word **remember** is here very emphatical; and,

1. It reminds us of a former delivery of the substance of this command, to wit, Gen\_2:3.
2. It insinuates the great necessity of consideration and preparation for the sabbath before it comes,
3. It shows the singular importance of this command, which is therefore placed in the heart and centre of the rest, to show that the religious observation of this is the best way to secure our obedience to all the rest, and that the neglect of this will bring in the violation of all the other, as common experience shows.

**To keep it holy**, i.e. to use it holily, by a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in the worship of God in public and private, and the celebration of his works, and the furthering of our own and others' sanctification and salvation. See Isa\_58:13.

Exodus 20:9

This may be either,

1. A command to employ those days in our worldly occasions, yet so as God and religion be not neglected on those days, as many scriptures teach us. Or,

2. A permission to do so; which I prefer,

1. Because so it is a proper argument to enforce the observation of the sabbath: q.d. Grudge not me one day, when I allow you six for it.

2. Because the command of diligence in our callings would seem improperly placed here, as being of a quite different nature, and belonging to the second table, and being provided for in a distinct command, as we shall see.

Exodus 20:10

**The sabbath of the Lord**, or, *to the Lord*, i.e. consecrated to his use, honour, and service. Hence God calls them *my sabbaths*, Lev\_26:2 Isa\_56:4, because they are *commended* by his example, and enjoined by his command. *Any work*; , i.e. any servile, laborious, common, or worldly work, tending to thy own profit or pleasure. See Exo\_34:21 Lev\_23:7 Num\_28:18 Isa\_58:13.

**Nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant:** this clause is added, not as if children or servants were not immediately obliged by this command, or were excused by God for the breach of this law at their master's commands, which

were to obey men rather than God, contrary to St. Peter's command and practice, Act\_5:29 and which were to limit the foregoing word *thou* , and the law of the sabbath, only to those that have children and servants, which is an idle, senseless, and absurd, as well as profane opinion; but to restrain hard-hearted, and covetous, or ungodly persons, that they should neither command nor suffer their children or servants to profane the sabbath, so far as they can hinder it; which how far it concerns thousands of governors of families at this day, they shall do well seriously and in time to consider.

**Nor thy cattle**, partly, to teach us to exercise mercy towards the brute creatures; compare Deu\_5:14; partly, because the use of cattle must have drawn along with it the attendance and employment of men; and partly, that by observing the rest of the cattle, they might be more minded and quickened to the observation of this sacred rest.

**Nor thy stranger**, i.e. the Gentile that sojourneth with thee; lest their example should provoke the Israelites to imitate them; and lest the Gentiles should have opportunity of gaining at that time when, and by that thing whereby, the Israelites were losers, even by the religious observation of the sabbath. That dwells within thy cities, which have walls and gates, or within thy villages or territories. So the word gates is oft taken, as Gen\_22:17 24:60 2Sa\_10:8, compared with 1Ch\_19:9.

Exodus 20:11

**In six days**, and neither in more nor less time, as he could have done.

**Rested**, i.e. ceased from his creating works; otherwise he worketh still { Joh\_5:17} by his providence and grace; and neither is idle nor weary, Isa\_40:28; but this rest is ascribed to him for our admonition and imitation.

**The Lord blessed the sabbath day**, i.e. made it a day of blessing; as well of receiving blessings and praises from men, as of



conferring his blessings and favours upon those that religiously observe it. The day is said to be blessed when men are blessed by it, and in it, by a common metonymy, as a man's *field* , Gen\_27:27, and *basket and store* , Deu\_28:5, and *the work of his hands* , Job\_1:10, are said to be blessed when a man is blessed in them. It is remarkable, the blessing and sanctification are not appropriated to the seventh day, but to the sabbath day, whether it should be the seventh day, as to the Jews it then was, or the first day, as to us Christians now it is, which change seems hereby to be insinuated.

**Hallowed it**, i.e. separated it from the rest of the days, and from all common employments, and consecrated it to his own holy service, and man's holy use.

Exodus 20:12

The word *honour* doth not only note the reverence, love, and obedience we owe them, but also support and maintenance, as appears from Mat\_15:4-6, and from the like signification of that word, 1Ti\_5:3,17, which is so natural and necessary a duty, that the Jews say a man is bound even to beg, or to work with his hands, that he may relieve his parents.

The

**father** is put first here, and the

**mother** Lev\_19:3, to show that we owe this duty promiscuously and indifferently to both of them. Compare Exo\_21:15,17 Deu 21:18 27:16 Pro\_20:20 30:17. And because these laws are brief, and yet comprehensive, under these are contained all our superiors and governors.

**That thy days may be long**, Heb. *that they* , i.e. thy parents, *may prolong thy days* , or the days of thy life, to wit, instrumentally, by their prayers made to God for thee, and by their blessing in my name conferred upon thee; though the active verb is commonly

taken impersonally, as Job\_7:3 Pro\_9:11 Luk\_12:10; and so it may be here, *they prolong* , for *be prolonged* .

Exodus 20:13

To wit any man or woman, without authority, and without just cause; which exception must necessarily be understood, because many other scriptures command the magistrate to kill great offenders. And this prohibition being delivered by God, who made, and searcheth, and commands men's hearts, must be extended not only to the external act of killing, but to all motions of the heart or tongue which tend that way, as anger, hatred, envy, malice, strife, blows, and the challenges of duelists; which is clearly manifest by comparing this with other scriptures, as Mat\_5:21 1Jo\_3:15, &c. And here, as in the rest, is commanded the contrary duty of preserving the lives of our neighbours as much as lies in our power.

Exodus 20:14

Here is mentioned one kind of uncleanness, as being eminently sinful, and unjust, and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, as bestiality, sodomy, whoredom, fornication, &c., and all means, occasions, and appearances of them; as it appears,

1. From other scriptures that forbid those things, which either belong to this command, or to none of the ten, which is very improbable.
2. From the large extent of the other commands, noted before.
3. From our Saviour's explication, Mat\_5:27. And contrariwise, all chastity and sobriety in thoughts, affections, words, habits, and gestures, is here prescribed. See 1Th\_4:3,4 Heb 13:4.

## Exodus 20:15

i.e. Either by deceit or violence, or without his knowledge and consent, take away another man's goods, Eph\_4:28; but, on the contrary, shalt preserve and increase them, as need requires, and occasion is offered.

## Exodus 20:16

Heb. *not answer* , viz. when thou art asked in judgment, Lev\_5:1 19:16; or, not speak a false testimony, or as a false witness; which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, scorning, false accusation, and the like; and also requires a just and candid judgment of him, and of his words and actions, speaking well of him, as far as truth and justice will permit, and defending his good name against the calumnies and detractions of others.

**Against thy neighbour;** no, nor for thy neighbours; but he saith against, both because such perjuries, slanders, &c. are most commonly designed against them, and because this is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth this from malice and ill-will. But under this kind are contained other sins of a like, though less sinful, nature, as in the other commands.

A man's

**neighbour** here is not only the Israelite, as some would have it, but any man; as plainly appears,

1. Because that word is frequently used in that sense, not only in the New, as all agree, but also in the Old Testament, as Gen\_11:3 Lev\_20:10 Est\_1:19 Pro\_18:17.

2. Because it is so explained, Luk\_10:29,36 Ro 13:9, compared with Mat\_22:39.

3. From the reason of the thing, which is common to all; unless a man will be so hardy to say that he may bear false witness against a stranger, though not against an Israelite; and, in like manner, that when God forbids a man to *commit adultery with his neighbour's wife*, Lev\_20:10, he may do it with a stranger's wife; and that though a man be commanded *to speak the truth to his neighbour*, Zec\_8:16, he may tell lies to a stranger.

4. Because the great law of love and charity, which is the life and soul of this and all the commands, and binds us to all; binds us, and bound the Israelites, to strangers, as appears from Exo\_23:4 Lev\_19:33,34.

Exodus 20:17

The *coveting* here forbidden is either,

1. The inward and deliberate purpose and desire of a deceitful or violent taking away of another man's goods; but this is forbidden in the eighth commandment. And it is hard to conceive that St. Paul should think that this command did not forbid such a practice, Rom\_7:7, which even the better sort of heathens esteemed a sin, whose words are, that *they who are withheld from incest, or whoredom, or theft, only from a principle of fear, are guilty of those crimes*; especially seeing the Old Testament Scriptures, which doubtless he diligently studied, do so plainly condemn evil purposes of the heart, as Lev\_19:17 Deu\_9:4,5 15:7,9, &c. Or,

2. The greedy desire of that which is another man's, though it be without injury to him. Thus Ahab sinned in desiring Naboth's vineyard, though he offered him money for it, 1Ki\_21:2. Or rather,

3. Those inward motions of the heart, which from the fountain of original corruption do spring up in the heart, and tickle it with some secret delight, though they do not obtain tie deliberate consent of the will. For seeing this *law of God is spiritual and holy*, Rom\_7:12,14, and reacheth the thoughts, intents, and all the

actual motions of the heart, as is apparent from the nature of God, and of his law; and seeing such motions are both the fruits of a sinful nature, and the common causes of sinful actions, and are not agreeable either to man's first and uncorrupted nature, or to God's law; they must needs be a swerving from it, and therefore sin. And this is the reason why this command is added as distinct from all the rest.

Exodus 20:18

**Saw the thunderings**, i.e. heard them. One sense is oft put for another, as *seeing* , Gen\_42:1, for *hearing* , Act\_7:12.

**They removed** from the bottom of the mountain, where it seems they stood.

Exodus 20:19

This they speak from a sense of their own guilt, and of the greatness and holiness of the Divine Majesty, to whom they durst not approach but by a mediator. See Deu\_5:27 18:16 Gal\_3:19.

Exodus 20:20

*To prove you, or try, or search you* , whether you are innocent, and such as delight in my presence; or conscious of your guilt, and therefore afraid of my appearance; whether you have such a righteousness as can abide the trial of a severe Judge; or whether you are such as have cause to fear my wrath, and to flee to my grace and mercy; which of you are sincere and upright, and which are hypocrites and ungodly persons; or, to *try* whether this terrible appearance will produce in you that reverence, fear, and obedience which I call for; or, to give you a law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not.

God's fear is properly in men's hearts; but here the sense seems to be this, That this fear, i.e. his dreadful manifestation of his majesty and justice, (the act being here put for the object,) may be

now and ever before your eyes, and in your memories, as an effectual preservative from sin.

Exodus 20:21

No text from Poole on this verse.

Exodus 20:22

**Ye have seen**, i.e. heard, as Exo\_20:18. He may use the word *seen* here, to intimate that this was all they could see of God, to wit, his voice and speech, and that they saw no image of him, as is expressed in a parallel place, and therefore should make no resemblances of him, as it here follows.

**From heaven**, i.e. from the lower heaven, to wit, the air, or the clouds, which were over the top of mount Sinai, Deu\_4:36 Neh\_9:13; and so the word heaven is oft understood, as Gen\_1:20 Job\_35:11 Psa\_79:2. And so this place may be reconciled with Heb\_12:25, where this is said to be spoken upon earth.

Exodus 20:23

**With me**, i.e. to worship together with me; I will allow *no companion* ; or, *to me* , as it follows, *unto you* ; and Exo\_20:24, unto me; and the particle *eth* is sometimes used for *el* , or *lamed* , as 1Sa\_22:14 2Ki\_22:14; or, *for me* , either to represent my person, by comparing this with the parallel place, Deu\_4:15,16, or to worship me by, as it is apparent that the Israelites afterwards did intend to worship Jehovah in the golden calf, and therefore Aaron calls the feast of the calf *a feast to Jehovah* , Exo\_32:5, and that with the approbation of the people, whom he then complied with, and durst not resist.

**Gods**, i.e. idols or images, to whom you may give the name and worship of gods,

**of silver**, and consequently not of any other materials, as wood or stone: it is a synecdoche.

## Exodus 20:24

**An altar thou shalt make** for thy present use, or whilst thou art in the wilderness: this he commanded, partly, that they might easily and readily erect an altar upon all occasions, which it might be hard for them to do there of better materials; partly, to mind them how much more God regarded the inward holiness than the outward pomp of their devotions; partly, because God would make a conspicuous difference between them and idolaters, who used much cost and curiosity about their altars; partly, that the altars might, after they left them, fall down and moulder away, and not remain as lasting monuments, which might be afterward abused to idolatry by any persons that came thither; partly, because they were uncertain of their stay any where, except at Sinai, and therefore must raise such altars as they could suddenly do. But this command only concerned their wilderness state; for there were better and more durable altars in the tabernacle and temple.

**In all places,** therefore there is no need of building any stately altar in a certain place, as if my presence were fixed there, and not to be enjoyed elsewhere.

**Where I record my name,** or, *cause my name to be remembered* by you; i.e. not in every place which you shall invent, but in all such places as I shall appoint for the remembrance or celebration of my name, or for the service of my majesty, whether it be in the wilderness, and in divers parts thereof, or in the tabernacle and temple.

## Exodus 20:25

**An altar of stone** in those rocky parts might be as easy for them to make as one of earth. *Hewn stone* would require both time, and cost, and art. The reasons of this precept are in part the same with the former, Exo\_20:24.

**If thou lift up thy tool upon it, thou hast polluted it,** by thy disobedience to my express command now given; and howsoever

they think to gratify me by this curiosity, I shall not look upon it as a sacred thing, by which the sacrifices offered on it shall be sanctified, but as a profane thing which will defile them. So little doth God value or approve the inventions of men in his worship, how colourable soever they be.

Exodus 20:26

He seems to mean the steps of ladders, or others of the same nature, which could suddenly be made, and were proper for their present condition, where there was danger of the following inconvenience. For afterwards God appointed an altar ten cubits high, 2Ch\_4:1; though some conceive they went not up to that by steps, but by an insensible ascent upon the ground raised by degrees for that purpose. But if the priests did go up to it by steps, God provided against the indecency here mentioned, by prescribing linen breeches to them in that service.

**That thy nakedness be not discovered thereon;** for these linen breeches were not yet appointed, and the manner then and there was for men to wear long coats or gowns like women. God would remove all appearance or occasion of immodesty, especially in sacred persons and things; and the rather, to show his detestation of that impudence and filthiness which was very usual in some of the solemnities and worships of the heathen.

**Exodus 21:1** EXODUS CHAPTER 21

Law concerning bond-men or slaves, Exo\_21:1-5. Servants bored through the ear, Exo\_21:6. Ordinances for bond-women, Exo\_21:7-11. Of murderers, Exo\_21:12. Of them that curse their parents, Exo\_21:17. Of strikers, Exo\_21:18,19. Of them that hurt a woman with child, Exo\_21:22-25. Of a master of a family that strikes out an eye or tooth of his man or maid servant, Exo\_21:26,27. Of a pushing ox, Exo\_21:29. Of them that hurt their neighbour's ox by digging a pit, Exo\_21:33. Of one ox killing another, Exo\_21:35,36.



Or, *the judicial laws* , by which thou and the judges before mentioned shall govern thyself and the people in civil and criminal causes.

Exodus 21:2

If thou buy an Hebrew servant; of which practice see Jer\_34:14. This was allowed in two cases:

1. When a man for his crimes was condemned by the judges to be sold; of which see Exo\_22:3 2Ki\_4:1 Mat\_8:25.

2. When a man pressed by great poverty sold himself or his children; of which see Lev\_25:39,40. The seventh year is to be numbered, either,

1. From the last sabbatical year, or year of release, which came every seventh year; and the sense of the place is, not that he shall always serve six full years, but that he shall never serve longer, and that his service shall last only till that year comes. Or rather,

2. From the beginning of his service; for,

1. It were a very improper speech to say, he shall serve six years, of one who possibly entered into his service but a month before the year of release.

2. In the law of the sabbatical year there is no mention of the release of servants, as there is of other things, **Le 25 Deu 15**; and in the year of jubilee, when servants are to be released, it is expressed so, as Lev\_25:54,55.

Exodus 21:3

**By himself**, i.e. with his own person only, not with a wife, as the opposite branch showeth.

Exodus 21:4

That being a true rule, and approved both by Scripture and by heathen authors, that the birth follows the belly, Gen\_21:10 Gal\_4:24,25; and he that owns the tree hath right to all its fruit.

**Quest.** How was this separation of man and wife agreeable with the first institution of marriage, by which that bond is made indissoluble?

**Answ.** 1. That bond was not necessarily dissolved by this law, both because the separation was at the man's choice, who might have staid there if he so pleased; and because the distinction of their habitations might consist with the right and use of matrimony, which the master also would probably permit for his own advantage.

**Answ.** 2. God might here, as well as in the case of divorces, dispense with his own laws and institutions, especially in this case, where he might design this for a punishment to the man for marrying a stranger, which was not pleasing to God, as appears from Deu\_21:11 Ezr\_10:2 Neh\_13:23. And that this woman was a stranger, and not a Hebrewess, is manifest, because then she also must have gone out free, **Exo 21 7-9 Deu 15:12.**

Exodus 21:5

No text from Poole on this verse.

Exodus 21:6

**Shall bring him unto the judges;** partly, that it may appear he chooseth this freely, and is not overawed nor overreached by his master; and partly, that the agreement being so publicly and solemnly confirmed, might be irrevocable.

**He shall also bring him to the door,** to wit, of his master's house, as it is expressed, Deu\_15:17; a token that he was fixed there, and never to go a freeman out of these doors.

**His master shall bore his ear through with an awl**, as a note of a servant; as it continued to be long after this in Syria and Arabia, as Juvenal and Petpontus Arbiter affirm; and it did fitly represent his settled and perpetual obligation to abide in that house, and there to hear and obey his master's commands. See Psa\_40:6.

**For ever**, i.e. not only for six years more, but without any limitation of time, as long as he lives, until the jubilee, which is an exception made by God to this law, Lev\_25:40 Deu\_15:17. The Hebrew word *olam* , here used, oft signifies not eternity, but only a long time. See Exo\_12:14.

Exodus 21:7

**A man**, i.e. a Hebrew, as appears by the opposition of *one of a strange nation* , Exo\_21:8.

For a man to

**sell his daughter to be a maid-servant** was allowed in case of extreme necessity, because of the hardness of their hearts.

**She shall not go out as the men-servants do**, but upon better terms, as being one of the weaker and more helpless sex.

**Quest.** How doth this agree with Deu\_15:17,

*Also unto thy maid-servant thou shalt do likewise ?*

**Answ.** 1. Distinguish persons. She, Deu\_15:17 was sold by herself, and that to mere servitude; this here was sold by her father, not only for service, but in order to her marriage, as the following verses sufficiently imply.

2. Distinguish things. The likeness between men-servants and maid-servants was only in the rites used, in case she consented to perpetual servitude. The difference here is, in case they both were made free, in which case she had some privileges, which here follow.

Exodus 21:8

**Who hath betrothed her to himself**, for a concubine or secondary wife. Not that masters did always take maid-servants upon these terms, as some conceive; but that some did so, and of them this place speaks. Though here is a differing reading; and as the margin hath *lo* the pronoun, signifying to *him* , so the text hath *lo* the adverb, signifying *not* ; and so the text may be translated thus, so that he doth not betroth her, to wit, to himself, or to his son, as he gave her hopes he intended. Either reading or sense is proper and probable.

**Then shall he let her be redeemed**, either by herself or friends, or any other person that will redeem her.

**Quest.** How could he part with her, and sell her, when she was betrothed to him?

**Answ.** 1. This might be one of those many indulgences given to them for the hardness of their hearts; and there is no doubt God could dispense with his own positive laws.

2. The latter reading avoids this difficulty.

**To sell her unto a strange nation he shall have no power:** this was in general prohibited for all Hebrew servants, but it is particularly mentioned here, because there was special reason for it; both because there was more danger of her corruption in chastity and religion in regard of her sex, and because the master in that case was under a greater temptation of selling her to a foreigner, because no Israelite would buy her, or give so much money for her as a heathen would, who would and might keep her for a perpetual servant, which the Israelites might not do.

**He hath dealt deceitfully with her**, viz. in breaking his promise of marriage made to her, or blasting the hopes he encouraged her to have of it. The Hebrew words are exactly rendered thus, in *dealing deceitfully* or *falsely with her* or against her; and they may be added as an aggravation of that sin of selling her to a strange

nation, wherein there was a double false dealing; the one towards God, who by his law forbad this; the other towards her, whom he hired upon other terms, and not with a power to dispose of her contrary to the law and manner of the Israelites.

Exodus 21:9

i.e. Give her a convenient portion, as he doth to his own daughters, Exo\_22:16.

Exodus 21:10

*Her duty of marriage is called due benevolence* , 1Co\_7:3. Or, *her dwelling* , as the word is oft used. So here are the three great conveniences of life, food, and raiment, and habitation, all which he is to provide for her. Or, *her cohabitation* , or, *her time* , the convenient and appointed times for conjugal converse with her; for some times were disallowed for it, **Le 15**, and when there were plurality of wives, they had their vicissitudes, Gen\_30:15,16.

**Shall he not diminish**, or rather, not *withdraw* , or *deny* it, as the word signifies, and as the LXX., Chaldee, Samaritan, Vulgate, and others render it,

Exodus 21:11

And with gifts also by virtue of the law, Deu\_15:14. The sum is this, The master was either,

1. Willing to part with her; and then he was to let her be redeemed by herself, or any of her friends, but not by a heathen, Exo\_21:8. Or,

2. Willing to keep her; and then, as he had betrothed her, he was to perform all the duties of a husband to her, although he had another wife besides her, Exo\_21:10.

3. If he would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment; for now he cannot sell her, but must let her go freely, as in this verse.

Exodus 21:12

**He that smiteth a man** knowingly and wilfully, as appears by the next verse, neither the friends of the party slain, nor the magistrate, shall give him a pardon, or accept a ransom for him, Num\_35:31.

Exodus 21:13

If it appear that the manslayer did not intend nor desire it, but only it fell out by his heedlessness, or by some casualty, or by some unexpected providence; or, God, and not man, God without the man's contrivance or design; for otherwise, in a general sense and way, God delivered Christ into the hands of Judas and the Jews, who did advisedly and maliciously kill him.

**A place whither he shall flee**, i.e. a city or place of refuge, Num\_35:11 Deu\_19:5.

Exodus 21:14

**If a man come presumptuously**, i.e. do this proudly, boldly, purposely, and maliciously; for so the word signifies.

**From mine altar**, which not only in the wilderness, but afterward, seems to have been esteemed a place of refuge, 1Ki\_1:50, as it also was among the heathens: but God so far abhors murder, that he will rather venture the pollution of his own altar than the escape of the murderer. See 2Ki\_11:15.

Exodus 21:15

**He that smiteth**; either,

1. So as is before mentioned, Exo\_21:12, *so as they die* . And *to smite* sometimes signifies *to kill* , as Gen\_4:15 2Ki\_14:5, compared with 2Ch\_25:3. And this may be here added by way of distinction: q.d. That killing of another man which is punished with death, must be done presumptuously; but the killing of parents, though not done presumptuously, is a capital crime. Or,

2. The mere smiting of them, to wit, wilfully and dangerously. Nor will any think this law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded children to honour their parents; of highest and most unnatural ingratitude, and utterly destructive to human society.

Exodus 21:16

i.e. In the manstealer's hand; q.d. though he keep him in his own hands for his own use; for still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death.

Exodus 21:17

Or, *revileth* , to wit, wilfully, maliciously, obstinately, against all admonition, by comparing Deu\_21:18.

Exodus 21:18

**With a stone**, or any other instrument fit for such a mischievous purpose. A usual synecdoche.

Exodus 21:19

**The loss of his time**, i.e. of the profit which he could or commonly did make of his time in the way of his calling.

**Cause him to be thoroughly healed**, i.e. pay the charges of the cure.

Exodus 21:20

**His servant**, namely, a stranger; for an Israelite was to be better used. See Lev\_25:39,40, &c.

**With a rod;** a fit and usual instrument for correction, whereby it is implied, that if he killed him with a sword, or any such weapon, he was to die for it.

**Under his hand**, i.e. whilst the master is correcting him.

**He shall be surely punished;** not with death, for then it would have been said so, as it is before and after; but as the magistrate or judge shall think fit, according to the diversity of circumstances; and therefore no particular punishment is set down.

Exodus 21:21

i.e. His possession bought with his money; and therefore,

1. Had a power to chastise him according to his demerit, which might be very great.
2. Is sufficiently punished with his own loss.
3. May be presumed not to have done this purposely and maliciously.

Exodus 21:22

**A woman with child**, to wit, the wife of the other person, who interposed herself to succour her husband.

**No mischief follow**, neither to the woman nor child; for it is generally so as to reach both, in case the abortive had life in it.

The husband shall impose the fine, and if it be unreasonable, the judges shall have a power to moderate it.



Exodus 21:23

**Any mischief;** either to the mother or to the child, whether it be death, or any maim or mischief.

Who

**shall give life for life?**

*Ans* . Not the private person, which would have introduced infinite mischiefs and confusions, but the magistrate; for these laws are given to Moses, and the execution of these things was committed to Moses, and others under him.

Exodus 21:24

This is called the law of retaliation, and from hence the heathen lawgivers took it and put it into their laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear,

1. By the impossibility of the just execution of it in many cases, as when a man that had but one eye or hand was to lose the other, which to him was a far greater mischief than what he did to his neighbour, whom he deprived but of one of his eyes or hands. And this is a sure and righteous rule, Punishments may be less, but never should be greater than the fault. And how could a wound be made neither bigger nor less than that which he inflicted?

2. By comparing this with other laws, wherein a compensation is allowed in like cases, as Exo\_21:18,30. And when it is enjoined that *no satisfaction shall be taken for the life of a wilful murderer* , Num\_35:31, it seems therein implied that satisfaction may be taken for lesser injuries. And indeed the payment of such a price as the loss of an eye, or hand, or foot required, though it might not so much satisfy the revenge of the party so injured, yet it was really more to his benefit. This law therefore was only minatory, but so as it was literally to be inflicted, except the injuring party

would give such satisfaction as the injured person accepted, or the judges determined.

Exodus 21:25

No text from Poole on this verse.

Exodus 21:26

No text from Poole on this verse.

Exodus 21:27

Some confine this to the Israelitish servants, but the text doth not so limit it; and the reason of the law seems to reach to Gentile servants, this being a just punishment to unmerciful masters, (who ought to be merciful to their beasts, much more to such servants,) and a fit recompence to a servant for such a loss. And this law reacheth the loss of any other member, these two being instanced in, the one as the chief, and the other as the meanest, to intimate that other parts of a like or middle nature are included.

Exodus 21:28

Under which you are to understand any other creatures of like nature which hurt a man in such a dangerous manner, whether with their horns, or teeth, or feet; but he mentions only the ox or bull, and his goring with his horn, because this is most frequently done.

**Ox shall be stoned;** partly, to prevent future mischiefs from that creature; partly, to punish its master for his negligence in not keeping it in; and principally, for man's admonition, for whom seeing the beasts were made, it is not strange nor unjust if it be destroyed for man's good. God would hereby show that he would not, and men should not, spare a wilful murderer.

**His flesh shall not be eaten;** both because it was forbidden food, its blood being not let out; and for the punishment of the owner,

who was hereby hindered from the sale of it, to beget in all the greater detestation of murderers, when they observe the poor beast upon this account accursed, and therefore not to be touched or tasted.

Exodus 21:29

**It hath been testified**, which the Jews say was to be done thrice, and before the magistrate.

**A man or a woman**, to wit, an Israelite, or a stranger who is free, by comparing this with Exo\_21:32.

Exodus 21:30

**If there be laid on him**; either by the avenger of blood, the next akin to the party slain, who is willing to exchange the punishment; or by the judge, who may discern some circumstances which may much lessen the crime, as if an ox had broken his cords wherewith he was tied, or broke forth through the carelessness or wickedness of his servant to whose care he was committed.

Exodus 21:31

**A son or a daughter**; names signifying their tender age, in respect of the *man* or *woman* , Exo\_21:29. And this is added, lest the foregoing sense should be restrained to their parents, whose lives were more precious, and therefore their loss greater.

Exodus 21:32

*The half the freeman 's price* . **See Poole on "Mat\_26:5"**.

Exodus 21:33

If a man shall either

**open** an old pit which hath been covered with earth; or

**dig** a new

**pit**, to wit, in a public way, as the reason of the law shows; for if it were done in a man's own house or ground, there was no danger of such an accident, except the beast transgressed his bounds, and then the man was not culpable.

Exodus 21:34

**The owner of the pit**, i.e. he by whose hand or command it was made,

**shall give money** equal to the worth of the dead beast, in the opinion of the judge.

Exodus 21:35

**They shall divide the money**; not equally, for so the owner of the mischievous ox might be gainer by the mischief, his ox being much worse than that which was killed; but in such proportions as the judges shall think fit, considering the worth of the cattle, and the circumstances of the action.

Exodus 21:36

**Ox for ox**; an ox of equal value with that slain ox, or the price and worth of it.

## **Exodus 22:1** EXODUS CHAPTER 22

Of theft, Exo\_22:1-4. Of eating another man's vineyard, Exo\_2:5  
Of hurt coming by fire, Exo\_22:6. Of hurt coming to goods committed to one's trust, Exo\_22:7-13. Of hurt befalling things borrowed, Exo\_22:14,15. Of committing adultery, Exo\_22:16,17. Of witchcraft, Exo\_22:18. Of uncleanness with beasts, Exo\_22:19. Of idolatry, Exo\_22:20. That none shall hurt strangers or widows, Exo\_22:21-24. Of unsury, Exo\_22:25. Of pawning clothes, Exo\_22:26,27. Of honouring magistrates, Exo\_22:28. Of

the first-fruits, Exo\_22:29. Of eating flesh torn by beasts, Exo\_22:31.

**An ox, or a sheep;** or, *an ass* , which is added Exo\_22:4, and consequently any other living creature, to be valued according to its worth and use to man, proportionably to the rule here laid down. Only these are instanced in for their usefulness in the service both of God and men.

**Or sell it,** which was an aggravation of the crime, and a token of greater boldness, resolvedness, and expertness in the trade of thieving, than was in him who kept it at home, Exo\_22:4.

### **Four sheep for a sheep.**

**Quest.** 1. Why so much, seeing the stealer of other things was tied to restore but double?

**Answ.** 1. For terror, because these beasts being kept in the fields might more easily be stolen.

2. Because the loss of these was greater than of other things; for they did not only lose what the cattle might be sold for, but all the service, increase, and other benefits which a man might receive from them.

**Quest.** 2. Why more for oxen than for sheep?

**Answ.** 1. Because it argued greater boldness and customariness in the thief to steal that which might more easily be discovered.

2. Because besides the intrinsical worth of the ox, the labour of the ox was very considerable to his owner, Pro\_14:4, and therefore the loss greater.

Exodus 22:2

Ver. 2: **Breaking up,** to wit, *an house* , which the Chaldee here adds, and *by night* , as appears from the next verse.

**For him**, i.e. for the thief, though he be killed by a man in his own defence. Because in that case the thief might be presumed to have a worse design, and the owner of the house could neither expect or have the help of others to secure him from the intended violence, nor guide his blows with that discretion and moderation which in the day-time he might use.

Exodus 22:3

**There shall be blood shed for him**; he that kills him shall be put to death, because he punished him more than his crime deserved, and might have been otherwise either secured or righted; and in that case, it is probable, the thief designed not murder, but theft only. But if it were evident that the housebreaker designed murder, he might doubtless kill him in his own defence.

**He shall be sold**; either so long till his service was worth the thing stolen, or rather for the ordinary time of six years, because this was not a simple thief, but a housebreaker, which was much worse.

**Quest.** How can he be sold, who is supposed to be killed?

**Answ.** 1. The Hebrew word may be better rendered *should be sold*, as the foregoing word of the same future time is rendered, should make restitution, to wit, if he were not killed; and therefore the killer of him being sufficiently secured against this injury, was more culpable in killing him without necessity.

Exodus 22:4

**Alive**; not killed, nor sold, as Exo\_22:1.

**Double**; not more,

1. Because in that case it was presumed, either that he intended to restore it, or at least that he was but raw and unexercised in the trade of stealing, and so should be more gently punished.

2. Because the right owner recovered his goods with less charge and trouble. Or,

3. Because it was but a single crime, whereas the other, Exo\_22:1, was an aggravated and complicated crime, where one sin and injury was added to another.

**Object.** It is said, *he shall restore sevenfold* , Pro\_6:31.

**Answ.** 1.

**Sevenfold** is put for abundantly, as that word is oft used, as Gen\_4:24 Psa\_12:6 79:12; and a learned man observes, it is never used for that definite number.

**Answ.** 2. This sevenfold, or seven times, may relate not to the proportion of his restitution, but to the number of his thefts, or rather of his detections; and the sense is this, Though he be found *guilty* of theft seven times, all his punishment is, that he shall *restore* as the law prescribes. Whereas adultery, of which he there speaks in the following verses, is a crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve his turn, but he falls into all the mischiefs there reckoned up.

Exodus 22:5

**A field or vineyard**, or orchard, or other things of like nature; which is generally to be observed in laws.

Exodus 22:6

**He that kindled the five**, whether wilfully for such a purpose, or carelessly in such a time or place as was dangerous.

**He shall surely make restitution;** which if he were not able to do, it is probable he was to be sold for it, as in like cases was provided.

Exodus 22:7

**Stuff**, Heb. *vessels* , garments, utensils, or any kind of household stuff.

Exodus 22:8

That they may examine all circumstances, and use all means to find out the truth, by offering him his oath, or otherwise.

**Unto his neighbour's goods**; either to take and reserve them for his own use, or to dispose of them to another for his own advantage.

Exodus 22:9

**All manner of trespass**, to wit, about matters deposited upon trust, and lost, of which alone this place speaks.

**Which another challengeth to be his**; or, *when* , or concerning which he shall say, This is it, viz. the thing that I have lost; or rather, This is he, to whom I committed it, and whom I suspect and charge as guilty.

**Whom the judges shall condemn**; whether the person with whom the things were deposited, if they judged him guilty of theft, or the depositor, if he were convicted of a false accusation.

Exodus 22:10

**To keep**, as his servant, not freely, but for wages.

Exodus 22:11

**An oath of the Lord**; so called here, as also 1Ki\_2:43, because it is taken by his authority and appointment, and for his honour, and in his name alone, God being made both witness, and judge, and avenger thereby. Shall be between them both, i.e. shall end the difference between them both; the one shall give his oath, and the



other shall accept of it: or be taken by them both; by the one, that he did deliver them to him upon agreement and for hire; by the other, that he put not his hand to them.

Exodus 22:12

**From him,** Heb. *from with him* , which is an emphatical expression, and notes that this was taken away, either,

1. From those things which were with him, or which were his, i.e. from the midst of his own goods, which supposeth fraud in him. Or,

2. From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues gross neglect in him. And this is one reason why this man is bound to make restitution, when the other, Exo\_22:7, is not: another reason of the difference is, because those things, Exo\_22:7, were only or principally dead things, and such things as required no great care; or if they did, (for in that case also were included oxen, asses, &c., Exo\_22:9) yet he with whom they were left received no recompence for them, and therefore was not obliged to any singular care about them; but here the things were such as needed great care and diligence, which also this man was obliged to perform by the hire which he received upon that account, which was Jacob's case, Gen\_31:39.

Exodus 22:13

**Let him bring it;** it, i.e. some part of the torn creature, which the wild beast haply had left, Amo\_3:11,12.

**Quest.** What if the whole creature were carried away, as a sheep or lamb is sometimes by the wolf?

**Answ.** 1. I suppose this was not frequent, and that those ravenous creatures did speedily fall to their meal, and that something was left not far from the place, which the shepherd might easily procure.

2. The words may Be otherwise rendered, he shall bring a witness, as the Chaldee and Samaritan render it; or a testimony, i.e. some evidence whereby the judge might be satisfied; as for instance, that some wolf or lion, &c. was seen in those parts, &c., or some witness of his diligence and Faithfulness in all other things, which therefore might well be presumed in this.

Exodus 22:14

**Ought**, i.e. any living thing, which may be

**hurt** or

**die**, as it follows.

**He shall surely make it good:** this may seem hard, but all things considered is reasonable; because in doubtful cases, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower; partly, to oblige the borrower to the greater fidelity and care in such things, which being not his own, men are commonly more careless about; partly, because the benefit being wholly the borrower's, the loss also in all reason ought to be his, and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

Exodus 22:15

**If the owner thereof be with it:** the law reasonably presumes, both that the borrower would not abuse it in the sight of its owner, and that the lender might and would take due care about it.

**He shall not make it good,** except there be some manifest fault in the borrower, as if he should kill or wound the beast in the lender's presence; which exception is easily to be understood from divers other laws of God.

**It came for his hire,** i.e. the benefit was the lender's, and not the borrower's, and therefore the former reason ceaseth; and whether

the master were present or absent, he that receives the gain or hire shall bear the loss, except when it came through the borrower's gross and wilful default.

Exodus 22:16

**If a man entice a maid**, by persuasions, promise of marriage, allurements, or rewards. But if she were betrothed, it was punished with death, Deu\_22:23,24.

Exodus 22:17

This shows the necessity of parents' consent in marriage.

**According to the dowry of virgins**, i.e. in such proportion as the virgin's quality requires; for there was no certain and equal dowry appointed for all women. **See Poole on 1Sa\_18:25.**

**Quest.** Why is there no punishment for the woman?

**Answ.** 1. She had no distinct estate, being yet in her father's house.

2. The loss of her virginity was a sufficient punishment, especially in Israel, where it was a great reproach and prejudice.

3. She was not so culpable as the man, both because she was of the weaker sex, and because she was drawn to the sin by the man's persuasion.

Exodus 22:18

i.e. Any person that is in league with the devil, and by his help either doth any mischief, or discovers and practices things above the reach of other men or women. Of which see Exo\_7:11 Lev\_20:27 Deu\_18:10 1Sa\_28:9. The word is of the feminine gender, partly because women are most prone to these devilish arts, and most frequently guilty of them; and partly to intimate

that no pity should be showed to such offenders, though they were of the weaker sex.

Exodus 22:19

No text from Poole on this verse.

Exodus 22:20

**Sacrificeth**, or otherwise worshipping, as appears from Deu\_17:2-5, and many other places. One act of worship put for all by a very familiar synecdoche.

**Destroyed**, Heb. *anathematized* , i.e. esteemed execrable, and as such destroyed without mercy. See Deu\_13:15 18:20.

Exodus 22:21

No text from Poole on this verse.

Exodus 22:22

No text from Poole on this verse.

Exodus 22:23

No text from Poole on this verse.

Exodus 22:24

No text from Poole on this verse.

Exodus 22:25

**Any of my people**, i.e. any Israelite; for it was permitted to take usury of the Gentiles, Deu\_23:20.

**That is poor:** this seems to be added not by way of apposition, as if God's people and the poor were all one, because such are

commonly poor; but by way of restriction; for God had promised greatly to bless and enrich the generality of his people, if they by their wickedness did not hinder it, and that there should be few poor among them; yet some such there should be for the trial and exercise of their charity. See Lev\_19:10 Deu\_15:4,7,11.

**Usury;** the Hebrew word signifies *biting* ; so usury is called, not by way of distinction, as if moderate usury were allowed in this case, which is manifestly false, because the borrower is here supposed to be poor, to whom not the use only, but oftentimes even the principal is to be remitted, Luk\_6:34,35; but by way of explication, because all usury is of a biting or eating nature, which commonly consumes the person that pays it.

Exodus 22:26

**Thy neighbour's;** to wit, that is poor, as appears by comparing this with the next verse, where he is supposed to have but one garment, and with Deu\_24:12,13.

**By that the sun goeth down;** because he speaks of such raiment or covering wherein he used to sleep, Exo\_22:27. But you are not to think that the creditor would every morning take, and every night redeliver his pledge; and therefore this is rather a prohibition to take any such thing for a pledge as a man hath great and daily need of, by this argument, that if he did take it, he could not keep it. Compare Deu\_24:6.

Exodus 22:27

No text from Poole on this verse.

Exodus 22:28

**Gods;** not gods falsely so called, as some would have it, as appears by 1Ki\_18:27 Jer\_10:11; but magistrates and governors, whether civil or ecclesiastical, as it is evident both from Act\_23:3-5 and from the following words, which explain the former, according to the common use of Scripture, and from the title of

gods commonly given to such, as Exo\_7:1 Psa\_82:6 Joh\_10:34,35.

**The ruler of thy people.** Compare /APC Sir\_10:20, Jud\_1:8.

Exodus 22:29

**Thou shalt not delay** beyond the times appointed, lest this delay grow to a total neglect. And *delay* may here be put for *neglect*, as that word is used, Deu\_7:10 23:21 Hab\_2:3; which may seem to be favoured by the following clause, which commands the giving or offering of the first-born without any mention of the hastening or delaying of it.

**Thy ripe fruits**, Heb *thy fulness*; and whereas this word is sometimes applied to seed or corn, as Num\_18:27, and sometimes to the vintage, as Deu\_22:9, the circumstances must determine, as it doth in like cases, how it must be taken; which here seem to restrain it to dry fruits, as corn, &c., because it is opposed to

**liquors**; and so all sorts of fruits are comprehended here. Unless you will make this a usual figure called *hendyadis*, as *judgment and justice*, Deu\_16:18, is put for *judgment of justice*, or *just judgment*; so here *the fulness and liquors*, for the *fulness of thy liquors*; and so this may be one kind mentioned for all the rest, than which nothing more frequent.

**Shalt thou give unto me**, not in kind, but by a price of redemption to be paid to me in their stead.

Exodus 22:30

**Likewise**, i.e. ye shall offer their first-born.

**On the eighth day**; not sooner, because it was till then tender and imperfect, and therefore not fit to be offered to God; but it was not tied to that day, for it might be offered afterwards, appears from Lev\_22:27, even till it was a year old.

Exodus 22:31

**Ye shall be holy**, i.e. separated from all filthiness, both moral and ceremonial.

**Neither shall ye eat any flesh that is torn of beasts;** partly, because the blood was not taken out of it; partly, because the clean beast was ceremonially defiled by the touch of the unclean; and partly, to beget in them a detestation of cruelty, even in the beasts, and much more in men.

### **Exodus 23:1** EXODUS CHAPTER 23

False witness and report forbidden, Exo\_23:1. Right must not be wrested, Exo\_23:2. He commands man to do good to his enemies, Exo\_23:3-5. Bribes are forbidden, Exo\_23:8. The years of sowing appointed, and gathering, Exo\_23:10. Of the seventh year, which is the year of rest; God's command concerning it, Exo\_23:11. Of the sabbath day, Exo\_23:12. Other gods shall not be mentioned, Exo\_23:13. Of the three feasts in a year, Exo\_23:14. The manner of keeping the feasts, Exo\_23:15,16. The times appointed for the males appearing before the Lord, Exo\_23:17. No sacrifice to be offered with leavened bread, Exo\_23:18. Command concerning the first-fruits, Exo\_23:19. God promiseth an Angel to prepare a way, Exo\_23:20; who is commanded to be obeyed, Exo\_23:21,22. God promising them the land of the Amorites, .& c., Exo\_23:23; forbiddeth the honouring of strange gods, Exo\_23:24. God promises to bless them that serve him, Exo\_23:25-27. Hornets shall expel the enemies of the Israelites, Exo\_23:28-30. The borders of the land of Israel, Exo\_23:31. A covenant with the heathen is forbidden, Exo\_23:32; or to let them inhabit among them, Exo\_23:33.

**Thou shalt not raise**, Heb. *not take up* , to wit, into thy mouth, as Exo\_20:7, either by the first raising, or further spreading of it; or *not bear* , or *endure* , as that word oft signifies; not hear it patiently, delightfully, readily, approvingly, as persons are very apt to do; but rather shalt discourage and reprove the spreader of it, according to Pro\_25:23. Possibly the Holy Ghost might choose

a word of such general signification to show that all these things were forbidden. **Put not thine hand**, i.e. not conspire or agree with them, which is signified by joining hands, Pro\_11:21, not give them a helping hand in it, not encourage them to it by gifts or promises, not assist them by counsel or interest. Others, *not swear* with them; but swearing is not noted by *putting the hand*, but by *lifting it up*.

Exodus 23:2

**Thou shalt not follow a multitude**, either their counsel or example. But the Hebrew *rabbin* both here and in the following clause is by some rendered *great men*, men in power and authority, whom we are commanded not to *follow*. And as the word is thus used Job\_32:9 Jer\_41:1, so this sense may seem most probable,

1. Because in the last clause he speaks of *causes or controversies*, as the Hebrew *rib* signifies; and matters of *judgment*, which were not determined by the multitude, but by great men.

2. Because these are opposed to the poor in the next verse.

3. Because the examples of such men are most prevalent.

**To do evil**, either in general or particular, to work mischief, to oppress or crush another.

**Neither shalt thou speak**, Heb. *answer*, when thou art summoned as a witness in any cause.

**To wrest judgment**, or *to turn aside right*, or *to pervert*

**thyself** the verb being taken reciprocally, as *hiphil* is oft put for *hithpahel*; or, which is all one, *to do perversely*, i.e. unrighteously.



### Exodus 23:3

Heb. *honour* , i.e. respect, or prefer his cause when the richer man's cause is more just: the meaning of this and the former verse is, there shall be no respect of persons, whether rich or poor, but an impartial consideration of the cause. See Lev\_19:15 Psa\_72:1,2.

### Exodus 23:4

So far shalt thou be from revenging his injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt procure peace to thyself, and honour to religion.

### Exodus 23:5

This translation depends upon this supposition, that the Hebrew verb *azab* , which is thrice used in this verse, signifies not only to leave, but also to *help* , or *erect* , or *lift up* , or *strengthen* , or *restore* ; which signification of the verb may be proved,

1. From that use of it, Neh\_3:8 4:2.

2. From the parallel place, Deu\_22:4, where instead of this verb *azab* is *hakim* , which is properly to *erect* or *lift up* . But if the verb did signify only *to leave* , it may be thus rendered according to the Hebrew words, *then* , or *therefore* , or *surely* (for all these ways the Hebrew particle *vau* is used) thou shalt forbear to leave it, to wit, the ass groaning under his burden, or the lifting up of the ass and burden, to him alone; but if thou wilt be leaving, I will appoint thee a better object for it, thou shalt surely leave or lay aside what thou hast against him, i.e. whatsoever controversy thou hast with him, that shall not hinder thee from succouring him or his in any distress.

The Hebrew preposition *in* , doth oft signify *against* , as Gen\_26:20 Psa\_85:4 94:16 Hos\_9:8. And it is a concise or short way of speaking, which is very common in the Hebrew language, against him, for what thou hast against him. Or thus, and *wouldest*

*forbear to leave* , to wit, thy business which thou art going about, *for him* , i.e. for the sake of him who is thy enemy, as the Hebrew preposition tamed is oft used, as Exo\_14:25 Num\_25:13 Jos\_10:14, &c.; thou shalt repress those malicious desires, and *thou shalt surely leave* it to be, or to tarry, or to help *with him* to lift up the ass. So there is only an ellipsis of the verb, which is most common in the Hebrew tongue.

Exodus 23:6

i.e. Of the poor which is among thee, not of the poor Jews only, as some peradventure may conceive; for common right must be done even to the Gentiles. Compare Deu\_27:19.

Exodus 23:7

**Keep thee far**, i.e. abstain from all occasions, degrees, or appearances of it. Compare Job\_22:23 Pro\_4:14,15.

**A false matter**, i.e. an unrighteous judgment; for he is speaking to the judges, as appears both by the foregoing and following verses.

**Slay thou not**; condemn not to death, nor to any other unjust penalty, for the same reason.

**I will not justify the wicked**, and therefore not condemn the innocent; one contrary being here understood from the other, as is frequent in the book of the Proverbs; and what I do not, thou who actest in my name and stead shouldst not do. Or rather thus, Know, O judge, (for to such he speaks,) if thou dost pronounce such a wicked sentence, *I will not justify thee* , or *hold thee guiltless* , i.e. I will severely punish thee, as Exo\_20:7.

Exodus 23:8

**Thou shalt take no gift**, namely, from such whose causes are depending before thee; because if thou dost not sell justice for it, yet thou wilt both seem to do so, and be tempted to do so. Compare Deu\_16:19 1Sa\_8:3 Pro\_17:8,23 19:6.

**The wise**, or, the *open-eyed* , and quick-sighted, who in this case cannot see, partly because they will not see, and partly because interest and affection do exceedingly corrupt the judgment, and render it very partial.

**The words of the righteous**, i.e. the judgment of the righteous judges, i.e. of them who before were such, and are inclined to be so, and probably would be so, were they not tempted with bribes; or of them who by their place should be righteous. So they are called righteous, to admonish them of their duty to be so, and to aggravate their sin when they are unrighteous, and consequently to aggravate the mischief of gifts, which make those unrighteous whose office obligeth them to be righteous. Or thus,

**the matters or causes of the righteous**, which may be understood not of the judges, but of the parties pleading, whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

Exodus 23:9

Ver. 9: **The heart of a stranger**, i.e. the disposition, dejection, and distress of his heart, which makes him an object of pity, not of malice or mischief.

Exodus 23:10

No text from Poole on this verse.

Exodus 23:11

**Thou shalt let it rest, and lie still**, i.e. from manuring, ploughing, tilling, and sowing, and reaping also, by comparing Lev\_25:3-5. And this God ordained not only for the reason here mentioned, the more comfortable provision of the poor, and for the cattle, but for other weighty reasons; as,

1. That the heart and strength of the land might not be eaten out by continual tillage.

2. That he might both try and exercise, and also secure the obedience of the Israelites.

3. That he might keep them in dependence upon himself, and give to them and all their neighbours a manifest proof of his singular and gracious providence over his people.

4. That by this kind of quit-rent they might be admonished that God alone was the Lord and Proprietary of the land, and they were only tenants at his will.

5. That being freed from their great labours about the land, they might have the more leisure to meditate upon God's works, and to attend upon the law, which was to be solemnly read at this time, Deu\_31:10, &c.

**That the poor of thy people may eat.**

**Quest.** What had the poor to eat?

**Answ.** Not only the fruits of the vines, and olives, and other fruit trees, but also all that grew of its own accord, Lev\_25:5, from those seeds which in the last reaping-time were scattered here and there, which were much more numerous now than in other years, because God gave a special blessing to the sixth year, whereby it did bring forth the fruit of three years, Lev\_25:21, and in years of so great plenty men are generally more negligent in their reaping, and therefore the relics are more.

**In like manner thou shalt deal**, i.e. thou shalt not prune nor dress them, nor gather and appropriate to thy own use what they shall produce, but shalt leave them to the poor.

Exodus 23:12

This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of sabbaths to the Jews:

1. Of days.

2. Of years, to wit; the seventh year.

3. Of weeks of years, to wit, the jubilee; and all these are types of the eternal rest in heaven.

Exodus 23:13

**Make no mention**, to wit, with honour or delight, or without detestation; as *fornication is not to be named among saints* , Eph\_5:3. Or, *not mention* them in your worship, or in oaths, or in common discourse, and without special occasion, lest the frequent mention of them might keep up their memory, or introduce their worship. Hence the names of idols and idolatrous places were oftentimes changed by the Israelites. See Num\_32:38 Jos\_23:7 Compare Psa\_16:4 Hos\_2:17 Zec\_13:2.

Exodus 23:14

No text from Poole on this verse.

Exodus 23:15

This may be either,

1. A precept, as it is generally understood, that none should ever come at those times without some offering or other, for the support of the Levites, and of the worship of God; but the determination of this, or what they would give, was left to their choice. Or,

2. A promise to encourage them to come so oft from their remotest habitations to Jerusalem, because

**they should never appear before God in vain**, i.e. to no purpose, or without some benefit, for so the word *rekam* oft signifies. So it may be parallel to Isa\_45:19, *I said not unto the seed of Jacob*,

*Seek ye me in vain* . But the former sense is more probable, by comparing this with its parallel place, Deu\_16:16,17.

Exodus 23:16

**The feast of harvest**, i.e. of wheat harvest, for barley harvest was before this time. This feast was otherwise called pentecost.

**Quest.** How were these the first-fruits, when a sheaf was offered to God in the feast of the passover?

**Answ.** That sheaf was generally of barley, which was less considerable than their wheat; but this was the first-fruits of their wheat, which was their principal grain, and they had no bread before this time from the growth of that year.

**The feast of ingathering**, to wit, of all the rest of the fruits of the earth, as of the vines and olives. This was also called the *feast of booths* , and *of tabernacles* . See Lev\_13:43 Num\_29:12 Deu\_16:13. All their three feasts had a respect to the harvest, which began in the passover, was carried on at pentecost, and was fully completed and ended in this feast.

**In the end of the year**; of the common or civil year, which began in September, as the sacred year began in March.

Exodus 23:17

To wit, such as are of competent years, and health, and strength, and such as were at their own dispose; for that servants were not bound to this may seem probable, because none of these concerned were to appear before the Lord empty, or without an offering, but the generality of servants had not any thing to offer. And the care and management of their domestic affairs did require the presence and care of many of their males.

**Before the Lord God**, i.e. in that place where God shall record his name, Exo\_20:24, as the tabernacle or temple.

## Exodus 23:18

These clauses most understand of the passover, by comparing this place with its parallel, Exo\_34:25, where the passover is mentioned. But the words being here universal, by the laws of interpretation they ought to be universally understood, if they can bear that sense; which here they may, for both these clauses agree to other sacrifices. For as every sacrifice had a *minchah* , or a meat-offering of flour, attending upon it, and offered with it; so it was expressly cautioned, that no leaven should be in that *minchah* , Lev\_2:11. And the fat of every sacrifice was consecrated to God, Lev\_3:16 2Ch\_35:14, &c., and was presently to be burnt upon the altar, Lev\_7:2,3. And for Exo\_34:25, what hinders but what is here more generally prescribed, may be there particularly applied to the passover? and that seems more reasonable, than to make him an idle repetition of the same tiring. And

**my sacrifice** may be here put for *my sacrifices* , by the common enallage. Moreover, the two principal things which were offered to God in every sacrifice were blood and fat, Lev\_17:6,11, &c.

**Neither shall the fat of my sacrifice remain until the morning:** this, if understood of the passover, may seem superfluous, because nothing of it, neither fat nor lean, was to remain until the morning, Exo\_12:10, but all of it was to be eaten, even the *purtenance* thereof, Exo\_23:9, and that, for aught I see, without any exception of the fat, as there was in other sacrifices, **Le 16**. And therefore in that parallel place, Exo\_34:25, where the passover is mentioned, there is not a word of *the fat* , but only it is said in the general, *neither shall the sacrifice of the feast of the passover be left until the morning* . And in that 2Ch\_35:14, where there is mention of the fat, it is manifestly restrained to the burnt-offerings, which are there distinguished from the passover, Exo\_23:11,12.

## Exodus 23:19

This seems to be a general rule, extending to all the fruits which the earth first produced; in every kind of which the very first are here enjoined to be offered unto God, before they should presume

to eat any of them. It may seem to be repeated here, where the year of rest is mentioned to leach them the first-fruits were to be given to God of all that the earth produced, not only by their labour and seed, as might be thought from Exo\_23:16, but also of its own accord, as is here implied.

He names one kind, under which he understands a lamb, or a calf, &c., according to the use of Scripture style. This law many understand literally, and that it is forbidden to them, because the idolaters had such a custom, whereof yet there seems to be no sufficient proof; nor, if there were, doth it seem to be a rite of that importance or probability to entice the Israelites to imitate it, that there needed a particular law against this, more than against a hundred such ridiculous usages which were among the heathen, and are not taken notice of in the book of God's laws. The words may be rendered thus,

**Thou shalt not seethe**, or *roast* , (for the word *bashal* signifies to *roast* as well as to boil, as it is evident from Deu\_16:7)

**a kid**, being, or whilst it is (which is to be understood, there being nothing more common than an ellipsis of the verb substantive)

**in his mother's milk**; which it may be said to be, either,

1. Whilst it sucks its mother's milk; and so it may admit of a twofold interpretation:

(1.) That this is to be understood of the passover, of which most conceive he had now spoken, Exo\_23:18, in which they used either a lamb or a kid, Exo\_12:5, and then the word *bashal* must be rendered *roast* .

(2.) That this speaks not of sacrifice to God, wherein sucking creatures were allowed, Exo\_22:30 Lev\_22:27 1Sa\_7:9, but of man's use; and so God ordained this, partly because this was unwholesome food, and principally to restrain cruelty, even towards brute creatures, and luxury in the use of them. Or rather,



2. Whilst it is very tender and young, rather of a milky than of a fleshy substance, like that young kid of which Juvenal thus speaks, *Qui plus lactis habet quam sanguinis* , i.e. which hath more milk than blood in it. And it may be said to *be in its mother's milk* , by a usual hypallage, *when its mother's milk is in it* , i.e. whilst the milk it sucks as it were, remains in it undigested and unconverted into flesh, even as a man is oft said to be *in the Spirit* , when indeed *the Spirit is in him* . And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and strength from hence, that the law of the firstfruits, which both here and Exo\_34:26 goes immediately before this law, doth in Exo\_22:30 immediately go before that law of not offering them before the eighth day, which implies, that both of them speak concerning the same thing, to wit, the first-fruits or first-born of the cattle, which were not to be offered to God while they were in their mother's milk, saith this place, or till they were eight days old, saith that place. And consequently, if they might not be offered to God, they might not be used by men for food.

Exodus 23:20

To wit, Christ, the Angel of the covenant, as may be gathered both from the following words, because pardon of sin, which is God's prerogative, Mar\_2:7, is here ascribed to him, and God's *name is in him* , and by comparing other scriptures, as Exo\_32:34 Act\_7:38,39 1Co\_10:9. See Exo\_13:21 14:19.

Exodus 23:21

**He will not pardon your transgressions**, i.e. he will severely punish you for them, by a common meiosis, as Exo\_20:7. Understand, if you continue obstinate in your sins.

**My name is in him**, Heb. *is in his inward parts* , i.e. is intimately united to him, according to Joh\_14:11,

**I am in the Father, and the Father in me.** It not only signifies that he acts in his name, and by his power and authority, which even the apostles did, and other ministers of the gospel do, and therefore it is unreasonable to think no more is ascribed to this Angel; but that his Divine nature or essence is in him, whence he is called *the Lord our Righteousness* , Jer\_23:6; and God, who *will not give his glory to another* , Isa\_42:8, hath given it to Christ, *that all men should honour the Son even as they honour the Father* , Joh\_5:23, which never was nor can be said of any angel without blasphemy. Add to this, that the word name is oft put for the thing or being, whether it be human or Divine, as is manifest from Deu\_28:58 Psa\_20:1 115:1 Isa\_30:27 Act\_1:15 Rev\_3:4 11:13. And so it must be here, because this *name* is not said to be *given to him* , as it would be, if it were properly taken; but to be *in him* ; or *in his inwards* , which agrees well to the Divine nature or essence, but not to the mere name.

Exodus 23:22

**All that I speak;** all that I have already commanded, and shall further prescribe by him unto Moses.

Exodus 23:23

No text from Poole on this verse.

Exodus 23:24

*Thou shalt not bow down nor serve them* , i.e. give them neither outward worship with thy body, nor inward with thy mind, nor follow their example in the worship of idols. *Them shalt overthrow them* , i.e. the people, lest thou be insnared by their counsel or example, and quite break down their images, or statues, or pillars, or any thing else erected in honour to their false gods. See Gen\_28:18 35:20.

Exodus 23:25

**Thy bread and thy water**, i.e. thy meat and thy drink, that they shall be able to nourish thee, and give thee comfort, which without my blessing they will never be able to do.

Exodus 23:26

Here was a double mercy. God gave them strength both to conceive, and to retain the conception till the natural and proper time of bringing forth came.

**The number of thy days I will fulfil**; I will preserve thee so as thou shalt live as long as the course of nature and temper of thy body will permit, when evil men *shall not live out half their days*, Psa\_55:23.

Exodus 23:27

**My fear**, i.e. a great terror, or a terror wrought by me. See Exo\_33:2 Jos\_24:12

Exodus 23:28

**Hornets**, properly so called, as may be gathered from Jos\_24:12 Deu\_7:20. Hornets are of themselves very troublesome and mischievous; but these it is very probable were like those Egyptian flies, Exo\_8:21, of an extraordinary bigness and perniciousness. Nor is it strange that such creatures did drive many of these people from their habitations; for many heathen writers give us instances of some people driven from their seats by frogs, others by mice, others by bees and wasps; of which see Herodotus, Diodorus, Pliny, Elian, Justin, &c. He names these three people, either for all the rest, because they were the most potent about the time of Israel's first entrance into Canaan, and gave them most trouble; or because these three were more infested with hornets than the other nations, as being more numerous and dangerous.

Exodus 23:29

**Desolate**, void of inhabitants in a great measure, because thy present number is not sufficient to occupy and manage their whole land.

Exodus 23:30

No text from Poole on this verse.

Exodus 23:31

Compare this place with Gen\_15:18 Num\_34:3. The sea of the Philistines, i.e. the Mediterranean or midland sea, upon whose coast the land of the Philistines lay. The desert, of Egypt or Arabia; whereof see Gen\_16:7 Exo\_15:22. The river, to wit, Euphrates, as it is expressed Deu\_1:7 11:24, which is oft called the river by way of eminency. All within these bounds were given them by God, but upon conditions, which they manifestly broke, and therefore were for the most part confined to a much narrower compass.

Exodus 23:32

To worship them, as they made a covenant with Jehovah to worship him. The sense is, Thou shalt not engage thyself, either to the people or to their gods, but shalt root out both.

Exodus 23:33

**For if thou serve;** or, *for thou wilt serve* ; this will be the fruit of thy cohabitation with them, thou wilt thereby be drawn to idolatry.

**It will surely,** or, and *assuredly this will be a snare* ; an occasion of further sin and utter ruin.

## **Exodus 24:1** EXODUS CHAPTER 24

Moses, Aaron, Nadab, and Abihu are commanded to appear before the Lord, Exo\_24:1. Who was to come near the Lord, Exo\_24:2. Moses buildeth an altar and twelve pillars, Exo\_24:4. He sends young men to sacrifice unto the Lord, Exo\_24:5. He sprinkles the altar with the blood, Exo\_24:6. The covenant being read, the people promise obedience, Exo\_24:7. The people are sprinkled with blood, Exo\_24:8. Moses and the elders of Israel see the Lord, Exo\_24:9,10. God promises to give to Moses tables of stone, Exo\_24:12. Moses and Joshua go up into the mount, Exo\_24:13. Aaron and Hur took care for the people in the mean time, Exo\_24:14. God's glory on the mount, Exo\_24:15,16; appeareth like devouring fire, Exo\_24:17. Moses remains there forty days and forty nights, Exo\_24:18.

After thou hast gone down and acquainted the people with my will, and received their answer, then come up again. This sense is gathered from the repetition of this command after that was done, Exo\_24:12. **Aaron, Nadab, and Abihu;** Aaron and his two eldest sons, whom by this special honour and favour he prepared for that office to which they were to be called, **Exo 28. Seventy of the elders of Israel;** not the seventy governors which were chosen after this time, as appears from Num\_11:16, compared with Exo\_24:14; but seventy persons selected by Moses out of those rulers chosen and mentioned Exo\_18:25; and possibly these were the chief heads of those several families which went with Jacob into Egypt, which were about seventy. See Gen\_46:26,27. **Worship ye afar off.** Though they may come up into the mount further than the people, yet do thou, and let them especially, keep their distance; and what worship either thou or they shall offer to me, shall be performed afar off from the top of the mountain, whither thou only shalt be admitted, and that not to pray to me, but only to receive laws and oracles from me. See Exo\_24:2.

Exodus 24:2

**Moses alone,** i.e. without the persons now mentioned, though not without Joshua his minister, as some conceive from Exo\_24:13,

though even there Moses seems to ascend into the mount without Joshua.

**Neither shall the people go up with him** to any part of the mount, as Aaron, and Nadab, &c. did, but they shall tarry at the bottom. See Exo\_19:12.

Exodus 24:3

**Moses came** down from the mount to the people, after he had received the laws from God.

**All the words which the Lord hath said will we do:** this they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness, and spirituality, and strictness of God's law, but thought it consisted only in the external performances and abstinences expressed.

Exodus 24:4

**Moses wrote,** to wit, in a book, Heb\_9:19. And the ten commandments God himself wrote also in tables of stone, Exo\_31:18.

**Builded an altar;** representing God in Christ, as one party in the covenant.

**Twelve pillars;** representing the people of Israel, the other party. So here are the outward signs and symbols of a covenant made between God and the Israelites.

Exodus 24:5

It matters not whether they were the first-born, or others; it is sufficient that they were persons appointed and authorized for the present service, not without God's direction.

**Peace-offerings of oxen;** one kind, as the principal is named for all; for there were offered also goats, as appears both from Heb\_9:19, and from hence, that *burnt-offerings* were usually made of the goats, Lev\_1:10 Num\_7:28.

Exodus 24:6

**Half of the blood** of the beasts killed, which for conveniency of sprinkling was mixed with a little water, Heb\_9:19, whereby also Christ was most fitly represented, who came by water and blood, 1Jo\_5:6.

**Half of the blood he sprinkled on the altar,** to signify, as well that God was appeased and atoned by this blood, as it represented the blood of Christ, as also that Christ was sanctified with his own blood, Heb\_9:12.

Exodus 24:7

**The book of the covenant,** wherein Moses had written the conditions of this covenant, to wit, the words and laws of God, above, Exo\_24:4.

**In the audience of the people,** i.e. in the hearing of a great number of them, or of some in the name of all the people, by whom it was read, or otherwise published to all the people successively.

Exodus 24:8

**Moses took the blood;** the other half of the blood, which was put in the basins for this end, Exo\_24:6.

**On the people;** either upon the twelve pillars representing the people; or upon the people's representatives, to wit, the elders mentioned Exo\_24:1, as when the people are commanded to lay on their hands, the elders do it in their name and stead, Lev\_4:15 Deu\_21:2; or upon those of the people which are nearest him, which was imputed to all the rest, and was to be taken by them as

if it had reached unto them all. Now this sprinkling of the blood upon the people did signify,

1. Their ratification of the covenant on their parts, and their secret wishing of the effusion of their own blood if they did not keep it.
2. Their sprinkling of their consciences with the blood of Christ, and their obtaining redemption, justification, and access to God through it alone. See Heb\_9:20,22 13:20.

**The blood of the covenant**, whereby the covenant is made and confirmed, as was usual both in Scripture, Mat\_26:28 Luk\_22:20, and among heathens.

Exodus 24:9

In obedience to *that command of God given* Exo\_24:1.

Exodus 24:10

**They saw the God of Israel;** not any visible resemblance of the Divine nature, which is expressly denied, Deu\_4:15 1Ti\_6:16, and was refused to Moses when he desired it, Exo\_33:18,20, and therefore surely would never be granted to the elders of Israel; but some glorious appearance or token of God's special presence; or rather, the Second Person in the Trinity, who now showed himself to them in a human and glorious shape, as an essay and testimony of his future incarnation. This may seem probable,

1. Because here is mention of his feet.
2. Because this way of Christ's appearance was not unusual. See **Ge 18**, &c.
3. Because the person who delivered the law in Sinai was Christ, as appears from Act\_7:38, though he be there called an angel, a name oft given to Christ, as hath been formerly showed.



**A sapphire stone** is of a clear sky colour, mixed with golden spots like stars in the sky.

**In his clearness**, or, *for clearness* . A clear sky in prophetic style signifying God's favour, as a cloudy sky notes his anger.

Exodus 24:11

**The nobles**; or, *separated* or *select ones* , i.e. the persons who were singled out to go up with Moses, Exo\_24:1,9, the same of whom it is said here, and Exo\_24:10, *that they saw God* .

**He laid not his hand**, i.e. did not hurt or destroy them, as they might expect according to the vulgar opinion, Gen\_16:13 32:20, &c., and the conscience of their own guilt, as being now before their Lord and Judge. And so the phrase of *putting or stretching forth the hand* is most frequently used, as Gen\_37:22 1Sa\_26:11,23 Es 2:21 Job\_1:11,12 Psa 138:7, &c.

**Did eat and drink**; so far they were from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings, according to the manner. Thus God gave them a taste of his grace and mercy in this covenant, and an assurance that he would not deal with them according to the rigours of the law, but for the sake of the blood of Christ typically represented there, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

Exodus 24:12

**Be there**, i.e. abide, as that verb is used 1Ti\_4:15, and elsewhere.

**Tables of stone**; he chose that material, partly as very durable, yet so that it was capable of being broken, which God, foreseeing their wickedness, intended to do; and partly for signification, to note the hardness of their hearts, upon which no impression could be made but by the finger of God.

**A law, and commandments**, or, *the law* ; and because that is ambiguous to the moral, and ceremonial, and judicial, he adds, *even the commandment* , or *commandments* , to wit, the ten commandments, so called by way of eminency, for these only were written by God upon the stony tables, as appears by Exo\_34:28; the rest were written by Moses in a book, above, Exo\_24:4.

Exodus 24:13

**Joshua** did not go up with Moses to the top of the mount, as is sufficiently implied both here and above, Exo\_24:1,2; but abode in some lower place, waiting for Moses's return, as appears from Exo\_32:17. And there Joshua abode forty days, not fasting all the while, but having, as the rest had,

**manna** for his meat, and for his drink, water *out of the brook that descended out of the mount* , as we read Deu\_9:21.

Exodus 24:14

**For us**, i.e. for me and Joshua, and *here* , i.e. in the camp, where he was when he spake these words; for it was where not only Aaron and Hur, but the people might come, as it here follows, and therefore not upon the mount. Moses had made

**Aaron and Hur** joint-commissioners, to determine hard causes which were brought to them from the elders, according to the order, Exo\_18:22. Some make Aaron the ecclesiastical head, and Hur the civil head; but Aaron was not authorized for ecclesiastical matters till **Exo 28**\$.

Exodus 24:15

No text from Poole on this verse.

Exodus 24:16

**The glory of the Lord**, i.e. the tokens of his glorious presence in the fire, Exo\_24:17 Deu\_4:36.

**The cloud covered** it from the eyes of the people.

**The seventh day**; so long God made Moses wait, either to exercise his humility, devotion, and dependence upon God; or to prepare him by degrees for so great a work; or because this was the sabbath day, called therefore the seventh with an emphatical article; and God might choose that day for the beginning of that glorious work, to put the greater honour upon it, and oblige the people to a stricter observance of it. So it was upon a Lord's day that St. John had his revelation delivered to him, Rev\_1:10.

Exodus 24:17

He saith

**like** it, for it was not

**devouring fire**, as appears by Moses's long abode in it. Note here, whatsoever the elders of Israel saw before, the people saw no similitude of God, as Moses observes, Deu\_4:15.

Exodus 24:18

**Into the midst of the cloud**, the God that called him enabling him to enter and abide there; whereas, when he was left to himself, he could not enter into the tabernacle, Exo\_40:35.

**Forty days and forty nights**; in which he did neither eat nor drink, Exo\_34:28 Deu\_9:9,18; whereby it seems most probable the six days mentioned Exo\_24:16 were a part of these forty days, because Moses being in perpetual expectation of God's call, seems not to have had leisure for eating and drinking, nor provision neither. Besides, he is not said to be in the midst of the cloud so long, but only

**in the mount**, where he was those six days, Exo\_24:15,16.

## **Exodus 25:1** EXODUS CHAPTER 25

Moses is commanded to take a free-will offering to set up the tabernacle, and of what, Exo\_25:1-7. God commands him to make a sanctuary, Exo\_25:8; chargeth him how and whereof to make a tabernacle, Exo\_25:9. The form of the ark, Exo\_25:10-16. The mercy-seat, Exo\_25:17-22. The table for the shew-bread, with other utensils, Exo\_25:23-30. Of the candlestick, with its employment, and other furnitures for the tabernacle, Exo\_25:31-39. Moses is commanded to make it answerable to the pattern which he saw in the mount, Exo\_25:40.

Having delivered the moral and judicial laws, he now comes to the ceremonial law, wherein he sets down all things very minutely and particularly, whereas in the other laws he was content to lay down general rules, and leaveth many other things to be by analogy deduced from them. The reason of the difference seems to be this, that the light of reason implanted in all men, gives him greater help in the discovery of moral and judicial things than in ceremonial matters, or in the external way and manner of God's worship; which is a thing depending wholly upon God's institution, and not left to man's invention, which is a very incompetent judge of those things, as appears from hence, because the wittiest men, destitute of God's revelation, have been guilty of most foolery in their devices of God's worship.

Exodus 25:2

No text from Poole on this verse.

Exodus 25:3

No text from Poole on this verse.

Exodus 25:4

**Blue**, or *sky-coloured* ; but here you must not understand the mere colours, which could not be offered, but some materials proper for the work, and of the colours here mentioned, to wit, wool, or threads, or some suchlike things, as appears from Heb\_9:19, and from the testimony of the Jews. Fine linen, which was of great esteem in ancient times, and used by priests and great officers of state. See Gen\_41:42 Rev\_19:8,14.

**Goats' hair**; Heb. *goats* . But that their hair is understood, is apparent from the nature of the thing, and from the use of the word in that sense in other places.

Exodus 25:5

A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious. See Exo\_35:24 Num\_33:49 Isa\_41:19 Joe\_3:18.

Exodus 25:6

**Oil for the light**; for the lamps or candlesticks, Exo\_25:37.

**Anointing oil**, wherewith the priests, and the tabernacle, and the utensils thereof, were to be anointed. *Sweet*

**incense**; Heb. *incense of spices, or sweet odours* ; so called to distinguish it from the incense of the fat of sacrifices, which was burnt upon the altar.

Exodus 25:7

**Onyx stones**, or, *sardonyx stones* . Note, that the signification of the Hebrew names of the several stones are not agreed upon by the Jews at this day, and much more may we safely be ignorant of them, the religious use of them being now abolished.

**Stones to be set in the ephod;** *stones of fulness, or filling, or perfecting stones* ; so called either because they did perfect and adorn the ephod, or because they filled up the ouches, or the hollow places, which were left vacant for this purpose. What the ephod and breastplate were, see **Exo 28**.

Exodus 25:8

A place of public and solemn worship,

**that I may dwell among them;** not by my essence, which is every where, but by my grace and glorious operations.

Exodus 25:9

No text from Poole on this verse.

Exodus 25:10

**An ark,** or little chest, or *coffer* , for the uses after mentioned.

**Two cubits and a half;** understand it of the common cubit, which is generally conceived to contain a foot and a half of our measure. See Gen\_6:15.

Exodus 25:11

Or, *a border* , raised up above the rest of the ark, as a crown is above that which it is applied to, only a crown is round, and this was square. This was both for ornament, and for the fastening of the covering of the ark to it.

Exodus 25:12

**In the four corners;** in the middle of each corner, for conveniency of carriage. See 1Ki\_7:30.

Exodus 25:13

No text from Poole on this verse.

Exodus 25:14

No text from Poole on this verse.

Exodus 25:15

No text from Poole on this verse.

Exodus 25:16

To wit, the two tables of stone, wherein the decalogue was written, called the

**testimony** here, and Exo\_30:6 Lev\_16:13; and more fully *the tables of the testimony* , Exo\_31:18 Num\_1:50; because they were witnesses of that covenant made between God and his people, whence they are called the tables of the covenant, Deu\_9:9, and the ark, *the ark of the covenant* , Num\_10:33. This being as a public record both of God's mercy promised to them, and of the duty and conditions required of them. See Exo\_16:34.

Exodus 25:17

**Mercy-seat**, or, *propitiatory* ; which seems from the sameness of dimensions to be nothing else but the covering of the ark, upon which God is said to sit, whence the ark is called God's footstool. This covering is a manifest type of Christ, who is therefore called the *propitiation* , or *propitiatory* , Rom\_3:25 1Jo\_2:2 4:10, because he interposeth himself between God our Judge, and the law, by which we all stand condemned and accursed, Gal\_3:10,13; that God may not deal rigorously with us according to that law, but mercifully for his sake who hath fulfilled the law, and therefore boldly presents himself to his Father on our behalf.

## Exodus 25:18

Figures of human shape, in which alone the angels used to appear; but they had wings, to signify their expedition in God's work and messages. And between these angels God is said to sit and dwell. So this place was a representation of heaven, where God sitteth and dwelleth among the cherubims and other glorious angels.

**Of beaten work;** not made of several parcels joined together, as images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of gold, possibly to note the exact unity or indivisibility and the simplicity of the evangelical nature.

## Exodus 25:19

i.e. Of one and the same piece of massy gold, out of which the cherubims were made.

## Exodus 25:20

Towards God, who is supposed to sit there, whose face the angels in heaven always behold, and upon whom their eyes are fixed to observe and receive his commands; and towards Christ, the true propitiatory, which mystery they *desire to look into* , 1Pe\_1:12; not envying mankind their near and happy relation to him, but taking pleasure in the contemplation of it.

## Exodus 25:21

Or, *after thou shalt have put in the ark* ; for the ark was not to be opened after the covering was put upon it. The Hebrew particle *vau* oft signifies *after that* , as Jer\_43:13 51:60.

## Exodus 25:22

**There I will meet with thee;** there I will be in a special and gracious manner present with thee.



**From between the cherubims**, which spreading forth their wings formed a kind of seat, which the Divine Majesty was pleased to possess.

Exodus 25:23

No text from Poole on this verse.

Exodus 25:24

A square border at the top of it, as Exo\_25:11; partly for ornament, and principally to keep what was put upon it from falling off.

Exodus 25:25

**A border**, which encompassed and kept together the feet of the table, and seems to have been towards the bottom of it.

**A golden crown**; not the same mentioned before, Exo\_25:24, but another for further ornament to the table.

Exodus 25:26

No text from Poole on this verse.

Exodus 25:27

As much below the top as the border was above the bottom of the feet. of the table, which was a convenient place for the carriage. Others, *near the border* , in that part of the feet which is next to it.

Exodus 25:28

No text from Poole on this verse.

Exodus 25:29

**The dishes**, in which the bread and frankincense upon it were put, Lev\_24:7. Of this sort there were twelve, one for every loaf.

**Spoons**, in which incense was put, as appears from Num\_7:14, and by which incense was either put into the dishes or taken out of them, as occasion required.

**Covers**; so the Hebrew word is used, Exo\_37:16 Num\_4:7. Herewith either the bread, or incense, or both, were covered.

**Bowls**, to cover the same things. So this and the former were two several sorts of covers, the one deeper than the other, one to cover the bread, another the incense. Or, *bowls thereof, to pour out withal* , to wit, liquid things, as wine and oil, when they were offered. See Gen\_35:14. Or these last words may relate not only to the bowls, but the other things, here mentioned, and may be thus rendered, *wherewith it* , to wit, the table, shall be covered, as indeed it was in a manner quite covered with these vessels.

Exodus 25:30

Heb. *Bread of faces, or of the presence* , so called, because it was constantly placed in God's presence. This bread was divided into twelve loaves, one for every tribe; and they were in their name presented to God in the nature of an offering, as the frankincense shows, as a public acknowledgment that they received all their bread or food, both corporal and spiritual, from God's hand, and were to use it as in God's presence

Exodus 25:31

**Thou shalt make**, either by thyself, or by some other person whom thou shalt cause to make it.

**His shaft**; the trunk, or main body of it.

**His knops**, or, *apples* , made in form of a pomegranate.

**His flowers shall be of the same**, to wit, beaten out of the same piece by the hammer. Compare Exo\_25:36.

Exodus 25:32

**In every one of which was a lamp**, and there was a seventh lamp in the chief stem of it, as appears from Exo\_25:37. And all these together represent *the seven Spirits of God* , Rev\_1:4 4:5 5:6; or the Spirit of God, the great Enlightener of the church, with his sevenfold or various gifts and operations.

Exodus 25:33

No text from Poole on this verse.

Exodus 25:34

**In the candlestick**, i.e. in the shaft or trunk of the candlestick, which is here distinguished from its branches, shall be four bowls, whereas there were but three in each of the branches.

Exodus 25:35

And, to complete the number of four, mentioned in the foregoing verse, we must understand that there was another knop and bowl and flower in the upper part of the shaft, above all the branches, as the rules of proportion, and common use in making such things, will easily evince.

Exodus 25:36

No text from Poole on this verse.

Exodus 25:37

**They shall light the lamps**, whom I shall appoint for that work. Over against it, i.e. either,

1. The table of shewbread. Or rather,

2. The candlestick, as it is expressed, Num\_8:2, where by the *candlestick* you are to understand, as here, Exo\_25:33,34, the stem or main body of it; and the sense is, that the lamps shall be so placed, that they and their light may look towards that stem; unless you will suppose that the seven lamps were distinct and separated from the candlestick, and fastened to the sides of the tabernacle in several places, and all giving light to or over against the great candlestick, which was in the midst, as the candlestick did over-against them, which is also, now usual among us.

Exodus 25:38

No text from Poole on this verse.

Exodus 25:39

A talent contains three thousand shekels, **Exo 38 25**, or one hundred and twenty-five pounds.

Exodus 25:40

No text from Poole on this verse.

## **Exodus 26:1** EXODUS CHAPTER 26

Moses is commanded to make the tabernacle with ten curtains, Exo\_26:1 The length and breadth of the curtains, Exo\_26:2. The form of the curtains, Exo\_26:3-6. He is commanded to make eleven curtains of goats' hair, Exo\_26:7. The manner of the making and placing them, Exo\_26:8-14. Of what the tabernacle is to be made, Exo\_26:15. The manner of its making, with other utensils, Exo\_26:16-30. Of the veil, and what it is to be made of, Exo\_26:31. The fashion of it, Exo\_26:32,33. The hanging for the tent-door, Exo\_26:36.

**The tabernacle**, or *tent* ; a little house wherein the ark, table, and candlestick were to be placed. **And scarlet**, i.e. with materials of these colours, to wit, wool, as may be gathered from hence, that it is opposed to linen. Compare Exo\_25:4. **Of cunning work**, either

woven, or rather wrought with needle, wherein is most skill and curiosity.

Exodus 26:2

No text from Poole on this verse.

Exodus 26:3

No text from Poole on this verse.

Exodus 26:4

**Loops** together with the taches were for the joining the curtains together, as appears from Exo\_26:11, which way of conjunction was most convenient for the often taking them down and setting them up.

**From the selvage**, or *from* , or *in the extremity*, or *end* , or *edge* , Heb. *lip* . *In the coupling* , i.e. in the place where the two curtains are coupled together. And likewise the second curtain is to be made exactly like the first.

Exodus 26:5

Ver. 5. No text from Poole on this verse.

Exodus 26:6

*The taches, or hooks or buttons* , which were put into the loops to unite and fasten the curtains.

Exodus 26:7

**Of goats' hair**, spun, Exo\_35:26, and woven into a stuff, like our camlet.

**To be a covering**; to be put next above the curtains.

Exodus 26:8

No text from Poole on this verse.

Exodus 26:9

For the better security of the inward covering.

Exodus 26:10

No text from Poole on this verse.

Exodus 26:11

No text from Poole on this verse.

Exodus 26:12

No text from Poole on this verse.

Exodus 26:13

No text from Poole on this verse.

Exodus 26:14

To preserve the rest from the injury of the weather.

Exodus 26:15

No text from Poole on this verse.

Exodus 26:16

No text from Poole on this verse.

Exodus 26:17

**Two tenons**, Heb. *hands* , i.e. parts of the boards, so cut and framed that like hands they may take hold of and be fastened into the sockets, Exo\_26:19.

Exodus 26:18

No text from Poole on this verse.

Exodus 26:19

**Forty sockets**, or *bases*, or *pedestals*, or *feet* , upon which the boards stood, and to which they were fastened.

Exodus 26:20

No text from Poole on this verse.

Exodus 26:21

No text from Poole on this verse.

Exodus 26:22

No text from Poole on this verse.

Exodus 26:23

Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the laws of building. And whereas the rest were but single boards, these were double, for greater strength and conveniency of joining them together.

Exodus 26:24

**Coupled together**, Heb. *as twins* , i.e. equal and equally joined together, and exactly answering one to the other.

**Unto one ring**, which ring was exactly in the corner, and with the help of the bars kept the corner boards, and with them the other boards of the tabernacle, close together. But you must note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

Exodus 26:25

No text from Poole on this verse.

Exodus 26:26

By **bars** you may understand either,

1. Several rows or orders of bars, one bar beginning at the end of the other, and each containing four cubits in length, and altogether twenty cubits, which was the length of the tabernacle; or,

2. Single bars, which seem truer,

1. Because the word signifies *bars* , not *rows of bars* ; and why should we go from the proper signification of the word without cause?

2. If *bars* be put for rows of bars, there must be five rows of bars on a side, there being so many bars said to be on a side. But the abettors of that opinion allow only four rows of bars on a side; and it is apparent the middle bar, which is one of the five, is but one single bar, Exo\_26:28, and therefore it may be presumed the rest were so too.

3. The name of the middle bar implies, that of the other four bars, two were above it, and two below it.

**Object.** But if they were each single bars, reaching the whole length of the building, why is it said peculiarly of the middle bar, that it should *reach from end to end* , or *from extremity to extremity* ? Exo\_26:28.



**Answ.** This may be peculiarly said of this, either because the other four might want something of the just length of the building, or because the middle bar might stand out beyond the two ends of it, for conveniency of the carriage of the building.

Exodus 26:27

There was but one side westward. Either therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendered,

**westward**, looking *to both sides* , or, *westward* , according to both the *other sides* , now mentioned, to note that the number and length of bars in the west end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there are many examples, and so the words are to be rendered, *for the side looking westward* .

Exodus 26:28

**In the midst of the boards;** not within the thickness of the boards, as the Jews conceive, but in the length of them; as appears,

1. Because this bar, as well as the rest, was gilded, Exo\_26:29, which was frivolous if it were never seen
2. Because all the bars had rings made to receive and hold them up, Exo\_26:29.

Exodus 26:29

No text from Poole on this verse.

Exodus 26:30

Either by visible representation to his eye, or rather by mental vision or impression of it upon his imagination.

Exodus 26:31

**Thou shalt make a veil**, which was thick and strong that none could see through it, called the *second veil*, Heb\_9:3, whereby the holy of holies, which represented the highest heaven, was divided from the holy place, where the church militant, or its representatives, met and served God, Exo\_26:33. For the signification of this veil, see Luk\_23:45 Heb\_9:8,24 10:19,20.

Exodus 26:32

**The hooks** were fastened to the tops of the pillars, as the veil was fastened to them.

Exodus 26:33

**Under the taches**, or, *in the place* (as the Hebrew *tacheth* oft signifies) of the taches, to wit, where the two curtains are joined together by taches, Exo\_26:6.

Exodus 26:34

No text from Poole on this verse.

Exodus 26:35

No text from Poole on this verse.

Exodus 26:36

**For the door of the tent**, i.e. of the holy place, where it was divided from the court of the people.

Exodus 26:37

No text from Poole on this verse.

## **Exodus 27:1** EXODUS CHAPTER 27

Of the brazen altar, Exo\_27:1-8. Of the court of the tabernacle, Exo\_27:9-17; the length of it, Exo\_27:18. Of the lamps burning always, Exo\_27:20.

This was not that for incense, but another for sacrifices.

Exodus 27:2

**The horns** were elevated above the body of the altar, in form either of pyramids or spires, or rather of horns, as the word signifies; nor is there any necessity; of departing from the proper signification. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that beasts to be offered might be bound to them. See Psa\_118:27.

**His horns shall be of the same**, of the same piece with the altar, for its use required strength. With brass; With plates of brass of competent thickness, both above the wood and under it, that the fire might not take hold of the wood.

Exodus 27:3

**Basons**, to receive the blood of the sacrifices, which they were to sprinkle.

**Flesh-hooks**, wherewith they took flesh out of the pot in which it was seethed, as 1Sa\_2:14. But this seems not proper here, because the flesh was never boiled upon the altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either tongs or fire-forks.

**Firepans**, in which they carried live coals from this altar to that of incense, as occasion required.

Exodus 27:4

**A grate of net-work**, which was competently strong and thick, this being as it were the hearth of the altar, upon which they laid both the wood and the sacrifices, and it was full of holes, through which the blood and ashes might fall down into the place appointed for them.

**Upon the net**, or rather *at* , or *beside* , or *under* the net, for so the rings were placed, as their use shows, and the Hebrew preposition *al* is oft so used.

**Four brazen rings**, which were either,

1. Peculiar to the grate, which by these was carried apart from the altar, having the perpetual fire kept in it; for had it been carried with the altar, the cloth wherewith the altar was covered, Num\_4:13, would have been endangered by the fire. Or,

2. Common to the altar, to which these were fixed on the outside, as on the inside to the grate, that by them the grate might be both kept even and upright, and also carried together with the altar, and that with such caution that the fire included might not hurt the covering-cloth, which was not difficult to do.

Exodus 27:5

**Under the compass**, i.e. within the square and hollow space of the altar.

**That the net may be even to the midst of the altar**, or, *and the net shall be at* (the Hebrew *ad* being here used for *el* , as Hos\_14:2 Joe\_2:12 Amo\_4:6,8), the midst of the altar. And these words seem added to explain the word

**beneath**, to show that as it was not to be at the top, so neither at the bottom of the altar, but in the midst of it.

Exodus 27:6

No text from Poole on this verse.

Exodus 27:7

**The staves shall be put into the rings**, which seem to be the same both to the altar and the grate, though some allege that place for the contrary.

Exodus 27:8

i.e. Not one entire piece of wood, but consisting of four several sides, hollow within, for easiness and conveniency of carriage in their wilderness state.

Exodus 27:9

A court encompassing the tabernacle, Exo\_40:33, in the midst whereof the altar of sacrifices was placed, upon which the offerings were burnt in the open air, which was most convenient. By the

**hangings** the court was distinguished and enclosed.

Exodus 27:10

On **the twenty pillars** the hangings were fastened by the hooks here mentioned.

**Their twenty sockets**, or, *bases* , upon which the pillars stood.

**Their fillets**, or, *hoops* , which encompassed the pillars at the top, being placed there, as it seems, for ornament only.

Exodus 27:11

No text from Poole on this verse.

Exodus 27:12

No text from Poole on this verse.

Exodus 27:13

No text from Poole on this verse.

Exodus 27:14

**These fifteen cubits**, with the fifteen cubits Exo\_27:15, and the twenty cubits Exo\_27:16, make up the fifty cubits mentioned.

Exodus 27:15

No text from Poole on this verse.

Exodus 27:16

No text from Poole on this verse.

Exodus 27:17

**Their hooks shall be of silver**, all silver, not only covered with silver, as some unduly infer from Exo\_38:17.

Exodus 27:18

No text from Poole on this verse.

Exodus 27:19

With **the pins** the tabernacle and curtains thereof were fastened to the ground, as tents usually are with wooden pins.

Exodus 27:20

Beaten out of the olives with a pestle, which is freer from dregs than that which is squeezed out with a press.

**To burn always**, i.e. at all the times. appointed; daily, though not continually; as the lamb offered only every morning and every evening is called a *continual burnt-offering* , Exo\_29:42. For that these were lighted only at the evening, may seem probable from the next verse, and from Exo\_27:21 30:8 Lev\_24:3 1Sa\_3:3 2Ch\_13:11. But because Josephus and Philo, who were eye-witnesses of the temple service, and had no temptation to lie in this matter, expressly affirm, that some lights did burn in the day-time; and it may seem indecent and improbable that God should dwell and the priests minister in darkness, and there were no windows to give light to the tabernacle by day; it may be granted that some few burnt in the day, and all in the night, and that the latter is only mentioned in the places alleged, as being a more solemn time when all are lighted.

Exodus 27:21

**The tabernacle of the congregation** was so called, because there the people used to meet not only one with another, but with God also. See Exo\_25:22 Num\_17:4. Others render it, *in the tabernacle of witness* , because there God declared his mind and will, and man's duty. *Without the veil* , to wit, the second veil, in the holy place.

**Before the testimony**; a short speech for *before the ark of the testimony* , as it is elsewhere more largely called: compare Exo\_25:16.

**Shall order it**, to wit, the lamp, or the lights, taking care that there be a constant supply of them, and that they burn well.

**Exodus 28:1** EXODUS CHAPTER 28

Aaron and his sons ordained for the priest's office, Exo\_28:1. His holy garments, Exo\_28:2-5. The ephod, Exo\_28:6. Curious girdle, Exo\_28:8. The two onyx stones on which the names of the children of Israel were engraven, Exo\_28:9-14. Of the breastplate, whereon was the same, Exo\_28:15-22; with two golden rings, Exo\_28:23-29. The Uri and Thummim, Exo\_28:30. The golden

plate which had on it, Holiness to the Lord, Exo\_28:36. The coats of Aaron's sons, their girdles, caps, and their linen drawers, Exo\_28:40, which they put on when they served in the holy place, Exo\_28:43

**Take thou unto thee** cause them to come near unto thee, that thou mayst before them and before the people declare the will of God herein, and solemnly set them apart for his office.

Exodus 28:2

Garments to be used only in holy ministrations,

**for glory and for beauty**, i.e. such as are glorious and beautiful; partly to mind the people of the dignity and excellency of their office and employment; and principally to represent the glorious robes wherewith Christ is both clothed himself, and clotheth all his people, who are made priests unto God.

Exodus 28:3

**All that are wise-hearted**, i.e. skilful artists. The Hebrews make the heart, not the brain, the seat of wisdom See Job\_9:4.

**Whom I have filled**; either,

1. By my ordinary providence and assistance, giving them both ability and opportunity to learn the arts; or rather,
2. By extraordinary inspiration, which was necessary for the Israelites, whose base and laborious drudgery took off their minds and hands from all ingenious studies and arts. To consecrate him, i.e. to be an outward sign of my calling and consecration of him to my holy service. A metonymical expression.

Exodus 28:4

**An ephod** was a short upper garment, made without sleeves, which was girt about the body. And it was twofold; the one made



of fine linen, which was common not only to all the priests, as 1Sa\_2:18 22:18; but to some others also upon solemn and sacred occasions, as 2Sa\_6:14: the other made of divers stuffs and colours, peculiar to the high priest; the parts whereof were not sewed, but tied together.

**A robe;** an upper garment like a surplice.

**A broidered coat;** an under coat curiously wrought with circular works like eyes, as the word notes, and richly adorned with gems and other things.

**A mitre;** a kind of bonnet or cap for the covering of the head, supposed to be something like a Turkish turban for the form of it.  
A

**girdle,** to enclose and fasten all the other garments, which were loose in themselves, that he might be more expeditious in his work.

Exodus 28:5

No text from Poole on this verse.

Exodus 28:6

**Of gold,** beaten out into plates, and cut into wires.

Exodus 28:7

**The two shoulder-pieces** were two parts of the ephod going up from the body of the ephod, the one before, the other behind, which when the priest had put over his head, were tied together, and covered the priest's shoulders, and part of his back and breast.

Exodus 28:8

**The girdle of the ephod** was for the closer fastening and girding of it. Which is upon it: this is added to distinguish it from the

other girdle, Exo\_28:4, which was to gird all the garments, and was tied in a lower place.

**Of the same;** either,

1. Of the same piece; or rather,

2. Of the same kind of materials and workmanship, as the following words explain it.

Exodus 28:9 No text from Poole on this verse.

Exodus 28:10

Levi seems to be omitted here, as being sufficiently represented by the high priest himself.

Exodus 28:11

Hollow places, such as are made in golden rings to receive and hold the precious stones which are put in them.

Exodus 28:12

**Upon the shoulders of the ephod,** i.e. in the place where the two shoulder-pieces were joined together.

**Before the Lord;** into the holy of holies: an evident type of Christ's entering into heaven with the names and in the stead of his people, the true Israel, upon his shoulders, and presenting them to his Father with acceptance.

**For a memorial;** not so much to the high priest, that he should not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciously remember them, and show mercy unto them. Such a memorial to God was the rainbow, Gen\_9:13. Such things are spoken of God after the manner of men.

Exodus 28:13

No text from Poole on this verse.

Exodus 28:14

**At the ends**, or, *with ends* ; i.e. not like chains that are fastened about one's neck or arm, which seem to have no end; but two distinct chains, with two several ends, both hanging downward: compare Exo\_28:22. The Syriac render it *double* , others *equal* , or of equal length.

Exodus 28:15

This was a square and curiously wrought piece put over the ephod upon one's breast, called *of judgment* , because from thence the Israelites were to expect and receive their judgment, and the mind of God in all those weighty matters of war or peace wherein they consulted God for direction.

Exodus 28:16

It was **doubled** for greater strength, that it might better support and secure the precious stones which were put into it, and that it might receive the Urim and Thummim, Lev\_8:8.

Exodus 28:17

It is needless to trouble the reader with the explication of these stones, which the Jewish doctors themselves are not agreed in, seeing this use of them is now abolished. It may suffice to know that they were precious stones severally allotted to the names of the several tribes, according to God's good pleasure, possibly with respect to some disposition or concernment of each tribe, which at this distance we cannot learn.

Exodus 28:18

No text from Poole on this verse.

Exodus 28:19

No text from Poole on this verse.

Exodus 28:20

No text from Poole on this verse.

Exodus 28:21

i.e. According to the order of their birth, the first stone to the eldest, the second to the next, &c.

Exodus 28:22

Some think these are the same with those mentioned Exo\_28:14. But it seems improbable and without example that God should in this short description, and that within a few verses, give a new and second command concerning the same thing. It may rather seem that these are other chains fastened to the breastplate, as it follows, whereas those chains, Exo\_28:14, seem to have been fastened to the ephod, to those ouches made in it for that purpose, Exo\_28:13. And whereas these chains also are fastened in the said ouches, Exo\_28:25, two several chains may well enough be fastened in divers parts of each of the ouches; and there seems to be this difference between the chains, those chains mentioned Exo\_28:14 are said to be fastened only at one end, even to the ouches of the ephod, whence they might hang down loosely, whereas these are manifestly fastened at both ends, Exo\_28:24,25.

Exodus 28:23

No text from Poole on this verse.

Exodus 28:24

No text from Poole on this verse.

Exodus 28:25

i.e. In the forepart of the ephod; or *before* him, i.e. the high priest, in his forepart, upon his breast.

Exodus 28:26

**Upon the two ends**, to wit, upon the lower ends, for there were other rings put upon the upper ends, Exo\_28:23-25.

**In the side of the ephod inward**, i.e. in the inner side of the ephod, under which these rings were hid; for the ephod was double, Exo\_28:16.

Exodus 28:27

**Two other rings**, to answer the two rings in the breastplate, that by all these the breastplate might be the better fastened to the ephod.

**On the two sides of the ephod underneath**; in the lower part of the ephod, or in that part of it which is under the lowest part of the breastplate.

**Toward the forepart thereof**; towards the breast.

**Over-against the other coupling thereof**, i.e. over-against the ouches on the shoulder-pieces, where the upper part of the breastplate was fastened to the ephod.

Exodus 28:28

No text from Poole on this verse.

Exodus 28:29

Partly to admonish the high priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of

Christ, the great High Priest, towards his people, and how mindful he is of them, and of all their concerns, even when he is in the holy of holies, that is, in heaven, where he remembers them still, and incessantly intercedes for them.

**Unto the holy place**, i.e. into the most holy place; the positive degree being put for the superlative.

Exodus 28:30

The words **Urim and Thummim** confessedly signify *light*, or *illuminations and perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high priest, and which were in Christ in an eminent degree, and from him alone communicated to his people; or of one and the same thing, noting perfect light or illumination, by a figure called *hendyadis*, oft used in Scripture, as Deu\_16:18 Mat\_4:16, compared with Job\_10:21 Joh\_3:5 Act\_17:25, compared with Gen\_2:7. Which may seem probable,

1. Because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person.

2. Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, Num\_27:21 1Sa\_28:6, which signifies *lights*. And the name seems to be given from the effect, because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this Urim and Thummim was, and in what manner God answered by it; which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to inquire, and positively to determine. Many conceive it was nothing else but the twelve precious stones, wherein the names of the twelve tribes were engraven, and that the answer of God was composed out of those letters which either show more brightly, or thrust themselves

further outward, than the rest did; which seems a frivolous and ungrounded conjecture, both because all the letters of the alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the breastplate, and therefore could not be seen by the high priest; and there is not a word to signify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this Urim and Thummim are not the same thing with those twelve stones may be easily proved:

1. Because the stones were *set and engraven* in the breastplate, Exo\_28:17,21, this was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing.

2. It is not likely that in such a brief account of the sacred utensils the same command would be repeated again, especially in more dark and general words than it was mentioned before. And how could Moses now put it in, when the workmen had fastened it there before? or why should he be required to put it in the breastplate, when it was fastened to it already, and could not without violence be taken from it?

3. Because the stones were put in by the workmen, Exo\_39:10, the Urim and Thummim by Moses himself, Lev\_8:8. It is objected, that where the stones are mentioned there is no mention of Urim and Thummim, as **Exo 29**, and that where the Urim and Thummim are mentioned there is no mention of the stones, as Lev\_8:8, which shows they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, **Exo 39**, because he mentions only those things which were made by the workmen, whereas the Urim and Thummim seems to have been made immediately by God, or by Moses with God's direction; of the latter, **Le 8**, because the stones are implied in the breastplate as a part of it, and being fastened to it, whereas there he only mentions what was put in by Moses himself. There are other conjectures, as that it; as the name Jehovah, or some visible representations, &c. But such conjectures are as easily denied as affirmed. It is therefore more

modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies. It may suffice us to know that this was a singular piece of Divine workmanship, which the high priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers; which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. But which of those ways, or whether by any other way, it is needless now to search, and impossible certainly to discover.

**The judgment of the children of Israel.** A short speech. As the *testimony* is oft put for the *ark of the testimony* , so is the *judgment* here for the *breastplate of judgment* , i.e. that breastplate which declared the judgment, or oracle, or mind of God to the Israelites in those cases which they brought to the Lord.

**Before the Lord continually**, i.e. at all times when he shall appear before the Lord in the holy place.

Exodus 28:31

Not the ephod itself, for that was prescribed before, Exo\_28:6, but a long and loose robe called the

**robe of the ephod**, because it was worn next under it, and was girded about the high priest's body with the curious girdle of the ephod.

Exodus 28:32

No text from Poole on this verse.

Exodus 28:33

**Pomegranates**; the figures of pomegranates, but flat and embroidered. By the sound of the



**bells** the people might be admonished of the work which the priest was employed in, and thereby be provoked to join their affections and devotions with his. These pomegranates and bells might note either,

1. The qualifications of the priest, who was both to declare or give forth the sound of pure and wholesome doctrine, and to adorn his doctrine with the fragrancy and fruitfulness of a good conversation. Or,

2. The glorious achievements of Christ, who caused the sound of his doctrine to be heard by all men, and offered up himself as *a sacrifice to God for a sweet-smelling savour* , Eph\_5:2.

Exodus 28:34

No text from Poole on this verse.

Exodus 28:35

**For his disobedience or carelessness.** For though the matter might seem small in itself, yet it was an error in God's worship, wherein God is more severe than in other things; and it was an error of the high priest, who had more knowledge of God's mind herein, and was obliged to more care and diligence, not only for himself, but for the influences of his bad example upon the people.

Exodus 28:36

The **plate of pure gold** was like a half coronet, reaching, as the Jews say, from ear to ear.

**Holiness to the Lord**, to mind the priest of his special consecration to God, and of that singular holiness which was required of him, as at all times, so especially in his approaches to God. It might also represent Christ, who is called *the Holy One of God* , and who is a crowned Priest, or both King and Priest.

Exodus 28:37

The words may be rendered, *thou shalt put it on* , or, *bind it* , as the Vulgate renders it, with a *blue lace* , to wit, upon the mitre, as it follows.

Exodus 28:38

**That Aaron may bear the iniquity of the holy things;** either,

1. That he, being consecrated to God for this end, that he should take care as far as he could that both persons and things presented to God should be holy or agreeable to the mind of God, might bear the punishment for any miscarriage committed therein which he could have prevented. Or rather,

2. That he, being a holy person, and appointed by God to make a typical reconciliation for the sins of the people, and to intercede for them, might take away, or obtain from God the pardon of their *iniquity* , wherewith even their holy things are defiled, if God should severely mark what is amiss in them; which sense the last words of the verse favour. And the high priest was herein eminently a type of Christ, who properly and truly bare and took away the iniquity of his people's holy things by his sacrifice and intercession.

**Which the children of Israel shall hallow in all their holy gifts,** i.e. shall separate or consecrate unto God in all their offerings or gifts. If there be any thing amiss either in the thing offered, or in the manner of offering, God upon the priest's intercession will pardon it.

**It shall be always upon his forehead,** i.e. at all times of his solemn appearance before God.

Exodus 28:39

**The coat** was a loose and large garment made with sleeves, worn under the ephod, reaching down to the feet, which was girt with a girdle, Lev\_8:7.

Exodus 28:40

The **coats** were not of woollen, Eze\_44:17, but of linen, Exo\_39:27. These were ephods, 1Sa\_22:18.

Exodus 28:41

**Consecrate them**, Heb. *fill their hand* , i.e. present them to God with part of the sacrifice in their hands, as we find, Exo\_29:24, by that rite putting them into their office.

Exodus 28:42

Including both. Compare Exo\_20:26.

Exodus 28:43

No text from Poole on this verse.

## **Exodus 29:1** EXODUS CHAPTER 29

The manner of consecrating priests, Exo\_29:1-3. Of consecrating Aaron and his sons, Exo\_29:4-7. The priests' vesture, Exo\_29:8,9. How the bullock of the sin-offering was to be offered, Exo\_29:10-14. One ram for a burnt-offering, and the manner of offering, Exo\_29:15-18. A ram for hallowing the priests, Exo\_29:19-31. Aaron and his sons eat of the ram wherewith they were consecrated, Exo\_29:32,33. The altar sanctified for seven days, Exo\_29:36,37. Two lambs offered daily, Exo\_29:38. The time, Exo\_29:39. The manner of offering, Exo\_29:40-43. God's promise to hallow the tabernacle, Aaron, and his sons, Exo\_29:44, and to dwell with them, Exo\_29:45,46.

No text from Poole on this verse. Exo\_12:5 Mal\_1:13,14

Exodus 29:2

**The unleavened bread** was to show that the priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, Luk\_12:1 1Co\_5:8, and that all the services offered to God by the priests were to be pure and unmixed.

Exodus 29:3

To the door of the *tabernacle* , as it follows, Exo\_29:4.

Exodus 29:4 Taken out of that laver, Exo\_30:18. This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the blood and Spirit of Christ in order to their acceptance with God.

Exodus 29:5

Not about the loins, but about the paps, or breast, as Christ and his ministers are represented, Rev\_1:13. The linen breeches are here omitted, because they were put on privately before they came to the door of the tabernacle, where the other things were put on.

Exodus 29:6

**The holy crown**, i.e. the plate of gold, Exo\_28:36, as appears by comparing Lev\_8:9.

Exodus 29:7

Which signified the gifts and graces of the Holy Ghost, wherewith Christ; as, and the priests ought to be, replenished. See Isa\_61:1 1Jo\_2:27. But here ariseth a difficulty; for this anointing is sometimes spoken of as peculiar to the high priest, as Lev\_21:10,

sometimes as common to all the priests, Exo\_30:30 40:14,15, which may be thus reconciled: the oil, was sprinkled upon all the priests, and their right ears, thumbs, and toes, and their garments, Exo\_29:20,21 Le 8:30, but it was poured out upon the head only of the high priest, Psa\_133:2, who herein was a type of Christ, who was

**anointed above his fellows**, Psa\_45:7 Heb\_1:9.

Exodus 29:8

No text from Poole on this verse.

Exodus 29:9

**A perpetual statute**; so long as the Jewish pedagogy and policy lasts.

Exodus 29:10

To signify that they offered it for themselves and for their own sins, which the offerer performing this rite was to confess, Lev\_16:21, that they acknowledged themselves to deserve that death which was inflicted upon this innocent creature for their sakes, and to testify their faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood they were expiated, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy office.

Exodus 29:11

Moses, who though no priest, yet for this time and occasion was called by God to this work.

Exodus 29:12

**Upon the horns of the altar**; not of incense, as some would have it, but of the burnt-offerings, as may appear,

1. Because it was that altar at the bottom whereof the blood was to be poured, as it is here expressed; but that was not done at the altar of incense, as is evident and confessed. Compare Lev\_16:18, &c.

2. It was that altar upon which the parts of the sacrifices were burnt, as it here follows, Exo\_29:13, for there is no distinction here between the two altars. It is true, in the following sin-offerings of the priests the blood was put upon the horns of the altar of incense, Lev\_4:7. But it must be considered,

1. That the blood was not poured out at the bottom of that altar.

2. Because Aaron and his sons were not yet complete priests, but private persons, and therefore did this at the same altar which the people used in their sin-offerings, Lev\_4:25,30.

Exodus 29:13

The parts which in all sacrifices were burned unto God, Lev\_3:3 4:19, to signify either the mortification of their inward and most beloved lusts, or the dedication of the best of all sacrifices, and of their inward and best parts, to God and his service.

Exodus 29:14

To wit, for the high priest, as is plain from the whole context, and therefore ought to be burnt by that law, **Le 4**. There was indeed a law, that that sin-offering whose blood was not carried into the tabernacle, which was the case here, should not be burnt, but eaten, Lev\_6:30 10:18. But that concerned the people, not the priests, who did not eat, but burn their own sin-offerings, Lev\_4:3,12.

Exodus 29:15

No text from Poole on this verse.

Exodus 29:16

Which signifies, that not only our persons, but our very altars and sacrifices, and best services, need the sprinkling of Christ's blood upon them to render them acceptable to God.

Exodus 29:17

No text from Poole on this verse.

Exodus 29:18

**A sweet savour**, Heb. *a savour of rest* , wherewith God will be well pleased, and for which, as representing Christ who offered up himself, he will graciously accept of the offerings of the priests for themselves, and for the people.

Exodus 29:19

This was for a peace-offering. So here were all the three sorts of sacrifices, which were afterwards to be offered by them for the people.

Exodus 29:20

These parts are consecrated in the name and stead of all the rest; the ear, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the *hand* and *foot* , as the instruments of action and execution of that which they hear and understand to be the mind of God; and the right parts are chosen rather than the left, as being usually more vigorous and expeditious. And all these parts are sprinkled with this blood, to show the absolute necessity of Christ's blood to qualify them for an acceptable and successful discharge of their office.

Exodus 29:21

No text from Poole on this verse.

Exodus 29:22

Of the priests in their office. Therefore the right shoulder was burnt, which in other sacrifices was given to the priest.

Exodus 29:23

No text from Poole on this verse.

Exodus 29:24

Either toss them from one hand to another, as giving all from themselves to God; or shake them to and fro, towards the several parts of the world, to note God's dominion over all places and people, and the extent of that true and great sacrifice, represented in these types to all.

Exodus 29:25

No text from Poole on this verse.

Exodus 29:26

To wit, the breast alone, whereas both shoulder and breast were given to Aaron afterwards; the reason whereof might be, either because Moses was not a proper and complete priest, as Aaron afterward was, but only appointed by God for this time to do that work; or because now there were in a manner two priests, the one consecrating, to wit, *Moses* ; the other consecrated, to wit, *Aaron* ; therefore these parts were divided, the breast went to the former to be eaten, the shoulder offered unto God for the latter, Exo\_29:22; he being not yet a perfect priest, and therefore not in a capacity of eating it.

Exodus 29:27

**Heaved up:** this was done by throwing the parts upward, and catching them again.



**Even of that which is for Aaron, and of that which is for his sons:** the words may be rendered thus, *of which breast and shoulder of the ram shall be Aaron 's portion, and of which shall be the portion of his sons* ; so there is only an ellipsis of the verb substantive, which is most common, and the Hebrew prefix *lamed* designs a thing belonging to the person to whom that is prefixed, as it is in other like cases, as Gen\_40:8 Deu\_1:17 Psa\_47:9.

Exodus 29:28

**It is an heave-offering;** under which is comprehended also the wave-offering; as plainly appears both from the context, and from the parity of reason, these offerings being of the same nature, and designed for the same purpose.

Exodus 29:29

**His sons,** i. e. his eldest sons successively. To be consecrated by some other priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable.

Exodus 29:30

For so long the solemnity of the consecration lasted, Exo\_29:35.

**In the holy place;** both that strictly so called, and in the most holy place; for as none could go into the most holy place except the high priest, so there were some things to be done in the holy place which none but he could do. See Lev\_4:7,8.

Exodus 29:31

In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from Lev\_8:31. And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other holy place but this.

Exodus 29:32

No text from Poole on this verse.

Exodus 29:33

**Those things**, i.e. the remainders of the oblations mentioned Exo\_29:32.

**A stranger**, i.e. one who is not of the priestly race, whereas in other peace-offerings the offerer did eat a part.

Exodus 29:34

**Thou shalt burn the remainder**, according to the law of all peace-offerings, except those which were vows or voluntary offerings, Lev\_7:16,17, which these were not: compare Exo\_12:10.

Exodus 29:35

No text from Poole on this verse.

Exodus 29:36

**For atonement**, as well for the priests as for the altar; both which, as they were or might be polluted, so they needed the sprinkling of this blood to sanctify them, to show that all persons and things were fitted for God's service, and accepted by him only for and through the blood of Christ.

Exodus 29:37

**It shall be an altar most holy**, as appears from the following reason, because it was not only holy in itself, but by its touch communicated a legal holiness to other things.

**Whatsoever toucheth the altar shall be holy**: this may be understood either,

1. Of persons, as a caution that none should touch the altar but holy and consecrated persons. Or rather,

2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed, Hag\_2:12; but of things belonging to the altar Of offerings, which by God's appointment were to be offered, which were sanctified by being laid upon this altar, and therefore the altar was greater and more holy than the gift, as our blessed Saviour notes, Mat\_23:19.

Exodus 29:38

**This is that which thou shalt offer:** this is the chief end and use of this altar, though it served also for other sacrifices.

**Day by day continually;** to show, partly, that men do daily contract new defilement, and daily need new pardons; and partly, that God is not only to be worshipped upon rite sabbath days, and other set and solemn times, but every day.

Exodus 29:39

Which two seasons were selected as most commodious, that men might both begin and end their worldly actions said businesses with God, and might see their need of God's assistance and blessing in all their concerns, and the justness of giving him the praise and glory of all.

Exodus 29:40

**A tenth deal;** the tenth part of an ephah, as is evident from Num\_28:5, which is an *omer*, Exo\_16:36.

**An hin** was a measure for liquid things, as the ephah was for dry things, containing six pints of our measure.

Exodus 29:41

No text from Poole on this verse.

Exodus 29:42

Either,

1. At which door, for there the Lord stood and talked with Moses, Exo\_33:9,10. Or rather,

2. In which tabernacle, to wit, in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, Exo\_30:6 Lev\_16:2; whereas God met but once at the door of the tabernacle, and that with Moses only, not with the people, with whom he is said to meet in this place, Exo\_29:43. Add to this, that the place where God meets them is the same place which is sanctified by his glory, and that was the tabernacle, Exo\_29:43, as it is expressed in our translation, and sufficiently implied in the Hebrew, by a common ellipsis of the pronoun *it* , i. e. that place where I meet with you, to wit, the tabernacle, *shall be* , &c.

Exodus 29:43

i.e. By my glorious presence and appearance, of which see Exo\_40:34,35 Le 9:24.

Exodus 29:44

No text from Poole on this verse.

Exodus 29:45

**I will dwell**, by my special grace, and favour, and blessing; for by his essence he fills all places.

Exodus 29:46

No text from Poole on this verse.

### **Exodus 30:1** EXODUS CHAPTER 30

He commands to make an altar for incense, and of what, Exo\_30:1. The length and breadth of it, Exo\_30:2. The form of it, Exo\_30:3-6. Whereon the priest was to kindle incense every morning, being commanded, Exo\_30:7. All the children of Israel to bring half a shekel for their souls, Exo\_30:11-16. A laver of brass, Exo\_30:17,18; wherein Aaron and his sons wash their hands and their feet, Exo\_30:19-21. The making the oil of holy ointment, Exo\_30:22-25. Its use, Exo\_30:26-28. None might make the like, Exo\_30:32,33. The composition of the perfume, Exo\_30:34-38.

**Incense** signifies the prayers of God's people, Psa\_141:2 Rev\_8:3; which are not acceptable to God except they be offered upon the true altar, Christ. This incense also was useful to correct the bad smell of the sacrifices, which were offered on another altar not far from it. Yea, some sacrifices were offered upon this altar, as appears from Exo\_30:10 Lev\_4:7. But here only the principal and constant use of it is noted.

Exodus 30:2

See Exo\_27:2. Though these horns, as they were for another use, so they seem to be here of another form, and for ornament more than for service.

Exodus 30:3

**The top** was made hollow like a grate, that the ashes might fall through it. The

**crown** was a border which encompassed the altar, that the things laid on it might not fall off.

Exodus 30:4

No text from Poole on this verse.

Exodus 30:5

No text from Poole on this verse.

Exodus 30:6

**Before the veil**; before the second veil, in the holy place, and near to the holy of holies, and consequently to the ark and mercy-seat.

Exodus 30:7

Aaron was to do this for the first time, but afterwards any priest might do it, as appears from Luk\_1:9; this not being done in the holy of holies, which was the high priest's peculiar.

**When he dresseth the lamps**, i.e. cleansed them, and prepared them for the receiving of the new light.

Exodus 30:8

The **even** was the time when all the lamps were to be lighted, 1Sa\_3:3. **See Poole on "Exo\_27:20"**, **See Poole on "Exo\_27:21"**.

Exodus 30:9

**No strange incense**, i.e. of any other sort than what I shall here appoint, Exo\_30:34, &c.

Exodus 30:10

**Once in a year**, on the day of expiation, Lev\_16:19 Num\_29:7.

**With the blood of the sin-offering of atonements**; to note, that the prayers of the saints are acceptable to God no otherwise but

through the blood of Christ, who was offered for the expiation of our sins.

Exodus 30:11

No text from Poole on this verse.

Exodus 30:12

**A ransom for his soul;** a certain price for the redemption of their lives; whereby they acknowledge the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them.

**When thou numberest them,** to wit, upon any just occasion, either now in the wilderness, or afterwards. It may seem that this payment was neither to be made at this time only, as some would have it; nor yet every year, as Josephus and others affirm, because it is not said to be a *perpetual statute*, as other things of constant observance are, but upon any eminent occasions, when the *service of the tabernacle* (which is the end and use of this collection) or temple required it, as may be gathered from 2Ki\_12:4, compared with 2Ch\_24:6. Compare Neh\_10:32 Mat\_17:24. And as now it was employed in the building of the tabernacle, so afterwards it might be laid out upon the repairs or other services of it.

Exodus 30:13

**The shekel of the sanctuary** hath been commonly conceived to be double to the common shekel, yet divers late learned men seem more truly to judge that it was no more than the common shekel, consisting of half a crown of English money; which is called *the shekel of the sanctuary*, because the standard by which all shekels were to be examined was kept in the sanctuary, as afterwards the just weights and measures were kept in Christian temples, or other public places. See Lev\_27:25 Num\_3:47 Eze\_45:10-12. Add to this, that it was a part of the priest's office to look to the weights and measures, as plainly appears from 1Ch\_23:29.

**An half shekel shall be the offering;** not less, lest it should be contemptible; nor more, lest it should be too burdensome for the poor.

Exodus 30:14

**From twenty years old and above;** the time when they began to be fit for employment, and capable of getting and paying money. Women and children are not included here, because they are reckoned in their fathers or husbands.

Exodus 30:15

This was partly to teach them that all souls are of equal worth in themselves and price with God; that there is no respect of persons with God, and in God's worship and service, but gospel graces, ordinances, and privileges are common and equal to all, Exo 12 16:18 Gal\_3:28 Col\_3:11; that all persons are alike obnoxious to Divine justice, and are redeemed by one and the same price: partly to check the arrogance and vanity of the rich, who are very apt to despise the poor; and partly that by this means the number of the people might be exactly known when occasion required it.

Exodus 30:16

**For the service of the tabernacle;** for the building and furniture of it, and the maintenance of God's worship in it.

**That it may be a memorial;** either to the people, who hereby profess God to be their Lord and Owner, and themselves his subjects and tributaries; or to God, who hereby takes occasion to remember them, and to own them for his people.

Exodus 30:17

The frequent repetition of this phrase, and the shortness of these discourses, in comparison of the length of the forty days, show that God did not deliver all these laws and prescriptions at one



time, but successively at several times, possibly upon the sabbath days.

Exodus 30:18

See the accomplishment Exo\_38:8; **to wash** both the priests and the parts of the sacrifices. The altar, to wit, of burnt-offerings.

Exodus 30:19

To signify their natural impurity and unworthiness, either to handle holy things, or to come into the holy place, and their need of washing with the blood and Spirit of Christ, which was typified by this washing.

Exodus 30:20

**That they die not;** for though the fault might seem small, yet the command was evident and easy, and therefore the disobedience was worse, arguing presumption, rebellion, and contempt. And God is more severe in the matters of his worship than in other cases.

Exodus 30:21

No text from Poole on this verse.

Exodus 30:22

No text from Poole on this verse.

Exodus 30:23

**Take thou also unto thee:** the words are very emphatical, and the Jews from hence do rightly infer, that this ointment was but once made, and that by Moses's own hands. Spices: see Son\_4:14 Eze\_27:22; and compare Psa\_45:8 Amo\_6:6.

**Pure myrrh,** Heb. *myrrh of liberty* ; either,

1. Free from adulteration or mixture; or rather,
2. Freely dropping from the tree, which is esteemed better than that which is forced out of it.

**Calamus;** a sweet reed, of which see Isa\_43:24 Jer\_6:20.

Exodus 30:24

Not the common kind of cassia, which we use in purging, but another kind of it, there being seven several kinds of it, as the learned note.

Exodus 30:25

No text from Poole on this verse.

Exodus 30:26

This was only an outward ceremony, signifying the separation and sanctification of these things for the service of God; as the anointing of kings and priests noted their designation to their offices.

Exodus 30:27

No text from Poole on this verse.

Exodus 30:28

No text from Poole on this verse.

Exodus 30:29

No text from Poole on this verse.

## Exodus 30:30

Not all of them, but only those who succeed him in the high priest's office, as appears from Exo\_40:15 Lev\_4:3,5,16; Exo\_16:32 21:10. This anointing of them signified both God's election or calling them to this office, and the inward qualifications requisite for it, to wit, the gifts and graces of the Holy Ghost, which are oft designed by this word of anointing, as Isa\_61:1 Dan\_9:24 1Jo\_2:27, and the solemn setting apart of Christ, the true High Priest, for the mediatorial office.

## Exodus 30:31

i.e. Reserved for my service alone, not employed to any profane or civil use, as it follows.

## Exodus 30:32

**Upon man's flesh shall it not be poured**, except those whom God himself, the author of this law, excepts, to wit, the high priests, of which see Exo\_30:30; and some of the kings, of which see 1Ki\_1:39 Psa\_89:20, though others think the kings were only anointed with common oil.

**It shall be holy unto you**, as it is unto me, Exo\_30:31; you shall account it holy, as I do.

## Exodus 30:33

The word **stranger** is commonly used to note the Gentiles, or such as were not of Israel's race; but sometimes it notes those that are not of the priestly race, as Exo\_29:33 Lev\_22:12,13; and so it seems to be here. And if any of the kings were anointed with this oil, it was done by God's special appointment, who may dispense with his own laws.

Exodus 30:34

**Stacte, and onycha, and galbanum:** the Jews themselves are not agreed what these were, and it concerns not Christians much to know, the use of them being abolished. It is evident they were each of them sweet spices, and therefore this *galbanum* was not of the common kind, which gives a very ball scent.

**Of each shall there be a like weight,** Heb. *alone shall be with alone* , i.e. each of these alone shall be with another alone, to wit, in equal quantity. Or it may note, that' each of these was to be taken and beaten apart, and then mixed together. Or, *it shall be alone alone* , i.e. absolutely and certainly alone, the doubling of the word increasing the signification, and thus it doth not belong to all the ingredients, because the Hebrew verb is here of the singular number, but only to the frankincense; and the sense may be, that whereas the other things shall be tempered together, the frankincense should be alone, which may seem most agreeable both to the common use of frankincense, and to its differing nature from the other things mentioned, two of them at least being confessedly liquid things.

Exodus 30:35

**Tempered together,** Heb. *salted* ; either,

1. Properly, for *salt* was to be offered with all offerings, Lev\_2:13. And the Hebrew doctors tell us that six egg-shells full of salt were used. Or,

2. Metaphorically, well mixed together, as salt was with things either offered to God, or eaten by man.

**Pure,** of the best of each kind of drugs, the most perfect and uncorrupted.

Exodus 30:36

**Some of it;** so much as is sufficient for the daily incense.

Exodus 30:37

No text from Poole on this verse.

Exodus 30:38

No text from Poole on this verse.

### **Exodus 31:1** EXODUS CHAPTER 31

Bezaleel and Aholiab are called for the work of the tabernacle, Exo\_31:1-7. The table and candlestick, Exo\_31:8. The altar, Exo\_31:9. Hallowing of the sabbath is commanded again, Exo\_31:12-17. Moses receiveth the two tables of the law, Exo\_31:18.

No text from Poole on this verse.

Exodus 31:2

He seems to be the same mentioned 1Ch\_2:20

Exodus 31:3

**I have filled him with the spirit of God**, which was now necessary, because the Israelites in Egypt wanted ingenious education to learn these things, and therefore needed inspiration.

**In wisdom**, or, *with wisdom* , the following clauses being explicatory of the former, showing what gifts of the Spirit God had filled him with, to wit, wisdom, &c.

Exodus 31:4

No text from Poole on this verse.

Exodus 31:5

No text from Poole on this verse.

Exodus 31:6

**All that are wise-hearted;** that have wisdom and skill sufficient to do these things, under the inspection and direction of Bezaleel and Aholiab, the principal workmen.

Exodus 31:7

No text from Poole on this verse.

Exodus 31:8

**The pure candlestick;** so called by way of eminency, notonly because it was made of pure gold, and was not defiled with blood, for so some other things were, but especially to mind the priests of their duty in keeping it neat and clean, it being more subject to defilement than other things.

Exodus 31:9

No text from Poole on this verse.

Exodus 31:10

**The cloths of service,** wherein the ark and other sacred utensils were wrapped up when they were to be removed. See Exo\_35:19 **Num 4.**

Exodus 31:11

No text from Poole on this verse.

Exodus 31:12

No text from Poole on this verse.

Exodus 31:13

**My sabbaths ye shall keep:** this precept is here repeated, either,

1. To show the chief use of the tabernacle, and all this cost and trouble about it, to wit, that they might there acceptably serve God, as in some measure upon every day, so especially upon the sabbath day. Or rather,

2. To restrain the time for the doing of the forementioned works: q.d. Though the work of the tabernacle and utensils be holy, and for a holy use, yet I will not have it done upon my holy day. The sabbath was not made for them, but they for it, and therefore they shall give place to it.

**It is a sign between me and you.** The sabbath is a fivefold sign:

1. Commemorative, of God's creation of and dominion over them and all other things, to whom they do hereby profess their subjection.

2. Indicative, showing that they were made to be holy, and that their sanctification can be had from none but from God, as it here follows, and from the observation of God's days and appointments.

3. Distinctive, whereby they owned themselves to be the Lord's peculiar people, by a religious keeping of those sabbaths, which the rest of the world grossly neglected and profanely scoffed at.

4. Prefigurative, of that rest which Christ should purchase for them, to wit, a rest from the burden of the ceremonial, and from the curses and rigours of the moral law, as also from sin and the wrath of God for ever. See **Heb 4**.

5. Confirmative, both assuring them of God's good will to them, and that as he blessed the sabbath for their sakes, so he would bless them in the holy use of it with temporal, spiritual, and everlasting blessings, as he declares in many places of Scripture; and assuring God of their standing to that covenant made between God and them. So that this was a mutual stipulation or ratification of the covenant of grace on both sides.

**That doth sanctify you;** that selecteth you out of all people, and consecrateth you to myself, and to my service and worship, a great part whereof is the observation of the sabbath. Or, that sanctifieth you by my word and ordinances, which are in more eminent and solemn manner dispensed upon the sabbath day, by the observation whereof you declare that you own me as your only Sanctifier; and so we may observe, the sabbath owns the Lord as our Creator, and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God so severely enjoins the sanctification of the sabbath, and punisheth the neglect of it, it being a tacit renouncing or disowning of God the Father, the Son, and the Holy Ghost.

Exodus 31:14

**Shall surely be put to death;** of which see an example, Num\_15:32, &c. i.e. Servile work, as it is explained. Lev\_23:7, &c.

Exodus 31:15

**The sabbath of rest,** Heb. *the sabbath of sabbaths* , or, of *sabbaths* , i.e. the great and chief sabbath, as *the song of songs* is the most excellent song, the *holy of holies* is the most holy, &c. The Jews had many sabbaths or days of rest, but this is here preferred before them all, by this emphatical repetition of the same word; and by this argument the foregoing duty is pressed upon them.

Exodus 31:16

Or, **shall keep the sabbath** by observing or celebrating the sabbath, i. e. by observing or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another most emphatical repetition to oblige us to the greater caution and diligence in this great duty, and to show what stress God lays upon it, who hath therefore placed this in the midst of the commands of the decalogue, as the heart which gives life and rigour to all the rest. Or it may be rendered thus; *shall observe the*



*day of rest to celebrate the sabbath* ; and so the phrase is like that in the *fourth command* , Remember the sabbath day to keep it holy. So here, *Observe the sabbath* . i.e. watch its coming and approach, consider attentively the nature and use of it, and that not as a matter of idle speculation, but of serious practice; or, so that you may do or celebrate the sabbath, i.e. perform all the duties of it. Or thus, *shall observe the sabbath, to make it a sabbath or day of rest* , and that no idle or carnal rest, but *a rest, holy to the Lord* , as it is called in the foregoing verse.

**For a perpetual covenant**, or, by a *perpetual covenant* , or, it is a *perpetual covenant* , i. e. condition or part of that agreement made between me and them. They have solemnly covenanted or promised that they will do all that I commanded them, Exo\_24:7,8, among which this is a chief branch; and I have covenanted to bless and sanctify them in so doing. And this word *perpetual* , as also the word *for ever* , being added to it in the next verse, may intimate that this hath a longer perpetuity than the ceremonies, to which this phrase is sometimes ascribed, the rather because the reason of this perpetuity given in the next verse is such as hath its force not only till Christ, but even till the end of the world, and it is fit and just that men should retain this monument or memorial of the world's creation even till its dissolution.

Exodus 31:17

**It is a sign**, a sign of the covenant between us, that I will be their God, and they will be my people; both which depends upon this amongst other duties, and upon this in an eminent degree.

**Was refreshed**; not as if he had been weary with working, which surely he could not be with speaking a few words, nor can God be weary with any thing, Isa\_40:28; but it notes the pleasure or delight God took in reflecting upon his works, *beholding that every thing* he had made *was very good* , Gen\_1:31.

Exodus 31:18

i.e. The tables of the law, which was the witness of God's will and Israel's duty. See Exo\_16:34.

**Tables of stone**; whereby was signified both the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the Jewish polity at Christ's coming; and the stoniness of men's hearts by nature, in which the law of God could not be written but by a Divine and omnipotent hand.

**Written with the finger of God**, i.e. with the power or Spirit of God, by comparing Mat\_12:18; not by any art of man, but immediately by a Divine hand.

BC 1491

### **Exodus 32:1** EXODUS CHAPTER 32

The people commit idolatry by worshipping the molten image which Aaron made, Exo\_32:1-6. God makes it known to Moses, and threatens their destruction, Exo 32 7-10. Moses prays for them, Exo 32 11-13. God repents of the evil, Exo 32 14. Moses comes down from the mount with two tables, Exo 32 15; being God's own writing, Exo 32 16. Moses hearing and seeing their idolatry, breaks the two tables, Exo\_32:19; and turns the calf into powder, Exo\_32:20. Aaron's excuse, Exo\_32:21-24. Moses seeing their nakedness, Exo\_32:25, commands them to be slain, Exo\_32:26,27. He bids them consecrate themselves, Exo\_32:29. Moses charging them with sin, Exo\_32:30, prayeth for them, Exo\_32:31,32. God spareth them, Exo\_32:34; but afterward plagueth them, Exo\_32:35.

BC 1491

Moses had now been in the mount for near forty days.

**The people**, i.e. most or some of the people, as it is expressed 1Co\_10:7.

**Unto Aaron**, as the chief person in Moses's absence.

**Make us gods**, i.e. images or representations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Israelites, who were now lately instructed by the mouth, and words, and miraculous works of the eternal God, should be so senseless as to think that was the true God which themselves made, and that out of their own earrings; much more, that that was the God that brought them out of Egypt, as they say, Exo\_32:4.

**Which shall go before us**, to guide us through this vast wilderness to the Land of Promise, where they longed to be; for as for the cloud, which hitherto had guided them, that seemed now to be fixed upon the mount; and they thought both that Joshua and Moses had deserted them. The Jewish doctors note, that he doth not say, *Make us gods* whom we may worship, but *which shall go before us*, which, as they truly say, shows that they wanted not a God, whom they knew by infallible evidences they had, but a visible guide, who might supply the want of Moses, as the next words show.

**This Moses**; an expression of contempt towards their great deliverer.

**What is become of him**, whether he be not consumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to some other place.

Exodus 32:2

**The golden earrings** were of good value and common use among the eastern people, who seem to have used them superstitiously, Gen\_35:4 Jud\_8:24; and therefore Aaron demands these, partly that he might take away one vice, or occasion of vice, whilst the people were intent upon another; and partly that the proposed loss of their precious earrings might cool their idolatrous desires.

**In the ears of your wives**, whom he thought most fond of their jewels, and most unlikely to part with them.

Exodus 32:3

Whereby they show both their madness upon their idols, and their base ingratitude to their God, who had transferred these jewels from the Egyptians to them, Exo\_12:35,36, which therefore God upbraids them with, Eze\_16:11, &c.

**In their ears**, i.e. the men's ears, for the affix is of the masculine gender; whereby it seems the men were more set upon idolatry than the women, parting with their earrings for it, which the women would not do.

Exodus 32:4

**A molten calf**: the meaning of this translation is, that Aaron, to wit, by artificers, did first melt the gold into one mass, and then by the graving-tool form it into the shape of a calf, and polish it; or as others render the words, he

**formed it in a type or mould**, made in the shape of a *calf*, into which he cast the molten gold, *and so made it a molten calf*. But the words may be translated thus, *He put it*, or them, *into a purse*; for so the Hebrew verb and noun are both used, 2Ki\_5:23; and in like manner Gideon disposed the earrings given him for the like use, Jud\_8:24; and afterwards *he made* of them *a molten calf*. Now the people desired, and Aaron in compliance with them made this in the form of a

**calf**, or an *ox*, (for the word signifies both,) in imitation of the Egyptians, as Philo the Jew expressly affirms, and the learned generally agree; and it may thus appear:

1. The great idols of the Egyptians, Apis, Seraphis, and Isis, were oxen and cows, as is confessed.

2. The Egyptians, besides the creatures which they adored as gods, did also make, and keep, and worship their images, as even the heathen writers, Mela and Strabo, affirm.

3. The Israelites, whilst they were in Egypt, were many of them infected with the Egyptian idolatry, as it appears from Jos\_24:14 Eze\_20:7,8 23:3 Act\_7:39. And it is not unlikely divers of them hankered no less after the idols, than after the garlic and onions of Egypt. And being now, as they thought, forsaken by Moses, they might think of returning to Egypt, as afterwards they did, and therefore chose a god of the Egyptian mode, that they might more willingly receive them again.

**These be thy gods**, i.e. this is thy god, the plural number being put for the singular, as it is usual in this case. The meaning is, This is the sign, or symbol, or image of thy god; for such expressions are very frequent: thus this image of a calf is called a calf frequently, and the images of the temple of Diana are called *shrines* or *little temples*, **Ac 19**. So they intended to worship the true God by this image, as afterwards Jeroboam did by the same image, as we shall plainly see when we come to that place of Scripture. And it is absolutely incredible that the generality of the Israelites should be so void of all sense and reason, as to think that this new-made calf did bring them out Egypt before its own creation, and that this was the same Jehovah who had even now spoken to them from heaven with an audible voice, saying, *I am the Lord thy God who brought thee out of the land of Egypt* .

Exodus 32:5

**When Aaron saw**, i.e. observed with what applause they received it, and with what fury and resolution they prosecuted their former desire, he was borne down with the stream, and, as it is probable, by the people's instigation, built an altar to it.

**To the Lord**, Heb. *to Jehovah* ; which title being peculiar to the true God, and being here given by Aaron to the calf, with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they

made only as a visible token of God's presence with them, and an image by which they might convey their worship to God.

Exodus 32:6

**Brought peace-offerings**, but no *sin-offerings* , which they most needed.

**The people sat down to eat and to drink**; for the sacrifices were accompanied with feasting, both among the worshippers of the true God, and among idolaters. See Exo\_18:12 24:11.

**Rose up to play**, by shouting, and singing, and dancing, as it appears from Exo\_32:17-19

Exodus 32:7

No longer *my people* , as God had called them hitherto, Exo\_3:7 5:1, &c.; they have forsaken me, and I do hereby renounce them.

Exodus 32:8

No text from Poole on this verse.

Exodus 32:9

Untractable, wilful, and stubborn, incorrigible by my judgments, ungovernable by mine or by any laws. A metaphor from those beasts that will not bend their necks to receive the yoke or bridle.

Exodus 32:10

Do not hinder me by thy prayers, which I see thou art now about to make on their behalf.

**I will make of thee**; to come out of thy loins.

Exodus 32:11

**The Lord his God**; emphatically so called: q.d. Moses had not lost his interest in God, though Israel had.

**Why doth thy wrath wax hot**, so hot as to consume them utterly? For though he saw reason enough why God should be angry with them, yet he humbly expostulates with God whether it would be for his honour utterly to destroy them. Or this is a petition delivered in form of an interrogation or expostulation, as Mat\_8:29, compared with Luk\_8:28.

**Against thy people**, an ingenious retortion: q.d. They are not my people, as thou calledst them, Exo\_32:7, but *thy people*, which he proves in the following words.

Exodus 32:12

**In the mountains**, i.e. in or at Mount Sinai, the plural number for the singular; or, in this mountainous desert.

Exodus 32:13

No text from Poole on this verse.

Exodus 32:14

i.e. Changed his sentence. See on Gen\_6:6.

Exodus 32:15

Not on the inside and outside, which is unusual and unnecessary, but on the inside only, some of the ten commands being written on the right hand, and others on the left, not for any mystery, but only for conveniency of writing.

Exodus 32:16

No text from Poole on this verse.

Exodus 32:17

**Joshua** had waited all this while upon the middle of the hill for Moses's return; and so neither knew what the people had done, nor heard what God had said to Moses.

Exodus 32:18

**The voice of them that shout for mastery**, Heb. *of a cry of strength* , i.e. of strong men, or of the stronger and victorious party, who use to express themselves with triumphant shouts.

**The voice of them that cry for being overcome**, Heb. of a cry of weakness, i.e. of weak, and wounded, and vanquished men, who use to break forth into doleful cries.

Exodus 32:19

Not through rash anger, but by Divine instinct, partly to punish their idolatry with so great a loss, and partly to show that the covenant made between God and them, so much to their advantage, which was contained in those tables, was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance.

Exodus 32:20

**Ground it to powder**; melted it either into one great mass, or rather into divers little fragments, which afterwards by a the or other instruments he, by the help of many others, might soon grind to powder, or dust of gold.

**Strawed it upon the water**; upon the brook which came out of the rock Horeb, Exo\_17:6.

**The children of Israel**; not all, which would require a long time, but some in the name of the rest; and most probably either the chief promoters of this idolatrous design, or the chief rulers of the



people, who should by their power and authority have restrained the people from this wickedness.

**To drink of it;** of the water into which that dust was cast; partly to make them ashamed of their madness in worshipping a god which now must be drunk, and cast out into the draught; and partly to fill them with terror and dreadful expectation of some ill effect or curse of God to come upon them, either by this draught, or by other means.

Exodus 32:21

What injury or mischief had they done to thee, which thou didst so severely revenge? The sin of the people is charged upon Aaron, both because he did not resist and suppress their wicked suggestion, Exo\_32:1, by his counsel, and by the authority which Moses had left in his hand, which he should have done even with the hazard of his life, as the rabbins say that Hur did, whom they report to have been slain by the people whilst he dissuaded them from their attempt, and because he did not promote, and direct, and manage their enterprise, Exo\_32:4,5.

Exodus 32:22

Heb. *are in evil* , i.e. are altogether wicked, addicted to, or bent upon wickedness, so that it was impossible for me to stop or divert their course.

Exodus 32:23

No text from Poole on this verse.

Exodus 32:24

Not that he meant or thought to persuade Moses that the melted gold came out of the fire in the form of a calf by accident, without any art or industry of his, which was a ridiculous conceit, and easily confuted; but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people.

Exodus 32:25

i.e. That they were stripped both of their ornament, which was not so much the jewels of their ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies towards whom they were about to march; and that being thus disarmed and helpless, they would be a prey to every enemy: when Moses considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders, to bring the rest to repentance.

**Aaron had made them naked**, as Ahaz is said to have *made Judah naked* , 2Ch\_28:19.

**Quest.** How were they made naked or ashamed amongst their enemies, when at this time they were in their own camp, remote from all their enemies?

**Answ.** He speaks not only of their present shame, but of their everlasting reproach, especially among their and God's enemies, who, being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily. See Jer\_2:11. But the Hebrew word may be, and is by some, translated thus, *amongst those that do or shall rise up or be born of them* i.e. that shall succeed them; for so the word *rising* is used Exo\_1:8 Mat\_11:11. And so the Chaldee here renders it, *amongst their generations* ; and the other Chaldee interpreter, and the Syriac, *in their latter days* , or *in aftertimes* . So the sense is, that Aaron had put a note of perpetual infamy upon them, even to all after-ages.

Exodus 32:26

He chose **the gate of the camp**,

1. As the usual place of judicature.

2. That he might withdraw himself from the company of idolaters as far as he might.

3. As a fit place of concourse and resort for those that were on God's side.

4. To prevent the escape of the greatest delinquents, the rest of the camp being probably surrounded with some trench, or such like thing, else gates had been superfluous and unprofitable.

**Who is on the Lord's side?** who will take God's part, and plead his cause against idolatry and idolaters?

**All the sons of Levi**, i.e. the most of that tribe, as that universal particle is oft understood; for some of them were destroyed as guilty.

Exodus 32:27

The meaning is, slay every principal offender whom you meet with, without any indulgence or exception, though *brother* , or *companion* , or *neighbour* . There was no fear of killing the innocent in this case, because,

1. The people were generally guilty.

2. Moses had called to himself all that were on God's side, who thereby were separated from the guilty.

3. The innocent might easily be discerned from the transgressors, either by the personal knowledge which the Levites or others had of the most forward idolaters, or by their abiding in their tents as ashamed and grieving for their sin, whilst the transgressors were impudently walking about in the camp, as trusting to their numbers; or by the direction of God's providence, if not by some visible token.

Exodus 32:28

And no more, for it is probable they slew only those whom they knew to have been the ringleaders to others in this mischief.

Exodus 32:29

Offer up yourselves to the honour and service of the Lord in this work, which because it was joined with the hazard of their lives, he calls it a consecration or oblation of themselves, as Abraham for the like reason is said to have offered up Isaac.

**Consecrate yourselves**, Heb. *fill your hands*, & c., i.e. offer a sacrifice, for so the phrase is oft used, as Exo\_28:41 Jud\_17:5,12. That work of justice which they were going to execute might seem an inhuman and barbarous act, but he tells them it was an acceptable sacrifice to God, as the destruction of God's enemies is called a sacrifice, Isa\_34:6 Eze\_39:17. Or he hereby intimates that this tribe was designed by God for his immediate service, and therefore recommends this work to them as an excellent initiation into their office, and as a demonstration that they were in some sort worthy of that great trust.

Exodus 32:30

He speaks doubtfully, partly because he was uncertain how far God would pardon them, and partly to quicken them to the more serious practice of repentance.

Exodus 32:31

No text from Poole on this verse.

Exodus 32:32

**If thou wilt forgive their sin;** understand here,

**forgive it**, or, or *it is well* , or, *I and others shall praise thy name* . His great passion for his people stops his words, and makes his speech imperfect.

**Out of thy book**, i.e. out of the book of life, as appears by comparing this with other places, as Psa\_69:28 Dan\_12:1 Luk\_10:20 Phi\_4:3 Rev\_3:5 13:8 20:12; or, out of the catalogue or number of those that shall be saved. I *suppose* Moses doth not in this case wish his eternal damnation, because that state implies both wickedness in himself, and the dishonour of God, but his annihilation, or the utter loss of this life, and of that to come, and of all the happiness of both of them. Nor doth Moses simply desire this, but only comparatively expresseth his singular zeal for God's glory, and charity to his people; signifying, that the very thoughts of the destruction of God's people, and of the reproach and blasphemy which would be cast upon God by means thereof, were so grievous and intolerable to him, that he rather wisheth, if it were possible, that God would accept of him as a sacrifice in their stead, and by his utter destruction prevent so great a mischief. And it is to be considered that Moses speaks this, as also many other things, as the mediator between God and Israel, and as the type of the true Mediator, Jesus Christ, who was in effect to suffer this which Moses was content to suffer.

Exodus 32:33

**Whosoever hath sinned**, or, *doth sin* , to wit, presumptuously, obstinately, and impenitently, him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

Exodus 32:34

**Behold, mine angel**; not Christ, the Angel of the covenant, who had hitherto gone before them; but a created angel, as appears by comparing this with Exo\_33:2,3,12; though Moses obtained the revocation of this threatening, Exo\_33:14,17. I will visit their sin upon them; when I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

Exodus 32:35

This relates either to the destruction of three thousand of them by the Levites, or rather to the future plagues, in which God also reckoned with them for this sin.

**Because they made the calf;** they made it because they urged

**Aaron** to make it, as Judas is said to purchase the field, Act\_1:18, which was purchased by his money; and Aaron made it, by giving command to make it. The Chaldee, Syriac, Arabic, and Samaritan render the words thus,

**they worshipped or sacrificed to the calf which Aaron made.** And the word which signifies to make, is oft used for worshipping or sacrificing, as Exo\_10:25 Jud\_13:15 1Ki\_18:26.

**Exodus 33:1** EXODUS CHAPTER 33

God refuseth to go with the people as formerly, Exo\_33:1-3. The people mourn, Exo\_33:4. God's command what to say to the children of Israel, Exo\_33:5. They mourn, and lay by their ornaments, Exo\_33:6. Moses pitcheth the tabernacle without the camp, Exo\_33:7; and going in, God speaks to him, Exo\_33:8,9. A cloudy pillar descendeth on it, Exo\_33:10. God speaks to Moses face to face, Exo\_33:11. He prays for his guidance and presence, Exo\_33:12-16. God promises him, Exo\_33:14,17; proclaims his name, Exo\_33:19. His face can be seen by no man, Exo\_33:20-23.

No text from Poole on this verse.

Exodus 33:2

No text from Poole on this verse.

Exodus 33:3

**I will not go up in the midst of thee** by my own special and gracious presence, as hitherto I have done, but I will depart from

thee. In pursuance hereof God removes his tabernacle without the camp, Exo\_33:7. I will only make good my promise to thy fathers, and send an angel to accomplish it, but I will show no peculiar and further kindness to thee.

**Lest I consume thee in the way;** lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So he shows that their perverseness makes this severity necessary for them, and that God even in his judgment remembers mercy to them.

Exodus 33:4

Their precious garments or jewels, which the women reserved, as we saw, Exo\_33:3. This was a visible sign and profession of their inward humiliation and repentance for their sin, and of their deep sense of God's displeasure.

Exodus 33:5

**I will come up into the midst of thee,** to wit, in anger; not in favour, Exo\_33:3, where the words are the same, but the sense differing,

**and consume thee.**

**Object.** But God had promised he would not do so, Exo\_33:3.

**Answ.** That was signified to Moses, not to the people, to whom the threatening was most proper and profitable; and this threatening hath a condition implied, to wit, except they repent, as the next words plainly show.

**That I may know what to do unto thee;** that I may either inflict my judgments, or suspend them, as thou art penitent or impenitent.

Exodus 33:6

No text from Poole on this verse.

Exodus 33:7

**The tabernacle** was a tent set up by Moses for the people to meet in for sacrifice and seeking of God, and other parts of God's worship, until the great tabernacle should be finished; for such a place was necessary, or highly expedient for that use, and therefore it is not probable they would be without it for a year's space.

**Afar off from the camp**; in testimony of God's alienation from them, and displeasure against them, this being a kind of excommunication; and all was too little to bring them to a thorough repentance.

**The tabernacle of the congregation**; it was so before, but he called it so now, to show that God had not wholly forsaken them; and that if they truly repented, he still permitted them to come into his presence, and to seek the Lord.

**Every one which sought the Lord**; either for his favour, or for counsel and direction. See Exo\_18:15,19,20.

Exodus 33:8

Testifying their grief for God's departure, their respect to Moses, whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of Moses.

Exodus 33:9

Whereby God testified his approbation of Moses, and of that which Moses had done, which might seem to some severe and cruel.



Exodus 33:10

No text from Poole on this verse.

Exodus 33:11

**Face to face**, or, *mouth to mouth* , as Num\_12:8. Not that God hath face or mouth, or that Moses could behold it, which is denied, Exo\_33:20. But the sense is, he spake with him freely and familiarly, and immediately, not by an angel in a dream or vision, as he did to other prophets. See Deu\_34:10.

**Joshua abode in the tabernacle**, either to keep it from injury or inconvenience; for as it was set up by man's help, so it needed man's care to preserve it; or to assist and direct those who resorted thither to seek God in Moses's absence. And Joshua seems to be appointed for this work rather than Aaron, or any other of the elders, because they had one way or other been guilty of the late idolatry, and God would hereby punish them with a temporary suspension from his service, and their office.

Exodus 33:12

**Whom thou wilt send with me**, i.e. what angel it is, whether it be a created angel, for then I profess I am unsatisfied with him, Exo\_33:15; or the same uncreated Angel Christ, who hath hitherto accompanied us, and then I am content. But I am at a great loss by thy withdrawing thy cloudy pillar from the people to whom it is to be a guide.

**I know thee by name**, i.e. distinctly and familiarly, as one whom I have much converse with, and great kindness for; thy name is written in my book. Compare Exo\_32:32,33 Psa 87:5,6 Php 4:3. And

**knowing** here notes approbation and affection, as Psa\_1:6 Mat\_7:23 compare Jer\_1:5.

Exodus 33:13

**Show me now thy way**; the course and manner of thy dealings with men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt choose for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the Promised Land.

**That I may know thee**, i.e. thy mind herein; men are said to know God when they know his mind and will; or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people; or rather,

**that I may thereby know thee**, namely, *that I shall find grace*

**in thy sight**, as it follows; that I may be assured that thou wilt be reconciled to and present with me and thy people.

**Thy people**, both by thy own choice and purpose, and promise to their parents, and by their recognition of thee for their God, and their returning to thee again.

Exodus 33:14

**My presence**, Heb. *my face*, i.e. I myself, by comparing this with 2Sa\_17:11. The Angel of my presence, Isa\_63:9; the pledge of my presence, the cloudy pillar; and I will not turn thee over to an angel, as I threatened, Exo\_34:2. See Deu\_4:34.

**I will give thee rest**; not only rest from thy present anguish and perplexity of mind for thy people, but in due time I will bring them to their resting-place and settled habitation; for it is evident from Exo\_34:15,16, that Moses's care and prayer was more for the people than for himself.

Exodus 33:15

Let us rather live and die in the wilderness with thy presence and favour, than go into Canaan without it; for even that promise of rest I value not without thy presence. So he echoes back God's words to himself, and turns God's promise into a prayer.

Exodus 33:16

**Wherein shall it be known here?** by what other token shall other nations and after-ages know?

**So shall we be separated**, i.e. distinguished by thy peculiar kindness and privileges afforded to us. Or,

**be made wonderful, or eminent, or glorious above all other people.**

Exodus 33:17

No text from Poole on this verse.

Exodus 33:18

i.e. Thy glorious majesty, the brightness of thy countenance, some such manifestation of thyself as becomes thy excellency, and such as shall be seen in the other life; or that glorious shape which, together with a human voice, thou hast now assumed. But for the essence of God, as that was and is and ever will be invisible to bodily eyes, 1Ti\_6:16, so a man of such great reason and deep knowledge in Divine things, and universal learning, could not be ignorant of it, and therefore would not desire it.

Exodus 33:19

**All my goodness**, or, *my beauty* ; for so that Hebrew word is sometimes used, Gen\_6:2 1Sa\_9:2; or *my excellency* , or *my glory* , as appears from Exo\_33:22, which was the thing Moses desired

to see; and the difference between his request and God's answer doth not lie

**in glory and goodness**, but in *showing* his glory so as Moses might gaze upon it, and making it only, as it follows, to

**pass before him**, to wit, in a sudden and very transitory vision; though it may be understood properly of God's goodness and kindness to men, of which the following words speak, and that was the great, if not the only thing ascribed to God, Exo\_34:6,7.

**The name of the Lord**, i.e. my name; the noun for the pronoun, as is very frequent. I will give thee notice when I come, that thou mayst attend; I will not surprise thee, nor steal by thee. Or *will proclaim*, or *publish of the name of the Lord*, or of my name, i.e. some part of it, especially my goodness, which may seem to be here principally intended,

1. By comparing this with Exo\_34:6,7.

2. By the following words, which seem a limitation of this general expression: q.d. I will proclaim, manifest, and impart my goodness, but with a difference, not to all men, but to whom I please.

3. By other places, where the

**name of the Lord** is principally, if not solely, understood of his goodness, as Isa\_1:10, and in many places of the Psalms. *I will be gracious to whom I will be gracious*: this may seem to be added, with reference to the people for whom Moses is interceding, lest Moses should misunderstand or misapply what is said here, and Exo\_34:6,7. The sense is, I will show this peculiar favour to thee, I will also be gracious towards the people thou pleadest for, but not promiscuously. Some of them I will severely and eternally punish for this and their other sins; and some of them I will pardon and save, not because they are righteous, or innocent, or less sinners than the rest, but merely out of my own good pleasure and most free grace, whereby I will show mercy to some, when I

will not show mercy to others. Thus this place is interpreted by the apostle, Rom\_9:16, &c.

Exodus 33:20

**My face;** either,

1. My essence. But that no man can see, neither in this life, nor in the next. Or rather,

2. My glorious presence. This may note either,

1. God's purpose that that blissful vision of God in glory shall be given to no man here, but is reserved for the future life. Or rather,

2. The impossibility of the thing from man's weakness, which is such, that if God should display all the beams of his glory to him, it would certainly astonish, overwhelm, and destroy him.

Exodus 33:21

**There is a place by me,** in this mountain where my residence and glorious presence now is, and in that part of it whence my voice now cometh to thine ears.

Exodus 33:22

That thou mayst not be undone by thy own desires, nor swallowed up with the sight of my glory.

Exodus 33:23

**My back parts,** i.e. imperfectly and in part, as when we see only a man's back parts, and not his face. Thou shalt see a shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

## **Exodus 34:1** EXODUS CHAPTER 34

God commands Moses to hew two tables of stone like the former, wherein he promises to write, Exo\_34:1. Moses goes with these tables up to the mount, Exo\_34:4. God descends in a cloud, Exo\_24:5. He proclaims his name, Exo\_34:6,7. Moses worships, Exo\_34:8,9. God making a covenant with the people, commands them not to make a covenant with their enemies, Exo\_34:10-12; bids them beware of molten gods, Exo\_34:13-17. The feast of unleavened bread, Exo\_34:18. To rest on the sabbath day, Exo\_34:21. Other laws, Exo\_34:22-26. Moses wrote these words, Exo\_34:27. The time of Moses's abode on the mount. Exo\_34:28. Moses's face shining, Exo\_34:29, is covered, Exo\_34:33-35. He acquaints the people with what the Lord told him, Exo\_34:31,32.

The first tables were made immediately by God, who of his own mere grace and good pleasure, and without man's merit or contrivance, entered into covenant with Abraham and his seed. These tables must be made by Moses, partly in token of God's displeasure for their sin, and partly to signify, that though the covenant of grace was first made without man's care and counsel, yet it should not be renewed but by man's repentance. And as the tables of stone signified the hardness of their hearts, so the hewing of them by Moses might signify the circumcision and ploughing up of their hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties.

**The words that were in the first tables;** to show God's reception of Israel into his favour, and their former state, and that the law and covenant of God was neither abolished nor changed by their sin.

Exodus 34:2

No text from Poole on this verse.

### Exodus 34:3

This is said, not for the beasts, which are not capable of a law, but to restrain the presumption and curiosity of the people, by this argument, that even the beasts that come too near shall be destroyed, and much more man, whose knowledge aggravates his sin and punishment.

### Exodus 34:4

No text from Poole on this verse.

### Exodus 34:5

**In the cloud;** in the cloudy pillar, which ordinarily stood up in the air above the mount, but came down to the top of it when God spake with Moses. See Exo\_33:9 Num\_11:17,25.

**Stood with him there,** to wit, in the mount, Exo\_34:2,4, and the clift of a rock, Exo\_33:22, which was in the mount, and near the top of it, as appears by comparing these places together.

### Exodus 34:6

**The Lord God:** this title shows his glorious being, power, and authority; the following titles note his goodness to men.

**Abundant in goodness and truth;** in fulfilling all his gracious promises made to Abraham, and to his seed, and to all his people; wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine threatenings, but here the situation of this word in the midst of the attributes of Divine goodness plainly shows that it is to be restrained to the promises; this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *hendyadis* ,

**goodness and truth**, for *true, sincere, and hearty goodness* , as *mercy and truth* are oft put for true and real mercy. See Psa\_25:10 57:3, &c.

Exodus 34:7

**For thousands**; the Chaldee and some others render it, *for a thousand generations* .

**Iniquity, and transgression, and sin**; sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or men, as the heap of various words here put together signifies.

**That will by no means clear the guilty**: this is commonly esteemed a title of justice or vengeance, which is here added by way of correction lest men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent transgressors, but will severely punish them. And the Jewish doctors hereupon observe, that the mercy of God doth far exceed his justice; here being, as they number them, thirteen attributes of mercy, and but one of justice. But this translation and interpretation is rejected by some late learned interpreters, who make this an attribute of God's goodness or clemency, and render the words thus, *In destroying he will not utterly destroy* , though *visiting* , &c.: q.d. He is so gracious, that though he will severely punish the iniquity of the fathers, and especially their idolatry, upon themselves, and upon their children, &c., as he hath said, Exo\_20:5, yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation.

1. This suits most with Moses's solicitude and prayer for the people of Israel, which was that God would not utterly destroy them, as he threatened to do.

2. This sense best agrees with God's promise, Exo\_33:19, *I will make all my goodness pass before thee* ; which general promise is particularly explained and performed in these two verses.



3. This place doth not speak of God's disposition and carriage towards his enemies, against whom he proceeds with great severity, and commands the Israelites to do so in the verses here following; but towards his people, whose cause Moses is all along pleading with God. See Exo\_32:11-13,31,32 33:13,15 Exo 34:9.

4. The Hebrew verb here used frequently signifies *to make empty or desolate* , to empty men of their goods, or places of men. See Isa\_3:26 Amo\_4:6. So here, *he will not utterly empty or destroy* : though he will leave the marks of his vengeance for this sin upon thy people, even to their third and fourth generation; or, if it may be, further; yet he will not utterly root them out, which is the great thing thou fearest and labourest to prevent. And this very phrase, here used, we have in Jer\_30:11, and repeated Jer\_46:28, where, though interpreters generally render it, *I will not leave thee altogether unpunished* , which may make a good sense, yet it seems much better to be rendered, *I will not utterly destroy thee* ,

(1.) Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee* , and so the same thing is elegantly repeated in other words, which is very frequent in Scripture.

(2.) Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people, which is manifest in the former member of the verse, and therefore most probable and agreeable in this.

5. This is much confirmed from Num\_14:18, where Moses, pleading with God for the pardon of his people's sin, useth this very phrase and argument, as taken out of God's mouth, which in this sense is very proper and prevalent, Thou hast said, that even when thou dost visit iniquity, &c., thou wilt not utterly destroy them. And God answers him, Exo\_34:20, *I have pardoned according to thy word* , i.e. so as not utterly to destroy them. *But truly as I live* , &c., Exo\_34:21-23, i.e. But I will severely punish them. But if this had been the meaning, Lord, thou hast said *thou wilt by no means clear* the guilty, as we render it, it was a most

improper argument, and put a sword into the Lord's hand to slay them even by virtue of this consideration.

Exodus 34:8

No text from Poole on this verse.

Exodus 34:9

**It is a stiff-necked people**, and therefore need thy glorious and powerful presence to rule them. Or rather,

**though it be a stiff-necked people**, as thou sayest, yet forsake them not. The Hebrew particle *chi* oft signifies *though* , as Exo\_5:11 Isa\_44:6.

**Take us for thine inheritance**, i.e. deal with us as men do with their inheritances, dwell among us, protect us, improve us.

Exodus 34:10

**Behold, I make a covenant**, i.e. I do hereby renew my covenant with thy people which they had violated and voided by their sin. But the shortness of the phrase, there being no mention here of any with whom this covenant is made or renewed, and the following words, make it more probable that this covenant is nothing but a solemn promise or engagement that God will do the thing which here follows. And the word *covenant* is oft used for a mere promise, as Gen\_9:9, &c.; Lev\_24:8 Num\_18:19 25:12.

**It is a terrible thing that I will do with thee**; either,

1. By thy ministry, as that phrase is sometimes used, as 1Co\_15:10. Or,

2. In the midst of thee, i.e. of thy people, as Exo\_34:11, *before thee* , i.e. before thy people. This I prefer, because the next verse explains this of such things as were not done by Moses's ministry, nor in his time, but afterwards.

Exodus 34:11

No text from Poole on this verse.

Exodus 34:12

No text from Poole on this verse.

Exodus 34:13

Which at first were used by good men for their devotion, as Gen\_21:33; but afterwards being horribly abused to superstition and idolatry, were by God, s command to be destroyed.

Exodus 34:14

**Whose name is Jealous;** who hath made himself known by, and glories in that name, The *jealous* God, who cannot endure any competitor or corival; whereas the false and puny gods of the heathens were contented with multitudes of partners. So this is properly said to be the name of God, whereby he is known and distinguished from all other gods.

Exodus 34:15

**A covenant,** for cohabitation, or to suffer them quietly to live among you, whom you should drive out.

**Go a whoring,** i.e. commit idolatry, which is oft called and compared to spiritual whoredom. See **Jer 2 Jer 3 Eze 16.**

**And thou eat of his sacrifice** to wit of the parts or remainders of his sacrifice, whereby thou wilt partake with him in an idolatrous worship; because such feasts were a part of the worship offered to the idol, and were accompanied with solemn benedictions and thanksgivings to the idol. See Num\_25:2 Psa\_106:28 Eze\_18:6 Eze\_22:9 1Co\_10:20 Rev\_2:20.

Exodus 34:16

No text from Poole on this verse.

Exodus 34:17

Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel scriptures; but he mentions molten, because their late idol was of that kind.

Exodus 34:18

No text from Poole on this verse.

Exodus 34:19

Heb. *And* (for *that is* , as the particle *and* is oft used; the words following here, and Exo\_34:20, being a particular explication of the general sentence in the beginning of this verse)

**all thy cattle** which (a particle oft understood)

**shall be born male**, (as it is also explained Exo\_13:12) the

**opening**, or,

**whatsoever** (to wit, of the male kind)

**openeth the matrix** (which word is fitly understood out of the former member; which is very usual) of *ox* or (*and* put for *or* , as it is oft done) *sheep* .

Exodus 34:20

Either without a gift to me, so it is a precept; or without benefit to himself, so it is a promise. See Exo\_23:15.

Exodus 34:21

Which times are expressed, because the great profit and seeming necessity of working at that time was likely to be a powerful temptation to make men break the sabbath.

Exodus 34:22

**The feast of weeks**, i.e. which is numbered by weeks being just seven weeks after the passover, whence it is called *pentecost*, i.e. the fiftieth day, to wit, after the passover. See Lev\_23:15 25:8.

**The first-fruits of wheat harvest**; so this is a designation of the time and business of the feast of weeks.

**The feast of ingathering**, to wit, of the fruits of the earth.

**The year's end**; so it was in regard of the jubilee and civil contracts.

Exodus 34:23

No text from Poole on this verse.

Exodus 34:24

**I will cast out the nations**; so thou shalt have no intestine enemy to do thee or thine mischief. This God promised to do, but upon condition of Israel's discharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done.

**Neither shall any man desire thy land**; I will not only tie their hands, that they shall make no invasion upon you, but I will take off their thoughts and affections from such an enterprise, which it was very easy for God to effect many ways.

Exodus 34:25

No text from Poole on this verse.

Exodus 34:26

**First of the first-fruits**; thou shalt not delay to do this, but shalt bring the very first of them. Or, the *first-fruits* , even the *first-fruits of thy land* ; which limitation seems here conveniently added, because they were not bound to bring thither all their first-fruits, to wit, those of their own bodies, their children.

Exodus 34:27

**Object.**

God saith, *I will write* , Exo\_34:1.

**Answ.** 1. Moses was to write the ritual precepts mentioned here above, God wrote the moral law.

2. Moses wrote what he wrote in a book; see Exo\_24:7; but what was written upon the tables of stone was written by God himself, not by Moses, who had no graving instruments with him in the mount, and could not without them write upon the stone.

Exodus 34:28

**He was there forty days and forty nights**; as he had been before, being now to renew the broken covenant. This forty days' fast of his is mentioned four times, Exo\_24:18, and here, and Deu\_9:18 10:10, but it is evident it was performed but twice, as the occasion of it happened only twice.

**He wrote**, not Moses, but the Lord, as appears from Exo\_24:1, and from **Deu 10**, the relative pronoun being here referred to the remoter antecedent, of which there are many instances, as Gen\_10:12 1Sa\_21:14 27:8 Psa\_99:6.

Exodus 34:29

**Quest.** Why now, and not when he came down from God before?

**Answ.**

1. Because now he obtained what he did not before, to wit, a glimpse of the Divine glory, which, though but very transient, left its print upon his face.

2. Now it was more necessary than before, to procure the greater honour to Moses, and to the law, 2Co\_3:7,8,11, because of the late horrid Violation and contempt of them, which the Israelites had fallen into.

Exodus 34:30

No text from Poole on this verse.

Exodus 34:31

**Unto him**, to the tabernacle, which was still at a distance from the camp, though afterwards, God being reconciled, it was set up in the camp, Exo\_40:34.

Exodus 34:32

No text from Poole on this verse.

Exodus 34:33

In condescension to their weakness

Exodus 34:34

No text from Poole on this verse.

Exodus 34:35

No text from Poole on this verse.

### **Exodus 35:1** EXODUS CHAPTER 35

The command to observe the sabbath, Exo\_35:1-3; and to bring a free-will offering to the Lord, Exo\_35:4,5. The furniture of the tabernacle, Exo\_35:6-19. Men and women bring their jewels for the same, Exo\_35:20-24. Understanding women spin, Exo\_35:25,26. The chief of the people bring in precious stones and spices, Exo\_35:27-29. God endues Bezaleel and Aholiab with a spirit of wisdom for this work, Exo\_35:30-35.

No text from Poole on this verse.

Exodus 35:2

This command of the sabbath is repeated here, as also Exo\_31:13, together with the instructions for the building of the tabernacle, and its utensils, to show that they were made for no other use than the service of God, which was to be performed, as every day, so in an eminent and peculiar manner upon the sabbath day, and to teach them the absolute necessity of minding that precept in and above all their ceremonial observations.

Exodus 35:3

This command seems to be only temporary and extraordinary during the present season and condition, and not extending to succeeding generations. For,

1. There are instances of temporary precepts both in the Old and New Testament, which yet are not in their places said to be so. Such were some of the precepts concerning the passover, Exo\_12:11, as is confessed. And such was that law of abstaining from things strangled, and blood, **Ac 15**.



2. This precept is nakedly proposed, and not called a *perpetual statute* , nor enjoined to be observed in their generations, as other precepts are, to whom those, or some like clauses, are frequently added.

3. The sabbath is rather a feast day than a fast day. And the Jews did make feasts, and invited guests upon the sabbath day, which could not probably be without kindling a fire. And, which is more considerable, Christ himself, who fulfilled all righteousness, and therefore would not have joined in the violation of the sabbath, went to one of those feasts, **Lu 14**. And the Corinthians, as they received the Lord's supper upon that day, which none question, so they had their feasts, as is confessed and apparent from 1Co\_11:21,22, &c.

4. The kindling of a fire was no greater hinderance to the religious observation of the sabbath, than other things which were allowed upon that day, such as the washing and dressing of themselves, eating and drinking, &c.

5. This prohibition doth not seem to concern the dressing of meat, as many understand it, by comparing this with Exo\_16:23, (which place I humbly conceive is misunderstood, as I have there intimated, for that was lawful to be done upon, their most solemn days, Exo\_12:16) but the service of the tabernacle, which is the subject of this chapter, and the occasion of these words; and the sense seems to be this, You shall kindle no fire for any handiwork throughout your habitation, no, not for the service of this tabernacle, for the heating of any tools, or the melting of any metals, or other things belonging to it, which being to be made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as oft elsewhere, under one kind, all the rest are comprehended and forbidden.

Exodus 35:4

No text from Poole on this verse.

Exodus 35:5

Whosoever is of a willing heart, for God values not forced or grudging services, 2Co\_9:7.

Exodus 35:6

No text from Poole on this verse.

Exodus 35:7

No text from Poole on this verse.

Exodus 35:8

No text from Poole on this verse.

Exodus 35:9

No text from Poole on this verse.

Exodus 35:10

i.e. Every skilful artist; for though God had prescribed the things, yet it required wisdom and skill to execute what God commanded.

Exodus 35:11

**The tabernacle**, i.e. the boards or structure of the tabernacle, as it appears, because it is distinguished here from its tent and curtains; whereas elsewhere the *tabernacle* is put for all together.

**His tent**; the inward and finer curtains which covered the boards of it.

**His covering**; the outward and coarser coverings.

Exodus 35:12

i.e. Which was hanged before the ark and mercy-seat.

Exodus 35:13

But neither did God prescribe the making of the shewbread amongst the other utensils, **Exo 25**, nor was this made by the workmen here spoken of, but by others. How then comes this to be mentioned here?

**Answ. 1.**

**The shew-bread** may be here put for the vessels for the receiving the shew-bread, by a usual metonymy of the adjunct, the thing contained put for the thing containing; as *treasures* are put for the place where the treasures are put, Psa\_135:7 Mat\_2:11 12:35, and the *gifts* or *offerings* of God for the treasury where they were put, Luk\_21:4. Hence Tremellius renders this place, *and the vessels of the shew-bread* .

**Object.** *All the vessels* of the table are mentioned before, of which this was one.

**Answ.** It is not unusual after a general expression comprehending all distinctly to name one eminent member of that kind, such as this unquestionably was, the table being made principally for this use. Thus Mar\_16:7, *Tell my disciples and Peter* . Like examples are in 2Sa\_2:30 1Ki\_11:1 Psa\_18:1 Act\_11:4, and in other authors. And for the particle *vau* , and, which may seem to imply that these were things of another kind, and not any vessels of the table, that is oft put for especially, as Jos\_2:1 Mar\_16:7, and so only notes an eminent thing of the same kind, as hath been said.

**Answ. 2.** Though God did not prescribe the making of the shewbread, yet he mentions it, together with the table, Exo\_25:30, and therefore it is conveniently mentioned with the table in this place also, where Moses, to show his exactness and fidelity, doth punctually repeat the same things to the people which he had

received in command from God. In like manner the oil, which fed the light of the lamps, is mentioned here in the next verse, because the *lighting of the lamps* was prescribed, Exo\_25:37.

Exodus 35:14

No text from Poole on this verse.

Exodus 35:15

No text from Poole on this verse.

Exodus 35:16

No text from Poole on this verse.

Exodus 35:17

No text from Poole on this verse.

Exodus 35:18

No text from Poole on this verse.

Exodus 35:19

No text from Poole on this verse.

Exodus 35:20

No text from Poole on this verse.

Exodus 35:21

**Whose heart stirred him up**, i.e. whose heart being desirous and ready to serve God, engaged his hand to offer what he had to his service.

Exodus 35:22

### **Earrings.**

**Object.** Aaron had got these from them for the making of the calf,  
**Exo 32.**

**Answ.** Though the generality of the people did then part with their earrings, yet there was a considerable number who did not, as being unsatisfied with that idolatrous design; and it may seem that the women would not part with theirs, being more fond of their ornaments than of their idols. **See Poole "Exo\_32:3"**.

Exodus 35:23

No text from Poole on this verse.

Exodus 35:24

No text from Poole on this verse.

Exodus 35:25

No text from Poole on this verse.

Exodus 35:26

**In wisdom:** this word seems better to agree with the following than with the foregoing word, they spun with wisdom, i.e. with skill and art.

Exodus 35:27

No text from Poole on this verse.

Exodus 35:28

No text from Poole on this verse.

Exodus 35:29

No text from Poole on this verse.

Exodus 35:30

No text from Poole on this verse.

Exodus 35:31

No text from Poole on this verse.

Exodus 35:32

No text from Poole on this verse.

Exodus 35:33

No text from Poole on this verse.

Exodus 35:34

**That he may teach**, to wit, others to work under him; for the work required many hands; and it is a peculiar gift of God to be apt to teach, which every skilful man hath not.

Exodus 35:35

No text from Poole on this verse.

### **Exodus 36:1** EXODUS CHAPTER 36

Moses comitteth the work to Bezaleel and Aholiab Exo 36 1-4. The liberality of the people is forbid Exo\_36:5,6. The curtains of cherubims, Exo\_36:8-13. The curtains of goats' hair, &c. all belonging to the tabernacle, Exo\_36:14-38

**Of the sanctuary, or, of the holy place**, to wit, of the tabernacle, so called by a prolepsis and synecdoche.

BC 1491

Exodus 36:2

God had qualified them before, but that is not sufficient without a call.

Exodus 36:3

Which time they chose as the first and best part of the day, and therefore for fittest for God's service.

Exodus 36:4

No text from Poole on this verse.

Exodus 36:5

No text from Poole on this verse.

Exodus 36:6

The women did part of this work as well as the men. See [Exo\\_35:25](#)

Exodus 36:7

No text from Poole on this verse.

Exodus 36:8

No text from Poole on this verse.

Exodus 36:9

No text from Poole on this verse.

Exodus 36:10

No text from Poole on this verse.

Exodus 36:11

No text from Poole on this verse.

Exodus 36:12

No text from Poole on this verse.

Exodus 36:13

No text from Poole on this verse.

Exodus 36:14

i. e. For the outward covering of the tabernacle. See Exo\_35:11

Exodus 36:15

No text from Poole on this verse.

Exodus 36:16

No text from Poole on this verse.

Exodus 36:17

No text from Poole on this verse.

Exodus 36:18

No text from Poole on this verse.

Exodus 36:19

No text from Poole on this verse.



Exodus 36:20

No text from Poole on this verse.

Exodus 36:21

No text from Poole on this verse.

Exodus 36:22

No text from Poole on this verse.

Exodus 36:23

No text from Poole on this verse.

Exodus 36:24

No text from Poole on this verse.

Exodus 36:25

No text from Poole on this verse.

Exodus 36:26

No text from Poole on this verse.

Exodus 36:27

No text from Poole on this verse.

Exodus 36:28

No text from Poole on this verse.

Exodus 36:29

No text from Poole on this verse.

Exodus 36:30

No text from Poole on this verse.

Exodus 36:31

No text from Poole on this verse.

Exodus 36:32

No text from Poole on this verse.

Exodus 36:33

No text from Poole on this verse.

Exodus 36:34

No text from Poole on this verse.

Exodus 36:35

To wit, the second veil, which separated between the holy place and the holy of holies, because the first veil is described  
Exo\_36:37

Exodus 36:36

No text from Poole on this verse.

Exodus 36:37

This *door* divided the holy place from the court.

Exodus 36:38

*Whereas the pillars are said to be overlaid with gold* , Exo\_36:37, that hence appears to be a synecdochial expression, in regard the tops and knobs of the pillars were wholly overlaid with gold, and

the rest of the pillars adorned with divers golden girdles or hoops; for that place is in all reason to be explained by this, as coming after it, and containing the execution of that prescript, and that more particularly than is there expressed.

### **Exodus 37:1** EXODUS CHAPTER 37

Bezaleel makes the ark of shittim wood, Exo\_37:1-5. The mercyseat with cherubims, Exo\_37:6-9. The table with its vessels, Exo\_37:11-16. The candlestick with its lamps and instruments, Exo\_37:17-21. The altar of incense, Exo\_37:25-28. The anointing oil, and sweet incense, Exo\_37:29.

No text from Poole on this verse.

Exodus 37:2

No text from Poole on this verse.

Exodus 37:3

No text from Poole on this verse.

Exodus 37:4

No text from Poole on this verse.

Exodus 37:5

No text from Poole on this verse.

Exodus 37:6

No text from Poole on this verse.

Exodus 37:7

No text from Poole on this verse.

Exodus 37:8

**On the end**, or, *made out of the end* ; for they were to be of the same piece with the mercy-seat, Exo\_25:19.

Exodus 37:9

No text from Poole on this verse.

Exodus 37:10

No text from Poole on this verse.

Exodus 37:11

No text from Poole on this verse.

Exodus 37:12

No text from Poole on this verse.

Exodus 37:13

No text from Poole on this verse.

Exodus 37:14

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Exodus 37:15

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Exodus 37:16

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Exodus 37:17

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Exodus 37:18

No text from Poole on this verse.

Exodus 37:19

No text from Poole on this verse.

Exodus 37:20

No text from Poole on this verse.

Exodus 37:21

No text from Poole on this verse.

Exodus 37:22

No text from Poole on this verse.

Exodus 37:23

No text from Poole on this verse.

Exodus 37:24

No text from Poole on this verse.

Exodus 37:25

No text from Poole on this verse.

Exodus 37:26

No text from Poole on this verse.

Exodus 37:27

No text from Poole on this verse.

Exodus 37:28

No text from Poole on this verse.

Exodus 37:29

No text from Poole on this verse.

### **Exodus 38:1** EXODUS CHAPTER 38

The altar of burn offering, with its furniture Exo\_38:1-7, laver of brass, Exo\_38:8. The court, and the hangings thereof, Exo\_38:9-20. Bezaleel and Aholiab make all ready, Exo\_38:22,23. The sums of what the people offered, Exo\_38:24-31.

No text from Poole on this verse.

Exodus 38:2

No text from Poole on this verse.

Exodus 38:3

No text from Poole on this verse.

Exodus 38:4

No text from Poole on this verse.

Exodus 38:5

No text from Poole on this verse.

Exodus 38:6

No text from Poole on this verse.

Exodus 38:7

No text from Poole on this verse.

Exodus 38:8

**Looking-glasses**, as now they are sometimes made of polished steel, so anciently were made of polished brass, as appears both from sacred and from profane writers. See Job\_37:18 Phi\_3:9, &c. The words following seem to note a company of religious women, who in a more peculiar manner devoted themselves to the service of God in or about his tabernacle, by fasting, prayer, &c. See 1Sa\_2:22 Luk\_2:37. And whereas some object that the tabernacle was not yet built, it may be replied, either that this is to be understood of the tabernacle spoken of Exo\_33:7, which might serve for that purpose till this was built; or that here is a prolepsis or anticipation, and that he speaks not of what the women now did, but of what they did after the tabernacle was built, which was before Moses writ these words.

Exodus 38:9

No text from Poole on this verse.

Exodus 38:10

**Upon the hooks** they hanged the beasts to be sacrificed, as the Jews affirm.

Exodus 38:11

No text from Poole on this verse.

Exodus 38:12

No text from Poole on this verse.

Exodus 38:13

No text from Poole on this verse.

Exodus 38:14

No text from Poole on this verse.

Exodus 38:15

No text from Poole on this verse.

Exodus 38:16

No text from Poole on this verse.

Exodus 38:17

No text from Poole on this verse.

Exodus 38:18

The **height** relates to its standing or hanging upright, and the

**breadth** relates to the hanging itself, and the height of the hanging was taken in the breadth.

Exodus 38:19

No text from Poole on this verse.

Exodus 38:20

No text from Poole on this verse.



Exodus 38:21

This doth not belong to the following account of gold and silver, but to the foregoing particulars of holy things relating to the tabernacle, for these only were committed to the care of the *Levites* , as it here follows, but this gold and silver was put into other hands.

**For the service of the Levites**, i.e. for those holy uses and services which the Levites administered.

Exodus 38:22

No text from Poole on this verse.

Exodus 38:23

No text from Poole on this verse.

Exodus 38:24

Every talent contained three thousand shekels. See Gen\_23:15 Exo\_30:13. It is not said that all this gold and following silver were used about the building of the tabernacle, for the people brought *much more than enough* , Exo\_36:5. And these remains, it is probable, were put into the sacred treasury, to be used as occasion should require.

Exodus 38:25

No text from Poole on this verse.

Exodus 38:26

No text from Poole on this verse.

Exodus 38:27

No text from Poole on this verse.

Exodus 38:28

No text from Poole on this verse.

Exodus 38:29

No text from Poole on this verse.

Exodus 38:30

No text from Poole on this verse.

Exodus 38:31

No text from Poole on this verse.

### **Exodus 39:1** EXODUS CHAPTER 39

The holy garments, Exo\_39:1. The ephod, Exo\_39:2-7 The breastplate, with twelve stones therein, Exo\_39:8-21. The robe of the ephod, Exo\_39:22-26. The coats, mitre, and girdle of fine linen, Exo\_39:27-29. The plate of the holy crown, Exo\_39:30,31. All is viewed and approved by Moses, Exo\_39:32-43

No text from Poole on this verse.

Exodus 39:2

No text from Poole on this verse.

Exodus 39:3

No text from Poole on this verse.

Exodus 39:4

No text from Poole on this verse.

Exodus 39:5

No text from Poole on this verse.

Exodus 39:6

No text from Poole on this verse.

Exodus 39:7

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Exodus 39:8

No text from Poole on this verse.

Exodus 39:9

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Exodus 39:10

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Exodus 39:11

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Exodus 39:12

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Exodus 39:13

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Exodus 39:14

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Exodus 39:15

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Exodus 39:16

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Exodus 39:17

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Exodus 39:18

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Exodus 39:19

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Exodus 39:20

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Exodus 39:21

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Exodus 39:22

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Exodus 39:23

No text from Poole on this verse.

Exodus 39:24

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Exodus 39:25

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Exodus 39:26

No text from Poole on this verse.

Exodus 39:27

No text from Poole on this verse.

Exodus 39:28

No text from Poole on this verse.

Exodus 39:29

No text from Poole on this verse.

Exodus 39:30

No text from Poole on this verse.

Exodus 39:31

No text from Poole on this verse.

Exodus 39:32

No text from Poole on this verse.

Exodus 39:33

No text from Poole on this verse.

Exodus 39:34

No text from Poole on this verse.

Exodus 39:35

No text from Poole on this verse.

Exodus 39:36

No text from Poole on this verse.

Exodus 39:37

No text from Poole on this verse.

Exodus 39:38

No text from Poole on this verse.

Exodus 39:39

No text from Poole on this verse.

Exodus 39:40

No text from Poole on this verse.

Exodus 39:41

No text from Poole on this verse.

Exodus 39:42

No text from Poole on this verse.

Exodus 39:43

i.e. Both the people for their liberal contribution, and the workmen for their great care and industry.

## **Exodus 40:1** EXODUS CHAPTER 40

The tabernacle is commanded to be reared, Exo\_40:1-8; and anointed, Exo\_40:9-11, Aaron and his sons sanctified, Exo\_40:12-15. Moses performeth all things accordingly, Exo\_40:16-33. A cloud covereth the tabernacle, Exo\_40:34-38

No text from Poole on this verse.

Exodus 40:2

To wit, of the second year after their coming out of Egypt, as is evident.

Exodus 40:3

No text from Poole on this verse.

Exodus 40:4

The things that are to be set in order; the vessels belonging to it, and the shew-bread, Exo\_25:29,30

Exodus 40:5

No text from Poole on this verse.

Exodus 40:6

i.e. The tabernacle which is covered with a tent. See Exo\_35:11. Though elsewhere the words *tabernacle* and *tent* are promiscuously used.

Exodus 40:7

No text from Poole on this verse.

Exodus 40:8

No text from Poole on this verse.

Exodus 40:9

No text from Poole on this verse.

Exodus 40:10

No text from Poole on this verse.

Exodus 40:11

No text from Poole on this verse.

Exodus 40:12

No text from Poole on this verse.

Exodus 40:13

No text from Poole on this verse.

Exodus 40:14

No text from Poole on this verse.

Exodus 40:15

i.e. A sign or seal that their priesthood shall continue as long as their polity lasts, till the coming of Messias. He signifies that this unction should be sufficient for all succeeding priests; they should not need to be anointed again, except the successive high priests. See Exo\_29:7,29 Le 4:3 16:32 21:10

Exodus 40:16

No text from Poole on this verse.



Exodus 40:17

**Second year** after their coming out of Egypt, Num\_7:1.

*1490*

Exodus 40:18

No text from Poole on this verse.

Exodus 40:19

No text from Poole on this verse.

Exodus 40:20

No text from Poole on this verse.

Exodus 40:21

No text from Poole on this verse.

Exodus 40:22

No text from Poole on this verse.

Exodus 40:23

No text from Poole on this verse.

Exodus 40:24

No text from Poole on this verse.

Exodus 40:25

No text from Poole on this verse.

Exodus 40:26

No text from Poole on this verse.

Exodus 40:27

This is wisely and seasonably added, because this was a work peculiar to the priest, and not to be done by Moses without God's express command

Exodus 40:28

No text from Poole on this verse.

Exodus 40:29

**The burnt-offering and the meat offering**, for the consecration of the altar, this being the first sacrifice.

Exodus 40:30

No text from Poole on this verse.

Exodus 40:31

No text from Poole on this verse.

Exodus 40:32

No text from Poole on this verse.

Exodus 40:33

No text from Poole on this verse.

Exodus 40:34

i.e. The glorious presence of God, which having been forfeited and lost was now returned to them, and took its habitation among them.

Exodus 40:35

**Moses was not able to enter in**, partly because of the extraordinary thickness and brightness of the cloud, which both dazzled his eyes and struck him with horror, as 1Ki\_8:11; and partly, because of his great reverence and dread of that eminent and glorious appearance of God; and partly, because he was not called to it, as he was not able to go up into the mount till he was called, Exo\_24:16.

Exodus 40:36

No text from Poole on this verse.

Exodus 40:37

No text from Poole on this verse.

Exodus 40:38

The same pillar which in the day-time was like a cloud, in the night-time had the appearance of fire. See Exo\_13:21.

# THE THIRD BOOK OF MOSES CALLED LEVITICUS

## THE ARGUMENT

This Book, containing the actions of about one month's space, acquainteth us with the Levitical ceremonies used after the tabernacle was erected and anointed in the wilderness, and is therefore called LEVITICUS. It treats of laws concerning persons and things, clean and unclean, by infirmity or accident; as also purifyings in general once a year, and divers particular cleansings, with a brief repetition of divers laws, #Le 19, together with certain feasts, of seven years' rest, of the jubilee, and the redemption of things consecrated to God, &c.; but especially of such ceremonies as were used about offerings and sacrifices, which were both expiatory, for trespasses wittingly or unwittingly committed, whether by the people or the priests; and also eucharistical, in the owning of God's blessings. Here are declared also laws for the regulating of these, and prescribing the lawful time for marriages. Here is set down how several abominable sins are punishable by the magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose office is confirmed from heaven, and the maladministration of it threatened, and the judgment particularly inflicted on Nadab and Abihu for an example. Here are also promises and threatenings to the observers or breakers of this law.

## Leviticus 1:1 LEVITICUS CHAPTER 1

God commands Moses concerning free-will burnt offerings of bullock or sheep; male without blemish, Lev\_1:1-3. The offerer to lay his hand on the head of the offering, that it might be accepted for him, Lev\_1:4. The bullock to be slain, and its blood sprinkled on the altar, Lev\_1:5. Its parts to be consumed by fire, Lev\_1:7-9. Of sheep or goats, Lev\_1:10-13. Of fowls, as turtledoves and young pigeons; their blood to be wrung out at the side of the altar, Lev\_1:14-17

**Moses stood without,** Exo\_40:35, waiting for God's call.

**Out of the tabernacle of the congregation;** from the mercyseat in the tabernacle.

Leviticus 1:2

There are divers kinds of sacrifices here prescribed; some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction to God for men's sins; others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly respect to the childish estate of the Jews, who by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent as well the several perfections of Christ, be true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices.

**Of the flock,** or, *of the sheep* ; though the Hebrew word contains both the sheep and goats, as appears both from the use of the word, Gen\_12:16 27:9 38:17 and from Lev\_1:10, and other places of Scripture. Now God chose these kinds of creatures for his sacrifices, either,

1. In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly deities into contempt. Or,
2. Because these are the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and most useful to men. Or,
3. As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or,

4. As things most common and obvious, that men might never want a sacrifice when they needed or God required it.

Leviticus 1:3

**A burnt sacrifice**, strictly so called, was such as was to be all burnt, the skin excepted, Lev\_7:8 Gen\_8:20 1Ki\_3:15. For Otherwise every sacrifice was burnt, more or less. The sacrifices did partly signify that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him; and directed us to serve the Lord with all singleness of heart, without self-ends, and to be ready to offer to God even such sacrifices or services wherein we ourselves should have no part nor benefit.

**A male**, as being more perfect than the female, Mal\_1:14, and more truly representing Christ.

**Without blemish**; of which see Exo\_29:1 Lev\_23:22, &c.; to signify,

1. That God should be served with the best of every kind.
2. That man, represented by these sacrifices, should aim at all purity and perfection of heart and life, and that Christians should one day attain to it, Eph\_5:27.
3. The spotless and complete holiness of Christ, Heb\_9:13,14 1Pe\_1:18,19 2:22. *Of his own voluntary will* . According to this translation, the place speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX. Chaldee, Syriac, and Arabic, and others, rendered to this purpose,

*for his acceptance* , or *that he may be accepted with God* , or that God may be atoned, as it is Lev\_1:4. And so this phrase is used Lev\_23:11. *At the door of the tabernacle of the congregation* ; in the court near to the door, where the altar stood, Lev\_1:5. For here it was to be sacrificed, and here also the people might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ, who is the *door* , Joh\_10:7,9, by whom alone we have access to God.

Leviticus 1:4

**His hand**, i.e. both his hands, Lev\_8:14,18 16:21; a common enallage.

**Upon the head of the burnt-offering**; whereby he signified,

1. That he willingly gave it to the Lord.
2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all* , Isa\_53:6; and that together with it he did freely offer up himself to God.

**To make atonement for him**, to wit, ceremonially and sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. See Rom\_3:25 Heb\_9:15,25,26. And although burnt-offerings were commonly offered by way of thanksgiving, Gen\_8:20 Psa\_51:16,17, yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from Job\_1:5, but for particular sins there were special sacrifices, as we shall see.

Leviticus 1:5

**He shall kill**; either,

1. The offerer, who is said to do it, to wit, by the priest; for men are commonly said to do what they cause others to do, as Joh\_4:1,2. Or,

2. The priest, as it follows, or the Levite, whose office this was. See Exo\_29:11 Lev\_8:15 Num\_8:19 1Ch\_23:28,31 2Ch\_20:16 35:11.

**Sprinkle the blood round about upon the altar;** which was done in a considerable, quantity, as may be gathered from Zec\_9:15; and whereby was signified,

1. That the offerer deserved to have his blood spilt in that manner.
2. That the blood of Christ should be poured forth for sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

Leviticus 1:6

**He shall flay the burnt-offering;** partly for decency, because the sacrifices being as it were God's food and feast, it was incongruous to offer to God that which men refused to eat; and partly to signify that the great thing which God required and regarded in men was, not their outward appearance, but their inside; and that as he doth see all men's insides, Heb\_4:13, so he will one day make them visible to others.

**Into his pieces,** to wit, the head, and fat, and inwards, and legs, Lev\_1:8,9.

Leviticus 1:7

Or,

**dispose the fire,** i.e. blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, Lev\_9:24, and was to be carefully preserved there, and all other fire was forbidden, Lev\_10:1, &c.



Leviticus 1:8

**The fat;** all the fat, which was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more quickly. Others translate it,

**the trunk of the body,** as distinguished from the head, and joints, and inward parts.

Leviticus 1:9

**His inwards and his legs shall he wash,** to signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways, or actions, which was in Christ, and which should be in all Christians.

**The priest shall burn all;** not only the parts now mentioned, but all the rest, the trunk of the body, and the shoulders, as is apparent from the practice or execution of these precepts.

**Of a sweet savour;** not in itself, for so it rather caused a stink, but as it represented Christ's offering up himself to God as a sweet-smelling savour, Eph\_5:2; and to admonish us of the excellent virtue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things, are precious and acceptable to God.

Leviticus 1:10

No text from Poole on this verse.

Leviticus 1:11

This and other kinds of sacrifices were killed

**on the side of the altar northward,** Lev\_6:25 7:2, because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south side; so the north

side was the only vacant place. Besides, this might design the place of Christ's death, both more generally, to wit, in Jerusalem, which was

**in the sides of the north**, Psa\_48:2; and more specially, to wit, on Mount Calvary, which was on the north and west side of Jerusalem.

Leviticus 1:12

No text from Poole on this verse.

Leviticus 1:13

No text from Poole on this verse.

Leviticus 1:14

These birds were appointed for the relief of the poor who could not bring better. And these birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's chastity, and meekness, and gentleness, for which these birds are remarkable. The pigeons must be young, because then they are best; but the turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

Leviticus 1:15

**Wring off his head**, to wit, from the rest of the body; as sufficiently appears, because this was to be burnt by itself, as it here follows, and the body afterwards, Lev\_1:17. And whereas it is said, Lev\_5:8, *he shall wring off his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt-offering, as here, but of the sin-offering, in which there might be a differing rite.

Leviticus 1:16

*With his feathers, or, with its dung or filth* , to wit, contained in the crop, and in the guts.

**On the east part**, to wit, of the tabernacle. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the west end; to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence.

**By the place of the ashes;** the place where the ashes fell down and lay, whence they were afterwards removed without the camp. See Lev\_4:12 6:10,11 8:17.

Leviticus 1:17

**Shall not divide it asunder;** shall cleave the bird through the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. See Gen\_15:10.

Leviticus 2:1 **LEVITICUS CHAPTER 2**

Concerning free-will meat-offerings, of fine flour with oil and frankincense upon it, Lev\_2:1; for a memorial, Lev\_2:2. The remainder most holy, to be eaten by Aaron and his sons, Lev\_2:3. Of baked and unleavened cakes mixed and wafers sprinkled with oil, Lev\_2:4; or dressed in the pan, Lev\_2:5; or in the frying-pan, Lev\_2:7; but without leaven or honey, Lev\_2:11. The firstlings excepted, Lev\_2:12. Salt of the covenant to be offered, Lev\_2:13. First-fruits, how to be offered, Lev\_2:14-16.

**A meat-offering was of two kinds;** the one joined with other offerings, Num\_15:4,7,10, which was prescribed, together with the measure or proportion of it; the other, of which this place speaks, was a distinct and separate offering, and was left to the offerer's good will, both for the thing and for the quantity. And the matter of this offering was things without life, as meal, corn, cakes, &c. Now this sort of sacrifices were appointed,

1. Because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them.

2. In condescension to the poor, that they might not want an offering for God, and to show that God would accept even the meanest services, when offered to him with a sincere mind.

3. These were necessary provisions for the feast, which was here to be represented to God, and for the use of the priests, who were to attend upon these holy ministrations.

**Fine flour**, searched, or sifted, and purged from all bran, it being fit that the best things should be offered to the best Being.

**He shall pour oil upon it;** which may note the graces of the Holy Ghost, which are compared to oil, and anointing with it, Psa\_45:7 1Jo\_2:20, and which are necessary to make any offering acceptable to God. The **frankincense** manifestly designed Christ's satisfaction and intercession, which is compared to a sweet odour, Eph\_5:2, and to incense, Rev\_8:3.

Leviticus 2:2

**He shall take**, i.e. that priest to whom he brought it, and who is appointed to offer it.

**The memorial of it;** that part thus selected and offered; which is called a memorial, either,

1. To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quitrent or acknowledgment. Or,

2. To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant, and promises of favour and acceptance of the offerer and his offering. See Exo\_30:16 Lev\_6:15 Num\_5:26

Leviticus 2:3

Aaron's and his sons', to be eaten by them, Lev\_6:16. i.e. Most holy, or such as were to be eaten only by the priests, and that only in the. holy place near the altar. See Lev\_6:26 **7:6,9 21:22**.

Leviticus 2:4

**Baken in the oven;** made in the sanctuary for that use, as may seem from 1Ch\_23:28,29 Eze 46:20.

Leviticus 2:5

No text from Poole on this verse.

Leviticus 2:6

**Thou shalt part it in pieces;** because part of it was offered to God, and part given to the priest.

Leviticus 2:7

No text from Poole on this verse.

Leviticus 2:8

No text from Poole on this verse.

Leviticus 2:9

No text from Poole on this verse.

Leviticus 2:10

No text from Poole on this verse.

Leviticus 2:11

**No meat offering**, to wit, which is offered of free will; for in other offerings it might be used, Lev\_7:13 23:17.

**Shall be made with leaven:** this was forbidden, partly to mind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisy and malice or wickedness, all which are signified by

**leaven**, Mat\_16:12 Mar\_8:15 Luk\_12:1 1Co\_5:8 Gal\_5:9.

**Nor any honey;** either,

1. Because it hath the same effect with leaven in paste or dough, making it sour, and swelling. Or,

2. In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent. Or,

3. To teach us that God's worship is not to be governed by men's fancies and appetites, to which honey might have been grateful, but by God's will. The Jews conceive, that under the name of *honey* all sweet fruits, as figs, dates, &c., are contained and forbidden.

Leviticus 2:12

*Or, the offering, or, for the offering of the first-fruits you*

**shall or may offer them**, or either of them, to wit, leaven or honey, which were offered and accepted in that case, Lev\_23:17 2Ch\_31:5.

**They shall not be burnt;** but reserved for the priests, Num\_18:13 Deu\_18:4.

Leviticus 2:13

**Every oblation of thy meat-offering shalt thou season with salt;** either,

1. For the decency and conveniency of the feast, which God would have here represented. Or,

2. For the signification of that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt, Mar\_9:49 Col\_4:6, and which is necessary in all them that would offer an acceptable offering to God. Or,

3. In testimony of that communion which they had with God in these exercises of his worship; salt being the great symbol of friendship in all nations and ages. *The salt of the covenant of thy God* : so salt is called, either,

1. Because it fitly represented the durableness and perpetuity of God's covenant with them, which is designed by salt, Num\_18:19 2Ch\_13:5. Or,

2. Because it was so particularly and rigorously required as a condition of their covenant with God; this being made absolutely necessary in all their offerings, as it follows; and as the neglect of sacrifices was a breach of covenant on their part, so also was the neglect of salt in their sacrifices. *With all thine offerings* ; not these only, but all other, as appears from Eze\_43:24 Mar\_9:49.

Leviticus 2:14

**If thou offer a meat-offering of thy first-fruits**, to wit, of thine own free will; for there were other first-fruits, and that of several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God. See Lev\_23:10.

Leviticus 2:15

No text from Poole on this verse.

Leviticus 2:16

No text from Poole on this verse.

### Leviticus 3:1 **LEVITICUS CHAPTER 3**

Concerning thank-offerings: of bullocks, male or female, without blemish; the manner of this oblation, Lev\_3:1-5. Of small cattle, male or female, without blemish; a lamb, Lev\_3:6-11; a goat, Lev\_3:12-16. All fat the Lord's; the fat and blood not to be eat, 16, 17.

Which was an offering for peace and prosperity, and the favour and blessing of God, either,

1. Obtained; and so this was a thank-offering, as Lev\_7:12,16; or,
2. Desired; and so it was a kind of supplication to God, as Jud\_20:26 1Ch\_21:26. **Whether it be a male or female;** which were allowed here, though not in burnt-offerings, because those principally respected the honour of God, who is to be served with the best; but the peace-offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself.

#### Leviticus 3:2

**At the door of the tabernacle of the congregation;** not on the north side of the altar, where the burnt-offering was killed, Lev\_1:11, as also the sin-offering, and the trespass-offering, Lev\_6:25 **7:2**, but in the very entrance of the court where the Brazen altar stood, which place was not so holy as the other; as appears both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this sacrifice was to be waved by the hands of the offerer, Lev\_7:30, who might not come into the court; and because this offering was not so holy as the other, which were to be eaten only by the priest, when part of these were eaten by the offerer.

#### Leviticus 3:3



No text from Poole on this verse.

Leviticus 3:4

No text from Poole on this verse.

Leviticus 3:5

**Upon the burnt sacrifice;** either,

1. Upon the remainders of it, which yet were burning; or rather,
2. After it; for the daily burnt-offering was first to be offered, both as more eminently respecting God's honour, which ought to be preferred before all things; and as the most solemn and stated sacrifice, which should take place of all voluntary and occasional oblation, and as a sacrifice of a higher nature and use, being for expiation and atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

Leviticus 3:6

No text from Poole on this verse.

Leviticus 3:7

No text from Poole on this verse.

Leviticus 3:8

No text from Poole on this verse.

Leviticus 3:9

**The fat thereof, and the whole rump,** which in sheep is fat and sweet, and in these parts was; cry much larger and better than ours, as is agreed both by ancient and modern writers, and therefore was fitly offered to God.

Leviticus 3:10

No text from Poole on this verse.

Leviticus 3:11

**The priest shall burn it**, i.e. the parts now mentioned, and for the rest, they fell to the priest, Lev\_7:31.

**The food of the offering**, i.e. the fuel of the fire, or the matter of the offering. It is called *food*, *bread*, to note God's acceptance of it, and delight in it, as men delight in their food.

Leviticus 3:12

No text from Poole on this verse.

Leviticus 3:13

No text from Poole on this verse.

Leviticus 3:14

No text from Poole on this verse.

Leviticus 3:15

No text from Poole on this verse.

Leviticus 3:16

**The priest shall burn them**, the parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part.

**All the fat:** this is to be limited,

1. To those beasts which were offered or might be offered in sacrifice, as it is explained and restrained Lev\_7:23,25.

2. To that kind of fat which is here above mentioned, and required to be offered, which was separated, or easily separable, from the flesh; for the fat which was here and there mixed with the flesh they might eat, Deu\_32:14 Neh\_8:10.

Leviticus 3:17

**Throughout all your dwellings;** not only at or near the tabernacle, nor only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts.

**That ye eat neither fat:** this was forbidden,

1. To preserve the reverence of the holy rites and sacrifices.
2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself.
3. To exercise them in obedience to God, and self-denial, and mortification of their appetites, even in those things which probably many of them would much desire.

**Nor blood:** this was forbidden, partly, to maintain reverence to God and his worship; partly, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly, with respect unto Christ's blood, thereby manifestly signified; and partly, for moral admonition about avoiding cruelty, &c.

Leviticus 4:1 **LEVITICUS CHAPTER 4**

Of sins of ignorance, and their sacrifice, Lev\_4:1,2: committed by the priest according to the guilt of the people; he must offer a perfect young bullock, and sprinkle the blood seven times before the veil of the holy place, and upon the horns of the incense altar, Lev\_4:3-12. Or by the whole congregation, when their sin is known, the elders of the congregation to lay their hands on the head of the offering, to be offered in the same manner with that of the priest, Lev\_4:13-21. Or by a ruler, he, when his sin is made

known to him, must offer a he-goat, Lev\_4:22-26. Or by a private person, must offer a female goat, Lev\_4:27-35: the sin is forgiven him.

No text from Poole on this verse.

Leviticus 4:2

This must necessarily be understood of more than common sins and daily infirmities; for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priests to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, Lev\_16:30.

**Through ignorance;** or, *error* ; either not knowing his fact to be sinful, as appears by comparing Lev\_4:13,14, or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, as the Hebrew word signifies, Psa\_119:67. Compare Job\_19:4 Psa\_19:13.

**Against any of the commandments of the Lord concerning things which ought not to be done:** the words may be thus rendered, *in or about every, or any of the commandments of the Lord which should not be done* ; or, which concern things *that should not be done* , to wit, in any negative commands. And there is great reason why a sacrifice should be more necessary for these than for other sins, because affirmative precepts do not so strictly and constantly bind men as the negative do; and if a man through ignorance have neglected them, he may yet recover his error, and fulfil them.

**And shall do against any of them;** then he shall offer according to his quality, which is here to be understood out of the following verses.

Leviticus 4:3

**The priest that is anointed**, i.e. the high priest, who only was anointed after the first time. See Exo\_29:7 30:30 40:15 Lev\_10:7 Num\_3:3. His *anointing* is mentioned, because he was not complete high priest till he was anointed.

**Do sin**, either in doctrine or practice, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the priesthood of the law, whereby the Israelites were directed to expect another and better High Priest, even one who is *holy, harmless, and separate from sinners* , Heb\_7:26.

**According to the sin of the people;** in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, *to the sin or guilt of the people* , which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example.

**A young bullock;** the same sacrifice which was offered for all the people, to show how much his sin was aggravated by his quality.

**For a sin-offering**, Heb. *sin* , which word is oft taken in that sense, as Exo\_29:14.

Leviticus 4:4

**He shall lay his hand upon the bullock's head**, to testify both his acknowledgment of his sin, and his faith in God's promise for the expiation of his sins through Christ, whom that sacrifice typified.

**And kill the bullock**, to wit, by one of the priests, whom he shall cause to do it; for this priest is distinguished from *the anointed priest* , Lev\_4:5.

Leviticus 4:5

Into the tabernacle; which was not required nor allowed in any other sacrifice, possibly to show the greatness of the high priest's sin, which needed more than ordinary diligence in him and favour from God to expiate it.

Leviticus 4:6

**Seven times;** a number much used in Scripture, as a number of perfection; and here prescribed, either to show that his sins needed more than ordinary purgation, and more frequent and manifest exercises of his faith and repentance, both which graces he was obliged to join with that ceremonial rite.

**Before the veil,** to wit, the second veil dividing between the holy of holies, which is generally called by the name here used, as Exo\_26:31 35:12 40:3,21 Num 4:5.

Leviticus 4:7

*The altar of sweet incense which is in the tabernacle ;* the altar of burnt-offerings was without the tabernacle.

**All the blood;** so also below, Lev\_4:18,30,34, to wit, all the rest, as it is expressed Lev\_5:9, for part was disposed elsewhere.

Leviticus 4:8

No text from Poole on this verse.

Leviticus 4:9

No text from Poole on this verse.

Leviticus 4:10

No text from Poole on this verse.

Leviticus 4:11

No text from Poole on this verse.

#### Leviticus 4:12

So no part of this was to be eaten by the priests, as it was in other sin-offerings, Lev\_6:26. The reason is plain, because the offerer might not eat of his own sin-offering, and the priest was the offerer in this case, as also in the sin-offering for the whole congregation below, Lev\_4:21, of which the priest himself was a member.

**Shall he carry forth;** not himself, which would have defiled him, but by another whom he shall appoint for that work, as may be gathered from Lev\_16:27,28.

**Without the camp,** to signify either,

1. The horrible and abominable nature of sin, especially in high and holy persons, or when it overspreads a whole people. Or,
2. The removing of the guilt and punishment of that sin from the people, and their duty of keeping such wickedness out of the camp for time to come. Or,
3. That Christ should suffer without the camp or gate, as he did. See Heb\_13:11,12. Where the ashes are poured out; for the ashes, though at first they were thrown down near the altar, Lev\_1:16, yet afterwards they, together with the filth of the sacrifices, were carried into a certain place without the camp. See Lev\_6:10,11.

#### Leviticus 4:13

**The whole congregation;** the body of the people, or the greater part of them, their rulers concurring with them.

#### Leviticus 4:14

**Against it;** against any one of the said commandments.

**A young bullock;** but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Num\_15:24.

Leviticus 4:15

**The elders of the congregation,** i.e. the rulers of the people, of whom see Exo\_3:16 24:1, who here acted in the name of all the people, who could not possibly perform this act in their own persons.

Leviticus 4:16

No text from Poole on this verse.

Leviticus 4:17

No text from Poole on this verse.

Leviticus 4:18

**Before the Lord;** that is, before the holy of holies, where the Lord was in a more special manner present; namely, the altar of incense, as before, Lev\_4:7.

Leviticus 4:19

No text from Poole on this verse.

Leviticus 4:20

**For a sin-offering,** to wit, for the priest's sin-offering, called the first bullock. Lev\_4:21.

Leviticus 4:21

No text from Poole on this verse.

Leviticus 4:22



**A ruler**, to wit, of the people, or a civil magistrate.

**Through ignorance**; either not knowing it to be sin, or not observing and considering it till it be done. See before on Lev\_4:22.

Leviticus 4:23

The disjunctive *or* is here put for the copulative *and* , as it is 1Co\_12:13 13:8 15:11; for it is evident that he speaks of the same person, and of the same sin.

Leviticus 4:24

**The burnt-offering** is so called by way of eminency, to wit, the daily burnt-offering, of which Exo\_29:38, of which place see Lev\_1:11. It is a sin-offering, and therefore to be killed where the burnt-offering is killed, as is expressed Lev\_6:25 Lev\_7:2; whereby it is distinguished from the peace-offerings, which were killed elsewhere, Lev\_3:2.

Leviticus 4:25

No text from Poole on this verse.

Leviticus 4:26

Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments; and really, upon condition of their repentance and faith in the Messias to come.

Leviticus 4:27

**The common people**, whether Israelites, or strangers embodied with them and proselytes; for both were under one and the same law, Exo\_12:49 Num\_15:16.

Leviticus 4:28

**A female** was here sufficient, because the sin of one of those was less than the sin of the ruler, for whom a male was required, Lev\_4:21.

Leviticus 4:29

No text from Poole on this verse.

Leviticus 4:30

No text from Poole on this verse.

Leviticus 4:31

No text from Poole on this verse.

Leviticus 4:32

No text from Poole on this verse.

Leviticus 4:33

**He**, to wit, *the offerer* . And slay, not by himself, but by the hands of the priest.

Leviticus 4:34

No text from Poole on this verse.

Leviticus 4:35

**Shall burn them**, i.e. the fat; but he useth the plural number, because the fat was of several kinds, as we saw Lev\_4:8,9.

**According to the offerings made by fire**; Heb. upon the offerings, together with them, or after them; because the burnt-offerings were to have the first place. **See Poole "Lev\_3:5"**.

Leviticus 5:1 **LEVITICUS CHAPTER 5**

If a man heard or knew of blasphemy, and concealed it, he must atone it, Lev\_5:1. Or if he touch any unclean thing, and is made sensible of it, or have sworn rashly, he is guilty, must confess it, and offer a lamb or goat, female; in case of poverty, two turtle-doves, or two young pigeons, one for a sin, and one for a burnt-offering, Lev\_5:2-10. But if this were too much, the tenth part of an ephah of fine flour, without oil or frankincense, Lev\_5:11-13. He that purloineth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary, Lev\_5:14-16. Sins of ignorance again mentioned, and a perfect ram, with the estimation, for a sin-offering, Lev\_5:17-19.

**And hear;** *and* for *that is* , as that particle is often used, as Gen\_13:15 1Ch\_21:12, compared with 2Sa\_24:13; for this declares in particular what the sin was. *The voice of swearing* ; either,

1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth; of which see Mat\_26:63. But this seems too much to narrow the sense; and this and the other laws, both before and after it, speak of private sins committed through ignorance. Or,

2. Of false swearing before a judge. But that is expressly forbidden, Lev\_6:3. Or rather,

3. Of cursing, or blasphemy, or execration, as the word commonly signifies; and that either,

1. Against one's neighbour, as 2Sa\_16:7; or,

2. Against God, as Lev\_24:10,11; which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all authors, of which there are many instances.

**Whether he hath seen;** being present when it was said.

**Or known,** by sufficient information from others. He shall bear his iniquity, i.e. the punishment of it, as that word is oft used, as Gen\_19:15 Num\_18:1. See of this phrase Lev\_17:16 20:20 Isa\_53:11.

Leviticus 5:2

**Touch any unclean thing,** to wit, ceremonially; of which see more fully Lev\_11:24, &c.; Deu 14.

**If it be hidden from him;** if he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown or unobserved sins. See Psa\_19:12 1Jo\_3:20.

**Guilty;** not morally, for the conscience was not directly polluted by these things, Mat\_15:11,18, but ceremonially.

Leviticus 5:3

As soon as he knoweth it, he must not delay to make his peace with God. And though it was sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy repentance.

**He shall be guilty,** not only ceremonially by that touch, but morally for his violation and contempt of God's authority and command.

Leviticus 5:4

**If a soul swear,** to wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1Sa\_25:22.

**To do evil;** either,

1. To himself, to wit, to punish himself, either in his body, or estate, or something else which is dear to him. Or rather,

2. To his neighbour, as 1Sa\_25:22 Act\_23:12.

**Or to do good**, to wit, to his neighbour, as Mar\_6:23, when a man either may not or cannot do it, which may frequently happen.

**And it be hid from him**, i.e. he did not know, or not consider, that what he swore to do, was or would be impossible or unlawful.

**When he knoweth of it**; when he discovers it to be so, either by his own consideration, or by information from others.

**In one of these**; either in the good or evil which he swore to do.

Leviticus 5:5

**In one of these things**; in one of the three forementioned cases, either by sinful silence and compliance with others in their sin, Lev\_4:1; or by an unclean touch, as Lev\_4:2,3; or by rash swearing, Lev\_4:4.

**He shall confess** before the Lord in the place of public worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other scriptures, to be extended to other sacrifices for sin, to which this was a constant companion; and as it was signified by the guilty person's laying his hand upon his offering, so it is probable it was expressed in words. See Num\_5:6,7.

Leviticus 5:6

**Quest.** How comes confession and a sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from **Le 11 Num 19**?

**Answ.** This place speaks of him that being so unclean did come into the tabernacle, as may be gathered by comparing this place

with Num\_19:13, which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here, Lev\_4:2, he was upon discovery of it to offer this sacrifice. Interpreters dispute much what the difference is between *sins* and *trespasses* , and between *sin-offerings* and *trespass-offerings* . Some make the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from Lev\_4:6, where those two words, *asham* and *theta* , which they so carefully and critically distinguish, are both used concerning the trespass-offerings, and from Lev\_4:9; or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin, and *trespass-offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as Lev\_4:1, or to his sanctuary, by approaching to it in one's uncleanness, Lev\_4:2,3, as hath been now said; or to one's neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, Lev\_4:15.

**A female;** because those sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner sacrifice for them.

Leviticus 5:7

**If he be not able,** through poverty, as Lev\_4:11. And this exception was allowed also in other sin-offerings.

**Two young pigeons,** of which see Lev\_1:14.

**One for a sin-offering,** which was for that particular sin, and therefore is offered first before the burnt-offering, which was for sins in general to teach us not to rest in general confessions and repentances for sin, as hypocrites commonly do, but distinctly and particularly, as far as we can, to search out, and confess, and loathe, and leave our particular sins, without which God will not

accept our other religious services. Note that the burnt-offering was for the expiation of sin as well as the sin-offering, Lev\_1:4, only that was for sin in general, and this for particular sins.

Leviticus 5:8

No text from Poole on this verse.

Leviticus 5:9

This is added as the reason why its blood was so sprinkled and spilt. See Lev\_4:7,8,30,34.

Leviticus 5:10

**According to the manner** or *order* appointed by God.

**The priest shall make an atonement for him;** either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

Leviticus 5:11

**The tenth part of an ephah,** about a pottle of our measure. See Exo\_16:36.

**He shall put no oil upon it, neither shall he put any frankincense thereon;** either to distinguish these from the meat-offerings, Lev\_2:1; or as a fit expression of their true sorrow for their sins, in the sense whereof they were to abstain from things pleasant and delightful; see Num\_5:15; or to signify that by his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces, and comforts of the Holy Ghost, and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, Psa\_141:2; or to teach them how evil a thing sin was, how hateful to God, and how uncomfortable to themselves.

Leviticus 5:12

No text from Poole on this verse.

### Leviticus 5:13

As it was in the meat-offering, where all, except one handful, fell to the share of the priests. See Lev\_2:3 7:9. And this is the rather mentioned here, because in the foregoing sacrifices, Lev\_4:3 13, &c., the priest had no part reserved for him.

### Leviticus 5:14

No text from Poole on this verse.

### Leviticus 5:15

**If a soul commit a trespass** against the Lord and his priests.

**And sin through ignorance;** for if a man did it knowingly, he was to be cut off, Num\_15:30.

**In the holy things of the Lord;** in things consecrated to God, and to holy uses; of which see Lev\_22:2; such as tithes and first-fruits, or any things due, or devoted, or offered to God, which possibly a man might either withhold, or employ to some common use. See Exo\_34:26 Deu\_12:17,18 15:19 Jer\_2:3.

**A ram** was a more chargeable sacrifice than the former, as the sin of sacrilege was greater. With thy estimation; as thou shalt esteem or rate it, thou, O priest, as appears from Lev\_5:16,18 6:6 22:14 27:2,3; and at present, thou, O Moses, Lev\_27:3, for he as yet performed the priest's part. And this either,

1. May be referred to the ram, which was to be of such a price and worth as the priest should appoint. Or rather,

2. Is an additional charge and punishment to him, which, besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem



proportionable to it; which was, as it were, another part or branch of his trespass-offering.

**The shekel of the sanctuary;** of which see Poole "Gen\_23:15".

Leviticus 5:16

**Shall add the fifth part;** so much they were to add to holy things redeemed, Lev\_27:13,15,19.

Leviticus 5:17

**Any of these things,** to wit, concerning holy things, of which he is yet speaking, though with some difference and addition, as it may seem. The former law concerns the alienation of holy things from the sacred to a common use; and this may concern other miscarriages about holy things and holy duties, as may be gathered from Lev\_5:19, where this is said to be a *trespass against the Lord*, not in a general sense, for so every sin war, but in a proper and peculiar sense.

**Though he wist it not;** for if he did it knowingly, he must die, Num\_15:30.

Leviticus 5:18

No text from Poole on this verse.

Leviticus 5:19

No text from Poole on this verse.

Leviticus 6:1 **LEVITICUS CHAPTER 6**

Trespass-offerings for sins of deceit, or violence and perjury; restoration must be made, and a ram offered, Lev\_6:1-7. The law of the burnt offering further declared; the fire to be ever burning upon the altar, Lev\_6:8-13. Of meat-offerings for a memorial unto the Lord, and every one that toucheth them is holy, Lev\_6:14-18.

Meat offerings for the consecration of Aaron and his sons, Lev\_6:19-23. Of the sin offering, Lev\_6:24-30.

No text from Poole on this verse.

Leviticus 6:2

This sin, though directly committed against man only, is here emphatically said to be done *against the Lord* ; not only in general, for so every sin against man is also against the Lord, whose image in man is thereby injured, and whose law, which obligeth us to love, and fidelity, and justice to other men, is thereby violated; but in a more special sense, because this was a violation of human society, whereof God is the author, and president, and defender; see Num\_5:6; and because it was a secret sin, of which God alone was the witness and judge; see Act\_5:4; and because God's name was abused in it by perjury, Lev\_6:3.

**To keep**, to wit, in trust. *Or in fellowship* , Heb. *or in putting of the hand* . Which may be either,

1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one man puts any thing into another man's hand to keep for him; and when he requires it, to restore it to him. Or,

2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading, which is very usual, when one man puts any thing into another's hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of partnership it is easy for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand* , because such agreements and associations used to be confirmed by giving or joining their hands together, Jer\_1:15 Gal\_2:9. Compare Exo\_23:1.

**Taken away by violence**, to wit, secretly; for he seems to speak here of such sins as could not be proved by witness.

**Or hath deceived his neighbour,** got any thing from him by calumny, or fraud, or circumvention; for so the word signifies.

Leviticus 6:3

**Swareth falsely;** his oath being required, seeing there was no other way of discovery left.

Leviticus 6:4

**Because he hath sinned, and is guilty.** This guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alleged; or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, Exo\_22:9.

Leviticus 6:5

It must not be delayed, but restitution to man must accompany repentance towards God. Compare Mat\_5:23.

Leviticus 6:6

No text from Poole on this verse.

Leviticus 6:7

No text from Poole on this verse.

Leviticus 6:8

No text from Poole on this verse.

Leviticus 6:9

Hitherto he hath prescribed the sacrifices themselves, now he comes to the manner of them. *The law of the burnt-offering* , to

wit, of the daily one, of which Exo\_29:38 Num\_28:3, as the following words show.

**Because of the burning upon the altar all night unto the morning:** the meaning is, the evening burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that because there was so great a number and such a constant succession of sacrifices in the day-time, that there needed no law for feeding and keeping in the fire then; the only danger was for the night, when other sacrifices were not offered, but only the evening burnt-offering, which if it had been consumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and constantly to keep in and maintain here below, Lev\_6:13.

Leviticus 6:10

**His linen garment,** i.e. his linen coat, of which see Exo\_28:39,40. The ashes are said to be consumed improperly, When the wood is consumed into ashes; as meal is said to be ground, Isa\_47:2, when the corn is ground into meal; and the naked to be stripped of their clothing, Job\_22:6, when by being stripped they are made naked.

Leviticus 6:11

**Put on other garments,** because this was no sacred, but a common work.

**Unto a clean place,** where no dung or filth was laid. See Lev\_4:12, and compare Lev\_14:40,41.

Leviticus 6:12

The fire coming down from heaven, Lev\_9:24, was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange fire, nor to

mingle their inventions with God's appointments; and partly to teach them whence they were to expect the acceptance of all their sacrifices, even from the Divine mercy and grace, signified by the fire which came down from heaven, which was a usual token of God's favourable acceptance. **See Poole "Gen\_4:4", See Poole Gen\_4:5.**

**Every morning;** though the evening also be doubtless intended, as it appears from Lev\_6:9, and from the nature of the thing; yet the morning is only mentioned, because then the altar was cleansed, and the ashes taken away, and a new fire made.

**He shall burn thereon,** i.e. upon the burnt-offering, which thereby would be sooner consumed, that so way might be made for other sacrifices, which were many.

Leviticus 6:13

No text from Poole on this verse.

Leviticus 6:14

**The law of the meat-offering,** to wit, of that which was offered alone, and that by any of the people, not by the priest, for then it must have been all burnt. This law, delivered **Le 2**, is here repeated for the sake of some additions here made to it; as it is a common practice of law-makers, when they make additional laws, to recite such laws to which such additions belong.

Leviticus 6:15

No text from Poole on this verse.

Leviticus 6:16

The males only might eat these, because they were most holy things; whereas the daughters of Aaron might eat other holy things, Num\_18:11.

**With unleavened bread;** or rather, *unleavened* , for with is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, Lev\_2:1, it is not likely that they eat it with unleavened bread.

**In the court of the tabernacle of the congregation;** in some special room appointed for that purpose. See Lev\_8:31 1Sa\_3:3 Eze\_42:13 46:19,24. The reason why this was to be eaten only by holy persons, and that in a holy place, is given Lev\_6:17, *because it is most holy* , and therefore to be treated with greater reverence.

Leviticus 6:17

**It shall not be baken with leaven;** that part which remains to the priest; for the part here offered to God seems not to have been baked at all.

Leviticus 6:18

It may be understood either,

1. Of persons, that none should touch or eat them but consecrated persons, to wit, priests. Or this may be an additional caution, that they who eat them should be not only priests, or their male children, but also

**holy**, i.e. having no uncleanness upon them, for in that case even the priests themselves might not touch them. Or rather,

2. Of things, as may be gathered by comparing this with Lev\_6:27,28. Whatsoever toucheth them, as suppose the dish that receives them, the knife, or spoon, &c. which is used about them, those shall be taken for holy, and not employed for common uses. See Exo\_29:37.

Leviticus 6:19

No text from Poole on this verse.

## Leviticus 6:20

**When he is anointed;** when any of them are anointed for high priest; for he only of all the priests was to be anointed in future ages. This law of his consecration was delivered before, Exo\_29:2,24,25, and is here repeated because of some additions made to it. A meat-offering perpetual, to wit, whensoever any of them shall be so anointed. At night, or, in the evening; the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that meat-offering which every day was to be added to the daily morning and evening sacrifices, Exo\_29:40.

## Leviticus 6:21

**When it is baken,** or *fried* , so that it swells and bubbles up.

**Thou shalt bring it in,** who art so anointed and consecrated, Lev\_6:22.

## Leviticus 6:22

No text from Poole on this verse.

## Leviticus 6:23

No part of it shall be eaten by the priest, as it was when the offering was for the people. The reason of the difference is, partly, because when he offered it for the people, he was to have some recompence for his pains, which he could not expect when he offered it for himself; partly, to signify the imperfection of the Levitical priests, who could not bear their own iniquity; for the priest's eating part of the people's sacrifices did signify his typical bearing of the people's iniquity, as appears from Lev\_10:17; and partly, to teach the priests and ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

## Leviticus 6:24

No text from Poole on this verse.

Leviticus 6:25

No text from Poole on this verse.

Leviticus 6:26

**For sin;** for the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

Leviticus 6:27

**Whatsoever shall touch the flesh;** of which See Poole "Lev\_6:18".

**Upon any garment;** upon the priest's garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments.

**Thou shalt wash that whereon it was sprinkled in the holy place;** partly out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch; and partly that such garments might be decent, and fit for sacred administrations.

Leviticus 6:28

**The earthen vessel shall be broken,** because being full of pores, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses.

**It shall be both scoured,** and not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an earthen vessel, was not so apt to drink in the humour.

Leviticus 6:29



No text from Poole on this verse.

Leviticus 6:30

Such were the sacrifices offered for the high priest, or for the whole assembly, either severally, Lev\_4:7,18, or jointly for both, in the yearly atonement, Lev\_16:27,33.

Leviticus 7:1 **LEVITICUS CHAPTER 7**

The law of the trespass-offering, and what fell to the priests, both of this and some other sacrifices, Lev\_7:1-10. The law of the sacrifices of peace-offerings; of thanksgiving, Lev\_7:11-15; of vows and free-will-offerings: the unclean person eating thereof to die, Lev\_7:16-21. Fat not to be eaten; what fat might be used for other things; he that eats of the fat of the offering to die; and no blood to be eat, Lev\_7:22-27. Another caution concerning peace-offerings, Lev\_7:28-34. The conclusion of the former laws, which are repeated, Lev\_7:35-38.

No text from Poole on this verse.

Leviticus 7:2

No text from Poole on this verse.

Leviticus 7:3

No text from Poole on this verse.

Leviticus 7:4

**Which is by the flanks;** or, and that *which is* , &c. So this is another fat, as may seem probable from the mention of the several parts, the

**kidneys** and the

**flanks.** For it seems preposterous after a plain and exact description of the very particular place of the fat, the kidneys, to add another more dark and doubtful description of it from the *flanks*. And the Hebrew writers, whose common practice of these things makes them the best interpreters of it, make these divers kinds or parts of fat. And so there is only an ellipsis of the conjunction copulative, which is Psa\_133:3, and in many other places, as hath been already showed.

Leviticus 7:5

No text from Poole on this verse.

Leviticus 7:6

**Every male** supposing him not to have any uncleanness upon him, Lev\_7:20, or other impediment.

Leviticus 7:7

**So is the trespass-offering**, to wit, in the matter here following, for in other things they differed.

**Shall have it**, i.e. by a synecdoche, that part of it which was by God allowed to the priest. See Lev\_6:26.

Leviticus 7:8

No text from Poole on this verse.

Leviticus 7:9

**All the meat-offering**, except the part reserved by God, Lev\_2:2,9. Shall be the priest's that offereth it, because these were ready drest and hot, and not to be presently eaten; and because the priest who offered it was in reason to expect and have something more than his brethren who laboured not about it; and that he had only in this offering, for the other were equally distributed.

Leviticus 7:10

**Dry**, without oil, or drink-offering, as those Lev\_5:1 Num\_5:15.

**One as much as another:** the sense may be either,

1. That every priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase, nor to make any distinction of the differing kinds of meatofferings, if in both they were to be the *priest's that offered them*, as is expressed Lev\_7:9, and here, as they say, intended. Or rather,

2. That these were to be equally divided among all the priests. And there was manifest reason for this difference, because these were in greater quantity than the former; and being raw, might more easily and commodiously be divided and reserved for the several priests to dress it in that way which each of them best liked.

Leviticus 7:11

No text from Poole on this verse.

Leviticus 7:12

**For a thanksgiving;** for mercies received. See Lev\_22:29 2Ch\_29:31 33:16.

Leviticus 7:13

**Leavened bread;** partly, because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for God's blessings, among which leavened bread was one; partly, to show that leaven was not so strictly forbidden in other sacrifices, as if it were evil in itself, but to teach us wholly to rest in the will of God in all his appointments, without too scrupulous an inquiry into the particular reasons of them.

**Object.** Leaven was universally forbidden, Lev\_2:11.

**Answ.** 1. That prohibition concerned only things offered and burnt upon the altar, which this bread was not, but it was offered only towards the priest's food.

2. That was another kind of sacrifice, and therefore it is no wonder if it had other rites.

3. That leaven was not universally forbidden appears from Lev\_23:17.

**With the sacrifice of thanksgiving of his peace-offerings, or, with the sacrifice of thanksgiving for his peace or prosperity .**

Leviticus 7:14

**Of it**, i.e. either of the loaves of leavened bread mentioned Lev\_7:13, or of the offering, one of each part of the *whole oblation* , as it follows; it being most probable, and agreeable to the rules and laws laid down before and afterward that the priest should have a share in the unleavened cakes and wafers, as well as in the leavened bread.

Concerning the heave-offerings, see Exo\_29:24,28.

Leviticus 7:15

By the priests and offerers this flesh was eaten, Lev\_22:30.

Leviticus 7:16

**Be a vow;** offered in performance of a vow, the man having desired some special favour from God, and vowed the sacrifice to God if he would grant it. A

**voluntary offering**, which a man freely offered to God, in testimony of his faith and love to God, without any particular

injunction from God, or design of his own special advantage thereby. See Lev\_22:23 Eze\_46:12.

**On the morrow also the remainder of it shall be eaten**, which was not allowed for the thankoffering; the reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

Leviticus 7:17

That it might neither putrefy, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the priest's domestic use, which would savour of covetousness, and of distrust of God's care for their future provisions.

Leviticus 7:18

**It shall not be imputed unto him** for an acceptable service to God.

Leviticus 7:19

**The flesh**, to wit, of the holy offering, of which he is here treating; and therefore the general word is to be so limited; for other flesh one might eat in this case, Deu\_12:15,22.

**That toucheth any unclean thing**, after its oblation; which might easily happen, as it was conveyed from the altar to the place where it was eaten; for it was not eaten in the holy place, as appears, because it was eaten by the priests, together with the offerers, who might not come thither.

**As for the flesh**, i.e. the other flesh; that which shall not be polluted by any unclean touch.

**All that be clean**, whether priests or offerers, or guests invited to the feast. See 1Sa\_9:12 20:26. Both the flesh and the eaters of it must be clean.

Leviticus 7:20

**The soul that eateth knowingly;** for if it were done ignorantly, a sacrifice was accepted for it, Lev\_5:2.

**Having his uncleanness upon him,** i.e. not being cleansed from his uncleanness according to the appointment, Lev\_11:24, &c. This verse speaks of uncleanness from an internal cause, as by an issue, &c., for what was from an external cause is spoken of in the next verse.

Leviticus 7:21

**The uncleanness of man,** or,

**of women,** for the word signifies both; and that there were such things coming from men or women, the touch whereof did pollute men and things, may be seen **Le 15**, and elsewhere. Others make it an hypallage *uncleanness of man* , for *a man of uncleanness* , or, *an unclean man* . But that seems not necessary here.

Leviticus 7:22

No text from Poole on this verse.

Leviticus 7:23

The general prohibition of eating fat, Lev\_3:17, is here explained of, and restrained to, those kinds of creatures which were sacrificed to God.

Leviticus 7:24

He speaketh still of the same kinds of beasts, and showeth that this prohibition reacheth not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home. And if this seems a superfluous prohibition concerning the fat, since the lean as well as the fat of such beasts was forbidden,

Lev\_22:8, it must be noted that that prohibition reached only to the priests, Lev\_7:4.

Leviticus 7:25

No text from Poole on this verse.

Leviticus 7:26

No text from Poole on this verse.

Leviticus 7:27

No text from Poole on this verse.

Leviticus 7:28

No text from Poole on this verse.

Leviticus 7:29

Not by another, but by himself, as it is explained Lev\_7:30. His oblation, i.e. those parts of the peace-offering which are in a special manner offered to God, to wit, the fat, and breast, and shoulder, as it follows. Unto the Lord, i.e. to the tabernacle, where the Lord was present in a special manner. He shows, that though part of such offerings might be eaten in any clean place, Lev\_10:14, yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpose.

Leviticus 7:30

After the beast was killed, and the parts of it divided, the priest was to put the parts mentioned into the hands of the offerer. See Exo\_29:22-24.

**Made by fire;** so called not strictly, as burnt-offerings are, because some parts of these were left for the priest, Lev\_7:31; but

more largely, because even these peace-offerings were in part, though not wholly, burnt.

**The breast may be waved** to and fro by his hands, which were supported and directed by the hands of the priest.

Leviticus 7:31

i.e. The portion of every succeeding high priest and his family: compare Exo\_29:26.

Leviticus 7:32

No text from Poole on this verse.

Leviticus 7:33

No text from Poole on this verse.

Leviticus 7:34

The *breast* or heart is the seat of wisdom, and the

**shoulder** of strength for action, and these two may denote that wisdom and virtue or power which was in Christ our High Priest, 1Co\_1:24, and which ought to be in every priest.

Leviticus 7:35

**Of the anointing**, i.e. of the priesthood; the sign put for the thing signified; and the *anointing* by a like figure is put for the right, or part of the sacrifices belonging to the priest by virtue of his anointing, as plainly appears from the words here following,

**out of the offering, & c.**

**In the day when he presented them:** this was their portion appointed them by God in that day, and therefore to be given to



them in after-ages. Or, *from the day* , &c., and thenceforward; the Hebrew preposition *beth* being put for *rain* , as it is frequently.

Leviticus 7:36

No text from Poole on this verse.

Leviticus 7:37

**Of the consecration**, i.e. of the sacrifice offered at the consecration of the priests.

Leviticus 7:38

No text from Poole on this verse.

## Leviticus 8:1 **LEVITICUS CHAPTER 8**

Moses by God's command calls together Aaron and his sons, and the whole congregation, Lev\_8:1-5. Washes Aaron and his sons, Lev\_8:6. Puts on the priestly garments, Lev\_8:7-9. Anoints the tabernacle, with the altar and laver, to sanctify them, Lev\_8:10,11. Anoints Aaron, Lev\_8:12. Puts the holy garments on his sons, Lev\_8:13. Offers sacrifices for them; a bullock for a sin-offering, Lev\_8:14-17; and a ram for a burnt-offering, Lev\_8:18-21; and a second ram for consecration; uses the blood about some parts of their bodies; gives the parts into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar on them and their garments, Lev\_8:22-30. Declares to them God's charge, which they perform, Lev\_8:31-36.

This is here premised, to show that Moses did not confer the priesthood upon Aaron by virtue of his relation or affection to him, but by God's appointment, which also appears from the following story.

Leviticus 8:2

No text from Poole on this verse.

Leviticus 8:3

The elders which represented all, and as many of the people as would and could get thither, that all might be witnesses both of Aaron's commission from God, and of his work and business.

Leviticus 8:4

No text from Poole on this verse.

Leviticus 8:5

No text from Poole on this verse.

Leviticus 8:6

No text from Poole on this verse.

Leviticus 8:7

The linen breeches prescribed Exo\_28:42 are not here mentioned, because they were not to be put on at his consecration, but afterwards in the execution of his office.

Leviticus 8:8

No text from Poole on this verse.

Leviticus 8:9

This here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages, which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape

in his prescriptions for his worship, required this abstinence from his priests in their idolatrous service.

Leviticus 8:10

No text from Poole on this verse.

Leviticus 8:11

**Seven times**, to signify the singular use and holiness of it, which it was not only to have in itself, but also to communicate to all the sacrifices laid upon it. The laver, where the priests washed themselves, and the sacrifices, and vessels or instruments of the holy ministration. See Lev\_6:28.

Leviticus 8:12

**He poured of the anointing oil** in a plentiful manner, as appears from Psa\_133:2, whereas other persons and things were only anointed or sprinkled with it.

Leviticus 8:13

No text from Poole on this verse.

Leviticus 8:14

There were indeed seven bullocks to be offered at his consecration, one every day, Exo\_29:35,36; but here he mentions only one, either by a common enallage of number, or because he here describes only the work of the first day, and leaves the rest to be gathered from it; of which see Lev\_8:33.

Leviticus 8:15

No text from Poole on this verse.

Leviticus 8:16

No text from Poole on this verse.

Leviticus 8:17

In the offerings for the people the hide was not burnt, but given to the priest.

Leviticus 8:18

No text from Poole on this verse.

Leviticus 8:19

**He killed it;** either Moses, as in the following clause, the pronoun being put for the noun; or some other person by Moses's appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an action more proper to the priest, and more essential to the sacrifice, as the learned have observed.

Leviticus 8:20

No text from Poole on this verse.

Leviticus 8:21

No text from Poole on this verse.

Leviticus 8:22

No text from Poole on this verse.

Leviticus 8:23

The lowest and softest part of the ear is called the tip or lap of the ear. See Exo\_29:20.

Leviticus 8:24

No text from Poole on this verse.

Leviticus 8:25

No text from Poole on this verse.

Leviticus 8:26

No text from Poole on this verse.

Leviticus 8:27

No text from Poole on this verse.

Leviticus 8:28

No text from Poole on this verse.

Leviticus 8:29

**Moses** at this time administering the priest's office was to receive the priest's wages; it being most just and reasonable that the work and wages should go together.

Leviticus 8:30

No text from Poole on this verse.

Leviticus 8:31

**Boil the flesh**, that which was left of the ram, and particularly the breast, which was said to be Moses's part, Lev\_8:29, and by him was given to Aaron, that he and his sons might eat of it, in token that they, and only they, should have the right to do so for the future.

Leviticus 8:32

No text from Poole on this verse.

Leviticus 8:33

**For seven days** the same ceremonies were to be repeated, as the next verse implies, and other rites to be performed.

**He consecrate you;** either God or Moses; for the words may be spoken by Moses, either in God's name, or in his own; Moses speaking of himself in the third person, which is very common in Scripture.

Leviticus 8:34

No text from Poole on this verse.

Leviticus 8:35

**The charge of the Lord;** what God hath commanded you concerning your consecration.

If the threatening seem too severe for the fault, it must be considered both that it is the usual practice of lawgivers most severely to punish the first offences for the terror and caution of others, and for the maintenance of their own authority; and that this transgression was aggravated by many circumstances, being committed by sacred and eminent persons, and that in the presence of the people, which made it a public scandal, and in God's worship, where he is very tender and jealous, and against a plain and easy command of God, and at a time when they were receiving high favours and privileges from God. Nor is sin to be esteemed or measured by the idle fancies of men of corrupt minds and lives, whose interests and lusts easily blind their minds; but by the authority, majesty, and will of the great, and wise, and just Lawgiver.

Leviticus 8:36

No text from Poole on this verse.

Leviticus 9:1 **LEVITICUS CHAPTER 9**

Moses commands Aaron to offer a sin-offering, and burnt-offering, and peace and meat offering; the congregation drawing near, and so the glory of the Lord should appear to them; to make atonement for himself and the people, Lev\_9:1-7. Aaron's offering for himself, Lev\_9:8-14; for the people, Lev\_9:15-21, whom he blesses, first by prayer to God, and then by solemn declaration to them; the glory of God appears; fire from heaven consumes the sacrifice; the people shout and are amazed, Lev\_9:22-24.

**The eighth day**, to wit, from the first day of his consecration, or when the seven days of his consecration were ended, Lev\_8:33,35, as appears from Exo\_29:30, Eze\_43:27. The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts. See Lev\_12:2,3 14:8-10 15:13,14 22:27.

All the congregation were called to be witnesses of Aaron's instalment into his office, to prevent their murmurings and contempt, which being done, the elders were now sufficient to be witnesses of Aaron's first execution of his office.

Leviticus 9:2

**A young calf**, Heb. *a calf, the son of a bull or cow* ; which may seem to be added purposely to intimate that it was not a young calf properly so called, but a *young bullock* , for that was the sacrifice enjoined for the high priest's sin-offering, Lev\_4:3. Though it be not material, if this be a young calf, and that a young bull, because the grounds and ends of the several sacrifices differ, that **Le 4:** being for his particular sin, and this for his own and family's sins in general, and therefore no wonder if the sacrifices also differ. For a sin offering, for himself and his own sins, which was an evidence of the imperfection of that priesthood, and of the necessity of another and a better.

Leviticus 9:3

**A sin-offering** for the people, as it is expressed here Lev\_9:15, for whose sin a young bullock was required, Lev\_4:14; but that was

for some particular sin, but this was more general and indefinite for all their sins. Besides, there being an eye here had to the priest's consecration and entrance into his office, it is no wonder if there be some difference in these sacrifices from those before prescribed.

Leviticus 9:4

See the fulfilling of this promise, Lev\_9:24. Heb. *hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

Leviticus 9:5

Before the tabernacle where God dwelt.

Leviticus 9:6

The glorious manifestation of God's powerful and gracious presence, Lev\_9:24. Compare Exo\_24:16,17 40:34,35 Eze 43:2.

Leviticus 9:7

Moses had hitherto sacrificed, but now he resigneth his work to Aaron, and actually gives him that commission which from God he had received for him.

The order is very observable, first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and the absolute necessity of a higher and better Priest, Heb\_7:26,27, and how important and needful it is that God's ministers should be in the grace and favour of God themselves, that their ministrations may be acceptable to God, and profitable to the people.

Leviticus 9:8

No text from Poole on this verse.



## Leviticus 9:9

**Upon the horns of the altar**, to wit, of burnt-offerings, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev\_4:7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins. But there seems to be a double difference:

1. That sacrifice was offered for some particular sin, this for his sins indefinitely.
2. There he is supposed to be complete in his office, and here he is but entering into his office, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin-offering for the people here, and Lev\_4:17,18.

## Leviticus 9:10

Either,

1. Disposed it for the burning, i.e. laid it upon the altar where it was to be burnt by the heavenly fire, Lev\_9:24. Thus interpreters generally understand the word here, as also Lev\_9:13,17,20, by an anticipation; or the consequent is put for the antecedent, of which there are examples in Scripture. Or,
2. Properly burnt by ordinary fire, which was used and allowed until the fire came down from heaven, Lev\_9:24, though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by Aaron at the command of Moses, and consequently with God's approbation, it was unquestionably lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be consumed by that heavenly fire, but *the burnt-offering* with the *fat* belonging to it, namely,

that burnt-offering mentioned Lev\_9:16, which therefore is not there said to be burnt, as it is said of the other burnt-offering, Lev\_9:13, and of the rest of the sacrifices in their places.

Leviticus 9:11

No text from Poole on this verse.

Leviticus 9:12

No text from Poole on this verse.

Leviticus 9:13

No text from Poole on this verse.

Leviticus 9:14

No text from Poole on this verse.

Leviticus 9:15

This was to be offered for the people, as the former was for himself, Lev\_9:7.

**As the first**, to wit, in like manner as he did that for the priest, Lev\_9:8, and consequently burnt this, as he did the other, Lev\_9:11, for which Moses reproves him, Lev\_10:17.

Leviticus 9:16

Which also was offered for the people, as the last mentioned sin-offering was.

Leviticus 9:17

**The meat-offering** was always to be added to the burnt offering. See **Le 6**. The burnt-sacrifice of the morning was to be first

offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

Leviticus 9:18

No text from Poole on this verse.

Leviticus 9:19

**That which covereth;** the fat which covereth the inwards, or the guts; which words are here understood, as appears by comparing this place with Lev\_3:3,9 4:8 7:3, where they are expressed.

Leviticus 9:20

The breasts were reserved for the priest out of the peace-offerings, which were offered for the people. See Lev\_7:30,31,34.

Leviticus 9:21

No text from Poole on this verse.

Leviticus 9:22

**Aaron lifted** up his right hand, which the Jews say was lifted up highest; or his hands, according to the other reading, which was the usual rite of blessing. See Luk\_24:50. By this posture he signified both whence he expected the blessing, and his hearty desire of it for them.

**Blessed them,** in some such manner as is related Num\_6:24, &c., though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this blessing was an act of his priestly office no less than sacrificing. See Gen\_14:18,19 Num 6:23 Deu\_10:8 Deu\_21:5 Luk\_24:50. Came down, to wit, from the altar; whence he is said to come down, either,

1. Because the altar stood upon raised ground, to which they went up by an insensible ascent. Compare Exo\_20:26. Or,

2. Because it was nearer the holy place, and the holy of holies, which was the upper end.

Leviticus 9:23

**Moses** went in with

**Aaron** to direct him, and to see him perform those parts of his office which were to be done in the holy place, about the lights, and the table of shewbread, and of the altar of incense, upon which part of the blood of the sacrifices now offered was to be sprinkled, according to the law, Lev\_4:7,18.

**Blessed the people**, i.e. prayed to God for his blessing upon the people, as this phrase is explained, Num\_6:23, &c., and particularly for his gracious acceptance of these and all succeeding sacrifices, and for his signification thereof by some extraordinary token, which accordingly happened,

**The glory of the Lord;** either a miraculous brightness shining from the cloudy pillar, as Exo\_16:10 Num\_14:10; or a glorious and visible discovery of God's gracious presence and acceptance of the present ministry and service, as it follows.

Leviticus 9:24

**There came a fire**, in token of God's acceptance and approbation of the priesthood now instituted, and the sacrifices now offered, and consequently of others of the like nature. See the like instances, Jud\_6:21 13:19,20 1Ch\_21:26. And this fire now given was to be carefully kept, and not suffered to go out, Lev\_6:13, and therefore was carried in a peculiar vessel in their journeys in the wilderness.

**From before the Lord;** or, *from the face or presence of the Lord* ; i.e. from the place where God was in a special manner present: either,

1. From heaven, as 1Ki\_18:38 2Ch\_7:1, which is oft called God's dwelling-place, as Deu\_26:15 Isa\_63:15. Or,

2. From the holy of holies, where also God is said to dwell, 2Ki\_19:15 2Ch\_6:2 Psa\_80:1. And what is done before the ark is said to be done *before God* , as 1Ch\_13:8,10 16:1, &c. And this may seem more probable by comparing this with Lev\_10:2.

**They shouted;** as wondering at, rejoicing in, and blessing God for this wonderful and gracious discovery of himself, and of his favour to them therein.

## Leviticus 10:1 **LEVITICUS CHAPTER 10**

Nadab and Abihu offering strange fire, are devoured by fire from heaven, Lev\_10:1,2; for God will be sanctified by them that draw near unto him, Lev\_10:3. Their dead bodies carried without the camp, Lev\_10:4,5. Aaron and his two other sons forbid to mourn, Lev\_10:6; also to drink wine or any strong drink, Lev\_10:8,9. Their duty to distinguish between holy and unholy; and to teach the people all the statutes of the Lord, Lev\_10:10,11. Moses declares to them what of the burnt-offerings they might eat, Lev\_10:12-15; is angry that the sin-offering was not eat, nor the blood carried into the holy place, Lev\_10:16-18. He is appeased by Aaron, Lev\_10:19,20.

**Strange fire;** so called, as not appointed for, nor belonging to, the present work; fire not taken from the altar, as it ought, but from some common fire.

**Before the Lord;** upon the altar of incense.

**Which he commanded them not;** for seeing Moses himself neither did nor might do any thing in God's worship without God's command, which is oft noted of him, for these to do it was

a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is Jer\_32:35. Now as this was forbidden implicitly, Lev\_6:12, especially when God himself made a comment upon that text, and by sending fire from heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should be.

Leviticus 10:2

**From the Lord;** from heaven, or rather from the sanctuary. See Lev\_9:24.

**Devoured** them; destroyed their lives; for their bodies and garments were not consumed, as it appears from Lev\_10:4,5. Thus the sword is said to devour, 2Sa\_2:26. Thus lightning many times kills persons, without any hurt to their bodies or garments.

Leviticus 10:3

**This is it that the Lord spake;** though the express words be not recorded in Scripture, where only the heads of sermons are contained, yet it is probable they were uttered by Moses in God's name. Howsoever, the sense and substance of them is in many places. See Exo\_19:22 29:43 Lev\_8:35.

**I will be sanctified:** this may note either,

1. Their duty to sanctify God, i.e. to demean themselves with such care, and reverence, and watchfulness, as becomes the holiness of the God whom they serve, and of the worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or,

2. God's purpose to sanctify himself, i.e. to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they are to him.

**In them that come nigh me**, i.e. who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. See Exo\_19:22 Lev\_21:7 Eze\_42:13,14.

**Before all the people I will be glorified:** as they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws.

**Aaron held his peace**, partly through excessive grief, which is sometimes signified by silence, as Isa\_47:5 Lam\_2:10, and principally in acknowledgment of God's justice and submission to it. Compare Psa\_39:10 Eze\_24:17. He murmured not, nor replied against God, nor against Moses; wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons; and that this being the first violation of the law newly given, and committed by those who should have been the strictest observers and assertors of it, did deserve a very severe punishment.

Leviticus 10:4

For Aaron and his sons had scarce finished their consecration work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities. See Lev\_21:1, &c.

**The uncle of Aaron.** See Exo\_6:18 Num\_3:19.

**Your brethren**, i.e. kinsmen, as that word is oft used, as Gen\_13:8 24:27. Out of the camp, where the burying-places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

Leviticus 10:5

**In their coats;** in the holy garments wherein they ministered; which might be done either,

1. As a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and when he took away their lives, spared their souls. Or,

2. Because being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

Leviticus 10:6

**Uncover not your heads; either,**

1. By putting off your mitres and bonnets, or ornaments, and going bare-headed, as mourners sometimes did. See Lev\_13:45 Eze\_24:17,23. Or,

2. By shaving off the hair of your heads and beards, as mourners did. See Job\_1:20 Jer\_7:29 41:5 Eze\_44:20 Mic\_1:16. This latter may seem to be principally intended,

1. Because this ceremony of *uncovering the head* being used by the people as well as by the priests in case of mourning, as the places now alleged show; and the other ceremony here joined with it, of *rending the clothes* , being also common to the people; seems to imply that he speaks not of that uncovering of the head which was peculiar to the priests, but of that which was common both to priests and people, especially seeing that which is here forbidden to these priests is in the following words allowed to the people, to

**bewail** their death, which as at other times it was, so now probably might be performed by these same ceremonies.

2. Because the high priest is forbidden to uncover his head in way of mourning for the dead, not only at that time when he was in



actual ministration, but at all times, even when he had neither his mitre nor any of the holy garments upon him, Lev\_21:10.

**Neither rend your clothes;** give no signification of your sorrow; mourn not for them; partly lest you should seem to justify and approve of your brethren, and tacitly reflect upon God as too severe in his proceedings with them; and partly lest thereby you should be diverted from or disturbed in your present service, which God expects should be done cheerfully.

**But let your brethren...bewail the burning,** not so much in compassion to them against whom God hath showed such great and just indignation, as in sorrow for the tokens of Divine displeasure.

Leviticus 10:7

**Ye shall not go out from the door of the tabernacle,** where at this time they were, either because this happened within seven days of their consecration; see Lev\_8:35; or because they were longer detained there about some other holy ministrations. Though the former may seem more probable, because the meat-offering here mentioned, Lev\_10:12, and the sin-offering, Lev\_10:16, were part of the consecration-offerings. The anointing oil of the Lord is upon you. You are persons consecrated peculiarly to God's service, which therefore it is just and reasonable you should prefer before all funeral solemnities.

Leviticus 10:8

No text from Poole on this verse.

Leviticus 10:9

This is here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages,

which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape in his prescriptions for his worship, required this abstinence from his priests in their idolatrous service.

Leviticus 10:10

Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed by God for their use.

Leviticus 10:11

**That ye may teach;** be apt to teach aright, which drunken persons are very unfit to do.

Leviticus 10:12

Moses repeateth and re-enforceth the former command, partly lest their great loss and grief should cause them to forget or neglect their meat prescribed them by God, which abstinence would have been both a signification of their sorrow, which God had forbidden them, and a new transgression of a Divine precept; and partly to encourage them to go on in their holy services, and not to be dejected for the late severity, as if God would no more accept them or their sacrifices.

Leviticus 10:13

**In the holy place;** in the court, near the altar of burntofferings. See Lev\_6:26.

**Because it is thy due.** See Lev\_2:3 6:16,17.

Leviticus 10:14

**In a clean place;** in any of your dwellings, or any place in the camp, which he supposeth to be kept clean from all ceremonial defilement, as they ought to be; whence the lepers were put out of the camp. See Num\_5:1-3. In any place where the women as well as the men might come, for the daughters of the priests might eat these as well as their sons, as it here follows.

**And thy daughters,** to wit, if they were maids, or widows, or divorced, Lev\_22:11-13.

Leviticus 10:15

No text from Poole on this verse.

Leviticus 10:16

**The goat of the sin-offering,** to wit, for the people, mentioned Lev\_9:15, to know what was done with that part of it which was the priest's; which he inquired into more than into the other sacrifices, because a mistake there was easy and probable, because that matter might seem something doubtful, by reason of two laws concerning it seemingly contrary, the one Lev\_4:21, where it is to be burned, the other Lev\_6:26, where it was to be eaten. But they are thus reconciled: It was to be burnt when the blood of this sacrifice was brought into the holy place, Lev\_4:16,17; and when that was not done, which Aaron this first time could not do, for the reason expressed in Lev\_10:18, it was to be eaten, and here lay their mistake.

**He was angry with Eleazar and Ithamar:** he spares Aaron at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt; but he knew that the reproof, though directed to them, would concern him too, as he also apprehended it.

**Which were left alive,** preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.

Leviticus 10:17

i.e. As a reward of your service and function, whereby you do expiate, bear, and take away their sins, by offering those sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

Leviticus 10:18

**The blood of it was not brought in within the holy place;** the reason whereof was, because Aaron was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the court.

Leviticus 10:19

**This day have they offered;** they have done the substance of the thing, though they have mistaken this one circumstance. *Such things have befallen me* ; whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken.

**Should it have been accepted?** because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, as appears from Deu\_12:7 26:14 Hos\_9:4; and I thought it fitter to burn it, as I did other sacred relics, than to profane it by eating it unworthily.

Leviticus 10:20

He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law ofttimes yields to necessities or great accidents, 2Ch\_30:18 Mat\_12:3,4; or at least because the things alleged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

Leviticus 11:1 **LEVITICUS CHAPTER 11**

From the laws concerning the priests, he now comes to those which belong to all the people.

Beasts clean and unclean, Lev\_11:1-8. Of fishes, Lev\_11:9-12. Of fowls and creeping things, Lev\_11:13-23. In touching of a dead carcass, Lev\_11:24-28. Other creatures unclean, Lev\_11:29-43. They are exhorted to purity and holiness from the nature of God, and his goodness to them in taking them to be his people, Lev\_11:44,45. The whole repeated, Lev\_11:46,47.

**The Lord spake to both Moses and Aaron**, because the cognizance of the following matters belonged to both; the priest was to direct the people about the things forbidden or allowed where any doubt or difficulty arose, and the magistrate was to see the direction here given followed.

Leviticus 11:2

Though every creature of God be good and pure in itself, as appears from Gen\_1:31 Mat\_15:11 Rom\_14:14; yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, Gen\_7:2; but more fully and particularly here for many reasons, as,

1. To assert his own sovereignty over man, and over all the creatures, which men may not use but with God's leave, and to inure that stiff-necked people to obedience.
2. To keep up the wall of partition between the Jews and other nations, which was very useful and necessary for many great and wise purposes.
3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful.

4. For the preservation of their health, some of the creatures forbidden being, though used by the neighbouring nations, of unwholesome nourishment, especially to the Jews, who were very obnoxious to leprosy, which some of these meats are apt to produce and foment.

5. For moral signification, to teach them to abhor that filthiness and all those ill qualities for which some of these creatures are noted.

Leviticus 11:3

**Cloven-footed**, to wit, is divided into two parts only, as in the coney, swine, &c., whereas the horse, camel, &c. have their hoofs entire and undivided. This clause is added only to explain and limit the former, as appears from Lev\_11:26; for the feet or hoofs of dogs, cats, &c. are parted or cloven into many parts. Cheweth the cud, Heb. and *bringeth up the cud*, i.e. the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joined with the former, both properties being necessary for the allowed beasts. But the reason hereof must be resolved into the will of the lawgiver; though interpreters guess that God would hereby signify their duties by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and men's inventions; and by the latter, that duty of recalling God's word to our minds, and serious meditation upon it.

Leviticus 11:4

**The camel** was a usual food in Arabia, but yielding bad nourishment, as Galen notes.

**Divideth not the hoof**, to wit, so as to have his foot cloven in two, which being expressed Lev\_11:3, is here to be understood; otherwise the camel's hoof is divided, but it is but a small and imperfect division, as Aristotle and Pliny observe, and observation shows.

## Leviticus 11:5

Some understand by the Hebrew word *shaphan* , a *mountain mouse* , which were of a much greater size than ordinary mice, and were used by the Arabians for food. But for the names of the following creatures, seeing the Jews themselves are uncertain and divided about them, I think it improper to trouble the unlearned reader with disputes about them, and for the learned, they may have recourse to my Latin Synopsis. I shall therefore take them according to our translation.

## Leviticus 11:6

No text from Poole on this verse.

## " Leviticus 11:7

The Jews would not so much as name

**the swine**, but called it another or a strange thing, lest the naming of it should tempt them to eat this meat, which was so commonly used and so much esteemed by others.

## Leviticus 11:8

**Ye shall not touch**, to wit, in order to eating, as may be gathered by comparing this with Gen\_3:3 Col\_2:21. For since the fat and the skins of some of the forbidden creatures were useful for medicinal and other good uses, and were used by good men; see Mat\_3:4; it is not probable that God would have them cast away. Thus God forbade the making of images, **Exo 20**, not absolutely and universally, but in order to the worshipping of them, as Christian interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily; and if he that touched them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from Lev\_11:24,25, &c.

## Leviticus 11:9

**Whatsoever hath fins and scales**, to wit, both of them; such fishes being both more cleanly and more wholesome food than others. The names of them are not particularly mentioned, partly because most of them wanted names, the fishes not being brought to Adam and named by him as other creatures were; and partly because the land of Canaan had not many rivers, nor great store of fishes

Leviticus 11:10

i.e. Either of the smaller sort of fishes, or of the greater, which are called here *living creatures* or *beasts* , as some of them are called the beasts of the sea by other authors.

Leviticus 11:11

**An abomination unto you**, to wit, for food. This clause is added to show that they were neither abominable in their own nature, nor for the food of other nations; and consequently when the partition-wall between Jews and Gentiles was taken away, these distinctions of meats were to cease. See **Ac 10**.

Leviticus 11:12

No text from Poole on this verse.

Leviticus 11:13

The true signification of these and the following Hebrew words is now lost, as the Jews at this day confess, which not falling out without God's singular providence may intimate the cessation or abolition of this law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, that the fowls forbidden in diet are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things; and so the signification and reason of these prohibitions is manifest, to teach men to abominate all cruelty or oppression, and all works of darkness and filthiness.



**The ossifrage** and the

**ospray** are two peculiar kinds of eagles, distinct from that which, being the chief of its kind, is called by the name of the whole kind, as it usually happens.

Leviticus 11:14

No text from Poole on this verse.

Leviticus 11:15

i.e. According to the several kinds of birds, known by this general name, which includes, besides ravens properly so called, crows, rooks, pies, &c.

Leviticus 11:16

**The owl**, Heb. *the daughter of the owl* , which he mentions as the best of the kind both for sex and age, and therefore more desired for food than the elder or males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

Leviticus 11:17

No text from Poole on this verse.

Leviticus 11:18

No text from Poole on this verse.

Leviticus 11:19

No text from Poole on this verse.

Leviticus 11:20

**All fowls** that crawl or creep upon the earth, and so degenerate from their proper nature, which is to fly, and are of a mongrel kind; which may intimate that apostates and mongrels in religion are abominable in the sight of God, and in conversation with men.

**Going upon all four**, upon four legs, or upon more than four, as bees, flies, &c, which is all one to the present purpose, these pluralists for legs being here opposed to those that have but two.

Leviticus 11:21

**Which have legs above their feet.** The truth of this translation may seem evident, both from the following clause, to

**leap withal**, and especially from the next verse, where one of this kind is the *locusts*, which, as it is manifest, have two legs wherewith they leap, besides the four feet upon which they walk. The adverb *lo* is here put for the pronoun *lo*, as it is also 1Ch\_11:20, compared with 2Sa\_23:18. Others take the words as they lie, and read them negatively, *which have not legs upon their feet*, and so the sense may be this, That they might eat the locusts, grasshoppers, &c. when they were very young, and therefore more wholesome for food; for they are born without legs, Plin. Nat. Hist. 11.29, or their legs at first are very small, and scarce to be discerned, and in effect none. And the canon of the Jews in this matter is this, *Those which yet have not wings and legs may be eaten, though they be such as afterward would have them*.

Leviticus 11:22

Locusts, though unusual in our food, were commonly eaten by the Ethiopians, Libyans, Parthians, and other eastern people bordering upon the Jews, which is expressly affirmed by Diodorus Siculus, Aristotle, Pliny, St. Hierom, and others, as well as Mat\_3:4. And it is certain that the eastern locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment; and the familiar use of them made them more agreeable to their bodies; for even poisons themselves have by

frequent use been made not only harmless, but nourishing also to some persons.

#### Leviticus 11:23

i.e. All such except those now mentioned; the word *other* being here understood out of the former verse, without which there might seem to be a contradiction between this and that verse. But the words may be, and by the vulgar Latin are, thus rendered, *But all flying creeping things which have only four feet* ; which word *only* is to be gathered out of Lev\_11:20,21; i.e. which have not those legs above and besides their feet mentioned Lev\_11:21. And so all the verses agree well together.

#### Leviticus 11:24

And such were excluded both from the courts of God's house, and from free conversation with other men.

**Until the even;** which possibly might signify that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening, or end, or declining age of the world, as the prophets signify, and the apostle expresseth, Heb\_9:26.

#### Leviticus 11:25

**Whosoever beareth,** or, *taketh away* , out of the place where haply it may lie, by which others may be either offended or polluted.

#### Leviticus 11:26

The word *carcasses* is easily to be understood out of Lev\_11:24,25, where it is expressed.

#### Leviticus 11:27

**Upon his paws**, Heb. *upon his hands* , i.e. which hath feet divided into several]parts like fingers, as dogs, eats, apes, bears, &c.

Leviticus 11:28

No text from Poole on this verse.

Leviticus 11:29

No text from Poole on this verse.

Leviticus 11:30

No text from Poole on this verse.

Leviticus 11:31

No text from Poole on this verse.

Leviticus 11:32

No text from Poole on this verse.

Leviticus 11:33

No text from Poole on this verse.

Leviticus 11:34

**That on which such water cometh:** the meaning is, that flesh or herbs, or other food which is dressed in water, to wit, in a vessel so polluted, shall be unclean; not so, if it be food which is eaten dry, as bread, fruits, &c., the reason of which difference seems to be this, that the water did sooner receive the pollution in itself, and convey it to the food so dressed.

Leviticus 11:35

No text from Poole on this verse.

Leviticus 11:36

**Wherein there is plenty of water;** of which no solid reason can be given, whilst such unclean things remain in them, but only the will of the Lawgiver, and his merciful condescension to men's necessities, water being scarce in those countries; and for the same reason God would have the ceremonial law of sacrifices to be offered to God, give place to the moral law of mercy towards men.

Leviticus 11:37

Partly because this was necessary provision for man; and partly because such seed would not be used for man's food till it had received many alterations in the earth, whereby such pollution was taken away. See Joh\_12:24 1Co\_15:36.

Leviticus 11:38

The reason of the difference is, partly because wet seed doth sooner receive and longer retain any pollution; and partly because such seed was not fit to be sown presently; and therefore that necessity which justified the use of the dry seed, which was speedily to be sown, could not be pretended in this case.

Leviticus 11:39

**If any beast die;** either of itself, or being killed by some wild beast, in which cases the blood was not poured forth, as it was when they were killed by men either for food or sacrifice.

Leviticus 11:40

**He that eateth,** to wit, unwittingly; for if he did it knowingly, it was a presumptuous sin against an express law, Deu\_14:21, and therefore punished with cutting off, Num\_15:30.

Leviticus 11:41

Except those before expressly excepted above Lev\_11:21,22

Leviticus 11:42

**Upon the belly**, as worms and snakes.

**Upon all four** as toads and divers serpents.

**More feet**, to wit, more than four, as caterpillars, &c.

Leviticus 11:43

No text from Poole on this verse.

Leviticus 11:44

**Ye shall be holy**; by which he gives them to understand, that all these cautions and prohibitions about the eating or touching of these creatures was not for any real uncleanness in them, all being God's good creatures, but only that by the diligent observation of these rules they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and particularly from all familiar and intimate converse with notorious sinners.

Leviticus 11:45

No text from Poole on this verse.

Leviticus 11:46

No text from Poole on this verse.

Leviticus 11:47

No text from Poole on this verse.

Leviticus 12:1 **LEVITICUS CHAPTER 12**

Laws touching the uncleanness of women in child-bearing. Of a son seven days, and her purification thirty-three days, Lev\_12:1-4. Of a daughter fourteen days, and her purification sixty-six days, Lev\_12:5. Her offering, if rich, a lamb of a year old, a young pigeon or turtle-dove for a sin-offering, Lev\_12:6,7. If poor, two turtle-doves, or two young pigeons; one for a burnt-offering, and One for a sin-offering, Lev\_12:8.

No text from Poole on this verse.

Leviticus 12:2

From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves.

**She shall be unclean;** not for any filthiness which was either in the conception or in bringing forth, but to signify the universal and deep pollution of man's nature even from the birth, and from the conception. For

**seven days,** or thereabouts, nature is employed in the purgation of most women.

**For her infirmity,** i.e. for her monthly infirmity. And it may note an agreement therewith not only in the time, Lev\_15:19, but in the degree of uncleanness, which was such that she defiled every thing she touched, &c.

Leviticus 12:3

Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only, reason why the child's circumcision was put off till the eighth day.

Leviticus 12:4

**She shall then continue**, Heb. *sit* , i.e. abide, as that word is oft used, as Gen\_22:5 34:10, or tarry at home, nor go into the sanctuary.

**In the blood of her purifying;** in her polluted and separated estate; for the word *blood or bloods* signifies both guilt, as Gen\_4:10, and uncleanness, as here and elsewhere. See Eze\_16:6. And it is called *the blood of her purifying* , because by the expulsion or purgation of that blood, which is done by degrees, she is purified.

**She shall touch no hallowed thing;** she shall not eat any part of the peace-offerings which she or her husband offered, which otherwise she might have done; and if she be a priest's wife, she shall not eat any of the tithes or first-fruits, or part of the hallowed meats, which at other times she together with her husband might eat.

Leviticus 12:5

The time in both particulars is double to the former, not so much from natural causes, because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as here is mentioned, as for moral reasons; either to be as a blot upon that sex for being the first in man's transgression, 1Ti\_2:14, or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been; or to show the privilege of the man above the woman, and that the women were to be purified, sanctified, and saved by one of the other sex, even by the man Christ Jesus, without whom they should have still continued in their impurity.

Leviticus 12:6

**For a son, or for a daughter;** for the birth of a son, or of a daughter; but the purification was for herself, as appears from the following verses.



**For a sin-offering;** either because of her ceremonial uncleanness, which required a ceremonial expiation; or for those particular sins relating to the time and state of child-bearing, of which she is justly presumed to be guilty, which might be many ways.

Leviticus 12:7

For though there was a difference in the time of her uncleanness for the one and for the other, yet both were to be purged one and the same way; to note, that though all sins and sinners were not equal, yet all were to be cleansed by the same means, to wit, by Christ, and by faith. See 1Co\_7:14 Gal\_3:28.

Leviticus 12:8

No text from Poole on this verse.

Leviticus 13:1 **LEVITICUS CHAPTER 13**

Laws touching leprosy; its different kinds how to be known and judged of by the priest, Lev\_13:1-8. Of the swelling, Lev\_13:9-17. Of the sores or boils, Lev\_13:18-23. Of the fiery inflammation, Lev\_13:21-28. Of the scall, Lev\_13:29-37. Of the blisters, Lev\_13:38,39. Of baldness, Lev\_13:40-44. The leper with clothes rent, bare head, and covered lips, must cry, Unclean, unclean, and dwell alone, Lev\_13:45,46. Of the leprosy in clothes, linen, woollen, and skins, Lev\_13:47-59.

No text from Poole on this verse.

Leviticus 13:2

**In the skin,** for there was the seat of the leprosy.

**Bright spot,** shining like the scale of a fish, as it is in the beginning of a leprosy.

**Leprosy** was a distemper most frequent in Egypt and Syria, &c., known also among the Greeks, who note that it was not so

properly a disease as a defilement or distemper in the skin, whence Christ is not said to heal, but to cleanse the lepers that came to him. And this distemper is here provided against, not because it was worse than others, but because it was externally and visibly filthy, and because of its infectious nature, that hereby we might be instructed to avoid converse with such vicious persons who were likely to infect us.

**He shall be brought unto Aaron the priest**, not to the physician, because, as was now said, it needed not so much healing as cleansing, and was rather a ceremonial pollution than a disease; and because it belonged to the priest to cleanse him, and therefore to search and discover whether he was defiled and needed cleansing. The priest also was to admit to, or exclude from, the sanctuary, and therefore to examine who were to be excluded. And the discovery of this distemper was not so difficult that it required the physician's art, but the priest, by experience, and the observation of those rules, might easily make it.

Leviticus 13:3

**On the plague**, i.e. the sign or appearance of the plague of leprosy. And it is observable, that the same signs of it are given by Moses here, and by the learned physicians in their works. And when the leprosy came to its height, not the hair only, but also the skin was turned white, as Exo\_4:6 Num\_12:10. And this change of colour was an evidence both of the abundance of excrementitious humours, and of the weakness of nature, as we see in old and sick persons. Deeper than the skin; for the leprosy did consume both the skin and the flesh, as appears from 2Ki\_5:14.

**Pronounce him unclean**, Heb. *make him unclean*, i. e. ministerially and declaratively, in which sense ministers are said to *remit sins*, Mat\_16:19, and to destroy nations, Jer\_1:10.

Leviticus 13:4

For greater assurance; to teach ministers not to be rash nor hasty in their judgments and censures, but diligently to search and examine all things beforehand.

**The plague** is here put for the *man that hath the plague* , as *pride* is put for a proud man, Jer\_50:31, and *dreams* for the *dreamers* , Jer\_27:9.

Leviticus 13:5

**If the plague be at a stay:** this translation is justified by the following clause, which is added to explain it. Otherwise the words are and may be rendered thus, *stand* or *abide in its own colour* ; the Hebrew word being used for *colour* as well as for *sight* .

Leviticus 13:6

**If the plague be somewhat dark;** which is opposed to the white colour of the leprosy. But the word may be rendered, *have contracted itself* , or, *be restrained* or *confined* to its former place and bigness; and thus the opposition seems to be most clear to the *spreading* of itself, mentioned both in the foregoing verse, and in the following clause.

**He shall wash his clothes,** though it was no leprosy, but a scab only; to teach us, that no sin was so small which did not need to be washed by the blood of Christ, which was the thing designed by all these washings.

Leviticus 13:7

No text from Poole on this verse.

Leviticus 13:8

No text from Poole on this verse.

Leviticus 13:9

No text from Poole on this verse.

Leviticus 13:10

**If the rising be white**, to wit, with a preternatural and extraordinary whiteness, as Num\_12:10. *And there be* ; or rather, or, the copulative put for the disjunctive, as hath been noted before; for either of these were signs of a leprosy, and one of these may seem inconsistent with the other; the former sign of *white hair* supposing the skin in which the hair was to remain, and the latter of *live flesh* supposing the skin to be consumed by the leprosy.

**Quick raw flesh** showed that this was not a superficial leprosy, but one of a deeper and more malignant nature, that had eaten into the very flesh, for which cause it is in the next verse called *an old, or inveterate, or grown leprosy* .

Leviticus 13:11

No text from Poole on this verse.

Leviticus 13:12

No text from Poole on this verse.

Leviticus 13:13

**If the leprosy**, i.e. the sign or appearance of the leprosy; or the scab is called *a leprosy* , because at first view it seemed to be so to the priest, and to other beholders.

**Have covered all his flesh**: when it appeared in some one part, it discovered the ill humour which lurked within, and withal the inability of nature to expel it; but when it overspread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.

Leviticus 13:14

**In him**, or rather, in it, i.e. in the place where the sign or appearance of leprosy was, when the flesh was partly changed into a whiter colour, and partly kept its natural colour; this variety of colours was an evidence of the leprosy, as one and the same colour continuing was a sign of soundness.

Leviticus 13:15

**The raw flesh is unclean:** this is repeated again and again, because raw or living flesh might rather seem a sign of soundness, and the priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner and other circumstances in which it appeared.

Leviticus 13:16

**Be changed unto white;** it is usual with sores, when they begin to be healed, the skin, which is white, coming upon the flesh.

Leviticus 13:17

No text from Poole on this verse.

Leviticus 13:18

No text from Poole on this verse.

Leviticus 13:19

**Somewhat reddish**, i.e. white mixed with red, as when blood and milk are mixed together. A late learned writer renders the words thus, *white and very bright*, or *light*, which indeed is the true colour of leprosy, to wit, when it is in its perfection, as Exo\_4:6, &c. But here it was only beginning and arising out of a bile, in which together with the white, which was the colour of the leprosy, there might be some mixture of redness arising from the bile, or that part of it which was not yet turned into the nature and colour of leprosy.

Leviticus 13:20

No text from Poole on this verse.

Leviticus 13:21

*But be somewhat dark, or, and be contracted* ; of which Lev\_13:6.

Leviticus 13:22

Or, *the plague* , to wit, of leprosy, of which he is speaking.

Leviticus 13:23

No text from Poole on this verse.

Leviticus 13:24

**A hot burning**, Heb. *a burning of fire* , by the touch of any hot iron, or burning coals, which doth naturally and usually make an ulcer or sore in which the following spot is. *Or white* , i.e. or only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamdam* which is given by a learned man, Lev\_13:19, because this colour which is here said to be only *white* , is distinguished from that which is here called *adamdam* , which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

Leviticus 13:25

No text from Poole on this verse.

Leviticus 13:26

**Somewhat dark**, or, *contracted* , i.e. not spreading. See Lev\_13:6.

Leviticus 13:27

No text from Poole on this verse.

Leviticus 13:28

i.e. Arising from the burning mentioned Lev\_13:24.

Leviticus 13:29

No text from Poole on this verse.

Leviticus 13:30

The leprosy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of yellow, for there are divers kinds or degrees of the same colour manifestly differing one from another, as in green colours, &c.

Leviticus 13:31

**And that there is no black hair in it;** for had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, Lev\_13:37, as the yellow hair was a sign of unsoundness.

Leviticus 13:32

No text from Poole on this verse.

Leviticus 13:33

**He shall be shaven,** for the more certain discovery of the growth or stay of the plague.

Leviticus 13:34

No text from Poole on this verse.

Leviticus 13:35

No text from Poole on this verse.

Leviticus 13:36

He need not search for the hair, or any other sign, the spreading or running of it being a sure sign of leprosy, without any other evidence.

Leviticus 13:37

The truth of the thing, and not the sentence of the priest, made him clean; and if the priest had partially pronounced one clean who was not clean, his sentence had been null. And therefore it is a fond and dangerous conceit to think that the absolution given to any sinner by a priest will stand him in any stead if he do not truly repent.

Leviticus 13:38

No text from Poole on this verse.

Leviticus 13:39

**Darkish white**, or *contracted* , or *confined* to the place where they are, and *white* .

Leviticus 13:40

No text from Poole on this verse.

Leviticus 13:41

No text from Poole on this verse.

Leviticus 13:42



It is a sign that such baldness came not from age or any accident, but from the leprosy.

Leviticus 13:43

No text from Poole on this verse.

Leviticus 13:44

No text from Poole on this verse.

Leviticus 13:45

**His clothes shall be rent**, to wit, in the upper and former parts, which were most visible. This was done, partly, as a token of sorrow, [Ezr\\_9:3,5](#) [Job 2:12](#), because though this was not a sin, yet it was an effect of sin, and a sore punishment, whereby he was cut off both from converse with men, and from the enjoyment of God in his ordinances; partly, as a warning to others to keep at a due distance from him wheresoever he came; and partly, as some add, that it might conduce to his cure, by giving the freer vent to the ill humours. But the exposing of the affected part to the cold would rather hinder than further evaporation.

**His head bare**; another sign of mourning, as appears from [Lev\\_10:6](#). God would have men, though not overwhelmed with, yet deeply sensible of, his judgments.

**A covering upon his upper lip**; partly as another badge of his sorrow and shame, as [Eze\\_24:17,22](#) [Mic 3:7](#); and partly for the preservation of others from his infectious breath or touch. Unclean, unclean; as begging the pity and prayers of others, and confessing his own infirmity, and cautioning those who came near him to keep at a distance from him.

Leviticus 13:46

Partly, for his humiliation; partly, to prevent the infection of others; and partly, to show the danger of converse with spiritual

lepers or notorious sinners. This rule excludes the society of sound persons, but not of lepers. See 2Ki\_15:5 2Ch\_26:21.

**Without the camp;** so Num\_12:14; and afterward without cities and places of great concourse, whereof we have examples, 2Ki\_7:3 Luk\_17:12.

Leviticus 13:47

Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted. And that such a thing was among the Jews cannot reasonably be doubted; for if Moses had been a deceiver, as some have impudently affirmed, a man of his wisdom would not have exposed himself to the disbelief and contempt of his people by giving laws about that which their experience showed to be but a fiction.

**A woollen garment, or a linen garment,** are put by a synecdoche for any other garments.

Leviticus 13:48

**In the warp, or woof;** a learned man renders it, *in the outside, or in the inside of it* . If the signification of these words be doubtful or unknown now, as some of those of the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished; it sufficeth that the Jews understood these things by frequent experience.

Leviticus 13:49

No text from Poole on this verse.

Leviticus 13:50

No text from Poole on this verse.

Leviticus 13:51

No text from Poole on this verse.

Leviticus 13:52

No text from Poole on this verse.

Leviticus 13:53

No text from Poole on this verse.

Leviticus 13:54

No text from Poole on this verse.

Leviticus 13:55

**If the plague have not changed his colour;** if washing doth not take away that vicious colour, and restore it to its own native colour.

**Bare within or without;** in the outside of the garment, which is here called the forehead or foreside, as being most visible, or in the inside of it. Some of the Jewish doctors understood it thus, whether the garment was made threadbare by the leprosy, or by former wearing of it.

Leviticus 13:56

No text from Poole on this verse.

Leviticus 13:57

No text from Poole on this verse.

Leviticus 13:58

No text from Poole on this verse.

Leviticus 13:59

No text from Poole on this verse.

## Leviticus 14:1 **LEVITICUS CHAPTER 14**

Rites and sacrifices for the cleansing of a leper; the leprosy being healed, and judged so by the priest, who, going without the camp, must take two living clean birds, &c. The manner of it: one to be slain, the other to be let loose, Lev\_14:1-9. On the eighth day two male lambs and one ewe lamb, and meat-offering, Lev\_14:10-20. If poor, Lev\_14:21-32. Of the leprosy of houses, how to be known, Lev\_14:33-48. The manner of cleansing them, Lev\_14:49-53. A repetition of this and the former chapter, Lev\_14:54-57.

No text from Poole on this verse.

Leviticus 14:2

Not into the priest's house, but to some place without the camp or city, Lev\_13:46, which the priest shall appoint.

Leviticus 14:3

To wit, by God; for God alone did heal or cleanse him really, the priest only ministerially and declaratively, as ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, Mar\_2:7.

Leviticus 14:4

**Two birds;** the one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification.

**Clean;** allowed for food and for sacrifice.

**Cedar wood;** a stick of cedar, to which the hyssop and one of the birds was tied by the scarlet thread. Cedar seems to be chosen, to note that the leper was now freed from that putrefaction or corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible.

**Scarlet;** a thread of wool of a scarlet colour, Heb\_9:19, to represent both the leper's sinfulness, Isa\_1:18, and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful.

**Hyssop,** chosen partly for its fragrant smell, which signified the cure of the leper's ill scent, and partly for conveniency in the use of sprinkling. See Exo\_12:22.

Leviticus 14:5

To wit, by some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the priest.

**Over running water;** it seems to be a metathesis or transplacing of words, *for over running water* put

**in an earthen vessel.** Thus the blood of the bird and the water were mixed together, partly for the conveniency of sprinkling, and partly to signify Christ, who came by water and blood, 1Jo\_5:6. The running water, i.e. spring or river water, by its liveliness and motion did fitly signify the restoring of liveliness to the leper, who was in a manner dead with his leprosy, as was noted before.

Leviticus 14:6

No text from Poole on this verse.

Leviticus 14:7

**Seven times**, to signify his perfect cleansing and restoration to all his former privileges. Compare Lev\_4:17.

**Into the open field**, the place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

Leviticus 14:8

**Shave off all his hair**; partly, to discover his perfect soundness; partly, to preserve him from relapse through any seeds or relics of it which might remain in his hair, or in his clothes; and partly, to teach him to put off his old lusts, and become a new man.

**Out of his tent**; out of his former habitation, in some separate place, lest some of his leprosy yet lurking in him should break forth to the infection of his family.

Leviticus 14:9

**He shall shave all his hair**, which began to grow again since it was first shaved, and now for more caution is shaved again.

Leviticus 14:10

Oil is added here as a fit sign of God's grace and mercy, and of the leper's healing.

**Log**, a measure for liquid things containing six eggshells-full.

Leviticus 14:11

The healing is ascribed to God, Lev\_14:13, but the ceremonial cleansing or making of him clean and fit for society was an act of the priest using the rites which God had prescribed, whereby the sinner was cleansed.

Leviticus 14:12

**For a trespass-offering**, to teach them that sin was the cause of leprosy and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

Leviticus 14:13

**In the holy place**, to wit, in the court of the tabernacle. See Lev\_1:11 7:7.

**It is most holy**; both of them are equally holy, and therefore to be offered in the same place.

Leviticus 14:14

To signify that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

Leviticus 14:15

As the blood signified Christ's blood, by which men obtain remission of sins; so the oil noted the graces of the Spirit, by which they are regenerated and renewed.

Leviticus 14:16

i.e. Before the second veil which covered the holy of holies, where God is oft said to dwell, and to be present in a peculiar manner.

Leviticus 14:17

i.e. Upon the place of that blood, as it is expressed Lev\_14:28, or where that blood was put, Lev\_14:14; or, *over* and *besides the*

*blood* , &c.; i.e. as the blood was put in those places, so shall the oil be.

Leviticus 14:18

No text from Poole on this verse.

Leviticus 14:19

No text from Poole on this verse.

Leviticus 14:20

No text from Poole on this verse.

Leviticus 14:21

No text from Poole on this verse.

Leviticus 14:22

No text from Poole on this verse.

Leviticus 14:23

No text from Poole on this verse.

Leviticus 14:24

No text from Poole on this verse.

Leviticus 14:25

No text from Poole on this verse.

Leviticus 14:26

No text from Poole on this verse.



Leviticus 14:27

No text from Poole on this verse.

Leviticus 14:28

No text from Poole on this verse.

Leviticus 14:29

No text from Poole on this verse.

Leviticus 14:30

No text from Poole on this verse.

Leviticus 14:31

No text from Poole on this verse.

Leviticus 14:32

No text from Poole on this verse.

Leviticus 14:33

No text from Poole on this verse.

Leviticus 14:34

No text from Poole on this verse.

Leviticus 14:35

No text from Poole on this verse.

Leviticus 14:36

**That they empty the house**, i.e. the possessors of the house. It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the priest, to show what great difference God makes between sins of ignorance, and sins against knowledge and conscience.

Leviticus 14:37

**In the walls of the house** this was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations; or as a special mean and help to repentance, which God afforded to them above other people; or as a document of the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations also: see Zec\_5:4.

**With hollow strakes**, such as were in the bodies of leprous persons, Lev\_13:3.

Leviticus 14:38

No text from Poole on this verse.

Leviticus 14:39

No text from Poole on this verse.

Leviticus 14:40

Where they used to cast dirt and filthy things.

Leviticus 14:41

The mortar or other rubbish.

Leviticus 14:42

No text from Poole on this verse.

Leviticus 14:43

No text from Poole on this verse.

Leviticus 14:44

No text from Poole on this verse.

Leviticus 14:45

No text from Poole on this verse.

Leviticus 14:46

No text from Poole on this verse.

Leviticus 14:47

No text from Poole on this verse.

Leviticus 14:48

No text from Poole on this verse.

Leviticus 14:49

No text from Poole on this verse.

Leviticus 14:50

No text from Poole on this verse.

Leviticus 14:51

No text from Poole on this verse.

Leviticus 14:52

No text from Poole on this verse.

Leviticus 14:53

No text from Poole on this verse.

Leviticus 14:54

No text from Poole on this verse.

Leviticus 14:55

No text from Poole on this verse.

Leviticus 14:56

No text from Poole on this verse.

Leviticus 14:57

To teach; to direct the priest when to pronounce a person or house clean or unclean. So it was not left to the priest's power or will, but they were tied to plain rules, such as the people might discern no less than the priest.

Leviticus 15:1 **LEVITICUS CHAPTER 15**

Uncleanness by issues, and their putrefaction and expiation, Lev\_15:1-15. Of flowing seed, its uncleanness, Lev\_15:16-18. Of women: their courses ordinarily, Lev\_15:19-24; extraordinary, Lev\_15:25-28. Their expiation, Lev\_15:29,30. An exhortation to cleanness, lest they die, and that they pollute not the tabernacle, Lev\_15:31. A repetition of the whole, Lev\_15:32,33.

No text from Poole on this verse.

Leviticus 15:2

His secret parts, called

**flesh**, Lev\_6:10 12:3 Eze\_16:26 23:20.

Leviticus 15:3

Or if it have run, and been stopped in great measure, either by the grossness of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only droppeth.

Leviticus 15:4

**Every thing**, Heb. *vessel* , by which the Hebrews understand all sorts of household stuff.

Leviticus 15:5

No text from Poole on this verse.

Leviticus 15:6

No text from Poole on this verse.

Leviticus 15:7

**He that toucheth the flesh**, that is, any part of his body; the word flesh being taken otherwise here than Lev\_15:2; as the same word is frequently used in Scripture in differing significations in the same chapter, and sometimes in the same verse, as Mat\_8:22.

Leviticus 15:8

No text from Poole on this verse.

Leviticus 15:9

No text from Poole on this verse.

Leviticus 15:10

No text from Poole on this verse.

Leviticus 15:11

This may be understood, either,

1. Of the person touching, if he that hath an issue toucheth another with unwashen hands. Thus most take it. But why then should it be limited to his hands? for if he had touched him by any other part, as suppose by kissing him, he had defiled him, though his hands had been washed. Or rather,

2. Of the person touched, to whom the washing of his hands is prescribed as an easier way of cleansing himself, if speedily used; but if that was neglected or delayed, a more laborious course was enjoined him. And thus the Syriac interpreter understands it.

Leviticus 15:12

No text from Poole on this verse.

Leviticus 15:13

**Is cleansed of his issue;** when his issue is not only stopped in part, or for a season, but hath wholly ceased.

**For his cleansing,** to wit, for the use of the ceremonies prescribed in such cases. See Num\_19:11,12. Shall be clean, i.e. admitted to converse with men, and with God in public ordinances.

Leviticus 15:14

No text from Poole on this verse.

Leviticus 15:15

Not as if this was in itself a sin, but only a punishment of sin; though oftentimes it was sinful, as being a fruit of a man's intemperance and immoderate lust. See Lev\_14:12.

Leviticus 15:16

**Go out from him;** not through weakness of the parts, as that Lev\_15:3; but in his sleep, which is called *nightly pollution* , which, though involuntary, might arise from some lustful dream or imagination. But if it was voluntary, and by a man's own procurement when awake, it was esteemed abominable, and a degree of murder. See Gen\_38:9.

Leviticus 15:17

No text from Poole on this verse.

Leviticus 15:18

**Man**, or, *the man* , to wit, that had such an issue, which is plainly to be understood out, of the whole context. For though in some special cases, relating to the worship of God, men were to forbear the use of the marriage-bed, as Exo\_19:15 1Sa\_21:4; yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the marriage-bed to be undefiled, Heb\_13:4, to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason.

Leviticus 15:19

Heb. *And a woman, when she shall have an issue of blood* , (and because that might be at her nose or other parts, he adds,) and *her issue shall be in her flesh* , i.e. in her secret parts, as the word *flesh* is taken Lev\_15:2. So it notes her monthly disease. *Apart* , not out of the camp, as the lepers and some others, but from converse with her husband and others, and from access to the house of God.

**Seven days;** for sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue.

**Whosoever toucheth her**, to wit, of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that

antecedent law which required women to give suck to their own children.

Leviticus 15:20

No text from Poole on this verse.

Leviticus 15:21

No text from Poole on this verse.

Leviticus 15:22

No text from Poole on this verse.

Leviticus 15:23

No text from Poole on this verse.

Leviticus 15:24

**He shall be unclean seven days**, if he did this unwittingly; but if the man and woman did this knowingly, this was a gross sin, Eze\_18:6; and they being accused and convicted were punished with death, Lev\_20:18; for as there was a turpitude in the action, so it was very prejudicial to the children then begotten, who were commonly weak, or leprous, or otherwise disordered; which was also an injury to the commonwealth of Israel, and redounded to the dishonour of God, and of the true religion, that the professors thereof gave such public evidence of their intemperance.

Leviticus 15:25

The time of her separation, to wit, the seven days mentioned Lev\_12:2, as suppose she had the emerods, &c.

Leviticus 15:26

No text from Poole on this verse.



Leviticus 15:27

No text from Poole on this verse.

Leviticus 15:28

**Seven days** from the stopping of her issue, as it is apparent. And this was for trial whether it was only a temporary obstruction, or a real cessation.

Leviticus 15:29

No text from Poole on this verse.

Leviticus 15:30

No text from Poole on this verse.

Leviticus 15:31

**When they defile my tabernacle;** which they did both ceremonially, by coming into it in their uncleanness, and morally, by the gross neglect and contempt of God's express and positive command to cleanse themselves.

Leviticus 15:32

No text from Poole on this verse.

Leviticus 15:33

No text from Poole on this verse.

Leviticus 16:1 **LEVITICUS CHAPTER 16**

Aaron not permitted at all times to go into the holy of holies, Lev\_16:1,2. He is commanded to make a general expiation, and wherewith, Lev\_16:3-5. He-goats, the one for sacrifice, the other to escape, Lev\_16:7,8. The manner of offering, Lev\_16:9-14, and

ministering the sacrifice, Lev\_16:15-19. The scape-goat, with the sins of the people laid on his head, sent into the wilderness, Lev\_16:20-22; after which Aaron, and he who let go the goat, and he who burnt the sacrifice without the camp, must wash themselves, Lev\_16:23-28. This day of expiation, which was on the tenth day of the seventh month, to be a solemn fast and sabbath of rest, and they cleansed from all their sins, Lev\_16:29-34.

No text from Poole on this verse.

Leviticus 16:2

**That he come not at all times;** not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exo\_30:10.

**Holyplace,** i.e. into the most holy, or the holy of holies, as the following words demonstrate, which is sometimes called only the *holy place* , as Heb\_9:2,3; the positive degree put for the comparative, which is not unusual in Scripture.

**Within the veil,** to wit, the second veil. See Lev\_4:6.

**That he die not,** for his irreverence and presumption. *I will appear* , visibly and gloriously; that is, as it were, my presence-chamber whither the priest shall not dare to come but when I call him. *In the cloud* ; either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other; or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the

**cloud** of incense mentioned afterward, Lev\_16:13.

Leviticus 16:3

**Thus;** in this manner, or upon these terms. *With a young bullock* , i.e. with the blood of it, as it is explained Lev\_16:14. So it is a

synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the altar of burnt-offerings.

**For a sin-offering**, for his own and family's sins, for a goat was offered for the sins of the people.

Leviticus 16:4

It is observable that the high priest did not now use his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments, Exo\_33:5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a synecdoche. But that doth not appear neither from hence, nor from other places alleged. Had only his holy garments been mentioned in general, all might have been understood; but when only the linen apparel is mentioned here, and after, Lev\_16:23, and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was fit he should not exalt, but abase himself, when he was to appear before the Divine Majesty, and therefore he was to come in the meanest of his priestly habits. Or that it might be an evidence of the imperfection of this priesthood and of the great difference between the Levitical and the true High Priest Christ Jesus, whose prerogative alone it is to go into the true holy of holies with his glorious robes, when this must carry thither the characters of his meanness.

**These are holy garments**, because appropriated to a holy and religious use, for which reason other things are called holy. See Exo\_29:31 30:25 2Ch\_5:5.

Leviticus 16:5

No text from Poole on this verse.

Leviticus 16:6

i.e. His family, as Gen\_7:1, to wit, the priests and Levites. See Num\_1:49.

Leviticus 16:7

No text from Poole on this verse.

Leviticus 16:8

**One lot for the Lord;** for the Lord's use and service by way of sacrifice. Both this and the other goat typified Christ; this in his death and passion for us; that in his resurrection for our deliverance.

Leviticus 16:9

So the lot is said to

**fall**, Jon\_1:7 Act\_1:26. Heb. *went up* , to wit, out of the vessel, into which the lots were put, and out of which they were brought up.

Leviticus 16:10

To make an atonement with him, in manner hereafter expressed Le 16 21,22

Leviticus 16:11

**The bullock**, mentioned in general Lev\_16:6; the ceremonies whereof are here particularly described. This was a differing bullock or heifer from that **Num 19**, as appears by comparing the places.

Leviticus 16:12

**From off the altar**, to wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these.

**Incense**; of which see Exo\_30:34,35,38.

**Within the veil**, i.e. into the holy of holies, Lev\_16:2.

Leviticus 16:13

**Upon the fire**, which was in the censer, Lev\_16:12.

**That he die not** for so gross an error committed in the highest acts of worship, and that by a high priest, whose knowledge and function was a great aggravation to his sin.

Leviticus 16:14

**He shall sprinkle it upon the mercy-seat**, to teach us that God is merciful to sinners only through and for the blood of Christ.

**Eastward**, i.e. with his face eastward, or upon the eastern part of it, towards the people, who were in the court, which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the high priest in this act represented the people, and that God accepted it on their behalf.

**Before the mercy-seat**; on the ground.

Leviticus 16:15

Either he killed the goat before he entered into the holy of holies, though it be mentioned after, such transplacings of passages being not unusual; or rather he went out of the holy of holies and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the high priest is said to be allowed to enter into that place but once in a year, that is to be understood but one day in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

Leviticus 16:16

**An atonement for the holy place;** of which see below, Lev\_16:19,20 Exo 29:36 Lev\_8:15 Heb\_9:13.

**Because of the uncleanness of the children of Israel;** for though the people did not enter into that place, yet their sins entered thither, and would hinder the effects of the high priest's mediation on their behalf, if God was not reconciled to them.

**In the midst of their uncleanness;** encompassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also God's sanctuary, as God complains, Eze\_23:38,**39**.

Leviticus 16:17

**In the tabernacle of the congregation,** i.e. in the holy place, where the priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty, then in a more special manner appearing, and that none of them might cast an eye into the holy of holies as the high priest went in or came out.

Leviticus 16:18

**Unto the altar,** to wit, the altar of incense, where the blood of sacrifices was to be put, Lev\_4:7; and particularly the blood of the sin-offerings offered upon this day of atonement, Exo\_30:10; and which is most truly and properly said to be before the Lord, i.e. before the place where God in special manner dwelt, to wit, the holy of holies. Some understand it of the altar of burnt-offerings, because he is said to go out to it. But that going out relates not to the tabernacle, but to the holy of holies, into which he was said to go in, Lev\_16:17. Add to this, that this altar which is atoned by the high priest seems to be in that place where he only might now come, and therefore in the holy place, called here the tabernacle, from which all other priests were for this day excluded, whereas the altar of burnt-offerings was without the holy place or tabernacle, to wit, at the door of it, and in the court of the priests.

## Leviticus 16:19

**Seven times**, to signify its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

## Leviticus 16:20

No text from Poole on this verse.

## Leviticus 16:21

**Both his hands.** See on Exo\_29:10 Lev\_1:4. And confess over him; confession of sin being a duty to accompany the sacrifice offered for it, as we see Lev\_5:5 Num\_5:7. All their transgressions in all their sins, or, with or according to all their sins; for so the Hebrew particle is oft used. He mentions *iniquities*, *transgressions*, and sins, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented.

**Putting them upon the head of the goat;** charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, Isa\_53:5,6, it was available for this end. And hence the heathens took their custom of selecting one beast or man upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A fit man*; one that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. *a man of time*, i.e. of years and discretion, who may be trusted with this work. Into the wilderness; which signified the removal of their sins far away, both from the people, and out of God's sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken, both by God and by men,

even by his own disciples, and the many dangers and sufferings he underwent. The Jews write, that this goat was carried to the mountain called Azazel, whence the goat is so called, Lev\_16:10; and that there he was cast down headlong; and that the red string by which he was led turned white when God was pleased with the Israelites, otherwise it remained red; and then they mourned all that year. And the ancient Hebrews write, that forty years before the destruction of the temple, which was about the time of Christ's death, this red string turned no more white.

Leviticus 16:22

No text from Poole on this verse.

Leviticus 16:23

Aaron shall come, forthwith, not expecting the return of the man who carried the goat away, but securely committing that to God's providence he shall go on in his work.

Leviticus 16:24

**In the holy place;** either in the laver appointed for that purpose, or in some other vessel within the holy place, because after he had washed in it he is said to

**come forth.**

**His garments;** not his ordinary priestly linen garments, for he was to leave them in the tabernacle, Lev\_16:23, but the high-priestly garments, called *his garments* properly and peculiarly, and by way of distinction from the former garments, which are called holy garments, Lev\_16:4, and the linen garments, Lev\_16:23, but never *his garments*, as these are. And this change of his garments was not without cause. For the common priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself, and make atonement for his own and for the people's sins, and therefore his humblest and meanest attire was



most fit; and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled: and therefore, as we read here that he *washed* himself or his *flesh* , so we may well presume his linen garments were laid by for the washing, as *the clothes* of him who carried away the scape-goat were washed, Lev\_16:26. And the high-priestly garments were most proper for the latter part of his work, which was of another nature.

Leviticus 16:25

No text from Poole on this verse.

Leviticus 16:26

**He shall wash his clothes**, because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

Leviticus 16:27

No text from Poole on this verse.

Leviticus 16:28

No text from Poole on this verse.

Leviticus 16:29

**For ever.** See on Exo\_12:14.

**In the seventh month**, answering part to our September, and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service: this time God chose for this and other feasts, herein graciously condescending to men's necessities and conveniencies, being contented with that time which men could best spare.

**On the tenth day.**

**Object.** It was *on the ninth day* , Lev\_23:32.

**Answ.** It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied.

**Ye shall afflict your souls**, i.e. yourselves, as the word soul is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

Leviticus 16:30

No text from Poole on this verse.

Leviticus 16:31

**A sabbath of rest;** observed as a sabbath day by cessation from all worldly and servile works, and diligent attendance upon God's worship and service.

Leviticus 16:32

**Whom he shall anoint;** *he* , i.e. either God, who commanded him to be anointed, as men are oft said to do what others do by their command, or the high priest, who was to anoint his successor. Or, the third person is here put indefinitely or impersonally, for *who shall be anointed* .

Leviticus 16:33

No text from Poole on this verse.

Leviticus 16:34

No text from Poole on this verse.

Leviticus 17:1 **LEVITICUS CHAPTER 17**

Sacrifices to be offered only in the temple, Lev\_17:1-6, and not to devils, Lev\_17:7, on pain of death, Lev\_17:8,9. Blood not to be eat, on the same pain; the life being in the blood, and it given for an atonement, Lev\_17:10-14; nor any beast that died of itself, or was torn by beasts, Lev\_17:15.

No text from Poole on this verse.

Leviticus 17:2

No text from Poole on this verse.

Leviticus 17:3

**That killeth**, not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from Lev\_17:4, where that is expressed, and from the reason of this law, which is peculiar to sacrifices, Lev\_17:5, and from Deu\_12:5,15,21. in the camp, or out of the camp: in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country.

Leviticus 17:4

This was appointed, partly, in opposition to the heathens, who sacrificed in all places; partly, to cut off occasions of idolatry; partly, to prevent the people's usurpation of the priest's office; and partly, to signify that God would accept of no sacrifices but through Christ and in the church, (of both which the tabernacle was a type: see Heb\_9:11) and according to his own prescript. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the prophets, as 1Sa\_7:9 11:15; &c., and afterwards more fully and generally in the days of the Messiah, Mal\_1:11 Joh\_4:21,24.

**Blood shall be imputed unto that man;** he shall be esteemed and punished as a murderer both by God and by men. See Isa\_66:3. The reason is, because he shed that blood, which, though not man's blood, yet was as precious, being sacred and appropriated

to God, and typically the price by which men's lives were ransomed.

**He shall be cut off** by death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

Leviticus 17:5

**Which they offer;** either,

1. The Egyptians and other idolatrous nations, which commonly sacrificed to idols or devils in fields or any places; who are not here named, but may be designed by the particle *they*, in way of contempt, as if they were not worthy to be named, as that particle is used, Luk\_14:24 19:27 Joh\_7:11 8:10. Or rather,

2. The Israelites now mentioned, and plainly understood in the following *they*, who, before the building of the tabernacle, took the same liberty herein which the Gentiles did, from which they are now restrained.

He nameth not *peace-offerings* exclusively to others, as appears from the reason of the law, and from Lev\_17:8,9, but especially, because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was something of a lower degree than others, these being only called *holy*, and allowed in part to the people, when the other are called *most holy*, and were wholly appropriated either to God or to the priests.

Leviticus 17:6

This verse contains a reason of the foregoing law, because of God's propriety in the blood and fat, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.

## Leviticus 17:7

**Unto devils;** so they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served, pleased, and honoured by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of Scripture, and of all ancient writers, so the Israelites were infected with their leaven, Jos\_24:14 Eze\_20:7 23:2,3. And the name of *devils* is commonly given in Scripture to idols, yea, even to those which seemed most innocent, as to Jeroboam's calves, 2Ch\_11:15, by which he and the people designed and professed to worship the true God, as is manifest from the nature of the thing, and from many places of Scripture; and the worshippers of idols are esteemed and called worshippers of devils. See Deu\_32:17 Psa\_106:37 1Co\_10:20 Rev\_9:20. The Hebrew word rendered *devils* signifies *goats*, either because goats were eminently worshipped by the Egyptians, as Herodotus, Strabo, and others note, and divers of the idols of the heathens were of that or a like form; or because the devil did oft appear to the heathens in that shape, as their own authors note.

**After whom they have gone a whoring;** for idolatry, especially in God's people, is commonly called *whoredom*, as Eze\_16:16,26 23:8,19,21, &c., and that justly, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. See Hos\_2:18-20.

## Leviticus 17:8

No text from Poole on this verse.

## Leviticus 17:9

No text from Poole on this verse.

## Leviticus 17:10

i.e. I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do this in

private, so as the magistrate could not know nor punish it. See this or the like phrase Lev\_20:3 26:17 Jer\_3:12 Eze\_14:8.

Leviticus 17:11

**Of the flesh**, i.e. of living creatures.

**Is in the blood**, i.e. it depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. And this law was given to the Jews, and hard-hearted people, as they are oft said to be, that by this restraint from the blood of brute creatures they might be wrought to the greater abhorreny of taking away the life of a man.

**It is the blood that maketh an atonement**; typically, and in respect of the blood of Christ, which it represented, by which the atonement is really made, Heb\_9:12. So the reason is double:

1. Because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves.
2. Because this was ingratitude and irreverence towards that sacred blood of Christ which they ought to have in continual veneration.

Leviticus 17:12

No text from Poole on this verse.

Leviticus 17:13

**Any beast**; he instanceth in this kind, either because persons much given to that exercise are commonly too licentious, and being in haste might easily transgress; or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. Cover it with dust; partly, to beget an honourable respect unto the blood even of beasts, and much more of men; partly, lest the beasts should lick it

up, and by tasting the sweetness of it be made more fierce and cruel to devour and destroy others; and partly, as a license from God upon this condition giving them a right to kill and eat such creatures, without any fear of the blood being imputed to them; for as the not covering of the blood portends the punishment which the sin of bloodshedding calls for, Job\_16:18 Eze\_24:7,8, so covering it notes impunity.

Leviticus 17:14

No text from Poole on this verse.

Leviticus 17:15

**Every soul that eateth**, to wit, through ignorance or inadvertency, as appears by the slightness of the punishment; for if it was done knowingly, it was a presumptuous sin against an express law here, and Deu\_14:21, and therefore more severely punished. Or a stranger; understand of the proselytes; either of the proselytes of the gate, who were obliged to observe the precepts of Noah, whereof this was one; or of the proselytes of righteousness, or converts to the Jewish religion; for other strangers were allowed to eat such things, Deu\_14:21.

Leviticus 17:16

i.e. The punishment of it, and therefore must offer a sacrifice for it. Lev\_5:1,2 7:18

Leviticus 18:1 **LEVITICUS CHAPTER 18**

Israelites not to live after the customs of the Egyptians or Canaanites, but according to God's institutions, Lev\_18:1-5. To abstain from incestuous marriages, Lev\_18:6-18; and copulation with a menstruous woman, Lev\_18:19; and adultery, Lev\_18:20; and offering children to Moloch, Lev\_18:21; and all unnatural copulation with man or beast, Lev\_18:22,23. These things the nations do; and the land is defied, and God is provoked; and they

who do those things shall die: but God was their Lord, Lev\_18:24-30.

No text from Poole on this verse.

Leviticus 18:2

Your Sovereign and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he here opposeth Divine authority, and their obligation to obey his commands.

Leviticus 18:3

**Egypt and Canaan:** these two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elsewhere expresseth it. In their ordinances, or statutes; either because their laws did indeed allow such things, or because prevailing customs have the force of laws.

Leviticus 18:4

My judgments and mine ordinances; mine universally, Deu\_27:26 Gal\_3:10; for though the words be indefinite, the matter is necessary; and mine solely, Deu\_6:13, compared with Mat\_4:10, and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the nations.

Leviticus 18:5

**He shall live in them;** not only happily here, but also eternally hereafter, as it is expounded Mat\_19:17 Rom\_10:5. This is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depends upon the one, not the other. And though in strictness, and according to the law or covenant of works, they could not challenge life for doing, except their obedience was universal,



perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law, as the apostle affirms and proves, **Ro 4 Ga 3**; yet by the covenant of grace this life is promised to all that obey God's commands sincerely, though not perfectly, 1Ti\_4:8.

Leviticus 18:6

**None**, Heb. *no man* , For though the women also be bound by this law, yet the men alone are mentioned, both because they are most active in the choice of their yoke-fellows, and therefore most likely to transgress these laws, and because they having authority over the women, could have the greater influence upon them, by their power, counsel, or example, to oblige them either to the observation or violation of them.

**Approach:** this word signifies the conjugal act here, as it doth Gen\_20:4 Isa\_8:3; but because it is ambiguous in itself, it is so limited and explained in the end of the verse.

**To any that is near of kin to him:** this is the general rule, which is particularly expounded and applied in the following instances. And these laws are so just and reasonable, that although the barbarous nations did allow of such incestuous marriages, yet wiser and civil heathens by the mere light of nature condemned them, as may be seen in Suetonius, Tacitus, Catullus, and others.

**Their nakedness**, i.e. their secret parts, so called to put us in mind of the fall of our first parents, whose first sense and shame of their nakedness had its rise from thence. This phrase notes the same thing with *knowing* , Gen\_4:1; and with discovering one's skirt, Deu\_22:30 27:20.

Leviticus 18:7

**Of thy father, or of thy mother**, Heb. *and of thy mother* , put for *that is* , or *to wit* , as it is oft used. Here it notes that the nakedness of the father, and the nakedness of the mother, are one and the same thing, because they two are one flesh, and therefore her

nakedness is his also; which further appears, because the mother only is mentioned in the following words, which contain the reason of the law.

**She is thy mother;** and therefore even nature teacheth thee to abhor such incest. Yet the Persians used to marry their mother; therein worse than the very camels, whom no force will drive to that act with their dams.

Leviticus 18:8

i.e. Thy step-mother. Examples of this are Gen\_35:22 49:4 1Co\_5:1. **It is thy father's nakedness,** by interest and relation; that which he only may uncover.

Leviticus 18:9

**Thy sister,** by both parents.

**The daughter of thy father,** or

**daughter of thy mother;** thy sister by either of thy parents.

**Whether she be born at home,** to wit, of thy father by another wife, whom he hath taken into his house. Or born abroad; either of thy mother, by another, whether a former or a second husband, in another house and family; or of thy father by some strange woman, for there might be some doubt in these cases.

Leviticus 18:10

And consequently of all thy children and children's children, and all downwards; for they are a part of thyself, as coming out of thy loins, and out of thy wife, whose nakedness is thine own.

Leviticus 18:11

**Begotten of thy father,** or, *being akin to thy father* . He seems to speak of the daughter of the father's brother by his wife, whom

the father here spoken of, being brother to the deceased person, married by virtue of that law, Deu\_25:5, by which marriage there was a near kindred contracted between the two families, so that the son of the one could not marry the daughter of the other. Thus this law is differing from that Lev\_18:9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here.

**Object.** The word being the same here and Lev\_18:9, must be understood in the same sense, and therefore here must be rendered *begotten or born* , as it is there.

**Answ.** It may be rendered there as well as here akin, as some render the words *there of domestic* , or of another, *a foreign, kindred* ; and if the word had been participially put for begotten or born, it is likely the preposition *mem* or *lamed* would have been prefixed to the Hebrew word *abicha* , as is common in those cases.

Leviticus 18:12

Thy aunt by the father's side, as the next verse speaks of the aunt by the mother's side. If Amram's example be alleged to the contrary, **See Poole "Exo\_6:20"**.

**Thy father's near kinswoman**, Heb. *thy father 's flesh* , a member and product of the same flesh from which thy father came.

Leviticus 18:13

No text from Poole on this verse.

Leviticus 18:14

**Of thy father's brother**, i.e. of his wife, as the next words explain it. And as a man may not marry his aunt, so neither may a woman marry her uncle, there being altogether the same distance in kindred, and the selfsame reason of the law. And for the

examples of Abraham, Amram, Othniel, &c., to the contrary, they were before the publication of this law, by which it pleased God to restrain the liberty allowed formerly, when the holy seed was in a narrower compass, and fewer persons, which altered the case. For in that regard there was a time when God allowed brethren and sisters to marry, to wit, when there were no other in the world, which was the case of Adam's immediate children. We learn from hence that the same degrees are forbidden in consanguinity or kindred by blood, and in affinity or kindred by marriage.

**She is thine aunt:** some infer from hence that it is unlawful for cousin-germans, or the children of brethren and sisters, to marry. But there is not the same reason, nor the same degree of distance, for my uncle or aunt are nearer akin to me than their children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous perplexities of mind, especially to tender and scrupulous consciences, Christian prudence directs us to choose the safest way, there being so great a latitude of unquestionable persons.

Leviticus 18:15

No text from Poole on this verse.

Leviticus 18:16

Neither in his lifetime, nor after his death, and therefore a woman might not marry her husband's brother, nor might a man marry his wife's sister, either before or after his wife's death, for so all the prohibitions are to be understood; which will give light to Lev\_18:18. But God, who can undoubtedly dispense with his own laws, did afterwards make one exception to this rule, of which see Deu\_25:5.

Leviticus 18:17

**Of a woman and her daughter,** to wit, thy step-daughter, and so thy step-son's daughter, &c.

**It is wickedness;** because they are very near to thy wife by consanguinity, as coming directly from her; and therefore they are as near to thee by affinity, which binds as much as consanguinity; the wife, who is only related by affinity, being nearer to a man than any other by consanguinity, they two being made one flesh, and therefore the same distance is to be observed in both of them.

Leviticus 18:18

The word

**sister** is here understood, either,

1. Properly, so some; whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or,

2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called *sisters* and *brethren*, of which see plain examples, Exo\_26:3 32:27,29 Eze 1:9 3:13 16:45,48,49. So the sense is, *thou shalt not take one woman to another*. And this sense may seem more probable,

1. Because else here were a tautology, the marriage of a man with his wife's sister being sufficiently forbidden, Lev\_18:16, where marriage with his brother's wife is forbidden; as also Lev\_18:9,11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explication, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation.

2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's

sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design.

3. Some add another reason, that polygamy, which Christ condemns, Mat\_19:5 is either forbidden here or no where in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorces, not by any of Moses's laws, (which probably he would not have omitted, if they had been to his purpose,) but by the first institution of marriage, Gen\_2:23; whence also Malachi seems to fetch his argument, Lev\_2:14,15. And that law, Deu\_21:15,16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it; whereas on the contrary God mentions it as one of his layouts vouchsafed to David, that he gave him his master's wives into his bosom, 2Sa\_12:8; and affirms, that *David turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah*, 1Ki\_15:5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former; which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding hereof might give a great check to the practice of polygamy amongst them. *In her lifetime* : this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister is to be understood* .

Leviticus 18:19

No, not to thy own wife. See Exo\_12:2 15:24,25. This was not only a ceremonial pollution, but an immorality also, whence it is put amongst gross sins, Eze\_18:6. There is also a natural turpitude in this action. And therefore it is now unlawful under the gospel.

Leviticus 18:20

No text from Poole on this verse.

Leviticus 18:21

**Pass through the fire** this was done two ways; either,

1. By burning them in the fire, of which see 2Ki\_3:27 2Ch\_28:3 Psa\_106:37,38 Isa 57:5.

Or, 2. By making them pass between two great fires, which was a kind of illustration or consecration of them to that god; which latter seems to be here meant. **See Poole** "Deu\_18:10", where the word fire, here understood, is expressed.

**To Molech**, or, *Moloch* ; called also *Milcom* ; an idol chiefly of the Ammonites, as appears from 1Ki\_11:7 2Ki\_23:13 Jer\_49:1,3. This seems to be the Saturn of the heathens, to whom especially children and men were sacrificed. This is mentioned, because the neighbours of Israel were most infected with this idolatry, and therefore they are particularly cautioned against it, though under this one instance all other idols and acts, or kinds of idolatry, are manifestly comprehended and forbidden.

**Neither shalt thou profane the name of thy God;** either by joining him with, or by forsaking him for, such a base and bloody idol, whereby the name, honour, and service of God would be horribly defiled, and exposed to the scorn of the heathen, as if he were but one of the same kind with their mongrel deities.

Leviticus 18:22

No text from Poole on this verse.

### Leviticus 18:23

A horrible confusion of the natures which God hath distinguished, and of the order which God hath appointed, and an overthrow of all bounds of religion, honesty, sobriety, and modesty.

### Leviticus 18:24

**In all these**, to wit, above-mentioned sins. Whence it is apparent that the several incests here prohibited are not only against the positive and particular law given by God to the Jews, but also against the general law and light of nature. And therefore the law about these things was one of the seven precepts of Noah. And the sober heathens condemned such incestuous marriages. The Roman historians observe, that when Claudius the emperor had married his niece, (which is one of the lowest kinds of incest here mentioned,) and the senate in complaisance with him had made it lawful for any to do so, yet there was but one, and he too an obscure person, that followed his example.

### Leviticus 18:25

**I do visit;** I am now visiting, or about to visit, i. e. to punish. See Isa\_26:21.

**The land itself vomiteth out her inhabitants,** as no less burdens to the earth than corrupted food is to the stomach. See Jer\_9:19 Mic\_2:10.

### Leviticus 18:26

**Nor any stranger,** in nation or religion, of what kind soever. For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which besides the offence against God and nature, were matters of evil example and consequence to the Israelites themselves.

### Leviticus 18:27



No text from Poole on this verse.

Leviticus 18:28

No text from Poole on this verse.

Leviticus 18:29

To wit, by death to be inflicted by the magistrates, as it is apparent in case of idolatry with Moloch or other false gods; and in case of the magistrates neglect, by God himself. This phrase therefore of cutting off is to be understood variously, as many other phrases are, either of ecclesiastical, or civil and corporal punishment, according to the differing natures of the offences for which it is inflicted.

Leviticus 18:30

No text from Poole on this verse.

Leviticus 19:1 **LEVITICUS CHAPTER 19**

Israelites must be holy, Lev\_19:1,2; must honour their parents, and keep sabbaths, Lev\_19:3; shun idolatry, Lev\_19:4; duly to stay and eat their peace-offerings, Lev\_19:5-8; in harvest-time leave gleanings for the poor and stranger, Lev\_19:9,10; not steal, deceive, or lie, Lev\_19:11; nor swear falsely, Lev\_19:12; nor defraud, rob, or detain, Lev\_19:13; nor curse the deaf, nor put a stumbling-block before the blind, Lev\_19:14; nor judge unjustly, Lev\_19:15; nor be tale-bearers; nor bear false witness against their neighbour, Lev\_19:16; but rebuke their brother for sin, Lev\_19:17; not revenge themselves, but love their neighbours, Lev\_19:18; not to mix different things, Lev\_19:19. The punishment of a man lying with a bondmaid, Lev\_19:20-22. They must not eat of the fruits of Canaan till alter four years, Lev\_19:23-25. To eat no blood, and use no soothsaying, Lev\_19:26, nor any heathenish method of mourning, Lev\_19:28, nor prostitute their daughters, Lev\_19:29; but must reverence God and his ordinances, Lev\_19:30; not regard conjurers and wizards,

Lev\_19:31; honour the ancient, Lev\_19:32; love and right strangers, Lev\_19:33,34; do no unrighteousness, either in judgment or commerce, Lev\_19:35,36.

No text from Poole on this verse.

Leviticus 19:2

**Ye shall be holy**, separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws and statutes.

**I the Lord your God am holy**, both in my essence, and in all my laws, which are holy and just and good, and in all my actions; whereas the gods of the heathens are unholy both in their laws and institutions, whereby they allow and require filthy and abominable actions; and in their practices, some of them having given wicked examples to their worshippers.

Leviticus 19:3

The *mother* is put first, partly because the practice of this duty begins there, mothers, by perpetual converse, being more and sooner known to their children than their fathers; and partly because this duty is most commonly neglected to the mother, upon whom children have not so much dependence as they have upon their father. And this

**fear** includes the two great duties of *reverence* and *obedience* .

**And keep my sabbaths:** this is here added, to show, that whereas it is enjoined to parents that they should take care that the sabbath be observed both by themselves and by their children, it is the duty of children to fear and obey their parents in this matter; and moreover, that if parents should neglect their duty herein, or by their command, counsel, or example draw them to pollute the sabbath, yet the children in that case must keep the sabbath, and in all such cases prefer the command of God before the commands of their parents or superiors.

## Leviticus 19:4

Turn not your hearts and faces from me, whom alone you pretend to respect, unto them. He intimates, that their turning to idols is a turning from God, and that they could not serve both God and idols.

**Unto idols:** the word signifies such as are *no gods* , or *nothings* , as they are called, 1Co\_8:4, many idols having no being, but only in the fancy of their worshippers, and all of them having no virtue or power to do good or evil, Isa\_41:23. *Molten gods* , nor graven gods neither, as appears from **Exo 20**, whereby we learn that such expressions are generally to be understood synecdochically.

## Leviticus 19:5

Or, *according to your own good pleasure* , what you think fit; for though this in the general was required, yet it was left to their choice to determine the particulars. Lev\_7:16. Or rather, *to your acceptance* , i.e. in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance; for if ye do otherwise than God hath prescribed, it shall not be accepted, as he adds Lev\_19:7, but on the contrary severely punished, **Deu 8**.

## Leviticus 19:6

**And on the morrow;** by which clause it appears that he speaks here only of that sort of peace-offerings which were offered either by vow, or freely for the obtaining of some mercy desired; for the other sort, which was by way of gratitude for mercies received, were to be eaten the same day, Lev\_7:15.

## Leviticus 19:7

No text from Poole on this verse.

## Leviticus 19:8

**His iniquity**, i.e. the punishment of his iniquity; instead of acceptance he shall receive punishment.

Leviticus 19:9

No text from Poole on this verse.

Leviticus 19:10

Who gave you all these things with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

Leviticus 19:11

Or, *one against another* , to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following seem here to restrain it, though it be true that all sorts of lying are unlawful.

Leviticus 19:12

**Ye shall not swear by my name falsely:** this is here added, to show how one sin draws on another, and that when men will lie for their own advantage, they will easily be induced to perjury.

**Neither shalt thou profane the name of thy God,** by any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly. Or this may be a reason of the former prohibition, because in so doing *thou wilt profane the name of thy God* .

Leviticus 19:13

**The wages**, Heb. *the work* , put for *the wages* , as Deu\_24:15 Job\_7:2 Jer\_22:13. Shall not abide with thee all night, because his urgent necessities require it for present subsistence.

Leviticus 19:14

**Nor put a stumbling-block before the blind**, to make them fall. Under these two particulars are manifestly and especially forbidden all injuries done to such as are unable to right or defend themselves; of whom God here takes the more care, because they are not able to secure themselves; who both discerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

Leviticus 19:15

**Thou shalt not respect the person of the poor**, so as through pity to him to give an unrighteous sentence. Compare Deu\_1:17 10:17 Pro\_24:23.

Leviticus 19:16

**As a tale-bearer**, who makes it his business to go up and down from one to another, and divulge evil and false reports concerning others, which, though many times it proceeds only from levity and talkativeness, yet apparently tends to the great injury of our neighbour. See Pro\_11:13 Jer\_6:28 9:4. Neither shalt thou stand, to wit, in judgment, as a false accuser or false witness; for accusers and witnesses use to stand, whilst the judges sat, in courts of judicature.

Leviticus 19:17

To prevent murder, last spoken of, he forbids hatred, which is the common cause, and a degree of murder, 1Jo\_3:15.

**Thy brother**; the same with *neighbour*, as it follows, i.e. every man, Mat\_5:44; for it is manifest that God's law commanded them to love strangers no less than Israelites.

If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2Sa\_13:22, nor justify and flatter and encourage him therein; but shalt freely, and in love, not with hatred, tell him of his fault.

**And not suffer sin upon him**, i.e. not suffer him to lie under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldest in some sort free him from. But the phrase of *suffering sin upon him* imperfect and unusual in Scripture, and I doubt whether the Hebrew verb *nasa* be ever used for *permitting* or *suffering* . The words may be rendered thus, *And (or so) thou shalt not bear sin for him , or for his sake ;* thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God, to remove the guilt of his sin from him; and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault that his guilt continues upon him. Many things favour this sense.

1. This is the proper and usual signification of the word *nasa* .
2. The same words are used in this sense Lev\_22:9 Num\_18:32.
3. The preposition *al* is oft used thus, as Gen\_37:8,34 Jud 9:9 1Ki\_16:7.
4. This phrase of *bearing sin* , or *iniquity* , is constantly used in this book for being guilty and liable to punishment. And so the sense is here full and complete, and a very weighty reason here given to enforce the foregoing precept.

Leviticus 19:18

**Nor bear any grudge**, Heb. *nor keep* , either,

1. The injury here supposed in thy memory: so it is opposed to those who say they will forgive, but not forget an injury. Or,
2. Anger or hatred in thy heart: so this verb is used Jer\_3:12 Nah\_1:2. *Thy neighbour* ; by which he understands not the Israelites only, as some would persuade us, but every other man with whom we converse, as plainly appears,

1. By comparing this place with Lev\_19:34, where this very law is applied to strangers.

2. Because the word

**neighbour** is explained by another man, Lev\_20:10 Rom\_13:8: see more on Exo\_20:16.

**As thyself;** with the same sincerity, though not equality, of affection, as to thyself.

Leviticus 19:19

**Ye shall keep my statutes;** either,

1. My laws. So this is fitly premised, because otherwise some of the following commands might seem trifling, and obedience to them unnecessary. Or,

2. My ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is used Job\_26:10 38:33 Psa\_148:6 Pro\_8:29; and therefore they shall not confound those things that I have distinguished, which were in some sort to reproach and correct my works, and which may seem to be done in some of the following instances.

**Thou shalt not let thy cattle gender with a diverse kind:** this was prohibited, partly, to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God; partly, that by the restraints here laid even upon brute creatures men might be taught to abhor all unnatural and unlawful lusts; partly, to teach the Israelites to avoid mixtures with other nations, either in marriage or in religion; which also may be signified by the following prohibitions. See of this and the next Deu\_22:9-11.

Leviticus 19:20

**Betrothed to an husband;** or, *reproached or despised* , and therefore forsaken, *of her husband* . For as his continuance with

her in his and her master's family and service is mentioned as an evidence that he loved her, Exo\_21:5,6 so on the contrary, his forsaking of her was a reproach to her, and a sign of contempt.

**She shall be scourged,** Heb. *there shall be a scourging* , which may belong, either,

1. To her alone, as the Jews understand it, for the man's punishment follows, Lev\_19:21,22. Or,

2. To both of them; for,

1. Both were guilty.

2. It follows, *they shall not be punished with death* , which may seem to imply that they were to be punished by some other common and considerable punishment, which scourging indeed was, but the paying of a ram was a small penalty, and very unsuitable to the greatness of the offence. And the offering of the ram as a trespass-offering for the sin against God, is not inconsistent with making satisfaction other ways for the injury done to men, as we may see Lev\_6:4-6, but only added here as a further punishment to the man; either because he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer; or because his sex and his freedom aggravated his sin.

**They shall not be put to death,** which they should have been, had she been free, Deu\_22:23,24.

**Because she was not free:** the reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarce wives, and their marriages were scarce true marriages, being neither made by their choice, but by their master's authority, nor continued beyond the year of release, but at her master's or husband's pleasure; of which see Exo\_21:4, &c.

Leviticus 19:21



No text from Poole on this verse.

Leviticus 19:22

No text from Poole on this verse.

Leviticus 19:23

**As uncircumcised**, i.e. as unclean, not to be eaten, but cast away, and counted abominable, as the foreskins are.

**Three years.** This precept was serviceable,

1. To the trees themselves, which grew the better and faster, being early stript of those fruits, which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree.

2. To men, both because the fruit then was waterish, undigested, and unwholesome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a godly life.

3. To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

Leviticus 19:24

Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the priests and Levites, Num\_18:12,13 Deu 18:4; yet so that part of them were communicated to the poor widows, and fatherless, and strangers. See Deu\_14:28,**29**.

**To praise the Lord withal;** to bless the Lord, by whose power and goodness the trees bring forth fruit to perfection.

Leviticus 19:25

**That it may yield unto you the increase thereof;** that God may be pleased to give his blessing, which alone can make them fruitful.

Leviticus 19:26

**With the blood,** i. e. any flesh out of which the blood is not first poured. See 1Sa\_14:32. The Jews write, that the Egyptians and other nations, when they offered sacrifices to the devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they believed to be as it were the special food of the devils.

**Nor observe times,** to wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See Deu\_18:10,11 Es 3:7.

Leviticus 19:27

**The corners of your heads;** i.e. your temples: Ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa\_15:2 Jer\_48:37. And the like is to be thought concerning the beard or the hair in the corner, i.e. corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no, nor so much as in the appearances and outward significations or expressions thereof.

Leviticus 19:28

**Any cuttings in your flesh,** which the Gentiles commonly did both in the worship of their idols, and in their solemn mournings, Jer\_16:6.

**For the dead;** Heb. *for a soul* , i.e. either,

1. Improperly, for a dead body; as that word is sometimes used, as Lev\_19:28 21:1 Num\_6:6: or,

2. Properly, *for the soul* ; Ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1Ki\_18:28, in like manner as others were willing to give to God *the fruit of their body for the sin of their soul* , Mic\_6:7.

Leviticus 19:29

This the Gentiles frequently did for the honour of some of their idols, to whom divers women were consecrated, and publicly prostituted.

Leviticus 19:30

Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

Leviticus 19:31

**Them that have familiar spirits;** that have entered into covenant with the devil, by whose help they foretell many things to come, and acquaint men with secret things. See Lev\_20:27 Deu\_18:11 1Sa\_28:3,7,9 2Ki\_21:6.

**Wizards;** another name expressing the same thing for substance, to wit, persons in league with the devil, with some difference only in the manner of their operation,

Leviticus 19:32

**Thou shalt rise up,** to do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them.

**Fear thy God;** a reason of the former precept, both because old men in some respects do most resemble God, who is styled the *Ancient of days*, Dan\_7:9,13, and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for God's sake, who requires this reverence, and whose singular blessing old age is.

Leviticus 19:33

Either with opprobrious expressions, or grievous exactions.

Leviticus 19:34

**As one born among you;** either,

1. As to the matters of common right, as it here follows: so it reacheth to all strangers. Or,

2. As to church privileges: so it concerns only those who were proselytes of righteousness.

**For ye were strangers;** and therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them as you would that others should do to you when you were such.

Leviticus 19:35

**In meteyard;** in the measuring of lands, or any dry and continued things, as cloth, ribband, &c.

**In measure;** in the measuring of liquid or such dry things as are not continued, only contiguous, as of corn or wine, &c. Or, the former may note greater, the latter, less measures.

Leviticus 19:36

**A just ephah, and a just hin;** these two measures are named as most common, the former for dry, the latter for moist things; but under them he manifestly comprehends all other measures.

Leviticus 19:37

**Therefore;** because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.

Leviticus 20:1 **LEVITICUS CHAPTER 20**

Israelites must not offer their children to Molech on pain of death, Lev\_20:1-3; which if not inflicted by the magistrate, shall be by God himself, Lev\_20:4,5. The same against running after soothsayers, Lev\_20:6; against cursers of parents, Lev\_20:9; against adulterer, Lev\_20:10, or incestuous and unlawful copulation with women, men, or beasts, Lev\_20:11-21. They must put a difference between clean and unclean, Lev\_20:22-26. Soothsayers to be stoned, Lev\_20:27.

No text from Poole on this verse.

Leviticus 20:2

Here follow the punishments of the crimes forbidden in the former chapters.

**The strangers;** not only such as were proselytes, but all others, these being gross immoralities, and such as the precepts of Noah reached to, and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against reason of state, and the interest of the commonwealth of Israel, and dangerous to the infection and destruction of the Israelites by the imitation of such examples, but also against the light of nature and laws of humanity.

**Unto Molech**, or to any other idol; for the reason of the law equally concerns all. See Lev\_18:21.

Leviticus 20:3

**I will set my face against that man**, i.e. deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See Lev\_17:10.

**From among his people**; from the number of his people, of what nation or kindred soever he was; or, from the land of the living.

**To defile** my sanctuary, which was done by this wickedness, either because such persons did, for the cover of their idolatry, come into God's sanctuary, as the rest did; see Lev\_15:31; or because the sanctuary was, and was said to be, defiled by gross abominations committed in that city or land where God's sanctuary was; or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious idolatry before it.

**And to profane my holy name**; partly by despising it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

Leviticus 20:4

i.e. Wink at his fault, and forbear to accuse and punish him. Compare Act\_17:30.

Leviticus 20:5

**Against his family**, i.e. either,

1. His posterity, whom God threatened to punish for their father's idolatry, **Exo 20**. Or,

2. His people, as that word is used, Jer\_8:3 Mic\_2:3, to wit, the people of that land, who by their connivance make themselves guilty of his sin, Lev\_20:4. Or,

3. His disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words,

**all that go a whoring after him**, as the first clause, which concerns the head or chief person himself, I will set my face against that man, is explained by these words, I will cut him off.

Leviticus 20:6

**To go a whoring after them**; to seek knowledge, or counsel, or help from them.

Leviticus 20:7

No text from Poole on this verse.

Leviticus 20:8

i.e. Who separated you from all nations, and from their impurities and idolatries, to be a peculiar people to myself, and therefore I will not suffer you to follow their examples. Or, who really sanctify you, and give you my grace to do what I require, i.e. to keep my statutes. Or the argument is this, Those idols and idolatries will defile you and make you worse, but I only and my service will sanctify you and make you better.

Leviticus 20:9

*For, or, surely*, as that particle, *chi*, is oft used, as Job\_8:6 20:20. So there needs no dispute about the connexion, or what this is a reason of. Curseth; which is not meant of every perverse

expression, but of bitter reproaches or imprecations. *Or his mother* ; Heb. *and* put for *or* , as hath been noted before.

**His blood shall be upon him;** he is guilty of his own death; he deserves to die for so unnatural a crime.

Leviticus 20:10

No text from Poole on this verse.

Leviticus 20:11

No text from Poole on this verse.

Leviticus 20:12

By perverting the order which God hath appointed, and mixing the blood which God would have separated, and making the same offspring both his own immediate child and his grandchild,

**they have wrought confusion.**

Leviticus 20:13

Except the one party was forced by the other. See Deu\_22:25.

Leviticus 20:14

**It is wickedness,** i.e. abominable and extraordinary wickedness, as the singularity of the punishment showeth.

**Both he and they;** either, or both or all of them, if they consented to it.

Leviticus 20:15

Partly, for the prevention of monstrous births; partly, to blot out the memory of so loathsome a crime; and partly, that by so severe a punishment of that creature which was only a passive instrument



to man's sin, men might be assured that a more dreadful punishment than corporal death was reserved for them, if they repented not.

Leviticus 20:16

No text from Poole on this verse.

Leviticus 20:17

**Seeing** is here understood, either,

1. Properly, and so God would cut off the occasions of further filthiness. Or rather,

2. Improperly, for touching her or lying with her; for,

1. The sense of *seeing* is oft put for other senses, as for *hearing* , Gen\_42:1, compared with Act\_7:12 Exo\_20:18 Rev\_1:12; and for *touching* , as Joh\_20:25,29.

2. That act is expressed by words parallel to this of *seeing* , as by *uncovering* , or *discovering* , and by *knowing* , Gen\_4:1.

3. So it is directly explained in the following words,

**he hath uncovered his sister's nakedness**, which manifestly signifies lying with her.

4. It is not probable that an equal punishment would have been appointed to an immodest sight, and to the highest act of filthiness.

5. Nor seems there to be any reason why this crime should be restrained to this rather than to any other relations, when it was as great, yea, a greater crime in some other relations. *In the sight of their people* , i.e. publicly, for the terror and caution of others.

Leviticus 20:18

**If a man shall lie with a woman**, wittingly and willingly. See on Lev\_15:24 18:19.

**Her sisters**, i.e. her monthly infirmity. Her fountain, or her issue. Thus the fountain of blood in Mar\_5:29, is *the issue of blood* , Luk\_8:44, the fountain put for the stream, the cause for the effect, which is common.

Leviticus 20:19

No text from Poole on this verse.

Leviticus 20:20

i.e. Either shall be speedily cut off ere they can have a child by that incestuous conjunction, that the remembrance of the fact may be blotted out: or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them, Hos\_9:11,12; or shall not be reputed their genuine children, but bastards, and therefore excluded from the congregation of the Lord, Deu\_23:2.

Leviticus 20:21

Except in the case allowed by God, Deu\_25:5.

**An unclean thing**; an abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word: Heb. *a separation or removing* , i.e. a thing deserving separation or exclusion from society with others; or a thing to be removed out of sight or out of the world.

Leviticus 20:22

No text from Poole on this verse.

Leviticus 20:23

No text from Poole on this verse.

Leviticus 20:24

By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other singular privileges and blessings imparted to you, all which calls for your special love and service.

Leviticus 20:25

i.e. As things which by my sentence I have made unclean, and which you must avoid as such.

Leviticus 20:26

No text from Poole on this verse.

Leviticus 20:27

No text from Poole on this verse.

Leviticus 21:1 **LEVITICUS CHAPTER 21**

Priests must not defile themselves, in mourning over the dead: cases excepted, Lev\_21:1-6. Nor marry with a whore, profane, or divorced woman, Lev\_21:7,8. His daughter, if a whore, to be burnt with fire, Lev\_21:9. The high priest must in no case defile himself with the dead, Lev\_21:10-12: must marry a virgin of his people, Lev\_21:13-15. Persons having bodily defects allowed to eat of the holy things, but not to serve in the tabernacle, or offer to God, Lev\_21:16-24.

To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from

the handling of holy things, Num\_6:6 19:11,14,16 Deu 26:14 Hos\_9:4. And God would hereby teach them, and in them all successive ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments, so far as they are impediments to the discharge of their holy services. See Lev\_10:3,7 Deu 33:9 Mat\_8:22. Hereby also God would beget in the people a greater reverence to the priestly function, and oblige the priests to a greater degree of strictness and purity than other men.

Leviticus 21:2

**For his kin that is near unto him:** under this general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easy to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that Ezekiel, who was a priest, was forbidden to mourn for his wife, Eze\_24:16, &c. These exceptions God here makes in condescension to human infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior priest, not the high priest, as we shall see.

**For his brother.**

**Object.** Eleazar and Ithamar are forbidden to mourn for their brethren, Nadab and Abihu.

**Answ.** 1. That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office, and in their initiation to it, and they were the only persons, besides Aaron, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after-times and other cases.

2. The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, lest that prohibition, **Le 10**, should be taken for a general rule.

Leviticus 21:3

**For his sister**, either by father or mother.

**Nigh unto him**, i.e. by nearness, not of relation, (for that might seem a needless addition,) but of habitation, i.e. one not yet cut off from the family, as it follows.

**Which hath had no husband**; for if she was married, she was now of another family, and under her husband's special care in those matters.

Leviticus 21:4

Or, seeing he is

**a chief man**, & c., or *ruler*, &c., for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for *a chief man*, &c., the preposition *lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, *he shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no, *not for a prince or chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the public loss; much less shall he defile himself for any other. And so the last word,

**to profane himself**, may be added as a reason why he should not defile himself for the prince or any other except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an

impediment to the service of God, and a public inconvenience to the people, whose concerns with God he negotiated. And it was not meet such great and important affairs should give place to the ceremonies of a funeral for a stranger.

Leviticus 21:5

To wit, in funerals, as the heathens did: q. d. Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish rites, which also the people are forbidden to do, Lev\_19:27 Deu\_14:1, but the priests in a more peculiar manner, because they are by word and example to teach the people their duty not to sorrow for the dead as persons without hope.

Leviticus 21:6

**Holy unto their God;** devoted to God's service, and always prepared and fit for it; and therefore shall keep themselves as far as they can from all defilement, which makes them unmeet for their Master's use.

**Not profane the name of their God,** which they especially bear; they shall not disparage the service of God by making it give place to such slight occasions.

**The bread of their God,** i.e. the shew-bread; or rather, all the other offerings besides burntofferings; which are called bread, either because bread is commonly put for all food, as below, Lev\_21:17,21; or because God is satisfied and refreshed with these offerings, as a man is with his bread; or rather, because they, or part of them, are the bread or food of the priests, and are here called *the bread of their God* , either objectively, because they were offered to God, or efficiently, because they were given by God to the priests. And these are called bread in opposition to the burnt-offerings, which being wholly consumed gave no food to the priests. Or, *the offerings made by fire* are here put synecdochically for all the rest, the most eminent kind for all, which are here called bread, because devoured by fire to the

honour of God; for the particle and is not in the Hebrew, and may be omitted.

Leviticus 21:7

**Or profane**, or *defiled* , or *defloured* , though it were done secretly, or by accident, or by force; because the priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicion of evil, and occasions of reproach or contempt, because this would reflect upon himself, and upon his God and religion also. The word may denote one *defloured* by any person, though it were by her husband; or a widow, because not only the high priest was obliged to marry a virgin, Lev\_21:13, but also the inferior priests, as appears from Eze\_44:22, and that is either signified by this word, or by none other here. It is true, a *widow* , and a *profane* person, are distinguished, Lev\_21:14; but the same word may be, and oft is, taken in differing senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, *a widow, or one profane or defloured* otherwise, because there was the more need of caution in the high priest, and therefore the *widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general title.

**A woman put away from her husband**, though not for adultery, but for light causes, and by the husband's fault, because though the woman might be wholly innocent and free, yet it would leave some blemish upon her.

Leviticus 21:8

Thou, O Moses, and whosoever shall succeed in thy place, to whom it belongs to see those and other of my laws observed, shall take care that the priest be holy, and do not defile himself by any of these forbidden marriages, though he would do it.

**He shall be holy unto thee;** either

1. In thy esteem, and therefore shall not give thee cause to think meanly and irreverently of him by his defiling or debasing of himself with irregular mixtures. Or,

2. To thy use or service, in whose name he is to act with God, and therefore shall preserve himself in a state of holiness and acceptation with God. *For I the Lord am holy* , and therefore my ministers must be such also.

Leviticus 21:9

And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done **Le 18**.

**She profaneth her father**, i.e. exposeth his person and office, and consequently religion, one of whose prime ministers he is, to contempt.

**She shall be burnt with fire**; which was the severest of all the kinds of punishments among the Jews. Whereby God would show, both the greatness of their sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

Leviticus 21:10

**Upon whose head the anointing oil was poured**, Lev\_8:12; which was only sprinkled upon inferior priests, blood also being mixed with it, Lev\_8:30.

**The garments**, to wit, those holy garments which were peculiar to him, as well as those common to others.

**Shall not uncover his head**; this being then the posture of mourners, Lev\_10:6, though afterwards the custom was changed, and mourners covered their heads, 2Sa\_15:30 Est\_6:12. Or if this custom was now in use, the meaning may be, he shall not put off



the priestly covering or mitre, which was necessary for him to do, if he had put on the mourner's covering upon his head, otherwise the holy covering had been defiled, but he shall continue in the exercise of his office, which is signified by keeping on his priestly garments.

Leviticus 21:11

**Neither shall he go**, to wit, into the chamber or house where they lie. This and divers other rites here prescribed were from hence translated by the heathens into their use, whose priests were put under the same obligations.

**Nor defile himself for his father;** because upon his father's death he was actually high priest, having been consecrated to this office in his father's lifetime.

Leviticus 21:12

**Out of the sanctuary**, to wit, to attend the funerals of any person; for upon other occasions he might and did commonly go out.

**Nor profane the sanctuary;** either by making the service thereof give place to the discharge of his passions, or the performance of a civility, or by entering into the sanctuary before the seven days allotted for his cleansing { Num\_19:11 } were expired.

**The crown of the anointing oil**, i.e. the anointing oil, which to him was instead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief governor he was in the things of God, though subject and accountable to the civil magistrate, by which also he was made an eminent type of Christ, who was to be King and Priest. Or, *the crown* , to wit, the golden plate, which is called *the holy crown* , Exo\_29:6, and

**the anointing oil of his God are upon him.** So there is only an ellipsis of the conjunction *and* , which is frequent, as Psa\_144:9 Isa\_63:11 Hab\_3:11, &c. And these two things being most

eminent, are put for the rest, and the sign is put for the thing signified, q.d. for he is God's high priest. Or, *the consecration* (for so *nezzer* signifies) of the anointing oil, which by an hypallage may be put for *the anointing oil of the consecration*, i.e. whereby he is consecrated, is upon him; i.e. though that action be past, yet the virtue of it remains still upon him; he is a sacred person in the highest degree, and therefore not to defile himself in any kind.

Leviticus 21:13

Or, a virgin, partly for the decency of the type, because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin, 2Co\_11:2 Rev\_14:4; and partly for greater caution and assurance that his wife was not a defiled or deflowered person. This and the following rule belong not to all the priests, for then this were a gross tautology, these same things, or most of them, being expressly forbidden to them, Lev\_21:7, but only to the high priest, to show that he also, and he especially, is obliged to the same cautions.

Leviticus 21:14

**A widow**; except she were the widow of his predecessor, which some gather from Eze\_44:22. But that place speaks only of the common priest, not of the high priest.

**Of his own people**, i.e. either,

1. *Of his own tribe*, which is confuted by the examples of holy men; see 2Ch\_22:11; or,

2. Of the seed of Israel, as it is explained Eze\_44:22.

Leviticus 21:15

**Neither shall he profane his seed** by mixing it with forbidden kinds, whereby the children would be disparaged, and rendered unfit for their priestly function.

**Do sanctify him**, i.e. have separated him from all other sorts of men for my especial and immediate service, and therefore will not have that race corrupted.

Leviticus 21:16

No text from Poole on this verse.

Leviticus 21:17

**Whosoever he be of thy seed**, whether the high priest or the inferior ones.

**In their generations**; in all successive ages, as long as your priesthood and policy endures.

**Any blemish**, i.e. any defect or excess of parts, any notorious deformity, or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High Priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish; partly moral, to teach all Christians, and especially ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the gospel; and partly prudential, because such blemishes were apt to breed contempt of the person, and consequently of his function, and of the holy things wherein he ministered. For which reason, some conceive, that still such persons as have notorious defects or deformities, which render them contemptible, are not fit for the ministry; which may be true in the general, except where there are eminent gifts and graces, which are sufficient to vindicate a man from the contemptibleness of his bodily presence. The particular defects here mentioned I shall not enlarge upon, because some of the Hebrew words are diversely interpreted, and because the use of these things being abolished, the knowledge of them is not very necessary.

**The bread;** either the shew-bread, one eminent part being named for the whole; or, *the food* , i.e. all the oblations. **See Poole** "Lev\_21:6".

Leviticus 21:18

**He shall not approach unto God,** or to serve him in his sanctuary.

**A flat nose:** most restrain this word to the nose and to some great deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally a person that wants some member or members, because the next word, to which it is opposed, signifies one that hath more members than he should.

Leviticus 21:19

No text from Poole on this verse.

Leviticus 21:20

No text from Poole on this verse.

Leviticus 21:21

**No man that hath a blemish;** any notorious blemish whereby he is disfigured, though not here mentioned.

Leviticus 21:22

Which a priest having any uncleanness upon him might not do; whereby God would show the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself. What was

**holy,** and what

**most holy**, was declared before. See Lev\_2:3 6:17 7:1 14:13 22:10.

Leviticus 21:23

**In unto the veil** i.e. to the second veil, which was between the holy and the most holy place, Exo\_26:13,36, to burn incense, to order the shew-bread, and to dress the lamps, which were nigh unto that veil, though without.

**Nor come nigh unto the altar**, i.e. the altar of burnt-offering, which was without the sanctuary. The sense is, He shall not execute the priest's office, which was to be done in those two places. *My sanctuary*, Heb. *my sanctuaries*, in the plural number, as it is also Lev\_26:31 Jer\_51:51 Eze\_28:18; for though the sanctuary was but one, yet there were divers parts, to wit, the court, the holy place, and the most holy, each of which was in a large sense a sanctuary, or a holy place set apart for God's worship.

**I the Lord do sanctify them**, i.e. do set them apart for high and holy uses, to manifest my presence and grace, and to receive my worship and service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed priests to minister therein.

Leviticus 21:24

No text from Poole on this verse.

Leviticus 22:1 **LEVITICUS CHAPTER 22**

The priests in their uncleanness must abstain from the holy things, Lev\_22:1-5. How they shall be cleansed, Lev\_22:6-9. Who of the priest's house may eat of the holy things, Lev\_22:10-16. The sacrifices must be without blemish, Lev\_22:17-25. The age of the sacrifice, Lev\_22:26-28. The law of eating the sacrifice of thanksgiving, Lev\_22:29,30.

No text from Poole on this verse.

Leviticus 22:2

**That they separate themselves**, to wit, when any uncleanness is upon them, as it appears from Lev\_22:3,4. From the holy things, i.e. from eating of those parts of the offerings which belong to them. Only of the tithes they might eat in that case.

**Which they hallow**; either the children of Israel, or the priests; for both of them did in their kinds hallow, consecrate, or offer them to God. But the former seems more probable, both because they were mentioned here and Lev\_22:3, where they are said to hallow, &c., and because this makes the argument stronger, it ill became the priests to profane or pollute what the people did hallow.

Leviticus 22:3

**Unto the holy things**, to eat them or to touch them; for if the touch of one of the people having his uncleanness upon him defiled the thing he touched, much more was it so in the priest.

**From my presence**; either from the place of my presence and from my ordinances by excommunication: he shall be excluded both from the administration and from the participation of them. Or, from the people, among whom I am present, which commonly is expressed by

**cutting off from his people.** Or, from the land of the living.

Leviticus 22:4

**What man soever**, i.e. or woman, of Aaron's seed; for they were under the same law.

Leviticus 22:5

No text from Poole on this verse.

## Leviticus 22:6

No text from Poole on this verse.

## Leviticus 22:7

i.e. His portion, the means of his subsistence. This may be added to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, **Le 11 Le 15**, because his necessity craved some mitigation; though otherwise the priests being more sacred persons, and obliged to greater care and exemplariness, deserved a greater punishment.

## Leviticus 22:8

No text from Poole on this verse.

## Leviticus 22:9

**Mine ordinance;** either this ordinance here treated of concerning abstaining from holy things when they are unclean; or more generally, that great ordinance whereby I have made them the guardians of holy places and things, to keep them from all defilement by themselves or others. Heb. *my watch* , i.e. the watch or guard which I have commanded them to keep.

**Lest they bear sin,** i.e. incur guilt and punishment. *For it* , i.e. for the neglect or violation of it.

**If they profane it,** i.e. their charge, or God's ordinance about it.

## Leviticus 22:10

**No stranger,** i.e. of a strange family, who is not a priest, as Lev\_22:12: compare Mat\_12:4. But there is an exception to this rule, Lev\_22:11.

**A sojourner;** one that comes to his house and abides there for a season, and eats at his table.

**Of the holy things;** of those parts of the offerings which fell to the priest's share, as the breast and shoulder.

Leviticus 22:11

Because they were wholly his, and as such they were circumcised,  
**Ge 17 Exo 12.**

Leviticus 22:12

**Unto a stranger,** i.e. to one of another family, who is no priest. Yet the priest's wife, though of another family, might eat. The reason of which difference is, because she with passeth into the name, state, and privileges of her husband, from whom the family is denominated and esteemed.

Leviticus 22:13

No text from Poole on this verse.

Leviticus 22:14

**The fifth part,** over and above the principal, and besides the ram to be offered to God, Lev\_5:15.

**Shall give it unto the priest with the holy thing;** or, *and shall give unto the priest the holy thing* ; i.e. the worth of it, which the priest was either to take to himself or offer to God, as the nature of the thing was.

Leviticus 22:15

Either,

1. The people shall not profane them, by eating them. Or,
2. The priests shall not profane them, i.e. suffer the people to profane them, without censure and punishment. Both come to the same thing; the people shall not do it, nor the priests suffer it.



## Leviticus 22:16

i.e. *They* , i.e. the priests shall not (the negative particle being understood out of the foregoing clause, as Psa\_1:5 9:18 *suffer them* , i.e. the people, to bear the iniquity of trespass, i.e. the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, &c. The words may be rendered thus, But (so the Hebrew *vau* is oft translated) they, i.e. the priests, *shall make them* , i.e. the people, *to bear the iniquity, or punishment, of their trespass or sin* , i.e. they shall require from them reparations in manner here expressed.

## Leviticus 22:17

No text from Poole on this verse.

## Leviticus 22:18

**Or of the strangers;** such as were proselytes.

**For all his vows.** See on Lev\_7:16.

## Leviticus 22:19

**A male** for a burnt-offering, which was always of that kind; but the females were accepted in peace-offerings, Lev\_3:1, and sin-offerings, Lev\_4:32 5:6.

## Leviticus 22:20

No text from Poole on this verse.

## Leviticus 22:21

To wit, none of the blemishes mentioned Lev\_22:22,24; for some blemishes did not hinder the acceptance of a free will offering, but only of a vow, Lev\_22:23.

Leviticus 22:22

No text from Poole on this verse.

Leviticus 22:23

**That mayest thou offer;** either,

1. To the priest, who might, according to the rules given by God, either convert it to his own use, or sell it, and lay out the price of it upon the temple or sacrifices. But in this sense any of the other kinds, as blind, or broken, &c., might be offered, which yet are forbidden to be offered Lev\_22:22. Or rather,

2. To the Lord, as is expressed Lev\_22:22,24, this being put down by way of opposition to those defects, Lev\_22:22, and by way of exception from the general rule, Lev\_22:21.

Leviticus 22:24

No text from Poole on this verse.

Leviticus 22:25

**Neither from a stranger's hand,** to wit, from proselytes, from whom less might seem to be expected, and in whom God might bear with some things which he would not bear with in his own people; yet even from those such should not be accepted, much less from the Israelites.

**The bread,** i.e. the sacrifices. See on Lev\_21:8. *Of any of these* , i.e. corrupted or defective; which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in heathenism.

**Their corruption is in them,** i.e. they are corrupt, vicious, and unlawful sacrifices. *For you* , or, *from you* , O priests, to whom it

belongs to offer. You shall bear the blame of it, for the strangers might do so through ignorance of God's law.

Leviticus 22:26

No text from Poole on this verse.

Leviticus 22:27

**From the eighth day.** See on Exo\_23:30 23:19.

Leviticus 22:28

Because it savoured of cruelty. **See Poole** Deu\_22:6.

Leviticus 22:29

i.e. What and when you please, so the rules be observed: or, *for your acceptance* , as Lev\_1:3, i.e. in such manner that God may accept it, i.e. regularly, cheerfully, &c.

Leviticus 22:30

No text from Poole on this verse.

Leviticus 22:31

No text from Poole on this verse.

Leviticus 22:32

**Neither shall ye profane my holy name;** either by despising me and my command yourselves, or by giving others occasion to profane them.

**Hallowed**, or *sanctified* : either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments, Lev\_10:3 Isa\_26:15. I will manifest myself to be a holy God, that will not bear the transgression of my laws.

**Which hallow you**, by separating you from all the world unto myself and service, by giving you holy laws, and my Holy Spirit to enable and incline you to keep them; and therefore you have the more reason to hallow me and keep my commands, and are the more inexcusable if you transgress them.

Leviticus 22:33

No text from Poole on this verse.

### Leviticus 23:1 **LEVITICUS CHAPTER 23**

The feasts or, the Lord, Lev\_23:1,2. The sabbath, Lev\_23:3. The passover, Lev\_23:4-8. The sheaf of first-fruits, Lev\_23:9-14. The feast of pentecost, Lev\_23:15-21. Gleanings to be left for the poor, Lev\_23:22. The feast of trumpets, Lev\_23:23-25. The day of atonement, Lev\_23:26-32. The feast of tabernacles, Lev\_23:33-43.

No text from Poole on this verse.

Leviticus 23:2

**Ye shall proclaim**, i.e. cause to be proclaimed by the priests. See Num\_10:8-10.

**Holy convocations**; days for your assembling together to my worship and service in a special manner.

**These are my feasts**, which I have appointed, and the right observation whereof I will accept.

Leviticus 23:3

*No work* ; so it runs in the general for the sabbath day, and for the day of expiation, Lev\_23:28, excluding all works about earthly occasions or employments, whether of profit or pleasure; but on other feast days he forbids only servile works, as Lev\_23:7,21,36, for surely this manifest difference in the expressions used by the

wise God must needs imply a difference in the things. *In all your dwellings* : this is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in Jerusalem only, whither all the males were to come for that end; but the sabbath was to be kept in all places, where they were, both in synagogues, which were erected for that end, and in their private houses.

Leviticus 23:4

In their appointed and proper times, as the word is used Gen\_1:14 Psa\_104:19.

Leviticus 23:5

No text from Poole on this verse.

Leviticus 23:6

No text from Poole on this verse.

Leviticus 23:7

No text from Poole on this verse.

Leviticus 23:8

Seven days, the matter and manner whereof, see Num\_28:18, &c.

Leviticus 23:9

No text from Poole on this verse.

Leviticus 23:10

**When ye be come into the land;** therefore this obliged them not in the desert, where they reaped no harvest, &c.

**Shall reap,** i.e. begin to reap, as it is expounded Deu\_16:9. *So, he begat* , i.e. began to beget, Gen\_5:32 11:26; and, *he built* ,

1Ki\_6:1, i.e. he began to build, as it is explained 2Ch\_3:2. *The harvest thereof* , to wit, barley harvest, which was before wheat harvest. See Exo\_9:31,32 34:22 Rth\_2:23.

**A sheaf** Heb. *an omer* , which is the tenth part of an ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered that they did not offer this corn in the ear, or by a sheaf or handful, but as Josephus, iii. 10, affirms, and may be gathered from Lev\_2:14-16, purged from the chaff, and dried, and beaten out, and, some add, ground into meal, and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, Lev\_23:13, and because this offering is said to be of *green ears of corn dried* , &c., Lev\_2:14.

Leviticus 23:11

**To be accepted for you;** that God may accept of you, and bless you in the rest of your harvest.

**On the morrow after the sabbath,** i.e. after the first day of the feast of unleavened bread, which was a sabbath, or day of rest, as appears from Lev\_23:7, or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of pentecost, or Whitsuntide.

Leviticus 23:12

**An he lamb,** besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, Lev\_23:8.

Leviticus 23:13

**Two tenth deals,** or, *parts* , to wit, of an ephah, i. e. two omers, whereas in other sacrifices of lambs there was but one tenth deal prescribed, Num\_15:4. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the lamb, and the other was peculiar to this feast and occasion, and

was an attendant upon that of the sheaf or corn, and was offered with it in thanksgiving to God for the fruits of the earth. Drink-offerings were added to all burnt-offerings, as we may see Num\_15:5.

**An hin;** the measure appointed for every lamb, Num\_15:5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the vintage, as it was for the harvest.

Leviticus 23:14

**Bread,** made of new wheat, as the nature and reason of the law showeth.

**Nor green ears,** which were usual, not only for offerings to God, as Lev\_2:14, but also for man's food. See Jos\_5:11 Rth\_2:14 1Sa\_17:17 Mat\_12:1.

**Until the selfsame day:** good reason God should be first served and owned as the supreme Landlord.

Leviticus 23:15

**From the morrow after the sabbath,** i.e. from the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively. See on Lev\_23:11.

**Seven sabbaths,** i.e. weeks, which are so called, by a synecdoche, from the chief day of it, both here and Luk\_18:12 Act\_20:7 1Co\_16:2.

Leviticus 23:16

i.e. After seven weeks, or forty-nine days, the morrow after which was the fiftieth day, called also pentecost.

**A new meat offering,** to wit, of new corn made into loaves, as it follows.

## Leviticus 23:17

**Out of your habitations**, i.e. out of the corn of your own land, for which and for the fruits of it you are now to offer praises unto God. And this also, as well as the former sacrifice, was brought out of the common charge, and in the name of the whole nation, whence it is said to be brought *out of their habitations* in the plural number. Some conceive two several loaves were brought from every family, or, as others, from every city or town. But this is easily confuted from Lev\_23:18, where we read that with the bread, to wit, the two loaves, were to be offered seven lambs, one bullock, &c., which doubtless was a common oblation, and in the name of all.

**Two wave loaves**; in double proportion, as before, Lev\_23:13.

**Baken with leaven**; because these were not offered to God, but wholly given to the priest for food. See on Lev\_2:11 7:13.

## Leviticus 23:18

**Two rams**; in Num\_28:11,19 it is *two young bullocks* and one ram. Either therefore it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

## Leviticus 23:19

**One kid**: in Lev\_4:14 the sin-offering for the sin of the people is a bullock, but here a *kid*, &c.; the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said, then this should have been the better sacrifice, as being for far more, and possibly



greater, offences; it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices, which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ, and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.

Leviticus 23:20

**The priest shall wave them**, i.e. some part of them in the name of the whole, and so for the two lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochical expression. *For the priests* ; who had to themselves not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offerer, because the whole congregation being the offerer here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

Leviticus 23:21

**An holy convocation**, a sabbath or day of rest, called pentecost, which was instituted, partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised, and of that admirable blessing of giving the law to them at that time, and forming them into a commonwealth under his own immediate government; and partly in gratitude for the further progress of their harvest, as in the passover they offered a thank-offering to God for the beginning of their harvest.

Leviticus 23:22

From the plural ye he comes to the singular thou, because he would press this duty upon every person who hath a harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the worship of God, yet he makes a kind of excursion to repeat a former law of providing for the poor, to show that our piety and

devotion to God is little esteemed by him, if it be not accompanied with acts of charity to men.

Leviticus 23:23

No text from Poole on this verse.

Leviticus 23:24

**A memorial of blowing of trumpets**, i.e. solemnized with the blowing of trumpets by the priests; not in a common way, as they did every first day of every month, Num\_10:10, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been instituted,

1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessing in the last year, and to direct them in the management of their civil affairs.

2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year; so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

Leviticus 23:25

No text from Poole on this verse.

Leviticus 23:26

No text from Poole on this verse.

Leviticus 23:27

**Ye shall afflict your souls**, with fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden calf. For as God had threatened to remember it in after-times to punish them for it, Exo\_32:34, so there was great reason why they should remember it to humble themselves for it.

Leviticus 23:28

No text from Poole on this verse.

Leviticus 23:29

**Whatsoever soul**, either of the Jewish nation or religion. Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sin, and the desperate condition of all impenitent persons.

Leviticus 23:30

No text from Poole on this verse.

Leviticus 23:31

No text from Poole on this verse.

Leviticus 23:32

This clause seems to be added to answer an objection, how this day of atonement could be both on the tenth day Lev\_23:27, and on the ninth day here. The answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day; and so both were true, especially if you consider, that the Jews did take in some part of the sixth day's evening by way of preparation for the sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great

and solemn work of their yearly atonement. And this clause may be understood either,

1. Of this-particular sabbath, called here

**your sabbath**, in the singular number, possibly to note the difference between this and other sabbaths; for the weekly sabbath is oft called *the sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring, and serving of God, and celebrating his glorious works, as also the other sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their sins. Or,

2. Of all their sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their sabbaths, at the evening, in remembrance of the creation, Gen\_1:5, as Christians generally begin their days and sabbaths with the morning, in memory of Christ's resurrection.

Leviticus 23:33

No text from Poole on this verse.

Leviticus 23:34

**Of tabernacles**, i.e. of tents, or booths, or arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness, as it is expressed Lev\_23:43, and to stir them up to bless God as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them; and secondarily, to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in, as may be gathered from Lev\_23:39 Exo\_23:16 Deu\_16:13,14. See an instance of this feast Neh\_8:16.

Leviticus 23:35

No text from Poole on this verse.

Leviticus 23:36

**Seven days ye shall offer an offering;** a several offering each day, which is particularly described Num\_29:13, &c.

**On the eighth day;** which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expressly said to consist of seven days, Lev\_23:31,39, nor did they dwell longer in tabernacles; yet in a larger sense it belonged to this feast, and is called the *great day of the feast* , Joh\_7:37. And so indeed it was, as for other reasons, so because, by their removal from their tabernacles into more fixed and comfortable habitations, it represented that happy time wherein their forty years' tedious march in the wilderness was ended, with their introduction into, and settlement in, the land of Canaan, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was.

**A solemn assembly,** Heb. a day of *conclusion* , because it was the end of the feast, Joh\_7:37; or, of *restraint* , because they were restrained from servile work, and obliged to attendance upon God's worship; or, of *detention* , because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

Leviticus 23:37

**A sacrifice,** i.e. another sacrifice, to wit, for a sin-offering, as we shall find it Num\_29:16,19,22, &c., called by the general name, a sacrifice, because it was designed for that which was the principal end of all sacrifices, to wit, for the expiation of sin.

Leviticus 23:38

**Beside the sabbaths,** i.e. the offerings of the weekly sabbaths, by a metonymy, as the *day* is sometimes put for the actions done in it, as Pro\_27:1 1Co\_3:13. God will not have any sabbath sacrifice

diminished, because of the addition of others proper to any, other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, as here Lev\_23:39, yet these are here called

**the sabbaths of the Lord**, in way of contradistinction to other days of rest, to show that this was more eminently such than other feast-days, which also sufficiently appears from the fourth commandment.

**Beside your gifts**, which, being here distinguished from free-will offerings made to the Lord, may seem to note what they freely gave to the priests over and above their first-fruits and tithes, or other things which they were enjoined to give.

Leviticus 23:39

**Also**, or rather, *surely* , as this particle is oft used; for this is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reason of the feast.

**The fruit**, not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees; which completed the harvest, whence this is called *the feast of ingathering* , Exo\_23:16.

Leviticus 23:40

**Boughs**, Heb. *the fruit* , i.e. fruit-bearing boughs, or branches with the fruit on them, as the word *fruit* seems to be taken, 2Ki\_19:30 Eze\_19:12. *Goodly trees* , to wit, the olive, myrtle, and pine, as they are mentioned, Neh\_8:15,16, which were most plentiful there, and which would best preserve their greenness or freshness.

**Thick trees**, fit for shade and shelter.

**Willows of the brook**, which might do well to mix with the other, and in some sort to bind them together. And as they made their

booths of these materials, as is apparent from **Ne 8**, so it seems they did also carry some of these boughs in their hands, as is affirmed by Jewish and other ancient writers.

**Ye shall rejoice;** which joy they testified by feasting, thanksgiving, &c.

Leviticus 23:41

No text from Poole on this verse.

Leviticus 23:42

**Booths** were erected in their cities or towns, either in their streets or gardens, or the tops of their houses, **Neh\_8:16**, which were made flat, and therefore were proper and fit for that use.

Leviticus 23:43

No text from Poole on this verse.

Leviticus 23:44

No text from Poole on this verse.

Leviticus 24:1 **LEVITICUS CHAPTER 24**

The oil for the lamps, **Lev\_24:1-4**. The shew-bread, **Lev\_24:5-9**. Shelomith's son blasphemeth, **Lev\_24:10-12**. The law of blasphemy, **Lev\_24:13-16**. Of murder, **Lev\_24:17**. Of damage, **Lev\_24:18-22**. The blasphemer is stoned, **Lev\_24:23**.

No text from Poole on this verse.

Leviticus 24:2

**That they bring**, at their common charge, because it was for their common good and service. This command was given before, **Exo\_27:20**.

Leviticus 24:3

**The veil of the testimony**, i.e. which was before the ark of the testimony.

**Shall Aaron order it;** either by himself, or by his sons, Exo\_25:37.

Leviticus 24:4

So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

Leviticus 24:5

**Thou shalt take;** by the priests or Levites, whose work it was to prepare them, 1Ch\_9:32.

**Twelve cakes**, representing the twelve tribes.

**Two tenth deals**, i.e. two omers. See Lev\_23:13.

Leviticus 24:6

Not one above another, but one beside another, as the frankincense put upon each, Lev\_24:7, shows. The pure table was so called because it was covered with pure gold, Exo\_25:24, and because it was always to be kept very pure and clean by the care of the priests.

Leviticus 24:7

**Pure frankincense**, unmixed and uncorrupted, or of the best sort.

**That it may be on the bread**, or *to the bread* , or *for the bread* , to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed.



**For a memorial;** for that part which properly belonged to God, whereas the rest belonged to the priest. **See Poole "Lev\_2:2"**.

Leviticus 24:8

**Before the Lord,** whence it was called the shew-bread, Heb. *the bread of faces* , or *of presence* , i.e. the bread which was put upon the table in the Lord's presence.

**Being taken;** such supplements are not unusual. Thus in the floor, 1Ki\_22:10, is put for *sitting in the floor* , 2Ch\_18:9; and burdens, 2Ch\_2:18, for carrying burdens, 1Ki\_5:15. And these cakes are said to be received from or offered by

**the children of Israel,** because they were bought with the money which they contributed, as may be seen Neh\_10:32,33; as Judas is said *to purchase the field* , Act\_1:18, which was purchased by his money, Mat\_27:7. *By an everlasting covenant* ; by virtue of that compact made between me and them, by which they are obliged to keep this amongst other commands, and, they so doing, I am obliged to be their God, and to bless them. And this may be here called

**an everlasting covenant,** not only because it was to endure as long as the Jewish religion and polity stood, but also because this was to stand there everlastingly, or continually, as is here said, and therefore the new cakes were first brought before the old were taken away.

Leviticus 24:9

i.e. The old bread now to be taken away.

**Of the offerings,** or, as one or being one *of the offerings* , &c., in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on Lev\_24:7, and therefore the bread was reputed as if it had been so offered.

Leviticus 24:10

**Whose father was an Egyptian:** this circumstance seems noted, partly to show the danger of marriages with persons of wicked principles or practices, wherein the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this severity against him who was a stranger by the father, and an Israelite by the mother, to show that God would not have this sin to go unpunished amongst his people, whatsoever he was that committed it.

**Went out,** to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exo\_12:38. It is probable this was done when the Israelites were near Sinai.

**Strove together:** this is added to show that provocation to sin is no justification of sin.

Leviticus 24:11

**The name of the Lord:** the words *of the Lord* , or *of Jehovah* , are here conveniently supplied out of Lev\_24:16, where they are expressed, but here they are omitted for the aggravation of his crime. He

**blasphemed the name,** so called by way of eminency; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause and without reverence. For which reason the godly Jews did many times rather understand than express the name of God, as Mar\_14:62, *the right hand of power* , for *of the power of God* , as it is Luk\_22:69; and *the Blessed for the blessed God* , Mat\_26:63 Mar\_14:61. *And cursed* , not the Israelite only, but his God also, as appears from Lev\_24:15,16.

**They brought him;** either the people who heard him, or the inferior magistrate, to whom he was first brought.

**Unto Moses**, according to the order settled by Jethro's advice, Exo\_18:26.

Leviticus 24:12

For God had only said in general, *that he would not hold such guiltless* , i.e. he would punish them, but had not declared how he would have them punished by men.

Leviticus 24:13

No text from Poole on this verse.

Leviticus 24:14

By

**laying their hands upon his head** they gave public testimony that they heard this person speak such words, and did in their own and in all the people's names desire and demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished.

**Stone him;** the same punishment which was before appointed for those who cursed their parents, whereas it deserved a far more grievous death, Thus God in this life mixeth mercy with judgment, and punisheth men less than their iniquities deserve.

Leviticus 24:15

i. e. Speaketh of him reproachfully, and with contempt. They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites; nor would he concern himself so much to vindicate the honour of idols; nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all

idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1Ki\_18:27 Jer\_10:11.

**Shall bear his sin**, i. e. the punishment of it; shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described Lev\_24:16.

Leviticus 24:16

**He that blasphemeth the name of the Lord:** this some make a distinct sin from *cursing his God* , mentioned Lev\_24:15, but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, Lev\_24:15, so both the sin and the punishment are more particularly expressed, Lev\_24:16. Or the first part of Lev\_24:16 be an application of the former rule to the present case. *And as for him that blasphemeth* , &c., or is blaspheming, &c. in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall* , &c. And so the following words,

**as well the stranger**, & c., may be a repetition and amplification of the former law.

**All the congregation shall stone him**, to show their zeal for God, and to beget in them the greater dread and abhorrency of blasphemy.

Leviticus 24:17

This law is repeated here, either to justify this sentence of putting blasphemers to death, from the same severity executed for a less crime; or to prevent the mischievous effects of men's striving or contending together, which as here it caused blasphemy, so it might in others lead to murder.

Leviticus 24:18

No text from Poole on this verse.

Leviticus 24:19

No text from Poole on this verse.

Leviticus 24:20

No text from Poole on this verse.

Leviticus 24:21

No text from Poole on this verse.

Leviticus 24:22

**One manner of law**, to wit, in matters of common right, but not as to church privileges.

Leviticus 24:23

No text from Poole on this verse.

Leviticus 25:1 **LEVITICUS CHAPTER 25**

The land not to be tilled, but rest the seventh year; and that which grew of itself in the field or vineyard to be meat for them and their cattle, Lev\_25:1-7. The jubilee on the day of atonement; a year of liberty and restoration; a year of rest to the land; of the peculiar blessing of God on it, Lev\_25:8-22. Sold inheritances to be redeemed at any time; but now to be restored; a dwelling-house in a walled city only excepted, Lev\_25:23-34. Kindness to the poor; usury forbidden; an Israelite must not be a bond-man or maid, but a hired servant till the year of jubilee; bond-men or maids to be taken from the heathen; an inheritance for ever, Lev\_25:35-46 Of an Israelite that should sell himself to a stranger, Lev\_25:47-55.

i.e. Near Mount Sinai. So the Hebrew particle *beth* is sometimes used, as Gen\_27:13 Jos\_5:13 Jud\_8:5 2Ch\_33:20, compared with 2Ki\_21:18. So there is no need to disturb the order of the history in this place.

Leviticus 25:2

**When ye come into the land**, so as to be settled in it; for the title of the wars was not to be accounted, nor the time before Joshua's distribution of the land among them, Jos\_14:7,10.

**Keep a sabbath**, i.e. enjoy rest and freedom from ploughing, tilling, &c.

**Unto the Lord**, i.e. in obedience and unto the honour of God. This was instituted partly for the assertion of God's sovereign right to the land, . in which the Israelites were but tenants at God's will; partly for the trial and exercise of their obedience; partly for the demonstration of his providence as well in the general towards men, as more especially towards his own people, of which see below, Lev\_25:20-22; partly to wean them from inordinate love, and pursuit of or trust to worldly advantages, and to inure them to depend upon God alone, and upon God's blessing for their subsistence; partly to put them in the mind of that blessed and eternal rest provided for all good men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment God; see on Exo\_23:11; and lastly, that by their own straits in that year they might learn more compassion to the poor, who were under the same straits every year.

Leviticus 25:3

No text from Poole on this verse.

Leviticus 25:4

No text from Poole on this verse.

Leviticus 25:5

**Of its own accord;** from the grains that fell out of the ears the last reaping time.

**Thou shalt not reap,** i.e. as thy own peculiarly, but only so as others may reap it with thee, for present food.

**The grapes of thy vine undressed,** Heb. *the grapes of thy separation* , i.e. the grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God; or the grapes of that year, which are in this like the Nazarites' hair, not cut off by thee, but suffered to grow to the use of the poor.

Leviticus 25:6

**The sabbath,** i.e. the growth of the sabbath, or that fruit which groweth in the sabbatical year. See on Lev\_23:38, where the word *sabbath* is taken in the like sense.

**For thee, and for thy servant;** for all promiscuously, to take food from thence as they need it.

Leviticus 25:7

No text from Poole on this verse.

Leviticus 25:8

No text from Poole on this verse.

Leviticus 25:9

**The jubilee** signified the true liberty from our spiritual debts and slaveries, to be purchased by Christ, and to be published to the world by the sound of the gospel.

**The seventh month** was the first month of the year for civil and worldly affairs, which were mainly concerned in the jubilee, and therefore it began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded.

**In the day of atonement;** a very fit time, that when they fasted and prayed for God's mercy to them in the pardon of their sins, then they might exercise their charity and kindness to men in forgiving their debts, which is the true fast, as is noted Isa\_58:6, and to teach us that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

Leviticus 25:10

By which it seems most probable that the year of jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth year; which may appear,

1. Because the Jews account it so, which is confessed by the adversaries of this opinion, who say that *the Jews err in the computation of the jubilee, as they do in Christ , the great end and antitype of the jubilee* . But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of interest or prejudice in the case, as there was in reference to Christ.

2. Because it is expressly called the fiftieth year here, and Lev\_25:11, *that fiftieth year* , which was not true if it was but the nine and fortieth year. It is said it is called so popularly, and it was so if you take in the foregoing jubilee. But it must be remembered, that there was not yet any foregoing jubilee, but the very first of the kind is expressly called *the fiftieth year* , which in truth it was not if the jubilee was ended ere the fiftieth year began.

3. From the common course of computation. The old weekly sabbath is called *the seventh day* , because it truly was so, being next after the six days of the week, and distinct from them all; and



the year of release is called the *seventh year* , Lev\_25:4, as immediately following the six years, Lev\_25:3, and distinct from them all. And therefore, in like manner, the jubilee must needs be called *the fiftieth year* , because it comes next after *seven times seven* , or *forty-nine years* , Lev\_25:8, and is distinct from them all.

4. From Lev\_25:11,12, where it is said, *ye shall not sow, nor reap* , &c; *for it is the jubilee* , &c.; which looks like a vain and useless repetition, if this year were but one of the seven years, for this very command was given concerning every seventh year, Lev\_25:4; but if this year of jubilee was, as indeed it was, a year distinct from and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this:

1. That the jubilee was only a revolution of forty-nine years. But that seems a great mistake, for it is most expressly distinguished from them all, and by way of distinction called *the fiftieth year* , therefore surely none of the forty-nine.

2. The difficulty propounded Lev\_25:20 concerns only the seventh year, whereas it had been a greater difficulty if it had been extended to the jubilee, and the jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the jubilee, yet it was more frequent for the seventh year; and the resolution of the one made the way plan for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, Lev\_25:21; so when the case was extraordinary, as in the jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty-ninth year, that it should then bring forth fruit for four years.

*All the inhabitants thereof* : understand such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. A *jubilee* ; so called, either from the Hebrew word *jobel* , which signifies first a *ram* , and then a *ram 's horn* , by the sound whereof it was proclaimed; or from Jubal, the inventor of musical instruments, Gen\_4:21, because it was celebrated with music and all expressions of joy. *Every man unto his possession* , which had been sold, or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards; as,

1. To mind them that God alone was the Lord and Owner and Proprietor both of them and of their lands, and they only his tenants and farmers; a point which they were very apt to forget.

2. That hereby inheritances, families, and tribes might be kept entire and clear until the coming of the Messiah, who was to be known, as by other things, so by the tribe and family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded; which is no small argument that the Messiah is come.

3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular privilege of this law and people. *Every man unto his family* , from whom he was gone, being sold to some other family, either by himself or by his father.

Leviticus 25:11

Though it come immediately after a seventh year, wherein also this was forbidden to you.

Leviticus 25:12

**It shall be holy unto you:** so it was, because it was sequestered in great part from worldly employments, and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy jubilee which they were to expect and enjoy by and under the Messias.

**The increase thereof;** such things as it produced of itself; for the year before nothing was sowed. Out of the field; whence they in common with others might take it as they needed it; but must not put it into barns. See Lev\_25:5 Exo\_23:11.

Leviticus 25:13

No text from Poole on this verse.

Leviticus 25:14

Neither the seller by requiring more, nor the buyer by taking the advantage from his brother's necessities to give him less than the worth of it.

Leviticus 25:15

Or,

**of years of fruits,** or, *of fruitful years* ; for there were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

Leviticus 25:16

Or, *for the number of the fruits* . The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

Leviticus 25:17

No text from Poole on this verse.

Leviticus 25:18

No text from Poole on this verse.

Leviticus 25:19

No text from Poole on this verse.

Leviticus 25:20

A like objection, see Exo\_34:23,24.

Leviticus 25:21

i.e. Give

**my blessing.** *Commanding* is oft used in Scripture either for the performance of promised blessings, as Deu\_28:8 Psa\_111:9 133:3, or for the execution of threatened judgments, as Isa\_5:6 Amo\_9:4; both being acts of God's providential will, as the command is of his legislative will.

**For three years;** not completely, but in great part, to wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year. And by this expression we may understand the meaning of that eminent passage of Christ's being *three days and three nights in the grave* , to wit, one whole day, and part of two days; of which more, if God please, in its proper place. This is added to show the equity of this command. As God would hereby try their faith, and exercise obedience, so he gave them an eminent proof of his own exact providence and tender care over them, in making provisions suitable to their necessities. Albeit it be also probable that divers of them, especially such as were more solicitous or distrustful of God's providence, did lay up something of the fruits of former years against this time.

Leviticus 25:22

**Of old fruit;** of the sixth year principally, if not solely.

**Until her fruits,** i.e. the fruits of the eighth year.

Leviticus 25:23

**For ever,** or, *absolutely and properly* , so as to become the propriety of the buyer; or *to the extermination or utter cutting off* , to wit, of the seller, from all hopes and possibility of redemption. *For the land is mine* ; procured for you by my power, given to you by my mere grace and bounty, and the right of propriety reserved by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained.

**Sojourners with me,** i.e. in my land or houses: thus he is said to sojourn with another that dwells in his house. Thus the poor decayed Israelites and the strangers are said to live with them, i.e. with the other Israelites, to wit, in the land or houses here, Lev\_25:35,36,40,44. Or, *before me* , in my sight, or in my account. Howsoever in your own or other men's opinions you pass for lords and proprietors, yet in truth, according to which my judgment always is, you are but strangers and sojourners, not to possess the land for ever, but only for a season, and to leave it to such as I have appointed for it.

Leviticus 25:24

i.e. A right of redemption in the time and manner following.

Leviticus 25:25

**Some of his possession,** to wit, in the fields, but not in cities, Lev\_25:29.

**If any of his kin come to redeem it;** or, *if the redeemer come, being near akin to him* , to whom the right of redemption belonged, Rth\_3:2,9,12 Jer 32:7, who in this act was an eminent

type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of redemption for us.

Leviticus 25:26

No text from Poole on this verse.

Leviticus 25:27

**The years of the sale thereof**, i.e. from the time of the sale to the jubilee. **See Poole "Lev\_25:15"** **See Poole "Lev\_25:16"**. The overplus, i.e. a convenient price for the years from this redemption to the jubilee.

Leviticus 25:28

**It shall go out**, i.e. out of the buyer's hand, without any redemption money.

Leviticus 25:29

No text from Poole on this verse.

Leviticus 25:30

The reason is from the great difference between such houses and lands. The reasons before alleged for lands do not hold in such houses; there was no danger of confusion in tribes or families by the alienation of houses. The seller also had a greater propriety in houses than in lands, as not coming to him by God's mere gift, but being commonly built by the owner's cost and diligence, and therefore had a fuller power to dispose of them. Besides, God would hereby encourage persons to buy and possess houses in such places, which frequency and fulness of inhabitants in cities was a great strength, honour, and advantage to the whole land.

Leviticus 25:31

**The houses of the villages** belonged to and were necessary or very convenient for the management of the lands.

Leviticus 25:32

No text from Poole on this verse.

Leviticus 25:33

Or thus, *But he that shall redeem* it shall be or must be of the Levites, i.e. no person of another tribe, though by marriage near akin to the selling Levite, shall redeem it, but Levites only, and any of them shall have the same power to redeem it, which in other tribes only the nearest kindred have; and, in case none of them redeem it, yet the house that was sold, and the city of his possession, i.e. his share or interest in the city of his possession, shall go out and return to the Levites without any redemption.

Leviticus 25:34

Of

**the suburbs of the cities, See Poole "Num\_35:4".**

**May not be sold;** not sold at all, partly because it was of absolute necessity for them for the keeping of their cattle, and partly because these were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it. Some conceive that this law was altered in ensuing ages, which they gather from Jer\_32:7,8 Ac 4:36,37. But those examples do not prove it. That sale of Jeremiah's was made by a particular dispensation and command of God, and that in a time when the Levites, as well as the people, were to be destroyed or dispersed, and carried into captivity, and therefore could receive no considerable injury by it; and besides, this sale was only made formally and for signification, as it is explained, Lev\_25:14,15. And for the land sold by Barnabas a Levite, Ac 4, as it was at a time when the Jewish church was dissolved, and their state upon the brink of

utter ruin, so it is not evident that it was such suburb land, which would have yielded but a small price, but it might be other land, either such as he might have in right of his wife, or such as he might have purchased. For though the Levites in general had no other share of land beside this allotted them by God, yet it is conceived that particular Levites might purchase lands to themselves.

Leviticus 25:35

**Fallen in decay**, Heb. *his hand wavereth, of faileth*

**or is decayed** so that he hath not power to get or keep wealth, as the phrase is, Deu\_8:18; as on the contrary, when a man is able, *his hand* is said *to attain and find sufficiency*, as here above, Lev\_25:26.

**Relieve him**, Heb. *strengthen him*, comfort his heart, and strengthen his hand.

**A sojourner**; understand it of proselytes only, for of other strangers they were permitted to take usury, Deu\_23:20.

Leviticus 25:36

i.e. Of thy brother, whether he be Israelite or proselyte.

**Increase**: this some conceive relates to the fruits of the earth, food, &c., as *usury* doth to money. But here may rather seem' to be two words expressing the same thing,

(1.) To meet with the subtle evasions of crafty and covetous men, who made gain of their poor brethren (for of such only he speaks here, as is evident from Lev\_25:35) by the lending of money or other things; and that they may quiet their consciences, and palliate their sin, they disguise it under other names; and,

(2.) To show that all kinds of usury are in this case forbidden, whether *of money*, or *of victuals*, or *of any thing* that is



commonly *lent* by one man to another *upon usury* , or upon condition of receiving the thing lent with advantage and overplus, as it is said Deu\_23:19.

Leviticus 25:37

No text from Poole on this verse.

Leviticus 25:38

No text from Poole on this verse.

Leviticus 25:39

Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him.

Leviticus 25:40

No text from Poole on this verse.

Leviticus 25:41

**Then shall he depart from thee;** thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, Exo\_21:2,6.

Leviticus 25:42

**They are my servants;** they, no less than you, are members of my church and people; such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused, neither are you absolute lords over them, to deal with them as you please.

Leviticus 25:43

Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them.

Leviticus 25:44

No text from Poole on this verse.

Leviticus 25:45

No text from Poole on this verse.

Leviticus 25:46

No text from Poole on this verse.

Leviticus 25:47

**The stock**, Heb. *root* , i.e. one of the root or stock. So the word *root* is elsewhere used for the branch or progeny growing from it, as Num\_13:28 2Ch\_22:10. He seems to note one of a foreign race and country, transplanted into the land of Israel, and there having taken root amongst the people of God; yet even such a one, though he hath some privilege by it, yet he shall not have power to keep a Hebrew servant from the benefit of redemption.

Leviticus 25:48

No text from Poole on this verse.

Leviticus 25:49

No text from Poole on this verse.

Leviticus 25:50

Allowance shall be made for the time wherein he hath served, proportionable to that which is given to a hired servant for so long

service, because his condition is in this like theirs; that it is not properly his person, but his work and labour that was sold.

Leviticus 25:51

No text from Poole on this verse.

Leviticus 25:52

No text from Poole on this verse.

Leviticus 25:53

Thou shalt not suffer this to be done, but whether thou art a magistrate, or a private person, thou shalt take care according to thy capacity to get it remedied.

Leviticus 25:54

No text from Poole on this verse.

Leviticus 25:55

No text from Poole on this verse.

Leviticus 26:1 **LEVITICUS CHAPTER 26**

God commands them to shun idolatry, Lev\_26:1, keep his sabbaths, and reverence his sanctuary, Lev\_26:2, and walk in his statutes, Lev\_26:3; promising plenty, peace, victory, fruitfulness, his tabernacle and presence, Lev\_26:4-13. Dreadful threatenings against the despisers, haters, and breakers of his commands; he will give them over to diseases, their enemies, drought, pestilence, sword, rambles; they who remain shall fall one upon another, and pine away in their sins, Lev\_26:14-39. But if they confess their sins, and are humbled under God's judgments, God will remember his covenant, and show them favour in their enemies' land, Lev\_26:40-45. These statutes the Lord gave to Israel in Mount Sinai by Moses, Lev\_26:46.

**A standing image**, or, *pillar* , to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy men both before and after this law. Compare Exo\_23:24 Deu\_16:22. So Exo\_20:4. They are forbidden to make images, not simply or for any use, but for worship.

Leviticus 26:2

**Reverence my sanctuary**, by purging and preserving it from all uncleanness, by approaching to it, and managing all the services of it, with reverence, and in such manner only as God hath appointed.

Leviticus 26:3

No text from Poole on this verse.

Leviticus 26:4

**I will give you rain**; therefore God placed them not in a land where there were such rivers as Nilus to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted.

Leviticus 26:5

**Your threshing shall reach unto the vintage**, i.e. you shall have so plentiful a harvest, that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage.

Leviticus 26:6

**Neither shall the sword go through your land**, i.e. war, as the *sword* is oft taken, as Num\_14:3 2Sa\_12:10. Otherwise there is the sword of justice. It shall not enter into it, nor have passage through it, much less shall your land be made the seat of war.

Leviticus 26:7

No text from Poole on this verse.

Leviticus 26:8

**Five of you**, i.e. a small number; a certain number for an uncertain.

Leviticus 26:9

i.e. Actually perform all that I have promised you in my covenant made with you,

Leviticus 26:10

**Bring forth the old**, or, *cast out*, throw them away, as having no occasion to spend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which also is so plentiful, that of itself will fill up your barns.

Leviticus 26:11

As I have placed it, so I will continue it among you, and not remove it from you, as once I did upon your miscarriage, Exo\_33:7.

Leviticus 26:12

**I will walk among you**, as I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journeys, and stayed among you in all your stations, to protect, conduct, instruct, and comfort you.

**Ye shall be my people**; I will own you for that peculiar people which I have singled out of the mass of mankind, to bless you here, and to save you hereafter.

Leviticus 26:13

With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence, and glory. See Exo\_14:8 Num\_33:3.

Leviticus 26:14

No text from Poole on this verse.

Leviticus 26:15

i.e. Break your part or conditions of that covenant made between me and you, and thereby discharge me from the blessings promised on my part.

Leviticus 26:16

**I will even appoint over you;** I will give them power over you, that you shall not be able to avoid or resist them. Shall consume the eyes, by the decay of spirits, and affluence of ill humours.

Leviticus 26:17

No text from Poole on this verse.

Leviticus 26:18

No text from Poole on this verse.

Leviticus 26:19

**The pride of your power,** i.e. your strength, of which you are proud, your numerous and united forces, your kingdom, yea, your ark and sanctuary.

**Your earth as brass;** the heavens shall yield you no rain, nor the earth fruits.

Leviticus 26:20

**Your strength shall be spent in vain;** ploughing, and sowing, and tilling the ground.

Leviticus 26:21

**Contrary unto me, or, carelessly or heedlessly with me, or**

**before me,** i.e. so as to be careless and unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as Abraham did, Gen\_17:1, and all are to do, Eph\_5:15.

Leviticus 26:22

By reason of the fewness of travellers and people, and the terror of wild beasts growing more numerous thereby.

Leviticus 26:23

No text from Poole on this verse.

Leviticus 26:24

**Contrary unto you, or, carelessly with you or towards you,** i.e. I will put you out of my care and protection.

Leviticus 26:25

**The quarrel of my covenant,** i.e. my quarrel with you for your breach of your faith and covenant made with me.

**Into the hand of the enemy;** because those few that shall be left of the pestilence will be unable to defend you in your cities or strong holds.

Leviticus 26:26

**Broken the staff of your bread;** either,

1. By taking away that power and virtue of nourishing which I have put into bread or food, which when I withdraw it will be unable to nourish. Or rather,

2. By sending a famine, or scarcity of bread, which is the staff and support of man's present life, Psa\_104:15; for so this phrase is commonly used, and elsewhere explained, as Psa\_105:16 Eze\_4:16, and so the following words expound it here. *Ten women* , i.e. ten or many families, for the women took care for the bread and food of all the family. *Bread by weight* : this is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in. Compare Eze\_4:16.

Leviticus 26:27

No text from Poole on this verse.

Leviticus 26:28

**Contrary unto you in fury; or,**

**in fury of rashness or**

**carelessness with you or among you,** like a raging lion breaking into a multitude of people, and destroying all he meets with promiscuously, or without any distinction, both righteous and wicked together, as is threatened Eze\_21:3. Or, *in fury of contrariety* , or *meeting with you* , or against you, like a man that meets his enemy in the fury of battle.

Leviticus 26:29

Through extreme hunger. See Lam\_4:10.

Leviticus 26:30



**Your high places**, in which you will sacrifice after the manner of the heathens. See Lev\_19:26 Num\_33:52.

**Your images**; or, *your images of the sun* , made for the honour and worshipping of the sun, and having some resemblance to it. See 2Ch\_34:7. Under this one kind of idolatry, famous and frequent in those times and places, he contains all the rest. *The carcasses of your idols* ; so he calls them, either to signify that their idols, how specious soever or glorious in their eyes, were in truth but lifeless and contemptible carcasses, *having eyes, but see not* , &c., Psa\_115:5, or to show that their idols should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state.

Leviticus 26:31

**Your sanctuaries**; either,

1. God's sanctuary, called sanctuaries here, as also Psa\_73:17 74:7 Jer\_51:51 Eze\_28:18, because there were divers apartments in it, each of which was a sanctuary, or, which is all one, a holy place, as they are severally called. And *your* emphatically, not mine, for I disown and abhor it, and all the services you do in it, because you have defiled it. Or,

2. The temples built by you to idols, therefore called

**their sanctuaries**, in opposition to God's. Or,

3. Your synagogues. But the first is most probable, because he speaks of the place where they used to offer their sweet odours here following.

**I will not smell**, i.e. not own or accept them. See Gen\_8:21 Isa\_1:11, &c.

**Of your sweet odours;** either of the incense, or of your sacrifices, which when offered with faith and obedience, are very sweet and acceptable to me.

Leviticus 26:32

Having driven you out and possessed your places. See Lam\_5:2.

Leviticus 26:33

The sword shall follow you into strange lands, and you shall have no rest there.

Leviticus 26:34

Either,

1. Because it shall be rid of you, who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather,

2. Because it shall now enjoy those sabbatical years of rest from tillage, which you through covetousness oftentimes would not give it, as the next verse informs us, though God commanded it, Lev\_25:4.

Leviticus 26:35

No text from Poole on this verse.

Leviticus 26:36

**Faintness:** the word notes a tenderness and softness of mind, whereby they are disenabled from bearing the present miseries, and are in continual dread of further and sorer miseries.

Leviticus 26:37

**They shall fall one upon another**, as soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers.

**When non pursueth**; your guilt and fear causing you to imagine that they do pursue you when indeed they do not.

Leviticus 26:38

No text from Poole on this verse.

Leviticus 26:39

**Shall pine away**, be consumed and melt away by degrees, through diseases, oppressions, griefs, and manifold miseries.

Leviticus 26:40

**If they shall confess**, Heb. *And they shall confess* , where our translation and many others understand the particle *if* , which is also wanting and understood, Exo\_4:23 Mal\_1:2 3:8. So here, *And if they shall confess* , &c.

But there seems no necessity of any such supplement, but these and the following words may be taken as they lie in their plain and proper signification, to this purpose, Lev\_26:40, And through the heaviness and extraordinariness of their affliction, their consciences will force them *to confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me* , i.e. with their prevarication with me and defection from me to idolatry, which by way of eminency he calls their trespass;

**and that also they have walked contrary to me**, Lev\_26:41, *and that I also have walked contrary unto them, and have brought them into the land of their enemies* ; i.e. that they are not come into these calamities by chance, nor by the misfortune of war, but by my just judgment upon them. All which confession is no more than Pharaoh made in his distresses, and than hypocrites in their

affliction use to make. And therefore he adds, *if then their uncircumcised* , i.e. impure, carnal, profane, and impenitent *hearts be humbled* , i.e. subdued, purged, reformed; if to this confession they add sincere humiliation and reformation, I will do what follows.

Leviticus 26:41

The Hebrew word *avou* commonly signifies *iniquity* , but it is oft used for

**the punishment of iniquity**, as here and 1Sa\_28:10 Psa\_31:10 Isa\_53:6,11. The meaning is, if they sincerely acknowledge the righteousness of God, and their own wickedness, and patiently submit to his correcting hand, and would rather be in their present suffering condition than in their former sinful, though prosperous estate; if with David they are ready to say, *it is good for them that they are afflicted, that they may learn God 's statutes* , and obedience to them for the future, which is a good evidence of true repentance.

Leviticus 26:42

**I will remember my covenant**, to wit, so as to perform it, and make good all that I have promised in it. For words of knowledge or remembrance in Scripture do most commonly connote affection and kindness; of which there are many instances, some given before, and more hereafter.

**I will remember the land**, which now seems to be forgotten, and neglected, and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

Leviticus 26:43

No text from Poole on this verse.

Leviticus 26:44

Neither the desperateness of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. Paul concludes that the Israelitish nation, though then rejected and ruined, should be gathered again and restored.

Leviticus 26:45

**For their sakes**, or rather, *to* or *for* them, i.e. for their good or benefit; for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the prophet, *Eze\_36:22,32, not for your sake, O house of Israel*, &c.

Leviticus 26:46

No text from Poole on this verse.

Leviticus 27:1 **LEVITICUS CHAPTER 27**

Laws touching the redeeming of men devoted to God, *Lev\_27:1-8*, or of beasts, *Lev\_27:9-13*; of bosses, *Lev\_27:14,15*; of fields or grounds, *Lev\_27:16-25*. What things might not be vowed; and being so, what redeemable, and what not, *Lev\_27:26-29*. Of redeeming the tenths both of fruit and cattle, *Lev\_27:30-33*.

No text from Poole on this verse.

Leviticus 27:2

**A singular vow**, or, *an eminent or hard or wonderful vow* ; not concerning things, which was not strange, but customary; but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult: yet there want not instances of such vows, and of

persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the Nazarites and the Levites, 1Sa\_1:11, and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted; or more largely and generally, as some who were not Levites, nor intended themselves or their children should be Nazarites, might yet, through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

**For the Lord**, i.e. dedicated to the Lord, and consequently to the priest. By whose estimation?

**Answ.** Either, 1. Thine, O priest, to whom the valuation of things belonged, and here is ascribed, Lev\_27:12. Or rather,

2. Thine, O man that vowest, as appears from Lev\_27:8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as Lev\_27:8,12.

Leviticus 27:3

**From twenty years old to sixty years old** is the best time for strength and service, and therefore is prized at the highest rate.

Leviticus 27:4

Less than the man's price, because she is inferior to him both in strength and serviceableness.

Leviticus 27:5

**From five years old**, at what age they might be vowed by their parents, as appears from **1Sa 1**. though not by themselves; and the children were obliged by their parents' vow, which is not strange, considering the parents' power and right to dispose of their children so far as is not contrary to the mind of God.

Leviticus 27:6

No text from Poole on this verse.

Leviticus 27:7

No text from Poole on this verse.

Leviticus 27:8

**If he be poorer than thy estimation**; if after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him.

**According to his ability**; which God also considered in other cases, as Lev\_12:8. Compare 2Co\_8:12.

Leviticus 27:9

**Whereof men bring**, to wit, usually and according to God's appointment. Giveth, i.e. voweth to give.

**Shall be holy**, i.e. consecrated to God, either to be sacrificed, or to be given to the priest according to the manner of the vow, and the intention of him that voweth.

Leviticus 27:10

**He shall not alter it, nor change it**; two words expressing the same thing more emphatically: q.d. He shall in no wise change it, neither for one of the same, nor of another kind.

**A good for a bad, or a bad for a good;** partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated; and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself.

**The exchange thereof,** i.e. both the thing first vowed, and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

Leviticus 27:11

*If it be unclean* , either for the kind, or for the quality of it, if it were such a one as might not be offered. The dog only may seem to be excepted, for his price might not be offered. See Deu\_23:18.

Leviticus 27:12

No text from Poole on this verse.

Leviticus 27:13

No text from Poole on this verse.

Leviticus 27:14

**Sanctify his house,** to wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter.

**Holy unto the Lord;** in which case the benefit of it redounded either to the priests, for their maintenance, Num\_18:4, or to the sanctuary, for its reparations or expenses.

**So shall it stand;** supposing that the priest's estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the priest determined most unrighteously and unreasonably, as suppose a hundred times more than the true value of it, I presume no man is so void of sense as to say they were all bound to stand to the priest's determination in that case. Even as in case



a man's leprosy was notorious and unquestionable, if a priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the priest or priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom priests are subject and accountable. Otherwise, if the priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many scriptures.

Leviticus 27:15

**He shall add the fifth part**, which he might the better do, because the priests did usually put a moderate rate upon it.

Leviticus 27:16

**A field of his possession**, i.e. which is his by inheritance, because particular direction is given about purchased lands, Lev\_27:22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren.

**According to the seed thereof**, i.e. according to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return.

**Fifty shekels of silver**, not to be paid yearly, till the year of jubilee, as some would have it, but once for all, as is most probable,

1. Because here is no mention of any yearly payment, but only of one payment, and we must not add to the text.

2. Because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an *omer* is but the *tenth part of an ephah* , Exo\_16:36, and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

Leviticus 27:17

**From the year of jubilee**, i.e. immediately after the year of jubilee is past.

**According to thy estimation**, now mentioned, to wit, of fifty shekels for an homer of barley seed.

**It shall stand**, i.e. that price shall be paid without diminution.

Leviticus 27:18

**After the jubilee**, i.e. some considerable time after the jubilee, as appears from the following words.

**Unto the year of the jubilee**; the defalcation from the full price of fifty shekels being to be more or less, as the years are more or fewer. See Lev\_25:15-17.

Leviticus 27:19

No text from Poole on this verse.

Leviticus 27:20

**If he will not redeem the field**, to wit, when the priest shall set a price upon it, and offer it to him in the first place to redeem it.

**If he have sold; *he*** , who? Either,

1. The man that vowed it; if he after such a vow made shall neglect to pay his vow, and shall sacrilegiously sell the same land to another man; or, if he sell it, i.e. suffer it to be sold to another, and will not prevent that by redeeming it to himself. Or rather,

2. The priest, or some in his name, who, though not expressed, is sufficiently understood out of the foregoing clause, *If he will not redeem* or buy again *the field* , to wit, of the priest, who is now the seller of it; or, *or* rather and, for this seems to be added by way of accumulation, if *he* , i.e. the priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and

**have sold the field to another man.** Add to this, that none but the priest could sell this land, after it was once vowed and declared to be so, and offered by the priest to him again to redeem it, which is apparently the present case.

**It shall not be redeemed any more,** i.e. he shall for ever lose the benefit of redemption.

Leviticus 27:21

**When it goeth out,** i. e. of the possession of the other man to whom the priest sold it. *The priests* ', for their maintenance. Nor is this repugnant to that law, that the priests should *have no inheritance in the land* , Num\_18:20; for that is only spoken of them and the whole tribe of Levi in general, and in reference to the first division of the land, wherein the Levites were not to have a distinct part of land, as other tribes had; but this doth not hinder but some particular lands might be vowed and given to the priests, either for their own benefit, or for the service of the sanctuary.

Leviticus 27:22

No text from Poole on this verse.

Leviticus 27:23

**The worth of thy estimation**, i.e. the price or sum at which thou, O priest, shalt reckon it. So it is only a change of the person, which is frequent; or, the price which thou, O Moses, by my direction hast set in such cases. *Unto the year of the jubilee*, i.e. as much as it is worth for that space of time between the making of the vow and the year of jubilee; for he had no right to it for any longer time, as the next verse tells us.

**He shall give thine estimation**, without the addition of the fifth part, which he was to pay for his lands of inheritance, Lev\_27:19, as being of a better and more durable tenure than purchased lands, which were his only till the jubilee.

**As a holy thing**; as that which is to be consecrated to God instead of the land redeemed by it.

Leviticus 27:24

By original right, which no other person by vow or otherwise could give away from him.

Leviticus 27:25

No text from Poole on this verse.

Leviticus 27:26

**No man shall sanctify it**, to wit, by vow; because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a tacit derogation from and a usurpation of the Lord's right, and a mocking of God by pretending to give him what we cannot withhold from him.

**Ox or sheep**: under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1Sa\_1:11.

## Leviticus 27:27

**If it be of an unclean beast**, i.e. if it be the first-born of an unclean beast, as appears from Lev\_27:26, which could not be vowed, because it was a first-born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first-born of such were to be redeemed by a sheep, Exo\_13:13, without the addition of any such fifth part as is here enjoined; which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time, it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before, Lev\_27:11-13; which, it is not probable, would after a few verses be unnecessarily repeated again like a distinct law. It shall be sold, and the price thereof was given to the priests, or brought into the Lord's treasury.

## Leviticus 27:28

**No devoted thing**, i.e. nothing which is absolutely devoted to God, with a curse upon themselves or others if they disposed not of it according to their vow; as the Hebrew word implies.

**Of all that he hath**, to wit, in his power or possession.

**Is most holy unto the Lord**, i.e. only to be touched or employed by the priests, and by no other persons; no, not by their own families, for that was the state of the

**most holy things.**

## Leviticus 27:29

**Of men**, not *by men*, as some would elude it; but *of men*, for it is manifest both from this and the foregoing verses, that men here are not the persons devoting, but devoted.

**Quest.** Was it then lawful for any man or men thus to devote another person to the Lord, and in pursuance of such vow to put him to death?

**Answ.** This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as idolaters, Exo\_22:20 Deu\_13:15, the Canaanites, Deu\_20:17, the Amalekites, Deu\_25:19 1Sa\_15:3,26, Benhadad, 1Ki\_20:42; or by men, in pursuance of such a sentence of God, as Num\_21:2,3 31:17; or for any crime of a high nature, as Jud\_21:5 Jos\_7:15. But this is not to be generally understood, as some have taken it, as if a Jew might by virtue of this text devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which peradventure was Jephthah's error. For this is expressly limited *to all that a man hath, or which is his*, i.e. which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *Thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was *surely* to be *punished*, as is said Exo\_21:20, it could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them. And although the general subject of this and the former verse be one and the same, yet there are two remarkable differences to this purpose:

1. The verb is active Lev\_27:28, and the agent there expressed, *that a man shall devote*; but it is passive Lev\_27:29, and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will.

2. The devoted person or thing is only to be sold or redeemed, and said to be most holy, Lev\_27:28; but here it is to be put to death, and this belongs only to men, and those such as either were or should be devoted in manner now expressed.

Leviticus 27:30

There are divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, &c., as the very expression intimates, and the addition of the fifth part in case of redemption thereof implies.

Leviticus 27:31

No text from Poole on this verse.

Leviticus 27:32

**Under the rod;** either,

1. The tither's rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or,

2. The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered. See Jer\_33:13 Eze\_20:37.

Leviticus 27:33

No text from Poole on this verse.

Leviticus 27:34

No text from Poole on this verse.

## THE FOURTH BOOK OF MOSES, CALLED NUMBERS

### THE ARGUMENT

This Book giveth us a history of almost forty years travel of the children of Israel through the wilderness, where we have an account of their journeys, and what happened to them therein, with their government, and how they were managed thereby; called *Numbers* by reason of the several numberings of the people, as at the offerings of the princes, and at their several journeys, &c. But especially two: one, Chapter 1, out of which the priests and Levites were excepted, but numbered by themselves, viz. in the second year after they were come out of Egypt, in the first month whereof the passover was instituted; with the order about the tabernacle, both of the Levites and people, and their several marches, encampings, and manner of pitching their tents, the priests' maintenance and establishment, by the miraculous budding of Aaron's rod, with the several impediments in their marches, both among themselves by several murmurings, seditions, and conspiracies; and from their enemies, viz. the Edomites, Canaanites, over whom having obtained a victory, and afterwards murmuring, they were stung with fiery serpents, and cured by the brazen one; Amorites, whose kings, Sihon and Og, they overcame and slew; and Moabites, where by the allurements of Balaam, who was hired by Balak to curse Israel, they joined themselves to **Baal-peor**, and are plagued for it; that openly opposed them. The other chief numbering is in Chapter 26, where they are found almost as many as at the first, though among them were none of the first numbering, (according to what God had threatened, Chapter 14,) save Moses, Joshua, and Caleb, by reason of their desire to return back into Egypt upon the discouraging report often of those twelve that Moses sent to spy out the land; whereupon they were forced to wander above thirty-eight years in the wilderness; where he gave them several laws, civil, ecclesiastical, and military; as also particular directions about women's inheriting, occasioned by the case of Zelophehad's daughters, and concerning vows; and then brings them back to the borders of Canaan, where, after divers victories obtained against their enemies, they were directed how the land of Canaan was to



be divided among the tribes, and what portion the Levites were to have among them, together with six cities of refuge set apart for the manslayer. At length Aaron being dead, and Eleazar placed in his stead, and Moses also having received the sentence of death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joshua.

## **Numbers 1:1 NUMBERS CHAPTER 1**

God commands Moses and Aaron to number the people that were fit for war, Num\_1:1-3. Twelve captains chose, of every tribe one; their names; the number of each tribe, Num\_1:4-16, The Levites exempt; to take care of the tabernacle; the other tribes camping round it, Num\_1:47-54.

They now had been *in the wilderness* a full year, or near it, as may be gathered by comparing this place with Exo\_19:1 **40:17**, and other places.

**In the tabernacle;** from the mercy seat.

B.C. 1490

Numbers 1:2

This is not the same muster with that Exo\_38:26, as plainly appears, because that was before the building of the tabernacle, which was built and set up *on the first day of the first month* , Exo\_40:2; but this was after it, to wit, on the first day of the second month, as is said Num\_1:1. And they were for differing ends; that was to tax them for the charges of the tabernacle, but this was for other ends; partly, that the great number of the people might be known to the praise of God's faithfulness, in making good his promises of multiplying them, and to their own comfort and encouragement; partly, for the better ordering of their camp and march, for they were now beginning their journey; and partly, that this account might be compared with the other in the close of the book, where we read that not one of all this vast number, except Caleb and Joshua, were left alive; which was an evident

discovery of the mischievous nature of sin, by which so vast a company were destroyed, and a fair warning to all future generations to take heed of rebelling against the Lord, for which their ancestors had been so dreadfully plagued even to extirpation. It is true, the sums and numbers agree in this and that computation, which is not strange, because there was not much time between the two numberings, and no eminent sin among the people in that interval whereby God was provoked to diminish their numbers. Some conceive, that in that number, **Exo 30 Exo 38**, the Levites were included, which are here excepted, Num\_1:47, and that in that interval of time there were grown up as many more men of those years as there were Levites of the same age.

**Of the children of Israel;** so the stranger mixed with them were not numbered. The people were divided into twelve tribes, the tribes into great families, Num\_26:5; these great families into lesser families, called

**the houses of their fathers,** because they were distinguished one from another by their fathers.

Numbers 1:3

No text from Poole on this verse.

Numbers 1:4

To inspect the work, that it might be faithfully and impartially done.

Numbers 1:5

**With you,** to wit, with Moses and Aaron, who were the chief managers of the work. The tribes are here numbered according to the order or quality of their birth, first the children of Leah, then of Rachel, and then of the hand-maids.

Numbers 1:6

No text from Poole on this verse.

Numbers 1:7

No text from Poole on this verse.

Numbers 1:8

No text from Poole on this verse.

Numbers 1:9

No text from Poole on this verse.

Numbers 1:10

No text from Poole on this verse.

Numbers 1:11

No text from Poole on this verse.

Numbers 1:12

No text from Poole on this verse.

Numbers 1:13

No text from Poole on this verse.

Numbers 1:14

*Called Reuel* , Num\_2:14, the Hebrew letters *daleth* and *resh* being very like, and oft changed.

Numbers 1:15

No text from Poole on this verse.

Numbers 1:16

**The renowned**, Heb. *the named or called* , to wit, by Moses and by God's appointment, to manage this affair, and others as there was occasion. Compare Num\_16:2 **26:9**.

**Heads of thousands.** See Exo\_18:21 Num\_10:4.

Numbers 1:17

No text from Poole on this verse.

Numbers 1:18

No text from Poole on this verse.

Numbers 1:19

No text from Poole on this verse.

Numbers 1:20

**By their generations**, Heb. to wit, *their generations* , i.e. the persons begotten of Reuben's immediate children, who are here subdivided into families, and they into houses, and they into particular persons.

Numbers 1:21

No text from Poole on this verse.

Numbers 1:22

No text from Poole on this verse.

Numbers 1:23

No text from Poole on this verse.

Numbers 1:24

No text from Poole on this verse.

Numbers 1:25

No text from Poole on this verse.

Numbers 1:26

No text from Poole on this verse.

Numbers 1:27

Far more than any other tribe, in accomplishing of Jacob's prophecy, **Ge 49**.

Numbers 1:28

No text from Poole on this verse.

Numbers 1:29

No text from Poole on this verse.

Numbers 1:30

No text from Poole on this verse.

Numbers 1:31

No text from Poole on this verse.

Numbers 1:32

No text from Poole on this verse.

Numbers 1:33

Above eight thousand more than Manasseh, towards the accomplishment of that promise, Gen\_48:20, which the devil in vain attempted to defeat by stirring up the men of Gath against them, 1Ch\_7:21,22

Numbers 1:34

No text from Poole on this verse.

Numbers 1:35

No text from Poole on this verse.

Numbers 1:36

No text from Poole on this verse.

Numbers 1:37

The smallest number, except one, though Benjamin had more immediate children than any of his brethren, Gen\_46:21; whereas Dan had but one immediate son, Gen\_46:23, yet now his number is the biggest but one of all the tribes, and is almost double to that of Benjamin. Such great and strange changes God easily can, and frequently doth, make in families, 1Sa\_2:5. And therefore let none boast or please themselves too much in their numerous offspring.

Numbers 1:38

No text from Poole on this verse.

Numbers 1:39

No text from Poole on this verse.

Numbers 1:40

No text from Poole on this verse.

Numbers 1:41

No text from Poole on this verse.

Numbers 1:42

No text from Poole on this verse.

Numbers 1:43

No text from Poole on this verse.

Numbers 1:44

No text from Poole on this verse.

Numbers 1:45

No text from Poole on this verse.

Numbers 1:46

No text from Poole on this verse.

Numbers 1:47

No text from Poole on this verse.

Numbers 1:48

No text from Poole on this verse.

Numbers 1:49

Because they were not generally to go out to war, which was the thing principally eyed in this muster, Num\_1:3,**20,45** but were to attend upon the service or the tabernacle, and therefore are reserved to another distinct muster, Num\_3:15 **4:2**, &c. And lost this should be thought to, be designed and done through Moses's

ambition to give his own tribe the pre-eminence, he assures them it was done by God's express command.

Numbers 1:50

The tabernacle of testimony; so called here, and Exo\_38:21 because it was made chiefly for the sake of the ark of the testimony, 2Sa\_7:2, which is oft called the testimony, as hath been observed before.

Numbers 1:51

The

**stranger** elsewhere is one of another nation, here one of another tribe, one no Levite. That cometh nigh, so as to do the offices mentioned Num\_1:50.

Numbers 1:52

No text from Poole on this verse.

Numbers 1:53

**No wrath**, to wit, from God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished; whose wrath is called simply *wrath* by way of eminency, as the most terrible kind of wrath.

**Shall keep the charge**, i.e. shall suffer no stranger to approach through curiosity, or any other motive.

Numbers 1:54

No text from Poole on this verse.

Numbers 2:1 **NUMBERS CHAPTER 2**



Order for the marches and camping of the tribes, Num\_2:1,2. Judah on the east side, with Issachar and Zebulun, who led the van, Num\_2:3-9. Reuben on the south side, with Simeon and Gad; then the tabernacle was to follow, the Levites camping round it, Num\_2:10-17. Ephraim on the west side, with Manasseh and Benjamin, Num\_2:18-24. Dan on the north quarter, with Asher and Naphtali, Num\_2:25-31.

No text from Poole on this verse.

Numbers 2:2

**By his own standard**, or *ensign* , by that to which he is allotted by the following order. It is manifest that there were four great standards or ensigns, which here follow, distinguished by their colours or figures, or otherwise; also that there were other particular ensigns belonging to each of their father's houses or families, as is here said.

**Far off**; partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make too near approaches to it. It is supposed they were at two thousand cubits distance from it, which was the space between the people and the ark, Jos\_3:4, and it is not improbable, because the Levites encamped round about it between them and the tabernacle.

Numbers 2:3

No text from Poole on this verse.

Numbers 2:4

No text from Poole on this verse.

Numbers 2:5

**Issachar** and *Zebulun* were Leah's two youngest sons, and therefore would more contentedly submit to Judah.

Numbers 2:6

No text from Poole on this verse.

Numbers 2:7

No text from Poole on this verse.

Numbers 2:8

No text from Poole on this verse.

Numbers 2:9

This was the most numerous camp, because they marched first, as being placed on the east and going towards the east, and because they guarded the sanctuary.

Numbers 2:10

**Reuben** being the first-born, was the leader of the second camp.

Numbers 2:11

No text from Poole on this verse.

Numbers 2:12

No text from Poole on this verse.

Numbers 2:13

No text from Poole on this verse.

Numbers 2:14

Called *Deuel* , Num\_1:14, the Hebrew letters *daleth* and *resh* being very like, and oft changed, as appears by comparing Gen\_10:3, with 1Ch\_1:6 Gen\_36:26,**38**, with 1Ch\_1:41,**50**.

Numbers 2:15

No text from Poole on this verse.

Numbers 2:16

No text from Poole on this verse.

Numbers 2:17

**In the midst of the camp**, which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that tribe marched next after Judah, Num\_10:17, and the other part exactly in the midst of the camp.

Numbers 2:18

**Ephraim is** here preferred before his brother, according to the prophecy, Gen\_48:19,**20**.

Numbers 2:19

No text from Poole on this verse.

Numbers 2:20

No text from Poole on this verse.

Numbers 2:21

No text from Poole on this verse.

Numbers 2:22

No text from Poole on this verse.

Numbers 2:23

No text from Poole on this verse.

Numbers 2:24

No text from Poole on this verse.

Numbers 2:25

No text from Poole on this verse.

Numbers 2:26

No text from Poole on this verse.

Numbers 2:27

No text from Poole on this verse.

Numbers 2:28

No text from Poole on this verse.

Numbers 2:29

No text from Poole on this verse.

Numbers 2:30

No text from Poole on this verse.

Numbers 2:31

The strongest camp next after Judah, and therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger.

Numbers 2:32

No text from Poole on this verse.

Numbers 2:33

Because their warfare was of another kind.

Numbers 2:34

**By their standards**, i.e. each of them under his principal standard.

Numbers 3:1 **NUMBERS CHAPTER 3**

The genealogy of Moses, Aaron, and his sons, Nadab and Abihu, Num\_3:1-4. The Levites are joined with them in the administration of the tabernacle, Num\_3:5-10, instead of all the first-born, Num\_3:11-13. The three families of the Levites numbered, Num\_3:14-39. The first-born numbered, Num\_3:40-43. Being more than the Levites, some of them are redeemed, and the money given to Aaron and his sons, Num\_3:41-51.

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**These** which follow in this chapter **are the generations**, i.e. either,

1. The things done by them; as the word *generation* is sometimes used, as Gen\_6:9 **25:19 37:2**. Or rather,
2. The kindred or family, for that is the subject of this chapter, and not their events or actions.

**Object.** Aaron's family indeed is here mentioned, but not Moses's family.

**Answer.** Moses's family and children are here included under the general name of the *Amramite* , Num\_3:27, which includes all the children and grandchildren of *Amram* , the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, who elsewhere is commonly named after him. **In the day that the Lord spake with Moses in Mount**

**Sinai:** this seems to be added, because Nadab and Abihu, mentioned Num\_3:2, were then alive, though dead at the time of taking this account.

Numbers 3:2

No text from Poole on this verse.

Numbers 3:3

No text from Poole on this verse.

Numbers 3:4

In the time of Aaron's life, as this phrase is taken, Num\_3:4; see also Psa\_72:5,17; and under their father's inspection and direction, and as their father's servants or ministers in the priest's office; for servants are oft described by this phrase of *being* , or *standing* , or *servicing in the sight or presence* , we of their master.

Numbers 3:5

No text from Poole on this verse.

Numbers 3:6

**Present them;** offer them to the lord for his special service. This was promised to them before, and now actually conferred upon them.

Numbers 3:7

**His charge,** i.e. Aaron's charge, or those things which are committed principally to Aaron's care and oversight, and under him and his direction to the Levites.

**Of the whole congregation,** i.e. of all the sacrifices and services which are due to the Lord from all the people, and because all the people could not and might not perform them, or at least divers of

them, in their own persons, therefore they were to be performed by some particular persons in their name and stead; formerly by the first-born, Num\_8:16, and now by the Levites. See Num\_1:53 **16:9**.

**Before the tabernacle**, emphatically; not within the tabernacle, for the care of these things within the holy place was appropriated to the priests, as the care of the most holy place was peculiar to the high priest.

Numbers 3:8

**The charge of the children of Israel**; those things which all the children of Israel are in their several places and stations obliged to take care of, though not in their persons, yet by others in their stead.

Numbers 3:9

**Given unto him**, to attend upon him and observe his orders, and ease him of part of his burden in things hereafter mentioned.

Numbers 3:10

**They shall wait**, in their own persons, not by the Levites.

**The stranger**, i.e. every one who is of another family than Aaron's, yea, though he be a Levite. See Num\_1:53 **16:40**.

**That cometh nigh**, to wit, to execute any part of the priest's office.

Numbers 3:11

No text from Poole on this verse.

Numbers 3:12

**Instead of all the first-born**, who were God's propriety by right of redemption, Exo\_13:12, and to whom the administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this privilege by joining with the rest of their brethren in the idolatrous worship of the calf, or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess, and therefore could not be at leisure to attend upon the service of the sanctuary; which made it fit that this work should be committed to other hands. And God would not commit it to some other persons in each tribe, which might be an occasion of idolatry, confusion, division, and contempt of sacred things, but to one distinct tribe, which might be entirely devoted to that service, and particularly to the tribe of Levi; partly, out of his respect to Moses and Aaron, branches of this tribe; partly, as a recompence of their zeal for God and against idolaters; see Exo\_32:26, **29 Deu 33:9**; and partly, because it was the smallest of the tribes, and therefore most likely to find both employment in and maintenance for the work.

Numbers 3:13

Who may appoint whom I please for my service.

Numbers 3:14

No text from Poole on this verse.

Numbers 3:15

**From a month old**, because at that time the first-born, in whose stead the Levites came, Num\_8:16, were offered to God, Luk\_2:22, and to be redeemed, Num\_18:16. And from that time the Levites were consecrated to God, and were as soon as they were capable, to be instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices to part of their work, Num\_8:24; and from thirty years old, when they were completely admitted to their whole office.



Numbers 3:16

No text from Poole on this verse.

Numbers 3:17

No text from Poole on this verse.

Numbers 3:18

No text from Poole on this verse.

Numbers 3:19

No text from Poole on this verse.

Numbers 3:20

No text from Poole on this verse.

Numbers 3:21

No text from Poole on this verse.

Numbers 3:22

No text from Poole on this verse.

Numbers 3:23

No text from Poole on this verse.

Numbers 3:24

No text from Poole on this verse.

Numbers 3:25

**The tabernacle;** not the boards, which belonged to Merari, Num\_3:36, but the ten curtains mentioned Exo\_26:1.

**The tent,** to wit, the curtains of goats' hair.

**The covering thereof,** i.e. the coverings of rams' skins and badgers' skins. See Num\_4:25.

Numbers 3:26

**The cords,** by which the tabernacle was fastened to the pins, and stretched out, Exo\_35:18.

Numbers 3:27

This family had many privileges above the others; of that were Moses and Aaron, and all the priests; they had the chief place about the tabernacle, and the care of the most holy things here below, Num\_3:31; and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. See **Jos 21**.

Numbers 3:28

**Keeping,** or *keepers*, &c., i.e. appointed for that work, as soon as they were capable of it.

**Of the sanctuary,** i.e. of those holy things contained in or nearly belonging to the sanctuary, expressed Num\_3:31.

Numbers 3:29

No text from Poole on this verse.

Numbers 3:30

No text from Poole on this verse.

Numbers 3:31

**The hanging**, which covered the most holy place, for all other hangings belonged to the Gershonites.

**All the service thereof**, i.e. all the other furniture belonging to it, of which see Num\_4:7,**9,14**.

Numbers 3:32

**Eleazar shall be chief**, next under the high priest; whence he is called the second priest, 2Ki\_25:18; and in case of the high priest's absence by sickness or other necessary occasions, he was to perform his work, 1Ki\_4:4; and he had a superiority over all the rest of the priests and Levites.

**Over the chief of the Levites**, i.e. over those three persons, who were each the chief of their several families; of whom see here, Num\_3:24,**31,35**.

Numbers 3:33

No text from Poole on this verse.

Numbers 3:34

No text from Poole on this verse.

Numbers 3:35

No text from Poole on this verse.

Numbers 3:36

No text from Poole on this verse.

Numbers 3:37

Therefore these were for another use than those mentioned Num\_3:26.

## Numbers 3:38

**For the charge of the children of Israel;** either in their stead. that charge which they were obliged to keep either by themselves. or by others appointed by them, if God had not committed it to those; or for their good, and service, and benefit; for their preservation, as the word may be rendered.

## Numbers 3:39

**Object.** But if the particular numbers, mentioned Num\_3:22,28,34, be put together, they make exactly 22,300.

**Ans.** The odd 300 are omitted here, either according to the use of the Holy Scripture, which in so great numbers small sums are commonly neglected, or because they were the first-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other first-born. See Lev\_27:26. If this number of first-born seem very small to come from 22,000 Levites, it must be considered, that only such first-born are here named as were males, and such as continued in their parents families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes from twenty years old, **Num 1**, with the number of this from a month old; and therefore it is not strange if the number of their first-born be less than in other tribes. Although if the other tribes had been computed from a month old, as this was, their number of 600,000 had probably been double or treble to that; and consequently the number of their first-born being 22,273 Num\_3:43, would have been as unproportionable to their whole sum, as this of 300 first-born Levites seems to their whole number. And some add, that only those first-born are numbered, both in this and in the other tribes, which were born since they came out of Egypt, when God challenged all the first-born to be his.

## Numbers 3:40

That they may be compared with the number of the Levites for the reason here following.

Numbers 3:41

**Instead of all the first-born**, to wit, such are now alive of them, but those which should be born of them hereafter are otherwise disposed.

**The cattle of the Levites**; not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were, but that they together with the Levites were to be presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's service, and their cattle for themselves as God's ministers, and for their support in God's work.

Numbers 3:42

No text from Poole on this verse.

Numbers 3:43

No text from Poole on this verse.

Numbers 3:44

No text from Poole on this verse.

Numbers 3:45

**Take the Levites**, to wit, the 22,000 reckoned up Num\_3:39, **See Poole "Num\_3:39"**

Numbers 3:46

No text from Poole on this verse.

Numbers 3:47

**Five shekels apiece** was the price to be paid for the redemption of a first-born a month old, Num\_18:15,**16**; but this money, though paid for these 273 persons, was probably paid out of the common stock of all, except lots were cast who should pay, which is not probable in so small a concern accompanied with so much trouble.

Numbers 3:48

To whom all the Levites were given, and therefore the money which came in their stead.

Numbers 3:49

No text from Poole on this verse.

Numbers 3:50

No text from Poole on this verse.

Numbers 3:51

No text from Poole on this verse.

Numbers 4:1 **NUMBERS CHAPTER 4.**

God commands the Levites to be numbered from thirty till fifty years, fit for the service of the tabernacle; their charge, Num\_4:1-16. Of the Kohathites, Num\_4:17-20. Of the Gershonites, Num\_4:21-28. Of the sons of Merari, Num\_4:29-33. The number of each, Num\_4:34-45. Of all in general, Num\_4:46-49.

No text from Poole on this verse.

Numbers 4:2

No text from Poole on this verse.

Numbers 4:3

**From thirty years old:** this age was prescribed, as the age of full strength of body, and therefore most proper for their present laborious work of carrying the parts and vessels of the tabernacle; and of maturity of judgment, which is necessary for the right management of holy services; whence even John and Christ entered not upon their ministry till that age. And it may still seem to be the fittest season for men's undertaking the ministry of the gospel, except in case of extraordinary abilities, or the church's pressing necessity.

**Object.** They might enter upon this work at their twenty-fifth year, Num\_8:24, and in David's time and afterward at their twentieth year.

**Answ.** 1. Their first entrance upon their work was at their twenty-fifth year, when they began as learners, and acted only under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office.

2. David, being a prophet, and particularly directed by God in the affairs of the temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary.

**Until fifty years old,** when they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle, Num\_8:26.

**All that enter,** i.e. that do and may enter, having no defect, Lev\_21:17, nor other impediment. The society of sacred ministers he calls a host, because of that excellent order which was among them, as to persons, place, time, the matter and manner of their services.

Numbers 4:4

Hereafter mentioned, as the ark, table, altar, &c. Compare Num\_3:31.

Numbers 4:5

For upon this necessary occasion the inferior priests are allowed to come into the holy of holies, which otherwise was peculiar to the high priest, Heb\_9:7.

**The covering veil;** the second veil; of which see Exo\_26:31, &c. Lev\_4:6 Heb\_9:3; where, with the ark was covered while the tabernacle stood, Exo\_40:3. And

**cover the ark;** because the Levites, who were to carry the ark, might neither see nor immediately touch it.

Numbers 4:6

By

**the covering of badgers' skins** the ark was secured from the injuries of the weather:.

**Object.** How could these staves be put in, when they were never to be taken out, Exo\_25:15, compared with 1Ki\_8:8.

**Answ.** 1. These places may speak of the staves while the ark and tabernacle stood, but when they were to be removed the posture of all things was altered.

2. The Hebrew verb doth not signify *putting in* , but barely *putting* , or *placing* , or *disposing* , and may be understood not of putting the staves into the rings, wherein they constantly remained, but of the putting of them either upon their shoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in these coverings for the receiving and covering of these gilded staves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.



Numbers 4:7

**Of shew-bread**, Heb. *of faces or presence* , for of the bread of faces or presence, i.e. of the bread which was continually standing in the presence of the Lord.

**The dishes**, upon which the shew-bread was put.

**The continual bread**, i.e. *shew-bread* ; so called because it was continually to be there, even in the wilderness; where though they had only manna for themselves, yet they reserved corn for the weekly making of these loaves, which they might with no great difficulty procure from some of the people bordering upon the wilderness in the innermost parts whereof they were.

Numbers 4:8

No text from Poole on this verse.

Numbers 4:9

No text from Poole on this verse.

Numbers 4:10

So contrived that this cloth containing the candlestick &c., might be either laid upon it, or some other way fastened to it.

Numbers 4:11

**The golden altar**; all covered with plates of gold.

Numbers 4:12

**The instruments of ministry**; the sacred garments used by the priests in their holy ministrations. See Exo\_31:10.

Numbers 4:13

**From the altar of burnt-offerings;** whereby it may seem probable, though it be denied by most, that they did offer some sacrifices in the wilderness, though it may not be so frequently nor orderly as afterwards they did. Whence else were these ashes? And there are some undeniable instances of their sacrificing there, as Exo\_18:12 **24:4 Num 7**, &c.; from which it seems rational to conclude that they did offer sacrifices at other times, though not so constantly and diligently as they did in Canaan. And for the argument against it from Amo\_5:25, that may be easily dissolved, as we shall there see, if the Lord please. Moreover the taking away of the ashes only doth sufficiently imply that the fire was preserved, which as it came down from heaven, **Le 9**, so it was by God's command to be continually fed and kept burning, and therefore doubtless was put into some vessel, which might be either fastened to the altar and put within this covering, or carried by some person appointed thereunto.

Numbers 4:14

Amongst all these vessels here and above named there is no mention of the brazen laver though that be elsewhere. reckoned among the holy things, as Exo\_35:16 **38:8 39:39 40:30**, whereof possibly the reason may be because it was not covered, as not being capable of much hurt by the weather; though some ancient translations of the Bible do here add these words, They shall take a purple covering, and cover the laver, &c.

Numbers 4:15

**The sons of Kohath shall bear it,** to wit upon their shoulders, not upon carts or waggons, as appears from Num\_7:9, the neglect of which order did provoke the Lord, 2Sa\_6:6,7 1Ch\_13:7 **15:12**, &c. Afterward the priests themselves, being multiplied, carried these things, as appears from Deu\_31:9 Jos\_3:6 **8:33** 1Sa\_4:4, though the Levites also were not excluded, 2Ch\_5:5. They shall not to any holy thing; immediately, or before they be covered. Lest they die, as some did for that sin. See 1Sa\_6:19 2Sa\_6:6,7.

Numbers 4:16

i.e. He himself is to carry these things, and not to commit them to the sons of Kohath. The daily meat-offering of fine flour, which was to be offered every morning and evening with the daily burnt-offering. See Exo\_29:38,**39**.

**The oversight of all the tabernacle**, i.e. the care that all the things above mentioned be carried by the persons and in the manner expressed.

Numbers 4:17

No text from Poole on this verse.

Numbers 4:18

i.e. Do not by your neglect provoke God to cut them off for touching the holy things.

Numbers 4:19

**To his service**; to that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

Numbers 4:20

No text from Poole on this verse.

Numbers 4:21

No text from Poole on this verse.

Numbers 4:22

No text from Poole on this verse.

Numbers 4:23

No text from Poole on this verse.

Numbers 4:24

No text from Poole on this verse.

Numbers 4:25

**The curtains of the tabernacle**, i.e. the curtains or covering of goats' hair.

**The tabernacle of the congregation**, i.e. the ten curious curtains which covered the boards of the tabernacle; for the boards themselves were carried by the Merarites.

**His covering**, i.e. the covering of rams' skins which was put next over those ten curtains.

Numbers 4:26

**The gate of the court**, i.e. which court compassed both the tabernacle and the altar, Exo\_27:16.

Numbers 4:27

No text from Poole on this verse.

Numbers 4:28

Under his conduct and direction. Thus *the hand of Hege* , Est\_2:3, is his care and custody.

Numbers 4:29

No text from Poole on this verse.

Numbers 4:30

No text from Poole on this verse.

Numbers 4:31

Which were as the feet upon which the pillars stood; of which see Exo\_38:27.

Numbers 4:32

Every part and parcel therefore shall be put in an inventory; which is required here rather than in the foregoing particulars, partly, because these were much more numerous than the former; partly, because being meaner things, and such as might easily be supplied, they might otherwise have been neglected; and partly, to teach us that God esteems nothing small in his worship and service, and that he expects his will should be observed in the minutest circumstances.

Numbers 4:33

No text from Poole on this verse.

Numbers 4:34

No text from Poole on this verse.

Numbers 4:35

No text from Poole on this verse.

Numbers 4:36

No text from Poole on this verse.

Numbers 4:37

No text from Poole on this verse.

Numbers 4:38

No text from Poole on this verse.

Numbers 4:39

No text from Poole on this verse.

Numbers 4:40

No text from Poole on this verse.

Numbers 4:41

No text from Poole on this verse.

Numbers 4:42

No text from Poole on this verse.

Numbers 4:43

No text from Poole on this verse.

Numbers 4:44

Here appears the wisdom of Divine Providence, that whereas in the Kohathites and Gershonites, whose burdens were fewer and easier, there were but about a third part of them which were fit for service, the Merarites, whose burdens were more and heavier, had above one half of them fit for this work.

Numbers 4:45

No text from Poole on this verse.

Numbers 4:46

No text from Poole on this verse.

Numbers 4:47

No text from Poole on this verse.

Numbers 4:48

Which number was much inferior to any other tribe, for the reasons mentioned on Num\_3:39.

Numbers 4:49

No text from Poole on this verse.

Numbers 5:1 **NUMBERS CHAPTER 5**

God commands to put away all unclean persons from the camp; it is executed, Num\_5:1-4. Restitution commanded, and an offering, especially of hallowed things, which belong to the priest, Num\_5:5-10. Laws in case of jealousy, bitter water ordained, Num\_5:11-31.

No text from Poole on this verse.

Numbers 5:2

**Out of the camp**, in which the people dwelt; as afterward out of the cities and towns, that they might not converse with others, and infect them.

**An issue**, to wit, of genital seed in men, or of blood in women in their seasons.

**By the dead**, i.e. by the touch of the dead. See Lev\_21:1 Num\_6:6.

Numbers 5:3

By which caution God would intimate the possibility and danger of men's being made guilty by other men's sins, and the necessary duty of avoiding intimate converse with wicked men.

**In the midst whereof I dwell**, by my special and gracious presence; and therefore the permission of such impurities is the greater injury and provocation to me, as being done in my sight, and reflecting dishonour upon my name.

Numbers 5:4

No text from Poole on this verse.

Numbers 5:5

No text from Poole on this verse.

Numbers 5:6

**Any sin that men commit**, Heb. *any sins of men* , i.e. either,

1. Of common infirmity, or such sins as men commit through human frailty; for if this were done knowingly and willingly, a greater punishment was appointed. See Lev\_6:5,6. Or rather,

2. Sins against men, or belonging to men, to wit, deceits or wrongs, whereby other men are injured, of which he manifestly speaks, as appears from Num\_5:7,8; so this is a genitive case of the object, as Mat\_12:31, *blasphemy of the Spirit* (for so it is in the Greek) is *blasphemy against the Holy Ghost* , as it is called Mar\_3:29 Luk\_12:10; and *power of all flesh* , Joh\_17:2, is *power over all flesh* ; and *power of spirits* , Mat\_10:1, is power over or against spirits, Luk\_9:1; and *prayer of God* , Luk\_6:12, is prayer directed unto God; and *the spoil of the poor* , Isa\_3:14, is the spoil taken from the poor; and *violence of the children of Judah* , Joe\_3:19, is violence against them, as we translate it.

**To do a trespass against the Lord**; which words may be added, either,

1. To express a new sin, of prevaricating or dealing falsely with God, either by a false oath, which is a special injury to God, or by a lie or simple denial that he hath taken any thing of his neighbour's, which also God takes as a sin especially concerning himself, who in such cases is the only judge of what is falsely said or sworn. See Act\_5:3,4. Or,



2. To aggravate the former sin, and to show that such injuries done to men are also sins against God. who hath commended justice to men as well as religion to himself. But the former is more probable, both because here is a ram of atonement to be offered to God for the special injury clone to him, as well as satisfaction is to be made to the man whom he injured; and especially by comparing this with the parallel place, Lev\_6:2, &c. *And that person be guilty* , i.e. shall be sensible of his guilt, or be convicted in his conscience of his sin; for otherwise this might seem a mere tautology, if it were only meant of being really guilty of sin, which was expressed before in those words, when one *shall commit any sin* , i.e. be guilty of any sin.

Numbers 5:7

They shall not continue in the denial of the fact, as such persons oft do, but shall give glory to God, and take shame to themselves, by acknowledging their sin with grief and remorse. See Lev\_5:5  
**6:4.**

**With the principal thereof;** i.e. the thing he took away, or what is equivalent to it.

**The fifth part thereof** is added both as a compensation to the injured person for the want of his goods so long, and for his trouble for the supposed utter loss of them, and as a penalty upon the injurious dealer to discourage others from such attempts.

**Quest.** How doth this agree with that law, Exo\_22:1?

**Answer.** That law was made against notorious and obstinate thieves, who were legally convicted of their crime, and this against more modest thieves, whose necessities might induce them to steal, and whose consciences are affected with their sin.

Numbers 5:8

**If the man have no kinsman,** which might be the case commonly with proselytes, if not with Israelites. This also supposeth the

person injured to be dead or gone away into some unknown place, and the person injured to be known to the injurer.

God appointed

**the priest** as his deputy to receive his dues, and take them to his own use, that so he might more cheerfully and entirely devote himself to the ministration of holy things. This is an additional explication to that law, Lev\_6:2, and for the sake thereof it seems here to be repeated.

Numbers 5:9

Heb. *every heave offering*, the *heave-offering* being here taken largely, so as to comprehend also the *wave-offering* for both of these were Aaron's portion. See Exo\_29:26-28.

**Unto the priest** to wit, to offer unto the Lord by his hands.

**Shall be his**, i.e. the priest's. See Lev\_6:16.

Numbers 5:10

**Every man's hallowed things**; understand this not of the sacrifices, no, not of such of them as were voluntary or vowed, as most understand it, because these were not the priest's peculiar, but a good part of them was offered to God, and the remainder was eaten by the offerer as well as by the priest, as is manifest; but of such other things as were devoted to God, and were such as could not be offered in sacrifice; as suppose a man consecrated a house, or rent of it, to the Lord, this was to be the priest's. And this restriction may be easily collected from the nature of the thing, because he speaketh in this and the other branches here of such things as were appropriated to the priest as his portion, which none of the sacrifices were.

Numbers 5:11

No text from Poole on this verse.

## Numbers 5:12

This law was given partly to deter wives from adulterous practices, and partly to secure wives against the rage of their hard-hearted husbands, who otherwise might upon mere suspicions destroy them, or at least put them away.

**Quest.** Why was there not the same law for the trial of the husband, when the wife was jealous of him?

**Answ.** This might be either,

1. Because the woman's sin is greater, because there is not only filthiness and falseness in it, which is also in the man's sin, but also peculiar unrighteousness in dishonouring his name and family, and transferring his estate to strangers and other men's children. Or,

2. Because there was not like fear of inconveniences to the husband from the jealousy of the wife, who had not that authority, and power, and opportunity for the putting away or killing of the husband as the husband had over the wife. Or,

3. Because being the inferior and the weaker sex, and more subject to jealousies and groundless suspicions, it was not thought expedient to trust them with such a power or privilege.

**Go aside**, from the way of religion and justice, or from her faith given to her husband, or to the by-paths of falsehood and filthiness, and that either in truth, or in appearance, and in her husband's opinion.

## Numbers 5:13

She utterly denying it, Pro\_30:20, and none being able and willing to discover it; for if it was witnessed, she was to die for it, Lev\_20:10 Deu\_22:22.

## Numbers 5:14

**The spirit of jealousy**, i.e. a strong opinion or suggestion or inward motion of that kind, whether from a good or evil spirit. Thus we read of *the spirit of wisdom* , Isa\_11:2, *of perverseness* , Isa\_19:14, *of fornication* , Hos\_4:12, *of fear* , 2Ti\_1:7, *of slumber* , Rom\_11:8.

Numbers 5:15

**Then**, she persisting in her denial, and her husband requiring her submission to this way of trial. *Her offering* was partly because none were to appear before God empty, Exo\_23:15; partly, by way of solemn appeal to God, whom hereby she desired to judge between her and her husband; and partly, by way of atonement to appease God, who had for her sins stirred up her husband against her, and sent an evil spirit between them. See 1Sa\_26:19. *No oil nor frankincense* , both because it was a kind of sin-offering, from which these were excluded, Lev\_5:11, and to testify, her sorrowful sense of the hand of God, and of her husband's displeasure, and because she came thither as a delinquent, or one suspected of delinquency, and under an ill fame, and unpleasing both to God and men; as one that wanted that grace and amiableness and joy which oil signified, and that acceptance with God which frankincense designed, Psa\_141:2.

**Bringing iniquity to remembrance**; both to God, before whom she appeared as a sinner, and to her own conscience, if she were guilty, and, if she were not guilty of this, yet it reminded her of her other sins, for which this might be a punishment.

Numbers 5:16

i.e. the woman; but of her he speaks, Num\_5:18; or it, i.e. the offering, which is last spoken of, so the feminine gender is put for the masculine or the neuter, of both which we have instances.

**Before the Lord**, i.e. before the sanctuary where the ark was.

Numbers 5:17

**Holy water;** either water out of the holy laver, Exo\_30:18, or rather the water of purification appointed for such kind of uses, Num\_19:9. This was used, that if she were guilty, she might be afraid to add profaneness and the pollution of holy things to her other crime.

**In an earthen vessel;** either to signify that frailty and vileness of which she stood accused, or express her sorrowful and shameful condition, or because, after this use, it was to be broken in pieces, that the remembrance of it might be blotted out as far as possible. Compare Lev\_6:28 **11:33 15:12.**

**And of the dust;** all emblem of vileness and misery, as appears from Job\_2:12 Psa\_22:15 Lam\_3:29; and the serpent's food, Gen\_3:14; very proper for her who had been seduced to folly by the serpent's instigation.

**In the floor of the tabernacle;** which made it holy dust, and struck the greater terror into the woman, if she were guilty. Put it into the water, to make it more unpleasant and bitter, which was suitable to one in that sorrowful state.

Numbers 5:18

**Before the Lord;** before the tabernacle, with her face towards the ark.

**Uncover the woman's head;** partly, that she might be made sensible how manifest she and all her ways were to God, and that she might be more visible to the congregation, that her shame might be greater if she were guilty; partly, in token of her sorrow either for her sin, or at least for any cause of suspicion which she had given; partly, as a sign that she was after a sort deprived of the help and protection of her husband, which the covering of the woman's head signified, 1Co\_11:5-7,**10**, and that she was neither virgin nor loyal with, for the heads of both these used to be covered.

**In her hands**, that she herself might offer it, and therefore call God to be witness of her innocency. *Bitter* ; so called either from the bitter taste which the dust gave it, or from the bitter effects of it upon her if she were guilty. Compare Exo\_32:20.

**That causeth the curse;** not by any natural power, but by a supernatural efficacy ordained and wrought by God for her punishment, and for the terror and caution of others.

Numbers 5:19

**Charge her by an oath**, to answer truly to his question, or to declare by oath whether she be guilty or no, and after such oath shall say as follows.

**If no man**, to wit, except thy husband, as is manifest from the whole context; or no other man, the word *another* being understood here, as it is thought to be also Gen\_14:1 **36:6** Exo\_22:20. *With another* , or, *with him* , i.e. the man now mentioned. So it is an ellipsis easily supplied out of the text.

Numbers 5:20

No text from Poole on this verse.

Numbers 5:21

**An oath**, i.e. a form of cursing or imprecatory oaths, that when they would curse a person, they may wish that they may be as cursed and miserable as thou wast upon this occasion. See the phrase Isa\_65:15 Jer\_29:22 and compare Gen\_48:20 Rth\_4:11,12.

**Thy thigh;** a modest signification of the genital parts, used both in Scripture, as Gen\_46:26 Exo\_1:5, and other authors, that the sin might be evident in the punishment.

**To rot**, Heb. *to fall* , i.e. to die or waste away, as the word is used, 1Ch\_21:14, compared with 2Sa\_24:15.

**To swell**, suddenly and violently till it burst, which the Jews note was frequent in this and like cases, as Exo\_32:20. And it was a clear evidence of the truth of their religion.

Numbers 5:22

i.e. So let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent desire that God would deal with her according to her desert.

Numbers 5:23

**These curses**, wherewith she cursed herself, to which peradventure her name was added.

**In a book**, i.e. in a scroll of parchment, which the Hebrews commonly call a *book* , as Deu\_24:1 2Sa\_11:11 Isa\_39:1.

**Blot them out with the bitter water**, or, *rase* or *scourge* them *out* , and cast then *into the bitter water* . Whereby it was signified, that if she was innocent, the curses should be blotted out and come to nothing, and if she were guilty, she should find in her the effects of this water which she drunk, after the words of this curse; had been scraped and put in.

Numbers 5:24

**To drink**, to wit, after the jealousy-offering was offered, as is affirmed, Num\_5:26.

Numbers 5:25

No text from Poole on this verse.

Numbers 5:26

**The memorial thereof**, of which see Lev\_2:2.

Numbers 5:27

No text from Poole on this verse.

Numbers 5:28

**She shall be free**, to wit, from these bitter curses and miseries.

**Shall conceive seed**, i.e. shall bring forth children, as the Jews say, in case of her innocency, infallibly she did, yea, though she was barren before; or shall be as capable of bearing children as other women.

Numbers 5:29

No text from Poole on this verse.

Numbers 5:30

No text from Poole on this verse.

Numbers 5:31

**Guiltless from iniquity**; which he should not have been, if he had either dissembled or indulged her in so great a wickedness, and not endeavoured to bring her either to repentance or punishment; see Mat\_1:19; or cherished suspicions in his breast, and thereupon proceeded to hate her or cast her off. Whereas now, whatsoever the consequent is, the husband shall not be blamed or censured, either for bringing such curses and mischiefs upon her, or for defaming her, if she appear to be innocent. Her iniquity, i.e. the punishment of her iniquity, whether she was false to her husband, or by any light and foolish carriage gave him occasion to suspect her to be so.

Numbers 6:1 **NUMBERS CHAPTER 6**

The law of the Nazarites; from what they should abstain; how, becoming unclean, they were to be purified, Num\_6:1-12. The vow of separation being fulfilled, the ceremonies to be observed,



Num\_6:13-21. The form of blessing to be used by the priest in the congregation, Num\_6:22-27.

No text from Poole on this verse.

Numbers 6:2

**Either man or woman;** for both sexes might make this vow, if they were free and at their own dispose, for otherwise their parents or husbands could disannul the vow, Num\_30:5, and in that case they sinned in taking God's name in vain, and vowing what they could not perform.

**A vow of a Nazarite;** whereby they did sequester themselves in a great part from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service; and this either for their whole lifetime, of which see Jud\_13:5 **16:17** 1Sa\_1:11 Luk\_1:15; or for a less and limited space of time, of which in this chapter.

Numbers 6:3

Lest they should either inflame or dispose him to luxury, and consequently to the breaking of his vow; or cloud his reason, and thereby occasion some mistake or miscarriage in the rules to which he had bound himself. Compare Lev\_10:9.

**Nor eat moist grapes, or dried;** which was forbidden him for greater caution to keep him at the further distance from wine.

Numbers 6:4

**The days** were sometimes more, sometimes fewer, as he thought fit to appoint.

Numbers 6:5

**No razor,** nor scissors, or other instrument to cut off any part of his hair. This was appointed, partly, as a sign of his mortification

to worldly delights, and vain affectation of outward beauty, which is promoted by the polling or cutting off the hair; partly, as a testimony of that purity which hereby he professed, because the cutting off the hair was a sign of uncleanness, as appears from Num\_6:9, and Lev\_14:8,9; partly, that by the notorious length of his hair he might be constantly minded of his vow, and the exquisite holiness it required, and that others might thereby be admonished and stirred up to the imitation of his holy example; and partly, that he might reserve his hair entirely for God, to whom it was to be offered, Num\_6:18.

**He shall be holy**, i.e. wholly consecrated to God and his service, whereby lie shows that inward and substantial holiness was the great thing which God required and valued in these, and consequently in other rites and ceremonies.

Numbers 6:6

No text from Poole on this verse.

Numbers 6:7

For his father, or for his mother; wherein he was equal to the high priest, Lev\_21:11, being, in some sort, as sacred a person, and as eminent a type of Christ, Heb\_7:26, and therefore justly required to prefer the service of God, to which he had so fully and peculiarly given himself, before the expressions of his affections to his dearest and nearest relations.

**The consecration**, i.e. the token of his consecration, to wit, his long hair.

**Of his God**, i.e. whereby he hath devoted himself to his God in an eminent manner. The genitive case of the object.

Numbers 6:8

No text from Poole on this verse.

Numbers 6:9

**He shall shave his head**, because his whole body, and especially his hair, was defiled by such an accident, which he ought to impute either to his own heedlessness, or at least to God's providence, so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity, and detestation of all dead works whereby he would be defiled.

**On the seventh day**, to be reckoned from the time of his pollution; for uncleanness contracted by the dead continued for seven days, and the seventh day was the day of cleansing for it, Lev\_15:13 Num\_19:11,12.

Numbers 6:10

As in the case of him that had a running issue, Lev\_15:14.

Numbers 6:11

**Shall offer**, Heb. *make*, which is oft put for *sacrificing* or *offering*, as Exo\_29:36 1Ch\_21:23, compared with 2Sa\_24:22.

**For a sin-offering**, because such a pollution was, though not his sin, yet the chastisement of his sin, and had an appearance of sin, to wit, of negligence in not standing sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. For that he sinned, i.e. contracted a ceremonial uncleanness, which is called sinning, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were.

**Shall hallow**; begin again to hallow or consecrate it.

Numbers 6:12

**The days of his separation**; as many days as he had before separated or vowed unto God. Lost, i.e. not reckoned or imputed

to him. Heb. *full* , to wit, to the ground, i.e. be void or of none effect.

Numbers 6:13

By the priest's appointment and direction.

Numbers 6:14

**For a sin-offering**, whereby he confessed and bewailed his frailties and miscarriages, notwithstanding the strictness of his vow and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus the true Nazarite.

**For peace-offerings**; for thankfulness to God, who had given him grace to make and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfil all righteousness, and profess his obligation to observe the will of God in all things.

Numbers 6:15

Such as did generally accompany the sacrifices; of which see Lev\_2:1 **Num 28**.

Numbers 6:16

No text from Poole on this verse.

Numbers 6:17

No text from Poole on this verse.

Numbers 6:18

**Of his separation**; or, *of his Nazariteship* , i.e. in which the chief of his Nazariteship or separation to God consisted.

**At the door of the tabernacle;** publicly, that it might be known that his vow was ended; and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his use of his liberty. See Act\_21:26.

**In the fire;** either,

1. The fire of the altar. But why then is this restrained to the peaceofferings, seeing it was common to the burnt-offerings and to the sinofferings? Or rather,
2. To the fire of the kitchen, upon which the flesh of the peaceofferings was boiled.

Numbers 6:19

**The sodden shoulder;** the left shoulder, as it appears from Num\_6:20, where this is joined with the *heave-shoulder*, which was the right shoulder, and which was the priest's due in all sacrifices, Lev\_7:32, and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the Nazarites for God's singular favours vouchsafed into them.

**Upon the hands of the Nazarite,** that he may give them to the priest, as his peculiar gift.

Numbers 6:20

And return to his former freedom and manner of living; he is discharged from his vow. Of the wave-offering and heave-offering, see Lev\_7:30,32.

Numbers 6:21

**Besides that that his hand shall get,** i.e. besides what he shall voluntarily promise and give according to his ability.

Numbers 6:22

No text from Poole on this verse.

Numbers 6:23

**On this wise**, Heb. *Thus* , in this manner, or in these words; yet so as that they were not tied to these very words, because after this we have examples of Moses and David and Solomon and others blessing the people in other words.

**Ye shall bless the children of Israel**, to wit, in the public assembly.

Numbers 6:24

**Bless thee**, i.e. bestow upon you all manner of blessings, temporal and spiritual. Compare Gen\_12:2.

**Keep thee**, i.e. continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin and its bitter effects.

Numbers 6:25

upon thee, i.e. Smile upon thee: this is opposed to the hiding of his face, and to the covering himself or his face with a cloud; and it is explained by the following words,

**be gracious unto thee**. Others expound it of illumination or direction, and the revelation of himself and of his will to them.

Numbers 6:26

i.e. Look upon thee with a cheerful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings and services. See of this phrase Psa\_4:6 Pro\_16:15. To this is opposed the falling and *the casting down of the countenance* , of which see Gen\_4:5,6 **Job 29:24**. Or, regard, protect, and help thee. Compare Psa\_33:18.

Peace with God, and with thy own conscience, and with all men, and all prosperity, which is comprehended under this word.

Numbers 6:27

i.e. Shall call them by my name, shall recommend them to me as my own people, and bless them and pray unto me for them as such; which is a powerful argument to prevail with God for them, and therefore hath been oft used by the prophets interceding for them, as Jer\_14:9 Dan\_9:18,**19**: compare 1Sa\_12:22. I will bless them; I will ratify their blessings, and give those blessings to the people which the priests pray for.

Numbers 7:1 **NUMBERS CHAPTER 7**

The tabernacle being fully finished, the twelve princes offer gifts; which are delivered to the Gershonites and the Merarites, Num\_7:1-11. What they offered in particular of silver, gold, vessels, and beasts, Num\_7:12-83. The sum thereof, Num\_7:84-88. God spake to Moses from the mercy-seat, Num\_7:89.

**On the day**; either,

1. Precisely; and so this history, as many others, is put out of its proper place, and this chapter, and the 8th, 9th, 10th, and 11th, should follow next after **Exo 40** and this day is the same on which the tabernacle was erected, which was the first day of the first month of the second year, Exo\_40:17,**18**. Or,

2. Largely, **day** being put for time, and

**on the day** for *about the time* , or, a little after the time. And thus it seems to be taken here, because all the princes did not offer these things upon one and the same day, but on several days, as here it follows. And so there is no disorder in the history, and this chapter comes in its proper place, and those things were done in the second month of the second year after the tabernacle, and altar, and all other instruments thereof were anointed, as is here expressed; and after the Levites were separated to the service of

the tabernacle, and appointed to their several works, as is manifest from Num\_7:5-9, which was done about a month after the tabernacle was erected, &c.; and after the numbering of the people, **Num 1**, when the princes here employed in the offerings were first constituted; and after the disposal of the tribes about the tabernacle, the order of which is here observed in the time of their offerings. **Anointed it**, Lev\_8:10.

Numbers 7:2

To wit, in the manner and days hereafter mentioned.

Numbers 7:3

**Covered wagons**, for the more convenient and safe carriage of such things as were most cumbersome.

Numbers 7:4

No text from Poole on this verse.

Numbers 7:5

i.e. More or fewer of them, as the nature of their service and of the things to be carried required.

Numbers 7:6

No text from Poole on this verse.

Numbers 7:7

No text from Poole on this verse.

Numbers 7:8

i.e. Under his care and inspection. See Gen\_39:22. And it must be noted that these words belong both to the *Merarites* here, and to



the *Gershonites* , Num\_7:7, because both of them were under his hands, as is affirmed, Num\_4:28,33.

Numbers 7:9

Because of the greater worth and holiness of the things which they carried. See Num\_4:6,8,10,12,14 2Sa\_6:6,13.

Numbers 7:10

**The altar**, to wit, of burnt-offerings, and incense too, as appears from the matter of their offerings. The singular number for the plural. Not for the first dedication of them, for it is apparent they were dedicated or consecrated before this time by Moses and Aaron for divers days together, **Le 8 Le 9**; but for a further dedication of them, these being the first offerings that were made for any particular persons or tribes.

**In the day**, i.e. about the time, as soon as it was anointed. **See Poole** Num\_7:1.

Numbers 7:11

As well for the greater solemnity and splendour of the work, as for the prevention of confusion. And in this offering they follow the order of their camp, and not of their birth.

Numbers 7:12

In whose name and behalf this offering was made, and so in the rest.

Numbers 7:13

**One silver charger**, a large dish or platter; of which see Exo\_25:29, to be employed about the altar of burnt-offering, or in the court, not in the sanctuary, for all its vessels were of gold.

Numbers 7:14

**Ten shekels of gold**, and therefore belonging to the altar of incense.

Numbers 7:15

No text from Poole on this verse.

Numbers 7:16

No text from Poole on this verse.

Numbers 7:17

**Peace-offerings** are more numerous, because the princes and priests, and some of the people, did make a feast before the Lord out of them, and celebrated it with great rejoicing.

Numbers 7:18

No text from Poole on this verse.

Numbers 7:19

No text from Poole on this verse.

Numbers 7:20

No text from Poole on this verse.

Numbers 7:21

No text from Poole on this verse.

Numbers 7:22

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Numbers 7:23

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Numbers 7:24

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Numbers 7:25

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Numbers 7:26

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Numbers 7:27

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Numbers 7:28

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Numbers 7:29

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Numbers 7:31

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Numbers 7:32

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Numbers 7:33

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Numbers 7:39

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Numbers 7:71

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Numbers 7:78

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Numbers 7:79

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Numbers 7:80

No text from Poole on this verse.

Numbers 7:81

No text from Poole on this verse.

Numbers 7:82

No text from Poole on this verse.

Numbers 7:83



No text from Poole on this verse.

Numbers 7:84

**When it was anointed:** this is again repeated, to show why it is called the dedication of the altar. because it was the first offering made by any particular persons or tribes.

Numbers 7:85

No text from Poole on this verse.

Numbers 7:86

No text from Poole on this verse.

Numbers 7:87

**The meat-offering** was not mentioned before, because it was sufficiently understood from the law which required it, Num\_15:3-5, but for greater assurance is here expressed.

Numbers 7:88

Which words are very conveniently added to explain in what sense he had so oft said that this was done

**in the day when it was anointed,** to wit, not exactly, but in a latitude, to wit, a little

**after that it was anointed,** as is here said.

Numbers 7:89

**Into the tabernacle of the congregation;** into which Moses, though no priest, was permitted to enter by God's special license.

**To speak with him,** i.e. to consult God upon occasion.

**From off the mercy-seat**, which Moses standing without the veil could easily hear. And this seems to be added in this place, to show that when men had done their part in the dedication of the tabernacle, altars, &c., God was not wanting in the performance of his part, and promise made, Exo\_25:22.

## Numbers 8:1 NUMBERS CHAPTER 8

How the lamps are to be lighted, Num\_8:1-4. God commands the Levites to be cleansed, Num\_8:5-15; that they may serve with Aaron and his sons instead of the first-born, Num\_8:16-22. Their age and service, Num\_8:23-26.

No text from Poole on this verse.

### Numbers 8:2

i.e. Either,

1. On every side of the candlestick. So the *candlestick* is here put for the bulk or shaft of the candlestick, as Exo\_25:31,**35**, and the lamps, when they were lighted, were put into the branches of the candlestick, and take it out upon occasion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But against this sense it is objected, that the lamps could not be otherwise ordered, but that they must give light round about the candlestick, and therefore that sense seems to make this direction idle and frivolous. Or,

2. On that part which is before the candlestick, Heb. *over against the face of the candlestick*, i.e. in that place towards which the candlestick looked, or where the candlestick stood in full view, i.e. upon the north side, where the table of shewbread stood, as appears from hence, because the candlestick stood close to the boards of the sanctuary on the south side, Exo\_26:35. And thus the lights were on both sides of the sanctuary, which was fit and

necessary, because it was wholly dark in itself, and had no window in it.

Numbers 8:3

No text from Poole on this verse.

Numbers 8:4

**Beaten gold**, not hollow, but solid and massive gold, beaten out of one piece, and not of several pieces joined or soldered together. See Exo\_25:18,**31 37:17**.

Numbers 8:5

No text from Poole on this verse.

Numbers 8:6

Or, *wash* or *purify* them, which was also done with the priests and others when they were to approach to God and his service. See Exo\_19:10,**14 Le 14:9**.

Numbers 8:7

**Of purifying**, Heb. *of sin* , i.e. for the expiation of sin. This water was mixed with the ashes of a red heifer, Num\_19:9, which therefore may seem to have been prescribed before, though it be mentioned after; such kind of transplacings of passages being frequent in Scripture.

**Shave all their flesh**; which external rite signified the cutting off their inordinate concupiscences of earthly things, and that singular purity of heart and life which is required in the ministers of God. See Isa\_52:11 2Ti\_2:21.

Numbers 8:8

The same sacrifice which was offered for a sin-offering for the whole congregation, **Le 4**, because the Levites came in the stead of all the first-born, which did in a manner represent the whole congregation.

Numbers 8:9

No text from Poole on this verse.

Numbers 8:10

**The children of Israel;** not all of them, which was impossible, but some in the name and stead, and by the appointment of all, to wit, either the first-born, or rather the princes or chiefs of each tribe, who used to transact things in the name of their tribes.

**Put their hands upon the Levites;** whereby they signified their transferring of that right of ministering to God from the first-born, in whose hands it formerly was, unto the Levites, and their renouncing of their interest in the Levites, from whom they might otherwise have expected help by their persons or purses, as they did from other tribes, in their common concerns, and their entire resignation and dedication of them to God's service; as the person offering, by laying his hand upon the head of his sacrifice, **Lev\_1:4**, signified his translation of his guilt upon the beast, and his dedication of it unto God.

Numbers 8:11

**For an offering,** Heb. *for a wave-offering* . Of which see **Exo\_29:24**. Not that Aaron did so wave them, which he could not do, but that he caused or commanded them to imitate that motion, and to wave themselves towards the several parts of the world; whereby they might signify their readiness to serve God according to their capacity wheresoever they should be; though the word may be taken more generally for any offering made to God, as **Exo\_35:22**.

Numbers 8:12

**Upon the heads of the bullocks;** to signify, that they were offered by them and for them. See Exo\_29:15, **19 Le 1:4 3:2 4:4.**

Numbers 8:13

**Before Aaron and his sons,** i.e. put them into the power of Aaron and his sons, to employ them in holy ministrations; for so that phrase is sometimes used, as Gen\_13:9,

**the land is before thee,** i.e. in thy power, to use or enjoy it. Or setting the Levites before them did signify the giving the Levites to them, or to their service.

**For an offering unto to the Lord;** for to him they were first properly offered, and by him given to the priests in order to his service.

Numbers 8:14

No text from Poole on this verse.

Numbers 8:15

**The Levites go in,** to wit, into the court, where they were to wait upon the priests at the altar of burnt-offering; and, at present, into the tabernacle, to take it down and set it up.

Numbers 8:16

**They are given unto me** by the people's consent, as well as *taken* (as it follows) by my choice and command. See Num\_3:9.

Numbers 8:17

No text from Poole on this verse.

Numbers 8:18

No text from Poole on this verse.

Numbers 8:19

**The service of the children of Israel**, i.e. to serve God in their stead and behalf, to do what otherwise they had been obliged to do in their own persons.

**In the tabernacle:** how in it, See Poole "Num\_8:15".

**To make an atonement for the children of Israel;** not by offering sacrifices, which the priests alone might do, but by assisting the priests in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleased both with them and with the people. *That there be no plague* : this is added as a reason why God appointed them to serve in or about the tabernacle, that they might watch and guard it, and not suffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

Numbers 8:20

No text from Poole on this verse.

Numbers 8:21

The Levites were purified by washing and sprinkling and sacrifices. See Lev\_15:13-15 Num\_19:11, &c.

Numbers 8:22

**Before Aaron and his sons;** in their presence, and by their direction and appointment.

Numbers 8:23

No text from Poole on this verse.

Numbers 8:24

**From twenty and five years old. See Poole "Num\_4:3".**

Numbers 8:25

i.e. Upon the difficult and cumbersome part of their work.

Numbers 8:26

**With their brethren**, by way of advice, and assistance in lesser and easier works.

Numbers 9:1 **NUMBERS CHAPTER 9**

The passover kept in the wilderness on the fourteenth day of the first month, Num\_9:1-5. By those who were then unclean or journeying, the fourteenth day of the second month, Num\_9:6-12. They who otherwise neglect it to be put to death, Num\_9:13. Proselytes are to observe the same, Num\_9:14. God manifests himself to Israel in a cloud by day, and fire by night, by which they knew when and where to camp, Num\_9:15-23.

**In the first month;** and therefore before the numbering of the people, which was not till the second month, Num\_1:1,2. But it is placed after it, because of a special case relating to the passover, which happened after it, and which is here related, upon occasion whereof he mentions the command of God for the keeping of the passover in the wilderness, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of Canaan. See Exo\_12:25.

Numbers 9:2

No text from Poole on this verse.

Numbers 9:3

So far as concerned the lamb and the unleavened bread, &c., for there were some things peculiar to the first passover in Egypt, as that they were to eat it *in haste, with their loins girded, their shoes*

*on their feet, and their staff in their hand* , which were not properly rites or ceremonies of the passover, but circumstances of their present condition being the travellers and ready to depart, &c.

**Quest.** Whence had they meal to make unleavened bread

**Answ.** They were not now in haste, and so had time enough to procure it out of the land of Midian by the help of Moses's father-in-law, who lived there, which land was not far from Horeb or Sinai, as appears from Exo\_3:1.

Numbers 9:4

No text from Poole on this verse.

Numbers 9:5

No text from Poole on this verse.

Numbers 9:6

**By the dead body of a man;** by the touch of a dead body, or something belonging to it; {see Num\_19:11} because unclean persons were prohibited to eat of holy things. See Lev\_8:20 **22:3**.

**They came before Moses,** for resolution of their difficulty.

Numbers 9:7

Which if we neglect, we must be cut off; and if we keep it in these circumstances, we must also be cut off. What shall we do? The passover is called

**an offering of the Lord,** because it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.

Numbers 9:8



God having promised to answer and direct him upon his address to him in difficult cases.

Numbers 9:9

No text from Poole on this verse.

Numbers 9:10

Under these two instances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindered by a disease, or by any other such kind of uncleanness; which may seem probable both from the nature of the thing, and the reason of the law, which is the same in other cases, and from the application of this rule to other cases, **2Ch 30**.

**Afar off;** in some remote country, whence he can not return sooner.

Numbers 9:11

No text from Poole on this verse.

Numbers 9:12

**Leave none of it unto the morning,** but either eat or burn it before that time.

Numbers 9:13

**The man that forbeareth to keep the passover,** through contempt or neglect, without these or any other just impediments, as before.

Numbers 9:14

**A stranger,** to wit, a proselyte.

Numbers 9:15

1490 Of the cloud , see Exo\_13:21. *The tabernacle, namely,*

**the tent of the testimony**, or, *the tabernacle towards or above the tent of the testimony* , i.e. that part of the tabernacle in which was the testimony, or the ark of the testimony; for there the cloudy pillar stood, Lev\_16:2. This was an evident token of God's special presence with and providence over them. See Exo\_14:20,**24 Psa 105:39**. And this cloud was easily distinguished from other clouds, both by its peculiar figure and by its constant residence in that place.

**The appearance of fire;** that they might better discern it, and direct themselves and their journeys or stations by it.

Numbers 9:16

No text from Poole on this verse.

Numbers 9:17

**Was taken up**, or, ascended on high, above its ordinary place, by which it became more visible to all the camp.

Numbers 9:18

The motion or stay of the cloud is fitly called the command of God, because it was a signification of God's will and their duty, which a command properly is.

Numbers 9:19

**The charge of the Lord**, i.e. the command of God mentioned before, that they should stay as long as the cloud staid, as the same phrase is manifestly taken below, Num\_9:23. And this, saith he, they did, though it were long in one place, which was tedious to them, who desired to change places, and to make haste to Canaan, yet they obeyed God herein against their own inclinations; which because it was remarkable in so obstinate a people, it is so largely and particularly mentioned here, as an instance of their obedience,

and as an aggravation of the many following instances of their apostacy and disobedience.

Numbers 9:20

No text from Poole on this verse.

Numbers 9:21

No text from Poole on this verse.

Numbers 9:22

No text from Poole on this verse.

Numbers 9:23

No text from Poole on this verse.

Numbers 10:1 **NUMBERS CHAPTER 10**

Two trumpets of silver commanded to be made; with a direction to what end, when, how, by whom, and with what success they should be used, Num\_10:1-10. The Israelites remove to Paran: the order in which they go, Num\_10:11-28. Moses endeavours to get Hobab his father-in-law along with him, Num\_10:29-32. Moses's prayer and blessing when the ark was removed and set down again, Num\_10:33-36.

No text from Poole on this verse.

Numbers 10:2

**Two trumpets**, for Aaron's two sons; though afterwards the number of trumpets was much increased, as the number of the priests also was. See 2Ch\_5:12 These trumpets were ordained, both for signification of the great duty of ministers, to wit, to preach the word; and for use, as here follows.

**Silver** is a metal pure and precious, and giving a clear sound.

**A whole piece.** See Exo\_25:31 Num\_8:4.

Numbers 10:3

**When they**, i.e. the priests, by comparing this with Num\_10:8,

**shall blow with them**, i.e. with both of them, by comparing this with the next verse.

Numbers 10:4

No text from Poole on this verse.

Numbers 10:5

To wit, *when ye blow once* , as appears from Num\_10:6.

Numbers 10:6

As a sign for them to march forward, and consequently for the rest to follow them, which is easily understood out of these words.

Numbers 10:7

No text from Poole on this verse.

Numbers 10:8

**The sons of Aaron shall blow**, to oblige them to the greater regard and observance, as if God himself had called them.

Numbers 10:9

Which was practised accordingly. See Num\_31:6 2Ch\_13:12.

**Ye shall be saved from your enemies**, if you use this ordinance of God with trust and dependence upon God for help, which

condition is necessarily to be understood from divers others scriptures, where it is expressed.

Numbers 10:10

**Days of your gladness**, i.e. days appointed for rejoicing and thanksgiving to God, either for former mercies, or for succeeding deliverances, as Est\_9:18, &c. Compare Hos\_2:11.

**Your solemn days**; your stated and constant festivals.

**The beginnings of months**, of which see Psa\_81:3.

**A memorial before your God**; that God may remember you for good to accept and bless you; as that phrase oft signifies.

Numbers 10:11

No text from Poole on this verse.

Numbers 10:12

From which they travelled to other places, and then returned into it again, Num\_12:16.

Numbers 10:13

No text from Poole on this verse.

Numbers 10:14

No text from Poole on this verse.

Numbers 10:15

No text from Poole on this verse.

Numbers 10:16

No text from Poole on this verse.

Numbers 10:17

No text from Poole on this verse.

Numbers 10:18

No text from Poole on this verse.

Numbers 10:19

No text from Poole on this verse.

Numbers 10:20

No text from Poole on this verse.

Numbers 10:21

**The other**, i.e. the Gershonites and Merarites, as is evident both from their work and office, which was to take down and set up the tabernacle, Num\_3:25,26 4:22-33; and from Num\_10:17, who therefore marched after the first camp, a good distance kern and before the Kohathites, that they might prepare the tabernacle for the reception of its utensils, which the Kohathites brought some time after them.

Numbers 10:22

No text from Poole on this verse.

Numbers 10:23

No text from Poole on this verse.

Numbers 10:24

No text from Poole on this verse.

Numbers 10:25

No text from Poole on this verse.

Numbers 10:26

No text from Poole on this verse.

Numbers 10:27

No text from Poole on this verse.

Numbers 10:28

No text from Poole on this verse.

Numbers 10:29

**Raguel**, called also *Reuel* , Exo\_2:18, who seems to be the same who is called Jethro, Exo\_3:1, it being usual in Scripture for one person to have two or three names. And therefore this Hobab is not Jethro, but his son, which may seem more probable, because Jethro was old and unfit for travel, and desirous, as may well be thought, to die in his own country, whither he returned, Exo\_18:27; but Hobab was young and fitter for these journeys, and therefore entreated by Moses to stay and bear them company.

**Moses's father-in-law**; which words are ambiguous, but seem to belong to Raguel, or Reuel, not to Hobab, though others are of another mind.

Numbers 10:30

So he might truly and sincerely say, though after this speech he was overcome by the entreaties and persuasions of Moses. Or he did go and settle his affairs, and afterwards return; for we find his posterity settled among the Israelites. See Jud\_1:16 **4:11,18**, &c.

Numbers 10:31

To direct and guide us; for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him, as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents or wild beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or this to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in Hobab's father Jethro, **Exo 18**. And it is probable this was the wise son of a wise father.

Numbers 10:32

No text from Poole on this verse.

Numbers 10:33

**Three days' journey**, with continued journeys, only it seems most probable that the cloud made little pauses, that they might have time for sleep and necessary refreshments, which their natures required. And thus all writers, when they relate the continued journeys of persons for many days together, are to be understood with this exception.

**Before them;** not so much in place, say some, for so it went in the midst, or at least after the first camp, as may seem from Num\_10:21, as in office and authority, as a general who is said to go before or lead his army, though he do not go in the very first place. But others more probably think that the ark, which indeed is not mentioned Num\_10:21, albeit in their stations it was in the middle, where also the cloud was, yet in their marches it went before them, as also the cloud did, and so the cloud was constantly over the ark, whether it stood or went; and therefore the ark is said to go before and direct them, not as if the ark could be seen of all the camps, which being carried only upon men's shoulders was impossible, but because the cloud, which always attended upon



the ark, and did together with the ark constitute in a manner one sign of God's presence, did lead and direct them.

**To search out a resting-place**, where they might safely and commodiously rest. But this is a metaphorical expression for discovering to them; for otherwise the ark could not. search, and God, who knew all places and things, heeded not to search.

Numbers 10:34

And by night too, as was expressed before. So we must learn to compare places of Scripture, and to supply the defects of one out of another, as we do in all authors.

Numbers 10:35

No text from Poole on this verse.

Numbers 10:36

Or, *give rest* , i.e. a safe and quiet place, from enemies and dangers.

Numbers 11:1 **NUMBERS CHAPTER 11**

The murmuring of the people, for which the fire breaketh in upon them, Num\_11:1. Moses prayeth to God; the fire is quenched, Num\_11:2. The name of the place, and why called, Num\_11:3. The people murmur again, and lust after flesh, Num\_11:4-6. Manna described, Num\_11:7-9. Moses's complaint and prayer, Num\_11:10-15. God commandeth him to gather seventy of the elders of Israel to help him, Num\_11:16,**17**; promising them flesh to eat, Num\_11:18-20. Moses' unbelief, Num\_11:21,**22**. God is angry with him, Num\_11:23. Moses having gathered seventy of the elders of Israel together, rehearseth the words of the Lord to them, Num\_11:24. God coming down in a cloud, taketh of Moses's spirit and giveth to the seventy; the effects thereof, Num\_11:25. Eldad and Medad prophesy in the camp,

Num\_11:26-29. God giveth them quails to eat, Num\_11:30-32; and smiteth the people with a very great plague, Num\_11:33,**34**.

**Complained**, or, *murmured* ; the occasion whereof seems to be their last three days' journey in a vast howling wilderness, without any benefit; and thereupon the remembrance of their long abode in the wilderness, and the prospect and fear of many other tedious, and fruitless, and dangerous journeys, whereby they were like to be long delayed from coming to that rest, that land of milk and honey, which God had promised them, and which they thirsted after.

**The fire of the Lord**, i.e. a fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven, as 2Ki\_1:12.

**In the uttermost parts of the camp**; either because the sin began there among the mixt multitude, who probably had their place there; or amongst those who were feeble and weary with their last journey, and therefore hindmost in the march; or in mercy to the people, whom he would rather awaken to repentance than utterly destroy, and therefore he sent it into the skirts, and not the heart and midst of the camp.

Numbers 11:2

**The people**, the murmurers being penitent, or others for fear.

**Unto Moses**, whom they knew to be very prevalent with God.

Numbers 11:3

**Tabera**, from this fire; as it was called *Kibroth-hattaa-vah* from another occasion, Num\_11:34,**35 33:16**; as it is no new thing in Scripture for persons and places to have two names. Both these names were imposed as monuments of the people's sin, and of God's just judgment. See Deu\_9:7,**22,24**.

Numbers 11:4

**The mixt multitude**, consisting of Egyptians or other people, which being affected with God's miraculous works in Egypt, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the Israelites, Exo\_12:38, and now, finding themselves sadly disappointed, they discover their evil minds.

**The children of Israel**, whose special relation and obligation to God should have restrained them from such carriages.

**Wept again:** this word relates either to their former murmuring upon this occasion a twelvemonth before, Exo\_16:2, or rather to their complaining mentioned Num\_11:1, to note the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers caused thereby, they forthwith return to their vomit and murmur again, and that more passionately than before, expressing themselves in tears and bitter words.

**Flesh:** this word is here taken generally, so as to include fish, as the next words show, and as it is used 1Co\_15:39. They had indeed flesh and cattle which they brought with them out of Egypt, but these were reserved for breed to be carried into Canaan, and were so few that they would scarce have served them for a month, as may be gathered from Num\_11:20-22.

Numbers 11:5

**Freely;** either without price, for fish was very plentiful, and fishing was there free; or with a very small price; for *nothing* is sometimes put for a *little*, as Joh\_18:20 Act\_27:33; and *none* for *few*, as Jer\_8:6 1Co\_2:8. And this is the more probable, because the Egyptians might not taste of fish, nor of the leeks and onions, which they worshipped for gods, and therefore the Israelites, who speak these words, might have them there upon cheaper terms.

Numbers 11:6

**Our soul;** either,

1. **Our life**, as the soul signifies, Gen\_9:5 Psa\_33:19 Job\_36:14; or,

2. **Our body**, which is oft signified by the soul, as Psa\_16:10 Psa\_35:12 **105:18**. So Lev\_19:28 **21:1** Num\_5:2.

**Is dried away**; is withered, and pines away; which possibly might be true through envy and discontent, and inordinate appetite, as 2Sa\_13:4 Pro\_14:30.

**Before our eyes**;

Heb. *our eyes see or look to nothing but this manna* . They speak as if the manna were only useful to please their eyes with its fine colour and shape, but not to satisfy their appetites, or sustain their natures.

Numbers 11:7

**As coriander seed**; not for colour, for that is black, but for shape and figure.

**Bdellium** is either,

1. The gum of a tree, of a white and bright colour; or rather,

2. A gem or precious stone, as the Hebrew doctors take it; and particularly a *pearl* , as some render it, wherewith the *manna* doth manifestly agree both in its colour, which is white, Exo\_16:14, and in its figure, which is round. See more on Gen\_2:12.

Numbers 11:8

Or, *of the most excellent oil* ; or, *of the flour of oil* ; or, as others, *of cakes or paste made with the best oil* , the word *cakes* being easily supplied out of the foregoing member of the verse; or, which is not much differing, *like wafers made with honey* , as it is said Exo\_16:31. The nature and use of manna is here thus

particularly described to show the greatness of their sin in despising such excellent food as this was.

Numbers 11:9

And then the dew fell again upon it and covered it, as we see Exo\_16:13,14; so the manna lay hid as it were between two beds of dew. Hence the phrase of *hidden manna* Rev\_2:17.

Numbers 11:10

**In the door of his tent;** to note, that they were not ashamed of their sin.

**Moses was displeased;** partly, for their great unthankfulness; partly, foreseeing the dreadful judgments coming upon them, and partly, for his own burden expressed in the following verses.

Numbers 11:11

Why didst thou not hear my prayer, when I desired thou wouldst excuse me, and commit the care and government of this unruly people to some other person? See Exo\_3:11 **4:10**.

Numbers 11:12

**Have I begotten them;** are they my children, that I should be obliged to provide food and all things for their necessity and desire?

**As a nursing-father beareth the sucking-child;** which expression shows the tender care and affection that governors by the command of God ought to have towards their people.

Numbers 11:13

No text from Poole on this verse.

Numbers 11:14

**All this people**, i.e. the burden of providing for and satisfying of them.

**Object.** How was he alone, when there were others added to help him, Exo\_18:21,24?

**Answ.** Those were only assistant to him in civil causes and smaller matters, but the harder and greater affairs, such as this unquestionably was, were brought to Moses and determined by him alone, Exo\_18:22.

Numbers 11:15

Heb. *my evil* , i.e. my intolerable anguish and torment, arising from the insuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themselves, and the dishonour which thence will accrue to God and to religion; as if not I only, but God also, were an impostor. Seeing is here put for feeling, as to *see death* , Psa\_89:48 Luk\_2:26, is to suffer it; and to *see the salvation of God* , Psa\_50:23 **91:16**, is to enjoy it.

Numbers 11:16

Of whom see Exo\_3:16 **5:6** Lev\_4:15 Deu\_16:18.

**Whom thou knowest to be the elders;** whom thou by experience discernest to be elders not only in years, and name, and place, but also in wisdom, and gravity, and authority with the people.

Numbers 11:17

**I will come down,** not by local motion, but by my powerful presence and operation. See Gen\_11:5 Exo\_34:5.

**Will put it upon them,** i.e. I will give the same Spirit to them which I have given to thee. But as the Spirit was not conveyed to them from or through Moses, but immediately from God, so the Spirit or its gifts were not by this means impaired in Moses. The

Spirit is here put for the gifts of the Spirit, as it is Num\_27:18 Joe\_2:28 Joh\_7:39 Act\_19:2,6 1Co\_14:12,32; and particularly for the Spirit of prophecy, Num\_11:25, whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable, that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently fit and qualified.

Numbers 11:18

**Sanctify yourselves**, i.e. prepare yourselves, either to receive the miraculous blessings of God, the flesh you desire; or rather,

**Prepare to meet thy God, O Israel**, in the way of his judgments, and to receive the punishment which God will inflict upon you; for it is evident, from Num\_18:20, that God answered them with a curse instead of a blessing. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or, whilst your bodies are destroyed by the flesh you desire and eat, Num\_11:33,34, your souls may be saved from the wrath of God. *Sanctifying* is oft used for preparing, as Jer\_6:4 **12:3 51:28**.

**In the ears of the Lord**; not secretly in your closets, but openly and impudently in the doors of your tents, Num\_11:10, calling heaven and earth to witness your cries and complaints.

Numbers 11:19

No text from Poole on this verse.

Numbers 11:20

**Till it come out at your nostrils**; which meat loathed and violently vomited up frequently doth;

**and it be loathsome unto you**, being glutted with the abundance of it. Thus God destroys them by granting their desires, and turns even their blessings into curses; whilst he deals much more

favourably with Moses, though he also fell into the same sin with the people, i.e. impatience and murmuring. But God will make a great difference between persons and persons, and between Moses's sins of infirmity and the people's presumptuous and oft-repeated provocations.

**Ye have despised the Lord**, i.e. you have lightly esteemed his bounty and manifold blessings in manna and other things, and have preferred the leeks, onions, &c. of Egypt before them all; you have slighted and distrusted his promises and providence after so long and large experience of it.

**Which is among you;** who is present and resident with you to observe all your carriages, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the Judge.

**Why came we forth out of Egypt?** Why did God do us such an injury? Why did we so foolishly follow and obey him in coming forth?

Numbers 11:21

**Six hundred thousand footmen**, fit for war, Exo\_12:37, besides women, children, &c. That Moses speaks this as doubting or distrusting God's words is evident enough from Num\_11:22,23. And that Moses was not remarkably punished for this as he was afterward for the same sin, **Num 20** next to God's good pleasure may be imputed to the different circumstances of this and that sin: this was the first great offence of this kind, and therefore more easily passed by; that was after warning, and against more light and experience. This seems to have been spoken secretly in Moses's breast; that openly and publicly before the people, and to their scandal, and therefore it was fit to be openly and severely punished to prevent the contagion of that example.

Numbers 11:22

Will they be sufficient for them? or where shall they have more?



Numbers 11:23

**Waxed short**, i.e. less able to work such great and glorious miracles as I have done.

Numbers 11:24

**Moses went out of the tabernacle**, into which he entered to receive God's answers from the mercy-seat, Num\_7:89.

**The seventy men**, either they are called seventy from the stated number, though two of them were lacking, Num\_11:26, as the apostles are called *the twelve* , Mat\_26:20, when one of that number was absent; or he is said to have *gathered* them, when he gave command to gather them.

**Round about the tabernacle**; partly, that the awe of God might be imprinted upon their hearts, that they might more seriously undertake and more faithfully manage their high employment; partly, to gain them the more authority and respect from the people; and principally, because that was the place where God manifested himself, and gave his blessings, and therefore there he would bestow his Spirit upon them.

Numbers 11:25

**Rested upon them**, i.e. not only moved them for a time, but took up his settled abode with them, because the use and end of this gift was not temporary, but perpetual; they prophesied, i.e. discoursed of the word and works of God in a singular and marvellous manner, as the prophets did. So this word is used 1Sa\_10:5,6 **Joe 2:28** Act\_2:17 1Co\_14:3. Yet were they not hereby constituted prophets or teachers, but civil magistrates and rulers, who together with the Spirit of government, which is here sufficiently implied, received also the Spirit of prophecy, as a sign and seal, both to themselves and to the people, that God had called them to that employment, and would be with them in it, as it was with Saul upon the same occasion, 1Sa\_10:10.

**Did not cease**, either for that day; they continued in that exercise all that day, and, it may be, all the night too, as it is said of Saul, 1Sa\_19:24; or afterwards also, to note that this was a continued gift conferred upon them, to enable them the better to discharge their magistracy; which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil controversies were decided out of that word of God which the prophets expounded; and in their wilderness condition they had frequent occasions of seeking counsel from God, which was the work of prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to study. Others translate the words, *and they added not* ; so the sense is, They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more; the gift of prophecy ceased in them, and only the Spirit of government rested upon them.

Numbers 11:26

**In the camp**; not going to the tabernacle, as the rest did; either modestly declining that high employment from a tremble sense of their own insufficiency, as Saul did, 1Sa\_10:22; or not having sufficient or seasonable notice to repair thither; or, being detained in the camp and in their dwellings, whether by uncleanness, or sickness, or some urgent occasion, not without God's special providence, that so the miracle might be more evident, and their call and authority more unquestionable, to all the people.

**Were written**, to wit, in a book or paper, by Moses, who by God's direction nominated the fittest and worthiest persons.

Numbers 11:27

Fearing lest his authority should be diminished by their prophesying; and thereby, as by the signal given at this time, taking authority to themselves without his knowledge and consent.

Numbers 11:28

**One of his young men**, or one of his choice ministers, a *chosen* or excellent person; which may be emphatically added, to note that even great and good men may mistake and misjudge about the works of God. Or, *from his youth*, as the words will bear, and the Chaldee, Syriac, &c. render it. So it may be added as a reason why Joshua above others were concerned for Moses's honour and authority. He feared either schism or sedition, or that by their usurpation of authority independently upon Moses, and separately from him, his power and esteem might be lessened, as the next words show.

Numbers 11:29

**Enviest thou;** art thou grieved because the gifts and graces of God are imparted to others besides me? Compare Joh\_3:26. He saith

**prophets**, not *rulers*, for that he knew was absurd and impossible.

Numbers 11:30

Among the people, to exercise the gifts and authority now or formerly received.

Numbers 11:31

**A wind from the Lord**, i.e. an extraordinary and miraculous wind, both for its vehemency and for its effect

**Quails;** a delicious and very nourishing food, which, considering their greedy appetite, and the newness and plenty of it, disposed them to surfeits and other distemper of body, and prepared the way for the following plague. God gave them quails once before, Exo\_16:13, but neither in the same quantity, nor with the same design and effect as now.

**From the sea;** principally from the Red Sea, and both sides of it; where, by the report of ancient heathen writers, they were then in

great numbers, and, no doubt, were wonderfully increased by God's special providence for this very occasion.

**Two cubits high;** not as if the quails did cover all the ground two cubits high for a day's journey on each side of the camp, for then there had been no place left where they could *spread* them *all abroad round about the camp*, as it is said they did, Num\_11:32; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each side of it, and that in all that space they lay here and there in great heaps, which were oftentimes two cubits high.

Numbers 11:32

**Stood up,** or rather *rose up*, which word is oft used for attempting or beginning to do any business.

**All night;** some at one time, and some at the other, and some, through their greediness or diffidence, at both times.

**Ten homers,** i.e. ten ass loads; which if it seem incredible, you must consider,

1. That the *gatherers* here were not all the people, which could not be without great confusion and other inconveniences; but some on the behalf of all, possibly one for each family, or the like, while the rest were exercised about other necessary things. So the meaning is not that every Israelite had so much for his share, but that every collector gathered so much for the family or others by whom he was intrusted.

2. That the people did not gather for their present use only, but for a good while to come, as we shall see; and being greedy and distrustful of God's goodness, it is not strange if they gathered much more than they needed.

3. That the word rendered *homers* may signify *heaps*, as it doth Exo\_8:14 Jud\_15:16 Hab\_3:15, and *ten* is oft put for *many*; and

so the sense is, that every one gathered several heaps. If yet the number seems incredible, it must be further known,

4. That heathen and other authors affirm, that in those eastern and southern countries quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together; and that sometimes they fly so thick over the sea, that being weary they fall into ships, sometimes in such numbers that they sink them with their weight, as Varro and Solinus affirm. And Athenaeus relates, that in Egypt, a country prodigiously populous, as all agree, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for their future use. So that there is no need at all that God should create innumerable quails for this purpose; which yet if it were affirmed he did, atheists and antiscrypturists have no occasion of triumph, since they must either own the creation of the world, which is a far greater miracle, or ascribe the production of the world to a casual jumble of atoms, which is more senseless and ridiculous than all the fables of the poets.

**Spread them all abroad**, that so they may dry them, and salt them, and preserve them for their future use, according to what they had seen and learned in Egypt.

Numbers 11:33

**Chewed**, Heb. *cut off*, to wit, from their mouths, which is here understood, and expressed Joe\_1:5, i.e. ere it was taken away, as the flocks are said to be *cut off from the fold*, Hab\_3:17, when they are lost and perished. The sense is, before they had done eating their quails, which lasted for a month, as appears from Num\_11:20.

**A very great plague**; whether it was leanness sent into them, Psa\_106:15, whereby the food was deprived of its nourishing power, which it hath only from God's blessing; or surfeit, a punishment most suitable to their sin, and most likely to follow their intemperate desire and use of this food; or the pestilence; it is

not much material: but a great and sore plague unquestionably it was.

**Quest.** Why did God so sorely punish the people's murmuring and complaining for lack of flesh here, when he spared them after the same sin, **Exo 16**?

**Answ.** Because this sin was a far greater sin than that, and aggravated with worse circumstances; as proceeding not from necessity, as that did, when as yet they had no food, but from mere lust and wantonness, when they had manna constantly given them; as committed after large experience of God's care and kindness, after God had pardoned their former sins, and after God had in a solemn and terrible manner made known his laws and duty to them.

Numbers 11:34

**Kibroth-hattaavah**, Heb. *The graves of lust*, i.e. of the men that lusted, as it here follows. The abstract for the concrete, which is frequent; as *poverty*, 2Ki\_24:14, *pride*, Psa\_36:11, *deceit*, *sins*, Pro\_13:6, &c., *dreams*, Jer\_27:9, are put for men who are poor, or proud, or *deceitful*, or *sinful*, or *dreamers*. And it notes that this plague did not seize upon all that did eat of the quails, for then all had been destroyed, but only upon those who were inordinate both in the desire and use of them.

Numbers 11:35

Of which place **See Poole "Num\_33:17"** **See Poole "Deu\_1:1"**.

Numbers 12:1 **NUMBERS CHAPTER 12**

Miriam and Aaron murmur against Moses, Num\_12:1-3. God commandeth him, Aaron, and Miriam to come to the tabernacle, which they did, Num\_12:4,5. God rebuketh Aaron and Miriam, Num\_12:6-9. Miriam becometh leprous, Num\_12:10. Aaron humbling himself before Moses, Num\_12:11,12; he intercedeth

for him, Num\_12:13. Miriam remains without the camp seven days, Num\_12:14,15.

God permitted

### **Miriam** and

**Aaron** to murmur against their brother, partly to exercise and discover his admirable meekness and patience for the instruction of after-ages; and partly, that by this shaking Mose's authority might take the deeper root, and the people might be deterred from all sedition and rebellion against him by this example. Miriam seems to be first named, because she was the chief instigator or first mover of the sedition; wherefore she also is more eminently punished.

**The Ethiopian woman** was either 1. Zipporah, who is here called an *Ethiopian* , in the Hebrew a Cushite, because she was a Midianite; the word Cush being generally used in Scripture, not for Ethiopia properly so called below Egypt, but for Arabia, as some late learned men have evidently proved from 2Ki\_19:9 2Ch\_21:16 Eze\_29:10 **30:8,9 Hab 3:7**, and other places. If she be meant, as it is commonly conceived, I suppose they did not quarrel with him for marrying her, because that was done long since, but for indulging her too much, and being swayed by her and her relations, by whom they might think he was persuaded to make this innovation, and to choose seventy rulers, as he had been formerly, **Exo 18**; by which copartnership in government they thought their authority and reputation much diminished, especially when no notice was taken nor use made of them in the choice, but all was done by the direction of Moses, and for his assistance in the government. And because they durst not accuse God, who was the chief Agent in it, they charge Moses, his instrument, as the manner of men is. Or,

2. Some other woman, though not named in Scripture, whom he married either whilst Zipporah lived, or rather because she was now dead, though that, as really other things, be not recorded. For as the quarrel seems to be about his marrying a stranger, so it is

probable it was a late and fresh occasion about which they contended, and not a thing done forty years ago. And it was lawful for him as well as any other to marry an Ethiopian or Arabian woman, provided she were, as doubtless this woman was, a sincere proselyte, which were by the law of God admitted to the same privileges with the Israelites, Exo\_12:48; so there might be many reasons why Moses might choose to marry such a person rather than an Israelite, or why God so ordered it by his providence, either because she was a person of eminent worth and virtue, or because God intended that the government should not be continued in the hands of Moses's children, and therefore would have some political blemish to be upon the family, as being strangers by one parent. And this they here urge as a blemish to Moses also.

Numbers 12:2

Are not we prophets as well as he? so Aaron was made, Exo\_4:15,16, and so Miriam is called, Exo\_15:20. See also Mic\_6:4. And Moses hath debased and mixed the holy seed, which we have not done. Why then should he take all power to himself, and make rulers as he pleaseth, without consulting us in the case? The Lord heard it, i. e. observed their words and carriage to Moses.

Numbers 12:3

This is added as the reason why Moses took no notice of their reproach, but was one that heard it not, and why God did so speedily and severely plead Moses's cause, because he did not avenge himself.

**Quest.** 1. Did it become Moses thus to commend himself?

**Ans.** 1. The holy penmen of Scripture are not to be measured or censured by other profane writers, because they are guided by special instinct in every thing they write; and as they oftentimes publish their own and their near relations' greatest faults, where it may be useful to the honour of God, and the edification of the



church in after-ages; so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses's case here, in which case St. Paul also commends himself, 2Co\_11:5, &c. 2Co\_12:11,**12**; which they might the better do, because all their writings and carriage made it evident to all men that they did not this out of vain-glory, and that they were exalted above the affectation of men's praises, and the dread of men's reproaches.

2. This might be added, as some other clauses were, by some succeeding prophet, which was no disparagement to the authority of the Holy Scriptures, seeing it is all written by one hand, though divers pens be used by it.

**Quest.** 2: How was Moses so meek, when we oft times read of his anger, as Exo\_11:8 **16:20 32:19** Lev\_10:16 Num\_16:15 **20:10,11**, compared with Psa\_106:32,**33**?

**Answ.** 1. The meekest men upon earth are provoked sometimes, yea, oftener than Moses was.

2. True meekness doth not exclude all anger, but only such as is unjust, or immoderate, or implacable. Moses was and ought to be angry where God was offended and dishonoured, as he was in almost all the places alleged.

Numbers 12:4

**Suddenly**; partly to show his great respect unto Moses, and unto the grace of meekness; and partly to stifle the beginnings of the sedition, that this example might not spread amongst the people, who had too much of that leaven among them.

**Come out**, to wit, out of your private dwellings, and from amongst the people, both that you may not infect them by such scandalous words, and partly that you may know my pleasure and your own doom.

Numbers 12:5

**In the door of the tabernacle**, where they stood without, not being admitted into the tabernacle, as Aaron used to be; which is noted as a sign of God's displeasure.

Numbers 12:6

If you be prophets, as you pretend, yet know there is a difference among prophets, nor do I put equal authority and honour upon all of them. By a vision God represents things to the mind of a prophet when he is awake, as Gen\_15:1 **46:2** Dan\_8:18 **10:8**. By a dream God manifests his mind to them when asleep, as Gen\_20:3 **28:12**.

Numbers 12:7

i.e. Whom I have set over all my house, i.e. my church and people, and therefore over you, and who hath discharged his office faithfully, and not partially and selfseekingly, as you falsely accuse him.

Numbers 12:8

**Mouth to mouth**, i.e. distinctly, by an articulate voice; immediately, not by an interpreter, nor by shadows and representations in his fancy, as it is in visions and dreams; and familiarly. This is called *speaking* face to face, 2Jo\_1:12 3Jo\_1:14.

**Apparently**; plainly and certainly. *Not in dark speeches* ; not in parables, similitudes, riddles, dark resemblances; as by showing a *boiling pot*, an *almond tree* , &c. to Jeremiah, a *chariot* with wheels, &c. to Ezekiel.

**The similitude of the Lord**; not the face or essence of God, which no man can see and live, Exo\_33:20; it being invisible, Col\_1:15, and never seen by man, Joh\_1:18; but some singular manifestation of his glorious presence, as Exo\_33:11,**20**, &c.;

Exo\_34:5, &c.; Deu\_34:10. Yea, the Son of God appeared to him in a human shape, which he took up for a time, that he might give him a foretaste of his future incarnation.

**My servant;** who is so in such an eminent and extraordinary manner.

Numbers 12:9

From the door of the tabernacle, in token of his great displeasure, not waiting for their answer, and judging them unworthy of any further discourse.

Numbers 12:10

**From off the tabernacle;** not from the whole tabernacle, for then they must have removed, but from that part of the tabernacle whither it was come, to that part which was directly over the mercy-seat, where it constantly abode.

**Miriam became leprous;** she, and not Aaron, either because she was first or chief in the transgression, or because God would not have his worship either interrupted or dishonoured, which it must have been if Aaron had been leprous.

**White as snow:** this kind of leprosy was the most virulent and incurable of all. See Exo\_4:6 2Ki\_5:27. It is true, when the leprosy began in a particular part, and thence spread itself over all the flesh by degrees, and at last made it all white, that was an evidence. of the cure of the leprosy, Lev\_13:12,13; but it was otherwise when one was suddenly and extraordinarily smitten with this universal whiteness, which showed the great corruption of the whole mass of blood, as it was here.

Numbers 12:11

Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

Numbers 12:12

**As one dead;** either naturally, because part of her flesh was putrefied and dead, and not to be restored but by the mighty power of God; or morally, because she was cut off from all converse with others, Lev\_13:46.

**When he cometh out of his mother's womb;** like an untimely birth, without due shape and proportion, or like a still-born child that hath been for some time dead in the womb, which when it comes forth is white and putrefied, and part of it consumed.

Numbers 12:13

No text from Poole on this verse.

Numbers 12:14

**Spit in her face,** i.e. expressed some eminent token of indignation and contempt, which this was, Job\_30:10 Isa\_1:6.

**Should she not be ashamed,** and withdraw herself from her father's presence? as Jonathan did upon a like occasion, 1Sa\_20:34. So though God healed her according to Moses's request, yet he would have her publicly bear the shame of her sin, and be a warning to others to keep them firm the same transgression.

**Seven days,** the time appointed for cleansing the unclean. See Num\_6:9 **31:19.**

Numbers 12:15

Which was a testimony of respect to her both from God and from the people, God so ordering it, partly lest she should be overwhelmed by such a public rebuke from God, and partly lest, she being a prophetess, together with her person, the gift of prophecy should come into contempt.

Numbers 12:16

**Hazereth**, where *they abode* , as is said, Num\_11:35, for Miriam's sake.

**In the wilderness of Paran**, i.e. in another part of the same wilderness, as may be gathered from Num\_10:12: see also Deu\_33:2. It is possible they might have removed out of one part of that wilderness into another wilderness, and then returned again into another part of it, as we know the Israelites had many strange windings and turnings in their wilderness travels. And this part was more especially called *Rithmah* , Num\_33:18, and *Kadesh-barnea* , Num\_13:26 Deu\_1:19, which were two noted places in that part, both which seem to be comprehended within their camp, or near adjoining to it.

Numbers 13:1 **NUMBERS CHAPTER 13**

God commandeth Moses to send spies to search out the land of Canaan, Num\_13:1-3. Their names, Num\_13:4-16. Moses's commandment where to go, and what to do, Num\_13:17-20. Their return with the fruits of the land, and their report, Num\_13:23-29. They are encouraged by Caleb, Num\_13:30; but ten others dishearten them by their false report, Num\_13:31-33.

In answer to the people's petition about it, as is evident from Deu\_1:22. And it is probable from the following story, that the people desired it out of diffidence of God's promise and providence, though Moses liked of it as a prudent course to learn where or how to make the first invasion. And God granted their desire for their trial and punishment, as well knowing from what root it came.

Numbers 13:2

Do as the people press thee to do.

**Of every tribe of their fathers**, i.e. which comes from their several parents or patriarchs.

**A ruler;** a person of wisdom and authority, which might make his witness more considerable with the people.

Numbers 13:3

No text from Poole on this verse.

Numbers 13:4

No text from Poole on this verse.

Numbers 13:5

No text from Poole on this verse.

Numbers 13:6

No text from Poole on this verse.

Numbers 13:7

No text from Poole on this verse.

Numbers 13:8

No text from Poole on this verse.

Numbers 13:9

No text from Poole on this verse.

Numbers 13:10

No text from Poole on this verse.

Numbers 13:11

i.e. Of that part of the tribe of Joseph which is peculiarly called

**the tribe of Manasseh**, as the other part of it was called *the tribe of Ephraim* , Num\_13:8. The name of Joseph is elsewhere appropriated to Ephraim, as Eze\_37:16,**19 Re 7:8**; here to Manasseh; possibly to aggravate the sin of the ruler of this tribe, who did so basely degenerate from his noble ancestor, Joseph.

Numbers 13:12

No text from Poole on this verse.

Numbers 13:13

No text from Poole on this verse.

Numbers 13:14

No text from Poole on this verse.

Numbers 13:15

No text from Poole on this verse.

Numbers 13:16

**Oshea** notes a desire of salvation, signifying, *Save, we pray thee* , but *Jehoshua* , or *Joshua* , includes a promise of salvation, that he should save, or that God by his hands should save the people. So this was a prophecy of his succession to Moses in the government, and of the success of his arms.

Numbers 13:17

**Southward**, i.e. into the southern part of Canaan, which was the nearest part, and the worst too, being dry and desert, Jos\_15:1,**3 Jud 1:15** Psa\_126:4, and therefore fittest for them to enter and pass through with less observation.

**Into the mountain**, i.e. into the mountainous country, and thence into the valleys, and so take an exact survey of the whole land.

Numbers 13:18

**What it is**, both for largeness, and for nature and quality; as is more particularly expressed, Num\_13:19,20.

Numbers 13:19

**Good or bad**, healthful or unwholesome, fruitful or barren.

**In tents**, as the Arabians did; or in unwall'd villages, which, like tents, are exposed to an enemy.

Numbers 13:20

**Fat**; rich and fertile.

**Be ye of good courage**; doubt not but God will preserve you in this dangerous journey, and be not dismayed nor discouraged if you find the people numerous, potent, and well fortified.

Numbers 13:21

**The wilderness of Zin**, in the south of Canaan, Num\_34:3 Jos\_15:3; differing from the *wilderness of Sin*, which was nigh unto Egypt, Exo\_16:1.

**To Hamath**; i.e. from the south they passed through the whole land even to the northern parts of it,

**Rehob**, a city in the northwest part, Jos\_19:28 Jud\_1:31; and *Hamath*, a city in the north-east part, Jos\_19:35 Eze\_47:17. And that they might more expeditiously and securely perform this office, it is probable that they divided themselves into several small parties, and informed themselves not only by their eye, but also by their ear, and the information of persons, of whom they inquired about the nature and condition of their land.

Numbers 13:22



Here Moses having generally described their process and course from south to north, now returns more particularly to relate some memorable places and passages, as that having entered the land in the southern parts, they travelled then till they came to

**Hebron.** *Came* , Heb. *he came* , to wit, Caleb, as appears from Jos\_14:9,**12,14**; for, as was now intimated, the spies distributed their work among them, and went either severally, or by pairs: and, it seems, the survey of this part was left to Caleb.

**Anak**; a famous giant so called, whose children these are called, either more generally, as all giants sometimes were, or rather more specially, because Arba, from whom Hebron was called Kirjath-arba, was the father of Anak, Jos\_15:13. And this circumstance is mentioned as an evidence of the goodness of that land and soil, because the giants chose it for their habitation.

**Before Zoan in Egypt:** this seems to be noted to confront the Egyptians, who vainly boasted of the antiquity of their city Zoan above all places.

Numbers 13:23

**Upon a staff;** either for the weight of it, considering the length of the way they were to carry it, or for the preservation of it whole and entire. In those eastern and southern countries there are vines and grapes of an extraordinary bigness, as Strabo and Pliny affirm.

Numbers 13:24

No text from Poole on this verse.

Numbers 13:25

No text from Poole on this verse.

Numbers 13:26

**Kadesh;** so called by way of abbreviation, which is frequent in Hebrew names, for *Kadesh-barnea* , Deu\_1:19, which some rashly confound with *Kadesh* in the wilderness of *Zin* , Num\_20:1 **27:14 33:36**; into which they came not till the fortieth year after their coming out of Egypt, as appears from Num\_33:37,**38** whereas they were in this *Kadesh* in the second year, and before they received the sentence of their forty years' abode in the wilderness.

Numbers 13:27

**They told him** in the audience of the people, as appears from Num\_13:30. They craftily begin their relation with commendations, that their following slanders might be more easily believed.

Numbers 13:28

**Strong;** potent for the strength of their body, and the valour of their minds.

Numbers 13:29

**The south,** where we are to enter the land; and they who were so eager and fierce against us that they came into the wilderness to fight with us, will without doubt oppose us when we come close by their land, and are about to settle in their neighbourhood, the rather, to revenge themselves for their former loss and shame received by us. Therefore they mention them, though they were no Canaanites.

**In the mountains,** i.e. in the mountainous country in the south-east part of the land; so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains.

**By the sea;** not the midland sea, which is commonly understood by that expression, but the Salt or Dead Sea, as appears,

1. Because it is that sea which is next to Jordan, as here follows.
2. Because the Canaanites dwelt principally in those parts, and not near the midland sea. So these guard the entrance on the east side, as the others do on the south.

Numbers 13:30

**Caleb**, together with Joshua, as is manifest from Num\_14:6,7,30; but Caleb alone is here mentioned, possibly because he spake first and most, which he might better do, because he might be presumed to be more impartial than Joshua, who being Moses's minister might be thought to speak only what he knew his master would like.

**Stilled the people;** which implies either that they had began to murmur, or that by their looks and carriages they discovered that grief and anger which boiled in their breasts.

**Before Moses,** or *toward Moses* , against whom they were incensed, as the man who had brought them into such sad circumstances.

**We are well able;** partly in moral probability, because we are one people united under one head, whereas they are divided into several nations, and governments of differing counsels, and interests, and inclinations; and principally because of the assistance of the Almighty God.

Numbers 13:31

**The men that went up with him;** all of them, Joshua excepted.

**They are stronger than we,** both in stature of body and numbers of people. Thus they wickedly question the power, and truth, and goodness of God, of all which they had such ample testimonies.

Numbers 13:32

**They brought up**, Heb. *brought forth* , to wit, out of their mouths; they uttered a reproach, or reproachful words.

**Of the land** i.e. against it, or concerning the land. It is the genitive case of the object, as Mat\_10:1 **14:1**.

**Eateth up the inhabitants**; not so much by civil wars, as most think, for that was likely to make their conquest more easy; nor by the barrenness of the soil, which consumed the people with the excessive pains it required to make it fruitful, as others think, for they confessed the excellency of the land, Num\_13:27; but rather by the unwholesomeness of the air and place, which they guessed from the many funerals which, as some Hebrew writers, not without probability, affirm, they observed in their travels through it; though that came to pass from another cause, even from the singular providence of God, which, to facilitate the Israelites' conquest, cut off vast numbers of the Canaanites, either by a plague, or by the *hornet* sent *before them* , as is expressed Jos\_24:12, or some other way.

Numbers 13:33

i.e. Small and contemptible.

#### Numbers 14:1 **NUMBERS CHAPTER 14**

The children of Israel murmur against Moses and Aaron, Num\_14:1-4. Moses, Aaron, Caleb, and Joshua go to appease the people, Num\_14:5-9; wherefore the people would have stoned them, Num\_14:10. The Lord threateneth them with the pestilence, Num\_14:11,**12**. Moses entreateth the Lord for the people, Num\_14:13-19. The Lord heareth Moses, Num\_14:20,**21**; yet promiseth that the murmurers shall never enter into the land of Canaan, Num\_14:22,**23**. Judgments on the murmurers, Num\_14:26-35. They that brought an evil report on the land die of the plague, Num\_14:36,**37**. They who would take possession of the land contrary to God's command are smitten, Num\_14:40-45.

Except Caleb and Joshua, and some few others. A synecdochial expression, the whole for the greatest part.

Numbers 14:2

**Against Moses and against Aaron**, as the instruments and occasions of their present calamity.

**That we had died in the wilderness:** it was not long before they had their desire, and did die in the wilderness.

Numbers 14:3

From the instruments they rise higher, and strike at God the chief cause and author of their journey; by which we see the prodigious growth and progress of sin when it is not resisted. *Should be a prey to the Canaanites* , whose land we were made to believe we should possess.

Numbers 14:4

**A captain**, instead of Moses, one who will be more faithful to our interest than he. This was but a purpose or desire, and yet it is imputed to them as if they had done it, Neh\_9:16,17, they *appointed a captain* , &c., even as Abraham's purpose to offer up Isaac is reckoned for the deed, Heb\_11:17.

**Let us return into Egypt.** Stupendous madness! Whence should they have protection against the many hazards, and provision against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from Heaven to lead them? Who should conduct them over the Red Sea? or, if they went another way, who should defend them against those nations whose borders they were to pass? What entertainment could they expect if the Egyptians, whom they had deserted and brought to so much ruin?

Numbers 14:5

As humble and earnest suppliants, either to the people, to entreat them to desist from their wicked and pernicious enterprise; or rather, to God, by comparing this with Num\_16:4 **20:6**, the only refuge to which Moses resorted in all such straits, and who alone was able to still and govern this tumultuous and stiff-necked people.

**Before all the assembly**, that they might be awaked to apprehend their sin and danger, when they saw Moses at his prayers, whom God never used to deny, and never failed to defend, even with the destruction of his enemies.

Numbers 14:6

To testify their hearty grief for the people's blasphemy against God and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God.

Numbers 14:7

No text from Poole on this verse.

Numbers 14:8

If by our rebellion and ingratitude we do not provoke God to loathe and forsake us.

Numbers 14:9

**They are bread for us**; we shall destroy them as easily as we do our bread or common food. Compare Num\_24:8 Psa\_14:4.

**Their defence**, i.e. their counsel, conduct, and courage, and especially God, who was pleased to afford them his protection till their iniquities were full, Gen\_15:16, is utterly departed from them, and hath given them up as a prey to us.

**The Lord is with us**, by his special grace and almighty power, to save us from them; and from all our enemies.

Numbers 14:10

Now in the extremity of danger, to rescue his faithful servants, and to stop the rage of the people.

**In the tabernacle**, i.e. upon or above the tabernacle, where the cloud usually resided, in which the glory of God did appear upon occasion, and now in a more illustrious manner, as the state of things required.

Numbers 14:11

No text from Poole on this verse.

Numbers 14:12

This was not an absolute determination, as the event showed, but only a condition, like that of Nineveh's destruction within forty days, with a condition implied, except there be speedy repentance, or powerful intercession.

Numbers 14:13

**Then**, i.e. in case thou dost utterly destroy them.

**Thou broughtest up this people**, whereby thou didst get great honour to thyself, which now thou wilt certainly lose.

Numbers 14:14

**To the inhabitants of this land**, for there was much intercourse between these two nations.

Numbers 14:15

**As one man**, i.e. altogether, or to a man; and suddenly as it were by one blow, as if all had but one neck.

Numbers 14:16

His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun and had sworn to do.

Numbers 14:17

**Be great**, i.e. appear to be great, discover its greatness; a real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood either,

1. Of God's power in preserving the people, and carrying them on into Canaan, which sense may seem to be favoured by the foregoing verse, where the Egyptians deny that God had power to do so. And according to that sense he adds the following words, not as an explication of this power, but as an argument to move him to show forth his power for his people notwithstanding their *sins, according as* , or rather *because* , (as the Hebrew word is oft rendered,) he had spoken, saying, &c., and so he should maintain the honour and the truth of his own name, or of those titles which he had ascribed to himself. Or,

2. The power of his grace and mercy, or the *greatness of his mercy* , as he calls it, Num\_14:19, in pardoning of this and their other sins; for to this the following words manifestly restrain it,

**according as thou hast spoken**, & c., where the pardon of their sins is the only instance of this power both described in God's titles, Num\_14:18, and prayed for by Moses, Num\_14:19, *pardon, I beseech thee* , &c., and granted by God in answer to him, Num\_14:20, *I have pardoned* , &c. Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness; whence despairing sinners sometimes cry out that their sins are greater than God can pardon, as some translate Cain's words, Gen\_4:13. And since power is applied to



God's wrath in punishing sin, Rom\_9:22, why may it not as well be attributed to God's mercy in forgiving it? especially if it be considered that even in men revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

Numbers 14:18

These words may seem to be very improperly mentioned, as being a powerful argument to move God to destroy this wicked people, and not to pardon them. It may be answered, that Moses useth these words together with the rest, partly because he would not sever what God had put together, and partly to show that he did not desire a fulfil and absolute pardon, (but was willing that God should execute his vengeance upon the principal authors of this rebellion, and leave some character of his displeasure upon all the people, as God did,) but only that God would not disinherit them, Num\_14:12, nor *kill all the people as one man* , Num\_14:15, nor destroy them both root and branch, because he, had promised not to extend his wrath against them in punishing their sins beyond the third and fourth generation. But the truer answer seems to be, that these words are to be translated otherwise, *and in destroying he will not utterly destroy , though he visit the iniquity of the fathers upon the children* ,

**unto the third and fourth generation.** Of which See Poole "Exo\_34:7", where all this verse is explained.

Numbers 14:19

After many and great provocations; show thyself still to be the same sin-pardoning God.

Numbers 14:20

So far as not utterly to destroy them, as I threatened, Num\_14:12, and thou didst fear, and beg the prevention of it, Num\_14:15.

## Numbers 14:21

i.e. With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following. That this is the true sense, appears both from the particle of opposition, and the solemn introduction of them.

**But truly as I live**, and from the following verses, *because all these men*, &c, which come in without any note of opposition, and have a manifest relation to and connexion with this verse.

## Numbers 14:22

**My glory**, i.e. my glorious appearances in the cloud, and in the tabernacle.

**Ten times**, i.e. many times. A certain number for an uncertain, as Gen\_31:7 Lev\_26:8 Job\_19:3. Though some reckon ten times precisely, wherein they did eminently provoke God.

## Numbers 14:23

No text from Poole on this verse.

## Numbers 14:24

Joshua is not here named, because he was not now among the people, but a constant attendant upon Moses; nor was he to be reckoned as one of them, any more than Moses and Aaron were, because he was to be their chief commander.

**Another spirit with him**, i.e. was a man of another temper and carriage, faithful and courageous, not acted by that evil spirit of cowardice, unbelief, unthankfulness, disobedience, which ruled in his brethren, but by the Spirit of God.

**Fully**, i.e. universally and constantly, in and through difficulties and dangers, which made his partners halt.

**The land whereinto he went;** in general, Canaan, and particularly Hebron, and the adjacent parts, Jos\_14:9.

**Shall possess it,** or, *shall expel it* , i.e. its inhabitants, the land being oft put for the people of it. Compare Jos\_8:7 **14:12.**

Numbers 14:25

**In the valley;** beyond the mountain at the foot whereof they now were, Num\_14:40. And this clause is added, either,

1. As an aggravation of Israel's misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness; or,

2. As an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that Idumean mountain, and if they did not speedily depart, their enemies would hear of them and fall upon them, and so the evil which before they causelessly feared would come upon them; they, their wives, and their children would become a prey to the Amalekites and Canaanites, because God had forsaken them, and would not assist nor defend them. The verse may be rendered thus,

**And,** or *But* , for the present,

**the Amalekite and the Canaanite dwell in the valley;** therefore (which particle is here understood, as it is in other places)

**to-morrow turn ye,** & c. Though some knit these words to the former, and read the place thus, *Caleb —and his seed shall possess it* , to wit, the land near Hebron, and also the land of *the Amalekites and of the Canaanites that dwell in the valley* .

**Quest.** But how are the Canaanites said to dwell in the valley here, when they *dwelt in the hill* , Num\_14:45, and by the sea-coasts, Num\_21:1?

**Answ.** 1. Part of them dwelt in one place, and part in other places.

2. The word *Canaanite* may here be understood more generally of all the inhabitants of Canaan.

**By the way of the Red Sea**, i.e. that leadeth to the Red Sea, and to Egypt, the place whither you desire to return, Num\_14:3,4.

Numbers 14:26

No text from Poole on this verse.

Numbers 14:27

**Bear with**, or *pardon* , as Num\_14:19,20, or *spare* ; which words are necessarily and easily understood. It is a short and imperfect speech, which is frequent in case of anger, as Exo\_32:32 Psa\_6:3 **90:13**.

Numbers 14:28

As you wickedly wished you might have died in the wilderness, Num\_14:2, I will bring your imprecations upon your heads.

Numbers 14:29

No text from Poole on this verse.

Numbers 14:30

**To make you**, i.e. your nation; for God did not swear to do so to these particular persons.

Numbers 14:31

No text from Poole on this verse.

Numbers 14:32

No text from Poole on this verse.

Numbers 14:33

**Wander**, like sheep, feeding in the deserts; or *shall be shepherds* , i.e. shall live like the shepherds of Arabia, in tents, and removing from place to place, having no certain dwelling.

**Forty years**, i.e. so long as to make up the time of your dwelling in the wilderness forty years, as appears from Num\_33:8 Deu\_1:3 **2:14**. Compare Amo\_5:25. It is manifest that one whole year and part of another were past before this sin or judgment.

**Your whoredoms**, i.e. the punishment of your whoredoms, to wit, of your apostacy from, and perfidiousness against, your Lord, who was your Husband, and had married you to himself. See Jer\_3:14. Whence idolatry is called whoredom.

Numbers 14:34

**Each day for a year**; so there should have been forty years to come, but God was pleased mercifully to accept of the time past as a part of that time.

**My breach of promise**, that as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, Num\_14:3, lies at your door, and was forced from me by your perfidiousness. Or, *my breach* ; either passively, i.e. your breaking off from me, as such pronouns are oft used, as Gen\_1:4 Isa\_53:11 **56:7**; or actively, i.e. my breaking off or departing from you, and stopping the current of my blessings towards you; you shall feel by experience how sad your condition is when I withdraw my grace and favour from you.

Numbers 14:35

No text from Poole on this verse.

Numbers 14:36

No text from Poole on this verse.

Numbers 14:37

Either by the pestilence threatened Num\_14:12, or by some other sudden and extraordinary judgment, sent from the cloud in which God dwelt, and from whence he spake to Moses, and wherein his glory at this time appeared before all the people, Num\_14:10, who therefore were all, and these spies among the rest, before the Lord.

Numbers 14:38

No text from Poole on this verse.

Numbers 14:39

No text from Poole on this verse.

Numbers 14:40

**Gat them up**, i.e. designed, or attempted, or prepared themselves to go up; for that they were not yet actually gone up, plainly appears from Num\_14:42,**44**, and from Deu\_1:41. Things designed or endeavoured in Scripture phrase are oft said to be done. See on Gen\_37:21,**22** Exo **8:18**.

Numbers 14:41

**The commandment of the Lord**; either that command, *Go not up*, &c., which, though in this place mentioned after, yet may seem to have gone before their transgression, by comparing this place with Deu\_1:42,**43**; or that command above, Num\_14:25, *Turn ye, and get ye into the wilderness*, &c., which was a course directly contrary to that which they took.

Numbers 14:42

No text from Poole on this verse.

Numbers 14:43

No text from Poole on this verse.

Numbers 14:44

**They presumed;** guilty both of rashness and rebellion; thus running from one extreme to another.

Numbers 14:45

**The Canaanite;** largely so called, but strictly the Amorite, as appears from Deu\_1:44.

**Which dwelt;** so they were a part and branch of those that dwelt in the valley, Num\_14:25. Or, *sat*, i.e. placed themselves, lay in ambush, expecting your coming.

**Hormah;** a place so called afterwards Num\_21:3, from the great slaughter or destruction of the Israelites at this time.

Numbers 15:1 **NUMBERS CHAPTER 15**

Of meat and drink offerings, Num\_15:1-16. The law of the first of the dough for a peace-offering, Num\_15:17-21. The sacrifice for sins of ignorance of the whole congregation, Num\_15:22-26; or when a single soul is guilty, Num\_15:27-29. Punishments for presumptuous sinners, Num\_15:30,**31**. Of the man that gathered sticks on the sabbath day, and his death, Num\_15:32-36. God commandeth them to wear fringes on their garments, Num\_15:37,**38**. The use thereof, Num\_15:39-41.

No text from Poole on this verse.

Numbers 15:2

i.e. Will certainly give you notwithstanding this great provocation, and my unchangeable commination. And for their better assurance hereof, he repeats and amplifies the laws of sacrifices, whereby through Christ he was or would be reconciled to them and theirs upon their repentance.

Numbers 15:3

**A sacrifice**, i.e. a peace-offering, as appears,

1. Because that word put by itself is oft so taken, as Exo\_18:12 Lev\_17:5,8 **23:37** Deu\_12:27.

2. Because the offerings for sins and trespasses had no meat-offerings and drink-offerings attending upon them, excepting only the case of the

**leper's** cleansing, Lev\_14:10.

3. Because this is explained by and *called peace-offereings* , Num\_15:8.

4. From the words here following, because peace-offerings were commonly offerede either in performance of a vow, or freely, or by God's command in their solemn feasts, all which are here expressed.

Numbers 15:4

**A tenth deal**, or *tenth part* , to wit, of an ephah, i.e. an omer, Exo\_16:36.

**Mingled with oil**; wherein it seems to differ from such meat-offerings as were solitary, and not accessories to other sacrifices.

Numbers 15:5

No text from Poole on this verse.



Numbers 15:6

**Two tenth deals;** because this belonged to a better sacrifice than the former; and therefore in the next sacrifice of a bullock there are three tenth deals. So the accessory sacrifice grows proportionably with the principal.

Numbers 15:7

No text from Poole on this verse.

Numbers 15:8

i.e. Or any other peace-offerings, to wit, such as were offered either freely or by command, which may be called

**peace-offerings** or thank-offerings, by way of eminency, because such are offered purely by way of gratitude to God, and with single respect to his command and honour; whereas the peace-offerings made in performance of a vow were made and offered by way of contract, and with design of getting some advantage by them.

Numbers 15:9

No text from Poole on this verse.

Numbers 15:10

No text from Poole on this verse.

Numbers 15:11

No text from Poole on this verse.

Numbers 15:12

i.e. As many cattle as ye sacrifice, so many meat and drink offerings ye shall offer.

Numbers 15:13

No text from Poole on this verse.

Numbers 15:14

**A stranger**, to wit, proselyte, for such offerings were not accepted from others.

Numbers 15:15

i.e. As to the worship of God; his sacrifices shall be offered in the same manner, and accepted by God upon the same terms, as yours; which was a presage of the future calling of the Gentiles. And this is added by way of caution and distinction, to show that strangers were not upon this pretence to partake of their civil privileges.

Numbers 15:16

No text from Poole on this verse.

Numbers 15:17

No text from Poole on this verse.

Numbers 15:18

No text from Poole on this verse.

Numbers 15:19

**When ye eat**, i.e. when you are about to eat it; for before they did eat it, they were to offer this offering to God.

**Of the bread**, i.e. the bread-corn, as that word is used. Job\_28:5  
Psa\_104:15 Isa\_28:22.

**Unto the Lord**, i.e. to the priest of the Lord, as appears from Eze\_44:30.

Numbers 15:20

i.e. Of the corn in the threshing-floor, as Deu\_16:13, when you have gathered in your corn.

**So shall ye heave it**, i.e. you shall offer this in the same proportion, to the same persons, i.e. the priests, and with the same rites.

Numbers 15:21

No text from Poole on this verse.

Numbers 15:22

To wit, those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that Lev\_14:13, which speaks of some positive miscarriage, or doing that which ought not to have been done about the holy things of God, whereas this speaks only of an omission of something which ought to have been done about holy ceremonies. But besides this, that law, Lev\_4:13, concerns the *whole congregation of Israel*, as it is there expressed, but this concerns only the *congregation, or a congregation*, as it is here expressed, Num\_15:24, i.e. any particular congregation of Israelites, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in Canaan; and the words rendered *all the congregation* may be, and are by some here, rendered *every congregation*. And by virtue of this law, as some suppose, the Israelites newly after their return from the captivity offered twelve bullocks, one for each tribe, Eze\_8:35.

Numbers 15:23

No text from Poole on this verse.

Numbers 15:24

In **Le 4** the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, as hath been said; or because here is added a new penalty, to breed the greater caution and diligence in the Israelites, who had given many instances, and now a fresh and eminent instance, of their heedlessness in observing the commands of God; and so, besides that bullock for a sin-offering, which he leaves to be gathered out of Lev\_4:11, he now requires another bullock for a burnt-offering.

Numbers 15:25

No text from Poole on this verse.

Numbers 15:26

No text from Poole on this verse.

Numbers 15:27

No text from Poole on this verse.

Numbers 15:28

No text from Poole on this verse.

Numbers 15:29

No text from Poole on this verse.

Numbers 15:30

**Ought;** understand such things as ought not to be done and things relating to the worship of God;

**presumptuously,** Heb. *with a high or lifted hand* i. e. knowingly willfully, boldly, resolvedly, deliberately, designedly. So this

phrase is elsewhere used. See Exo\_14:8 Lev\_26:21 Num\_33:3 Job\_15:26 Psa\_19:13.

**Reproacheth the Lord**, i.e. he sets God at defiance, and exposeth him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

Numbers 15:31

i.e. The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

Numbers 15:32

This seems to be added as an example of a presumptuous sin; for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

Numbers 15:33

i.e. To the rulers of the congregation, who, as they represented and governed the congregation, are called by the name of the congregation.

Numbers 15:34

i.e. Moses and Aaron, and the seventy rulers last mentioned.

**What should be done to him**, i.e. in what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines; otherwise it was known in general that sabbath-breakers were to be put to death, from Exo\_31:14 **35:2**.

Numbers 15:35

No text from Poole on this verse.

Numbers 15:36

No text from Poole on this verse.

Numbers 15:37

No text from Poole on this verse.

Numbers 15:38

**Fringes** were certain threads or ends of their garments, standing out a little further than the rest of their garments, left there for this use.

**In the borders**, i.e. in the four *borders* or *quarters* , as it is Deu\_22:12. Heb. *wings* , which is oft used for borders or ends, as Rth\_3:9 1Sa\_15:27 **24:5**, &c.

**Of their garments**, i.e. of their upper garment, or that *wherewith they covered themselves* , as is expressed Deu\_22:12. This was practised by the Pharisees in Christ's time, who are noted for making their borders larger than ordinary, Mat\_23:5; and by Christ himself, as may gathered from Luk\_8:44.

**A riband**, to make it more obvious to the sight, and consequently more serviceable to the use here mentioned.

**Of blue**, or, of a *purple colour* , as the Jewish writers agree, whose opinion is the more considerable, because it was matter of constant practice among them.

Numbers 15:39

**It**, i.e. the riband,

**shall be unto you**, i.e. shall serve you

**for the fringe**, to wit, to render it more visible and notorious by its certain, and remarkable, and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or, *it* , i.e. the riband, *shall be in*

*your fringes* , or, *put to your fringes* , fastened to them, that by looking upon it you may remember, that your eye may affect your mind and heart.

**That ye seek not**, or, *inquire not* , for other rules or ways of serving me than I have prescribed you.

**After your own heart, and your own eyes**, i.e. neither after the devices and inventions of your own minds or hearts, as Nadab and Abihu did when they offered strange fire, and as you now did, when you pretended to serve and please me by going up the hill and towards Canaan without and against my command; nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of Egypt. *To go a whoring* , i.e. to depart from me, and to prefer your own fancies before my commands, and to live only by present sight or sense, and not at all by faith in my promises.

Numbers 15:40

No text from Poole on this verse.

Numbers 15:41

Though I am justly displeased with you, for your frequent and horrid rebellions, for which also I will keep you forty years in the wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there, and after that time to bring you into Canaan.

Numbers 16:1 **NUMBERS CHAPTER 16**

Korah, Dathan, and Abiram raise sedition against Moses and Aaron, Num\_16:1-3. Moses reprovng them, Num\_16:4-11, sends for Dathan and Abiram; their refusal and answer, Num\_16:12-14. The manner of their punishment, Num\_16:15-35. Their perfuming censers are kept for a memorial and warning, Num\_16:36-40. The people murmur against Moses and Aaron, for

which they are consumed by the plague, which Aaron by Moses's order stays, Num\_16:41-50.

**Korah**, the first and chief author of this rebellion, Num\_16:11 Jud\_1:11.

**Izhar** was Amram's brother, Exo\_6:18, therefore Moses and he were cousin-germans. Moreover Izhar was the second son of Kohath, whereas Elizaphan, whom Moses had preferred before him, and made prince or ruler of the Kohathites, Num\_3:30, was the son of Uzziel, the fourth son of Kohath. This, the Jewish writers say, made him malcontent, which at last broke forth into sedition.

**Sons of-Reuben:** these are drawn into confederacy with Korah, partly because they were his next neighbours, both being encamped on the south side, and therefore could easily communicate counsels; partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father.

**Took men**, to wit, those two hundred and fifty mentioned Num\_16:2. In the Hebrew there is nothing but *took*, and the Hebrew words are placed and may well be rendered thus, *Now Korah —took both Dathan and Abiram, &c., or took Dathan, &c.,* the particule *vau* being here superfluous, as it is Gen\_8:6, and elsewhere.

Numbers 16:2

**They**, i.e. Korah, Dathan, and Abiram, last mentioned.

**Rose up**, i.e. conspired together, and put their seditious design in execution.

**Before Moses;** not privily and obscurely, but openly and boldly, not fearing nor regarding the presence of Moses, who was an eye-witness of their conspiracy.



**Famous**, for place and birth.

Numbers 16:3

**They**, i.e. either Korah, and the two hundred and fifty princes, which may seem probable by comparing this with Num\_16:12,25,27, where we find Dathan and Abiram in another place, even in their tents, whither it is likely they were gone by consent to form and strengthen their party there, while Korah and the rest went to Moses. Or, Korah, Dathan, and Abiram, and the rest, who were all together when Moses spake those words, Num\_16:5-7; but after that Dathan and Abiram retired to their tents, and then Moses sent for Korah and the Levites, who had more special and more colourable pretences to the priesthood, and treats with them apart, and speaks what is mentioned Num\_16:8-11; and then having dispatched them, he sends for Dathan and Abiram, Num\_16:12, that he might reason the case with them also apart.

**Against Aaron**, to whom the priesthood was confined, and against Moses, both because this was done by his order, and because before Aaron's consecration Moses appropriated it to himself. For whatever they intended, they seem not now directly to strike at Moses for his supreme civil government, but only for his interest and influence in the disposal of the priesthood, as may appear by the whole context, and particularly by Num\_16:5,10,15, &c.

**Ye take too much upon you**, by perpetuating the priesthood in yourselves and family, with the exclusion of all others from it. *Are holy; a kingdom of priests, a holy nation*, as they are called Exo\_19:6; a people separated to the service of God, and therefore no less fit to present themselves before God, and to offer sacrifice and incense for themselves, than you are.

**The Lord is among them**, by his tabernacle and cloud, the tokens of his special and gracious presence, and therefore ready to receive all their sacrifices and services from their own hands.

**Wherefore lift ye up yourselves;** thou, Moses, by prescribing what laws thou pleasest about the priesthood, and confining it to thy brother; and thou, Aaron, by usurping it as thy peculiar privilege?

Numbers 16:4

Humbly begging that God would direct him, and defend and vindicate him from this false and odious imputation. See Num\_14:5. Accordingly God answers his prayers, and inspires him with this following answer to Korah, and strengthens him with new courage, and confidence of good success.

Numbers 16:5

**To-morrow**, Heb. *in the morning* , the time appointed by men for administering justice, Psa\_101:8 Jer\_21:12; and chosen by God for that work, Psa\_73:14 Isa\_47:11 Zep\_3:5. Some time is allowed, partly that Korah and his company might prepare themselves and their censers; and partly to give them space for consideration and repentance.

**And will cause him**, or, *and whom he will cause* . To come near unto him, i.e. he will by some evident and miraculous token declare his approbation of him and his ministry.

Numbers 16:6

Since ye will be priests, take your censers, and act as priests, at your peril.

Numbers 16:7

**Doth choose**, i.e. declare his choice and appointment of them for that work.

Numbers 16:8

Consider what I say before it be too late, and repent of your great wickedness.

Numbers 16:9

**Near to himself;** nearer than the other tribes, though not so near as the priests.

**Unto them,** i.e. in their stead and for their good. So they were the servants both of God and of the church, which was a high dignity, though not sufficient for their ambitious minds.

Numbers 16:10

There being at this time but very few priests, and the profits and privileges belonging to them being many and great, they thought it but fit and reasonable that they, or some of the chief of them, should be admitted to share in their work and advantages.

Numbers 16:11

**Against the Lord,** whoso minister and chosen servant Aaron is. You strike at God through Aaron's sides. Compare 1Sa\_8:7 Luk\_10:16 Joh\_13:20.

Numbers 16:12

**Moses sent,** to treat with them, and give them, as he had done Korah and his company, a timely admonition. Which said unto the messengers sent to them by Moses,

**We will not come up,** to Moses's tabernacle, whither the people used to go up for judgment. Men are said in Scripture phrase *to go up* to places of judgment. See Deu\_25:7 Rth\_4:1 Ezr\_10:7,8. But because they would not now *go up*, therefore they *went down quick into the pit*, Num\_16:12.

Numbers 16:13

i.e. Out of Egypt, a place indeed of great plenty, but to them a place of torment and intolerable slavery. They invidiously and scoffingly use the same words wherewith God by Moses commended the land of Canaan.

Numbers 16:14

**Of these men**, i.e. of those who are confederate with us, and of all the people who are of our mind. Wilt thou make them blind, or persuade them that they are blind, and that they do not see what is visible to all that have eyes, to wit, that thou hast deceived them, and broken thy faith and promise given to them? or wilt thou lead them about like blind men whither thou pleasest, one time towards Canaan, another time towards Egypt again?

**We will not come up**; we will not obey thy summons, nor own thy authority.

Numbers 16:15

**Moses was very wroth**, not so much for his own sake, for he had learnt to bear indignities, **Num 12**, as for God's sake, who was highly dishonoured, blasphemed, and provoked by these speeches and carriages, in which case he ought to be angry, as Christ was, **Mar\_3:5**.

**Respect not thou their offering**, i.e. accept not their incense which they are now going to offer, but show some eminent dislike of it. He calls it *their offering*, though it was offered by Korah and his companions, because it was offered in the name and by the consent of all the conspirators, for the decision of the present controversy between them and Moses.

**Not one ass**, i.e. not any thing of the smallest value, as an ass was; see **1Sa\_12:3** neither have I injured them, nor used my power to defraud or oppress them, as I might have done; but, which is here implied, I have done them many good offices, but no hurt; therefore their crime is inexcusable, because without any cause or provocation on my part.

## Numbers 16:16

Not in the tabernacle, which was not capable of so many persons severally offering incense, but at the door of the tabernacle, Num\_16:18, which place is oft said to be

**before the Lord**, as Exo\_29:42 Lev\_1:11, &c.; where they might now lawfully offer it by Moses's direction upon this extraordinary occasion and necessity, because this work could not be done in that place, which alone was allowed for the offering up of incense, not only from its smallness, but also because none but priests might enter to do this work. Here also the people, who were to be instructed by this experiment, might see the proof and success of it.

## Numbers 16:17

No text from Poole on this verse.

## Numbers 16:18

They could easily make censers in a slight manner, which would suffice for the present purpose. The

**fire** was taken from the altar which stood in that place, Lev\_1:3,5, for Aaron might not use other fire, Lev\_10:1. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any strange fire.

## Numbers 16:19

**Korah gathered the congregation**, that they might be witnesses of the event, and, upon their success, which they doubted not of, might fall upon Moses and Aaron with popular rage, and destroy them. And it seems by this that the people were generally incensed against Moses, and inclined to Korah's side.

**The glory of the Lord appeared in the cloud**, which then shone with greater brightness and majesty, as a token of God's approach and presence. See Exo\_16:7,**10 Le 9:6,23 Num 20:6**.

Numbers 16:20

No text from Poole on this verse.

Numbers 16:21

To wit, Korah and his two hundred and fifty men, and the people whom he gathered against Moses and Aaron, Num\_16:19.

Numbers 16:22

**Of the spirits**, i.e. of souls, as the word spirit in Scripture is oft used, as Psa\_31:5 **77:3** Pro\_17:22 Ecc\_12:7 Luk\_23:46 Act\_7:59. And this is no empty title here, but very emphatical and argmmentative, thus, Thou art the Maker of spirits, Zec\_12:1, destroy not thy own workmanship, Isa\_64:8. O thou who art the preserver of men, and of their spirits; the Lord of spirits, Job\_12:10; who as thou mayst justly destroy this people, so thou canst preserve whom thou pleasest: *the Father of spirits* , Heb\_12:9; O deal mercifully with thy own children: the Searcher of spirits, thou canst distinguish between those who have maliciously raised this tumult, and those whose ignorance and simple credulity hath made them a prey to crafty seducers.

**Of all flesh**, i.e. of all mankind: the word *flesh* is put for men, as Gen\_6:13 Job\_12:10 Isa\_40:5,**6 Eze 20:48 21:4,5**.

**One man**, to wit, Korah, the ringleader of this sedition.

Numbers 16:23

No text from Poole on this verse.

Numbers 16:24

**Speak unto the congregation**, whom for your sakes I will spare upon the condition here following.

**Korah, Dathan, and Abiram**; and On too, who is mentioned Num\_16:1, though some think he desisted and repented, and therefore is not now mentioned.

Numbers 16:25

Because they refused to come to him, he goes to them to their cost.

**The elders of Israel**; the seventy rulers, whom he carried with him for the greater solemnity of the action, and for his own better vindication, because he lay under such calumnies, and to encourage them in their work, notwithstanding the obstinate and intractable nature of the people they were to govern.

Numbers 16:26

Show your dislike of them and their wicked ways by a speedy removal of your persons and tents from about them.

**Touch nothing of theirs**; because they and all that was theirs was under a curse, and therefore not to be touched. See Deu\_13:16,17.

**In all their sins**; lest, being guilty of their sins, you perish together with them.

Numbers 16:27

Their tents were not far asunder, being both on the south side of the tabernacle, as appears from Num\_2:10 **3:29**.

**Stood in the door of their tents**; an argument of their foolish confidence, pride, and impudence, obstinacy, and impenitency, whereby they declared that they neither feared God nor revered man, and made themselves ripe for the approaching judgment.

## Numbers 16:28

**All these works**, to wit, which I have done, and for which I am traduced by these and such like wicked men, as the bringing of the people out of Egypt; the conducting of them through, and the keeping of them so long in, the wilderness; the exercising of power and authority among and over them; giving of laws to them, as about other things, so concerning the priesthood, which is the ground of the present quarrel; and, that which vexeth them most, that when they were upon the borders of Canaan, and ready to enter in, I should cause them to go back into this vast howling wilderness, and fix them there for forty years.

**Of mine own mind**; by pretending or usurping an authority which God gave me not; by feigning words or messages from God to establish my own inventions, and to comply with my own will or lust or interest, as I am now accused to have done. For this phrase, see Num\_24:13 Eze\_13:2.

## Numbers 16:29

i.e.

**If these men die** by a natural death, or by plague, or sword, or some usual judgment, I am content that you take me for an impostor, falsely pretending to be sent of God. This he might well say, because he was inspired by God to say this, and infallibly assured by God that this should be done.

## Numbers 16:30

**Make a new thing**, i.e. do such a work as was never heard before.

**Into the pit**, i.e. into the grave which God thereby makes. The Hebrew word *scheol* sometimes signifies *hell*, and sometimes the *grave*, as Gen\_37:35 Psa\_55:15.

**Have provoked the Lord** by making his words and works to be nothing but my devices and artifices.



## Numbers 16:31

No text from Poole on this verse.

## Numbers 16:32

i.e. All his family which were there, women, children, and servants; but his sons, who were spared Num\_26:11,**58** 1Ch\_6:22,**37** were absent, either upon some service of the tabernacle, or upon some other occasion; God so ordering it by his providence, either because they disliked their father's act, or upon Moses's intercession for them, or for some other reason. This expression may seem to intimate that Korah himself was not here, but that he continued with his two hundred and fifty men before the Lord Num\_16:18,**19**, where they were waiting for God's decision of the controversy; nor is it probable that their chief captain would desert them, and leave them standing there without a head, especially when Aaron, his great adversary, abode there still, and did not go with Moses to Dathan, &c., Num\_16:25. And Korah may seem to have been consumed with those two hundred and fifty, Num\_16:35, though he be not mentioned there, but is easily understood by comparing that verse with Num\_16:16-18, and from the nature of the thing itself, there being no cause of doubt but that destruction which befell the accessaries did much more involve the principal. And so much is intimated Num\_16:40, *that no stranger come near to offer incense before the Lord, that he be not as Korah, and as his company*, i.e. destroyed, as they were, by fire from the Lord. And when the psalmist relates this history, **Psa 106**, the earth's swallowing them up is confined to Dathan and Abiram, Num\_16:17; and for all the rest of that conspiracy, it is added, Num\_16:18, *and a fire was kindled in their company; the flame burnt up the wicked*. As for Num\_26:10, which seems to oppose this opinion, we shall see more on that place, if God permit.

## Numbers 16:33

**Into the pit**, i.e. into the earth, which first opened itself to receive them, and then shut itself to destroy them, and transmit them to further punishment.

Numbers 16:34

No text from Poole on this verse.

Numbers 16:35

**From the Lord**; i.e. from the cloud, wherein the glory of the Lord appeared, Num\_16:19, to give sentence in this cause.

Numbers 16:36

No text from Poole on this verse.

Numbers 16:37

**Unto Eleazar**, rather than to Aaron, partly because the troublesome part of the work was more proper for him, and partly lest Aaron should be polluted by going amongst those dead carcasses; for it is probable this fire consumed them, as lightning sometimes doth others, by taking away their lives, and leaving their bodies dead upon the place.

**Out of the burning**, i.e. from among the dead bodies of those men who were burnt. *Burning* put for those who are *burnt*, as *captivity* for the *captives*, Num\_21:1, and *poverty* for the *poor*, 2Ki\_24:14.

**The fire**, i.e. the cinders or ashes which are left in or near their censers.

**Yonder**, i.e. far from the altar and sanctuary, into an unclean place, where the ashes were wont to be cast; by which God shows his rejection of their services.

**They are hallowed**; either,

1. By God's appointment, because they were presented before the Lord by his express order, Num\_16:16,17. Or,

2. By God's just judgment, because they, together with the persons that used them, were accursed and devoted by God, and therefore were the Lord's, and not to be employed in any profane or common use, as appears from Lev\_27:28. But the first reason is the chief, and is rendered by God himself, Num\_16:38.

Numbers 16:38

**Against their own souls**, i.e. their own lives; who were the authors of their own death and destruction. Compare 1Ki\_2:23 Pro\_20:2. This he saith for the vindication of God's justice and his own ministry in this severe dispensation.

**The altar**, to wit, of burnt-offerings, which was made of wood, but covered with brass before this time, Exo\_27:1,2, to which this other covering was added for further ornament and security against the fire, which was continually burning upon it.

**A sign**; a monument or warning to all strangers to take heed of invading the priesthood, as it follows, Num\_16:40.

Numbers 16:39

No text from Poole on this verse.

Numbers 16:40

**As Korah, and as his company**, i.e. that he do not imitate them in their sin, and therefore bring upon himself the same plague.

**To him**, i.e. to Eleazar. These words belong to Num\_16:38; the meaning is, that Eleazar did as God bade him.

Numbers 16:41

Prodigious wickedness and madness, so soon to forget such a terrible instance of Divine vengeance!

**Ye have killed;** you, who should have preserved them, and interceded for them, have pulled down God's wrath upon them, for the maintenance of your own authority and interest.

**The people of the Lord;** so they call those wicked wretches, and rebels against God; which shows the power of passion and prejudice to corrupt men's judgment.

Numbers 16:42

**They looked,** i.e. Moses and Aaron, who in all their distresses made God their refuge.

Numbers 16:43

To hear what God, who now appeared, would say to him.

Numbers 16:44

No text from Poole on this verse.

Numbers 16:45

To beg pardon and mercy for the people, as they oft did; thus rendering good to them for evil, which the people requited with evil for their kindness.

Numbers 16:46

**Put on incense;** which was a sign of intercession, Psa\_141:2, and was to be accompanied with it, Luk\_1:9,**10**.

**Go quickly unto the congregation,** with the incense, to stir up the people to repentance and prayer to prevent their utter ruin. This he might do upon this extraordinary occasion, having God's

command for his warrant, though ordinarily incense was to be offered only in the tabernacle.

**The plague is begun**, in cutting off the people by a sudden and miraculous stroke.

Numbers 16:47

**Ran into the midst of the congregation**; hazarding his own life to obey God, and to do this wicked people good.

Numbers 16:48

Whereby it may seem that this plague, like that fire, Num\_11:1, began in the uttermost parts of the congregation, and proceeded, destroying one after another in an orderly manner, which gave Aaron occasion and direction so to place himself as a mediator to God on their behalf.

Numbers 16:49

No text from Poole on this verse.

Numbers 16:50

No text from Poole on this verse.

Numbers 17:1 **NUMBERS CHAPTER 17**

God confirming Aaron's calling by the budding and the blossoming of his rod, Num\_17:1-9, commandeth it to be laid up for a memorial and terror to rebels, Num\_17:10. The people being terrified thereby, seek to Moses for succour, Num 11-13.

No text from Poole on this verse.

Numbers 17:2

**Speak unto the children of Israel**, that I may fully and finally satisfy all their scruples, and take away all pretence and cause of murmuring.

**Of every one of them;** not of every person, but of every tribe, as it follows.

**A rod;** either an ordinary walking staff; or rather, that staff or rod which the princes carried in their hand as tokens of their dignity and authority, as may be gathered from Num\_21:18, compared with Psa\_110:2 Jer\_48:16,17.

**According to the house of their fathers,** i.e. according to each family proceeding from the patriarch or father of that tribe.

**Every man's name,** i.e. every prince's; for they being the first-born, and the chief of their tribes, might above all others pretend to the priesthood, if it was communicable to any of their tribes, and besides each prince represented and acted for all his tribe; so that this was a full decision of the whole question. And this plate seems to confirm what was before observed, that not only Korah and the Levites, but also those of other tribes, contested with Moses and Aaron about the priesthood, as that which belonged to all the congregation, they being all holy, as they said, Num\_16:3.

Numbers 17:3

**Aaron's** rather than Levi's name, for that would have left the controversy undecided between Aaron and the other Levites, whereas this would justify the appropriation of the priesthood to Aaron's family.

**For the head of the house of their fathers;** i.e. there shall be in this, as there is in all the other tribes, only one rod, and that for the head of their tribe, who is Aaron in this tribe; whereas it might have been expected that there should have been two rods, one for Aaron, and another for his competitors of the same tribe. But Aaron's name was sufficient to determine both the tribe, and that

branch or family of the tribe, to whom this dignity should be affixed.

Numbers 17:4

**Before the testimony**, i.e. before the ark of the testimony; either mediately, close by the veil behind which the ark stood; or rather immediately, within the veil in the most holy place, close by the ark, as may be gathered by comparing this place with Num\_17:10, and with Heb\_9:4.

**I will meet with you**, and manifest my mind to you for the ending of this dispute.

Numbers 17:5

No text from Poole on this verse.

Numbers 17:6

i.e. Was laid up with the rest, being either one of the twelve, as the Hebrews affirm, or the thirteenth, as others think.

Numbers 17:7

No text from Poole on this verse.

Numbers 17:8

**Into the tabernacle of witness**; into the most holy place, which he might safely do under the protection of God's command, though otherwise none but the high priest might enter there, and that once in a year.

**Yielded almonds**; this being, as Josephus with great probability affirms, a staff of an almond tree, as the rest also were.

Numbers 17:9

No text from Poole on this verse.

Numbers 17:10

For if after all these warnings and prohibitions, backed with such miracles and judgments, they shall usurp the priesthood, they shall assuredly die for it.

Numbers 17:11

No text from Poole on this verse.

Numbers 17:12

Words of consternation arising, partly, from the remembrance of these severe and repeated judgments; partly, from the threatening of death upon ally succeeding murmurings; partly, from the sense of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriages, and thereby bring the vengeance of God upon themselves.

Numbers 17:13

**Any thing near**, i.e. nearer than he should do; an error which we may easily commit.

**Shall we be consumed?** will God proceed with us in these severe courses, according to his strict justice? will he show us no mercy nor pity, till all the people be cut off and destroyed with dying one after another.

Numbers 18:1 **NUMBERS CHAPTER 18**

God showing to Aaron, his sons, and the Levites their office, Num\_18:1-7; appointeth to Aaron and his sons their maintenance, Num\_18:8-20; and also to the Levites, Num\_18:21-24. He commandeth them by Moses to give tenths of their tenths to the chief priests, Num\_18:25-32.



**The iniquity of the sanctuary**, i.e. shall suffer the punishment of all the usurpations or pollutions of the sanctuary, or the holy things, by the Levites or any of the people, because you have authority and power from me to keep them all within their bounds, and I expect you use it to that cud. Thus the people are in good measure secured against their fears expressed Num\_17:12,**13**. Also they are informed that Aaron's high dignity was attended with great burdens, having not only his own, but the people's sins to answer for; and therefore they had no such reason to envy him as they might think, if the benefits and encumbrances and dangers were equally considered.

**Of your priesthood**, i.e. of all the errors committed by yourselves, or by you permitted in others in things belonging to your priesthood.

Numbers 18:2

**Minister unto thee**, about sacrifices and offerings and other things, according to the rules and limits I have prescribed them. The Levites are said to minister to Aaron here, to the church, Num\_16:9, and to God, Deu\_10:8. They shall not contend with thee for superiority, as they have done, but they shall be subordinate and servants to thee.

**Thou and thy sons with thee**, or, *both to thee , and to thy sons with thee* ; which translation may seem to be favoured by the following words,

**before the tabernacle**, which was the proper place where the Levites ministered, whereas the priests did minister to God both before and in the tabernacle. Besides, both the foregoing words, and the two following verses, do entirely speak of the ministry of the Levites, and the ministry of the priests is distinctly spoken of Num\_18:5.

Numbers 18:3

**Thy charge**, i.e. that which thou shalt command them and commit unto them.

**Of all the tabernacle**, i.e. of the boards and hangings and utensils of the tabernacle, to take them down, and carry them, and set them up again.

**The vessels**, which therefore were to be covered by the priests before the Levites might meddle with them.

**They, nor ye**, *they* for presuming to touch them, and you for your negligence in not covering them well, or not looking to them.

Numbers 18:4

No text from Poole on this verse.

Numbers 18:5

**Of the sanctuary**, i.e. of the holy, and of the most holy, place.

**Upon the children of Israel**, for coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of through your carelessness or remissness, in which case they shall perish for their error, but their blood will I require at your hands, who should have advised them better, or overruled them.

Numbers 18:6

**For the Lord**, i.e. for the service of the Lord, to assist you therein, in the servile and troublesome parts of it.

Numbers 18:7

**The altar**, to wit, of burnt-offering, as appears from the following words.

**Within the veil.** This phrase elsewhere signifies the inward or second veil, but here it signifies either the outward veil only, or rather both the veils, the singular number being put for the plural, as when the altar is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy place.

**As a service of gift;** as a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation in appropriating this to yourselves, or to invade your office.

Numbers 18:8

**Unto thee have I given them;** not only the charge of them, but the use of them for thyself and family, in such manner as I have elsewhere expressed.

**The anointing,** to wit, to the priestly office, i.e. because thou art priest, and art to devote thyself wholly to my service; which, that thou mayst perform more diligently and cheerfully, I give thee this recompence.

Numbers 18:9

**The most holy things;** such as were to be eaten only by the priests, and that in the sanctuary. How these differ from *the holy things*, see on Lev\_6:17.

**Reserved from the fire,** i.e. such sacrifices or such parts of sacrifices as were not burnt in the fire.

**Every oblation;** which may be understood either,

1. Of the wave-loaves, Lev\_23:17, and the shew-bread, which were *most holy things*, Lev\_23:20 **24:9**, and which did belong to the priest; nor was there any other such oblation besides what is here particularly expressed; for the peace-offerings were not most holy, and the burnt-offerings were not the priest's. Or,

2. Of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to show what oblations are here meant, and to exclude peace-offerings and burnt-offerings.

**Which they shalt render unto me**, by way of compensation for a trespass committed against me, in which case a ram was to be offered, Lev\_6:2,6, which was a most holy thing, and may be particularly designed here.

**Shall be most holy**; thou shalt esteem it a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy* , and therefore shall be

**for thee, and for thy sons**, to wit, exclusively, none else may eat them.

Numbers 18:10

**In the most holy place**, to wit, in the court of the priests, where there were places for this use; see Lev\_6:16,17,26 7:6 8:31 14:13 Neh\_13:5,9 Eze 42:13; which is called *the most holy place* , not simply and absolutely, as the place within the veil was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for caring of holy things, whereof some might be catch in any clean place in the camp, Lev\_10:14, or in their own houses. And as the most holy place is sometimes called simply *holy* , so it is not strange if a holy place be called *most holy* , especially this place which was near to the altar of burnt-offerings, which is called *most holy* , and made all that touched it holy, Exo\_29:37. And God would have these things eaten by them in a holy place, as in God's presence, that they might be obliged to the greater caution, and not to abuse God's good creatures, and especially holy things, to intemperance; and that they might learn to eat this and their other food with thankfulness to God the giver of it, and with respect to his service and glory, which was afterward prescribed to Christians, 1Co\_10:31 1Ti\_4:3.

**Every male**, and they only; whereas of peace-offerings the females might eat their share, Deu\_12:18.

Numbers 18:11

**The heave-offering**, i.e. the right shoulder, which was the priest's.

**Of their gift**, to wit, of their peace-offerings, as may appear, because here is an enumeration of all that belonged to the priest in the several oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the priest had a share, and the very share here spoken of and called a *heave-offering*, which was *the right shoulder*, Lev\_7:32, which also might be eaten by the daughters, Lev\_7:34 **10:14**, as is here said. See Num\_6:17, &c. *The wave-offerings*, to wit, the breasts of the peace-offerings, which were waved Lev\_7:30,**31,34**.

**With thee**, i.e. who are with thee in thy house; for if they were married to strangers, they might not eat of them, Lev\_22:12,**13**.

**In thy house**, to wit, as fixed members of thy house, though they be bond-slaves; for strangers and hired servants were excepted, Lev\_22:10,**11**.

Numbers 18:12

**The best**, Heb. *the fat* for the best: *the fat of wheat* is the best of it, Deu\_32:14 Psa\_81:16 **147:14**.

**The first-fruits of them**; as well those which were offered in the name and behalf of the body of the people at the solemn feasts, Lev\_23:10,**17**, as those which were required of particular persons, Exo\_22:29 **23:19**; whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoined to give the first and the best of them.

Numbers 18:13

i.e. Not only the first-fruits of the oil, and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, &c.

**Every one that is clean;** and none else, because these were first offered to God, and by consequent given to the priests; but for those which were directly and immediately given to the priests, the clean and unclean might eat of them.

Numbers 18:14

Dedicated to God by vow or otherwise, provided it be such a thing as might be catch or consumed by use; for the vessels or treasures of gold and silver which were devoted or dedicated by Joshua, David, or others, were not the priests' but were appropriated to the uses of the temple.

Numbers 18:15

**Whether it be of men,** which were offered to God in his temple, Exo\_13:12 Luk\_2:22, and to his service and disposal.

Numbers 18:16

**Those that are to be redeemed,** to wit, of men only, not of unclean beasts last mentioned, as is manifest from the time and price of redemption here mentioned, both which agree to men; the time, Num\_18:16; the price, Num\_3:46,47; but neither agree to unclean beasts, which were to be redeemed with a sheep, Exo\_13:13, and that after it was eight days old.

**According to thine estimation:** this belongs either,

1. To the foregoing clause, to this purpose, that whereas women newly delivered of a child continued in their uncleanness either a longer or shorter time, according to the quality of the birth, as it was male or female, Lev\_12:4,5, and the temper of the mother, the priest was to take that time when he judged the mother to be

clean, that so the mother might be purified and the child redeemed at the same time. Or rather,

2. To the following clause, to wit, the price which was to be paid, as appears by comparing this place with Lev\_27:2,3. And both there and here it is said to be done according to the priest's estimation, though a certain rule be added to guide his estimation, and a certain price set, because the priest was to apply that general rule to each person, and to put that price upon him.

Numbers 18:17

**They are holy**, to wit, in a peculiar manner, and higher degree than other beasts, consecrated to a holy use, even to be sacrificed unto God, and not to be redeemed nor alienated to any other use. Compare Deu\_15:19.

Numbers 18:18

**The flesh**; all the flesh of them, and not only some parts, as in other sacrifices.

Numbers 18:19

**A covenant of salt**, i.e. a durable and perpetual covenant; so called here and 2Ch\_13:5, either because salt is a sign of incorruption, as being of singular use to preserve things from corruption; or because it is confirmed and ratified on their part by salt, which is therefore called

**the salt of the covenant**, for which the priests were obliged to take care that it should never be *lacking from any meat-offering*, Lev\_2:13. And this promise or privilege conferred upon the priests is called a

**covenant** because it is given them conditionally, upon condition of their service, and care about the worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

## Numbers 18:20

**In their land**, i.e. in the land of the children of Israel, mentioned Num\_18:13. You shall not have a distinct and separate portion of land, as the other tribes shall. The reason of this law was, partly, because God would have them wholly devoted to and employed in his service, and therefore; free from worldly encumbrances and businesses; partly, because God had abundantly provided for them otherwise by tithes and first-fruits and oblations of all sorts; partly, because God would have their worldly comfort and happiness depend singly upon him and his service, and so would; oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse as true religion flourished or decayed; see Jud\_17:9,10 19:18 2Ch\_13:9 30:22 31:4; partly, that this might be a firm bond of hearty love and affection between the people and their teachers, the Levites, who, as they performed religious services for the people, so they received their subsistence from them; and partly, that by this means being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people, which was their duty, Deu\_33:10 2Ch\_30:22 Mal\_2:4-7.

**I am thy part**, i.e. I have appointed thee a liberal maintenance out of my oblations.

## Numbers 18:21

For the tithes were all given to the Levites, and out of their tithes the tenth was given to the priests, here Num\_18:26, & C, and Neh\_10:37,38.

## Numbers 18:22

i.e. So nigh as to do any act proper to the priests or Levites.

## Numbers 18:23



**Their iniquity**, i.e. the punishment due not only for their own, but also for the people's miscarriage, if it be committed through their connivance or negligence. And this was the reason why the priests withstood king Uzziah, when he would have burnt incense to the Lord, 2Ch\_26:17,**18**.

Numbers 18:24

**As an heave-offering unto the Lord**, i.e. as a rent charge or an acknowledgment that they have and hold all their lands, and the fruits of it, from God's bounty. Note that the word

**heave-offering**, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering in general, as before, Num\_18:8.

Numbers 18:25

No text from Poole on this verse.

Numbers 18:26

No text from Poole on this verse.

Numbers 18:27

It shall be accepted of you as much as if you offered it out of your own lands and labours.

Numbers 18:28

And to his children, which were one with him, and were all to have their share herein.

Numbers 18:29

**Out of all your gifts**; not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities.

**Ye shall offer**, to wit, to the priest.

**Every heave-offering**, i.e. as many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest.

**The hallowed part thereof:** this may describe either,

1. The nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere; or,

2. The reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, Num\_18:31,**32**.

Numbers 18:30

No text from Poole on this verse.

Numbers 18:31

**In every place**, i.e. in every clean place, and not in the holy place only.

Numbers 18:32

**The best of it;** implying, that if they neglected this duty, they sinned in the use of such unhallowed food.

**Neither shall ye pollute the holy things**, as you will do, if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God to be disposed as he hath appointed, to wit, part to you, and part to the priests.

Numbers 19:1 **NUMBERS CHAPTER 19**

The manner of making the water of separation, and of what, Num\_19:1-10. The use of it, wherewith the unclean are to be purged, Num\_19:11-13. Laws concerning despisers of cleansing, Num\_19:14-22.

No text from Poole on this verse.

Numbers 19:2

**The ordinance of the law, or, the constitution of the law,** i.e. that which God hath ordained or established by law.

**That they bring thee,** at their common charge, because it was for the common good. *Red* ; a fit colour to shadow forth both the bloody nature and complexion of sin, Isa\_1:8, and the human nature, and especially the blood, of Christ, from which this water and all other rites had their purifying virtue.

**Wherein is no blemish;** a fit type of Christ, who was such, Heb\_7:26 1Pe\_1:19.

**Upon which never came yoke;** whereby may be signified, either that Christ in himself was free from all the yoke or obligation of God's command, till for our sakes he took up our yoke, and put himself under the law; or that Christ was not drawn or forced to undertake our burden and cross, but that he did voluntarily choose it. See Joh\_10:17,18.

Numbers 19:3

**Unto Eleazar,** who was the second priest, and, in some cases, the vicegerent or deputy of the high priest. To him, not to Aaron, because this service made him unclean for a season, Num\_19:7, and consequently unfit for holy ministrations; whereas the high priest was, as far as possibly he could, to be preserved from all sorts of defilement, and constantly fit for his high and holy work. Without the camp; partly because it was reputed an unclean and accursed thing, being ceremoniously laden with the sins of all the people; and partly to signify that Christ should suffer without the

camp, as he did, Heb\_13:12, in the place where malefactors suffered, Lev\_24:14.

**One;** a person appointed by Eleazar for this work.

Numbers 19:4

**Directly before the tabernacle,** or, *towards or over against the tabernacle* ; either,

1. Near to it; and so we must suppose that he took some of the blood in a basin, and carried it from without the camp to the tabernacle, and then returned to this place again; which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the tabernacle, as Lev\_4:17. Or,

2. Standing at a good distance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied, Num\_19:7. And because being defiled by this work he could not come near to the tabernacle, it was sufficient for him to turn and look towards it. Either way this posture signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of acceptance and pardon only from God, and from his mercy-seat in the tabernacle.

Numbers 19:5

To signify the sharp and grievous sufferings of Christ for our sins.

**Her blood;** all of it but what was spent in sprinkling.

Numbers 19:6

All which are here burnt, and as it were offered to God, that they might be sanctified to this holy use for the future; for of these

kinds of things was the sprinkle made wherewith the unclean were sprinkled, Lev\_14:4.

Numbers 19:7

Partly to teach us the imperfection of the Levitical priesthood, in which the priest himself was defiled by some parts of his work, and the absolute necessity of a better and holier priesthood; and partly to show that Christ himself, though he had no sin of his own, yet was reputed by men, and judged by God, as an unclean and sinful person, by reason of our sins which were laid upon him, Isa\_53:12 2Co\_5:21.

Numbers 19:8

No text from Poole on this verse.

Numbers 19:9

**For the congregation of the children of Israel**, i.e. for their use, and therefore in a fit place or places, whence any of them might easily procure it.

**For a water**, or, *to the water* , i.e. to be put to the water, or mixed with it.

**Of separation**, i.e. appointed for the cleansing of them that are in a state of separation, who for their uncleanness separated from the congregation. Either the heifer thus managed, or the water thus made and sprinkled,

**is a purification for sin**, Heb. *a sin* , i.e. a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of sin is sometimes given to the punishment of sin, and sometimes to the sacrifice or offering for sin.

Numbers 19:10

**The stranger that sojourneth**, to wit, a proselyte, not any stranger, as some understand it. For since it is confessed all the other ceremonial laws do not oblige them, and that where the name of stranger is put, as here it is, it generally speaks of a proselyte, it is more reasonable to take it so here, than without any reason or evidence to make this a particular exception from the general rule.

Numbers 19:11

Whereas the touch of a dead beast made a man unclean only till even, Lev\_11:24.

Numbers 19:12

**With it**, i.e. with the water of separation.

**On the third day**, to typify Christ's resurrection on that day, by which we are cleansed or sanctified.

**On the seventh day he shall be clean**, to teach us that our purification in this life is gradual, and not perfect till we come to that eternal sabbath, which the seventh day respected.

**He shall not be clean;** but was first to purify himself, and four days after that to be clean.

Numbers 19:13

**Whosoever toucheth**, to wit, if this transgression be done presumptuously; for if it was done ignorantly, he was only to offer sacrifice, Lev\_5:3,6,17.

**Defileth the tabernacle of the Lord**, by approaching to it in his uncleanness; for holy things or places were ceremonially defiled with the touch of any unclean person or thing. See Lev\_15:31  
**16:16** Hag\_2:13.

**His uncleanness is yet upon him;** he continues in his guilt and filth, not now to be washed away by this water, but to be punished by cutting off.

Numbers 19:14

No text from Poole on this verse.

Numbers 19:15

**Every open vessel,** because it receives the air of the tent, by which it is ceremonially polluted. Compare Lev\_11:32,**33**.

Numbers 19:16

**With a sword,** or by any other violent way.

Numbers 19:17

**Running water,** i.e, waters flowing from a spring or river which are the purest. These manifestly signify God's Spirit, which is oft compared to water, Joh\_7:38,**39**, and by which alone true purification is obtained.

**In a vessel,** where they were to be mixed, and then the water was to be strained out and kept for this use.

Numbers 19:18

**A clean person,** to wit, a priest; for to such the work of cleansing was appropriated. See **Le 13**§.

**Upon all the vessels;** even those which were in part purified by the fire. See Num\_31:23.

Numbers 19:19

No text from Poole on this verse.

Numbers 19:20

**Shall not purify himself**, i.e, shall contemptuously refuse to submit to this way of purification.

Numbers 19:21

**Shall wash his clothes**, because he is unclean, as it here follows. It is strange that the same water should cleanse one person, and defile another; but God would have it so, partly, to teach us that it did not cleanse by any virtue in itself, or in the work done, but only by virtue of God's appointment; partly, to mind the Jews of the imperfection of their priesthood, and their ritual purifications and expiations, and consequently of the necessity of a better priest and sacrifice and way of purifying, which these outward rites did point at; and partly, to show that the efficacy of God's ordinances doth not depend upon the person or quality of his ministers, because the same person who was polluted himself could and did cleanse others.

**He that toucheth the water of separation**; either by sprinkling of it, or by being sprinkled with it; for even he that was cleansed by it, was not fully cleansed as soon as he was sprinkled, but only at the even of that day, as is said here and above, Num\_19:19.

Numbers 19:22

**The unclean person**; not he who is so only by touching the water of separation, Num\_19:21, but he who is so by the greater sort of uncleanness, which lasted seven days, of which Num\_19:11,16, and which was not removed without the use of this water of purification, as is manifest from the context and other places of Scripture, and from the nature of the thing; for the lesser sort of uncleanness, mentioned in the foregoing verse, lasted only till even, and was cleansed by the sole washing of his clothes and flesh in water, Num\_19:7, without any use of this water of purification, which, if it had been necessary, must have been used on the third and on the seventh day, according to the rule, Num\_19:12,19, and so the uncleanness of one day had been made



an uncleanness of seven days, which is a contradiction. Besides it is unreasonable, that he who immediately touched the defiling thing, should be no more and longer unclean than he who touched that person only; and it was contrary to other rules in like cases, as **Le 15**, where the man or woman having an issue, are thereby made unclean for seven days, Lev\_15:13,28, but he who toucheth them is made unclean only till even, **Le 15 7,27**. And therefore this cannot be meant of him who was unclean by touching this water, who himself was unclean only till even, Num\_19:21, as also he who toucheth him is in this place.

**Shall be unclean**, to signify to us the very infectious nature of sin and of sinful company.

**Until even**, because as his defilement was less, so it was fit the duration of it should be shorter.

## Numbers 20:1 NUMBERS CHAPTER 20

The people journey in the wilderness of Zin; they murmur against Moses for want of water, Num\_20:2-5. God commandeth Moses to speak to the rock, that it might yield water, Num\_20:7,8. Moses striking the rock twice, Num\_20:9-11, displeaseth God, Num\_20:12. Moses desiring passage through Edom, Num\_20:14-17, is denied, Num\_20:18-21. Aaron by God's command delivering up his office to Eleazar his son, dieth, Num\_20:21-28. All the congregation bemoan him, Num\_20:29.

**Then**, to wit, after many other stations and long journeys here omitted. but particularly described **Num 33**.

**The desert of Zin**; a place near the land of Edom, distinct and distant from that,

**Sin**, Exo\_16:1.

**In the first month**, to wit, of the fortieth year, as is evident, because the next station to this was in Mount Hor, where Aaron died, Num\_20:22,23, &c., who died in the fifth month of the

fortieth year, Num\_33:38. Moses doth not give us an exact journal of all their occurrences in the wilderness, but only of those which were most remarkable, and especially of those which happened in the first and second, and in the fortieth year.

**Kadesh;** whether the same place called *Kadesh-barnea* , where they were long since, Num\_13:26, and to which they now return after thirty-eight years' tedious travels and wanderings in the desert, Deu\_2:14, or another place more southerly, it is not material. **Miriam died four months before Aaron,** and but a few more before Moses.

Numbers 20:2

The water having followed them through all their former journeys, began now to fail them here, because they were now come near Canaan and other countries, where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that **Exo 17**, is different from it, as appears by divers circumstances.

Numbers 20:3

i.e. Suddenly, rather than to die such a lingering and painful death. Their sin was much greater than their parents' in like case, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

Numbers 20:4

No text from Poole on this verse.

Numbers 20:5

No text from Poole on this verse.

Numbers 20:6

**Moses and Aaron went from the presence of the assembly;** partly to avoid the growing rage of the people, for God's singular protection of them did not exclude the use of ordinary means; and partly to go to God for relief and redress.

Numbers 20:7

No text from Poole on this verse.

Numbers 20:8

**The rod;** that rod which was laid up before the Lord in the tabernacle, as appears from Num\_20:9. But whether it was Aaron's rod, which was undoubtedly laid up there, Num\_17:10, or Moses's rod, by which he wrought so many miracles, it is not considerable; or whether it was not one and the same rod, which was commonly called Moses's rod, as here, Num\_20:11, and elsewhere, and sometimes *Aaron's rod*, as Exo\_7:12, which may seem most probable. For it is likely, though not related elsewhere in Scripture, that wonder-working rod, called *the rod of God*, Exo\_4:20, was laid up in some part of the tabernacle, though not in or near the ark, where Aaron's blossoming rod for a particular reason was put. *Speak ye unto the rock*, which will sooner hear and obey my commands than these sottish and stubborn people.

Numbers 20:9

i.e. Out of the tabernacle.

Numbers 20:10

No text from Poole on this verse.

Numbers 20:11

To the men it was a sacrament, 1Co\_10:3,4, but to the beasts it was no holy, but a common thing. So that the elements in the sacraments have no inherent and inseparable holiness, but only a

relative holiness with respect to their use, out of which they are unholy and common.

Numbers 20:12

**Ye believed me not**, but showed your infidelity; which they did either by their looks and gestures, or rather by the matter and manner of their expressions and actions; either,

1. By smiting the rock, and that twice, which is emphatically noted, as if he doubted whether once smiting would have done it, whereas he was not commanded to smite so much as once, but only to speak to it; or,

2. By the doubtfulness of these words, Num\_20:10,

**Must we fetch water out of the rock?** which implies a suspicion of it, as the like words do, Gen\_18:13, whereas they should have spoken positively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratify these rebels with this further miracle, after so many of the like kind. And besides the words themselves, it is considerable, both with what mind they were spoken, which God saw to be distrustful, and in what manner they were delivered, which the people might discern to come from misbelief or doubt. And there might be divers other unbelieving words used by them at this time and place, though they be not here recorded, it being usual in Scripture to give only the sum or principal heads of discourses or events, leaving the rest to be gathered out of them. See Psa\_106:32,**33**.

**To sanctify me**, i.e. to give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise so to do, and of my goodness in doing it notwithstanding the people's perverseness.

**In the eyes of the children of Israel:** this made their sin scandalous to the Israelites, who of themselves were too prone to infidelity, and little needed such an ill example; to prevent the

contagion whereof God leaves a monument of his great displeasure upon them, and inflicts a punishment as public and manifest as their sin was.

Numbers 20:13

**Meribah**, called *Meribah Kadesh* , to distinguish it from another *Meribah* , Exo\_17:7. *Sanctified in them* , or, *among them* , to wit, the children of Israel last mentioned, by the demonstration of his omnipotency, veracity, and clemency towards the Israelites, and of his impartial holiness and severity against sin even in his greatest friends and favourites, as Moses was.

Numbers 20:14

**Moses sent messengers**, by God's direction, Deu\_2:1-3

**Thy brother**; for *was not Esau (who is Edom , Gen\_36:1) Jacob's brother ?* Mal\_1:2. *All the travel* ; all the wanderings and afflictions of our parents, and of us their children, which doubtless have come to thine ears.

Numbers 20:15

No text from Poole on this verse.

Numbers 20:16

**An angel**, to wit, the Angel of the covenant, Christ Jesus, who first appeared to Moses in the bush, Exo\_3:2, and afterward in the cloudy pillar, who conducted Moses and the people out of Egypt, and through the wilderness, as appears from Exo\_14:19 **23:20 33:14** 1Co\_9:4. For though Moses may be called an *angel or messenger* , a title given to Phineas, Jud\_2:1; and to the prophets, 2Ch\_36:16; and to Haggai, Hag\_1:13; yet it is not probable that he is meant, partly, because Moses was the person that sent this message; partly, because there was no reason why he should express himself by such a dark and doubtful title to them: and partly, because another Angel besides and above Moses did

conduct them, and the mention hereof to the Edomites was likely to give more authority and efficacy to their present message.

**In Kadesh**, i.e. near the city Kadesh, the particle *in* being oft so used, as we have showed.

Numbers 20:17

*Wells, or pits*, which any of you have digged for your private use, to wit, without paying for it, Num\_20:19 Deu\_2:6; but only of the waters of common rivers, which are free to all passengers, and will not be prejudicial to thee.

Numbers 20:18

i.e. Through my country, as thou desirest; I will not suffer time to do so: which was an act of common policy to secure themselves from so numerous a host.

Numbers 20:19

**Children of Israel said unto him**, i.e. their messengers replied unto them what here follows.

**I will pay for it**; for water was a scarce commodity in those parts.

Numbers 20:20

No text from Poole on this verse.

Numbers 20:21

**Through his border**, but permitted them to go by their border, Deu\_2:4,**8 Jud 11:18**, and furnished them with victuals for their money, Deu\_2:29.

**Israel turned away**, according to God's command, Deu\_2:5.

Numbers 20:22

Whose inhabitants were then called *Horims* , Deu\_2:12, and *Esau the Horite* , Gen\_36:20.

Numbers 20:23

No text from Poole on this verse.

Numbers 20:24

This was one, but not the only reason. God would not have Moses and Aaron to carry the people into Canaan, for this reason also, to signify the insufficiency of the Mosaical and Aaronical priesthood to make them happy, and the necessity of a better, and so to keep the Israelites from resting in them so as to be taken off from their expectation of Christ, and from the entertainment of him when he should come.

Numbers 20:25

No text from Poole on this verse.

Numbers 20:26

**Of his garments**, to wit, of his priestly garments, Exo\_28:2 Lev\_8:7-9, in token of his resignation of his office. See the like Isa\_22:15,**19-21**.

**Put them upon Eleazar**, by way of admission and inauguration of him to his office.

Numbers 20:27

That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar, and therefore might give him the honour due to him.

Numbers 20:28

**Aaron died there**, to wit, in Mount Hor.

**Object.** He died in Mosera, Deu\_10:6.

**Answ.** Mosera was the general name of the place where that station was, and Mount Hor is a particular place in it, where he died, and was buried also, Deu\_10:6.

Numbers 20:29

i.e.

**When the congregation** understood by the relation of Moses and Eleazar, and by other signs. So *seeing* is used Gen\_42:1 Act\_7:12.

**Thirty days;** the time of public and solemn mourning for great persons. See Deu\_34:8.

Numbers 21:1 **NUMBERS CHAPTER 21**

The Canaanites fight against Israel, and take some of them prisoners, Num\_21:1. Through God's assistance they overcome them, and destroy their cities, Num\_21:2,3. The people murmur, Num\_21:4,5; are plagued with fiery serpents, Num\_21:6. They repent, Num\_21:7. A brazen serpent erected, to which they look, and are saved, Num\_21:8,9. They journey, Num\_21:10-16. Their hymn for water given at Beer, Num\_21:17. They sue for passage to the Amorites; are denied; fight them; overcome, and dwell in their cities, Num\_21:18-26. Proverbial sayings concerning it, Num\_21:27-30. Og king of Bashan, his sons, and all his people, are killed by the Israelites, and their land possessed by them, Num\_21:33-35.

**King Arad the Canaanite;** or rather, *the Canaanite king of Arad*; for *Arad* is not the name of a man, but of a city or territory, as may seem from Jos\_12:14 Jud\_1:16, if at least this was the same place with that. And he seems to be called a



**Canaanite** in a general sense, as the Amorites and others sometimes are.

**In the south**, to wit, of Canaan, as appears from Num\_33:40, towards the east, and near the Dead Sea.

**By the way of the spies;** not of those spies which Moses sent to spy the land, Num\_13:17, for that was done thirty-eight years before this, and they went so privately, that the Canaanites took no notice of them, nor knew which way they came or went; but of the spies which he himself sent out to observe the marches and motions of the Israelites. But the words may be otherwise rendered; either thus, *in the manner of spies* , so the sense is, when he heard that divers of the Israelites came into or towards his country in the nature of spies, to prepare the way for the rest; or thus, *by the way of Atharim* , a place so called, as the seventy interpreters here take it, and it seems not improbable. **Took some of them prisoners;** which God permitted for Israel's humiliation and punishment, and to teach them not to expect the conquest of that land from their own wisdom or valour, but wholly from God's favour and assistance. See Deu\_9:4 Psa\_44:3,4.

Numbers 21:2

Being sensible of their own weakness, they endeavour to engage God to help them in the war, which they intended to renew.

**I will utterly destroy their cities;** I will reserve no person nor thing for my own use, but devote them all to total destruction, which was the consequent of such vows. See Lev\_27:29 Deu\_13:15

Numbers 21:3

**They utterly destroyed them:** when?

**Answ.** Either,

1. Some time after this, under Joshua, who subdued, among others, *the king of Arad*, Jos\_12:14. And so this is mentioned here by anticipation, that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and so this verse must be supposed to be added by some of the prophets, and inserted into Moses's history, as some other passages seem to be. Or,

2. At this time; and so this is not the same Arad with that, Jos\_12:14, nor this the same Hormah with that there mentioned, but another of the same name, which is most frequent in persons and places in Scripture. And this is the more probable, because that Arad and Hormah, Jos\_12:14, are two distinct places, and had divers kings, whereas here the same place is called both Arad and Hormah; and because that Arad seems to be at some good distance from this, and more within the country, and more northward, as may be gathered from the other places joined with it, **Jos 12**\$. whereas this Arad was near Edom, Num\_21:4, and in the south, Num\_21:1.

**Quest.** 1. How could this be done in the land of Canaan, when Moses neither entered himself, nor led the people into that land?

**Answ.** Neither Moses nor the whole body of the people did this exploit, but a select number sent out for this purpose to punish that king and people, who were so fierce and malicious that they came out of their own country to fight with the Israelites in the wilderness; and these, when they had done this work, returned to their brethren into the wilderness.

**Quest.** 2. Why did they not all now go into Canaan, when some of them had once entered it, and pursue this victory?

**Answ.** Because God would not permit it, there being several works yet to be done, other people must be conquered, the Israelites must be further humbled and tried and purged, Moses must die, and then they shall enter, and that in a more glorious manner, even over Jordan, which shall be miraculously dried up, and give them passage.

Numbers 21:4

**By the way of the Red Sea**, i.e. which leadeth to the Red Sea, as they must needs do to compass the land of Edom.

**Because of the way;** by reason of this journey, which was long, and troublesome, and preposterous, (for they were now going towards Egypt,) and unexpected, either because they doubted not but their brethren the Edomites would grant them their reasonable request of passing through their land, which disappointment made it worse; or because the successful entrance and victorious progress which some of them had made in the borders of Canaan, made them think they might have speedily gone in and taken possession of it, and so have saved their tedious travels and further difficulties into which Moses had again brought them.

Numbers 21:5

**Against God;** against Christ, their chief Conductor, whom they tempted, 1Co\_10:9.

**This light bread**, i.e. of small substance and virtue. Thus contemptuously do they speak of manna, whereas it appears it yielded excellent nourishment, because in the strength of it they were able to go so many and such tedious journeys.

Numbers 21:6

Such there were many in this wilderness, Deu\_8:15, which having been hitherto restrained by God, are now let loose and sent among them. They are called *fiery* from their effects, because their poison caused an intolerable heat, and burning, and thirst in the bodies of the Israelites, which was aggravated with this circumstance of the place, that here was *no water*, Num\_21:5.

Numbers 21:7

No text from Poole on this verse.

Numbers 21:8

**A fiery serpent**, i.e. the figure of a serpent in brass, which is of a fiery colour. This would require some time: God would not speedily take off the judgment, because he saw they were not thoroughly humbled.

**Set it on a pole**, that the people might see it from all parts of the camp; and therefore the pole must be high, and the serpent large.

This method of cure was prescribed, partly that it might appear to be God's own work, and not the effect of nature or art; and partly that it might be an eminent type of our salvation by Christ. See Joh\_3:14,15. The serpent signified Christ, who was *in the likeness of sinful flesh* , Rom\_8:3, though without sin, as this brazen serpent had the outward shape, but not the inward poison of the other serpents: the pole resembled the cross upon which Christ was lift up for our salvation; and looking up to it designed our believing in Christ.

Numbers 21:9

He was delivered from death, and cured of his disease.

Numbers 21:10

Not immediately, but after two other stations, mentioned **Num 33**.

Numbers 21:11

**Moab** is called *the wilderness of Moab* , Deu\_2:8.

Numbers 21:12

Or rather, *by the torrent or brook of Zared* , as we render it, Deu\_2:13; which ran into the Dead Sea, and from which the valley also might be so called.

Numbers 21:13

**On the other side of Arnon**, or rather, *on this side of Arnon* , for so it now was to the Israelites, who had not yet passed over it, as appears from Deu\_2:24. But the same words, Jud\_11:18, are to be rendered *on the other side of Arnon* , for so it was to Jephthah; and the same preposition *signifieth on this side, or beyond* , according to the circumstances of the place.

**Between Moab and the Amorite**, i.e. though formerly it and the land beyond it belonged to Moab, yet afterwards it had been taken from them by Sihon, Num\_21:26,28. This is added to reconcile two seemingly contrary commands of God, the one that of not meddling with the land of the Moabites, Deu\_2:9, the other that of going over Arnon and taking possession of the land beyond it, Deu\_2:24, because, saith he, it is not now the land of the Moabites, but of the Amorites.

Numbers 21:14

**The book of the wars of the Lord** seems to have been some poem or narration of the wars and victories of the Lord, either by or relating to the Israelites; which may be asserted without any prejudice to the integrity of the Holy Scripture, because this book doth not appear to have been written by a prophet, or to be designed for a part of the canon, but by some other ingenious person, who intended only to write an historical relation of these matters, which yet Moses might quote, as St. Paul doth some of the heathen poets. And as St. Luke assures us that many did write a history of the things done and said by Christ, Luk\_1:1, whose writings were never received as canonical, the like may be justly conceived concerning this and some few other books mentioned in the Old Testament; though the words may be thus rendered, *Wherefore it shall be said in the relation, or narration* (for so the Hebrew *sepher* is confessed to signify)

**of the wars of the Lord.** *In the Red Sea; or, at Vaheb in Suphah, or in the land of Suph* . *Vaheb* seems to be the name not of a man, but of a city or place, and *Suphah* the name of the country where it was; and the Hebrew particle *eth* is oft rendered *at* . And whereas the sense seems to be imperfect, it must be noted, that he quotes

only a fragment or piece of the book, and that principally to prove the situation of Arnon, which he had asserted Num\_21:13, from which end the passage quoted is sufficient. And the sense is easily to be understood, for it is plain enough that this poet or writer is describing the wars and works of God by the several places where they were done; and having begun the sentence before, and mentioned other places, he comes to these here mentioned, *at Vaheb in Suphah, and at the brooks of Arnon*, &c. And it seems probable that the war here designed was that of Sihon against the Moabites, mentioned below, Num\_21:26, which is fitly ascribed to the Lord, because it was undertaken and perfected by the singular direction and assistance of God, and that for the sake of the Israelites, that by this means that country might be invaded and possessed by them, without taking it away from the Moabites, which they were forbidden to meddle with or to disturb, Deu\_2:9, and so their title to it might be more just and unquestionable. See Jud\_11:12,13,27.

**In the brooks of Arnon**, i.e. the *brook*, the plural number for the singular, as the plural number *rivers* is used concerning Jordan, Psa\_74:15, and concerning Tigris, Nah\_2:6, and concerning Euphrates, Psa\_137:1, and concerning Thermoodon in Virgil, all which may be so called because of the several little streams into which they were divided.

Numbers 21:15

**Ar**; a chief city in Moab, as appears from Isa\_15:1, of which Num\_21:28.

Numbers 21:16

**Beer**, and *Mattanah, Nahaliel, and Bamoth* named here, Num\_21:19, are not mentioned among those places where they pitched or encamped, **Num 33**. Either therefore they did not pitch or encamp in these places, but only pass by or through them, nor indeed is it here said they pitched or encamped in these places, which is said of those places, **Num 33**, but only that they *went* to them, Num\_21:18; or, these are stations omitted there, and to be

supplied from hence; for though it be there said they went from such a place, and pitched in such a place, yet it is not said they went immediately from the one place to the other, and therefore they might take these places in their way.

**Will give them water,** to wit, in a miraculous manner.

Numbers 21:17

**Israel sang this song,** to praise God for giving them such a seasonable blessing, before they asked it, or complained for the want of it.

**Spring up;** give forth thy waters that we may drink. Heb. *Ascend* , i.e. let thy waters, which now lie hid below in the earth, ascend for thy use. It is either a prediction that it should spring up, or a prayer that it might, or a command in the name of God directed to the well, by a usual prosopopoeia, as when God bids the *heavens hear* , and *the earth give ear* , Isa\_1:2. Any of these ways it shows their faith. *Sing ye unto it* ; or, *sing ye of it* ; or, *answer to it or concerning it* ; it being the manner of the Jewish singers that one should answer to another, of which see Exo\_15:21 1Sa\_18:7.

Numbers 21:18

**The princes digged;** either by themselves, or by others whom they commanded to do it. *By the direction of the lawgiver* , or, *with the lawgiver* , i.e. Moses; they together with Moses, or they by Moses's direction and appointment, which is signified Num\_21:16.

**Their staves** are here mentioned, either,

1. As the ensigns of their authority, Jud\_5:14, by which they gave this command of digging.

2. As the instruments of their work; not that they, did formally and effectually dig the well or receptacle for the water, for which spades were more proper than staves, but that as Moses smote the

rock with his rod, so they struck the earth with their staves, making only some small impression for form sake, or as a sign that God would cause the water to flow forth out of the earth where they smote it, as he did before out of the rock.

Numbers 21:19

**See Poole** "Num\_21:16".

Numbers 21:20

**In the valley;** or, *the valley* , which might be called *Bamoth* , not because it was a place naturally high, but from divers other reasons, which may be easily guessed. Or, *to the valley* , or *to that valley* , that famous or rather infamous valley, to wit, of *Abel-shittim* , Num\_33:49, where they committed those foul abominations recorded **Num 25**

**Pisgah** was the top of these high hills of Abarim; of which see Deu\_3:17,27 **32:49 34:1,6.**

Numbers 21:21

By God's allowance, that so Sihon's malice might be the more evident and inexcusable, and that their title to his country more clear in the judgments of all men, as being gotten by a just war, into which they were forced for their own defence.

Numbers 21:22

They spoke what they seriously intended and would have done, if he had given them quiet passage; but withal they knew that Sihon would not do it, and that he would withstand them, and that they should subdue him and take his land, as God had told them before they sent this message, as appears from Deu\_2:21,26,27; and accordingly *God hardened his spirit, and made his heart obstinate* , for this end, *that he might deliver him into Israel's hand there* , Num\_21:31. And no wonder, for he and his people were



Amorites, and therefore devoted to destruction, as all that people were.

Numbers 21:23

**Jahaz**, a city, of which see Deu\_2:32 Jer\_48:21.

Numbers 21:24

**From Arnon**; or which reached from Arnon, &c. such supplements being very usual; and so here is contained a description or limitation of Sihon's conquest and kingdom, that it extended only *from Arnon —unto the children of Ammon* ; and then the following words, *for the border of the children of Ammon was strong* , come in very fitly, not as a reason why the Israelites did not or could not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deu\_3:8; but as a reason why Sihon could not enlarge his conquests and empire to the Ammonites, as he had done to the Moabites.

**Jabbok**; a river by which the countries of Ammon and Moab were in part bounded and divided.

**Was strong**; either by the advantage of the river, or by their strong holds in their frontiers.

Numbers 21:25

Having destroyed the ancient inhabitants, Deu\_2:34.

Numbers 21:26

**The city of Sihon**: this is added as a reason why Israel took possession of this land, notwithstanding God's prohibition of meddling with them or their land, Deu\_2:9, because it was not now the land of the Moabites, but had been some time since taken from them, and in the possession of the Amorites.

**The former king of Moab**, i.e. the predecessor of Balak, who was the present king.

Numbers 21:27

**That speak in proverbs**; the poets, or other ingenious persons, to wit, of the Amorites or Canaanites, who made this following song of triumph over the vanquished Moabites; which is here brought in partly as a proof that this was now Sihon's land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing these who insulted over their conquered enemies.

**Come into Heshbon**: these are the words either of Sihon speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken.

**The city of Sihon**; that which once was the royal city of the king of Moab, but now is the city of Sihon.

Numbers 21:28

**A fire**, i.e. the fury of war, which is oft and fitly compared to fire here, as Isa\_47:14 Amo\_1:7,**10,12,14 2:2,5**;

**Heshbon**; that city which before was a refuge and defence to all the country, now is turned into a great annoyance and a public mischief.

**Ar of Moab.**

**Quest.** How can this be, since Ar was yet in the hands of the Moabites, Deu\_2:9,**18,29**?

**Answ.** 1. This may be understood not of the city *Ar*, but of the people or the country subject or belonging to that great and royal city, as the Chaldee understands it.

2. Possibly *Ar* was taken by Sihon of the Moabites, but afterwards was either recovered by the Moabites, or upon the Israelites'

approach quitted by Sihon, gathering all his forces together that he might fight with the Israelites, and so repossessed by the Moabites.

3. This place may be thus rendered, *It shall consume Ar of Moab* , the past tense being put for the future, as is usual in prophetic passages; and so this may be the Amorites' prediction or presage, that having taken Heshbon and its territories, they should now extend their victories to

**Ar of Moab**, though they fell short of that hope, as ordinarily men do.

**The lords of the high places;** either,

1. The princes or governors of the strong holds, which were frequently in high places, especially in that mountainous country, and which were in divers parts all along the river of Arnon; and having taken some of these, they promised to themselves that they should take all the rest, and so proceed further and further, till they had taken *Ar* itself. Or rather,

2. The priests and people that worshipped their god in their high places; which may seem more probable,

1. Because as the Israelites worshipped God, so the heathens worshipped Baal, in high places, Num\_22:41, and particularly the Moabites are noted for so doing, Jer\_48:35.

2. Because amongst the eminent places of Moab there is mention of Bamoth-baal, or, of *the high places of Baal* , Jos\_13:17.

Numbers 21:29

Alas, poor Moab! thou couldst not save thyself from Sihon's sword.

**People of Chemosh**, i.e. the worshippers of Chemosh: so the god of the Moabites was called, 1Ki\_11:7, **33** 2Ki\_23:13 Jer\_48:46.

**He**, i.e. their god, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed; nor could be secure even those that had escaped the sword, but suffered them to fall into their enemies' hands, and by them to be carried into captivity.

**Unto Sihon king of the Amorites.** Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some Amoritish bard or poet, which seems to be concluded, Num\_21:28; but of the Israelites making their observation upon it. And here they scoff at the impotency not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites.

Numbers 21:30

Though you feeble Moabites, and your god too, could not resist Sihon, we Israelites, by the help of our God,

**have shot**, to wit, with success and victory, as the following words show, at them, to wit, at Sihon and his Amorites; which is easily and plainly understood, both from the foregoing and following words.

**Heshbon**, the royal city of Sihon, and by him lately repaired,

**is perished**, is taken away from Sihon, and so is all his territory or country, even as far as

**Dibon**, which, as some think is called *Dibon-gad* , Num\_33:45.

**Which reached unto Medeba**, i.e. whose territory extendeth to Medeba. Or, *yea, even to Medeba* ; for the Hebrew word *asher* is sometimes used for *yea* , or *moreover* , as 1Sa\_15:20 Psa\_10:6 **95:11**. The sense is, the whole country of Sihon, taken by him from the Moabites, is wasted and perished.

Numbers 21:31

No text from Poole on this verse.

Numbers 21:32

**Jaazer**; one of the cities of Moab, formerly taken from them by Sihon, and now taken from him by the Israelites, Num\_32:1,**3,35**; and after the decay or destruction of the kingdom of the ten tribes, repossessed by the Moabites, Jer\_48:32.

Numbers 21:33

**Og** also was a king of the Amorites, of whom see Deu\_3:1,**11**. And it may seem that Sihon and Og were the leaders or captains of two great colonies which came out of Canaan, and drove out the former inhabitants of these places.

**Bashan**, a rich country, famous for its pastures and breed of cattle, Deu\_32:14 Psa\_22:12 Jer\_1:19, and for its *oaks* , Eze\_27:6.

Numbers 21:34

**Fear him not**; a necessary caution, for he was a great giant, Deu\_3:11, likely to strike them with terror.

Numbers 21:35

No text from Poole on this verse.

Numbers 22:1 **NUMBERS CHAPTER 22**

The Israelites pitch in the plains of Moab, Num\_22:1. Balak the king sends for Balaam to curse Israel, Num\_22:2-8. He inquires of the Lord, who forbids him to go: he goes not, Num\_22:9-14. Balak sends again: the Lord permits Balaam to go, Num\_22:15-21. An angel stands in the way; which his ass perceives: his eyes are at length opened to see the angel, who rebukes him, Num\_22:22-33. He confesses his fault, and offers to go back; He is commanded to go on, and speak as should be revealed to him, Num\_22:34,**35**. Balak comes to meet him; receives him;

expostulates with him; he declares he has no power but to speak the word which God should put into his mouth, Num\_22:36-41.

**The plains of Moab** still retained their ancient title, though they had been taken away from the Moabites by Sihon, and from him by the Israelites.

**By Jericho**, i.e. over against Jericho; or, *near the passage over Jordan to Jericho*, or its territories.

Numbers 22:2

**Balak**, the son or successor of him whom Sihon had spoiled of part of his kingdom, Num\_21:26. Of him see Jud\_11:25 Mic\_6:5.

Numbers 22:3

As it was foretold both in general of all nations, Deu\_2:25, and particularly concerning Moab, Exo\_15:15.

Numbers 22:4

**The elders of Midian**, called *the kings of Midian*, Num\_31:8, and *princes of Midian*, Jos\_13:21; who though divided into their kingdoms, yet were now unified upon the approach of the Israelites their common enemy; and being, as it seems, a potent and crafty people, and neighbours to the Moabites, these seek confederacy with them. We read of Midianites near Mount Sinai, **Exo 2 Exo 3**, which seem to have been a part or colony of this people that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts, as is evident from many scriptures.

**Lick up**, i.e. consume and utterly destroy, in which sense the fire is said to lick up the water and sacrifices, 1Ki\_18:38. The meaning is, we can expect no mercy from them, they will utterly root us out as they did the Amorites, if we do not make a stout and timely opposition.

**All that are round about us**, i.e. all our people, who lived in the country and territory adjoining to each city, where the princes resided.

Numbers 22:5

**Balaam** is called a *prophet* , 2Pe\_2:16, because God was pleased to inspire and direct him to speak the following prophecy, as he did inspire Caiaphas to speak those words, Joh\_11:51,**52**, and as sometimes he did for a time inspire other wicked men; but in truth he was a *soothsayer* , as he is called, Jos\_13:22. See Num\_24:1.

**Beor**, or *Bosor* , 2Pe\_2:15; for he had two names, as many others had.

**Pethor**; a city in Mesopotamia or Aram: see Num\_23:7 Deu\_23:4.

**By the river**, i.e. by Euphrates, which is oft called *the river* , by way of eminency, as Gen\_15:18 Jos\_24:2,**15**, and here the *river of Balaam's land or country* , to wit, of Mesopotamia or Aram, Num\_21:7.

**They abide over against me**; they are encamped in my neighbourhood, ready to invade my kingdom.

Numbers 22:6

**Curse me this people**, i.e. curse them for my sake and benefit; use thy utmost power, which thou hast with thy gods or infernal spirits, to blast and ruin them.

**That we may smite them**; thou by thy magical imprecations, and I by my sword joined with them. He had some experience of, or, at least, a great confidence in, Balaam's skill and power in these matters.

Numbers 22:7

**With the rewards of divination**, Heb. *with divinations* ; by which he understands not the instruments of divination, which it was needless and absurd to bring to so eminent a diviner, who doubtless was thoroughly furnished for his own trade; but the rewards of it, as it is explained 2Pe\_2:15, and as in the Hebrew, 2Sa\_4:10, *good tidings* is put for *the reward of good tidings* . Nor is it probable they would go to, or could expect to prevail with such a person, especially being noted for his covetousness, as appears from the story, without that powerful engine.

Numbers 22:8

The night was the time when God used to reveal his mind by dreams. Here is the first discovery of his wickedness, that he takes time to consider, and doth his endeavour to effect that wicked notion of cursing the Israelites, which he should have rejected and abhorred at the first mention of it.

**As the Lord shall speak**, Heb. *Jehovah* , the true God, whom he here mentions, either for his own greater reputation, as if he consulted not with inferior spirits, as other soothsayers did, but with the supreme God; or rather because this was Israel's God, and the only possible way of ruining them was by engaging their God against them; as the known way of the Romans and other heathens, when they went to besiege any city, they used enchantments to call forth that god under whose peculiar protection they were.

**The princes of Moab**, and of Midian too, as is manifest from Num\_22:7, which was needless to repeat here.

Numbers 22:9

**God came unto Balaam**, not to gratify his covetous desire, but to advance his own honour and service, even by the counsels of his enemies. He asketh not for his own information, but partly that Balaam by repeating the thing in God's presence might be convinced and ashamed of his sin and folly in offering his service



in such a cursed business; and partly for a foundation to the following answer.

Numbers 22:10

No text from Poole on this verse.

Numbers 22:11

No text from Poole on this verse.

Numbers 22:12

God revealeth his mind to Balaam, not for any love to him, but for the sake of his people concerned in it, as he did to Pharaoh, Gen\_41:25, and to Nebuchadnezzar, Dan\_2:45.

**They are blessed** by my irrevocable decree and sentence, and therefore it is in vain for men to curse them.

Numbers 22:13

He conceals the principal things, to wit, the reason of God's prohibition, which might have given a stop to their further course and counsels in this matter, and secretly intimates his own goodwill and readiness to comply with them, if God had not hindered him.

Numbers 22:14

Thus they lay the blame upon Balaam, which he imputed to God.

Numbers 22:15

No text from Poole on this verse.

Numbers 22:16

No counsel nor suggestion either of God or man.

Numbers 22:17

Before he wrought upon his covetousness, now upon his ambition.

Numbers 22:18

You desire and expect that from me which is out of my power, to resist the will of the great God. He slyly insinuates, that he wanted not will, but power only.

**The Lord my God;** so he calls him, partly, to magnify himself as the servant of the great Jehovah; partly, that by professing this respect unto God he might the sooner induce him to grant his desire; and partly, because he worshipped the true God, together with idols, as many in those times and places did.

Numbers 22:19

Possibly he may change his mind, or yield to my renewed suit. Thus he sought to make God and his conscience stoop to the service of his pride and covetousness, which was abominable.

Numbers 22:20

**Go with them,** since this is thy great desire and purpose; as far as thou canst, take thy course; I will, according to thy wish, withdraw my restraint, and leave thee to thyself and thy own choice. Compare Psa\_81:11,12.

**That shalt thou do:** these words signify not so much his duty as the event and his disappointment, Thou shalt not do what thou desirest, to wit, curse my people, and so enrich and advance thyself; but I will so overrule thy mind, and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest; and therefore though I permit thee to go, thou shalt lose thy design in it.

Numbers 22:21

No text from Poole on this verse.

Numbers 22:22

**God's anger was kindled;** either,

1. Because he went of his own accord with the princes of Moab, and did not wait till *they came to call him* , i.e. urged him to go, which was the sign and condition of God's permission, Num\_22:20, but rather himself rose and called them, as it may seem from Num\_22:21. Or,

2. Because those words, Num\_22:20, did contain no approbation nor license, but a bare permission, and that. in anger, as Balaam might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to Judas, Joh\_13:27, *That thou doest, do quickly* . Or,

3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from Deu\_23:5; for God hath been oft and justly angry with those who have done what God bade them, when they did it in evil manner, or for evil ends, as appears from Isa\_10:6,7, and many other places.

**The Lord stood in the way,** i.e. to oppose and terrify, if not to kill him.

**His two servants were with him;** the rest of the company being probably gone before them. For in those ancient times there was more of simplicity, and less of ceremony; and therefore it is not strange that Balaam came at some distance after the rest, and attended only by his own servants.

Numbers 22:23

Balaam saw not *the angel* because God withheld his eyes, as he did the eyes of Daniel's companions, Dan\_10:7. It is a truth,

which mere philosophers own, that when God withdraws his concurrence or help from any of his creatures, they cannot perform their natural acts and offices; the eye cannot see, as **Ge 19**, nor the ear hear, nor the fire burn, as **Da 3**.

Numbers 22:24

No text from Poole on this verse.

Numbers 22:25

No text from Poole on this verse.

Numbers 22:26

No text from Poole on this verse.

Numbers 22:27

No text from Poole on this verse.

Numbers 22:28

i.e.

**The Lord** conferred upon the ass the power of speech and reasoning for that time. Impudent are those heathens that disbelieve and scoff at the Scripture for this and some such relations contained in it, when there are examples of the same kind of prodigies, to wit, of oxen and other brute creatures speaking some few words, in the greatest and most approved writers of the Roman history as Plutarch, Polybius, Livy, an others. See the particulars in my Latin Synopsis on this place. *Not included*

Numbers 22:29

**Balaam**, was not much terrified with the ass's speaking, because he was much accustomed to converse with evil spirits, which oft

appeared to him and discoursed with him in the shape of such creatures.

Numbers 22:30

No text from Poole on this verse.

Numbers 22:31

In token of reverence and submission.

Numbers 22:32

Howsoever thou mayst deceive thyself or others, I see the perverseness of thy heart and way, the wickedness of thy design and desires in this journey, which thou hast undertaken, not to please me, but to gratify Balak, and, if it be possible, to curse my people.

Numbers 22:33

I had slain thee alone, and left her; and therefore her turning aside and falling down was wholly for thy sake and benefit, not for her own, and thy anger against her was unjust and unreasonable.

Numbers 22:34

A frivolous supposition; for it was apparently displeasing to God, who had now said that his way was perverse, and had therefore opposed him and sought to slay him: but hereby he shows how loth he was to go back and lose the hopes he had conceived; and besides he speaks of desisting from the outward action, but shows no sense of the plague of his heart, his vile affections, which were the root of this ill-designed journey.

Numbers 22:35

**Go with the men:** this may be either,

1. A mere permission; Since neither the convictions of thy own conscience, nor the experience of thy danger, have weaned thee from thy base designs and inclinations, I shall no further restrain thee; my angel shall give thee no more disturbance; go on and prosper. Or,

2. A concession; I allow thee to go upon the following terms; for the words here are more absolute and unconditional than those Num\_22:20.

**That thou shalt speak:** these words may express either,

1. The event; or,

2. His duty. **See Poole on "Num\_22:20"**.

Numbers 22:36

That by this great honour he might give him a taste and earnest of those great rewards he designed him, and thereby oblige him to use his utmost skill and interest for him.

**The utmost coast;** not far from the camp of the Israelites, whom he desired him to curse.

Numbers 22:37

No text from Poole on this verse.

Numbers 22:38

**Any thing,** to wit, agreeable to thy expectation or my own inclination.

**That shall I speak;** I am forced to do so by his superior power, and therefore be not offended with me, if I speak things displeasing to thee.

Numbers 22:39

No text from Poole on this verse.

Numbers 22:40

Or, *killed* , either for sacrifice, or rather for a feast; for the sacrifices were offered after this, Num\_23:1,2.

**Sent to Balaam**, to invite him to the feast. The king had left the princes to accompany him and attend upon him.

Numbers 22:41

**The high places of Baal**, i.e. consecrated to the worship of Baal, i.e. of *Baal-peor* , who was their Baal or god, Num\_25:2,3 or of Chemosh.

**The utmost part of the people**, i.e. all that people, even to the utmost and remotest of them, as appears by comparing this with Num\_23:13. He hoped that the sight of such a numerous host ready to break in upon his country would stir up his passion and further his charms.

Numbers 23:1 **NUMBERS CHAPTER 23**

Balak and Balsam sacrifice: God meets him, and he blesses Israel, Num\_23:1-10. Balak is troubled: they go to another place to curse them: they sacrifice again: Balaam consults God, who meets him, and he again blesses Israel, Num\_23:11-21. They go to a third place, and sacrifice again, Num\_23:27-30.

The altars were either,

1. To Baal, in whose high places this was done and to whom alone Balak used to sacrifice. Or rather,
2. To the true God, otherwise he would not have mentioned it to God as an argument why he should grant his requests, as he doth Num\_23:4. And though Balak was averse from God and his worship, yet he would be easily overruled by Balaam, who

doubtless told him that it was in vain to make an address to any other than the God of Israel, who alone was able either to bless or curse them, as he pleased. And therefore when Balaam lost his design this way he tried it another way with greater success, but still used to the same method, in provoking their own God to destroy the Israelites, **Num 25**. But though he direct his sacrifices to the right object, he chooseth a wrong place, and, to comply with Balak's desire, makes use of the high places of Baal for this end, and mingles his own superstitions with the worship of God, in erecting divers altars, according to the manner of heathens and idolators, 2Ki\_18:22 Isa\_17:8 Jer\_11:13 Hos\_8:11 **10:1 12:11**; whereas God appointed and holy men used but one altar, though many sacrifices were to be offered upon it, Gen\_8:20 Exo\_17:15 **24:4**. Seven was the solemn and usual number in sacrifices, 1Ch\_15:26 2Ch\_29:21 Job\_42:8.

Numbers 23:2

Balak by procuring them and Balaam by offering them; through in ancient times kings' were priests also, and so might perform a priestly work, as this was.

Numbers 23:3

**By thy burnt-offering;** as in God's presence, as one that offers thyself its well as thy sacrifices to obtain his favour. *I will go* to some solitary and convenient place, where I may by my enchantments prevail with God to appear to me, and to answer thy and my desires in cursing this people.

**Whatsoever he showeth me,** i.e. reveals to me, either by word or sign.

**To an high place;** or, *into the plain* , as that word properly signifies, for he was now in a high place, Num\_22:4. But this is not material, it was doubtless some solitary place, where he might use some gestures and ceremonies which he would not have others see, and where he might more reasonably expect to meet



with God; for both good and evil spirits most commonly appeared to persons in such places.

Numbers 23:4

**God met Balaam**, not to comply with Balaam's charms, nor to gratify, but to oppose, his wicked desires, and to fierce him against his own inclination and interest to utter the following words.

**A bullock and a ram**, which I pray thee accept, and give me leave to curse thy people, as their abundant wickedness deserves.

Numbers 23:5

He suggested what he should say, even those words, Num\_23:8-10.

Numbers 23:6

No text from Poole on this verse.

Numbers 23:7

**He took up**, to wit, into his mouth; he expressed or spoke.

**His parable**, i.e. his oracular and prophetic speech; which he calls *a parable*, because of the weightiness of the matter, and the majesty and smartness of the expressions which is usual in parables.

**From Aram**; from *Aram*, Naharaim, or Mesopotamia, Deu\_23:4. See Gen\_10:22. Aram lay

**towards the mountains of the east**: the east was infamous for charmers or soothsayers, Isa\_2:6.

**Jacob**; the posterity of Jacob, i.e. Israel, as it here follows.

Numbers 23:8

God hath not cursed, but blessed Israel, and therefore it is a vain and ridiculous attempt for me to curse them in spite of God.

Numbers 23:9

**From the top of the rocks**, upon which I now stand, I see the people, according to thy desire, Num\_22:41, but cannot improve that sight to the end for which thou didst design it, to wit, to curse them. This people are of a distinct kind from others, God's peculiar people, separated from all other nations, as in religion and laws, also in Divine protection; and therefore my enchantments cannot have that power against them which they have against other persons and people. See Exo\_19:5 Lev\_20:21,26.

Numbers 23:10

**The dust of Jacob**, i.e. the numberless people of Jacob or Israel, who, according to God's promise; Gen\_13:16 **28:14**, are now become as the dust of the earth.

**Of the fourth part of Israel**, i.e. of one of the camps of Israel; for they were divided into four camps, **Num 2**, which Balaam from this height could easily discover; much less can any man number all their host.

**Of the righteous**, i.e. of his righteous and holy people, the Israelites, called *Jehesurun* , Deu\_32:15, which word signifies *upright* or *righteous* . The sense is, they are not only happy above other nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death; their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I die. But it was a vain wish; for as he would not live as God's people did, so he died by the sword, as others of God's enemies did, Num\_31:8 Jos\_13:22.

**My last end**, i.e. my death, as the word is used. Or, *my posterity*, as this Hebrew word signifies, Psa\_119:13 Dan\_11:4 Amo\_4:2. And as the covenant and blessing of God given to Abraham did reach to his posterity, so this might not be unknown to Balaam, which might give him occasion for this wish. Or, *my reward*, as the word is taken, Pro\_23:18 **24:20**. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other words, and this includes the third sense, to wit, the reward, which is here supposed to follow death; and for posterity, it doth not appear that he had any, or, if he had, that he was so very solicitous for them; or that he knew the tenor of God's covenant with Abraham and his posterity. Nay, he rather seems to have had some hope of ruining Abraham's posterity, which he attempted both here and afterwards.

Numbers 23:11

No text from Poole on this verse.

Numbers 23:12

I speak not these words by my own choice, but by the constraint of a higher power, which I cannot resist.

Numbers 23:13

He thought the sight of the people necessary both to excite Balaam's passions, and to strengthen and direct his conjurations; but he would now have him see but a part of the people, and not all, because the sight of all of them might dismay and discourage him, and, as it did before, raise his fancy to an admiration of the multitude and of the felicity of the people, Num\_23:9,**10**.

Numbers 23:14

**Zophim**, a place so called from the spies and watches which were kept there. Pisgah, a high hill in the land of Moab, so called Deu\_3:27 **34:1**.

Numbers 23:15

To consult him, and to receive an answer from him, if peradventure those renewed sacrifices will melt him into some compliance with our desires.

Numbers 23:16

**See Poole "Num\_23:4", and See Poole on "Num\_22:35".**

Numbers 23:17

No text from Poole on this verse.

Numbers 23:18

**Rise up:** this word implies, either,

1. The reverence wherewith he should hear and receive God's message, as Eglon did, Jud\_3:20, which might have been probable, if Balak had been now sitting, as Ehud there was; but he was standing, Num\_23:15: or rather,

2. The diligent attention required; Rouse up thyself, and carefully mind what I say.

Numbers 23:19

**That he should lie,** i.e. break his faith and promises made to his people for their preservation and benediction.

**That he should repent,** . e. change his counsels or purposes; which men do, either because they are not able to execute them, or because they are better informed and their minds changed by some unexpected occurrent, or by their lusts and passions, none of which have place in God. And therefore I plainly see that all our endeavours and repeated sacrifices are to no purpose, and can make no impression in God, nor induce him to curse those whom he hath purposed, and solemnly and frequently promised, to bless.

**Shall he not do it?** Is he like a man that oft speaks and promises what he either never intends, or cannot or will not perform?

Numbers 23:20

Or, *I have received a blessing* , to wit, a sentence of blessing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bless* . The infinitive put for the noun, as is frequent.

Numbers 23:21

**He**, i.e. God, understood Num\_23:20, and expressed Num\_23:19,

**hath not** or doth not

**behold** or *see iniquity or perverseness* , i.e. any sin, *in Jacob* or

**Israel**; which cannot be meant of a simple seeing or knowing of him, for so God did see and observe, yea, and chastise their sins, as is manifest, Exo\_32:9 Deu\_9:13; but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was Balak's desire, and Balaam's hope and design. For as Balaam knew that none but Israel's God could curse or destroy Israel, so he knew that nothing but their sin could move him so to do; and therefore he took a right, though wicked, course afterwards to tempt them to sin, and thereby to expose them to ruin, **Num 25**. And Balaam had now hoped that God was incensed against Israel for their sins, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken, I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in Sihon and Og and the Amorites, yet he will not do so with Israel; he winks at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said *not to see* sins, as elsewhere he is said to forget them, Isa\_43:25 Jer\_31:34, and to cover them, Psa\_32:1, which keeps them out of sight, and so out of mind; and to blot them out, Psa\_51:1, **9**, and *to cast them behind*

*his back* , Isa\_38:17, or *into the depth of the sea* , Mic\_7:19, in which cases they cannot be seen nor read. And men are oft said *not to know* or see those sins in their children or others, which they do not take notice of so as to punish them. And this sense best agrees with the context; God hath decreed and promised to bless this people, and *he hath blessed* them, and *I cannot reverse it* , Num\_23:20, and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, *He hath not beheld* , as hitherto he hath not, so for the future he will not behold, i.e. so as to approve it, as that word is oft used, as Gen\_7:1 Isa\_66:2 Hab\_1:13, or so as to suffer it, *injury against Jacob* , &c. For *aven* , here rendered *iniquity* , is oft used in that sense, as Job\_5:6,7 Pr 12:21 22:8. And the other word, *amal* , rendered *perverseness* , oft notes *vexation* and *trouble* , as Job\_5:6,7 Psa 25:17 36:4; and the particle *beth* , rendered *in* , is oft used for *against* , as Exo\_14:25 20:16 Num\_12:1. So the sense is, God will not see them wronged or ruined by any of their adversaries, whereof the following words may be a good reason, *for God is with him* , &c. *The Lord his God is with him* , i.e. he hath a favour for this people, and will defend and save them. So the phrase of God's being with a person or people signifies, as Jud\_6:13 Psa\_46:7 Isa\_8:10.

**The shout of a king is among them**, i.e. such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets which were made by God's command, and used upon great solemnities, in which God their King was present in a special manner, Num\_10:9 Jos\_6:16,20 1Sa\_4:5 2Ch\_13:12.

Numbers 23:22

**God brought them out of Egypt**, to wit, by a strong hand, and in spite of all their enemies, and therefore it is in vain to seek or hope to overcome them.

**He;** either,

1. God, last mentioned. But so the comparison is mean and unbecoming. Or rather,

2. Israel, whom God brought out of Egypt; such change of numbers being very common in the Hebrew language. The sense is, Israel is not now what he was in Egypt, a poor, weak, dispirited, unarmed people, but high, and strong, and invincible. The great strength and fierceness of a unicorn is celebrated in Scripture, Num\_24:8 Deu\_33:17 Job\_39:9 Psa\_22:21 **92:10**. But whether it be a unicorn, or a rhinoceros, or a strong and fierce kind of wild goat, which is here called *reem*, it is not needful here to determine.

Numbers 23:23

I find by experience and serious consideration that all mine and thine endeavours to enchant Israel are in vain, being frustrated by their omnipotent God. I can do thee no service by my art against them.

**According to this time;** not only in succeeding times and ages, of which he speaks, Num\_24:17, &c., but even now, in this time and age, and so forward.

**What hath God wrought!**, i.e. how wonderful and glorious are those works which God is now about to do for Israel, by drying up Jordan, by subduing the Canaanites, &c.! These things will be matter of discourse and admiration to all ages.

Numbers 23:24

As a lion rouseth up himself to fight, or to go out to the prey; so shall Israel stir up themselves to warlike attempts against all their enemies, as occasion shall offer itself.

**He shall not lie down**, i.e. not rest or cease from fighting and pursuing.

Numbers 23:25

No text from Poole on this verse.

Numbers 23:26

No text from Poole on this verse.

Numbers 23:27

No text from Poole on this verse.

Numbers 23:28

**Peor**, a high place called *Beth-peor* , Deu\_3:29, i.e. the house or temple of Peer, because there they worshipped *Baal-peor* .

Numbers 23:29

No text from Poole on this verse.

Numbers 23:30

No text from Poole on this verse.

Numbers 24:1 **NUMBERS CHAPTER 24**

Balaam lays aside his sorceries, and the Spirit of God comes upon him; his eyes are open; hears the words of God, and sees the vision of the Almighty, Num\_24:1-4; prophesies of Israel's prosperity, Num\_24:5-9. Balak is angry; commands him to flee; his answer, Num\_24:10-14. He prophesies of the Messiah the King, and of the destruction of the nations, Num\_24:15-24. He returns to his place; and Balak goes his way, Num\_24:25.

**To seek for enchantments**, i.e. to use enchantments, which he is said to have done, either because when he consulted and sacrificed to God, he did also use enchantments and consult with the devil, that if one would not, the other might help him; or because he



consulted God in a magical and superstitious way, by using such postures or instruments or forms of words as enchanter's used.

**Toward the wilderness**, where Israel lay encamped, either with intent to curse Israel without God's leave; or rather, expecting what God of his own accord would suggest to him concerning this matter.

Numbers 24:2

**According to their tribes**; in the order appointed, **Num 2**.

**Came upon him**, i.e. inspired him to speak the following words, and so constrained him again to bless those whom he desired to curse.

Numbers 24:3

The eyes, either,

1. Of his body, as in the following verse; or,

2. Of his mind, which God had opened in a peculiar and prophetic manner, whence prophets are called seers, 1Sa\_9:9. He implies that before he was blind and stupid, having eyes, but not seeing nor understanding. Some render the words *having his eyes shut*, as the Hebrew verb *satham* signifies, the letters *schin* and *samech* being frequently exchanged; and so the meaning is, that he received this revelation either in a dream, when men's eyes are simply shut; or in an ecstasy or trance, when men's eyes, though open, are in a manner shut, to wit, as to the use and exercise of them.

Numbers 24:4

**The vision**; so called either strictly and properly, because he was awake when this was revealed to him; or largely and improperly, for any extraordinary discovery of God's mind to him, whether sleeping or waking. A trance, or ecstasy, fainting and falling upon

the ground, as the prophets used to do. See 1Sa\_19:24 Eze\_1:28 **3:23 43:3** Dan\_8:17,**18 10:15** Rev\_1:17. Others, falling suddenly into a sleep, as the prophets sometimes did, as Gen\_15:12 Dan\_8:18.

Numbers 24:5

No text from Poole on this verse.

Numbers 24:6

**Valleys** ofttimes from a small beginning are spread forth fir and wide. Others, *as the brooks* , or *rivers* , as the word signifies, which stretch out and disperse their waters into several channels, and sometimes farther. Are they spread forth, i.e. the Israelites last mentioned. *As gardens by the river 's side* ; pleasant and fruitful, and secured by a fence.

**Trees of lign-aloës;** an Arabian and Indian tree, of a sweet smell, yielding good shade and shelter both to man and beast; such is Israel, famous among the nations, and not only save themselves, but yielding shelter to all that join themselves to them.

**Which the Lord hath planted;** which are the best of the kind; such as not man, but God, might seem to have planted, as the best of all sorts are ascribed to God, *as the trees, hills, cities, of God* , &c. Compare Psa\_104:16.

**As cedar trees,** which are famous for growth, and height, and strength, and durableness, whence Solomon's temple was built of this wood, 1Ki\_6:9,**10**.

**Beside the waters,** where trees thrive best.

Numbers 24:7

**He,** i.e. God, will abundantly water the *valleys, gardens* , and *trees* , is which represent the Israelites, Num\_24:6, i.e. he will wonderfully bless his people, not only with outward blessings, of

which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by waters, Joh\_3:5 Joh\_4:10 7:38,39, and at last with eternal life, the contemplation whereof made Balaam desire to die the death of the righteous. Others thus, God shall make his posterity numerous; for the procreation of children is oft signified by waters, fountains, cisterns, &c., as Psa\_68:26 Pro\_5:15,18 9:17 Isa\_48:1. But there is no necessity of flying to metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it.

**In many waters:** this also may be literally understood of their seed, which shall be sown in waterish ground, and therefore bring forth a better increase, Isa\_32:20. Others thus, His seed shall be so numerous, that it shall branch forth into many people, the several tribes being reckoned and sometimes called several *people*. Or, his seed shall rule over many people or nations, which are sometimes signified by many waters, as Psa\_144:7 Isa\_57:20 Jer\_47:2 Rev\_17:15. But here also the literal sense seems best. His king, i.e. the king of Israel; either God, who was in a peculiar manner their King or Ruler, Num\_23:21 Jud\_6:13 1Sa\_8:7 Isa\_33:22; or their chief governor or governors, whether king or others; for Moses called their king, Deu\_33:5, and the judges were in a manner kings.

**Than Agag,** i.e. than the king of the Amalekites, which king and people were famous and potent in that age, Num\_24:20, as may be guessed by their bold attempt upon so numerous a people as Israel was. And it is probably thought by the Jewish and other interpreters, that the Amalekitish kings, as Abimelech was of the Philistines, and Pharaoh of the Egyptians, and Caesar of the Romans. But though this king only be instanced in, yet other kings, to wit, such as did or should border upon the Israelites, are doubtless to be understood, above whom the kings and people of Israel sometimes were advanced, and oftener should have been, if they had not been their own hinderance by their sins. Some make this a prophecy of Saul's conquering Agag and his people, 1Sa\_15:7,8. But the words seem to be more general, and to signify a greater honour and advantage to Israel than that was.

Numbers 24:8

**Shall break their bones**, or, *unbone* , or, *take out* , i.e. shall eat the flesh to the very bones, and then break them also.

Numbers 24:9

Having conquered his enemies the Canaanites, and their land, he shall quietly and securely rest and settle himself there.

**Stir him up**, i.e. awake or provoke him.

Numbers 24:10

**He smote his hands together;** a sign of great anger, Eze\_21:17 **22:13**.

Numbers 24:11

**Flee thou to thy place**, whence I sent for thee, Num\_22:5. The Lord, whose commands thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me.

Numbers 24:12

No text from Poole on this verse.

Numbers 24:13

No text from Poole on this verse.

Numbers 24:14

**Advertise thee**, or *inform thee* , to wit, concerning future things, as it here follows, for this word seems inseparably joined with the following. Others, *give thee counsel* , and tell thee *what this people* , &c. So it is a short and defective speech, such as we have Exo\_4:5 **13:8**. And by *counsel* . they understand that which is

related Num\_25:1,2, which was done by Balaam's counsel, Num\_31:16 Rev\_2:14. But the former sense is more unforced and agreeable to the following words as they lie.

**In the latter days:** not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2Sa\_8:2, &c.

Numbers 24:15

No text from Poole on this verse.

Numbers 24:16

No text from Poole on this verse.

Numbers 24:17

**I shall see**, or, *I have seen*, or *do see*, for the future is oft put for other times or tenses: he speaks of a prophetic sight, like that of Abraham's, who *saw* Christ's day, Joh\_8:56.

**Him**, to wit, the *Star* and *Sceptre*, as it here follows, i.e. a great and eminent prince, which was to come out of Israel's loins; either,

1. David, who first did the things here spoken of, 2Sa\_8:2 Psa\_60:8 **108:9**, and some of the kings of Judah and Israel after him, for it is not necessarily understood of one particular person; or,

2. The Messias, as both Jewish and Christian interpreters expound it, who most eminently and fully performed what is here said, in destroying the enemies of Israel, or of God's church, who are here described under the names of the nearest and fiercest enemies of Israel; which he doth partly by himself, by his word and Spirit, and spiritual plagues; and partly by his ministers, those princes whom he makes nursing fathers to his church, and scourges to his enemies. And to him alone agrees the foregoing verb properly,

**I shall see him**, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him* , Rev\_1:7, when he comes to judgment. Nor can it seem strange that Balaam should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the Spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men, after death and judgment, Num\_23:10.

**But not now**; not yet, but after many ages.

**A Star**; a title oft given to princes and eminent and illustrious persons, and particularly to the Messias, Rev\_2:28 **22:16**.

**A Sceptre**, i.e. a sceptre-bearer, a king or ruler, even that sceptre mentioned Gen\_49:10.

**The corners**; either,

1. Literally, the borders, which by a synecdoche are oft used in Scripture for the whole country to which they belong, as Exo\_8:2 Psa\_74:7 **147:14** Jer\_15:13 **17:3**. Or,

2. Metaphorically, to wit, princes and rulers, who are sometimes compared to corners, as Zec\_10:4, and Christ himself is called a *corner-stone* , because he unites and supports the building. But I prefer the former sense. *Sheth* seems to be the name of some then eminent, though now unknown, place or prince in Moab, where there were many princes, as appears from Num\_23:6 Amo\_2:3; there being innumerable instances of such places or persons sometimes famous, but now utterly lost as to all monuments and remembrances of them.

Numbers 24:18

**A possession**; which was also foretold Gen\_25:23, and in part fulfilled, 2Sa\_8:14 1Ch\_18:13, but more fully by Christ, Amo\_9:12 Oba\_1:18; who shall subdue and possess all his enemies; here signified by the name of Edom; as Jacob or Israel, his brother, signifies all his church and people. Seir, a part and

mountain of Edom, Gen\_36:8, which may be here mentioned as the strongest part of Edom, to show that not only the rest of Edom, which is more accessible, but even the rocks and best munitions of it, shall be taken.

**His enemies**, the Israelites.

**Do valiantly**, or, *gain power* , or *riches* , or *victory* , all which are comprehended in this phrase.

Numbers 24:19

**Out of Jacob**; out of Jacob's loins.

**He that shall have dominion**; David, and especially Christ.

**Of the city**, or, *from or out of this city* , i.e. the cities, the singular number for the plural, which hath been oft noted before. The sense is, He shall not only subdue those Moabites and Edomites which meet him in the field, but he shall pursue them even to their strongest holds and cities, and shall pull them out thence. Possibly he may note some eminent city in which they confided most, their metropolis or royal city, as may be guessed from Psa\_60:9.

Numbers 24:20

**He looked** from the top of Pisgah, which was exceeding high, and gave him the prospect of parts of all these kingdoms.

**The first**, Heb. *the first-fruits* ; so called either,

1. Because they were the first of all the neighbouring nations which were embodied together in one government. Or,
2. Because they were the most powerful and eminent of them, as is implied above, Num\_24:7, the best things in each kind being oft signified by the name of first-fruits. Or,

3. Because he was the first who fought against Israel, and was vanquished by them, in that famous battle **Exo 17**, which victory was an earnest and first-fruits of that large harvest of victories which the Israelites should in due time get over all their enemies, and, among others, over Amalek himself, 1Sa\_15:3.

**That he perish for ever:** he began with God and with Israel. but God will end with him; and the firm purpose and will of God is, that he shall be utterly destroyed, Exo\_17:14; so that Saul lost his kingdom for not executing this decree and God's command pursuant thereunto, **1Sa 15**.

Numbers 24:21

**The Kenite;** the posterity or kindred of Jethro; not that part of them which dwelt among the Israelites, to whom the following words do not agree, but those of them who were mingled with the Amalekites and Midianites. See Exo\_3:1 Jud\_1:16 **4:11** 1Sa\_15:6.

**Thy nest,** i.e. thy dwelling-place, so called, either because it was in a high place, as nests commonly are; or from their security and confidence of continuing long and safe in it; see Job\_29:18; or in allusion to their name, for *ken* in Hebrew signifies a nest.

Numbers 24:22

**Kenite,** Heb. *Kain* , i.e. the Kenite; so called, either by a transposition of letters, which is very usual in the Hebrew tongue; or from the name of some eminent place where they lived, or person from whom they were descended, though now the memory of them be utterly lost, as it hath fared with innumerable other places and persons famous in their generations mentioned in ancient heathen writers.

**Shall be wasted,** i.e. shall be by degrees diminished and wasted by the incursions of divers enemies, till at last the Assyrian comes to complete the work, and carries them into captivity. For the Kenites lived partly among the ten tribes, Jos\_19:33, compared with Jud\_4:11, and partly with the two tribes, Jud\_1:16 **4:16,17**,



and were carried captive with them, part by Shalmaneser, the king of Assyria, 2Ki\_17:6, and part by Nebuchadnezzar, who also is called an Assyrian, Ezr\_6:22 Isa\_52:4. The words may be rendered thus, *shall be wasted* . *How long* ? to wit, shall they be thus wasted? (these particles being oft used abruptly and pathetically in the same manner, Psa\_6:3 **90:13** Isa\_6:11) till Asshur comes,

**Asshur shall carry thee away captive.**

Numbers 24:23

How calamitous and miserable will the state of the world be, when the Assyrian, and after him the Chaldean, shall overrun and overturn all these parts of the world! who will be able to live and keep his heart from fainting under such grievous pressures? how few will then escape the destroying sword!

Numbers 24:24

**Chittim;** a place or people so called from Chittim the son of Javan, Gen\_10:4, whose posterity were very numerous, and were first seated in the Lesser Asia, and from thence sent forth colonies into the islands of the Ægean Sea, and into Cyprus, and afterwards into Macedonia, and other parts of Greece, and then into Italy. Whence it comes to pass that by this name is understood sometimes Macedonia, as appears from /**APC 1Ma 1:1 8:5**; and sometimes Italy, as is manifest from Dan\_11:29,**30**; and sometimes both, as in this place; for he speaks here of the scourge that God hath appointed for the Assyrian after he had done God's work in punishing of his people and the bordering nations. Now although the Assyrian and Chaldean empire was subdued by the Medes and Persians, yet the chief afflictions and calamities of that people came from two hands, both beyond the sea, and brought to them by ships, as is here expressed; first from the Grecians under Alexander and his successors, by whom that people were grievously oppressed and wasted; then from the Romans, who subdued all the Grecian empire, one great part whereof were the Assyrians largely so called, and after many bloody wars made

them a colony. *Eber* , i.e. the posterity of Eber, Gen\_10:24, the Hebrews, who were the chief and flower of Eber's children, and therefore are here designed by that general name, such general expressions being oft used concerning one particular and the most eminent of its kind. And it pleased God to express it thus darkly here, because though he would foretell this for the comfort and instruction of his people in after-ages, yet he would not have Balak, nor Balaam neither, understand or utter any thing which might seem to thwart that happy estate of Israel, which Balaam clearly saw and openly applauded. *He also* ; not the Hebrews, as some understand, for his affliction was now mentioned before, and other scriptures tell us they shall have a better end, and that *all Israel shall be saved* , and therefore not perish for ever; but the afflicter or scourge of Asshur and Eber, to wit, the Grecian and Roman empire.

Numbers 24:25

**To his place**, i.e. to Mesopotamia.

**Object:** He went only to Midian, where he was slain, Num\_31:8.

**Answ.** 1. He is said to return home, because he intended and began to do so, though he was diverted by the Midianites; for men in Scripture are oft said to do what they design or attempt to do, as Exo\_8:18 Num\_14:40.

**Answ.** 2. He did go home first, though afterwards he returned to the Midianites, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, **Num 25**, and that by his advice, Num\_31:16 Rev\_2:14.

Numbers 25:1 **NUMBERS CHAPTER 25**

The Israelites' whoredom and idolatry: God commands the guilty to be put to death, Num\_25:1-5. A plague: Phinehas's zeal; for which God promises him the priesthood, Num\_25:6-15. God

commands the Midianites to be slain for this their treachery in drawing the people to sin, Num\_25:16-18.

**Shittim**; a place called more largely *Abel-shittim* , Num\_33:49, it being usual with the Hebrews to abbreviate long proper names, as *Hermon* is put for *Baal-hermon* , Jud\_3:3, *Tholad* for *El-tholad* , Jos\_19:4, *Nimrim* , Isa\_15:6 for *Beth-nimrim* , Num\_32:36. And this was their last station, from whence they passed immediately into Canaan. So this is here noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected and much-desired land.

**The people**; not all, but many of them, as appears from Deu\_4:3,4 1Co\_10:8.

**To commit whoredom**, both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their god; or because their filthy god was worshipped by such filthy acts, as Priapus and Venus were.

**Of Moab**, and of Midian too, as is evident from Num\_25:6,17,18 **Num 31:16**; for both these people being confederated in this wicked design, the one is put for the other; and the daughters of Moab may be named, either because they began fine transgression, or because they were the chief persons, possibly, the relations or courtiers of Balak king of Moab.

Numbers 25:2

**They called the people**: this may be noted, either,

1. As the consequent of their whoredom, an invitation to further society in their sacred feasts; or rather,

2. As the cause or occasion of their whoredom, the Hebrew *vau* here signifying *for* , as it oft doth. The Moabites being now neighbours to the Israelites, and finding themselves unable to effect their design against Israel by war and witchcraft, they now fell another way to work, by contracting familiarity with them;

and perceiving their evil and lustful inclinations, *they* , i.e. their daughters, last mentioned, invited them to their feasts.

**Unto the sacrifices**, i.e. unto the feasts which were made of their parts of their sacrifices, after the manner of the Jews and Gentiles too, the participation whereof was reckoned a participation in the worship of that god to whom the sacrifices were offered, 1Co\_10:18, and therefore was forbidden to the Israelites when such feasts and sacrifices belonged to a false god, Exo\_34:15. Yet this was a less and more modest kind of idolatry, and therefore is fitly used to usher in what was more gross and impious.

**Of their gods**, i.e. of their god, *Baal-peor* , the plural *elohim* being here used, as commonly it is, for one god.

**Bowed down**; which properly notes the outward act of worship, which here consisting in or being accompanied with filthy serious, may either signify or connote them.

**To their gods**; before their gods, or, to the honour and worship of their gods.

Numbers 25:3

**Joined himself**; the word implies a forsaking of God, to whom they were and should have been joined, and a turning to, embracing of, strict conjunction with, and fervent affection after, this false god. Compare Hos\_9:10 2Co\_6:14. *Baal-peor* , called *Baal* , by the name common to many false gods, and especially to those that represented any of the heavenly bodies; and *Peor* , either from the hill *Peor* , where he was worshipped, Num\_23:28, or rather from a verb signifying to *open* and *uncover* , either because of the obscene posture in which possibly the idol was set, as Priapus was, or because of the filthiness which was exercised in his worship.

**Was kindled**, i.e. discovered itself in a dreadful plague, Psa\_106:29.

Numbers 25:4

The sense is, either,

1. **Take**, to wit. to thyself and thy assistance,

**all the heads**, i.e. the judges, as they are called Num\_25:5, or rulers,

**of the people**; and in their presence, and by their help,

**hang them**, i.e. the people, now mentioned, to wit, such of them as were guilty, as was said Num\_25:1. And this sense seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the judges of Israel* , whom he had taken to himself and called together, *Slay ye every one his man* , i.e. each. of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or,

2. Take, i.e. apprehend,

**all the heads**, i.e. the chief, *of the people* , such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment either for their neglect in not preventing, restraining, or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And so these

**heads of the people** differ, as in name and title, so in place and dignity, from *the judges of the people* , Num\_25:5, which may seem to note the superior magistrates, even the seventy elders, which, being persons of great worth and piety, chosen by God, and endowed with his Spirit, most probably kept themselves from this contagion, and therefore were fitter to punish others; and *the heads of the people* seem to be the inferior magistrates, the rulers

of tens or hundreds, or the like, who as they did many of them partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors and condemned persons were, Deu\_21:23 2Sa\_21:6.

**Before the Lord;** to the vindication of God's honour and justice.

**Against the sun,** i.e. publicly, as their sin was public and scandalous; and speedily, before the sun go down. But withal this phrase may signify, that these also must be taken down about sun-setting, as other malefactors were, Deu\_21:23.

Numbers 25:5

**Every one his men,** i.e. those under his charge; for as these seventy were chosen to assist Moses in the government, so doubtless the care and management of the people was distributed among them by just and equal proportions.

Numbers 25:6

This was done, either,

1. Before God's command to Moses, and by him to the judges, Num\_25:4,5, such transpositions and disorders being not unusual in sacred story. Or rather,

2. In the order it is related, to wit, when Moses had given the charge to the judges, and, as it may seem, before the execution of it, otherwise it is probable he would not have been so bold and foolish to have run upon present and certain ruin, when the examples were fresh and frequent before his eyes.

**Unto his brethren,** i.e. into the camp of the Israelites, or to his friends and relations in his tent, whither he carried her; Num\_25:8, for his or their fleshly satisfaction.

**In the sight of Moses;** an argument of intolerable impudence and contempt of God and of Moses.

**All the congregation**, i.e. the rulers of the congregation with divers of the people.

**Weeping**; bewailing the abominable wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

Numbers 25:7

No text from Poole on this verse.

Numbers 25:8

**Into the tent**, or *brothel house* ; for since they gave way to such lewd practices, no doubt they singled out convenient places for their wickedness.

**Thrust both of them through**; which is no warrant for private persons to take upon them the execution of justice upon any, though the greatest malefactors, because Phinehas was himself a man in great authority and power, and did this after the command given by Moses to the rulers to slay these transgressors, and in the very sight, and no doubt by the consent of Moses himself, and also by the special instinct and direction of God's Spirit.

**Through her belly**, or *in her brothel house* , for the word is the same before used, and translated tent, and it may be called *hers* , because she chose or used that place for her wicked purposes, as the rest doubtless hid other places of like nature. The

**plague**; either the pestilence, or some other sudden and grievous mortality.

Numbers 25:9

**Object.** They were but 23,000, 1Co\_10:8.

**Answ.** The odd thousand here added were slain by the judges according to the order of Moses, the rest by the immediate hand of

God, but both sorts died of the *plague* , the word being used, as oft it is, for the sword, or hand, or stroke of God.

Numbers 25:10

No text from Poole on this verse.

Numbers 25:11

**He was zealous**, fervent and resolute and valiant,  
**for my sake**, for my satisfaction and vindication.

Numbers 25:12

i.e. *The covenant of an everlasting priesthood* , as it is expounded, Num\_25:13, which is called a covenant of peace, partly with respect to the happy effect of this heroical action of his, whereby he made peace between God and his people; and partly with regard to the principal end and use of the priestly office, which was constantly to do that which Phinehas now did, even to mediate between God and men, to obtain and preserve his own and Israel's peace and reconciliation with God, by offering up sacrifices, and incense, and prayers to God on their behalf, Num\_16:47,48, as also by turning them away from iniquity, which is the only peace-breaker, and by teaching and pressing the observation of that law, which is the only bond of their peace, Mal\_2:5-7.

Numbers 25:13

**And his seed after him.**

**Quest.** What advantage had he by this promise, seeing the thing here promised was due to him by birth?

**Answ.** 1. The same blessing may be oftentimes promised, as the kingdom was to David; and the renewing of this promise might seem convenient here, To signify that bloodshed was so far from



polluting him, and thereby casting him out of the priesthood, that it was a mean to confirm him in it.

2. This promise secured him and his against divers contingencies, which otherwise might have befallen him or them; as that he should live longer than his father, else he could not have been the high priest; that he should be preserved from those blemishes which might have rendered him incapable of the priesthood, which were many; that he should have a seed, and they such as were fit for that office.

**An everlasting priesthood**, i.e. to continue as long as the law and commonwealth of the Jews did.

*Quest* . How was this verified, seeing the priesthood went from Eleazar's to Ithamar's line in Eli and three or four of his successors? *Answ* . 1. This promise, as others of the like nature, was conditional, and therefore might be made void, and of none effect, by the miscarriages of Phinehas's sons, as it seems it was; and thereupon a like promise was made to Eli of the line of Ithamar, that he and his should *walk before the Lord* , to wit, in the office of high priest, *for ever* , which also for his and their sins was made void, 1Sa\_2:30.

*Answ* . 2. That was but a short interruption, and not considerable in so long a succession, for the priesthood returned to Phinehas's line in the time of Solomon, 1Ki\_2:26,27,35 1Ch\_24:3; and continued in that line till the captivity of Babylon, as is evident, and afterward too, 1Ch\_6:4 Ezr\_7:1,5, even until Christ's time, for any thing which appears to the contrary.

Numbers 25:14

**A prince**: this is added as a proof of Phinehas's zeal, that he durst venture upon so great a person, who was likely to have many avengers of his blood.

**Of a chief house**, Heb. *of the house of his father* . Every tribe was divided into great households, called *the houses of their fathers* ,

Num\_1:2, and he was the prince or chief of one of these, though not of the whole tribe.

**Among the Simeonites;** of the tribe of Simeon, which seems to have been too much influenced by his and other such examples, so that for 59,300, which were numbered, Num\_1:22,**23**, there were now only 22,000 Num\_26:14.

Numbers 25:15

**Zur;** one of the kings or princes of Midian, Num\_31:8 Jos\_13:21.

**Of a chief house,** or, and over her *father's house* .

Numbers 25:16

No text from Poole on this verse.

Numbers 25:17

And why not the Moabites, who were as guilty, Num\_25:1?

**Answ.** 1. Because God will reserve to himself a liberty of punishing or sparing, according to his own good pleasure.

2. God had a kindness for the Moabites for Lot's sake, Deu\_2:9.

3. God punished the Moabites in another manner, partly, by his own immediate hand, whereby it is probable he cut off those Moabitish women that were guilty of this fact; partly, by a particular and dreadful kind of excommunication, Deu\_23:3; and partly, by impunity, which in its consequences is commonly worse and more pernicious than any or all temporal punishments, which none that believes the Bible can deny.

4. It is probable the Midianites were most guilty, as in persuading Balak to send for Balaam, as may be gathered from Num\_22:4,**7**; so in the reception of Balaam after Balak had dismissed him,

Num\_31:8, and in further consultation with him, and in contriving the means for the executing of this wicked plot.

**Smite them**, i.e. kill them; in which words, as there is a command to war against them, so there is a promise of success.

Numbers 25:18

For under pretence of kindred, and friendship, and leagues, yea, and marriages, which they offered to them, instead of that war which the Israelites expected from them, they sought only an opportunity to insinuate themselves into their familiarity, and execute their hellish plot of bringing that curse upon the Israelites, which they had in vain attempted to bring another way.

**In the matter of Peor, and in the matter of Cozbi**; by drawing you both to spiritual and corporal whoredom.

**Their sister**, in a large sense, to wit, their countrywoman.

Numbers 26:1 **NUMBERS CHAPTER 26**

Israel numbered, such as were fit for war, of every tribe; Levi excepted: their number, Num\_26:1-51. The land to be distributed according to their number, Num\_26:52-56. The Levites numbered by themselves, because they had no inheritance, Num\_26:57-62. All that were numbered by Moses and Aaron at Sinai, save only Caleb and Joshua, died in the wilderness, Num\_26:63-65.

**After the plague**, last mentioned, Num\_25:8,9.

**Eleazar**, his father being dead, was high priest.

Numbers 26:2

They were numbered twice before, Exo\_30:11,12, and Num\_1:1,2. Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, Num\_14:29, and in a

stupendous increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the land which they were now going to possess.

Numbers 26:3

**In the plains of Moab;** see Num\_22:1 **33:48**

Numbers 26:4

**Take the sum of the people:** these words are easily supplied and necessarily to be understood from Num\_26:2.

Numbers 26:5

No text from Poole on this verse.

Numbers 26:6

No text from Poole on this verse.

Numbers 26:7

**The families,** i.e. the chief houses, which were subdivided into divers lesser families.

**Forty and three thousand and seven hundred and thirty;** whereas in their last numbering they were 46,500, Num\_1:21; for Korah's conspiracy, as well as other provocations of theirs, had cut off many of them.

Numbers 26:8

**Sons for son,** of which change of the number see Gen\_12:7  
Gen\_46:7

Numbers 26:9

No text from Poole on this verse.

Numbers 26:10

**Swallowed them up together with Korah:** according to this translation Korah was not consumed by fire with his two hundred and fifty men, **Num 16**, but swallowed up by the earth. But others rather think he was devoured by the fire, of which see on Num\_16:32,**35**, and render these words, *and the things of Korah* , or belonging to Korah, to wit, his tent, and goods, and family, children excepted, as here follows; which interpretation receives strength by comparing this place with Num\_16:32,

**And the earth opened her mouth, and swallowed them** (to wit, *Dathan and Abiram* , as is manifest from Num\_26:24,**25,27**) *up, and their houses, and all the men that appertained unto Korah* ; which variation of the phrase plainly shows that Korah himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of Dathan and Abiram, Num\_26:24,**27**, but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master, to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may? be here the note of a nominative case, as it is 2Ki\_6:5 Neh\_9:19 Jer\_38:16 Eze\_39:14 **43:7**, and there may be a defect of a verb, which is most frequent; and so the place may be rendered thus,

**and the earth opened her mouth, and swallowed them up**, to wit, Dathan and Abiram, Num\_26:9, *and Korah* , or, and *as for Korah* , he died (which verb is easily understood out of the following noun, of which ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company, or when that company died, what time the fire devoured the two hundred and fifty men* . And so this place, and Num\_16:35, explain one another; and whereas there. is mention only of two hundred and

fifty men consumed by that fire, Korah is here added to the number.

**They became a sign**, i.e. God made them a monument or example, to warn others not to rebel against God nor against magistracy, nor to usurp the priestly office.

Numbers 26:11

God being pleased to spare them, either because they disowned their father's act, and thereupon separated themselves both from his tent and company, or because Moses interceded for them, or because God would glorify his own free mercy in sparing some, while he punished others, according to his declaration in a like case, Exo\_33:19. Hence the sons of Korah are mentioned 1Ch\_6:22,**37**, and oft in the book of Psalms.

Numbers 26:12

**Nemuel**, called *Jemuel* , Gen\_46:10 Exo\_6:15.

**Jachin**, called also *Jarib* , 1Ch\_4:24. And such names might be either added or changed upon some special occasion not recorded in Scripture.

Numbers 26:13

**Zerah**, called also *Zohar* , Gen\_46:10 Exo\_6:15. There is another of his sons, *Ohad* , mentioned Gen\_46:10, not here, possibly because his family was extinct before this time.

Numbers 26:14

Whereas there were 35,400 in Num\_1:23. It is thought the example of Zimri, one of their princes, **Num 25**, and some others among them, did infect the generality of the tribe, and so caused this great diminution in their numbers.

Numbers 26:15

**Gad** is placed next, because he was joined with Reuben and Simeon in the same camp and quarters, Num\_2:10,**14**.

**Zephon**, called *Ziphion* , Gen\_46:16.

Numbers 26:16

**Ozni**, called *Ezbon* , Gen\_46:16.

Numbers 26:17

**Arod**, called *Arodi* , Gen\_46:16

Numbers 26:18

Fewer by above five thousand than there were in their last numbering, Num\_2:15.

Numbers 26:19

No text from Poole on this verse.

Numbers 26:20

No text from Poole on this verse.

Numbers 26:21

**The sons of Pharez**, though Judah's grandchildren, are here mentioned among his sons, because they are put in the stead of Er and Onan, which died before.

Numbers 26:22

About two thousand more than they were Num\_1:27; whereas the foregoing tribes were all diminished, this tribe was now increased, and the blessing promised to that tribe above the rest, Gen\_49:8, doth herein begin to show itself.

Numbers 26:23

**Pua**, called also *Phuvah* , Gen\_46:13; as his brother *Jashub* , Num\_26:24, is called *Job* , Gen\_46:13.

Numbers 26:24

No text from Poole on this verse.

Numbers 26:25

A great increase. Compare Num\_2:6.

Numbers 26:26

No text from Poole on this verse.

Numbers 26:27

Whereas before they were but 57,400 in Num\_1:31 **2:8**. So that Judah's camp was much increased, as Reuben's was much diminished.

Numbers 26:28

No text from Poole on this verse.

Numbers 26:29

Gilead is here mentioned as Machir's only son, and therefore some conceive that the family of the Machirites, and of the Gileadites, are one and the same family, only called by two names; first Machirites, but afterwards Gileadites. Others make them distinct families, because Machir had other children, Gen\_1:23 1Ch\_7:14-16, which are called by their father's name, Machirites, whereas the children of his eldest son Gilead are called by his name, Gileadites. But though Machir had other children, it seems they and their posterity were extinct at this time, and that Machir alone was left and his posterity, as may be



gathered by comparing this and the following verses with Jos\_17:1-3 1Ch\_7:14-19.

Numbers 26:30

**Jeezer**, called also *Abiezer* , Jos\_17:2 Jud\_6:11,**34** 1Ch\_7:18.

Numbers 26:31

No text from Poole on this verse.

Numbers 26:32

No text from Poole on this verse.

Numbers 26:33

No text from Poole on this verse.

Numbers 26:34

Whereas they were but 32,200 in Num\_1:35. So they are now increased above 50,000, according to that prophecy, Gen\_49:22.

Numbers 26:35

**Becher**, called also *Bered* , 1Ch\_7:20.

Numbers 26:36

**Eran**, called *Edan* or *Laadan* , 1Ch\_7:26; the letters *daleth* and *resh* being alike in the Hebrew tongue, and therefore oft changed, as is evident from Scripture instances.

Numbers 26:37

No text from Poole on this verse.

Numbers 26:38

The sons of Benjamin were ten, Gen\_46:21, whereof only five are here mentioned, the rest probably, together with their families, being extinct ere this time.

**Ashbel**, called also *Jediael* , 1Ch\_7:6. *Ahiram* , called also *Aharah* , 1Ch\_8:1 and *Ehi* , Gen\_46:21.

Numbers 26:39

**Shupham**, called also *Shuppim* , 1Ch\_7:12, and *Muppim* , Gen\_46:21.

**Hupham**, called *Huppim* , Gen\_46:21 1Ch\_7:12.

Numbers 26:40

**Ard**, or *Arde* , and by transposition, *Addar* , 1Ch\_8:3.

Numbers 26:41

No text from Poole on this verse.

Numbers 26:42

**Shuham**, called, by transposition, *Hushim* , Gen\_46:23.

**After their families;** the greater families subdivided into lesser families.

Numbers 26:43

**All from one son and family;** whereas of Benjamin, who had ten sons, and here five families, there were only 45,600, to show that the increase of families depends singly upon God's blessing and good pleasure.

Numbers 26:44

**Of Jesui**, called *Isui* , Gen\_46:17, where also there is another son of Asher named, to wit, *Ishuah* , whose family seems now to be lost.

Numbers 26:45

No text from Poole on this verse.

Numbers 26:46

Who seems to be here mentioned because she was a woman of masculine wisdom, or courage, or other virtue.

Numbers 26:47

Whereas they were only 41,500 in Num\_1:41.

Numbers 26:48

No text from Poole on this verse.

Numbers 26:49

No text from Poole on this verse.

Numbers 26:50

No text from Poole on this verse.

Numbers 26:51

Very nigh as many as there were before, Num\_1:46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

Numbers 26:52

No text from Poole on this verse.

Numbers 26:53

**Unto these;** to these families now mentioned.

**The land shall be divided,** by lot, Num\_26:55. The land was divided into nine parts and a half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part.

**Of names,** i.e. of the persons, names being oft put for persons, as Act\_1:15 Phi\_2:9 Rev\_3:4 **11:13**. The meaning is, that the share of each tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family, Num\_33:54. And withal, if one of the lots or portions proved too large or too little for all the families and persons of that tribe, in this case they might either give part of their portion to another tribe, as Simeon and Dan had parts of Judah's share, Jos\_19:1,**40**, or take away a part from the portion belonging to another tribe.

Numbers 26:54

**Thou shalt give;** thou, Moses, partly by thyself, for he divided the land beyond Jordan to the two tribes and a half; and partly by thy successor Joshua, whom thou shalt empower and command to do it.

**According to those that were numbered of him;** according to the number of the families and persons now numbered, and being twenty years old, no regard being to be had either to any increase of the number by those who came up to that age between this time and the division of the land, or to the diminution of this number by the sword of Canaanites or otherwise.

Numbers 26:55

**By lot;** which lots seem to have been cast only for the tribes, not, as some would have it, for the several families, for the distribution of it to them was left to the ruler's wisdom, according to the rule

now given, Num\_26:54. Yet if any lot was too large for the tribe, they might give up part of their right to others, with the ruler's consent, as Judah gave a share to Simeon and to Dan within his lot.

**According to the names of the tribes**, i.e. the lots shall go under the names of each tribe or each patriarch.

Numbers 26:56

i.e. That share which shall by lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

Numbers 26:57

No text from Poole on this verse.

Numbers 26:58

The families of the Levites are here numbered by themselves, because they were not to have a distinct share of the land, whence it is that they are not so distinctly and exactly mentioned as the other tribes, but confusedly and imperfectly, some of them being wholly omitted here. See Exo\_6:17-19.

Numbers 26:59

**Her mother**, to wit, Levi's wife, which must necessarily be understood.

Numbers 26:60

No text from Poole on this verse.

Numbers 26:61

No text from Poole on this verse.

Numbers 26:62

**Twenty and three thousand;** one thousand more than they were Num\_3:39. The reason of which different way of numbering, see on Num\_3:15.

Numbers 26:63

No text from Poole on this verse.

Numbers 26:64

No text from Poole on this verse.

Numbers 26:65

**There was not left a man of them,** to wit, of those who then murmured and rebelled against God, as plainly appears, both because this threatening and punishment is confined to those transgressors, and because otherwise this had not been true; for of those that were then numbered there were now left Eleazar and Ithamar, and possibly many of the Levites, and some others, who being not guilty of that sin, did not partake of their judgment. Caleb and Joshua are mentioned here, as also **Num 14**, not by way of exception, as if these were murmurers, which is utterly denied, Num\_14:24, but by way of opposition, to signify that they, though they were two of the spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

Numbers 27:1 **NUMBERS CHAPTER 27**

The law of inheritance: for daughters on defect of sons; and on defect of them to the brother; and if there be none, to the next kinsman, Num\_27:1-11. God commands Moses to go up into a mountain to view the land of Canaan, and die there: the reason, Num\_27:12-14. Moses prays to the Lord to appoint an able

successor, Num\_27:15-17. Joshua chose, and confirmed in his office by imposition of hands before all the people, Num\_27:18-23.

Perceiving that the males only were numbered, and that the land was to be divided to them only, they put in their claim for a share in their father's inheritance.

Numbers 27:2

Nigh unto

**the door of the tabernacle of the congregation** it seems was the place where Moses and the chief rulers assembled for the administration of public affairs, which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

Numbers 27:3

**He was not in the company of Korah**, nor in any other rebellion of the people, which must be understood, because all of them are opposed to

**his own sin**, in which alone he is said to die. But they mention this only either,

1. Because he might possibly be accused to be guilty of this. Or,
2. Because he, being an eminent person, might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others. Or,
3. To gain the favour of Moses, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or,
4. Because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or rather,

5. Because that sin, and, as it may seem, that only of all the sins committed in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, Num\_16:27,32, as was usual in like cases, as Deu\_13:15 Jos\_7:24; whence it is noted as a singular privilege granted to the *children of Korah* , that they *died not* , Num\_26:11, whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just.

**In his own sin;** either,

1. For that sin mentioned **Num 14**, which they call *his own sin* , in opposition not to the rest of the people, for it was a common sin, but to his children, i.e. the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, Num\_14:33. Or rather,

2. For his own personal sins; for,

1. These were more properly *his own sins* .

2. It was a truth, and that believed by the Jews, that death was a punishment for men's own sins.

3. The punishment of that common sin was not directly and properly death, but exclusion from the land of Canaan, and death only by way of consequence upon that.

Numbers 27:4

**Be done away;** as it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather that the first son of each of these heiresses was called by their father's name, by virtue of that law, Deu\_25:6, whereby the



brother's first son was to bear the name of his elder brother, whose widow he married.

**A possession** in the land of Canaan upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

Numbers 27:5

i.e. Into the tabernacle, where God was pleased to speak with Moses upon occasions, Exo\_25:22 Num\_7:89. For it was a hard case; and though their plea seemed reasonable, yet Moses showed his humility and modesty, that he would not determine it himself without God's particular direction.

Numbers 27:6

No text from Poole on this verse.

Numbers 27:7

**Give them:** in Hebrew it is of the masculine gender, to show that women in this case should enjoy the man's privilege, and that the heavenly Canaan, whereof this was a type, did belong no less to women than to men, Gal\_3:28.

**The inheritance of their fathers,** i.e. which belonged to their fathers in case they had lived.

Numbers 27:8

No text from Poole on this verse.

Numbers 27:9

No text from Poole on this verse.

Numbers 27:10

**No brethren**, nor sisters, as appears from Num\_27:8.

Numbers 27:11

**A statute of judgment;** a statute or rule by which the magistrate shall give judgment in such cases.

Numbers 27:12

The whole tract of mountains was called

**Abarim**, Num\_33:47, whereof one of the highest was called *Nebo* , Deu\_32:49, and the top of that, *Pisgah* , Deu\_34:1.

Numbers 27:13

**Gathered unto thy people;** of which phrase see Gen\_15:15 **25:8**.

Numbers 27:14

**In Kadesh:** this is added to distinguish this miscarriage of Moses from that of the people in Rephidim, Exo\_17:7.

Numbers 27:15

No text from Poole on this verse.

Numbers 27:16

**All flesh**, i.e. of all men; the Searcher of spirits, that knowest who is fit for this great employment; the Father, and Giver, and Governor of spirits, who canst raise and suit the spirits of men to the highest and hardest works, as thou didst those Num\_11:16,**17**. See Num\_16:22.

Numbers 27:17

i.e. Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they

return home and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see Deu\_28:6 Act\_1:21.

Numbers 27:18

**The spirit;** the spirit of government, of wisdom, and of the fear of the Lord, &c.

**Lay thine hand upon him;** by which ceremony Moses did both design the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment, as appears from Deu\_34:9. See of this custom Gen\_48:14 Lev\_1:4 Num\_8:10 1Ti\_4:14.

Numbers 27:19

That they may be witnesses of the whole action, and may acknowledge him for their supreme ruler.

**Give him a charge:** thou shalt command him in my name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust.

Numbers 27:20

Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, showing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be. Some understand this honour of those spiritual endowments which did adorn Moses, which Moses was now to confer upon him. But this Joshua had before, for *in him was the spirit*, Num\_26:18; and he received a further measure of the spirit by Moses's laying on of hands, from both which this honour is distinguished; and, had he

meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it a *putting* not of honour, but *of the spirit* , upon him, as it is called, Num\_11:17. And seeing the word

**honour** here may very well be properly understood, why should we run to figurative significations?

Numbers 27:21

**Who shall ask counsel** for him, when he requires him to do so, and in important and difficult matters. See Jos\_9:14 Jud\_1:1 **20:18** 1Sa\_23:9.

**After the judgment**, or, *by or from the judgment* , i.e. by seeking and receiving and communicating to him the judgment or sentence thereby given: or, by the judgment is here put defectively for by the breastplate of judgment, as it is called Exo\_28:30, as *the testimony* is oft put for *the ark of the testimony* . Or, *concerning the judgment* ; or sentence, i.e. what the mind and will of God is in the matter. Or, after the manner or rite, for so the Hebrew word *mishpat* here used oft signifies.

**Urim**, understand, *and of Thummim* , for these two generally go together; only here, as also 1Sa\_28:6, *Urim* is synecdochically, put for both *Urim* and *Thummim* . For the manner of this inquiry and answer, see on Exo\_28:30.

**Before the Lord**; ordinarily in the tabernacle near the second veil, setting his face to the ark, or otherwise presenting himself as in God's presence, as Abiathar did by David's direction, 1Sa\_23:9, when they were both banished from the ark.

**At his word**, i.e. the word of the Lord, last mentioned, delivered to him by the high priest.

Numbers 27:22

No text from Poole on this verse.

Numbers 27:23

No text from Poole on this verse.

## Numbers 28:1 NUMBERS CHAPTER 28

Offerings to be observed at set times: the daily burnt-offering in the morning, together with its meat and drink offering; and at evening, Num\_28:8. The sabbath offering, Num\_28:9,10. The burnt-offering of the new moons, with, its meat, drink, and sin offering, Num\_28:11-15. The passover, Num\_28:16-18. Its sacrifices; and their continuance, Num\_28:19-25. The pentecost and the sacrifices thereof, Num\_28:26-31.

No text from Poole on this verse.

Numbers 28:2

God here repeats some of the former laws about sacrifices, not without great reason, partly, because they had been generally discontinued for thirty-eight years together; partly, because the generation to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; partly, to renew the testimonies of God's grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid apostacies and rebellions; and principally, because they were now ready to enter into that land, in which they were obliged to put these things in practice, Deu\_12:8, &c.

**Made by fire.** According to this translation the sense is, *My offering* , i.e. my offering or sacrifices, and my bread, i.e. either my shew-bread, or rather my meat-offering made of bread or meal, *for my sacrifices made by fire* , i.e. which is to accompany my burnt-offerings. Or thus, *My offering* , to wit, *my bread* , i. e. my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *corban* or *offering* , as Lev\_2:1 **6:20**; but because *corban* signifies not only a meatoffering, but other offerings also, as Lev\_7:37,**38**, therefore he limits that

general word by adding *my bread with* (so the Hebrew *lamed* is oft used, as Gen\_46:26 Ezr\_1:5 **2:63**, &c.) *my sacrifices made by fire* , which may be understood either,

1. Generally for all the sacrifices, as that phrase is sometimes taken, as 1Sa\_2:28, where it must needs be so meant, because the burntofferings properly so called were not given to the priest, but reserved to God himself, and the priest's portion lay in the other sacrifices only; or,

2. Specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

Numbers 28:3

No text from Poole on this verse.

Numbers 28:4

No text from Poole on this verse.

Numbers 28:5

**A meat-offering**, which was an appendix or accessory to the principal sacrifice. See on Lev\_2:1 Num\_15:4.

Numbers 28:6

**Ordained**, or, *prescribed* , instituted by God. Or, made, i.e. offered at that place, though since omitted for thirty-eight years.

Numbers 28:7

**In the holy place**, i.e. upon the altar of burnt-offerings, which was in the court of the priests nigh to the entrance into the sanctuary. See Exo\_29:42 2Ch\_29:7.

**Strong wine**, Heb. *shecar* , which though it signify in the general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below, Num\_28:14 Exo\_29:40.

Numbers 28:8

**Thou shalt offer it**, or, *thou shalt offer with it* . Or, with *the meat offering of the morning, and with the drink offering thereof thou shalt offer it* ; the letter *caph* being put for *beth* , which are alike in Hebrew, and the words are said to be read with *beth* in some copies.

Numbers 28:9

**Two lambs**, besides that for the daily sacrifice, Num\_28:10.

Numbers 28:10

No text from Poole on this verse.

Numbers 28:11

**In the beginnings of your months**, which though not reckoned among the solemn feasts, **Le 23**, yet were celebrated as such, by the sound of trumpets, Num\_10:10, by extraordinary sacrifices, by abstinence from servile works, Amo\_8:5, and by attendance upon the ministry of God's word, 2Ki\_4:23. And God ordained it thus, partly that by giving God the first-fruits of every month they should acknowledge him as the Lord of all their time, and own his providence, by which all times and seasons, and all the fruits and blessings of them, and actions done in them, are ordered; and partly that it might be a type of the future renovation of the world by Christ.

Numbers 28:12

No text from Poole on this verse.

Numbers 28:13

No text from Poole on this verse.

Numbers 28:14

i.e. To be offered in the beginning of every month.

Numbers 28:15

**One kid of the goats;** a he-goat. See Num\_15:24. Unto the Lord; not unto the moon, to which the Gentiles offered it.

Numbers 28:16

Instituted by him, and to his honour and service. See on Lev\_23:5.

Numbers 28:17

**The feast,** to wit, of unleavened bread; of which see on Lev\_23:6.

Numbers 28:18

No text from Poole on this verse.

Numbers 28:19

No text from Poole on this verse.

Numbers 28:20

No text from Poole on this verse.

Numbers 28:21



No text from Poole on this verse.

Numbers 28:22

No text from Poole on this verse.

Numbers 28:23

And that in the evening too, as is evident from the nature of the thing, and from other scriptures; but the morning sacrifice alone is mentioned, partly because the celebration of the feast began with it, and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning, whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

Numbers 28:24

i.e. The sacrifice made by fire, which is as it were my meat or food; for as God is said to smell the sacrifices, to wit, metaphorically, i.e. to accept of them; so is he said to eat them, i.e. to devour or consume them, and to be satisfied with them: such things spoken of God after the manner of men are to be understood so as to agree with the majesty of God.

Numbers 28:25

No text from Poole on this verse.

Numbers 28:26

**In the day of the first-fruits;** in the feast of pentecost, Act\_2:1.

**A new meat-offering;** new fruits, two loaves made of your new corn, Lev\_23:16.

**Your weeks**, i.e. the seven weeks which you are to number from the passover, Lev\_23:15 Heb. *in the weeks, in* being put for *after* , as it is Isa\_20:1 Luk\_9:36 **11:37**.

Numbers 28:27

**The burnt-offering**, for the celebration of the feast, over and besides that other offering which was joined with the first-fruits, Lev\_23:18: so here is a new additional sacrifice prescribed, which doth not destroy the former.

Numbers 28:28

No text from Poole on this verse.

Numbers 28:29

No text from Poole on this verse.

Numbers 28:30

No text from Poole on this verse.

Numbers 28:31

No text from Poole on this verse.

Numbers 29:1 **NUMBERS CHAPTER 29**

The sacrifice at the feast of the trumpets; its burnt-offering, and sin-offering, Num\_29:1-4. Of the feast of atonement; its offerings, Num\_29:5-11. Of the feast of tabernacles, during seven days; their offerings; the eighth day a great holiday Num\_29:12-38.

**In the seventh month**; so it was in their ecclesiastical account, in which the month Abib was the first; but as to civil matters, this was the first month.

**A day of blowing the trumpets;** whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month as in all the year besides.

Numbers 29:2

**A burnt-offering,** besides the offerings of every month and day, as is expressed, Num\_29:6.

Numbers 29:3

No text from Poole on this verse.

Numbers 29:4

No text from Poole on this verse.

Numbers 29:5

No text from Poole on this verse.

Numbers 29:6

**Of the month;** belonging to every new moon, of which see Num\_28:11,12 2Ch\_2:4.

**According to their manner;** according to the order, rites, and ceremonies appointed by God.

Numbers 29:7

**Your souls,** i.e. yourselves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins, and the judgments of God either deserved by you, or inflicted upon you for your sins. See Lev\_16:29,30 23:27.

Numbers 29:8

No text from Poole on this verse.

Numbers 29:9

No text from Poole on this verse.

Numbers 29:10

No text from Poole on this verse.

Numbers 29:11

**The sin-offering of atonement**, by which the high priest made atonement; of which see Lev\_16:9,**29,30**.

Numbers 29:12

The feast of booths; of which see Lev\_23:34,**35 Deu 16:13**.

**Seven days**; not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

Numbers 29:13

**Thirteen young bullocks**; more sacrifices than at any other feast, partly because this feast was in the close of the year, when it was meet to supply the defects of the year past, and when they had gathered in all their fruits, Deu\_16:13,**15** and therefore ought to make the larger returns and acknowledgment to God; partly because it was God's pleasure so to order it, for reasons known to himself, in whose will we ought to acquiesce. And the same reason holds why these sacrifices grew fewer and fewer every day.

Numbers 29:14

No text from Poole on this verse.

Numbers 29:15

No text from Poole on this verse.

Numbers 29:16

No text from Poole on this verse.

Numbers 29:17

No text from Poole on this verse.

Numbers 29:18

Of which see for meat-offerings, Num\_29:3,**4,9,10**; and for drink-offerings, Num\_28:7,**14**

Numbers 29:19

No text from Poole on this verse.

Numbers 29:20

No text from Poole on this verse.

Numbers 29:21

No text from Poole on this verse.

Numbers 29:22

No text from Poole on this verse.

Numbers 29:23

No text from Poole on this verse.

Numbers 29:24

No text from Poole on this verse.

Numbers 29:25

No text from Poole on this verse.

Numbers 29:26

No text from Poole on this verse.

Numbers 29:27

No text from Poole on this verse.

Numbers 29:28

No text from Poole on this verse.

Numbers 29:29

No text from Poole on this verse.

Numbers 29:30

No text from Poole on this verse.

Numbers 29:31

No text from Poole on this verse.

Numbers 29:32

No text from Poole on this verse.

Numbers 29:33

No text from Poole on this verse.

Numbers 29:34

No text from Poole on this verse.

Numbers 29:35

No text from Poole on this verse.

Numbers 29:36

This was the last and great day of the feast, as it is called Joh\_7:37, and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.

Numbers 29:37

No text from Poole on this verse.

Numbers 29:38

No text from Poole on this verse.

Numbers 29:39

**Your free-will offerings;** your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions.

Numbers 29:40

No text from Poole on this verse.

Numbers 30:1 **NUMBERS CHAPTER 30**

Vows not to be broke: if a man vow, he must perform, Num\_30:1,2. If a daughter living with her father vow, and he disapprove thereof, she is free, Num\_30:3-5. If a married woman vow, and her husband disapprove thereof, she is free, Num\_30:6-8. A widow or divorced woman's vow binding, Num\_30:9; but not those of a married woman, unless her husband consent or be silent, Num\_30:10-15.

**The heads of the tribes;** the chief rulers of each tribe, who were to communicate it to the rest.

Numbers 30:2

**A man;** which notes both the sex, as appears by Num\_30:3, and the age, that he be grown up; for none can be so weak as to think the vow of a young child would bind it.

**A vow,** i.e. a simple Vow to do something possible and lawful.

**Unto the Lord;** to the honour and service of God.

**Or swear an oath;** confirm his vow by an oath.

**To bind his soul with a bond;** to restrain himself from something otherwise lawful, as suppose from such a sort of meat or drink; or to oblige himself to the performance of something otherwise not necessary, is to observe a private day of fasting.

**He shall not break his word,** Heb. *not pollute or profane his word*, as the same phrase is used, Psa\_55:20 **89:34**, i.e. not render his word, and consequently himself, profane, or vile and contemptible in the eyes of others.

**According to all that proceedeth out of his own mouth;** and that without delay, Deu\_23:21 Ecc\_5:4, provided the thing be not unlawful and forbidden by God, Act\_23:14; for it is an idle conceit that a man can give away God's right, or that he can make void God's commands by his own vows, which was the dotage of the Pharisees, Mar\_6:23,**26**.

Numbers 30:3

**If a woman,** or a man in the same circumstances, a son or a servant, as plainly appears from hence, because the reason of this law is perfectly the same in both sexes, which is, that such persons have given away what was not their own, but another's, even their superior's right, which is against the rule and law of natural



reason, and against the word of God, which binds all persons to give to every one their due. He instanceth only in the woman, because that sex is both by creation and sin put into a state of subjection, but under the chief and most unquestionable kind all other subjects in like circumstances are comprehended, as is very usual.

**Being in her father's house**, i.e. under his care, power, and government, which she is whilst she continues *in her father's house*, being a virgin, as appears by the opposition of a married woman, Num\_30:6, and of a widow, and divorced woman, Num\_30:9, and by this phrase of being *in her father's house*, for when she marries, she is removed into her husband's house, Rth\_1:9. Or, being *in*, or *of her father's family*, the word *house* being commonly used for family; for when she marries, she is translated and removed into another family.

**In her youth**; when not only her sex, but her age, disables her for vowing; and this clause is added not by way of restriction, as if virgins in their riper years were freed from their parents' jurisdiction, and at their own disposal, (which undoubtedly they are not,) but by way of addition, or amplification, q.d. especially (which particle is here to be understood, such defects of particles being frequent in the Hebrew tongue) *in her youth*, which is commonly reckoned about her twelfth or thirteenth year.

Numbers 30:4

**Her father**; under which title seem to be comprehended, as in other places of Scripture, masters, magistrates, and all other superiors, in such cases wherein their right is given away by the inferior's vow; as for instance, when a servant vows to go a long journey for his friend, and his master will not permit him to do so; but not in other cases; as if a servant vows to do something for another in that time which his master alloweth to his own use and disposal, in this case his vow binds him, but not in the former.

**And her father shall hold his peace;** his silence being an interpretative consent, and much more if he declares his approbation of it.

**Shall stand,** i.e. be established, or confirmed, or be in force.

Numbers 30:5

**In the day that he heareth,** i.e. speedily, or without delay, allowing' only necessary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for disallowing her vow was not to be reckoned from her vowing, but from his hearing or knowledge of her vow.

**Shall forgive her;** or, *will forgive* either her rashness of making such vows, or rather her not performing of it. But this is to be understood only of such vows which could not be performed without invading the father's or superior's right; for if one should vow to forbear such or such a sin, and all unnecessary occasions or means leading to it, and to perform such or such duties, when he had opportunity, no father nor superior can discharge him from such vows.

Numbers 30:6

**An husband,** to whose will and authority she was thereby made subject.

**When she vowed,** to wit, when she was in her father's house, as is evident by comparing Num\_30:10; and this clause seems to be added by way of exception to that which was said Num\_30:3,4, to signify, that though she were in her father's house, yet if she were married, her husband only, and not her father, could disoblige her from her vow.

**Or uttered ought;** either,

1. By way of vow, and so this clause explains and determines the former, i.e. if she express her vow in words. Or,

2. By way of oath, concerning which this same phrase is used Lev\_5:4, and so this clause is distinct from the former, which the disjunctive particle *or* implies.

Numbers 30:7

No text from Poole on this verse.

Numbers 30:8

No text from Poole on this verse.

Numbers 30:9

Though she be in her father's house, whither such persons oft returned; which limitation may be gathered both from the opposition of her being

**in her husband's house**, Num\_30:10, and from hence, that this was the only doubtful cast for if such a person was not in her father's house, she was unquestionably bound by it, but being now freed from her husband, and returned to her father, it was doubtful whether she was not returned to the same state of subjection in which she was before, and consequently unable to make or perform a vow without her father's consent, as she was before, which is here denied.

Numbers 30:10

**In her husband's house**, i.e. if she that now is a widow, or divorced, made that vow whilst her husband lived with her; as suppose she then vowed, that if she was a widow, she would give such a proportion of her estate to pious or charitable uses, of which vow she might repent when she came to be a widow, and might believe or pretend she was free from it, because that vow was made in her husband's lifetime, which is here granted, in case her husband then disallowed it, but denied, in case by silence or otherwise he consented to it. And thus this law is sufficiently distinguished from that above, Num\_30:6-8.

Numbers 30:11

No text from Poole on this verse.

Numbers 30:12

No text from Poole on this verse.

Numbers 30:13

**Afflict the soul**, i.e. herself by fasting, which oft goes under that name, as Lev\_16:29,**31 23:27,32 Isa 58:5**, by watching, or the like. And these words are added not for limitation, for it is manifest from Num\_30:5,**8,10,12**, that the power of parents and husbands was more general and large; but for amplification, to show that the husband had this power not only in those vows which concerned himself or his estate, but also in those which might seem only to concern her own person or body. And the reason hereof is, because the wife's person or body being the husband's right, she might not do any thing to the injury of her body without his consent.

Numbers 30:14

No text from Poole on this verse.

Numbers 30:15

**After that he hath heard them**, and approved them by his silence from day to day; if now after that time spent, he shall upon further thoughts dislike and hinder it, which he ought not to do,

**her iniquity**, her nonperformance of her vow, shall be imputed to him, not to her.

Numbers 30:16

No text from Poole on this verse.

## Numbers 31:1 NUMBERS CHAPTER 31

God commanded Moses, before he die, to avenge Israel of the Midianites, Num\_31:1,2. he chooses twelve thousand men, and Phineas: the kings of Midian and Balaam slain, Num\_31:3-8. Their women and cattle taken; and cities burnt: they bring the spoil to Moses and Eleazar, Num\_31:9-12. Moses is wroth with the officers for saving the women alive; commands them to kill every male child, and woman that had known man; the rest saved alive; and to purify themselves and the captives. Num\_31:13-21. A law for dividing the booty; executed; and the sum of the booty, Num\_31:25-40. The tribute. offering of the Lord given to the priests and Levites, Num\_31:41-47. The captains make an offering to the Lord; which is laid up in the tabernacle for a memorial, Num\_31:48-54.

No text from Poole on this verse.

### Numbers 31:2

Of the Midianites, for their malicious designs and practices against Israel, both by hiring Balaam to curse them, and by sending their women to enslave them. The Moabites also were guilty, but God out of his own good pleasure, and in kindness to Lot, was pleased to spare them, the rather, because the measure of their iniquity was not yet full.

### Numbers 31:3

For the affront and injury which they offered to God, partly by their own idolatry and lewdness, and partly by seducing God's people into rebellion against him. God's great care was to

**avenge the Israelites**, Num\_31:2, and Moses's chief desire was to *avenge God* rather than himself or the people. Withal he doth hereby insinuate, that God and his people have the same cause, the same friends and enemies.

### Numbers 31:4

No text from Poole on this verse.

Numbers 31:5

**A thousand of every tribe**, to prevent emulations or divisions. God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their trust in him, and because he would hereby give them an earnest of their Canaanitish conquests.

Numbers 31:6

**Phinehas** had the charge not of the army, as general, (an office never committed to any priest in all the Old Testament,) but of

**the holy instruments**, & c. as is here expressed, and was also sent to encourage, and quicken, and confirm them in their good enterprise. It is not here mentioned who was the general, whether Joshua, as some think, because he is not named amongst those who went out to meet the returning host, though that might be for other reasons, or some other prince, nor is it worth while to determine. *The holy instruments* ; either,

1. The ark, with the things belonging to it, which before the building of the temple they did sometimes carry into the war for the encouragement of their army. See Num\_14:44 Jos\_6:9 1Sa\_4:4 **14:18**. But why then is it thus ambiguously expressed, seeing in all the other places it is called by its proper name? Nor is the ark ever so called in Scripture. Or,

2. The trumpets, as it here follows, the words being thus to be read, *the holy instruments that is, the trumpets* ; for *and* is oftentimes put exegetically for *that is* , or *to wit* , as Gen\_13:15 1Ch\_21:12, compared with 2Sa\_24:13 Zec\_1:4 **9:9**, &c. Or rather,

3. The holy breastplate, wherein was the Urim and Thummim, which was easily carried and used, and very useful in war upon many emergent occasions. See 1Sa\_23:9 **30:7**.

**And the trumpets**, which were to be used in war as well as in the service of the tabernacle. See Num\_10:9 2Ch\_13:12.

Numbers 31:7

Namely, all whom they took in that war, or all who lived in those parts; for it is probable (and was then very usual) some colonies of them were sent forth to remoter places, which therefore had no hand either in their former sin, or ill this present ruin, of whom we read after this, **Jud 6**. And herein they did according to God's own order concerning such people, Deu\_20:13; only their fault was, that they did not consider the special reason and great obligation which they had to involve the women in the destruction, for which reason Moses blames them afterward, Num\_31:15,**16**.

Numbers 31:8

**The kings**, called *dukes or princes* of Sihon, Jos\_13:21, because they were subject to him while he lived, but upon his death they resumed their kingly power.

**Zur**, the father of *Cozbi* , Num\_25:15.

**Balaam also.**

**Object.** He was gone and returned to his own place, Num\_24:25, which was Aram or Mesopotamia, Num\_23:7.

**Answ.** Either he did go thitherward, but in his journey made some stay in Midian, where he was overtaken by Divine vengeance; or understanding the success of his wicked counsel left with Balaam, in the sin and slaughter of the Israelites, he returned, partly to enjoy the reputation and reward of his counsel which he had lost before, and partly to employ his hellish arts against Israel, now they were, as he thought, forsaken by their God, and exposed to his malice. Here Balaam dies the death of the wicked, and not of the righteous, as he desired, Num\_23:10.

Numbers 31:9

No text from Poole on this verse.

Numbers 31:10

Partly, to blot out the name and memory of so lewd and vile a people; partly, lest any of the Israelites should be tempted to settle there, and so be discouraged in their progress to Canaan; and partly, lest they should be possessed by other people who might prove as bad neighbours to them as these would have been.

Numbers 31:11

No text from Poole on this verse.

Numbers 31:12

No text from Poole on this verse.

Numbers 31:13

Partly to put respect upon them, and congratulate with them for their happy success; and partly to prevent the pollution of the camp by the untimely entrance of the warriors into it.

Numbers 31:14

Because they had spared those who were most criminal, and who by the law of God and of nature were worthy of death.

Numbers 31:15

No text from Poole on this verse.

Numbers 31:16

No text from Poole on this verse.



Numbers 31:17

**Among the little ones**, which they were forbidden to do to other people, Deu\_20:14, except the Canaanites, to whom this people had equalled themselves by their horrid crimes; and therefore it is not strange, nor unjust, that God, the supreme Lord of all men's lives, who as he gives them, so may take them away when he pleaseth, did equal them in the punishment.

**Every woman that hath known man**; partly for punishment, because the guilt was general, and though some of them only did prostitute themselves to the Israelites, yet the rest made themselves accessory by their consent, or concurrence, or approbation; and partly for prevention of the like mischief from such an adulterous generation.

Numbers 31:18

**Not known a man**, to wit, *carnally* : See Poole "Ge 4:1 19:8 Lev\_18:22.

**Keep alive for yourselves**; either to sell them as slaves to others, or to use them as servants to yourselves, or to marry them, when you have prepared and instructed them.

Numbers 31:19

**Seven days**; according to the law, Lev\_15:13 Num\_19:11,12.

**Purify** with the water of sprinkling, Num\_19:9.

Numbers 31:20

**All your raiment**, to wit, your spoil and prey. See Lev\_8:15 **14:49**. All these things had contracted some ceremonial uncleanness, either from the dead bodies which wore them, or the tents or houses where they were, in which such dead bodies lay, or from the touch of the Israelitish soldiers, who were legally defiled by the slaughters they made.

Numbers 31:21

No text from Poole on this verse.

Numbers 31:22

No text from Poole on this verse.

Numbers 31:23

No text from Poole on this verse.

Numbers 31:24

No text from Poole on this verse.

Numbers 31:25

No text from Poole on this verse.

Numbers 31:26

No text from Poole on this verse.

Numbers 31:27

The congregation hath some share, because the warriors went in the name of all, and because all having been injured by the Midianites, all were to have some share in the reparations; but the warriors, who were but 12,000, have a far greater share than others of their brethren, because they underwent greater pains and dangers.

Numbers 31:28

**One soul**, i.e. one person, as it follows here and Num\_31:30.

Numbers 31:29

No text from Poole on this verse.

Numbers 31:30

**One portion of fifty;** whereas the former part was one of five hundred: the reason of the difference is, partly because this was taken out of the people's portion, whose hazards being less than the others, their gains also in all reason were to be less; partly because this was to be distributed into more hands, the Levites being now numerous, when the priests were but few.

Numbers 31:31

No text from Poole on this verse.

Numbers 31:32

**The rest of the prey;** all which was now left of the prey. It is so expressed because they took more, but some of the persons were since killed, Num\_31:17, and some of the cattle was spent for the necessary provisions of the army.

Numbers 31:33

No text from Poole on this verse.

Numbers 31:34

No text from Poole on this verse.

Numbers 31:35

No text from Poole on this verse.

Numbers 31:36

No text from Poole on this verse.

Numbers 31:37

No text from Poole on this verse.

Numbers 31:38

No text from Poole on this verse.

Numbers 31:39

No text from Poole on this verse.

Numbers 31:40

No text from Poole on this verse.

Numbers 31:41

Either now upon his consulting of God in the case, or formerly in general rules and laws for such occasions, such as Num\_18:8.

Numbers 31:42

No text from Poole on this verse.

Numbers 31:43

No text from Poole on this verse.

Numbers 31:44

No text from Poole on this verse.

Numbers 31:45

No text from Poole on this verse.

Numbers 31:46

No text from Poole on this verse.

Numbers 31:47

No text from Poole on this verse.

Numbers 31:48

No text from Poole on this verse.

Numbers 31:49

No text from Poole on this verse.

Numbers 31:50

For their error, noted, Num\_31:14-16, and withal

**for a memorial**, as it is said Num\_31:54, or by way of gratitude for such a stupendous assistance and deliverance, as appears from the word therefore in the beginning of this verse, and from Num\_31:49.

Numbers 31:51

No text from Poole on this verse.

Numbers 31:52

No text from Poole on this verse.

Numbers 31:53

No text from Poole on this verse.

Numbers 31:54

No text from Poole on this verse.

Numbers 32:1 **NUMBERS CHAPTER 32**

The Reubenites and Gadites sue for their inheritance on that side Jordan, as being fit for cattle, Num\_32:1-5. Moses reproves them as discouraging the people, and herein following their fathers' ill example, Num\_32:6-15. They promise to leave their children and cattle there, and go armed before their brethren till Canaan should be subdued, Num\_32:16-19; on which condition they, together with the half-tribe of Manasseh, obtain their desire, Num\_32:20-42.

**Jazer;** a city and country taken from the Amorites, Num\_21:32.  
**Gilead;** a mountainous country, famous for pasturage, Jer\_1:19 Mic\_7:14.

Numbers 32:2

No text from Poole on this verse.

Numbers 32:3

**Ataroth;** different from that *Ataroth* , Jos\_16:2,7, which was on the other side of Jordan.

**Nimrah**, called *Beth-nimrah* , Num\_22:36 Jos\_13:27; *and the waters of Nimrim* , Isa\_15:6. *Shebam* , called *Shibmah* , Num\_32:38.

**Beon** which is thought to be the same place called *Baal-meon* , Num\_32:38, and *Beth-meon* , Jer\_48:23.

Numbers 32:4

**Which the Lord smote before the congregation**, and gave to them for a possession, in the same manner as he will give the land of Canaan.

Numbers 32:5

To wit, to give us our possession there, but let this land on this side Jordan be our whole possession.

Numbers 32:6

In case and peace, whilst your brethren are engaged in a bloody war. Their words were ambiguous, and Moses thought this to be an act of unbelief and sloth and self-love and policy.

Numbers 32:7

No text from Poole on this verse.

Numbers 32:8

No text from Poole on this verse.

Numbers 32:9

That they should not attempt to go, but rather return to Egypt.  
Num\_14:4

Numbers 32:10

No text from Poole on this verse.

Numbers 32:11

No text from Poole on this verse.

Numbers 32:12

**The Kenezite;** so called from *Kenaz* , his grandfather, or one of his eminent ancestors, Jos\_15:17 1Ch\_4:13-15.

Numbers 32:13

No text from Poole on this verse.

Numbers 32:14

Succeeding your fathers, as in their places and estates, so also in their sins.

Numbers 32:15

Who being moved by your counsel and example, will refuse to go over Jordan, and to possess the land of Canaan.

Numbers 32:16

No text from Poole on this verse.

Numbers 32:17

**We ourselves;** either all, or as many of us as shall be thought necessary, leaving only so many as may be necessary to provide for the sustenance and defence of our wives and children here. See Jos\_4:12,13.

**The inhabitants of the land;** the Moabites and Edomites, or other bordering people.

Numbers 32:18

No text from Poole on this verse.

Numbers 32:19

No text from Poole on this verse.

Numbers 32:20

**Before the Lord;** either,

1. Sincerely and heartily, as in God's presence. Or rather,
2. Before the ark, which was the token of God's presence. He alludes either to the order of the tribes in their march, whereby Reuben and Gad marched next and immediately before the ark, as



appears from Num\_2:10,**14,16,17**; or to the manner of their passage over Jordan, wherein the ark went first into Jordan, and stood there whilst all the tribes marched over Jordan by and before it, **Jos 3 Jos 5**, and these amongst the rest, as is expressly noted in these very words, that they *passed over before the Lord* , Jos\_4:13.

Numbers 32:21

No text from Poole on this verse.

Numbers 32:22

**Before the Lord**, i.e. by his presence, and gracious and powerful assistance.

Numbers 32:23

i.e. The punishment of your sin; as that word is very oft used.

Numbers 32:24

Which you have uttered and promised to do. See this or the like phrase Num\_20:2 Mat\_15:8.

Numbers 32:25

No text from Poole on this verse.

Numbers 32:26

Largely so called, as that word is oft used, for that whole country beyond Jordan, as in other places it is taken more strictly for a part of it, as here below, Num\_32:39,**40**, and elsewhere.

Numbers 32:27

No text from Poole on this verse.

Numbers 32:28

No text from Poole on this verse.

Numbers 32:29

No text from Poole on this verse.

Numbers 32:30

They shall forfeit and lose their possessions in Gilead, and shall be constrained to go over Jordan, and to seek possessions there among their brethren.

Numbers 32:31

**As the Lord hath said;** either at this time by thy mouth; or formerly, where he commandeth us as well as our brethren to go into Canaan and possess it.

Numbers 32:32

No text from Poole on this verse.

Numbers 32:33

**Half the tribe of Manasseh** are here added to the tribes of Reuben and Gad, either because upon the good success of the two tribes of Reuben and Gad, they were encouraged to make the same request for themselves, as having much cattle as well as they; or because upon further consideration it was found that this portion of land was more than sufficient for those two tribes; and it was given by Moses to these rather than to any other, because they fought against the Amorites with great courage and success, here Num\_32:39 Jos\_17:1.

Numbers 32:34

i.e. Repaired and fortified, as that word is oft used, as 1Ki\_12:25 2Ki\_14:22 2Ch\_8:1 **11:5 26:2** Dan\_4:30; for they neither had need nor leisure as yet to do more, the old cities not being burnt and ruined, as divers in Canaan were.

Numbers 32:35

No text from Poole on this verse.

Numbers 32:36

No text from Poole on this verse.

Numbers 32:37

No text from Poole on this verse.

Numbers 32:38

**Nebo**; of which city see Deu\_34:1 Jer\_48:1.

**Their names being changed**; either because conquerors of places use to do so; or because *the names of other gods* (which Nebo and Baal-meon unquestionably were) were not to *be mentioned* , Exo\_23:13, especially at the first settling of the Israelites there, that the very remembrance of the idols might be blotted out, and so the temptation to idolatry removed, though afterwards, when that danger was over, they were called by their old names again, Jos\_13:17,**20**.

Numbers 32:39

**Took it**, i.e. part of it; or Gilead is here taken more strictly. **See Poole on "Num\_32:29"**; Gen\_31:21 Deu\_3:12,13.

Numbers 32:40

**Unto Machir**, i.e. not to Machir himself, who doubtless was long since dead; see Gen\_1:23; but the family or posterity of Machir,

which are called by their father's name; as the names of *Abraham* , Act\_7:16; of *Isaac* , Amo\_7:9; of *Jacob* or *Israel* frequently; of *Judah* and *Simeon* , Jud\_1:3; of *David* , 1Ki\_12:16; are manifestly put for their posterity.

Numbers 32:41

**Jair** is called here

**the son of Manasseh**, partly because he was so by his mother, 1Ch\_2:21,22; and partly because he joined himself with the Manassites in this expedition, and settled himself among them.

Numbers 32:42

**Nobah**, who though not elsewhere named, was doubtless an eminent person of the tribe of Manasseh.

Numbers 33:1 **NUMBERS CHAPTER 33**

A relation of the marches and campings of the Israelites from Egypt to Canaan, Num\_33:1-49. They are commanded to drive out the Canaanites, and destroy their pictures, molten images, and high places, and to divide the land by lot, Num\_33:50-54. The Canaanites, if not dispossessed, should trouble and vex them; and God would do to them as he thought to do to the others, Num\_33:55-56.

**With their armies**, i.e. in great number and exact order, as armies march, and they did, Exo\_12:37,**38 13:18**.

Numbers 33:2

**Moses** would have this done, partly to evince the truth of the history, partly to preserve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people, and thereby to confirm their faith in their present difficult undertaking.

Numbers 33:3

They all repaired to

**Rameses** by Moses's order from all parts of the land.

**In the sight of all the Egyptians.** See Exo\_14:8 Num\_15:30.

Numbers 33:4

**Upon their gods;** either,

1. Their princes and rulers, who are sometimes called *gods* in Scripture; and so this is added by way of amplification, God slew their first-born; not only of the meaner sort, but even of their king and princes. Or,

2. Their false gods, to wit, those beasts which the brutish Egyptians worshipped as gods, which were killed with the rest, for the first-born both of men and beasts were then killed, Exo\_13:5. **See Poole "Exo\_12:12"; See Poole "Exo\_18:11".**

Numbers 33:5

No text from Poole on this verse.

Numbers 33:6

No text from Poole on this verse.

Numbers 33:7

No text from Poole on this verse.

Numbers 33:8

No text from Poole on this verse.

Numbers 33:9

No text from Poole on this verse.

Numbers 33:10

No text from Poole on this verse.

Numbers 33:11

No text from Poole on this verse.

Numbers 33:12

No text from Poole on this verse.

Numbers 33:13

No text from Poole on this verse.

Numbers 33:14

No text from Poole on this verse.

Numbers 33:15

No text from Poole on this verse.

Numbers 33:16

No text from Poole on this verse.

Numbers 33:17

No text from Poole on this verse.

Numbers 33:18

**Ritmah**; a place in the wilderness of Paran, near Kadesh-barnea.

Numbers 33:19

No text from Poole on this verse.

Numbers 33:20

No text from Poole on this verse.

Numbers 33:21

No text from Poole on this verse.

Numbers 33:22

No text from Poole on this verse.

Numbers 33:23

No text from Poole on this verse.

Numbers 33:24

No text from Poole on this verse.

Numbers 33:25

No text from Poole on this verse.

Numbers 33:26

No text from Poole on this verse.

Numbers 33:27

No text from Poole on this verse.

Numbers 33:28

No text from Poole on this verse.

Numbers 33:29

No text from Poole on this verse.

Numbers 33:30

No text from Poole on this verse.

Numbers 33:31

Called more fully *Beeroth-bene-jaacan* , Deu\_10:6.

Numbers 33:32

Called *Gudgodah* , as *Jotbathah* is called *Jotbath* , Deu\_10:7.

Numbers 33:33

No text from Poole on this verse.

Numbers 33:34

No text from Poole on this verse.

Numbers 33:35

A place upon the Red Sea, as appears from 1Ki\_9:26 **22:48**

Numbers 33:36

No text from Poole on this verse.

Numbers 33:37

No text from Poole on this verse.

Numbers 33:38

No text from Poole on this verse.

Numbers 33:39



No text from Poole on this verse.

Numbers 33:40

No text from Poole on this verse.

Numbers 33:41

No text from Poole on this verse.

Numbers 33:42

No text from Poole on this verse.

Numbers 33:43

No text from Poole on this verse.

Numbers 33:44

No text from Poole on this verse.

Numbers 33:45

**Iim**, rather *Ijim* , i.e. the heaps, as the word signifies, even the *heaps of Abarim* , last mentioned; the Hebrew word is the same with *Ije* , Num\_33:44, only there it is in the construed, and here in the absolute, form. *Dibon-gad* ; so called partly by way of distinction of this from another Dibon, in the portion of Reuben, Jos\_13:17, and partly, because it was rebuilt by the tribe of Gad.

Numbers 33:46

No text from Poole on this verse.

Numbers 33:47

Of which see Num\_27:12 Deu\_32:49,**50 34:1**

Numbers 33:48

No text from Poole on this verse.

Numbers 33:49

**Abel-shittim**; called *Shittim* , Num\_25:1, and here *Abel-shittim* , for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

Numbers 33:50

No text from Poole on this verse.

Numbers 33:51

No text from Poole on this verse.

Numbers 33:52

**Ye shall drive out**; not by banishing, but by destroying them, as it is explained, Deu\_7:1,2, and elsewhere. *Their pictures* seem to have been stones curiously engraven, and set up for worship. See Deu\_16:22.

**Molten images.** See Exo\_23:24,32 Deu 7:5.

**High places**, i.e. by a metonymy, the chapels, altars, groves, or other means of worship there set up, for the hills themselves could not be destroyed by them. **See Poole** "Deu\_12:2".

Numbers 33:53

No text from Poole on this verse.

Numbers 33:54

No text from Poole on this verse.

Numbers 33:55

**Pricks in your eyes**, i.e. both vexatious and pernicious, for the eye is a tender part, and a wound there is very mischievous.

Numbers 33:56

No text from Poole on this verse.

Numbers 34:1 **NUMBERS CHAPTER 34**

God describes the borders of Canaan, Num\_34:1-15; and names those who should divide the same among the children of Israel, Num\_34:16-29.

No text from Poole on this verse.

Numbers 34:2

Or, *limits* , or *bounds* , to wit, of the land beyond Jordan; which are here particularly described,

1. To direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion.
2. To encourage them in their attempt upon Canaan, and assure them of their success.
3. To guide them in the approaching distribution of the land.

Numbers 34:3

**The south quarter** is here described from east to west by divers windings and turnings, by reason of the mountains, rivers, &c.

**By the coast of Edom**, bordering all along upon the Edomites.

**The Salt Sea**, so called from the salt and sulphurous taste of its waters.

**Eastward**, i.e. at the eastern part of that sea, where the eastern and southern borders meet.

Numbers 34:4

**Akrabbim**, called *Maaleh-acrabbim* , Jos\_15:3, which was at the south end of the Salt or Dead Sea.

**From the south**, or, *on the south* , i.e. proceeding onward towards the south.

**Kadesh-barnea** was on the southern part of Canaan, Num\_13:17.

**Hazar-addar**, in Jos\_15:3, may seem distinguished into two places, Hezron and Adar, which here are united, because peradventure they were contiguous, or joined together. Or, *the village of Addar* ; and so this is the same place called *Adar* , Jos\_15:3; and for Hezron, that may be another place here omitted, and there supplied for more exactness. Azmon is at the west end of the Mount of Edom.

Numbers 34:5

**The river of Egypt**, called *Sihor* , Jos\_13:3, which divided Egypt from Canaan. See Gen\_15:18.

**The sea**; the midland sea, called *the sea* emphatically; whereas the other seas there, as they are called, are indeed but lakes.

Numbers 34:6

**The great sea**; the midland sea from the south to the north so far as runs parallel with Mount Libanus.

Numbers 34:7

Not that *Hor* where Aaron died, Num\_20:23, which was southward, and bordering upon Edom, Num\_33:37,38, and therefore could not be their northern border; but another mountain, and, as it is conceived, the mountain of Libanus, which is elsewhere mentioned as the northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Shenir* , Deu\_3:9, and *Sion* , Deu\_4:48, and *Hermon* , Jos\_13:5, and here *Hor* , which signifies a *mountain* , and this may be called so by way of eminency. Certain it is, that as *Hor* here, so *Hemon* , Jos\_13:5, is joined with *the entrance of Hamath* , which makes it probable they are one and the same place.

Numbers 34:8

**Hamath**, called *Hamath the great* , Amo\_6:2, which is among the northern borders, Eze\_47:16,17. See Gen\_10:15,18 Num 13:21 Jud\_3:3 1Ki\_8:65.

Numbers 34:9

No text from Poole on this verse.

Numbers 34:10

No text from Poole on this verse.

Numbers 34:11

**Chinnereth**; of this name we have a city, Jos\_19:35, and a country, Jos\_11:2 1Ki\_15:20 and a sea or lake, here an Jos\_12:3 13:27 which in the New Testament is called *the sea of Gennesaret* , Luk\_5:1 and *of Galilee* , and *of Tiberas* Joh\_6:1.

Numbers 34:12

**Down to Jordan**, i.e. all along the river of Jordan, even to the end of it, which is the eastern border.

Numbers 34:13

No text from Poole on this verse.

Numbers 34:14

No text from Poole on this verse.

Numbers 34:15

No text from Poole on this verse.

Numbers 34:16

No text from Poole on this verse.

Numbers 34:17

**Eleazar** was to act in God's name, to cast lots, to prevent differences and contentions, to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner.

Numbers 34:18

No text from Poole on this verse.

Numbers 34:19

The order of the tribes is here differing from that Num\_1:7,**26**, and in other places, being here, as also **Jos 16 Jos 17 Jos 18 Jos 19** conformed to the order of their several inheritances, which afterwards fell to them by lot; which is an evident demonstration of the infinite wisdom of God's providence, and of his exact and peculiar care over his people.

Numbers 34:20

No text from Poole on this verse.

Numbers 34:21

No text from Poole on this verse.

Numbers 34:22

No text from Poole on this verse.

Numbers 34:23

No text from Poole on this verse.

Numbers 34:24

No text from Poole on this verse.

Numbers 34:25

No text from Poole on this verse.

Numbers 34:26

No text from Poole on this verse.

Numbers 34:27

No text from Poole on this verse.

Numbers 34:28

No text from Poole on this verse.

Numbers 34:29

No text from Poole on this verse.

Numbers 35:1 **NUMBERS CHAPTER 35**

Eight and forty cities given to the Levites, together with their suburbs; among which six cities of refuge, for an Israelite or stranger who had killed another unawares, Num\_35:1-15. Wilful murder decided, and the murderer to be put to death, Num\_35:16-21. The man-slayer must abide in the city of refuge till the death of the high priest; and if caught out of it, might be killed, Num\_35:25-29. Two witnesses required to condemn a man to die, Num\_35:30. No satisfaction to be taken for the life of a murderer, Num\_35:31, nor that any one might return from a city of refuge before the time, Num\_35:32; that the land be not defiled and polluted, and not cleansed of the blood shed in it, Num\_35:33,34.

No text from Poole on this verse.

Numbers 35:2

No text from Poole on this verse.

Numbers 35:3

**For their cattle;** for pasturage for their cattle; where they might not build houses, nor plant gardens, orchards, or vineyards, no, nor sow corn, for which they were abundantly provided out of the first-fruits and tithes. And these suburbs did not belong to the Levites in common, but were distributed to them in convenient proportions, as may appear from Jos\_21:18 1Ch\_6:60.

Numbers 35:4

**Object.** In the next verse it is

**two thousand.** How do these agree?

**Answ.** 1. LXX. interpreters read both here and Num\_35:5 *two thousand cubits* , whence some suppose this to be an error in the Hebrew text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the Holy Scriptures.



**Answ. 2.** The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city, and so they well agree; for a line of a thousand cubits being drawn in length eastward, and another westward, and another northward, and another southward, a line drawn at a thousand cubits distance from the city, from east to west, must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits.

**Answ. 3.** This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs* —shall be (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted)

**from the wall of the city**, and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it* , or, from *the outward parts of it* , (which being a general and indefinite expression is limited and explained by the following words,) even from

**a thousand cubits round about**; which are mentioned not as the thing measured, for as yet there is not a word of *measuring* , but as the term or space from which the measuring line should begin. And then it follows, Num\_35:5, *And ye shall measure from without the city* (not *from the wall of the city* , as was said before, Num\_35:4, but *from without it* , i.e. from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east side two thousand cubits* , &c. So in truth there were three thousand cubits from the wall of the city, whereof one thousand probably were for out-houses, stalls for cattle, gardens, vineyards, and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs* , Lev\_25:34, by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

Numbers 35:5

No text from Poole on this verse.

Numbers 35:6

**For refuge**, or, of *receipt* , or *escape* , or *resort* , to wit, for man-slayers; and these cities are assigned among the

**Levites**, partly, because they might be presumed to be the most proper and impartial judges between man-slayers and wilful murderers; partly, because their presence, and counsel, and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and partly, to signify that it is only in Christ (whom the Levitical priests did represent) that sinners find refuge and safety from the destroyer. The names of these cities, we have Deu\_4:41,**43 Jos 20:8**.

**For the man-slayer**, such as is here described, Num\_35:11,**15,22,23**.

Numbers 35:7

No text from Poole on this verse.

Numbers 35:8

**Ye shall give many:** compare Num\_33:54 Jos\_20:2.

Numbers 35:9

No text from Poole on this verse.

Numbers 35:10

No text from Poole on this verse.

Numbers 35:11

i.e. Not wilfully, designedly, or maliciously, but inconsiderately, through mistake, or indiscretion, or carelessness. See Lev\_4:2.

Numbers 35:12

**The avenger**, to wit, of the party slain, or, *of blood* , as it is fully expressed below, Num\_35:19,25; Heb. *from the redeemer* , or, *from the next kinsman* , to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to the person deceased.

**Die not**, i.e. be not killed by the avenger meeting him in some other place.

**Before the congregation**, i.e. before the society or convention of judges or elders, who were appointed in every city for the decision of criminal causes, who were twenty-three, who were to examine the matter, and that publicly before the people, whether the murder was wilful or casual.

*Quest* . In what city was this cause to be tried?

*Answ* . Some say in the city of refuge, others say in the city in or near which the fact was committed. It seems to me it was done in both, at first in the city of refuge, as is manifest in Jos\_20:4; but if that trial and sentence did not satisfy the avenger of blood, it was fully and finally determined in the other city, as is sufficiently evident both by comparing this place with Num\_35:25 Jos\_20:6, and from the usual and most reasonable course of justice, which is that facts should be examined, as far as may be, in or near the places where they were committed, and where the witnesses and evidences were at hand. *In judgment* , or, *for judgment* , i. e. to receive sentence there according to the nature of the fact.

Numbers 35:13

No text from Poole on this verse.

Numbers 35:14

**On this side Jordan;** because that land was as long as Canaan, though not so broad, and besides these might be convenient for many of them that lived in Canaan.

Numbers 35:15

**For the stranger;** not the proselyte only, but all strangers, this being no matter of religious privilege, but of common right, and agreeable to the law of nature and practice of wise heathens.

Numbers 35:16

**If he smite him,** wittingly and wilfully, though not with premeditated malice or design, as appears by comparing this with Num\_35:20-23.

**So that he die,** to wit, suddenly, not so if he walked abroad afterward, Exo\_21:19,**20**.

**Shall surely be put to death;** yea, though he were fled into the city of refuge.

Numbers 35:17

**With throwing a stone,** Heb. *with the stone of the hand* , i.e. cast by the hand, and that knowingly, as appears by Num\_35:23.

Numbers 35:18

No text from Poole on this verse.

Numbers 35:19

Either,

1. By himself, as the following words show: so it is only a permission, that he may do it without offence to God or danger to himself. Or,

2. By the magistrate, from whom he shall demand justice: so it is a command, as may appear by comparing this with Num\_35:31 Deu\_19:12,**13**.

Numbers 35:20

No text from Poole on this verse.

Numbers 35:21

No text from Poole on this verse.

Numbers 35:22

**Suddenly;** through sudden passion or provocation. Or, *by chance*, or *unawares*.

Numbers 35:23

No text from Poole on this verse.

Numbers 35:24

If the man-slayer flee to the city of refuge.

Numbers 35:25

**He shall abide in it,** be confined to it, partly to show the hatefulness of wilful murder in God's account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it; and partly for the security of the man-slayer, lest the presence of such a person, and his conversation among the kindred of the deceased, might occasion reproach and bloodshed.

**Unto the death of the high priest;** partly because the public grief for the loss of so public a person was likely to assuage the private griefs and passions of men, the rather, because by this example they were minded of their own mortality, and thereby withheld

from taking vengeance; and principally to show that the death of Christ (the true High Priest, whom the others did evidently and eminently represent and typify) is the only mean whereby sins are pardoned, and sinners are set at liberty.

Numbers 35:26

No text from Poole on this verse.

Numbers 35:27

i.e. Not liable to punishment from men, though not free from guilt before God, because he kills an innocent person, as appears from Deu\_19:10. This God ordained to oblige the man-slayer to abide in his city of refuge. See Num\_35:32.

Numbers 35:28

No text from Poole on this verse.

Numbers 35:29

No text from Poole on this verse.

Numbers 35:30

No judge shall condemn any man to death upon a single testimony.

Numbers 35:31

No intercession nor ransom shall be accepted to save his life, or procure him a pardon.

Numbers 35:32

Whereby God would signify the absolute and indispensable necessity of Christ's death to expiate sin, and to redeem the sinner.

Numbers 35:33

These words are added as a reason not of the last law, Num\_35:32, for in that case the land was cleansed without the blood of the man-slayer. but of the law next foregoing that, Num\_35:31, in which case it holds; and the sense is, If you shall spare the murderer, or take any satisfaction for him, you do together with yourselves involve your land and people in guilt, and will certainly bring down God's vengeance upon yourselves and them.

Numbers 35:34

Be not cruel to your own land by making it a den of murderers.

Numbers 36:1 **NUMBERS CHAPTER 36**

The inconvenience of daughters inheriting is remedied by a general command that all such marry in the tribe of their fathers, to which of them they shall think best, Num\_36:1-9. They obey, Num\_36:10-12. These commands God gave by Moses to Israel in the plains of Moab, Num\_36:13.

**The chief fathers of the families**, who had the care and management of the public affairs of that tribe committed to them.

Numbers 36:2

**Our brother**, i.e. our kinsman, one of our tribe, Jos\_17:2,**3**.

Numbers 36:3

For their inheritance will pass to their children, who will be of another tribe by their father's side, which alone is considered in this place.

Numbers 36:4

Which God appointed principally for this end, to preserve the inheritance in the hands of the tribes and families to which they were first given.

Numbers 36:5

Their plea is just and reasonable. God did not take particular care about every occurrence that happened, or might happen, but left divers things to be found out by human prudence, which being his own gift, it was meet there should be opportunities left for the exercise of it; and God thought fit to approve and ratify the prudent and profitable inventions of men by his own law or sanction; as in the case of Jethro, **Exo 18**, of Zelophehad's daughter, **Num 27**, and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids it.

Numbers 36:6

They seem hereby to be confined not only to the same tribe, but also to the family of their tribe, as appears from the reason of the law, for God would have the inheritance of families as well as tribes kept entire and unmixed; and this was one reason of that law of marrying the brother's wife, **Deu 25**. And although the next verse may seem to thwart this interpretation, the reason of this law being there given that inheritances might not go from tribe to tribe, Num\_36:8 confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of the family of the tribe of her father* ; and this further reason and restriction is added, *that they may enjoy every man the inheritance* (not only of his tribe, but) *of his fathers* , to wit, belonging to his father's family.

Numbers 36:7

No text from Poole on this verse.

Numbers 36:8



By which clause it seems that this law was not general to forbid every woman to marry into another tribe, (as may be reasonably concluded from the practice of so many patriarchs, kings, priests, and other holy men, who have married women of other tribes, yea, sometimes of other nations, which it is not likely they would have done, if this had been a transgression of God's law,) but restrained to heiresses, or such as were likely to be so. See 1Ch\_23:22. But if they had brethren, it is probable they were free to marry into any tribe, yet so that, if their brethren died, their punishment was, that the inheritance went from them to the next akin of their father's tribe and family. And the principal reason why God was solicitous to preserve tribes and families unmixed was, that the tribe and family too out of which the Messiah was to come, and by which he should be known, might be evident and unquestionable.

Numbers 36:9

No text from Poole on this verse.

Numbers 36:10

No text from Poole on this verse.

Numbers 36:11

It is certain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in Scripture.

Numbers 36:12

No text from Poole on this verse.

Numbers 36:13

No text from Poole on this verse.

## THE FIFTH BOOK of MOSES, CALLED DEUTERONOMY

### THE ARGUMENT

Moses, in the two last months of his life, rehearseth what God had done for them, and their frequent murmurings, rebellions, and constant ingratitude. He begs to enter into the land, but is permitted only to see it. He forbiddeth any communion with the nations for several reasons, **#De 8**. He gives a short repetition of those sundry laws, moral, ceremonial, judicial, and military, which he had given them, from whence this book is called DEUTERONOMY. Then, after many exhortations, he prophesieth of Christ; afterwards he shows how matters of war are to be managed, and, giving many other particular directions with reference to duties, conditions, and persons of both sexes, he pronounceth blessings on the obedient, and curses on the disobedient: he then gives a charge for laying up and reading of the law at certain times, and every seven years to be solemnly read before all the people; he composeth a song for common use, comprising the wonderful things here mentioned: he prophesieth of Christ's coming, and the calling of the Gentiles, seeth the land, and dieth, leaving Joshua, after he had consecrated him, to succeed.

### DEUTERONOMY CHAPTER 1

A rehearsal of what had befallen Israel in their forty years' march; as, God's command to depart, **#De 1:1-8**. Moses's inability to judge alone, **#De 1:9-12**. Other judges and officers appointed, **#De 1:13-16**. Charge given the judges, **#De 1:17,18**. Their passage to Kadesh-barnea, **#De 1:19-21**. Spies sent to search the land of the Amorites, **#De 1:22-24**. Their return and report, **#De 1:25**. The disobedience of the people, **#De 1:26-33**. God's wrath, **#De 1:34-40**. They smitten by the Amorites, **#De 1:44**. Their complaint to God, which the Lord regards not, **#De 1:45**.

Ver. 1.

These are the laws, counsels, and admonitions delivered by Moses from God to Israel, which are here repeated for the instruction and obligation of those who by reason of their tender years were incapable either of understanding them, or of entering into covenant with God.

**Unto all Israel**, to wit, by the heads or elders of the several tribes, or others, who were to communicate these discourses to all the people in several assemblies.

**In the plain;** either.

1. In the vast desert of Arabia. But that is no where called *a plain*. Or rather,
2. In the plain of Moab, as may appear by comparing this with **#De 1:5 Nu 22:1 De 34:8**.

**Object.** That was far from the *Red Sea* here mentioned.

**Answ.** The word *suph* here used doth not signify the *Red Sea*, which is commonly called *jam suph*, and which was at too great a distance; but some other place now unknown to us, (as also most of the following places are,) so called from the *reeds*, or *flags*, or *rushes* (which that word signifies) that grew in or near it; which reason of the name being common to other places with the Red Sea, it is not strange if they got the same name. Compare **#Nu 21:14. Paran;** not that **#Nu 10:12**, which there and elsewhere is called *the wilderness of Paran*, and which was too remote; but some other place called by the same name, than which nothing more usual. **Tophel and Laban;** places not mentioned elsewhere.

**Hazereth;** of which see **#Nu 11:35 33:17,18**. And these places seem to be the several bounds and limits not of the whole country

of Moab, but of the plain of Moab, where Moses now was, and spoke these words.

Ver. 2.

This is added to show that the reason why the Israelites in so many years were advanced no further from Horeb than to these plains, was not the great distance of the places or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before and repeated in this book.

**Horeb**, or

**Sinai**, the place where the law was given, which is promiscuously called by both those names.

**Mount Seir**, or Mount Edom, i.e. the mountainous country of Seir, which was first possessed by the Horims, and afterwards by the Edomites, **#De 2:12**.

**Kadesh-barnea** was not far from the borders of Canaan. See **#Ge 16:14 Nu 13:26**.

Ver. 3.

This was but a little before his death.

Ver. 4.

His palace or mansion-house was at

**Astaroth**, and he was slain at

**Edrei, #Nu 21:33**; of both these places, see **#Ge 14:5 Jos 13:31**.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Of Horeb, where they continued about a year's space, **#Ex 19:1 Nu 10:11,12**.

Ver. 7.

**To the mount of the Amorite**, i.e. to the mountainous country where the Amorites dwelt, which is opposed to the plain here following, where others of them dwelt. And this is the first mentioned, because it was in the borders of the land: see below, **#De 1:19,20**. The divers parts or bounds of the land are here mentioned.

Ver. 8.

**Before you**, Heb. *before your faces*; it is open to your view, and to your possession; there is no impediment in the way. See Poole "**Ge 13:9**"; See Poole "**Ge 34:10**".

Ver. 9.

**At that time**, i.e. about that time, to wit, a little before their coming to Horeb, **#Ex 18:18**.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Your burden**; the trouble of ruling and managing so perverse a people.

**Your strife**; either your quarrellings with God; or rather your contentions among yourselves, for the determination whereof the elders were appointed.

Ver. 13.

Persons of knowledge, wisdom, and experience, men famous, and had in reputation, for ability and integrity; for to such they would more readily submit.

Ver. 13.

Persons of knowledge, wisdom, and experience, men famous, and had in reputation, for ability and integrity; for to such they would more readily submit.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**The chief**, not in authority, which yet they had not, but in endowments for good government.

**And officers**; inferior officers, that were to attend upon the superior magistrates, and to execute their decrees.

Ver. 16.

That converseth or dealeth with him. To such God would have justice equally administered as to his own people, partly for the honour of religion, and partly for the interest which every man hath in matters of common right.

Ver. 17.

**Not respect persons**, Heb. not know or acknowledge faces, i.e. not give sentence according to the outward qualities of the person as he is poor or rich, your friend or enemy, but purely according to the merits of the cause. For which reason some of the Grecian lawgivers ordered that the judges should give sentence in the dark, where they could not see men's faces. See the same or the like phrase #De 10:17 2Ch 19:6,7 Job 13:8 Jas 2:1,9.

**The small**; persons of the meanest rank.

**The judgment is God's**, i.e. it is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend you therein against all your enemies, and to whom you must give an exact account.

Ver. 18.

I delivered unto you, and especially unto your judges, all the laws, statutes, and judgments revealed unto me by the Lord in Horeb.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**The saying pleased me well;** for there seemed to be some prudence and good policy in it: but Moses could not see into their hearts, nor from what root this desire grew; but God saw it, and therefore in just judgment complied with their desire, and permitted them to do so for their trial and exercise, #Nu 13:1-3.

Ver. 24.

**The valley**, or, *the brook*: the word signifies both, for brooks commonly run in valleys.

**Of Eshcol**, i.e. *of grapes*, so called from the goodly cluster of grapes which they brought from thence, #Nu 13:23.

Ver. 25.

**The fruit;** grapes, pomegranates, and figs, #Nu 13:23.

**It is a good land;** which acknowledgment, coming from its enemies, should have prevailed with you to go in, more than their discouraging words should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spite of all opposition.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

**Because the Lord hated us,** and therefore designed to destroy us.

Ver. 28.

**The people is greater,** in number and strength and valour.

**Up to heaven,** i.e. to a great height. A common hyperbole, as **#Ge 11:4 Ps 107:26**. The Anakims; the children of Anak or Enak. See **#Jud 1:10,20**.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

Where you were weak, dispirited, divided, raw, and unexperienced, and in a great measure unarmed, and able to do nothing against your numerous, potent, united enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardened and fitted for military service by your travels, disciplined and experienced in some degree as to martial affairs, encouraged by frequent and glorious miracles for forty years together, and you are going into a country divided into several nations and kingdoms.

Ver. 31.

**God bare thee,** or, *carried thee*, as a father carries his weak and tender child in his arms, as **#Isa 49:22**; or as upon eagles' wings, as it is **#Ex 19:4**, through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his



power and goodness. See of this or the like phrase **#Nu 11:12 De 32:10,11 Ps 91:12 Isa 46:3,4.**

Ver. 32.

In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land. Or, *in this word*, whereby God promised to fight for you, and assured you of good success.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

**The voice of your words**, to wit, your murmurings, your unthankful, impatient, distrustful, and rebellious speeches and carriages.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Caleb**, under whom Joshua is comprehended, as is manifest from **#De 1:38 Nu 14:30**, though not here expressed, because he was not now to be one of the people, but to be set over them as chief governor. The land; that particular part of the land: compare **#Jos 14:9.**

Ver. 37.

**For your sakes**; upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, **#Ps 106:32,33.**

Ver. 38.

**Which standeth before thee**, i.e. who is now thy minister and servant, for such are oft described by this phrase, as **#1Ki 1:2 Da 1:5,19.**

Ver. 39.

**Had no knowledge between good and evil;** a common description of the state of childhood, as **#Jon 4:11**.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

*Or, ye offered yourselves, or you began, or you earnestly resolved and attempted.*

Ver. 42.

**I am not among you,** with my powerful presence and assistance.

Ver. 43.

No text from Poole on this verse.

Ver. 44.

**As bees do;** as bees which being provoked come out of their hives in great numbers, and with great fury pursue and sting their adversary and disturber, **#Ps 118:12**.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

i.e. As you abode in Kadesh many, even forty days, until the spies which you sent returned to give you an account; so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards Canaan.

## DEUTERONOMY CHAPTER 2

Their march from Kadesh-barnea, **#De 2:1-3**. A charge that they trouble not the Edomites, **#De 2:4,5**; nor the Moabites, **#De 2:9**; nor the Ammonites, **#De 2:19**. But are encouraged to fight the Amorites: they put them to flight, and take possession of their lands, **#De 2:24-37**.

Ver. 1.

The mountainous country of Seir or Edom. **Many days**, or, *many years*, even for thirty-eight years.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

Towards the land of the Amorites and Canaanites.

Ver. 4.

**Through the coast**, or, *by or near the coast or border*; for they did not pass through their borders, as it is said, **#Nu 20:21**. And the particle *beth* doth oft signify by or near, as **#Ge 37:13 Jos 5:13 Jud 8:5 Jer 32:7**. Thus that difference may be reconciled, which others reconcile thus, that they at first denied it, but afterwards granted it.

**Which dwell in Seir**: these words restrain the prohibition to these particular children of Esau, for there were another sort or branch of Esau's children, which were to be meddled with and destroyed, even the Amalekites, **#Ex 17:14 De 25:17**, who were Esau's posterity, **#Ge 36:12**.

**They shall be afraid of you**; but I charge you take no advantage of their fears, which you will be very apt to do.

Ver. 5.

**Meddle not with them**, to wit, in battle at this time.

Ver. 6.

**Buy meat of them**; for though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them.

**Buy water of them**; for water in those parts was scarce, and therefore private persons did severally dig pits for their particular use. See **#Ge 26:18 Nu 21:18**.

Ver. 7.

By God's blessing thou art able to buy thy conveniences, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity.

**He knoweth**, Heb. *he hath known*, i.e. observed, or regarded with care and kindness, which that word oft notes, as **#Ps 1:6 31:7**; which experience of God's singular goodness to thee, should make thee trust him still, and not use any indirect and unjust practices to procure. what thou wantest or desirest.

Ver. 8.

**Ezion-gaber**; of which see **#Nu 33:35**, which may be either that place upon the Red Sea, **#1Ki 9:26**, or another of the same name.

**We turned**, to wit, from our direct road which lay through Edom's land.

Ver. 9.

**Ar**, the chief city of the Moabites, **#Nu 21:15,28**, here put for the whole country, which depended upon it.

**The children of Lot**; so called to signify that this preservation was not for their sakes, for they were a wicked people; but for Lot's sake, whose memory God yet honours.

Ver. 10.

**Emims**; men terrible for stature and strength, as their very name imports; see **#Ge 14:5**; whose expulsion by the Moabites is here noted as a great encouragement to the Israelites, for whose sake he would much more drive out the wicked and accursed Canaanites.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Object.** God had not yet given it unto them.

**Answ.** 1. The past tense is here put for the future, *will give*, after the manner of the prophets.

2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sense Reuben is said to deliver Joseph, **#Ge 37:21**; Balak to *fight* against Israel, **#Jos 24:9**; Abraham to have offered his son, **#Heb 11:17**.

3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole.

4. This may be particularly understood of that part of Israel's possession which was beyond Jordan, which God had actually given to them, that is, to some of them, for even the land of Canaan on this side Jordan was not given to all of them, but only to some of the tribes.

*Of the Horims*, see **#Ge 14:6 36:20**.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

Or, *to pass by the border of Moab, by Ar.*

Ver. 19.

No text from Poole on this verse.

Ver. 20.

Which signifies men *most wicked and abominable*, or *most presumptuous*, or *most crafty*.

Ver. 21.

**The Lord** therefore will certainly do as much for his own people.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**Caphtorims**, a people akin to the Philistines, **#Ge 10:14**, and confederate with them in this enterprise, and so dwelling together, and by degrees were probably united together by marriages or other ways, and became one people, the Caphtorims being at last swallowed up in the Philistines. See **#Jer 47:4 Am 9:7**.

**Caphtor** is by the learned thought to be Cappadocia; whither these people might make an expedition out of Egypt, either because of the report of the great riches of part of that country, which drew others thither from places equally remote, or after the manner of those ancient times, or for some other reason now unknown.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Under the whole heaven;** which is a synecdoche and an hyperbole, but is explained by the following words, which restrain the sentence to those nations that heard of them.

Ver. 26.

**Kedemoth;** so called from a city of that name, #**Jos 13:18**; and called *Jeshimon*, #**Nu 21:20**.

**With words of peace;** with offers of peace, which they refusing, their destruction was highly just and reasonable.

Ver. 27.

In my direct road to Canaan, from which I will not turn aside into thy fields, or vineyards, or houses;

Ver. 28.

Or, *with my foot-men*, or *with my company which are on foot*; which is added significantly, because if their army had consisted as much of horsemen as many other armies did, their passage through his land might have been more mischievous and dangerous; but they were generally on foot.

Ver. 29.

**Object.** The king of Edom, i.e. of the children of Esau, did not grant them passage, #**Nu 20**.

**Answ.** They did permit them to pass quietly by the borders, though not through the heart of their land; and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people,

**the children of Esau.**

Ver. 30.

**By him**, i.e. by his borders. *Obstinate*; unmovable and inexorable to our desires.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

By God's command, these being a part of those people who were devoted by the Lord of life and death to utter destruction for their abominable wickedness. See #**De 7:2 20:16**.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Aroer** was in the border of Moab, but now in the hands of the Amorites.

**By the river**, Heb. *in the river*, wherewith it was encompassed, #**Nu 21:15,28 Jos 12:2 13:9**. He speaks exclusively, for this was Ar, which now was in the Moabites' jurisdiction, above, #**De 2:9**.

Ver. 37.

**Of the river Jabbok**, i.e. beyond *Jabbok*; for that was the border of the Ammonites, #**Jos 12:2**.

**Object.** *Half the land of the Ammonites is said to be given to the tribe of Gad*, #**Jos 13:25**.

**Answ.** This is true of that half of it which the Amorites had taken from them, but not of the other half, which yet was in the possession of the Ammonites.



**In the mountains;** the mountainous country of the Ammonites.

**Forbad us,** Heb. *commanded us: commanding* is put for *forbidding* here, as #Ge 2:16 3:11 Le 4:2 De 4:23. The words may be thus rendered, concerning

**which the Lord gave us command or charge,** to wit, that we should not meddle with them, as was said before. So it is only an ellipsis of the preposition, which is very frequent.

### DEUTERONOMY CHAPTER 3

Their march to Bashan, #De 3:1. Og its king is put to flight; they possess his land, #De 3:2-11; which is distributed to two tribes and half, #De 3:12-17; who are commanded to assist their brethren to possess the land beyond Jordan, #De 3:18-20. Moses encourages Joshua, #De 3:21,22. His prayer to go into the promised land #De 3:23-25. God grants not his request, #De 3:26. He gives him a prospect of it, #De 3:27; and bids him encourage Joshua, #De 3:28.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**Fear him not,** though he be of so frightful a look and stature, #De 3:11.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

**Argob;** a province within Bashan, or at least subject and belonging to Bashan, as appears from #De 3:13 1Ki 4:13; called *Argob* possibly from the name of a man, its former lord and owner.

Ver. 5.

**High walls, gates, and bars;** which may encourage you in your attempt upon Canaan, notwithstanding the fenced cities which the spies told you of, and you must expect to find.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**On this side Jordan;** so it was when Moses wrote this book, but afterward, when Israel passed over Jordan, it was called the land beyond Jordan.

Ver. 9.

Elsewhere called *Mount Gilead*, and *Libanus* or *Lebanon*, and here

**Shenir**, and *Sirion*, and, by abbreviation, *Sion*, #De 4:48; which several names are given to this one mountain, partly by several people, and partly in regard of several tops and parts of it, whence

**Shenir** and *Hermon* are mentioned as distinct places, #So 4:8.

Ver. 10.

**Gilead** is sometimes taken largely for all the Israelites' possessions beyond Jordan, and so it comprehends Bashan, but here more strictly for that part of it which lies in and near Mount Gilead, and so it is distinguished from Bashan and Argob.

Ver. 11.

The other giants of Bashan were destroyed before; and therefore when Og was killed, the Israelites' work was done.

**In Rabbath of the children of Ammon;** where it might now be, either because the Ammonites in some former-battle with Og had taken it as a spoil; or because after Og's death the Ammonites

desired to have this monument of his greatness, and the Israelites permitted them to carry it away to their chief city.

**After the cubit of a man**, to wit, of ordinary stature. So his bed was four yards and a half long, and two yards broad.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

Geshuri, or Geshurites, a people towards the north of Canaan, **#2Sa 3:3 15:8**. See also **#Jos 13:13**. Maachathi; of whom see **#2Sa 3:3 10:6**. Unto this day: this must be put among those other passages which were not written by Moses, but added by those holy men who digested the books of Moses into this order, and inserted some very few passages to accommodate things to their own time and people.

Ver. 15.

i.e. The half part of Gilead, as appears from **#De 3:12,13**. See **Poole "Nu 32:40"**. Unto Machir, i.e. unto the children of Machir son of Manasseh, for Machir was now dead.

Ver. 16.

Half the valley, or rather to the middle of the river; for the word rendered half signifies commonly middle; and the same Hebrew word signifying both a valley and a brook or river, it seems more reasonable to understand it of a river, as the same word is here rendered in the next foregoing clause of this verse, than of a valley, which was not mentioned before, especially seeing there is here an article added which seems to be emphatical, and to note that river, to wit, now mentioned. Add to this, that there was no such valley, much less any half valley, belonging both unto the Reubenites and Gadites. But according to the other translation the sense is plain and agreeable to the truth, that their land extended from Gilead unto Aroer, and, to speak exactly, to the middle of

that river; for as that river was the border between them and others, so one half of it belonged to them, as the other half did to others. And that this is no subtle device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others:

1. With **#Jos 12:2**, where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the selfsame words there from the middle of the river, which here they render half of the valley; and where the bounds of Sihon's kingdom, which was the same portion there mentioned as given to Reuben and Gad, are thus described, from Aroer, which is upon the bank of the river of Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon.
2. With **#De 2:36**, From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, or rather, as the Hebrew hath it, in the river, i.e. from Ar, which was the chief city of the Moabites, and therefore denied to the Israelites, as is here implied, and more fitly expressed, **#De 2:9**, which city was seated in an island in the middle of the river. So that here we have a just and full reason why the border of this land given to Reuben and Gad is so nicely and critically described there, even to the middle of a river, which although in truth and strictness it be the bound of those lands which are divided by a river, yet is not usually expressed in the description of borders, either in Scripture or other authors, because here was an eminent city of the Moabites in the middle of this river, which by this curious and exact description is excepted from their possession, as God would have it to be. And the border even unto the river Jabbok: the meaning seems to be this, and the border, to wit, of their land, was, which verb substantive is commonly understood, or went forth, (as the phrase is, **#Jos 15:6,7**, &c.,) from thence, to wit, from the river Arnon, even unto the river Jabbok, for so indeed their border did proceed. Which is the border of the children of Ammon. Object. This was the border between them and the Manassites, as is evident, and therefore not the border of the Ammonites.

**Answ.** It bordered upon the Manassites in one part, and upon the Ammonites in another part, to wit, in that part which is remoter from Jordan, and so both are true.

Ver. 17.

**The plain;** the low country towards Jordan.

**Chinnereth;** of which see on #Nu 34:11 Jos 12:3.

**The sea of the plain,** i.e. that salt sea, as it here follows, which before that dreadful conflagration was a goodly plain, called *the plain of Jordan*, #Ge 13:10. *Ashdoth-pisgah*; the proper name of a city, of which #Jos 13:20.

Ver. 18.

**I commanded you,** to wit, the Reubenites and Gadites, mentioned #De 3:16, to whom he now turns his speech by an apostrophe.

**Meet for the war;** in such number as your brethren shall judge necessary. See #Jos 1:14 4:13.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**Rest;** a peaceable and fixed possession.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

For he supposed God's threatening might be conditional and reversible, as many others were.

**That goodly mountain**, or, *that blessed mountain*, which the Jews not improbably understand of that mountain on which the temple was to be built. For as Moses desired and determined to *prepare an habitation for God*, #Ex 15:2, and knew very well that God would *choose a certain place for his habitation*, and to put his name there, #De 12:5; so he also knew that it was the manner both of the true worshippers of God and of idolaters to worship their God in high places, and particularly that Abraham did worship God in the mount of Moriah, #Ge 22:2, and therefore did either reasonably conjecture that God would choose some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of Moriah, where Abraham performed that eminent and glorious act of worship, there also the children of Abraham should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, that which was much in Moses's thoughts, though not in his eye, and the blessed (as the Hebrew *tob* oft signifies) or the goodly mountain. Or, the mountain may be here put for the mountainous countries, as that word is oft used, as #Ge 36:9 Nu 13:29 23:7 De 1:7 Jos 10:6 11:16,21, &c. And it is known that a great part of the glory and beauty and profit of this country lay in its hills or mountains. See #De 11:11 33:15. And

**that goodly mountain** may by an enallage of the number be put for those goodly mountains in Canaan, which were many. Thus also he proceeds gradually in this desire and description, and prays that he may see in general **the good land that is beyond Jordan**, and then particularly *the goodly mountains of it*, and especially that famous mount of Lebanon, which was so celebrated for its tall and large cedars, and other trees and excellent plants. See #Ps 29:5 104:16 Isa 2:13 14:8.

Ver. 26.

**For your sakes;** by occasion of your sins, which provoked me to unadvised words and carriages, **#Ps 106:32,33**. See **#Nu 20:12 De 31:2 34:4**. Let it suffice thee that this is my pleasure and unalterable resolution. Compare **#2Co 12:8,9**.

Ver. 27.

**Pisgah;** of which see on **#Nu 27:12**. *Lift up thine eyes* towards the land of Canaan and its several quarters.

Ver. 28.

**Charge Joshua;** give him commission and authority, and a command to execute his trust, and conduct the people.

**Strengthen him** with exhortations and promises, and assurances of my presence and help, and of good success.

**He shall go over:** it was not Moses, but Joshua or Jesus, that was to give the people rest, **#Heb 4:8**.

Ver. 29.

The house or temple of Peor, or of Baal-Peor, of which see **#Nu 25:3**, whence this place or city had its name.

#### DEUTERONOMY CHAPTER 4

An exhortation to obey the law, **#De 4:1-13**; and warning against idolatry, **#De 4:14-24**; from the mischief of it upon themselves and children, **#De 4:25-28**; God's promise upon their repentance, **#De 4:29-31**; and from God's wonders towards them, **#De 4:32-40**. Cities of refuge are appointed, **#De 4:41-43**.

Ver. 1.

**The statutes;** the laws which concern the worship and service of God. **The judgments;** the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.

Ver. 2.

**Ye shall not add**, by devising other doctrines or ways of worship than what I have taught or prescribed; see #Nu 15:39,40 De 12:8,32 1Ki 12:33 Pr 30:6 Mt 15:9; for this were to accuse me of want of wisdom or care or faithfulness in not giving you sufficient instructions for my own service.

**Neither shall ye diminish**, by rejecting or neglecting any thing which I have commanded, though it seem never so small.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

For though the generality of heathen people in the latter and degenerate ages of the world, did, through inveterate prejudices, and for their own lusts and interest, condemn the laws of the Hebrews as foolish and absurd, yet it is most certain that divers of the wisest heathens did highly approve of them, so far that they made use of divers of them, and translated them into their own laws and constitutions; and Moses, the giver of these laws, hath been mentioned with great honour for his wisdom and learning by many of them. And particularly the old heathen oracle expressly said, that the *Chaldeans or Hebrews, who worshipped the uncreated God*, were the only wise men.

Ver. 7.

**God nigh unto them**, by glorious miracles, by the pledges of his special presence, by the operations of his grace, and particularly, as it here follows, by his readiness to hear our prayers, and to give us those succours which we call upon him for.



Ver. 8.

Whereby he implies that the true greatness of a nation doth not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its laws.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Some of them stood in Horeb in their own persons, though then they were but young; the rest stood then in the loins of their parents, in whom they may well be said to stand there, because they are said to have entered into covenant with God, because their parents did so in their name and for their use.

Ver. 11.

Flaming up into the air, which is oft called *heaven*; and the *midst* or the *heart* of it is not only that which is strictly and properly the middle part, but that which is within it, though but a little way, in which sense places or persons or things are said to be in the heart of the sea, #**Ex 15:8 Pr 23:34 Eze 28:2**; and Christ *in the heart of the earth*, #**Mt 12:40**.

Ver. 12.

i.e. No resemblance or representation of God, whereby either his essence or properties or actions were represented, such as were usual among the heathens.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Statutes and judgments**, i.e. the ceremonial and judicial laws, which are here distinguished from the moral, or the ten commandments, #**De 4:13**.

Ver. 15.

By which caution he insinuates man's great proneness to the worship of images.

God, who in other places and times did appear in a similitude, in the fashion of a man, now in this most solemn appearance, when he comes to give eternal laws for the regulation and direction of the Israelites in the worship of God, and in their duty to men, he purposely avoids all such representations, to show that he abhors all worship of images, or of himself by images of what kind soever, as it here follows, **#De 4:16-19**, because he is the invisible God, and cannot be represented by any visible image. See **#Isa 40:18 Ac 17:29**.

Ver. 16.

i.e. Lest ye corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courses, by worshipping God in a corrupt manner, or by falling into idolatry.

**A graven image**, to wit, for worship, or for the representation of God, as it is explained **#De 4:19**, for otherwise it was not simply unlawful to draw the picture or make a figure of a man or a beast.

Ver. 17.

Whereby the heathen nations did represent and worship God, some by an ox, some by a goat, or a hen, or a serpent, or a fish, &c.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**Driven to worship them**, i.e. strongly inclined, and in a manner constrained, partly by the glory of these heavenly bodies, which may seem to be made for higher purposes than to enlighten this lump of earth; partly from that natural propension which is in men to idolatry. Or, *shouldest be driven* or *thrust*, to wit, *out of the way of the Lord*, (as it is more fully expressed, **#De 13:5**) or be seduced, or led aside, as silly sheep easily are, *and worship them*. Or, *shouldest be cast down*, or *throw down thyself and worship them*, i.e. worship them by falling down before them.

**Unto all nations**, which are not gods, but creatures, made not for the worship, but for the use of men, yea, of the meanest and most barbarous people under heaven, and therefore cannot without great absurdity be worshipped, especially by you who are so much advanced above other nations in wisdom and knowledge, and in this, that you are my peculiar people.

Ver. 20.

i.e. The furnace wherein iron and other metals are melted, to which Egypt is fitly compared, not only for the torment and misery which they there endured, but also because they were thoroughly tried and purged thereby, as metals are by the fire.

**A people of inheritance**; his peculiar possession from generation to generation. See **#Ex 19:5 De 7:6 Tit 2:14**. And therefore for you to forsake God, and worship idols, will be not only wickedness and madness, but most abominable ingratitude.

Ver. 21.

God hath granted you the favour which he denied to me, which greatly increaseth your obligation to God.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

Or, *commanded thee*, to wit, not to do, which is easily understood by comparing this place with **#Ex 20:4,5**, and with **#Ge 3:11**, where this phrase is fully expressed. See more on **#Le 4:2 De 2:37**.

Ver. 24.

**A consuming fire**; a just and terrible God, who, notwithstanding his special relation to thee, will severely punish and destroy thee if thou provokest him by idolatry, or other ways.

**A jealous God**, who being espoused to thee, will be highly incensed against thee, (if thou followest after other lovers, or

committest whoredom with idols,) and will bear no rival or partner.

Ver. 25.

**In the sight of the Lord:** these words are here added, either,

1. As a caution. Your idolatry, though possibly secretly and cunningly managed, will not be hid from him; he sees it, and he will punish it. Or,
2. To aggravate their spiritual whoredom, as being committed in the sight and presence of their Lord and Husband, whose eye is alone peculiarly upon them in all their ways, than it is upon other people. Or,
3. By way of opposition unto men's judgment. Idolatry oft times seems good, and reasonable, and religious in the eyes of men, but, saith he, it is evil in the eyes of the Lord, whose judgment is most considerable.

Ver. 26.

**Heaven and earth;** either,

1. Figuratively, i.e. God, and angels, and men. Or rather,
2. Properly; it being usual in Scripture to call in the senseless creatures as witnesses in such cases, as **#De 32:1 Isa 1:2 Jer 2:12.**

Ver. 27.

No text from Poole on this verse.

Ver. 28.

i.e. Idols. You shall be compelled by men, and given up by me to idolatry. So that very thing which was your choice shall be your punishment; it being just and usual for God to punish one sin by giving them up to another, as is manifest from **#Ro 1:24,25.**

Ver. 29.

**If thou seek him;** if thou desirest his help and favour. See **#De 30:2 Isa 45:6**.

**With all thy heart,** i.e. sincerely and fervently.

Ver. 30.

**In the latter days;** either in general, in succeeding ages and generations; or particularly, in the days of the Messias, which are commonly called in Scripture

**the latter,** or *last days*, as **#Isa 2:2 Ho 3:5 Mic 4:1 Da 2:44 Heb 1:2 9:26**. And so this may respect the conversion and redemption of the Jewish nation even in those times when their case seems most desperate, when they have forsaken their God and rejected their Messias for many ages, to wit, towards the end of the world.

Ver. 31.

i.e. Made with thy fathers, including their posterity, as **#Ge 17:7**.

Ver. 32.

**From the one side of heaven,** i.e. of the earth under heaven. Ask all the inhabitants of the world. Compare **#Mt 24:31**, with **#Mr 13:27**.

Ver. 33.

i.e. And was not overwhelmed and consumed by such a glorious appearance. See **#Ex 24:11 33:20**

Ver. 34.

**By temptations;** by tribulations and persecutions, which are commonly called *temptations*, which are here fitly mentioned as one great occasion first of their cries unto God, and then of God's coming for their rescue. Or, *temptations* is the general title, which is explained by the following particulars,

**signs and wonders,** &c., which are called temptations, because they were trials both to the Egyptians and Israelites, whether thereby they would be induced to believe and obey God or no.

**Great terrors**, raised in the minds of the Egyptians, as the history showeth; compare #De 2:25 34:12; or by terrible things done among them.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Out of heaven**, i.e. out of the air, above Mount Sinai. See #Ex 19:9 20:18,22. Upon earth; at the top of Mount Sinai.

Ver. 37.

**In his sight**; keeping his eye fixed upon him, as the father doth on his beloved child. Or, *with his presence*, i.e. he did not send them forth by Moses, but he himself was present with them, and as it were marched along with them, in the pillar of cloud and fire.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

As God had commanded him #Nu 35:6,14

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

Ver. 44.

Which hath been generally intimated already, but is more particularly and punctually expressed in the following chapter, to which these words are a preface.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

No text from Poole on this verse.

Ver. 48.

No text from Poole on this verse.

Ver. 49.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 5

God, upon Mount Horeb, makes a covenant with Israel, **#De 5:1-5**. The covenant or ten commandments is delivered to Moses in two tables, **#De 5:6-22**. The Israelites desire that not God, but Moses, may speak to them, **#De 5:23-27**; which God approves of, **#De 5:28-31**. Moses exhorts them to obedience, with a promise of life, **#De 5:32,33**.

Ver. 1.

**Moses called all Israel**, to wit, by their elders, who were to impart it to the rest.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

**With our fathers**; either,

1. Not only with them, the word *only* being here understood, as it is **#Ge 32:28 35:10 1Sa 8:7 Jer 7:19 31:34 Mt 9:13**. Or,
2. Not at all with them. But then the word covenant is not here to be taken for the covenant of grace in general, for so it was made with their fathers, **#Ex 2:24**, but for this particular and mixed dispensation of the covenant at Sinai, as appears both by the foregoing and following words.

**All of us here alive this day:** he saith not, that all who made that covenant at Sinai are now alive, for many of them were dead, but that this covenant was made with all that are now alive, which is most true, for it was made with the elder sort of them in their own persons, and with the rest in their parents, who did covenant for them; for this phrase,

**with us,** is put exclusively as to their fathers, but not as to their posterity, as is evident from the nature of the covenant, **#Ac 2:39**, and course of the story.

Ver. 4.

Not in a visible shape, which was utterly denied, **#De 4:12,15**; but personally and immediately, not by the mouth or ministry of Moses; plainly and certainly, as when two men talk face to face; freely and familiarly, so as not to overwhelm and confound you. Compare **#Ex 33:11 Nu 12:8**.

Ver. 5.

As a mediator or messenger between you, according to your desire, below, **#De 5:27**. Compare **#Ex 19:16, &c.; #Ex 20:19 Ga 3:19**.

**The word of the Lord;** not the ten commandments, which God himself uttered, but the following statutes and judgments.

Ver. 6.

The ten commandments, delivered **#Ex 20**, are here repeated with some small difference of words, but the sense is perfectly the



same, and therefore the explication of them must be fetched thence.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Keep the sabbath day**, to wit, in mind and memory, as it is **#Ex 20:8**. As God hath commanded thee, to wit, in

**#Ex 20**, whither he directs them, and therefore he here omits the argument of the creation, which is urged there.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**Remember that thou wast a servant**, and therefore art highly obliged both to serve that God who redeemed thee, especially upon his own day, and not to grudge thy servants their rest upon that day.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

In **#Ex 20**, the order is contrary, and thy neighbour's house is put before his wife, whereby it is evident that Moses intended this but for one commandment, wherein the order of the words was an inconsiderable circumstance; for if this were two commandments, as some would have it, it would be altogether uncertain which is the ninth, and which the tenth commandment, seeing the one is first, **#Ex 20**, and the other here.

Ver. 22.

**He added no more;** he ceased for that time to speak immediately, and with that loud voice unto the people, for the rest were delivered to Moses, and by him communicated to the people. This he did to show the preeminence of that law above the rest, and its everlasting obligation.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Why should we die?** for though God hath for this season kept us alive to our admiration, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall

certainly sink under the burden of it. Compare **#Ge 16:13 Jud 6:22**.

Ver. 26.

**Flesh** is here put for man in his frail, corruptible, and mortal state, as **#Mt 16:17 1Co 15:50 Eph 6:12 Heb 2:14**.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

Heb. *Who will give them such an heart?* This is spoken of God after the manner of men, to show that such a heart is desirable to him, and required by him; otherwise it is certain that God can give such a heart, and hath promised to give it, **#Jer 32:40 Eze 36:27**. And if God will work, who can hinder him? **#Job 11:10**.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

Neither by superstitious additions to God's commands, nor by a bold or profane rejection or contempt of any one of them.

Ver. 33.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 6

The end of the commandment, obedience, **#De 6:1,2**. He exhorts them thereto, **#De 6:3**. The unity of the Divine essence asserted, **#De 6:4**. The duty required of the Israelites, **#De 6:5**; to love God, **#De 6:5,6**; and teach their children, **#De 6:7**; to use signs, as memorials of it, **#De 6:8,9**. Not to forget God in prosperity, **#De**

**6:10-12.** Not to worship other gods, **#De 6:13-15.** Not to tempt God, **#De 6:16;** but keep his commandments, **#De 6:17;** and to transmit the knowledge of God's works to their posterity, **#De 6:20-25.**

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**That thou mightest fear the Lord,** which he hereby implies to be the first principle of true obedience.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

One in essence, and the only object of our worship.

Ver. 5.

Now he shows another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy; and that the fear he mentioned before, **#De 6:2,** was such as would consist with love to God, and not that slavish fear and honour which produceth hatred.

Ver. 6.

i.e. In thy mind to remember them, and meditate upon them, and in thy affection to love and pursue them.

Ver. 7.

**Teach them diligently,** Heb. *whet,* or *sharpen them,* so as they may pierce deep into their hearts. This metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly, and dexterously.

Ver. 8.

Thou shalt give all diligence, and use all means, to keep them in thy remembrance, as men oftentimes bind something upon their

hands, or put it before their eyes, to prevent forgetfulness of a thing which they much desire to remember: compare #Pr 3:3 6:21 7:3. See Poole "Ex 13:16".

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

When thou hast a call and just cause to swear. *By his name*, understand *only*, as #De 5:2, not by idols, or any creatures.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**Among you**, Heb. *in the midst of you*, to see and observe all your ways and your turnings aside to other gods.

Ver. 16.

i.e. Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to

**tempt God**, i.e. to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons. See #Nu 14:22 Ps 78:18 Mt 4:7 Ac 5:9.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

Not that which is right in thine own eyes, as many superstitious and sinful practices seem right and good to evil-minded men. Let God's will and word, and not thine own fancy or invention, be thy rule in God's service. Good actions are oft said to *be right in God's sight*, as **#Jer 34:15 Ac 4:19**; and evil actions are oft said to be right in our own eyes, as **#De 12:8 Jud 17:6**.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

The benefit of obedience is ours, not God's **#Job 35:7** and therefore our obedience is highly reasonable, and absolutely necessary.

Ver. 25.

Heb. *righteousness shall be to us*. and pronounced by God to be truly righteous and holy persons, if we sincerely obey him, otherwise we shall be declared to be unrighteous and ungodly persons, and all our profession of religion will appear to be in hypocrisy. Or, mercy shall be to us, or with us. For as the Hebrew word rendered righteousness is very oft put for mercy, as **#Ps 24:5 36:10 51:14 Pr 10:2 11:4 Da 9:16**, &c.; so this sense seems best

to agree both with the Scripture use of this phrase, in which *righteousness*, seldom or never, to my remembrance, but grace or mercy frequently, is said to *be to us or with us*, as #2Sa 15:20 Ps 89:24 Pr 14:22 Ga 6:16 2Jo 1:3; and with the foregoing verse and argument, God, saith he, #De 6:24, commanded these things *for our good, that he might preserve us alive, as it is this day. And*, saith he in this verse, this is not all; for as he hath done us good, so he will go on to do us more and more good, and God's *mercy shall be to us*, or with us, in the remainder of our lives, and for ever,

**if we observe, &c.**

## DEUTERONOMY CHAPTER 7

Israel is commanded to cast out the Hittites, the Perizzites, &c. #De 7:1. All communion with them forbidden, #De 7:2,3, for fear of idolatry, #De 7:4. They must ruin the places of idolatry, #De 7:5. The Israelites' holiness and relation to God, #De 7:6. His faithfulness to the obedient, #De 7:9; and vengeance on them that hate him, #De 7:10. The advantages of obedience, #De 7:12-16. God encourages them, and promises to drive out the nations before there, #De 7:17-24. They are commanded to destroy their images, #De 7:25; and keep themselves clean from their cursed things, #De 7:26.

Ver. 1.

There were ten in #Ge 15:19-21; but this being some hundreds of years after that, it is not strange if three of them were either destroyed by foreign or domestic wars, or by cohabitation and marriage united with and swallowed up in some of the rest.

Ver. 2.

**No covenant with them**, to spare them, or permit them to dwell with thee in the land. Other nations had more favour, but these were for their great wickedness, and for the good of Israel, devoted to utter destruction.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

i.e. There is manifest danger of apostasy and idolatry from such matches; which reason doth both limit the law to such of these as were unconverted, otherwise Salmon married Rahab, #Mt 1:5, and enlarge it to other idolatrous nations, as appears from #1Ki 11:2 Ezr 9:2 Ne 13:23.

Ver. 5.

Idolaters planted *groves* about the temples and altars of their gods. Hereby God designed to take away whatsoever might bring their idolatry to remembrance, or occasion the reviving of it.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year; and Isaac was sixty years old ere he had a child, and then they had only two children; and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death, #Ex 1:6,7.

Ver. 8.

**Because the Lord loved you**, i.e. because it pleased him to love you; it was his free choice, without any cause or motive on your part. Compare #De 10:15 1Sa 12:22 Ps 44:3.

Ver. 9.

**The faithful God**; true to his word, and constant in performing all his promises.



Ver. 10.

**Them that hate him;** not only those who hate him directly and properly, (for so did few or none of the Israelites, to whom he here speaks,) but those who hate him by construction and consequence; those who hate and oppose his people, and word, and image, those who presumptuously and wilfully persist in the breach of God's commandments, as appears from **#De 7:9**, where the *love* of God, to which this *hatred* is opposite, is described and expressed by the *keeping of his commandments*. *To their face*, i.e. openly, and so as they shall see it, and not be able to avoid it.

**He will not be slack,** to wit, *so as some men count slackness*, **#2Pe 3:9**, so as to delay it beyond the fit time or season for vengeance; yet withal he is long-suffering, and slow to anger, as that and other places inform us.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

i.e. The covenant of mercy or grace, which he out of his own mere grace made with them. A figure called *hendiaduo*.

Ver. 13.

**He will love thee;** he will continue to love thee, and to manifest his love to thee, he will not repent of his love to thee.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**The evil diseases of Egypt;** such as the Egyptians were infested with, either commonly, as that botch, **#De 28:27**; or miraculously and extraordinarily, from the hand of the Lord, as **#Ex 9:10,15**. Compare **#Ex 23:25 Ps 105:37**.

Ver. 16.

An occasion of sin and utter destruction. See **#Ex 23:33 34:12 Jud 2:3**.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**Well remember**, Heb. *remembering remember*, i.e. remember it frequently, considerately, practically, and for thy encouragement; for men are said to forget those things which they do not remember to good purpose.

Ver. 19.

**The great temptations**; the trials and exercises of thy faith and obedience to my call and commands.

**So shall the Lord do**; so as he did to Pharaoh and his people, mentioned **#De 7:18**.

Ver. 20.

**The hornet**; of which see on **#Ex 23:28**.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

Or, *thou shalt not be able to consume them at once*, i.e. in an instant. I will not assist thee with my omnipotency, to crush them in a moment, but will bless thee in the use of ordinary means, and destroy them successively by several battles.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

This promise is made upon condition of their performance of their duty, which they neglecting, they justly lose the benefit of it, as we see, **#Jud 2:1-3**.

Ver. 25.

**That is on them**, wherewith the idols are covered or adorned, nor consequently any other of their ornaments. This he commands to

show his utter detestation of idolatry, and to cut off all occasions of it.

Ver. 26.

**A cursed thing**, i.e. devoted to utter destruction, as that was. See **#Jos 7:11,21,24**, &c.

## DEUTERONOMY CHAPTER 8

Israel is exhorted to obedience, **#De 8:1**, and to remember God's judgments and mercies, **#De 8:2-6**. The excellency of the land they were going into, **#De 8:7-9**. Not to forget the Lord in their fulness and prosperity, **#De 8:10-16**; nor ascribe their wealth to their own power, **#De 8:17**, but to God, **#De 8:18**. God threatens to destroy idolaters, **#De 8:19,20**.

Ver. 1.

**That ye may live**, i.e. live comfortably and happily, as life is oft taken, as **#Ge 17:18 Pr 3:2**; as, on the contrary, troubles or afflictions are called death, **#Ex 10:17 2Co 11:23**.

Ver. 2.

**All the way**, i.e. all the events which befell thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee; and withal the frequent and severe punishments of thy disobedience.

**To know what was in thine heart**, i.e. that thou mightest discover to thyself and others that infidelity, inconstancy, hypocrisy, apostacy, rebellion, and perverseness, which lay hid in thy heart; the discovery whereof was of singular use, both to them and to the church of God, in all succeeding ages.

Ver. 3.

i.e. By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment, as appears in the manna; seeing it is not the creature, but only God's command and blessing upon it, that makes it sufficient for the support of life.

Ver. 4.

**Thy raiment** did not wear away through age, which they must needs have done without a miracle;

**neither did thy foot swell**, notwithstanding thy long and hard travels, which also was miraculous.

Ver. 5.

i.e. Unwillingly, being constrained by thy necessity; moderately, in judgment remembering mercy; and for thy reformation, not for thy destruction. Compare #Pr 3:11,12 Heb 12:5, &c.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

**Depths**, i.e. deep wells, or springs, or lakes, which were divers and large.

Ver. 8.

**Of olive oil**, Heb. *of the olive tree of oil*, i.e. not of wild and barren, but of fruitful olive trees, which yield plenty of oil.

Ver. 9.

Where are mines of iron in a manner as plentiful as stones, and upon which travellers must tread, as in other parts they do upon stones;

**and out of whose hills thou mayest dig brass**, to wit, in great plenty. These are mentioned, because they had none such in Egypt whence they came.

Ver. 10.

i.e. Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe a God and his providence, from whom all their comforts come, grudge to own him at their

meals, either by desiring his blessing before them, or by offering due praise to God after them.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Thine heart be lifted up;** as if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry, **#De 8:17**, or for thy own merit, **#De 9:4**. See **#Ho 13:6 1Co 4:7**.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**That he night humble thee,** by keeping thee in a constant dependence upon him for every day's food, and convincing thee what an impotent, helpless, and beggarly creature thou art in thyself, having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of Divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument or mean to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependence upon him, and insufficiency without him; and by making God great, they make us little in our own eyes; though this clause, as well as that which follows, may have respect to their afflictions, mentioned **#De 8:15**.

**At thy latter end,** i.e. that after he hath purged and prepared thee by afflictions, he may give thee, and thou mayst receive and enjoy, his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**To get wealth;** so this word is used, #Nu 24:18 Job 20:18 Pr 31:29.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 9

Israel's march over Jordan to possess Canaan, #De 9:1-3. But must not ascribe it to their own righteousness, #De 9:4-6. A rehearsal of their manifold provocations at Horeb, #De 9:8, at Taberah, #De 9:22, and at Kadesh-barnea, #De 9:23.

Ver. 1.

**This day**, i.e. shortly, within a little time, the word *day* being oft put for *time*, as #Joh 8:56 1Co 4:5 Re 16:14, within two months; for Moses spake this on the first day of the eleventh month, #De 1:3, and they passed over Jordan on the tenth day of the first month, #Jos 4:19. **Nations**, i.e. the land of those nations; for that only they were to possess, but as for the nations or people they were not to possess, but to destroy them. Thus they are said to *inherit Gad*, #Jer 49:1, i.e. the country and cities of Gad, as it is there explained.

**Greater and mightier than thyself:** this he adds, partly that they might not be surprised when they find them to be such; partly that they might not trust to their own strength, but wholly rely upon God's help, for the destroying of them, and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves.

**Fenced up to heaven**, as the spies reported, **#De 1:28**. See on **#Ge 11:4**.

Ver. 2.

Either from the spies, or rather from common fame, for this seems to be a proverb used. in those times.

Ver. 3.

**Quickly**; without great difficulty or long wars.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, **#1Ch 29:17 Ps 15:1,2**; and consequently he excludes all merit. And surely they who did not deserve this earthly Canaan, could not merit the kingdom of glory. That he may perform the word which he sware; to show my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath. By which words it is implied, that this land was not given to them for the righteousness of their fathers, though they were righteous and holy persons, and much less for their own righteousness, which they had not, as it follows.

Ver. 6.

Rebellious and perverse, and so destitute of all pretence of righteousness; such were the people, but there were divers particular persons amongst them truly righteous and holy, and yet even their righteousness is denied to be the procuring cause of this land.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

When your miraculous deliverance out of Egypt was fresh in memory; when God had but newly manifested himself to you in so stupendous and dreadful a manner, and had taken you into covenant with himself; when God was actually conferring further mercies upon you.

Ver. 9.

i.e. I wholly abstained from all meat and drink. Compare #**1Ki 13:8,9,17 2Ki 6:22**.

Ver. 10.

Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify that it was the work of God alone to write this law upon the tables of men's hearts. See #**Jer 31:33 2Co 3:3,7**.

**In the day of the assembly**, i.e. when the people were gathered by God's command to the bottom of Mount Sinai, to hear and receive God's ten commandments from his own mouth.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Let me alone;** stop not the course of my fury by thy intercession.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.



Ver. 17.

Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit, to signify to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of God's favour, and could expect nothing from him but fiery indignation and severe justice. **See Poole "Ex 32:19"**.

Ver. 18.

**I fell down**, in way of humiliation and supplication, on your behalf.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**The Lord was very angry with Aaron**, though he was only accessory, as being persuaded, and in a manner compelled, to comply with your desire.

Ver. 20.

**Your sin**, i.e. the object and matter of your sin, as sin is taken **#Isa 31:7**.

**I cast the dust thereof into the brook**, that there might be no monument or remembrance of it left.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Forty days and forty nights**; the same mentioned before, **#De 9:18**, as appears,

1. By comparing this with Exodus, where this history is more fully related, and where this is said to be done twice only.
2. By the occasion and matter of Moses's prayer here following, which is the same with the former.
3. By the words here following,

**as I fell down at first**, which show that this was the second time of his so doing.

Ver. 26.

**Through thy greatness**, i.e. through the greatness of thy power, which appeared most eminently in that work, as is noted, **#De 9:29**.

Ver. 27.

**Thy servants**, i.e. the promise made and sworn to thy servants, which was mentioned above, **#De 9:5**.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

**Thy people**, whom thou hast chosen to thyself out of all mankind, and publicly owned them for thine, and hast purchased and redeemed them from the Egyptians.

## DEUTERONOMY CHAPTER 10

Moses repeats God's mercies in restoring the two tables, **#De 10:1-5**. Aaron's death. Eleazar his son officiates in his stead, **#De 10:6**. The tribe of Levi is separated for the priesthood, **#De 10:8,9**. God hearkening to Moses not to destroy them, **#De 10:10**; he is commanded to lead them towards Canaan, **#De 10:11**. God requires their obedience, **#De 10:12-15**. To circumcise their hearts, **#De 10:16,17**. To help the fatherless and widow, **#De 10:18**. To love strangers, **#De 10:19**. To fear and serve the Lord for his mercies towards them, **#De 10:20-22**.

Ver. 1.

**At that time**, When God was newly appeased by my intercession. *An ark of wood*; either a temporary ark for this use, till the other was finished; or the famous ark, as may seem by comparing this with **#De 10:5**. It is not evident in what order these things were done, nor is it strange if Moses in this short and general relation neglect the order of time, as being nothing to his present purpose.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

This following history comes in manifestly by way of parenthesis, as may appear from **#De 10:10**, where he returns to his former discourse; and it seems to be here inserted, either,

1. Because the priests and Levites here mentioned were the guardians and keepers of the ark and tables here mentioned. Or rather,
2. As an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their journeys, some eminent stages whereof he names for all; and though Aaron died in one of them, yet God made up that breach, and Eleazar came in his place, and ministered as priest, one branch of which office was

to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to

**a land of rivers of waters, #De 10:7**, a pleasant and fruitful soil. Then he adds, God separated the Levites, &c., **#De 10:8**.

### **Mosera.**

**Object.** This place seems directly contrary to that, **#Nu 33:31**, where their journey is quite contrary to this, even

**from Moseroth to Bene-jaakan.** This indeed is a great difficulty, and profane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by interpreters, it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the scribe's mistake, than upon such a pretence to reject the Divine authority of those sacred books, which hath been confirmed by such irresistible arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfy modest and impartial inquirers.

### **Answ.**

1. The places here mentioned are differing from those, **#Nu 33**, it being very frequent in Scripture for diverse persons and places to be called by the same names, and yet the names are not wholly the same; for there it is

**Bene-jaakan**, and here *Beeroth bene-jaakan*, or

**Beeroth of the children of Jaakan;** there *Moseroth*, here *Mosera*; there *Horhagidgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why Moses should so industriously make a change in every one of the names. And therefore these may be other stations, which being omitted in #Nu 33, are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another.

**Answ. 2.** Admitting these two places to be the same with those #Nu 33:31, yet the journeys are diverse. They went from

**Beeroth of the children of Jaakan to Mosera**, which is omitted in Numbers, and therefore here supplied; and then back again from *Mosera* or *Moseroth* to *Bene-jaakan*, as is there said; for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatened to the Jews, #Jer 6:21, even *lay stumbling-blocks* before profane and proud wits, and give them that occasion of deceiving and ruining themselves, which they so greedily seek and gladly embrace; which is the reason given by some of the ancients why God hath left so many difficulties in Scripture.

**Answ. 3.** The words may be otherwise rendered,

**from Beeroth of the children of Jaakan**, and from *Mosera*; where the order of the places is not observed, as was noted before of the order of time, #De 10:1, because it was nothing to the purpose here, and because that might be easily fetched from #Nu 33, where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is #Ex 6:23 1Sa 4:7 Ps 133:3 Isa 63:11 Hab 3:11. And the preposition *from* is easily supplied from the

foregoing words, as is most usual. Nor seems there to be any more reason to render it *to Mosera*, than *from Mosera*, seeing the Hebrew letter *he* in the end is made a part of the proper name, and therefore is not local. *There Aaron died. Quest.* How is this true? when Aaron died not in Mosera, but in Mount Hor, **#Nu 33:38**.

**Answ.** 1. Mosera may be a different place from Moseroth, and that may be the name of a town or region in which Mount Hor was, or to which it belonged. Or, the same mountain, in respect of diverse parts and opposite sides of it, might be called by diverse names, here Mosera, and there Hor. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same mountain.

**Answ.** 2. The Hebrew particle *scham* may here note the time, and not the place of Aaron's death, and may be rendered then, as it is taken, **#Ge 49:24 Ps 14:5 Ec 3:17 Zep 1:14**. And then is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, **#De 10:8**, must necessarily be understood.

Ver. 7.

Either,

1. From that place, and that either from Mosera, last mentioned, or from Bene-jaakan; for relatives many times in Scripture belong to the remoter antecedent. Or,
2. From that time; for this particle sometimes notes not place, but time, as **#2Ki 2:21 Isa 65:20**. So the meaning is, at, or about that time, as it is **#De 10:8**, which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place and **#Nu 33:1,32**.

Ver. 8.

**At that time**, about that time, i.e. when I was *come down from the mount*, as was said **#De 10:5**; for these words manifestly look to

that verse, the sixth and seventh verses being put in by way of parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon Aaron's death; and having mentioned the separation of Eleazar to the office of the high priest in his father's stead, **#De 10:6**, he now repeats it, that the Levites who were his, as they had been his father's servants, were separated as before, or were confirmed in their office.

**To stand before the Lord;** a phrase used concerning the prophets, **#1Ki 17:1 18:15**, this being the posture of ministers. Hence the angels are said to stand, **#2Ch 18:18 Lu 1:19**.

**To bless in his name;** either,

1. Particularly, to pronounce the solemn blessing of God upon the congregation, which was done in God's name, of which see **#Le 9:23 Nu 6:23**, &c. But that work was peculiar to the priests, not common to all the Levites. Or, more generally, to bless, either,
  1. God, i.e. to praise him, which being a considerable part of the Levites' work, **#1Ch 16**, it is not probable it would be omitted here, where their office is so particularly described. Or,
  2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did *in God's name*, i.e. by command and commission from him.

Ver. 9.

**The Lord is his inheritance**, i.e. the Lord's portion, to wit, tithes and offerings, which belong to God, are given by him to the Levites for their subsistence from generation to generation, as inheritances run.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**That they may go in:** this shows that God was appeased and reconciled to the people, whom therefore he led forwards towards Canaan.

Ver. 12.

**What doth the Lord thy God require,** by way of duty and gratitude to God for such amazing mercies?

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**The heaven;** the airy and starry heaven.

**The heaven of heavens;** the highest or third heaven, #1Ki 8:27 2Co 12:2, called *the heaven of heavens* for its eminency, as *the song of songs, king of kings, holy of holies, &c.*

**The earth also,** with all creatures and all men, which being all his, he might have chosen what nation he pleased to be his people.

Ver. 15.

He shows that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others proceeded only from God's good pleasure and free love.

Ver. 16.

Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby: cleanse your hearts from all filthiness and superfluity of naughtiness, which is fitly compared to the foreskin, which if not cut off, made persons profane, unclean, and odious in the sight of God. Compare #De 30:6 Jer 4:4 9:25 Ro 2:28,29 Col 2:11.



Ver. 17.

**Regardeth not persons**, whether Jews or Gentiles, but deals justly and equally with all sorts of men; and as whosoever fears and obeys him shall be accepted of him, so all incorrigible transgressors shall be severely punished, and you no less than other people; therefore do not flatter yourselves as if God would bear with your sins because of his particular kindness to you or to your fathers.

Ver. 18.

**Execute the judgment**, i.e. plead their cause, and give them right against their more potent adversaries, and therefore he expects you should do so too.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**To him shalt thou cleave**, with firm confidence, true affection, and constant attendance and obedience.

Ver. 21.

**Thy praise**; either,

1. The object and matter of thy praise, as **#Ex 15:2**, whom thou shouldst ever praise. Or rather,
2. The ground of thy praise, i.e. of thy praise-worthiness; he who makes thee honourable and glorious above those people whose God he is not.

Ver. 22.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 11

Moses exhorts them to obedience by rehearsing God's works, **#De 11:1-9**, and by the excellency of the land they were to possess, **#De 11:10-12**. A promise of blessings to their obedience, **#De**

**11:13-15.** They are warned against idolatry, **#De 11:16,17.** To teach it their children, **#De 11:19;** and keep memorials of it, **#De 11:20,** for their own benefit, **#De 11:21.** God promises again, upon their obedience, to drive out the nations, **#De 11:22-25.** A blessing and a curse is set before them, **#De 11:26-28.** They are bid to bless on Mount Gerizim, but curse on Mount Ebal, **#De 11:29.**

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**Know ye,** i.e. acknowledge and consider it with diligence and thankfulness.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**In their possession,** Heb. *at their feet*, i.e. under their power, **#Ps 8:6,** which followed them, or belonged to them.

Ver. 7.

All of them had seen some, and some of them had seen all the great things done in Egypt, and at the Red Sea, and in the wilderness.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

i.e. With great pains and labour of thy feet, partly by going up and down to fetch water and disperse it, and partly by digging furrows with thy foot, and using engines for distributing the water, which engines they thrust with their feet. For though the river Nilus did once in a year overflow the grounds, and made them fruitful, yet oftentimes it failed or scanted them, and then they were put to great pains about their ground; and when it did overflow sufficiently, and left its mud upon the earth, yet that mud was in a little time hardened, and needed another watering and much digging and labour both of the hands and feet, especially in places something higher or more remote from that river; which inconvenience Canaan was free from.

Ver. 11.

**A land of hills and valleys;** and therefore much more healthful than Egypt was, which as it was enriched, so it was annoyed with Nilus, which overflowed the land in summer time, and thereby made the country both unpleasant and, which is much worse, unhealthful. And health being the greatest of all outward blessings, Canaan must therefore needs be a more desirable habitation than Egypt, which is the thing here implied.

**Drinketh water of the rain of heaven** which is more honourable, because this comes not from man's art or industry, but immediately from God's power and goodness; more easy, being given thee without thy charge or pains; more sweet and pleasant, not hindering thy going abroad upon thy occasions, as the overflow of Nilus did, whereby the Egyptians were confined in a great measure to their several houses; more safe and healthful, being free from that mud which attends upon the waters of Nilus; and more certain too, the former and the latter rain being promised to be given to them in their several seasons, upon condition of their obedience, which condition, though it may seem a clog and inconvenience, yet indeed was a great benefit, that by their own necessities and worldly interest they should be obliged to that

obedience, upon which their happiness depended both for this life and for the next.

Ver. 12.

**Land which the Lord careth for**, to wit, in a special manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar blessings to it, which Egypt enjoys not.

**The eyes of the Lord are always upon us**, to give it the rain and other blessings proper to the several seasons. But all these mercies, and the fruitfulness of the land consequent; upon them, were suspended upon their disobedience, as it here follows. And therefore it is not at all strange that some later writers decry the land of Canaan as in great part a barren soil, which is so far from affording any ground to question the Divine authority of the Holy Scriptures, in which its fruitfulness is declared, that it doth much more confirm it, this being but an effect of that threatening that God would *turn a fruitful land into barrenness for the wickedness of those that dwell in it*, #Ps 107:34, and elsewhere; and the wickedness of the Israelites in succeeding ages being notorious, it is but just and fit that the barrenness of their land should be as evident and infamous.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**The rain of your land**, i.e. which is needful and sufficient for your land; or which is proper to your land, not common to Egypt, where, as all authors agree, there is little or no rain.

**The first rain and the latter rain**; the first fell in seed time, to make the corn spring, the other a little before harvest, to ripen it. See #Jer 5:24 Joe 2:23 Am 4:7 Jas 5:7.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**That your heart be not deceived** by the specious pretenses of idolaters, who will plead the general consent of all nations, except yours, in the worship of creatures, and that they worship the creatures only for God's sake, and as they are glorious works of God, whom they worship in and by them; which, and the like arguments, being commonly alleged by heathens for their idolatries, as their own writers declare, might possibly seduce an unwary Israelite; and therefore they are here cautioned against such deceit, and withal it is implied, that if a man's mind be corrupted and deceived, so as he believes idolatry to be lawful, this will not excuse him in the sight of God.

Ver. 17.

Heaven is compared sometimes to a bottle, **#Job 38:37**, which may be either stopped or opened; sometimes to a great storehouse, wherein God lays up his treasures of rain, **#Job 38:22 Ps 33:7**, the doors whereof God is said to *open* when he gives rain, and to shut when he withholds it. See **#1Ki 8:35 2Ch 6:26 7:13**.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

i.e. As long as this visible world lasts, whilst the heaven keeps its place and continues its influences upon earth, until all these things be dissolved. Compare **#Ps 72:5 81:15 89:29 Jer 33:25**.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

**Every place;** not absolutely, as if the Jews should be lords of all the world, as the rabbins fondly conceit; but in the Promised Land, as it is restrained in the following words.

**Shall be yours,** either by possession, or by dominion, to wit, upon condition of your obedience.

**From the wilderness,** to wit, of Sin, on the south side.

**And Lebanon;** and from *Lebanon*; or, *and to Lebanon*, which was the northern border.

**The river Euphrates** on the east. So far their right of dominion extended, but that their sins cut them short; and so far Solomon extended his dominion.

**Unto the uttermost sea;** the western or midland sea; Heb.

**the hindermost sea;** for the eastern part of the world being generally esteemed the foremost, and the southern on the right hand, #Ps 89:12, and consequently the northern on the left hand, the western part must needs be behind. Of these bounds of the land see #Ge 10:19 15:18 Ex 23:31 Jos 1:3,4.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

I propose them to your minds and to your choice.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

Which you have no acquaintance with, nor experience of their power or wisdom or goodness, as you have had of mine.

Ver. 29.

**Thou shalt put the blessing**, Heb. *thou shalt give*, i.e. speak or pronounce, or cause to be pronounced. So the word *to give* is used, **#De 13:1,2 Job 36:3 Pr 9:9**. This is more particularly expressed **#De 27:12,13 Jos 8:33**, whither I refer the reader.

Ver. 30.

**Over against Gilgal**; looking towards *Gilgal*, though at some considerable distance from it, as this particle is sometimes used.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 12

They are commanded to destroy all the places of idolatry, **#De 12:1-3**; and must worship God in his own place, and after his will, **#De 12:4-15**. The eating of blood prohibited, **#De 12:16**. Where and how they should eat the tithe, **#De 12:17,18**. The Levite not to be forsaken, **#De 12:19**. They may eat flesh clean or unclean any where, **#De 12:20-22**; but not the blood, **#De 12:23-25**. Holy things to be eaten at the altar of the Lord, **#De 12:26-28**. They are forbidden to inquire after the heathen worship, **#De 12:29,30**; or to worship the true God as they, **#De 12:31**; but to keep to the law in their worship, **#De 12:32**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**All the places;** temples, chapels, altars, groves, as appears from other scriptures. The Gentiles used to employ the

**high mountains** for their idolatry; {see #*Isa 57:5,7 Eze 6:13 Ho 4:13*} and as they consecrated divers trees to their false gods, so they worshipped these under them:

Ver. 3.

**Their pillars,** upon which their images were set. *The names of them,* i.e. all the memorials of them, and the very names given to the places from the idols.

Ver. 4.

i.e. Not worship him in several places, mountains, groves, &c., which sense is evident from the following opposition.

Ver. 5.

**To put his name there,** i.e. to set up his worship there, or which he shall call by his name, as his house, or dwelling-place, &c., to wit, where the ark should be, the tabernacle, or temple; which was first Shiloh, #*Jos 18:1*, next and especially Jerusalem.

Ver. 6.

The

**sacrifices** were wisely appropriated to that one and public place, partly for the security of the true religion, and for the prevention of idolatry and superstition, which otherwise might more easily have crept in; and partly to signify that their sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the sake of God's altar, by which they were sanctified, and for the sake of Christ, whom the altar did manifestly represent. Of

**tithes, See Poole "De 12:17".**

**Heave-offerings,** i.e. your first-fruits, to wit, of the earth, as of corn and wine and oil and other fruits, as plainly appears by comparing this place with #*De 18:4 26:2*, where these are



commanded to be brought thither; and seeing here is an exact and particular enumeration of all such things, and these cannot be put under any of the other branches, these must needs be intended here, the rather because the other kind of first-fruits, to wit, of the

**herds** and

**flocks**, are here expressly mentioned. And these are called here the *heave-offerings of their hand*, because the offerer was first to take these into his hands, and to heave them before the Lord, (as other places tell us,) and then to give them to the priest, as appears from **#De 18:3,4 26:4**.

**Your free-will offerings;** even for your voluntary oblations, which were not due by my prescription, but only by your own choice and voluntary engagement: you may choose what kind of offering you please to vow and offer, but not the place where you shall offer them.

**The firstlings of your herds and of your flocks;** either,

1. The holy firstlings or first-born, as appears by **#Nu 18**, where they are commanded to be brought to this one place here designed, and to be *offered upon* God's altar, **#De 12:17**. It is objected by some, that those were given to the priests, **#Nu 18:18**, but these were to be eaten by the people here, **#De 12:7**. But that the next verse doth not say, but only in general, *there shall ye eat*, to wit, such of the offerings mentioned **#De 12:6** as they were allowed to eat, but not such as were the priest's peculiar, for these they might not eat, nor all there expressed; for it is evident they might not eat any of the burnt-offerings, nor some parts of the other sacrifices, which are here mentioned. Or,
2. The second births, which were the people's *first-born*, or the first which they could eat of, which they were to eat before the

Lord by way of acknowledgment of his favour in giving them to them and all their succeeding births. See more on **#De 12:17**.

Ver. 7.

**There;** not in the most holy place, wherein only the priests might eat, **#Nu 18:10**, but more generally in places allowed to the people for this end in the holy city.

**Ye shall eat,** to wit, your part of the things mentioned **#De 12:6**.

**Before the Lord,** i.e. in the place of God's presence, where God's sanctuary shall be.

**All that ye put your hand unto;** either to bestow your pains and labour upon it; or, to take and use or enjoy it. The sense is, You thus doing shall be blessed and enabled to rejoice, or to take comfort in all your labours and enjoyments, which otherwise would be accursed to you. We have the same phrase below, **#De 12:18 15:10**.

Ver. 8.

**Here;** where the inconveniency of the place, and the uncertainty of our abode in and removal from several places, would not permit exact order in sacrifices, and feasts, and ceremonies, which therefore God was pleased then to dispense with; but, saith he, he will not do so there.

**Every man whatsoever is right in his own eyes;** not that universal liberty was given to all persons to worship whom and how they listed, but that in many things their unsettled condition gave every one opportunity to do so if he thought good.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**His name**, i.e. his majesty and glory, his worship and service, his special and gracious presence, and the tokens of it.

**All your choice vows**, Heb. *the choice of your vows*. i.e. your select or chosen vows were to be perfect, whereas superfluous or defective creatures were accepted in free-will offerings, as appears from **#Le 22:21-23**.

Ver. 12.

Hence it appears, that though the males only were obliged to appear before God in their solemn feasts, **#Ex 23:17**, yet the women also were permitted to come, as they did. See **#Jud 21:19,21 1Sa 1:3,7,21-23**.

Ver. 13.

Nor the other things mentioned above, this one and most eminent kind being put for all the rest, as is usual; for being all expressed before, it was needless to repeat them again.

**In every place that thou seest**, to wit, with complacency and approbation, which thou thinkest very fit and proper for such a work, as one might possibly judge of some high places, or groves, or gardens.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**Thou mayest kill and eat flesh**, to wit, for thy common use and food.

**In all thy gates**, i.e. thy cities or dwellings.

**Whatsoever thy soul lusteth after;** what you shall desire either for quantity or quality, provided always you observe the laws given you elsewhere about avoiding excess and uncleanness in the things you eat.

**Which he hath given thee,** according to thy quality and estate; whereby he manifestly condemns those who profusely and riotously spend other men's money, and live at a rate which their consciences know to be much above their ability; which certainly is an ungodly and unrighteous, though too common, practice.

**The unclean,** who is forbidden to eat of holy meats, **#Le 7:20.**

**May eat thereof,** to wit, of any sort of creatures, even of those sorts which are offered to God in sacrifices, which are as free to your use as the

**roe buck** and the

**hart,** which were not accepted in sacrifice, **#Le 22:19;** yet were clean beasts, **#De 14:5;** and therefore here is a tacit exception of unclean beasts.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**Thou;** either,

1. *Thou, O Levite;* or rather,

2. *Thou, O Israelite,* whom he distinguisheth from the Levite, **#De 12:18,** accordingly as the following particulars agree to the one or to the other of you. Within thy gates, i.e. in your private habitations, here opposed to the place of God's worship, **#De 12:18.**

**The tithe of thy corn, or of thy wine, or of thy oil.** Here seems to be a great difficulty, not yet sufficiently observed nor cleared by interpreters. There were divers kinds of tithes:

1. The tithes given to the Levites out of all, of which **#Nu 18:21,24 De 14:22 Ne 10:31**.
2. The tithe of those tithes, which were to be given by the Levites to the priests, of which **#Nu 18:21,24 De 14:29 Ne 10:37**.
3. The third year's tithe, of which **#De 14:28**. To which some add another tithe, which they call the *second tithe*, which they say was taken after the Levites' tithe was laid by. Now each of these hath its difficulty. It seems this place cannot be understood,
  1. Of the Levites' tithe; partly, because it might seem a great and wholly superfluous trouble to carry all their tithes up to Jerusalem, and to carry them back to their several habitations for their use; partly, because those were *holy to the Lord*, **#Le 27:30**, and not to be eaten by the people, **#Le 27:31**; whereas these belonged principally to the people, the Levites being only taken in as accessories to eat with them, as it is here, **#De 12:18**; and partly, because those might be eaten in *every place*, as it is expressly affirmed, **#Nu 18:31** Nor,
  2. Of the tithe of the tithe, which was the priest's; and neither Levites nor others might eat of it, except they were of or in the priest's household. Nor,
  3. Of the third year's tithe, because that was to be eaten *within their gates*, **#De 14:28,29**, as this was not.

I do therefore humbly conceive that this is meant of the second tithe, spoken of **#De 14:22**; and that this was the very same tithe with that third year's tithe, with this only difference, that in the third year they were to eat them together with the Levites *within their gates*, **#De 14:28,29**, but in the two first years they were to eat them, together with the Levites also, in the place of God's

worship, as it is prescribed here and **#De 14:23**. And that it is one land the same tithe which is spoken of **#De 14:22**, and **#De 12:28**, seems more than probable, both because they are called by the same name, *all the tithe of their increase*, and because that **#De 12:28** manifestly looks back to that **#De 12:22**, and because otherwise every third year the Israelites were to pay three several tithes one after another, which Scripture no where affirms, and it seems to make the people's burdens and the Levites' provisions too great. For the objection taken from **#De 26:12,13**, it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in Jerusalem, and the third in their own gates, seems to be this, that in the two first years there was a more special regard had to the Levites, who were very much conversant in Jerusalem, where those tithes were then eaten, and in the third year there is a respect had to *the stranger, and the fatherless, and the widow*, who are mentioned as joint sharers with the Levites in this third year's tithe, whose occasions and obligations of coming to Jerusalem were not so many nor strong as those of the Levites, and therefore they were to be found generally within their gates, where these were to be eaten. And whereas the objection made before against the chargeable and useless carrying of the first tithes to Jerusalem might be applied here, it is answered there, and it is provided, that when they lived at a great distance from Jerusalem they might turn it into money and bestow it there, **De 14-26**, which both confirms the objection as to the first tithe, for which no such provision was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first, or the Levitical tithe, that those tithes were brought to Jerusalem, and that there were store-houses or chambers in the temple appointed for the receiving of the tithes, **#2Ch 31:5,6,11,12 Ne 10:37,38 12:44**, it may be answered, that those chambers, being only thirty-eight in number, and each of them, except two, but six cubits broad and twelve cubits long, were altogether incapable of all those tithes, and seem principally, if not solely, appointed for the priests' tithes, and not for all them neither, but only for so much of them as would serve for the use and necessity of those priests and Levites too that were in the actual ministrations.

**The firstlings of thy herds, or of thy flock.** As the tithes now mentioned were not the Levitical, but second tithes, as hath been discoursed; so these *firstlings* do not seem to be the first firstlings, which being appropriated to the Levites were not to be eaten by any of the people, except those of or in the Levites' families, but the second firstlings, which were the first which the owner could dispose of, and which, in conformity to the second tithes, he is required to set apart for this use.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**Take heed** lest a worldly mind and self-love make thee rob the Levites of their dues, as afterwards the ungodly Jews did. See #**Mal 3:8**.

Ver. 20.

**When the Lord shall enlarge thy border**, which will make it inconvenient and impossible to do what now thou dost, and because of the narrow bounds of thy camp canst conveniently do, to wit, to bring all the cattle thou usest to the tabernacle, which it seems probable they did, to prevent their eating of blood. Compare #**Le 17:3 1Sa 14:34**.

Ver. 21.

**Be too far from thee;** in which case, being obliged to carry their sacrifice to the place of worship, that the blood might be there poured forth, &c., they might think themselves obliged, for the same reason, to carry their other cattle thither to be killed. They are therefore released from all such obligations, and left at liberty to kill them at home, whether they lived nearer to that place, or further from it; only the latter is here mentioned, as being the matter of the scruple, and as containing the former in it.

**As I have commanded thee;** in such manner as the blood may be poured forth, as above, #**De 12:16**, and below, #**De 12:24**.

Ver. 22.

**As the roebuck and the hart;** as common or unhallowed food, though they be of the same kind with the sacrifices which are offered to God.

**The unclean and the clean shall eat of them alike,** because there was no holiness in such meat for which the unclean might be excluded from it.

Ver. 23.

**The blood is the life;** of which **See Poole on "Ge 9:4". See Poole on "Le 17:11"**. The animal life depends upon the blood.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

**The holy things,** mentioned before, **#De 12:6,11,17**, which thou hast consecrated to God.

Ver. 27.

Excepting what shall be burned to God's honour, and given to the priest according to his appointment.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

Whither thou goest to possess them; of which phrase see **#De 9:1 11:23**

Ver. 30.

**Snared;** drawn into their sin and ruin.



**After that they be destroyed;** i.e. by following the example they left, when their persons are destroyed.

**That thou inquire not after their gods,** through curiosity to know their gods, and the manner of the worship, lest thy vain and foolish mind be seduced by its speciousness or newness.

Ver. 31.

**Shalt not do so unto the Lord;** either,

1. Not offer him that indignity and injury to worship other gods together with him. Or rather,
2. Not worship him in such manner as they worshipped their gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by their own devices or superstitions, as is implied, **#De 12:32.**

Ver. 32.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 13

Enticers to idolatry, being permitted by God to try Israel, were to be stoned to death., **#De 13:1-5**, though near of kin, **#De 13:6-11**. A city found guilty of idolatry to be burnt and utterly destroyed, **#De 13:12-16**. They were not to take any of its cursed things, but to obey God's command, that his mercy might be upon them, **#De 13:17,18**.

Ver. 1.

**Among you,** i.e. one of your nation, for such might be both seduced and afterwards seducers.

**A dreamer of dreams;** one that pretends himself to be one to whom God hath revealed himself, either by visions or dreams. See **#Nu 12:6**.

**Giveth thee a sign or a wonder,** i.e. shall foretell some strange and wonderful thing to come, as appears from **#De 13:2**, as the true prophets used to do, as **#1Sa 10**.

Ver. 2.

**And the sign or the wonder come to pass;** which God may suffer for the reason after mentioned.

**Saying:** this word is to be joined with the beginning of **#De 13:1**,

**If there arise among you a prophet, or dreamer of dreams, saying,** what there follows,

**and giveth thee a sign, &c.,** to confirm his doctrine; such transpositions are frequent.

Ver. 3.

**Thou shalt not hearken unto the words of that prophet;** not receive his doctrine, though the sign come to pass. For although when such a sign or wonder foretold did not *follow* or come to pass, it was a sign of a false prophet, as is said, **#De 18:22**, yet when it did *come to pass*, it was no sufficient or infallible sign of a true one, especially in such a case when he brings in new gods. The reason of the difference is, because many causes must concur to make a thing good and true, but any one failure is sufficient to make a thing bad or false. And particularly there are many signs, yea, such as men may think to be wonders, which may be wrought by evil spirits, God so permitting it for divers wise and just reasons, not only for the trial of the good, as it here follows, but also for the punishment of ungodly men, who would not receive Divine truths, though attested by many evident and

unquestionable miracles, and therefore are most justly exposed to these temptations to believe lies.

**Proveth you**, i.e. trieth your faith, and love, and obedience, examineth your sincerity by your constancy. See #Mt 24:24 2Th 2:11 Re 13:14. See Poole on "Ge 21:1"; See Poole on "De 8:2,7".

**To know**; that he may know it, to wit, judicially, or in a public manner, so as both you and others may know and see it, that so the justice of his judgments upon you may be more evident and glorious.

Ver. 4.

**Ye shall serve him**, to wit, only, as appears from the opposition. Compare #De 6:13, with #Mt 4:10.

Ver. 5.

**He hath spoken**, i.e. taught or persuaded you.

**To turn you away from the Lord**; to forsake God and his worship. He shows that the chiefest and most certain character of a true prophet, is to be taken from his doctrine rather than from his miracles.

**To thrust thee out of the way**: this phrase denotes the great force and power of seducers to corrupt men's minds. Compare #De 4:19 2Ki 17:21 Mt 24:2,14.

**The evil**; either

1. That evil thing, that wicked doctrine and practice. Or,
2. That wicked and scandalous man, that idolater and seducer.

Ver. 6.

**The son of thy mother:** this is added to restrain the signification of the word *brother*, which is oft used generally for one near akin, and to express the nearness of the relation, the mother's side being the surest, and usually the ground of the truest and most fervent affection. See #Ge 20:12.

**Or thy daughter;** thy piety must overcome both thy affection to thy nearest relation, and thy compassion to the weaker sex.

**The wife of thy bosom;** either,

1. That is near to thy heart, that hath thy dearest love. Or rather,

2. *That lieth in thy bosom*, as it is expressed, #Mic 7:5. Compare #Ge 16:5 Pr 5:20 De 28:54. So we read of the *husband of her bosom*, #De 28:56.

**As thine own soul;** as dear to thee as thyself. The father and mother are here omitted, not, as some fancy, because children might not in this nor in any case accuse their parents, for certainly they owe more reverence and duty to God, who is injured in this case, than to their parents, and Levi is commended for neglecting

**his father and mother** in this case; but because they are sufficiently contained in the former examples; for since men's love doth usually descend more strongly than it ascends, and the relation of a with is and ought to be nearer and dearer than of a parent, that favour which is denied to wives and children cannot be thought fit to be allowed to parents.

**Entice thee**, though it be without success, because the very attempt of such all abominable crime deserved death, as it is judged in case of treason.

**Other gods;** unknown and obscure and new gods; which greatly aggravates the crime, to forsake a God whom thou and thy fathers

have long known, and had great and good experience of, for such upstarts.

Ver. 7.

He arms against the preference of the universality of this idol worship, wherewith they were like to be oft assaulted.

Ver. 8.

i.e. Smother his fault, hide or protect his person, but shalt accuse him to the magistrate, and demand justice upon him, which was not to be done in most other criminal causes; and no wonder, this crime being of a far higher nature than others.

Ver. 9.

**Thou shalt surely kill him;** not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the magistrate; and thou shalt cast the first stone at him, as the witness was to do. See **#De 17:7 Ac 7:58**.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**The children of Belial;** a title oft used in Scripture, as **#Jud 19:22 1Sa 1:16 25:25 2Sa 16:7**. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God nor reverence man.

**From among you,** i.e. from your church and religion. It notes a separation or departure from them, not in place, (as appears by their partnership with their fellow citizens both in the sin and

punishment, as it here follows,) but in heart, doctrine, and worship, as the same phrase is used, #1Jo 2:19.

Ver. 14.

**Then shalt thou inquire:** this is meant of the magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, thou, #De 13:15,16.

Ver. 15.

**The inhabitants of that city,** to wit, all that are guilty, not the innocent part, such as disowned this apostacy, who doubtless by choice and interest, at least upon warning, would come out of so wicked and cursed a place.

**Destroying it utterly;** the very same punishment which was inflicted upon the cities of the cursed Canaanites, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

Ver. 16.

**For the Lord thy God,** i.e. for the satisfaction of God's justice, the maintenance of his honour and authority and laws, and the pacification of his offended majesty.

**It shall be an heap for ever;** it shall be an eternal monument of God's justice, and terror to after-ages, who may be tempted to like practices.

Ver. 17.

**Of the cursed thing,** i.e. of the goods of that accursed city.

**And multiply thee;** so thou shalt have no loss of thy numbers by cutting off so many people.

Ver. 18.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 14

Heathenish rites of mourning prohibited, #De 14:1,2; and the eating of any abominable thing, #De 14:3. All unclean beasts, #De 14:4-8, fish, #De 14:9,10, and birds, prohibited, #De 14:11-20. True tithing commanded, #De 14:22; and where it was to be eaten, #De 14:23-27. A command about the third year's tithing, #De 14:28; and who should eat it, #De 14:29.

Ver. 1.

**Of the Lord your God;** whom therefore you must not disparage by unworthy or unbecoming practices, such as here follow, and whom you must not disobey. **Ye shall not cut yourselves, nor make any baldness between your eyes,** which were the practices of idolaters, both in the worship of their idols, as #1Ki 18:28; or in their funerals, as here, and #Jer 16:6; or upon occasion of public calamities, as #Jer 41:5 47:5. See Poole "Le 19:27", See Poole "Le 19:28". See Poole "Le 21:5". **For the dead;** through excessive sorrow for your dead friends, as if you had no hope of their happiness after death, #1Th 4:13.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

i.e. Unclean and forbidden by me, which therefore should be abominable to you.

Ver. 4.

Of which see #Le 11. The small differences between some of their names here and there are not proper for this work. The learned reader may find them cleared in my Latin Synopsis. For others, they may well enough want the knowledge of them, both because these are the smaller matters of the law, and because this distinction of clean and unclean beasts is now out of date.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.



Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**Unto the stranger;** not to the proselyte, for such were obliged by this law, **#Le 17:15**, but to such as were strangers in religion as well as in nation.

Ver. 22.

This is to be understood of the second tithes, which seem to be the same with the tithes of the third year, mentioned here below, **#De 14:28 26:12**, on which see above, on **#De 12:17**. And to confirm this opinion, (though I would not lay too great a stress upon criticisms,) yet I cannot but observe that this tithing is spoken of only as the people's act here, and **#De 26:12**, and the Levites are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are so severely charged here upon their consciences,

**thou shalt truly tithe all thine increase**, because the execution of this was left wholly to themselves, whereas the first tithes were received by the Levites, who therefore are said *to take or receive those tithes*, **#Nu 18:26 Ne 10:38 Heb 7:5**.

Ver. 23.

**See Poole on "De 12:6", See Poole on "De 12:17"**.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Bind up the money in thine hand, i.e. in a bag to be taken into thy hand and carried with thee.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

**Thou shalt not forsake him;** thou shalt give him a share in such tithes, or in the product of them.

Ver. 28.

**At the end of three years,** i.e. in the third year, as it is expressed, **#De 26:12.** So, in the end of three years, or *of seven years*, is the same with in the third or seventh year, as appears by comparing **#De 31:10 Jos 9:16,17 2Ki 18:9,10 17:6.**

**All the tithe of thine increase.** I join with those expositors who make this the same tithe with the former, **#De 14:22**, as being called by the same title without any distinction between them, save only as to the place of eating them. **See Poole "De 14:22"**, and **See Poole "De 12:17"**.

**The same year:** this is added to show that he speaks of the third year, and not of the fourth year, as some might conjecture from the phrase, *at the end of three years.*

Ver. 29.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 15

The seventh year a year of release, **#De 15:1**, to their brethren only, **#De 15:2,3.** God promiseth to bless them in the land of Canaan, **#De 15:4-6;** and commandeth them to lend freely to the poor, **#De 15:7-18.** The firstlings to be sanctified and eaten before the Lord, **#De 15:19-23.**

Ver. 1.

i.e. In the last year of the seven, as is most evident from **#De 15:9 Ex 21:2 Jer 34:14.** So the like phrase is oft used, as **#De 14:28 Jos 3:2 Jer 25:12 Lu 2:21 Ac 2:1.** And this *year of release*, as it

is called below, **#De 15:9**, is the same with the sabbatical year, **#Ex 23:11** **Le 25:4**.

Ver. 2.

**Shall release it;** not absolutely and finally forgive it, but forbear it for that year, as may appear,

1. Because the word doth not signify a *total dismissal or acquitting*, but an intermission for a time, as **#Ex 23:11**. *He shall not exact it*, as it here follows, i.e. force it from him by course of law or otherwise, to wit, that year, which is easily understood out of the whole context.
2. Because the person releasing is called a *creditor*, and his communicating to him what he desires and needs is called lending here and **#De 15:8**; whereas it were *giving*, and the person giving it were no *creditor*, but a *donor*, if it were to be wholly forgiven to him.
3. Because the reason of this law is temporary and peculiar to that year, wherein there being no sowing nor reaping, they were not in a capacity to pay their debts.
4. Because it seems unjust and unreasonable, and contrary to other scriptures, which require men to pay what they borrow, as **#Ps 37:21**. Yet I deny not that in case of poverty the debt was to be forgiven; but that was not by virtue of this law, but of other commands of God.

**Or of his brother:** this is added to explain and limit the word

**neighbour**, which is more general, unto a brother, to wit, in nation and religion; to an Israelite, who is opposed to a *foreigner*, **#De 15:3**, Heb. *and a brother*, for *that is a brother*, the particle *and* being oft so used, as **#Ge 13:15**, &c.

**The Lord's release;** or, *a release to or for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates, and of his kindness in giving and continuing them to you. If you are unwilling to release this for your brother's sake, yet do it for God's sake, your Lord and the chief Creditor.

Ver. 3.

**A foreigner**, or *stranger*, yea, though a proselyte. For,

1. They are oft called by this name, as **#Ge 17:12 Ru 2:10**.
2. Though proselytes were admitted to the church privileges of the Israelites, yet they were not admitted to all their civil immunities or privileges. See **#1Ch 22:2 2Ch 2:17**.
3. Such were not then freed from their personal debt, to wit, of their service, **#Le 25:44 De 15:12 Jer 34:14**, therefore not from their real debt.

**That which is thine**, to wit, by right, though lent to him.

Ver. 4.

**When there shall be no poor:** so the words are an exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly, designed and given in favour to the poor and to the borrower, as is manifest from **#De 15:6-11**. But the words are and may be rendered thus, as in the margin of our Bibles, *To the end that there be no poor among you*. And so they contain a reason of this law, to wit, that none be impoverished and ruined by a rigid and unseasonable exaction of debts. They may also be translated thus, *Nevertheless of a truth, or assuredly*, (as the particle *chi* is oft used,) *there shall be no poor along you*; and the sense may be this, Though I impose this law upon you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, &c., so as you shall be in a capacity of

lending, and few or none of you will have need to borrow, and thereby to expose his brethren to the inconvenience and burden of this law. Thus the connexion is plain and easy, both with the foregoing and following words.

**Object.** It is said, *the poor should never cease*, #De 15:11.

**Answ.** That also is true, and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing.

**The Lord shall greatly bless thee;** and therefore this will be no great inconvenience nor burden to thee.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Thou shalt lend unto many;** thou shalt be rich and able to lend not only to thy poor brother, but even to strangers of other nations, yea, to many of them.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**Open thine hand wide unto him,** i.e. deal bountifully and liberally with him, giving him as it were by handfuls.

Ver. 9.

**Beware that there be not a thought in thy wicked heart;** suppress the first risings and inward motions of such uncharitableness.

**Thine eye be evil,** i.e. envious, unmerciful, unkind, as this phrase is used, #Pr 23:6 Mt 20:15; as *a good eye* notes the contrary disposition, #Pr 22:9.

**It be sin**, i.e. it be charged upon thee as a sin, and as a great sin, as the word sin sometimes signifies, as **#Pr 24:9 Joh 15:24 Jas 4:17**.

Ver. 10.

**Thine heart shall not be grieved when thou givest unto him**, i.e. thou shalt give not only with an open hand, but with a willing and cheerful mind and heart, **#Ro 12:8 2Co 9:9**, without which thy very charity is uncharitable, and not accepted by God, who requires the heart in all his services.

**In all that thou puttest thine hand unto**, i.e. in all thy works, as before, for the hand is the great instrument of action.

Ver. 11.

**The poor shall never cease out of the land;** God by his providence will so order it, partly for the punishment of your disobedience, and partly for the trial and exercise of your obedience to me, and charity to your brother, both which are best discovered by your performance of costly duties.

Ver. 12.

**If thy brother be sold unto thee. See Poole "Ex 22:3".**

**Six years;** to be computed, either,

1. From the year of release; as they gather from hence that personal and real debts were both released together. But that seems to be supposed rather than proved; nay, there is a manifest difference between them, for the release of real debts is expressly mentioned and required in the year of release, but so is not the release of the personal debt of servitude, either here or elsewhere. Or rather,

2. From the beginning of this servitude, which is every where limited unto the space of six years, as here and below, **#De 15:18 Ex 21:2 Jer 34:14**. And it seems a strange and forced exposition, to take these six years for so much of the six years as remains until the year of release, which possibly might not be one quarter of a year, whereas a hired servant serves for a far longer time, and this is said to be *worth a double-hired servant*, in regard of the longer time of his service, **#De 15:18**. Add to this, that it is mentioned as the peculiar privilege of the year of jubilee, that such servants were then freed, though their six years of service were not expired.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**And the Lord thy God redeemed thee**, and brought thee out with triumph and with riches, which because they would not, God did, give to thee as a just recompence for thy service, and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions.

Ver. 16.

Because he is sensible that he fares well with thee. Or, *because it is good*, i.e. acceptable in his eyes, or pleasing to him, to be

**with thee.**

Ver. 17.

**For ever**, i.e. all the time of his life, or, at least, till the year of jubilee. See on **#Ex 21:6**.

**Unto thy maid-servant thou shalt do likewise**, i.e. either dismiss her honourably, and with plenty of provisions; or engage her to perpetual servitude in the same manner, and by the same rites; whence it appears that this case differs from that **#Ex 21:7**, and

that the maid-servant there was taken in upon other and better terms than this here.

Ver. 18.

**He hath been worth a double-hired servant to thee;** or, he *deserves double wages* to an hired servant, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for six years, as it here follows, whereas servants were ordinarily hired but from year to year, **#Le 25:53**, or at most but for three years, as they gather from this place and **#Isa 16:14**.

Ver. 19.

**With the firstling of thy bullock:** this is meant, either,

1. Of the male firstlings; which, they say, is forbidden here, because some did plough with the firstlings of their oxen, and shear the firstlings of their sheep, before they were offered. But this seems absurd and incredible, because they were to be offered on the eighth day, **#Ex 22:30**, when they were very unfit for such uses. Or rather,
2. The second firstlings, of which see on **#De 12:17**.

Ver. 20.

**Thou shalt eat;** either,

1. **Thou**, O priest. Or rather,
2. *Thou, O Israelite*. For it is evident that the same person who was forbidden to work with these, **#De 15:19**, is here commanded to eat them, &c. Thou shalt eat it, together with the Levites, as it is to be understood from **#De 12:18 14:27,29**, where that is expressed in like cases.

**Year by year**, to wit, in the solemn feasts which returned upon them every year. See **#De 16:11,14**.



Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 16

Their feast of the passover to be kept, **#De 16:1-7**, and to eat unleavened bread, **#De 16:8**. The seven weeks and their feasts, **#De 16:9-12**. The feast of tabernacles to be observed by them, and their family, seven days, **#De 16:13-15**. All the males to appear before the Lord three times a year, and at these three feasts, **#De 16:16,17**. Judges and officers are appointed, **#De 16:18-20**, and are prohibited to set up idolatry, **#De 6:21,22**.

Ver. 1.

**Object.** They came out of Egypt by day, and in the morning, as appears from **#Ex 12:22 13:3 Nu 33:3**.

**Answ.** They are said to be brought out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

Ver. 2.

**The passover**, i.e. either,

1. Properly and strictly so called, which was the paschal lamb, and so the *sheep* and oxen, which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the paschal solemnity, **#Nu 28:18,19**, &c. Or,
2. Largely, to wit, for the *passover-offerings*, to wit, which were offered after the lamb in the seven days, and so this very word

is used #2Ch 35:8,9. And this signification seems necessary here, partly because it is here said to consist

**of the flock and of the herd**, or *of sheep and oxen*, and partly because it follows, #De 16:3, *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith*, i.e. with the passover, which could not be done with the passover strictly so called, which was to be wholly spent in one day. Or,

3. The feast of the passover, and so the place may be rendered, *Thou shalt therefore observe or keep the feast of the passover* (as those same Hebrew words are taken, #Nu 9:5 Jos 5:10 2Ch 35:1,17,18,19) unto the Lord thy God, *with sheep and with oxen*, as is prescribed, #Nu 28:18, &c.

Ver. 3.

**With it**, to wit, with the passover, in the sense delivered; or, *in it*, i.e. during the time of the feast of the passover.

**The bread of affliction**, i.e. bread which is not usual nor pleasant, but unsavoury and unwholesome, to put thee in mind both of thy miseries endured in Egypt, and of thy hasty coming out of it, which allowed thee no time to leaven or to prepare thy bread.

Ver. 4.

**At even**, i.e. of the passover properly so called, and by these words plainly described; which circumlocution may seem to insinuate that the word passover, #De 16:1, was improperly used, and therefore he chose rather to describe it than to name it, lest the ambiguity of the word should occasion some mistake.

Ver. 5.

**Within any of thy gates**, i. e. of thy cities, as that word is oft used, as #Ge 22:17 24:60 De 17:2 Ru 4:10.

Ver. 6.

**There thou shalt sacrifice the passover**, to wit, in the court of the tabernacle or temple. This he prescribed, partly, that this great work might be done with more solemnity and care, in such

manner as God required; partly, because it was not only a sacrament, but also a sacrifice, as appears because it is so called, #Ex 12:27 23:18 34:25 Nu 9:7, and because here was the sprinkling of blood, which is the essential part and character of a sacrifice; and partly, to design the place where Christ, the true Passover or Lamb of God, was to be slain.

**At the season;** understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of Egypt, and were preparing yourselves for the journey.

Ver. 7.

**Thou shalt roast;** so that word is used also #2Ch 35:13.

**In the morning;** either,

1. The morning after the seventh day, as appears, partly, by the following verse, which is added to explain and limit this ambiguous word; partly, by the express command of God that the people should come to Jerusalem to keep this feast, which by God's appointment lasted for seven days; partly, from the examples of the people staying there the whole time of the feast, #2Ch 30:21 35:17; and partly, from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to Jerusalem. Or,
2. The morning after the first day, and so they were permitted to go then, and possibly some that lived near Jerusalem might go and return again to the last day of the solemn assembly. But the former seems more probable.

**Thy tents**, i.e. thy dwellings, which he calls tents, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents.

Ver. 8.

**Six days**, to wit, besides the first day, on which the passover was killed; or rather besides the seventh and the last day, which is here mentioned apart, not as if leavened bread might be eaten then, for the contrary was evident from many places, but because there was something more to be done, to wit, a solemn assembly to be kept. So in all there were *seven days*, as it is said, **#Ex 12:15 Le 23:6 Nu 28:17**.

Ver. 9.

**Seven weeks**; of which see on **#Ex 34:22 Le 23:10,15**.

**To put the sickle to the corn**, i.e. to reap thy corn, thy barley, when the first-fruits were offered, **#Le 23:10,11**.

Ver. 10.

**The feast of weeks**, i.e. of pentecost, **#Ac 2:1**.

**Which thou shalt give**, over and besides what was appointed, **#Le 23:17-20 Nu 28:27-31**.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**Of the feast of tabernacles**, see on **#Ex 23:16 Le 23:34 Nu 29:12**.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

To wit, in God and the effects of his favour, praising him with glad heart.

Ver. 16.

**All thy males;** not the women, partly, because of their infirmity and unfitness for many journeys; partly, because the care of their children and families lay upon them; and partly, because they were sufficiently represented in the men.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**Judges;** chief magistrates to examine and determine causes and differences.

**Officers,** who were inferior and subordinate to the other, to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence, **#De 20:5,9 Jos 1:10,11 3:2,3.** In all thy gates, i.e. thy cities, which he here calls

**gates,** because there were seats of judgment set. Compare **#1Ch 23:4.**

Ver. 19.

**Not wrest judgment,** i.e. not give a perverse, forced, and unjust sentence. See Poole "**Ex 23:8**".

**Not respect persons,** i.e. not give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause.

**A gift doth blind the eyes of the wise;** corrupts and biasseteth his mind, that as he will not, so oftentimes he cannot, discern between right and wrong.

**The words of the righteous;** either,

1. The words, i.e. the sentence, of those judges who are inclined and used to do righteous things, and have the repute of righteous men, it makes them give wrong judgment. Or,
2. The words, i.e. the matters, or causes, (as word oft signifies,) of righteous persons, or of them whose cause is just.

Ver. 20.

**That which is altogether just,** Heb. *righteousness, righteousness*, i.e. nothing but righteousness in all causes and times, and to all persons equally. Compare **#Isa 26:7**.

Ver. 21.

Because this was the practice of idolaters, **#1Ki 15:13**, and might be an occasion of reviving idolatry. See **#Jud 3:7 1Ki 14:23 1Ki 16:33 18:19**.

Ver. 22.

Heb. *statue*, whether with a picture or representation, or without it, as the idolaters used to worship smoothed and polished stones or pillars without any image upon them.

## DEUTERONOMY CHAPTER 17

They are not to offer blemished sacrifices, **#De 17:1**. Idolaters are to be put to death, **#De 17:2-7**. Doubts in difficult matters to be resolved by priests and judges, **#De 17:8-13**. To choose a king of their own brethren, and not a stranger, **#De 17:14,15**. The duty of their king, **#De 17:16-20**.

Ver. 1.

**Any bullock or sheep**, i.e. either greater or smaller sacrifices, all being comprehended under the two most eminent kinds. See **#Le 22:20,21**.

**An abomination**, i.e. abominable, as **#De 18:12**.

Ver. 2.

**Man or woman**; the weakness and tenderness of that sex shall not excuse her sin, nor prevent her punishment.

**In transgressing his covenant**, i.e. in idolatry, as it is explained **#De 17:3**, which is called *a transgression of God's covenant* made with Israel, partly because it is a breach of their faith given to God, and of that law which they covenanted to keep; and principally because it is a dissolution of their matrimonial covenant with God, a renouncing of God and his worship and service, and a choosing other gods.

Ver. 3.

Those glorious creatures, which are to be admired as the wonderful works of God, but not to be set up in God's stead, nor worshipped as gods: see **#Job 31:26**. By condemning the most specious and reasonable of all idolaters, he intimates how absurd a thing it is to worship stocks and stones, the works of men's hands.

**Which I have not commanded**, i.e. I have forbidden, to wit, **#Ex 20**. Such negative expressions are oft emphatical, and imply the contrary, as **#Pr 10:2 17:21 24:23**.

Ver. 4.

**Told thee** by any person, thou shalt not slight so much as a rumour or flying report of so gross a crime.

**Inquired diligently**, by sending messengers, examining witnesses, &c.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**At the mouth**, i.e. upon the testimony delivered upon oath before the magistrates.

**Three witnesses**, to wit, credible and competent witnesses. The Jews rejected the testimonies of madmen, children, women, servants, familiar friends, or enemies, persons of dissolute lives and evil fame.

Ver. 7.

**Shall be first upon him**; either laid upon his head to design the person, or stretched out to throw the first stone at him. God thus ordered it, partly for the caution of witnesses, that if they had through malice or wrath accused him falsely, they might now be afraid to imbrue their hands in innocent blood; partly for the security and satisfaction of the people in the execution of this punishment.

**The hand of all the people**, who, being all highly and particularly obliged to God, are bound to express their zeal for his honour and service, and their detestation of all persons and things so highly dishonourable and abominable to him.

Ver. 8.

**Too hard for thee**; he speaks to the inferior magistrates, who were erected in several cities, as appears by the opposition of these to them at Jerusalem. If, saith he, thou hast not skill or confidence to determine so weighty and difficult a cause.

**Between blood and blood**, i.e. in capital causes in matter of bloodshed, whether it be wilful or casual murder, whether punishable or pardonable by those laws, #Ex 21:13,20,22,28 22:2 Nu 35:11,16,19 De 19:4,10.

**Between plea and plea**; in civil causes or suits between plaintiffs and defendants about words or estates.



**Between stroke and stroke**, i.e. either first in ceremonial causes,

**between plague and plague**, between the true leprosy, which is oft-times called *the plague*, and the seeming and counterfeit leprosy, which was oft-times hard to determine. And under this, as the most eminent of the kind, may seem to be contained all ceremonial uncleannesses. But this seems not probable,

1. Because the final determination of the matter of leprosy is manifestly left to any particular priest, **#Le 13 14**.
2. Because the person suspected of leprosy was not to be brought to Jerusalem, to be tried there, but was to be shut up in his own city and house, **#Le 13:4,5**; and the judges at Jerusalem neither could nor would determine his case without once seeing the person.
3. Because the case of leprosy was not hard or difficult, as those causes are said to be, but plain and evident, and so particularly and punctually described, that the priest needed only eyes to decide it. Or rather,
2. In criminal causes, concerning blows or wounds inflicted by one man upon another, and to be requited to him by the sentence of the magistrate according to that law, **#Ex 21:23-25**, wherein there might be many cases of great difficulty and doubt, about which see the annotations there.

**Matters of controversy**, i.e. such things or matters of blood and pleas and strokes being doubtful, and the magistrates divided in their opinions about it; for if it was a clear case, this was not to be done. Some make this an additional clause to comprehend these and all other things, thus as if he had said, and in general,

**any words or matters of strifes or contentions.**

1. Which the Lord shall choose, to wit, to set up his worship and tabernacle or temple there; because there was the abode, both of

their sanhedrim, or chief council, which was constituted of priests and civil magistrates, who were most able to determine all controversies, and of the high priests, who were to consult God by Urim, #Nu 27:21, in great matters, which could not be decided otherwise.

Ver. 9.

**Unto the priests the Levites**, i.e. unto the great council, which it is here denominated from, because it consisted chiefly of the priests and Levites, as being the best expositors of the laws of God, by which all those controversies mentioned #De 17:8 were to be decided. And the high priest was commonly one of that number, and may seem to be understood here under the priests, whereof he was the chief.

**Unto the judge:** this judge here is either,

1. The supreme civil magistrate, who was made by God the keeper of both tables, and was by his office to take care of the right administration both of justice and of religion, who was to determine causes and suits by his own skill and authority in civil matters, and by the priests' direction in spiritual or sacred causes. But this seems obnoxious to some difficulties, because,
  1. This judge was obliged to dwell in the place of God's worship, which the civil magistrate was not, and oftentimes did not.
  2. This judge was one whose office it was to expound and teach others the law of God, as it here follows, #De 17:11, therefore not the civil magistrate. Or,
2. The high priest, who was obliged to live in this place, to whom it belonged to determine some at least of those controversies mentioned #De 17:8, and to teach and expound the law of God. And he may be distinctly named, though he be one of the priests, partly because of his eminency and superiority over the rest of them, as after

**all David's enemies Saul** is particularly mentioned, **#Ps 18:1**; and partly to show that amongst the priests he especially was to be consulted in such cases. But this also seems liable to objections.

1. That he seems to be included under that general expression of the

**priests and Levites.**

2. That the high priest is never in all the Scripture called simply the judge, but generally called the priest, or the *high priest*, or *chief priest*, or the like; and it is most probable if Moses had meant him here, he would have expressed him by some of his usual names and titles, and not by a strange title which was not likely to be understood.
3. That divers controversies between *blood and blood*, *plea and plea*, *stroke and stroke*, were not to be determined by the high priest, but by other persons, as appears by **#Ex 18:22 De 1:16,17**. Or,
3. The sanhedrim or supreme council, which, as was said before, consisted partly of priests, and partly of wise and learned persons of other tribes, as is confessed by all the Jewish and most other writers. And so this is added by way of explication, partly to show that the *priests and Levites* here mentioned, as the persons to whom all hard controversies are to be referred, are not all the priests and Levites which should reside in Jerusalem, but only such of them as were or should be members of that great council by whom, together with their fellow-members of other tribes, these causes were to be decided; partly to intimate that that great council, which had the chief and final determination of all the above-said controversies, was a mixed assembly, consisting of wise and good men, some ecclesiastical, and some secular; as it was most meet it should be, because many of the causes which were brought unto them were mixed causes. As for the conjunctive particle *and*, that may be taken either disjunctively for or, as it is **#Ex 21:15,17**,

compared with **#Mt 15:4**; and **#Nu 35:5,6**, compared with **#Mt 12:37** **Le 6:3,5** **2Sa 2:19,21**; or exegetically, for *that is*, or to wit, as **#Jud 7:24** **1Sa 17:40** **1Sa 28:3** **2Ch 35:14**; and so the sense may be, *the priests, the Levites, or the judge*, as it is **#De 17:12**; or, *the priests, the Levites, that is, the judge, or the judges* appointed for this work. And though the word *judge* be in the singular number, and may seem to denote one person, yet it is only an enallage, or change of the number, the singular for the plural, *judges*, which is most frequent, as **#Ge 3:2,7** **49:6** **1Sa 31:1** **1Ki 10:22** **2Ki 11:10**, compared with **#2Ch 9:21** **23:9** and in the Hebrew, **#1Ch 4:42**, where divers officers are called one *head*. And so it is most probably here,

1. Because the following words Which belong to this run altogether in the plural number, *they, they, they, &c.*, here and **#De 17:10,11**.
2. Because here is the same enallage in the other branch, the same person or persons being called *the priests here*, and *the priest* de 17:12.
3. Because for *the judge* here is put *the judges*, **#De 19:17**, where we have the same phrase used upon the same or a like occasion, *the men between whom the controversy is shall stand before the Lord, before the priests and the judges, which shall be in those days*. Nor is it strange, but very fit and reasonable, that so many persons being all united in one body, and to give judgment or sentence by the consent of all, or the greatest part, should be here called by the name of *one judge*, as indeed they were; and for that reason the *priests* are spoken of in the plural number, because they were many, as also the other members of that assembly were, and *the judge* in the singular number, because they all constituted but one judge. *The sentence of judgment*, Heb. *the word or matter of judgment*, i.e. the true state and right of the cause, and what judgment or sentence ought to be given in it.

Ver. 10.

**Thou shalt**, i.e. thou shalt pass sentence; for he speaks to the inferior magistrates, as was before noted, who were to give sentence, and came hither to be advised about it.

**Thou shalt observe to do.** It is very observable that this place doth not speak of all controversies of faith, as if they were to believe every thing which they should teach; but only of some particular matters of practice and strife between man and man, to which it is plainly limited, #De 17:8. And they are not here commanded to believe, but only to

**do**, which is thrice repeated.

Ver. 11.

**According to the sentence of the law which they shall teach thee:** these words are a manifest limitation of the foregoing assertion, that they were to do according to all that the judge or judges informed him. And they seem to limit and regulate,

1. The judges in their sentence, that they shall not, upon pretence of this supreme authority put into their hands, presume to teach or direct otherwise than the law prescribes.
2. The people in their obedience; first they shall not simply obey them in all things, but so far forth as their sentence is according to the law and word of God, but not when their commands are evidently contrary to God's laws, for then, say even popish commentators on this place, they must obey God rather than man. And this cannot be denied by any man of sense, upon supposition that this place speaks of, and this power given to the priest or judge reacheth to, all controversies or questions of faith and manners, as the papists would extend it: for put case these priests or judges' should give a sentence directly contrary to the express words of God's law, *Thou shalt worship a graven image*, as Aaron did in the case of the calf, *thou shalt profane the sabbath*, *thou shalt dishonour thy father and mother*, *thou shalt murder*, *steal*, *commit adultery*, &c., I ask, were the people in this case bound to do as the judge determined, or not?

If any say they were, such a bold and wicked assertion must need strike all sober Christians with horror; and if they say they were not, then this must needs be taken for a limitation. But this place speaks only of particular suits between man and man, as is apparent from the notes on **See Poole "De 17:8"**. And in all such cases, although the judge be hereby confined and tied to his rule in giving the sentence, yet it seems but fit and reasonable that people should be bound simply to acquiesce in the sentence of their last and highest judge, or else there would have been no end of strife.

Ver. 12.

**That will do presumptuously**, i.e. that will proudly and obstinately oppose the sentence given against him. This is opposite to ignorance and error, **#Ex 21:13,14**.

**The evil**; either,

1. The evil thing, that scandal, that pernicious example. Or,
2. That evil, refractory, pernicious person, whose practice herein tends to the dissolution of all government, and the ruin of the common-wealth of Israel.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

He only foresees and foretells what they would do, but doth not seem to approve of it, because when they did this thing for this very reason here alleged, he declares his utter dislike of it, **#1Sa 8:7**.

Ver. 15.

**Thou shalt set him**, i.e. appoint, or install. If you will choose a king, which I shall suffer you to do, I command you to mind this in your choice.

**Whom the Lord shall choose**, approve of, or appoint. So it was in Saul, and in David. God reserved to himself the nomination both of the family and of the person. See **#1Sa 9:15 10:24 1Sa 16:12 1Ch 28:4,5**.

**From among thy brethren;** of the same nation and religion; partly because such a person was most likely to maintain true religion, and to rule with righteousness, gentleness, and kindness to his subjects; and partly that he might be a fit type of Christ, their supreme King, who was to be one of their brethren.

**Mayest not set a stranger over thee**, to wit, by thy own choice and consent; but if God by his providence and for their sins should set a stranger over them, they might submit to him, as appears from **#Jer 38:17 Eze 17:12 Mt 22:17**.

Ver. 16.

**He shall not multiply horses to himself**, to wit, excessively, beyond what the state and majesty of his place required. Hereby God would prevent many sins and mischiefs, as,

1. Pride of heart, and contempt of his people.
2. Oppression and tyranny, and the imposition of unnecessary burdens upon his people.
3. Carnal confidence, which by this means would be promoted. See **#Ps 33:17 Pr 21:31**.
4. Much commerce with Egypt, as it here follows, which was famous for horses, as appears from **#Ex 14:23 1Ki 10:26,28 2Ch 1:16 9:28 Isa 31:1,3 Eze 17:15**.

**Nor cause the people to return to Egypt;** either for habitation, or for trade. This God forbade to prevent,

1. Their unthankfulness for their deliverance out of Egypt.

2. Their confederacies with the Egyptians, their trusting to them for aid, which they were very prone to, and their infection by the idolatry and other manifold wickednesses for which Egypt was infamous.
3. Their multiplication of horses, as it here follows. *The Lord hath said*: when or where? *Answ.* Either implicitly, when he showed his dislike of their return to Egypt, as #**Ex 13:17 Nu 14:3,4**; or expressly at this time, The Lord hath now said it to me, and I in his name, and by his command, declare it to you. *That way*; in the way that leads to that place.

Ver. 17.

**Neither shall he multiply wives**, as the manner of other kings was.

**That his heart turn not away**, to wit, from God and his law; either,

1. To idolatry and superstition, to which women are oftentimes prone, and especially such women as he was likely to choose, even the daughters of neighbouring and idolatrous kings and princes, as Solomon did; or,
2. To other manifold sins and violations of his duty to his people, either by neglect and contempt of his business, through effeminacy and sloth, or by oppressing his people, and perverting justice, to comply with the vast and exorbitant desires of his wives.

**Neither shall he greatly multiply to himself silver and gold**, lest this should lift up his heart in confidence and pride, which God abhors, and beget in him a contempt of his people; and lest it should incline, or engage, or enable him to burden his people with immoderate exactions. They are not simply forbidden to be rich, if God made them so either by the voluntary gifts of their subjects, or by the spoils of their enemies, which was the case of David,



and Solomon, and Jehoshaphat, &c.; but they are forbidden either inordinately to desire, or irregularly to procure, great riches by grinding the faces of their poor people, or by other wicked arts and courses, as the manner of their neighbouring kings was.

Ver. 18.

**He shall write;** either with his own hand, as the Jews say; or, at least, by his command and procurement.

**Out of that which is before the priests the Levites,** i.e. out of the original, which was carefully kept by the priests in the sanctuary, **#De 31:26 2Ki 22:8**, partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him as from the hand and presence of God.

Ver. 19.

**All the days of his life,** i.e. diligently and constantly; neither the greatness of his place, nor the weight and multitude, of his business, shall excuse or hinder him.

Ver. 20.

**That his heart be not lifted up;** he intimates, that the Scriptures, diligently read and studied, are a powerful and probable means to keep him humble, because they show him that, though a king, he is subject to a higher Monarch, to whom he must give an account of all his administrations and actions, and receive from him his sentence and doom agreeable to their quality, which is sufficient to abate the pride of the haughtiest person in the world, if he duly consider it.

## DEUTERONOMY CHAPTER 18

The Lord is the priests' and Levites' inheritance. **#De 18:1,2.** Their due from the people, **#De 18:3-5.** A Levite's portion that came to serve voluntarily, **#De 18:6-8.** All unlawful arts prohibited, **#De 18:9-14.** Christ is promised, whom they must hearken to, **#De 18:15-19.** False prophets threatened, **#De 18:20.** The mark of a false prophet, **#De 18:21,22.**

Ver. 1.

**The offerings of the Lord made by fire;** by which phrase we here manifestly see that he means not burnt-offerings, which were wholly consumed by fire, and no part of them eaten by the priests; but other sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the priests for their food. **His inheritance,** i.e. the Lord's portion or inheritance, which God had reserved to himself, as tithes and first-fruits, and other oblations distinct from those which were made by fire; and so these two branches make up the whole of that which belonged to God, and was by him given to the Levites.

Ver. 2.

i.e. The Lord's part and right, as was now said.

Ver. 3.

**A sacrifice,** to wit, a sacrifice of thanksgiving, or a peace-offering, as appears from **#Le 7:31,33**, which is oftentimes called simply a sacrifice, as **#Ex 18:12 Le 17:5,8 Nu 15:3 De 12:27**.

**The shoulder, and the two cheeks, and the maw.**

**Quest.** How doth this agree with other texts, in which the shoulder and the breast, and those parts only, are the priest's due, not the cheeks and maw?

**Answ.**

1. Who shall tie God's hands? what if he now makes an addition, and enlargeth the priest's commons? Nothing more usual than for one scripture to supply what is lacking in another, and for a latter law of God to add to a former.

2. The breast may be here omitted, because it is comprehended under the shoulder, to which it is commonly joined, and with which it was waved before the Lord.
3. The Hebrew word here rendered *maw* or *stomach*, which was reckoned among dainties by the ancients, is not to my remembrance used elsewhere, and therefore it may have another signification, and some render it the breast, others take it for the uppermost part of the stomach, which lies under the breast.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

**To minister in the name of the Lord**, i.e. either by authority and commission from him, or for his honour, worship, or service.

Ver. 6.

Either for any private occasions, or to sojourn there for a season, or rather with full purpose to fix his abode, and to spend his whole time and strength in the service of God, as appears by the *sale of his patrimony*, mentioned #**De 18:8**. It seems probable that the several priests were to come from their cities to the temple by turns before David's time, and it is certain they did so after it. But if any of them were not contented with this seldom attendance upon God in his tabernacle or temple, and desired more entirely and constantly to devote himself to God's service there, he was permitted so to do, because this was an eminent act of piety joined with self-denial to part with those great conveniencies which he could and did enjoy in the city of his possession, and to oblige himself to more constant and laborious work about the sacrifices, &c.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**Like portions**, to wit, with their brethren who were in actual ministration; as they share with them in the work, so shall they also in the encouragements.

**Beside that which cometh of the sale of his patrimony**; though he have an estate whereby he may subsist raised by the sale of his house in his city, and his cattle, and other movables, yet you shall not upon this ground either deny or diminish their part of your maintenance. The reason of this law was, partly because he that waited on the altar ought to live by the altar; and partly because it was fit he should keep his money, wherewith he might redeem what he sold, if afterwards he saw occasion for it. Heb. *besides his sales by the fathers*, i.e. of that which came to him by his fathers, or, *according to his fathers*, or, his *father's* house; and these words may be joined not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis, in this manner and order,

**Besides that which cometh by the sale** of their goods, *they shall have like portions to eat* to what their brethren have, each of them eating *according to his father's* house, i.e. a Gershonite shall eat with his brethren the Gershonites who are then ministering, and a Merarite with the Merarites, &c., and so there shall be no disturbance nor change in the appointed courses by their accession to the number.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**To pass through the fire**; either by a superstitious lustration or purgation, or by a cruel sacrificing of them. See #Le 18:21 2Ki 17:31 23:10 2Ch 28:3 Ps 106:37 Jer 7:31 19:5 Eze 16:20,21 Eze 23:37-39.

**That useth divination**, i.e. foretelleth things secret or to come, #Mic 3:11, by unlawful arts and practices.

**An observer of times;** superstitiously pronouncing some days good and lucky, and others unlucky, for such or such actions. Or,

**an observer of the clouds** or heavens, i.e. one that divineth by the motions of the clouds, by the stars, or by the flying or chattering of birds, all which heathens used to observe.

**An enchanter**, or, *a conjecturer*, that discovers hidden things by a superstitious use of words or ceremonies, by observation of water or smoke, or any contingencies, as the meeting of a hare, &c. **See Poole "Le 19:26"**.

**A witch;** one that is in covenant with the devil, and by his help deludes their senses, or hurts their persons. **See #Ex 7:11 22:18.**

Ver. 11.

**A charmer;** one that charmeth serpents or other cattle, **#Ps 58:5;** or, a

**fortune-teller**, that foretellethe the events of men's lives by the conjunctions of the stars, &c. **See Poole "Le 19:31"; See Poole "Le 20:6"**.

**A consulter with familiar spirits**, whom they call upon by certain words or rites to engage them in evil designs.

**A wizard**, Heb. *a knowing or cunning man*, who by any superstitious or forbidden ways undertakes the revelation of secret things:

**A necromancer;** one that calleth up and inquireth of the dead, **#1Sa 28:8 Isa 8:19.**

Ver. 12.

The people of the land which thou art going to possess, mentioned above, **#De 18:9.**

Ver. 13.

Sincerely and wholly his, seeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and conversations with devils or their agents, such as were now mentioned.

Ver. 14.

Hath not suffered thee to follow thy own vain mind, and these superstitions and diabolical practices, as he hath suffered other nations to do, #Ac 14:16, but hath instructed thee better by his word and Spirit, and thereby kept thee from such courses, and will more fully instruct thee by a great Prophet, &c. Or, *hath not given to thee*, to wit, such persons to consult with, but hath given thee prophets to instruct thee, and will in due time give thee an eminent Prophet, as it here follows.

Ver. 15.

**Will raise up**, i.e. will produce and send into the world in due time.

**A Prophet:** those words may be understood secondarily concerning the succession of prophets which God would raise for the instruction of his church, both because this is alleged as an argument why they need not consult with diviners, &c., because they should have prophets at hand whensoever it was needful to advise them, and because this Prophet is opposed to the false prophet; and a general rule is hereupon given for the discovery of all succeeding prophets, whether they be true or false, #De 18:20-22; but they are chiefly to be understood of Christ, as the following words show, which do not truly and fully agree to any other; particularly where he is said to be

**like unto Moses**, which is simply denied concerning all other prophets, #De 34:10, and therefore it is not probable that it should be simply affirmed concerning all true prophets succeeding him. But Christ was truly, and in all commendable parts, like him, in being both a Prophet and a King, and a Priest and Mediator, as Moses was, in the excellency of his ministry and work, in the glory of his miracles, in his familiar and intimate converse with

God, &c. And this place is expounded of Christ alone by God himself in the New Testament, #Ac 3:22 7:37. See also #Joh 1:45 6:14.

Ver. 16.

**In the day of the assembly**, to wit, of that great and general congregation of all the people together.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**Will put my words in his mouth;** will instruct him what to say, reveal myself and my will to him.

**He shall speak unto them all that I shall command him;** he will faithfully execute the office and trust I commit him.

Ver. 19.

i.e. I will punish him severely for it, as this phrase is taken, #Ge 9:5 42:22. The sad effect of this threatening the Jews have felt for above sixteen hundred years together.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

**If the thing follow not;** which he gives as a sign of the truth of his prophecy. He means the prediction of some strange and wonderful event, as appears by comparing this with #De 13:1,2.

**The Lord hath not spoken:** the falsehood of his prediction shows him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true prophet, as is evident from #De 13:2,3.

**Presumptuously;** impudently ascribing his own vain and lying fancies to the God of truth.

**Thou shalt not be afraid of him,** i.e. of his predictions or threatenings, so as to be scared from doing thy duty in bringing him to deserved punishment.

## DEUTERONOMY CHAPTER 19

The rehearsal of the cities of refuge for him that killeth his neighbour ignorantly, **#De 19:1-10**; but he that hateth and killeth his neighbour, though fled into one of these cities, must die, **#De 19:11-13**. No removing of old land-marks, **#De 19:14**. The number of witnesses, **de 19:15**. The punishment of false witnesses, **#De 19:16-21**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**In the midst of thy land,** to wit, beyond Jordan, as there were three already appointed on this side Jordan, **#Nu 35:14**. He saith, *in the midst of the land*, either for *in the land*, as *in the midst of the city*, **#Jer 52:25**, is the same with that *in the city*, **#2Ki 25:19**, or to design the places, that they should be situated in the midst of the several parts of their land, to which they might conveniently and speedily flee from all the parts of the land.

Ver. 3.

**Thou shalt prepare thee a way;** distinguish it by evident marks, and make it plain and convenient, to prevent mistakes and delays.

**Into three parts;** not into more, because it was fit that these places should, as far as it was possible, be at some considerable distance from the friends of the slain person, lest the sight of the manslayer might have provoked their passion, and occasioned his ruin.



Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

This verse is to be joined with **#De 19:3**, as is evident, the 4th and 5th verses coming in as a parenthesis, which is usual in Scripture and other authors.

**And slay him;** which is supposed, but not allowed, as appears from the following words. But the avenger of blood is not to be punished with death for killing the manslayer, in case he found him without the borders of the city of refuge after he had been received there, **#Nu 35:26,27**, because then he was guilty of a new crime, to wit, a contempt of God's ordinance, and a gross neglect of the duty of self-preservation, and therefore deserved death from God, who might permit it to be inflicted by the avenger of blood.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**Enlarge thy coast,** as far as Euphrates. See **#Ge 15:18 Ex 23:31 De 1:7**.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**The elders of his city;** either of the slain person, who were most likely to prosecute the murderer; or of the murderer, because God would oblige even his own fellow citizens to prosecute him to death, that it might appear how hateful murder and the murderer is to God, and ought to be to all men.

**Fetch him thence;** demand him of the elders of the city of refuge, who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Thy neighbour's land-mark;** by which the several portions of land distributed to several families were distinguished one from another. See #Job 24:2 Pr 22:28 Ho 5:10.

Ver. 15.

**Shall not rise up,** or, *not stand*, or, *not be established*, accepted, owned as sufficient: it is the same word which in the end of the verse is rendered *be established*.

Ver. 16.

A single witness, though he speak truth, is not to be accepted for the condemnation of another man; but if he be convicted of false witness, this is sufficient for his own condemnation.

Ver. 17.

**See Poole "De 17:9,12"**, and observe that the controversies both here and there referred to, and to be determined by the priests and judges, are only between man and man, and not doctrines of faith and manners, as the papists for their own advantage pretend.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**Those which remain**, i.e. the rest of the people. See **#De 13:11 17:13**.

Ver. 21.

What punishment he intended or the law allotted to the accused, if he had been convicted, the same shall the false accuser bear. Of this law see on **#Ex 21:23 Le 24:20**

## DEUTERONOMY CHAPTER 20

The priest's exhortation to encourage the people to fight their enemies, **#De 20:1-4**. The officers' proclamation who are to be dismissed from the war, **#De 20:5-9**. A proclamation of peace to be made to besieged cities, **#De 20:10**, and to deal with them as they accept or refuse it, **#De 20:11-18**. What trees were to be cut down for the siege, and what not, **#De 20:19,20**.

Ver. 1.

**When thou goest out to battle**, upon a just and necessary cause, as upon great provocation, or for thy own defence.

Ver. 2.

**The priest**; an eminent priest appointed for this work, and to blow with the holy trumpets, **#Nu 10:9 31:6**.

**Speak unto the people**; either successively to one regiment of the army after another, or to some by himself, to others by his brethren or deputies, which accompanied him for that end.

Ver. 3.

**Faint**, Heb. *be soft or tender*. Softness or tenderness of heart towards God is commended, **#2Ki 22:19**, but towards enemies it is condemned, here and **#De 20:8 Le 26:36 2Ch 13:7 Isa 7:4**.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

Houses were *dedicated* by feasting and thanksgiving to God. See **#Ps 30:1 Ne 12:27**. Heb. *hath initiated it*, i. e. entered upon it, taken possession of it, dwelt in it.

**Let him return to his house**, lest his heart be set upon it, and thereby he be negligent or timorous in the battle, to the scandal and prejudice of others.

**Another man dedicate it;** and so he should lose and another get the fruit of his labours, which might seem unjust or hard. And God provides even for men's infirmities. But this and the following exceptions are to be understood only of a war allowed by God, not in a war commanded by God, not in the approaching war with the Canaanites, from which even the bridegroom was not exempted, as the Jewish writers note.

Ver. 6.

This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in Canaan, for the encouragement of those who should build houses or plant vineyards, which was chargeable to them, and beneficial to the commonwealth.

**Eaten of it**, Heb. *made it common*, to wit, for the use of himself and family and friends, which it was not till the fifth year, **#Le 19:23 Jer 31:5**.

Ver. 7.

Betrothing was done by a solemn and mutual promise, but not by an actual contract. See **#Ge 19:14 De 22:23**.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Or rather, as the Hebrew hath it, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example encourage their soldiers. But it is not likely they had their captains to make or choose when they were just going to battle.

Ver. 10.

This seems to be understood not of the cities of the Canaanites, as is manifest from **#De 20:16-18**, who were under an absolute sentence of utter destruction, **#Ex 23:32,33 De 7:1,2**; whence they are blamed that made any league or peace with them, **#Jud 2:2**; but of the cities either of other nations who injured or disturbed them, or commenced war against them, or aided their enemies, or oppressed their friends and allies; or of the Hebrews themselves, if they were guilty or abettors of idolatry or apostasy from God, or of sedition or rebellion against authority, or of giving protection and defence to capital offenders. See **#Ge 15 Jud 20 2Sa 20**, &c.

Ver. 11.

By their purses, and by their labours too, as appears from **#1Ki 9:15 2Ch 8:7,8**

Ver. 12.

No text from Poole on this verse.

Ver. 13.

A just punishment of their obstinate refusal of peace offered.

Ver. 14.

**The little ones**, excused by their sex or age, as not involved in the guilt, nor being likely to revenge their quarrel.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

Heb. *no seed*, i.e. no man, as that word is oft used. Compare #**Jos 10:40**, with #**De 11:14**. For the beasts, some few excepted as being under a special curse, were given them for a prey.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**The trees thereof**, to wit, the fruit trees, as appears from the following words; which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the conveniency of the siege might require.

**Man's life**, i.e. the sustenance or support of his life, as *life* is taken #**De 24:6**. But this place may be otherwise translated, as it is in the margin of our English Bibles: *For, O man*, (the Hebrew letter *he* being here the note of a vocative case, as it is #**Ps 9:7**)

**the tree** (or trees, the singular number for the plural, as is common) of the field is (or ought, as the Hebrew *lamed* is used #**Es 9:1 Ps 62:10**) *to be employed in the siege*; or, as it is in the Hebrew, *to go before thy face*, i.e. to make fences for thy security, *in the siege*.

**The trees of the field**: I here understand not its general signification of all trees, including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken #**Isa 55:12**; or such as grow only in open fields, such as are elsewhere called *the trees of the wood*, #**1Ch 16:33 Isa 7:2**, or *the trees of the forest*, #**So 2:3 Isa 10:19**, which are opposed to the trees of the gardens, #**Ge 3:2,8 Ec 2:5 Eze 31:9**; as the *flower of the field*, #**Ps 103:15 Isa 40:6**, and *the lilies of the field*, #**Mt 6:28**, are opposed to those that grow in gardens, and are preserved and cultivated by the gardener's art and care. And so it is a very proper argument to

dissuade from the destroying of fruit trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sense fitly agrees with the following words, where the concession or grant, which here is delivered in more ambiguous terms, of *the tree of the field*, is repeated and explained concerning *the trees which thou knowest that they be not trees for meat*.

Ver. 20.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 21

How to expiate an uncertain murder, #De 21:1-19. The usage of a captive taken to wife, #De 21:10-14. The first born, though the son of the hated, is not to be disinherited, #De 21:15-17. The punishment of a stubborn son, viz. death, #De 21:18-21. The cursed death of them that are hanged, #De 21:22,23.

Ver. 1.

**In the field**, or, in the city, or any place, only the *field* is named, as the place where such murders are most commonly committed, and most easily concealed.

Ver. 2.

**Thy elders and thy judges**; those of thy elders who are judges; for the latter word explains and restrains the former, the judges or rulers of all the neighbouring cities, who were all concerned in this inquiry.

**They shall measure**, unless it be evident and confessed which city is nearest, for then measuring was superfluous.

Ver. 3.

A fit vicegerent and representative of the murderer, in whose stead it was killed, who by this act hath shown himself to be a son of Belial, who would not bear the yoke of God's law. A type also of Christ, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himself.

Ver. 4.

**Neither eared nor sown;** partly to represent the hard and unprofitable and untutored heart of the murderer; and partly that such a desert and horrid place might beget a horror of murder and of the murderer.

**Strike off the heifer's neck,** to show what they would and should have done to the murderer if they had found him.

Ver. 5.

**The priests shall come near,** both to direct them in all the circumstances of action and to see that the law was observed, and to bless them in God's name, by praying for them, and absolving or pronouncing them guiltless in this matter.

**Every controversy;** not absolutely all manner of controversies that could possibly arise, as if their word were to determine whether there were a God or providence or no, whether God should be worshipped, and his commands observed, or no, whether Moses was a true prophet or an impostor, whether apostate and idolatrous Israelites should be punished or no, which is apparently absurd and ridiculous; but every such controversy as might arise about the matter here spoken of; nothing being more usual than to understand universal expressions in a limited sense; and indeed this is limited and explained by the following words,

**and every stroke,** the particle *and* being put expositively, of which instances have been formerly given, i.e. every controversy which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called *a stroke*, as *to smite* is oft used for *to kill*, as **#Ge 4:15 Le 24:17**, &c., or any other stroke or wound given by one man to another.

Ver. 6.

In testimony of their innocency. **See Poole "Mt 27:24"**.

Ver. 7.

**They shall answer,** to wit, to the priests who shall examine them and determine this controversy.



**This blood;** this about which the present inquiry is made; or this which is here present; for it is thought the corpse of the slain man was brought into the same place where the heifer was slain.

**Neither have our eyes seen it;** nor have we seen or understood how or by whom this was done.

Ver. 8.

i.e. Not imputed to them, nor punished in them; for God is sometimes said to

**forgive** when he doth not punish, as **#Ps 78:38**. Besides, though there was no mortal guilt in this people, yet there was a ceremonial uncleanness in the land, which was to be expiated and forgiven.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Thine enemies,** of other nations, but not of the Canaanites, for they might not spare their women, and much less marry them, **#Ex 34:16 De 7:3**.

Ver. 11.

**Hast a desire unto her;** or, *hast cleaved to her*, to wit, in love; or, *hast taken delight in her*; which may be a modest expression for *lying with her*, and seems probable, because it is said, **#De 21:14**, that he had humbled her, to wit, by military insolence, when he took her captive, not after he had married her, for then he would have expressed it thus, *because thou hast married her*, which had been more emphatical than to say, *because thou hast humbled her*. And here seem to be two cases supposed, and direction given what to do in both of them:

1. That he did desire to marry her, of which he speaks **#De 21:11-13**.

2. That he did not desire this, or not delight in her, of which he speaks **#De 21:14**.

Ver. 12.

Either,

1. To take off his affections from her by rendering her uncomely and deformed; but then the last words must not be rendered shall

**pare her nails**, but shall *nourish them*, or *suffer them to grow*, as the Chaldee, Arabic, and divers of the learned Jews and other interpreters render it. Or,

2. To express her sorrow for the loss of her father and mother, as it follows, **#De 21:13**, it being the ancient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow. Or rather,
3. In token of her renouncing her heathenish idolatry and superstition, and of her becoming a new woman, and embracing the true religion; which her captive condition and subjection to his will would make her inclinable to do in profession.

Ver. 13.

**The raiment of her captivity**, i.e. either,

1. Those goodly raiments in which she was when she was taken captive, instead of which she now must put on a servile habit, as this is generally understood; or rather,
2. Those servile and sordid raiments which were put upon her when she was taken captive, as the manner was to do with captives, as the phrase itself seems to intimate; *as prison garments* **{#Jer 52:33}** are such garments as prisoners use to wear; and *garments of praise* are praiseworthy or glorious garments; and it seems harsh to call those *garments of captivity*, which are made for and generally worn by free persons only, and which are usually taken away from persons when they

come into captivity. Add, that this doth not seem to be any part or token of her sorrow, but rather a mending of her condition, and exchanging her servile habit for a better and more decent one, which might be, though this were a mourning habit.

**Her father and mother;** either their death, or, which was in effect the same, her final separation from them. Withal this signified her alienation from them or from their superstitious and idolatrous courses, and her translation of her love from all other persons to her husband and to the true religion. Compare **#Ps 45:11**.

**She shall be thy wife;** supposing what might very rationally be supposed of one in her circumstances, and what she signified by the foregoing rites, that she should submit to her husband's religion, in which case the marriage might be tolerable. Or this was a permission and indulgence given to them for the hardness of their hearts, as in the case of divorce, **#De 24:1 Mt 19:8**.

Ver. 14.

**If thou have no delight in her;** either,

1. After thou hast married her; and so this is a permission of a divorce, which being indulged towards an Israelitish woman, was not likely to be denied towards a stranger. Or rather,
2. Before thy marriage; for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her, would suffer him upon so slight an occasion, within a day or two after so solemn a contract, to send her away; nor is there a word spoken here of any divorce.

**Thou shalt not make merchandise of her,** i.e. make gain of her, either by using her to thy own servile works, or by prostituting her to the lusts or to the service of others.

**Humbled her**, i.e. lain with her, as this phrase is oft used, as #Ge 34:2 De 22:24,29 Jud 19:24 Eze 23:10,11.

Ver. 15.

**Two wives**; either,

1. Both together; which practice, though tolerated, is not hereby made lawful, but only provision is made for the children in that case. Or,
2. One after another. Hated, comparatively, i.e. less loved, as #Ge 29:31 Mt 6:24 Lu 14:26.

Ver. 16.

**He may not**; it is not lawful, because contrary to the rights and law of nature.

**Before the son**, or, *before the face of the son*, i.e. in his lifetime, as this phrase is understood, #Ge 11:28 16:12 25:18. And when this phrase is rendered before another, it signifies only in the presence of another, but never notes the preference of one person to another, which the Hebrews express in another manner. And this may be added to intimate, that if the eldest son were dead, and had left a child, the father was free to give the right of his first-born unto his second son, rather than to the child of the eldest. Or this phrase may be an aggravation of the fact, whereby his father did in a manner spit in his face, and fasten a reproach upon him in his very sight and presence.

Ver. 17.

**Acknowledge**, i.e. make it appear that he owns him.

**Double portion**; for the phrase, see #2Ki 2:9 Zec 13:8; and for the thing, see #Ge 25:31 1Ch 5:1.

**The beginning of his strength**, i.e. the first evidence of his manly strength and ability for procreation.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**The consent of both father and mother** is required to prevent the abuse of this law to cruelty. And it cannot reasonably be supposed that both would agree without manifest necessity, and the son's abominable and incorrigible wickedness, in which case it seems a fit and righteous law, because the crime of rebellion against his own parents was so high in itself, and did so fully signify what a pernicious member and son of Belial he would be in the commonwealth of Israel, who had dissolved all his natural obligations. Yet the Jews say this law was never put in practice, and therefore it might be made for terror and prevention, and to render the authority of parents more sacred and powerful.

**Bring him out unto the elders of his city;** which was a sufficient caution to preserve children from the malice of any hard-hearted parents, because these elders were first to examine the cause with all exactness, and then to pronounce the sentence.

Ver. 20.

**Stubborn and rebellious,** adds incorrigibleness to all his wickedness.

**A glutton and a drunkard;** under which two offences others of a like or worse nature are comprehended by a synecdoche.

Ver. 21.

Stoning was the punishment appointed for blasphemers and idolaters; which if it seem severe, it is to be considered that parents are in God's stead, and intrusted in good measure with his authority over their children; and that families are the matter and foundation of the church and commonwealth, and they who are naughty members and rebellious children in them, do commonly prove the bane and plague of these; and therefore no wonder if they are nipped in the bud.

Ver. 22.

Which was done after the malefactor was put to death some other way, this public shame being added to his former punishment. See **#Jos 7:25 8:29 10:26 2Sa 4:12.**

Ver. 23.

**Is accursed of God**, i.e. he is in a singular manner cursed and punished by God's appointment with a most shameful kind of punishment, as this was held among the Jews and all nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, **#Jer 16:4.** And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and public offenders, and such as brought the curse of God upon the community, as **#Nu 25:4 2Sa 21:6;** and principally to foreshadow that Christ should undergo this execrable punishment, and be made a curse for us, **#Ga 3:13,** which though it was yet to come in respect to men, yet was present unto God, and in his eye at this time. And so this is delivered with respect unto Christ, as many other passages of Scripture manifestly are.

**Be not defiled**, to wit, morally; either by inhumanity towards the dead; or rather by suffering the monument or memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

## DEUTERONOMY CHAPTER 22

Laws about stray cattle, **#De 22:1-3.** About thy neighbor's ox fallen in the way, **#De 22:4.** Woman's wearing of apparel distinct from man's, **#De 22:5.** Of birds caught, **#De 22:6,7.** Of battlements for houses, **#De 22:8.** Of divers seeds sown, **#De 22:9.** Of ploughing with an ox and ass, **#De 22:10.** Of garments of divers colours, **#De 22:11.** Of fringes upon the four quarters of a garment, **#De 22:12.** The punishment of him that slandereth his wife. **#De 22:13-19.** Her punishment if the scandal be true, **#De 22:20,21.** The punishment of adultery, **#De 22:22-24;** of rape, **#De 22:25-27;** of fornication, **#De 22:28,29.** Against incest, **#De 22:30.**

Ver. 1.

**Thy brother;** so called by communion not of religion, but of nature, as having one Father, even God, #**Mal 2:10**; as appears,

1. Because the same law is given about their enemy's ox, &c., #**Ex 23:4**.
2. Because else the obligation of this law had been uncertain, seeing men could not ordinarily tell whether the straying ox or sheep belonged to a Jew or to a stranger.
3. Because this was a duty of common justice and charity, which the law of nature taught even heathens, and it is absurd to think that the law of God delivered to the Jews should have less charity in it than the law of nature given to the Gentiles.

**Hide thyself from them,** i.e. dissemble or pretend that thou dost not see them; or neglect or pass them by as if thou hadst not seen them.

Ver. 2.

**If thy brother be not nigh unto thee,** which may make the duty more troublesome or chargeable.

**If thou know him not;** which implies, that if they did know the owner, they should restore it to him.

**Thou shalt bring it unto thine own house,** to be used like thine own cattle. Thou shalt restore it to him again, the owner, as it may be presumed, paying the charges.

Ver. 3.

i.e. Dissemble that thou hast found it. Or, *hide it*, i.e. conceal the thing lost.

Ver. 4.

**Help him**, i.e. thy brother, the owner. Compare #Ex 13:5.

Ver. 5.

This shall not be done ordinarily or unnecessarily, for in some cases it may be lawful, as to make an escape for one's life. Now this is forbidden, partly for decency sake, that men might not confound, nor seem to confound, those sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest umbrage or sign of softness and effeminacy in the man, of arrogance and impudency in the woman, of lightness and petulancy in both; and partly to cut off all suspicions and occasions of evil, which this practice opens a wide door unto.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

**Let the dam go**; partly for the bird's sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute creatures; and partly for men's sake, to restrain their greediness and covetousness, that they should not monopolize all to themselves, but might leave the hopes of a future seed for others.

Ver. 8.

**A battlement**, i.e. a fence or breastwork, because the roofs of their houses were made flat or plain, that men might walk on them. See #Jud 16:27 1Sa 9:25 2Sa 11:2 Ne 8:16 Mt 10:27.

**Blood**, i.e. the guilt of blood, by a man's fall from the top of thy house, through thy neglect of this necessary provision.

Ver. 9.

**With divers seeds**; either,



1. With divers kinds of seed mixed and sowed together between the rows of vines in thy vineyard; which was forbidden to be done in the field, **#Le 19:19**, and here in the vineyard. Or,
2. With any kind of seed differing from that of the vine, which would produce either herbs, or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and men, and to forbid all mixture of their inventions with God's institutions, in doctrine or worship.

**The fruit of thy seed**, Heb. the *fulness of thy seed*, i.e. that seed when it is ripe and full. See **#Ex 22:29 Nu 18:27**.

**Defiled;** either,

1. Naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or rather,
2. Legally and morally, as being prohibited by God's law, and thereby made unclean; as, on the contrary, things are sanctified by God's word allowing and approving them, **#1Ti 4:5**. Heb. *be sanctified*, or, be as *a sanctified thing*, by an ellipsis of the particle *as*, i.e. unlawful for the owner's use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called *euphemismus*, which is frequent in Scripture, as when  *blessing* is put for  *cursing*, as **#Job 2:9**, and in other authors, as when they use  *sacred* for execrable.

Ver. 10.

Either,

1. Because the one was a clean beast, the other unclean; whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things, #2Co 6:14. Or,
2. Because of their unequal strength, whereby the weaker, the ass, would be oppressed and overwrought. Or,
3. For mystical reasons, of which see on #De 22:9 Le 19:19.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Fringes**, or *laces*, or *strings*; partly to bring the commands of God to their remembrance, as it is expressed, #Nu 15:38; and partly as a public profession of their nation and religion, whereby they might be discerned and distinguished from strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and religion before all the world. Wherewith thou coverest thyself: these words are either restrictive to the upper garment, wherewith the rest were covered; or argumentative, why they should use these things, because herewith they might possibly fasten their garments, and prevent the uncovering themselves, as might easily happen, when they wore no breeches, but only loose garments.

Ver. 13.

**Go in unto her**, i.e. hath had carnal knowledge of her.

Ver. 14.

**Of speech**, Heb. *of words*, i.e. of discourses or defamations.

Ver. 15.

i.e. The linen cloth or sheet, as is expressed, #De 22:17, which in the first congress was infected with blood, as is natural and usual. But because this is not now constant, the enemies of Scripture take occasion to quarrel with this law, as unreasonable and unjust, and such as might oppress the innocent, and hence take occasion

to reject the Holy Scriptures. It were much more reasonable for these men either to expound this place metaphorically, of producing those proofs and testimonies of her virginity which should be as satisfactory as if that cloth were produced, as some of the Jews understand it; or modestly to acknowledge their own ignorance in this, as they are forced to do in many other things, and not impudently to conclude it is insoluble, because they cannot resolve it. But there is no need of such general answers, many things may be particularly said for the vindication of this law.

1. That it was necessary for that people, because of their hard-heartedness towards their wives, and their levity and desire of change of wives.
2. That either this trial, or at least the proof of her virginity, was to be taken presently after the day of marriage, and that proof was to be admitted afterwards upon occasion.
3. That this law was seldom or never put in execution, as the Jews note, and seems to be made for terror and caution to husbands and wives, as really other laws have been in like cases.
4. That that God who gave this law did by his providence govern all affairs, and rule the tongues and hearts of men, and therefore would doubtless take care so to order matters that the innocent should not suffer by this means, which he could prevent many ways.
5. That there is a great difference in times and climates. Who knows not that there are many things now by our moderns thought uncertain or false, by which by the ancient physicians were thought and affirmed to be true, and certain in their times and countries, and that many signs of diseases and other things do generally hold true in those more southerly and warmer parts of the world, which are many times deceitful in our northern and colder climates?

6. That this very way of trial of virginity hath been used not only by the Jews, but also by the Arabians and Egyptians, as is affirmed by divers learned writers, among whom yet it was more doubtful and hazardous than among the Jews, who might promise to themselves that God would guide the execution of his own law to a just and good issue.

7. That this sign, if it were uncertain in persons of riper years, yet it may be reasonably thought certain and constant in virgins of young and tender age, and that the Jews did ordinarily marry their daughters when they were about twelve or thirteen years old, as is confessed; as making haste to roll away that reproach which they thought to be in an unmarried state.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

Either,

1. By the following mulct. Or,

2. By severe reproofs, which that word oft signifies. Or,

3. By stripes, as is expressed, **#De 25:2,3**. Which is not strange, considering how precious a thing one's good name is, of which he endeavoured to deprive his wife.

Ver. 19.

**Unto the father of the damsel;** because this was a reproach to his family, and to himself, because such a miscarriage of his daughter would have been ascribed to his evil education.

**He may not put her away all his days;** which seems to have been his design in this false accusation, and therefore that liberty

of a divorce which is permitted to others, #De 24:1, shall be denied to him.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**Quest.** Why should she die when her crime was only fornication, which was not punished in a woman with death, #Ex 22:16,17?

**Answ.** Because there was not only fornication in this case, as #Ex 22, but this was accompanied with deep dissimulation and injury to her husband in the false profession of virginity, and it might be presumed that she committed this folly after she was betrothed to him, and therefore so obstinately denied it, as knowing the danger of it in that case; or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that she, who being defiled before she was married or betrothed, and therefore not punishable by death, yet if she should presume to carry her defilement into the married estate with a pretence of virginity, she should then be put to death.

Ver. 22.

**If a man be found;** if he be convicted of this fault, though not taken in the very act.

Ver. 23.

By this betrothing she had actually engaged herself to another man, and was in some sort his with, and therefore is sometimes so called, as #Ge 29:21 Mt 1:20.

Ver. 24.

**Because she cried not;** and therefore is justly presumed to have consented to it.

Ver. 25.

**The man force her;** which was to be examined and determined by the consideration of all the circumstances.

Ver. 26.

Not an act of choice, but of force and constraint.

Ver. 27.

**The damsel cried;** which is in that case to be presumed; charity obliging us to believe the best till the contrary be manifest.

Ver. 28.

i.e. An unmarried man, as appears,

1. From his obligation to marry the person he abused, which it is not probable would have been imposed upon him, had he been married.
2. Because if the man had been married, this had been adultery, and so had been punished with death. **Lay hold on her;** which notes some kind of force or artifice, whereby she was overpowered; whereas **#Ex 22:16**, she was enticed, which implies consent, and therefore the man doth here receive a greater punishment, because he used hostile violence towards her, which was the greater sin.

Ver. 29.

**Fifty shekels of silver,** besides the dowry, as Philo the learned Jew notes, which is here omitted, because that was common and customary, and because it might easily be gathered out of **#Ex 22:16**, it being sufficient here to mention what was peculiar to this case.

**She shall be his wife,** to wit, if her father consent to it, which is to be supposed out of **#Ex 22:16**, it being not likely that the father should lose his paternal right of disposing his child when she was in some sort forced, rather than when she was enticed.

**He may not put her away all his days,** which others were suffered to do, **#De 24:1**, and he who enticed the maid **{#Ex 22:16}** was not prohibited to do.

Ver. 30.

**Shall not take to wife.** So this respects the state, and the next branch speaks of the act only.

**His father's wife;** his mother-in-law. See **#Le 18:8 20:11 1Co 5:1.**

**His father's skirt,** i.e. the skirt of the mother's garment, i.e. the nakedness, which is here called *his father's skirt*, because his father and mother were one flesh, or because his father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the bridegroom's spreading the skirt of his garment over the bride, to signify his right to her, and authority over her, and his obligation to the marriage duty. See **#Ru 3:9 Eze 16:8.**

#### DEUTERONOMY CHAPTER 23

Who are to be excluded from the congregation, **#De 23:1-6.** An Edomite and Egyptian not to be abhorred, and why, **#De 23:7,8.** No uncleanness to be in the camp, **#De 23:9-14.** No filthiness, **#De 23:17.** No abominable sacrifice must be, **#De 23:18.** No usury, but to strangers, **#De 23:19,20.** Vows must be kept, **#De 23:21-23.** The liberty that was lawful in their neighbour's field or vineyard, **#De 23:24,25.**

Ver. 1.

Heb. *wounded by compression, or attrition, or contusion,* to wit, of the stones, which was the course the Gentiles took with infants to make them eunuchs. And these eunuchs and bastards, **#De 23:2,** seem to be not only those of other nations, as some understand it, without any foundation for such restriction, but also of the Israelites; the reason of this law being the same in all, to wit, that God would bring into disgrace those heathenish practices of making eunuchs, and getting bastards, which doubtless he would especially do among his own people. **Shall not enter into the congregation of the Lord;** which phrase cannot be

understood so that they might not come into the church, or holy assemblies, to worship God, to pray, or hear, &c., because proselytes of any nation, being admitted to common church privileges, no less than the Jews, (as is evident from #Ex 12:48 Le 22:18 Nu 9:14 15:15) it were absurd to think that any of the Israelites, for such a natural or involuntary defect, should be shut out from all God's ordinances; nor so that they were to be put out of the muster-roll of God's people, or to lose the privileges common to all Israelites, to wit, the benefit of the year of release or jubilee, which it is not probable the Israelites were to forfeit merely for this unculpable imperfection; but either,

1. That they should not be incorporated into the body of Israel by marriage; for so this phrase may seem to have been understood by the whole congregation of Israel, #Ne 13:1-3 23-25; although at that time the government was in part in the hands of such persons as are here mentioned, #De 23:3, or of their children, seeing it is apparent from #Ezr 10 that many priests and Levites and other officers and rulers of Israel were married to strange women, whose issue are by this law excluded from all share in the government, and for that, among other reasons, Nehemiah separated them from Israel by virtue of the law here following. Or,
2. That they should not be admitted to honours and offices either in the church or commonwealth of Israel; and so

**the congregation of the Lord** doth not here signify, as commonly it doth, the body of the people, but the society of the elders or rulers of the people, who, as they represent the whole congregation, and act in their name, and for their service and good, so they are sometimes called by the name *of the congregation*, as #Nu 35:12 24 25 Jos 20:6,9 1Ki 8:5, compared with #De 23:1-3; and #1Ch 13:1,2,4 29:1,10,20, compared with #1Ch 28:1 29:6; and of *the congregation of God*, as it is in the Hebrew of #Ps 82:1. Howsoever, seeing they are oft called *the congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service,



and did also oft assemble near the tabernacle, where God was eminently present. Add to this, that the Hebrew word *kahal* generally signifies a *congregation* or *company* of men met together; and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one place, but of the chief rulers, which frequently did so. Nor is it strange that eunuchs are excluded from government, partly because such persons are commonly observed to want that courage which is necessary for a governor, #Ex 18:21; and partly because as such persons ordinarily were despicable, so the office and authority in their hands was likely to be exposed to the same contempt.

Ver. 2.

**A bastard;** so the word is commonly rendered, and so it notes a person base-born, or born in fornication or adultery, or by incestuous or any prohibited mixtures of man and woman.

### **Object.**

1. This law seems harsh, and too severe for the innocent bastard.

**Answ.** 1. It was only an exclusion from government, which was a tolerable burden.

2. It was a necessary caution to prevent and brand the sin of uncleanness, to which the Jews were more than ordinarily prone.

**Object.** 2. Pharez and Jephthah were both bastards, yet advanced to great honour and authority.

**Answ.** God gives laws to us, and not to himself; and, therefore he might, when he saw fit, confer what favour or power he pleased

upon any such person, as he did to these. But some add, that the Hebrew word *mamzer* signifies not every bastard, but a bastard born of any strange woman, as the word may seem to intimate, and as such persons generally seem to have been, because of that special provision, that there should be *no whore of the daughters of Israel*, as it is here below, **#De 23:17**.

**To his tenth generation;** or, his tenth generation, as it is in the Hebrew, and so in the following verses.

Ver. 3.

This may be understood either,

1. Of the males only, or the children of such fathers, as interpreters commonly take it. Or rather,
2. Of females also, or of all that were born either of such fathers or mothers, as may be gathered from **#Ezr 10 Ne 13**, where the children of strange wives were separated from Israel no less than the children of strange fathers. And it is an allowed maxim, that the birth follows the belly. And whereas the children of Rahab and Ruth are produced to the contrary, it may be said as it was before, that these were extraordinary instances, and that God when he pleased might exempt any particular person of them from this curse, though the Israelites might not do so.

**For ever;** so it seems to note the immutability and perpetuity of this law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter*—yea, *even for ever*, i.e. they shall never enter, as it is expressed, without any mention of the tenth generation, **#Ne 13:1**, *that they shall not come into the congregation of God for ever*.

Ver. 4.

**They met you not**, as the manner of those times was to wait and provide for strangers and travellers; see #Ge 14:17 18:2,3 19:1,2 Jud 19:17-21; which was the more necessary, because in those times and countries there were no such public houses of entertainment, as now there are among us. Their fault then was unmercifulness to strangers and pilgrims, and afflicted persons, which was aggravated both by their relation to the Israelites, as being the children of Lot, and by the special kindness of God and of the Israelites to them, in not fighting against them, as they had just occasion to do, and as they did by others, #De 2.

### Object.

**Quest.** How doth this agree with #De 2:28,29, where *the Moabites which dwell in Ar* are said to have sold them meat and drink?

**Answ.** 1. It is one thing voluntarily to meet them, and kindly to relieve them with bread and water, which they are here denied to have done, and a quite differing thing to sell them bread and water when they are upon their very borders, and their own interest forced them to do so.

2. It may seem that it was only *those Moabites that dwelt in Ar* did so, as is said #De 2:29, and that all the rest of the people neglected or refused to do it; and therefore the sin being so general and national, no wonder if the punishment be so too.

3. These and the following words, both here and #Ne 13:1, are to be taken distributively; and this first member of the verse belongs to the Ammonites, who did not

**meet them with bread**, &c., and the latter part to the Moabites, who, together with the Midianites, but not with the Ammonites, hired Balaam, &c.

Ver. 5.

i.e. Forced Balaam to bless thee, who was hired and inclined to curse thee, if possibly he could.

Ver. 6.

i.e. Make no contracts, either by marriages, or leagues, or commerce with them, but rather shalt constantly keep a jealous eye over them, as enemies who will watch every opportunity to insnare or disturb thee. This counsel was now the more necessary, because a great part of the Israelites lived beyond Jordan in the borders of those people, and therefore God sets up this wall of partition betwixt them, as well knowing the mischief of bad neighbours, and Israel's proneness to receive infection from them. Each particular Israelite is not hereby forbidden to perform any office of humanity to them, but the body of the nation are forbidden all friendly and familiar conversation with them.

Ver. 7.

**An Edomite;** the children of Edom; only the Amalekites are excepted by God's particular order, and upon special reason, **#De 25:17-19.**

**Thy brother,** by Esau, Jacob's brother.

**Thou wast a stranger in his land,** and didst receive habitation, protection, and provision from them a long time, which kindness thou must not forget for their following persecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courtesies; but God doth not deal so with us, nor will he have us to deal so with others, but commands us to overlook and forget injuries, and to remember kindnesses.

Ver. 8.

Supposing their grandfather or great grandfather turned proselyte, and the children continue in that faith received by such ancestors.

Ver. 9.

Then especially take heed, because that is a time and state of confusion and licentiousness, when, as one said, the laws of God and man cannot be heard for the noise of arms; and because the success of thy arms and enterprises depends upon God's blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore hast need to be well prepared for death and judgment.

Ver. 10.

Of which **uncleanness** see **#Le 15:4,16,17**; or by uncleanness of any like kind; one kind being here, as oft, put for all.

### **He shall go out of the camp.**

*Quest.* Why doth this uncleanness oblige a man to go out of the camp, when it did not oblige him to such a removal, **#Le 15**?

**Answ.** 1. It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous a work.

2. There is a manifest reason of the difference, because in their houses they had private chambers, where they could in such cases keep themselves from converse with others; whereas in the camp their conveniencies were so small, and their occasions of action so many, that it was very hard for his fellow soldiers that continued with him in the same tent, or part of the camp, to avoid the touching of him, which yet was infectious, **#Le 15:7,22**.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

To wit, to ease thyself, as it follows, **#De 23:13**.

Ver. 13.

**A paddle;** the nature of which may be known from the use, which here follows.

**Cover that which cometh from thee;** partly, to prevent the annoyance of ourselves or others; partly, to preserve and exercise modesty and natural honesty; and principally, that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness, especially now when it was most necessary so to do.

Ver. 14.

**In the midst of thy camp;** either because the ark was commonly present with them, or at least some of the holy instruments, which were pledges of God's presence; or because God had promised to go forth with them when they engaged in a just and necessary war.

Ver. 15.

This is not to be understood universally, as if all servants that flee from their masters, though without any sufficient cause or colour of justice, might be detained from them by any person to whom they fled for refuge, for this is apparently contrary to all the laws of religion, and justice, and charity, and would open a door to infinite disorders and mischiefs; but it is to be understood,

1. Of the servants of strangers, because it follows, **#De 23:16**, *he shall dwell with thee, even among you*, which shows that he had dwelt with and belonged to another people.
2. Of such as belonged to the Canaanites, or other neighbouring nations, because if he had lived in remote countries, it is not probable that he would flee so far to avoid his master, or that his master would follow him so far to recover him. And for the Canaanites this sentence was most just, because both they and theirs were all forfeited to God and to Israel, and whatsoever they enjoyed was by special indulgence. And for the other neighbours it may seem just also, partly, because some of them were within the larger limits of the land belonging to Israel by God's grant or deed of gift, **#Ge 15:18 Jos 1:4**; partly, because

by their hostile carriages they had given Israel a right to much more of theirs than a few servants that might possibly run away from their masters; and especially, because both masters and servants of these and other nations are unquestionably at the dispose of the Lord their Maker and sovereign Ruler.

3. Of such as upon inquiry appear to have been unjustly oppressed by their masters, as is implied by that phrase of his, making an escape, which supposeth a deliverance from danger or vexation. Now it is not strange nor unjust, if the great God, who hates all tyranny, and styles himself the refuge of the oppressed, doth interpose his authority, and help to rescue such persons from their cruel masters, who otherwise would be too strong for them.
4. Of such as came to them out of a desire to embrace the true religion, which possibly his master perceiving endeavoured by force to restrain him from, as it may be probably thought from his choosing and liking to live among the Israelites, expressed **#De 23:16**. Now if this great and supreme Master, to whom all other masters are but servants, and they and theirs are absolutely in his power, shall receive and protect one that gives up himself to his service against the will of the under-master, who in this case rebels against his sovereign Lord, what shadow is there of injustice in the case?

Ver. 16.

Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

Ver. 17.

No common prostitute, such, as were tolerated and encouraged by the Gentiles, and used even in their religious worship.

**Of the daughters of Israel;** not that such practices were allowed to the strangers among them, as is evident from many scriptures and reasons, but that it was in a peculiar manner, and upon special reasons, forbidden to them, as being much more odious in them than in strangers; though the words may be rendered *among the*

*daughters*, and so in the following clause, *among the sons*, for the Hebrew *mem* is sometimes used in that sense, as #Nu 22:22 Ps 31:12, and so it notes that none of that sort should be permitted among them, whether Jews or strangers.

**A sodomite;** who defileth or suffereth himself to be defiled with mankind. See #Ge 19:5 Le 18:12 1Ki 14:24 22:46 Ro 1:27.

Ver. 18.

This is opposed to the practice of the Gentiles, who allowed both such persons and their oblations they made out of their wicked and infamous gains; and some of them kept lewd women, who prostituted themselves in the temples, and to the honour of their false gods, and offered part of their profit to them. See Mic 1:7; #APC Bar 6:43; Herodotus in the end of his first book, and Strabo in his eighth book. **The price of a dog;** either,

1. Properly; the dog being a vile and contemptible creature in those eastern parts, #1Sa 17:43 24:14 2Sa 3:8 Ec 9:4, and unclean by God's designation, which yet should have been redeemed by virtue of that law. #Nu 18:15, had it not been for this prohibition. And this may be here prohibited, either,
  1. That by this one instance, put for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing. Or,
  2. To bring contempt upon the creature, which divers of the Gentiles offered up to their gods, and the Egyptians worshipped as gods. Or,
  3. That by comparing *whores* and *dogs* together, and equalling the prices of them, he might expose whores to the highest disgrace and infamy. Or,
- II. Metaphorically, as that word is oft used in Scripture, as #1Sa 24:14 Ps 22:16,20 Isa 56:10,11 Mt 7:6 Php 3:2; and particularly it is used for unclean or filthy persons, #2Pe 2:22 Re 22:15; as Horace also calls whores *bitches*; which name



doth most properly agree to them in respect of that impudence, and filthiness, and insatiableness, for which both of them are branded. And this sense may seem most proper in this place, because it agrees with all the other expressions; and as the **hire of a whore** answers to the whore, **#De 23:17**, so the price of a dog may seem to answer to the sodomite, **#De 23:17**, and so all concerned the same thing, whereas **the price of a dog**, properly so called, may seem to be quite incongruous, and foreign to the place. It is true which is objected, that lawgivers use to deliver their laws in proper, and not in metaphorical terms, to prevent mistake and ambiguity; but there seems to be no great danger of mistake here, where the metaphor is so clearly explained and determined by so many words joined with it. **For any vow**; and much less in other sacrifices, which being of a higher nature, and prescribed by God, must needs require more exactness than those which depended much upon a man's will and choice, as vows and free-will offerings did. *Both these*, i.e. the *whore* and the *dog*, and therefore the price of either of them cannot be acceptable. And this may seem to favour the latter opinion, that the *dog* is here taken metaphorically rather than properly, because there is no mention in the law (save in this place which is in question) of any abominableness of a dog unto God, more than of an ass, or any other unclean creature; but how abominable *sodomites* are to God is sufficiently evident from other scriptures, and from undeniable reasons.

Ver. 19.

i.e. So as to receive thy principal money or thing left with such increase or improvement of it, as was usual and allowed among the Gentiles. But whether all usury be unlawful to Christians is too great a question to be determined in a work of this nature. See **#Ex 22:25 De 15:3 Ps 15:5 Ne 5:2 Lu 6:34**.

Ver. 20.

**Unto a stranger**, i.e. to a person of any other nation, for so that word is generally used, and therefore they who restrain it to the cursed Canaanitish nations seem to do so without any solid or sufficient grounds. And though the word

**brother** is oftentimes used in a general sense for every man, yet I think I may affirm that wheresoever the words *brother* and *stranger* are opposed in the Jewish law, the brother signifies the Israelite only, and the stranger signifies any person of what nation or religion soever, whether proselyted to the Jewish religion or not, and so it seems to be meant here. And the reason why usury is permitted to a stranger, not to an Israelite, may seem to be this, because the Israelites generally employed themselves in the management of land and cattle, and therefore could not make any advantage of borrowed money to balance the use they should pay for it; and consequently it may be presumed that they would not borrow money upon use, but for want and poverty, and in that case, and principally for that reason, usury seems to be forbidden to them, as may be thought from **#Le 25:35,36**. But the strangers made use of their money in way of trade and traffic with the Israelites, which was more gainful, and could much better bear the burden of usury, and reap advantage from money so borrowed; and these strangers here spoken of are supposed to be competently rich, and not poor, as may plainly appear by comparing this place with **#Le 25:35,36**, where they are no less forbidden to take usury of a stranger than of a brother, in case of poverty.

Ver. 21.

**Thou shalt not slack to pay it**, to wit, if the matter of it be lawful, and in thy own power. See **#Nu 30:2**. Not *slack* or *delay*, because delays may make thee both unable to pay it, and unwilling too, the sense of one's obligation growing every day weaker than other, &c.

**It would be sin in thee**, i.e. it would be laid to thy charge as a sin, and bring judgment upon thee.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**A free-will offering**; which though thou didst freely make, yet being made, thou art no longer free, but obliged to perform it.

Ver. 24.

**Thou mayest eat grapes thy fill;** which was allowed in those parts, because of the great plenty and fruitfulness of vines there.

Ver. 25.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 24

Of the woman that was dismissed by her husband with a bill of divorcement, **#De 24:1-4**. The liberty of the new-married man, **#De 24:5**. Pawns and pledges, **#De 24:6**. Man-stealers, **#De 24:7**. Leprosy, **#De 24:8**. And again of pawns or pledges, **#De 24:10-13**. Of day wages, **#De 24:14,15**. Prone to be punished for another's offence, **#De 24:16**. Of justice and love towards widows, fatherless, and strangers, **#De 24:17-22**.

Ver. 1.

**That she find no favour in his eyes,** i.e. he dislike and loathe her. It is a figure called *meiosis*, whereby more is understood than is expressed, as **#Pr 10:2 17:21 24:23**.

**Uncleanness;** Heb. *nakedness*, or *shamefulness*, or *filthiness of a thing*, i.e. some filthy or hateful thing, some loathsome distemper of body or quality of mind, not observed before marriage; or some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.

**Send her out of his house;** which is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, **#Mt 5:31,32 19:8,9**, but also from the Old Testament, **#Ge 2:24 Mal 2:16**; but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives, and this only for a season, even until *the time of reformation*, as it is called **#Heb 9:10**, i.e. till the coming of the Messias, when things were to return to their first institution and purest condition. The husband is

not here commanded to put her away, but if he do put her away, he is commanded

**to write and give her a bill of divorcement**, before *he send her out of his house*. And though it be true, as our Saviour observes, that Moses did suffer these divorces, to wit, without punishing them, which also is here implied, yet it must be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendered, **then let him write her**, in the Hebrew run thus, *and hath written her*, and so it follows, **#De 24:2**. *And she be departed out of his house, and be gone and become another man's wife*; then follows **#De 24:3**, which even according to our translation carries on the supposition, **And if the latter husband hate her**, &c. Then follows the position or prohibition, **#De 24:4**.

Ver. 2.

For although he could not causelessly put her away without sin, yet she being put away, and forsaken by her husband, might marry another without sin, as is determined in the same or a like case, **#1Co 7:15**.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

This is the punishment of his levity and injustice in putting her away without sufficient cause, which by this offer he now acknowledgeth.

**After that she is defiled**; not simply and absolutely, as if her second marriage were a sin, but respectively, or as to her first husband, to whom she is as a defiled or unclean woman, that is, forbidden; for things forbidden are accounted and called unclean, **#Jud 13:7**, because they may no more be touched or used than an unclean thing.

**Thou shalt not cause the land to sin**, i.e. thou shalt not suffer such abominable lightness and lewdness to be practised, lest the

people be polluted, and the land defiled and accursed by that means.

Ver. 5.

**Any business**, i.e. any public office or employment, which may cause an absence from or neglect of his wife.

**He shall be free at home one year**, that their affections newly engaged may be firmly settled, so as there may be no occasions for the divorces last mentioned.

Ver. 6.

**The nether or the upper millstone**, used in their handmills; of which see #Ex 11:5 Nu 11:8 Jer 25:10. Under this one kind he understands all other things necessary to get a livelihood, the taking away whereof is against the laws both of charity and prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts.

**A man's life**, i.e. his livelihood, or the necessary supports of his life.

Ver. 7.

**See Poole "Ex 21:16"**.

Ver. 8.

By which words he plainly intimates, that they were not only to have an eye to the Levites' instructions, but also and especially unto the word and command of God, and that if the Levites' sentence were manifestly contrary to the command of God, it were not to be obeyed. As now if a Levite or priest should, for fear, or favour, or gain, pronounce a person to be clean, who were really and manifestly unclean, and had the unquestionable marks of leprosy upon him, I suppose no man in his wits will question but every man that saw and knew this were bound to avoid the touching of him, and that if he did touch him he should be defiled by it.

Ver. 9.

God smote Miriam with leprosy for her contempt of Moses, and therefore thou mayst expect the same or like punishment, if thou dost despise the counsel and direction of the Levites, which I have set over thee, and commanded thee to observe in this and the like matters.

Ver. 10.

To prevent both the poor man's reproach, by having his wants exposed to view, and the creditor's insolence and greediness, which might be occasioned by the sight of something which he desired, and the debtor could not spare.

Ver. 11.

He shall choose what pledge he please, provided only it be sufficient for the purpose.

Ver. 12.

But restore it before night, which intimates that he should take no such thing for pledge, without which a man cannot sleep, since it were an idle thing to fetch it and carry it every day. **See Poole "Ex 22:26,27"**.

Ver. 13.

**Bless thee**, instrumentally, as ministers are said to convert and save sinners, to wit, bring down the blessing of God upon thee by his prayers; for though his prayers, if he be not a good man, shall not avail for his own behalf, yet they shall avail for thy benefit.

**Righteousness unto thee before the Lord**, i.e. esteemed and accepted by God as a work of righteousness, or holiness, or goodness and mercy, which oft is called righteousness, as **#Ps 107:9 Pr 10:2 Da 4:27**.

Ver. 14.

Either by laying too grievous burdens of work upon him, or by withholding his wages from him, as it follows.

Ver. 15.

**At his day;** at the time appointed, weekly or daily.

**Neither shall the sun go down upon it,** to wit, after the day upon which it is due, and desired or demanded by him; for justice must not be denied or delayed.

**Setteth his heart upon it,** Heb. *lifteth up his soul to it*, which notes his great desire and hope of it, and his dependence upon it: see **#Ps 24:4 Jer 22:27**.

Ver. 16.

Understand it thus, if the one be free from the guilt of the other's sin, and except in those cases where the sovereign Lord of life and death, before whom none is innocent, hath commanded it, as **#De 13 Jos 7:24**. For this law is given to men, not to God; and though God do visit the father's sins upon the children, **#Ex 20**, yet he will not suffer men to do so.

**For his own sin,** understand *only*, and not for any other man's sin.

Ver. 17.

**Nor of the fatherless;** nor of the *widow*, which is to be supplied out of the last member; nor indeed of any other person; but he particularly mentions these, partly because men are most apt to wrong such helpless persons, and partly because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge. See **#Isa 1:23 Jer 5:28**.

**A widow's raiment,** to wit, such a one as she hath daily and necessary use of, as being poor, as may appear by comparing this with **#De 24:12,13**, and with other places. But this concerns not rich persons, nor superfluous raiment.

Ver. 18.

**Thou shalt remember,** to wit, affectionately and practically; and by the compassionate sense of others' miseries, thou shalt make it evident that thou hast not forgotten thy own distresses and deliverances.

**I command thee to do this thing;** I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the same calamities which thou hast felt.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**When thou beatest thine olive tree** with staves, as they used to do to fetch down the olives.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 25

Judges must do justly, **#De 25:1,2**. Stripes not to exceed forty, **#De 25:3**. The threshing ox not to be muzzled, **#De 25:4**. The duty of raising seed unto a brother, **#De 25:5-10**. The punishment of an immodest woman, **#De 25:11,12**. A just weight and measure, **#De 25:13-16**. The memory of Amalek is to be blotted out, **#De 25:17-19**.

Ver. 1.

**A controversy** about criminal matters, as it follows. They shall justify, i.e. acquit him from guilt and false accusations, and free him from punishment.

**Condemn the wicked;** declare him guilty, and pass sentence of condemnation to suitable punishments upon him.



Ver. 2.

**Worthy to be beaten;** which the Jews say was the case of all those crimes which the law commands to be punished, without expressing the kind or degree of the punishment.

**Before his face;** that the punishment may be duly inflicted, without excess or defect, which otherwise might easily happen through the executioner's passion or partiality.

Ver. 3.

**Not exceed:** it seems not superstition, but prudent caution, when the Jews would not exceed thirty-nine stripes, #2Co 11:24, lest through mistake or forgetfulness or eagerness they should go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmost extent of them. *Thy brother*, who, though faulty and chastised, yet still is thy brother by nation, and probably by religion too.

**Should seem vile unto thee,** i.e. should be made contemptible to his brethren, either by this cruel usage of him, as if he were a slave or brute beast; or by the deformity or infirmity of body which excessive beating might produce.

Ver. 4.

As the Gentiles used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those parts and times by oxen, #Ho 10:11, either immediately by their hoofs, #Isa 28:28 Mic 4:13, or by drawing carts or other instruments over the corn, #Isa 25:10 28:27 41:15 Am 1:3. Hereby God taught them humanity and kindness, even to their beasts that served them, #Pr 12:10, and much more to their servants or other men who laboured for them, and especially to their ministers, #1Co 9:9.

Ver. 5.

**Brethren;** strictly so called, as is evident from #De 25:7 Ge 38:8 Ru 1:13 Mt 22:24,25. Dwell together; either,

1. Strictly, in the same house or family; which is not probable, because the married brother may be presumed to have left his father's house, and set up a family of his own. Or,
2. More largely, in the same town or city, or, at least, country. This is added for a relief of their consciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foresaw would be their case, then the wife of the dead had her liberty to marry to the next kinsman that lived in the same place with her. *One of them*; either,
  1. The first and eldest of them, as it was practised, **#Ge 38:6**, &c., and expounded, **#Mt 22:25**; one being oft put for the first, as **#Ge 1:5 2:11 Hag 1:1 Mr 16:2**. And the chief care was about the first-born, who were invested with singular privileges, and were types of Christ. Or,
  2. Any of them, for the words are general, and so the practice may seem to have been, **#Ru 3**; and the reason of the law may seem to be in a great measure the same, which was to keep up the distinction, as of tribes and families, that so the Messiah might be discovered by the family from which he was appointed to proceed, so also of inheritances, which were divided among all the brethren, the first-born having only a double portion.

**Have no child**, Heb. *no son*. But *son* is oft put for any *child*, male or female, both in Scripture and other authors; and therefore the Hebrew *no son* is rendered no child here, as it is in effect, **#Mt 22:24 Mr 12:19 Lu 20:28**. And indeed this caution was not necessary when there was a daughter, whose child might be adopted into the name and family of its grandfather.

**Unto a stranger**, i.e. to one of another family, as that word is oft used.

**Her husband's brother shall go in unto her**, except he was married himself, as may appear by other scriptures, and by the reason of the thing, and, as some add, from the phrase of *dwelling together*, to wit, in their father's family.

Ver. 6.

**In the name of his brother;** shall be called and reputed his son. See #**Ru 4:17**.

**That his name be not put out of Israel;** that a family be not lost. So this was a provision that the number of their families might not be diminished.

Ver. 7.

**To raise up unto his brother a name;** to revive his brother's name and memory.

Ver. 8.

**Speak unto him,** to convince him of the duty, and persuade him to it.

**If he stand to it;** if he obstinately refuse it.

Ver. 9.

**Loose his shoe;** partly as a sign of his resignation of all his right to the woman, and to her husband's inheritance; for as the shoe was a sign of one's power and right, #**Ps 60:8 108:9**; so the parting with the shoe was a token of the alienation of such right, and that he would not, and henceforth might not, enter upon his brother's land; and partly as a note of infamy, to signify that by this unnatural and disingenuous action he was unworthy to be amongst free-men, and fit to be reduced to the condition of the meanest servants or captives, who used to go barefoot, #**Isa 20:2,4**.

**Spit in his face,** as a return of his contempt upon himself. See #**Nu 12:14 Isa 1:6 Mt 26:67 27:30**. This was not done, #**Ru 4**, either because he was not a brother, but a remoter kinsman, and so

deserved less shame; or because Ruth did not prosecute him to the utmost, but freely consented to this exchange.

**Build up;** a phrase oft used for the procreation of children, and the increase of a family. See #Ge 16:2 Ex 1:21 1Ki 11:38 1Ch 17:25.

Ver. 10.

i.e. His person, *names* being oft put for *persons*, and his posterity also. So it was a lasting blot.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

Partly because of the great mischief she did to him, both to his person and posterity, and partly to deter all women from all immodest and impudent carriages, and to secure that modesty which is indeed the guardian of all the virtues, as immodesty is an inlet to all vices, as the sad experience of this degenerate age shows; and therefore it is not strange that it is so severely restrained and punished.

**Thine eye shall not pity her,** which thou wilt be very apt to do, because of the infirmity of her sex, and the urgency of the occasion, this being done for the necessary preservation of her husband.

Ver. 13.

The

**great,** either to buy with, or openly to make show of; the

**small,** for their private use in selling.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

Which circumstance greatly aggravates their sin, that they should do thus to a people, who had been long exercised with sore afflictions, to whom pity and help was due by the laws of nature and humanity, and for whose rescue God had in so glorious a manner appeared, which they could not be ignorant of. So this was barbarousness to Israel, and setting the great Jehovah at defiance.

Ver. 18.

**Smote the hindmost of thee;** which God permitted, both for the punishment of Israel's sins, and to harden and prepare them for the difficulties of their expedition.

Ver. 19.

**Blot out the remembrance of Amalek;** which was in great measure done afterward. See **#1Sa 15 27:8 30:1,17 1Ch 4:43 Es 9:12,13.**

## DEUTERONOMY CHAPTER 26

The compression, thanksgiving, and rejoicing before the Lord of him who offereth first-fruits, **#De 26:1-11**; as also of the three years' tithes, **#De 26:12-15**. The covenant between God and his people ratified, **#De 26:16-19**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

This seems to be required of each particular master of a family, either upon his first settlement, or once every year at one of their

three feasts, when they were obliged to go up to Jerusalem, as here they are.

**Of all the fruit of the earth;** either of their corn, or of the fruit of trees.

Ver. 3.

**Unto the priest,** i.e. to any of the priests, who shall be appointed in God's stead to receive these oblations and acknowledgements.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

Jacob was a

**Syrian,** partly, by his original, as being born of Syrian parents, as were Abraham and Rebekah, both of Chaldea or Mesopotamia, which was a part of Syria largely so called, as is confessed by Strabo, b. 16. and by Pliny, b. 5. c. 12; partly, by his education and conversation, for which reason Christ is called a *Nazarene*, and a *Capernaite*; and partly, by his relations, his wives being such, and his children too by their mothers. Ready to perish; either through want and poverty; see **#Ge 28:11,20 32:10**; or through the rage of his brother Esau, and the treachery and cruelty of his father-in-law Laban.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Thou shalt set**, to wit, mediately, by the priest, who was to set it there, #De 26:4. *Set it*, i.e. the basket of first-fruits, #De 26:2.

Ver. 11.

**Thou shalt rejoice**; i.e. either,

1. Thou shalt hereby be enabled to rejoice and take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. Or,
2. Thou shalt feast (which is oft expressed by *rejoicing*) with the Levites and strangers upon the oblations which at these solemn times were offered; which exposition is confirmed by comparing #De 16:10 11 14 15.

Ver. 12.

Of

**the tithes**, See Poole on "De 14:28". *The year of tithing*, Heb. *the year of that tithe*; so called, either,

1. Because these tithes were gathered only in that year. Or rather,
2. Because then only they were so bestowed or used; and whereas these second tithes for two years together were eaten only by the owners and Levites, and that in Jerusalem, in the third year they were eaten also by the strangers, fatherless, and widows, and that in their own dwellings. The LXX. join these words with the following, and for *shemath, the year*, read *shenith, the second*, and take *vau* for redundant, as sometimes it is, and read the place thus, *The second tithe thou shalt give to the Levite*, &c.

Ver. 13.

**Before the Lord**, i.e. either before the tabernacle or temple; or rather, in thy private and domestic addresses to God; for this is to be said presently upon the distribution of these tithes, which was not done at Jerusalem, but

**in their own private gates** or dwellings; except we will suppose that after he had given away these tithes at home he should go up to Jerusalem merely to make this acknowledgment, which seems improbable. And this is to be spoken *before the Lord*, i.e. solemnly, seriously, and in a religious manner, with due respect to God's presence and will and glory, which is a sufficient ground for that phrase. *I have brought away*, or, *separated*, or, *removed*, to wit, from my own proper and private fruits. *The hallowed things*, i.e. the tithes which have been sanctified and set apart for these uses.

Ver. 14.

**In my mourning**, i.e. either,

1. In my funeral solemnities for the dead. But this falls in with the last branch. Or,
2. In my distress or poverty, or upon pretence of my own want, in which case men are tempted and inclined to fall upon sacred or forbidden things. Or,
3. In sorrow, or grieving that I was to give away so much of my profits to the poor, but I have cheerfully eaten and feasted with them, as I was obliged to do. For though it be taken for granted by some learned expositors, from **#De 14:28,29**, that the owner was not to eat any part of the third year's tithe, but to give it all away to the stranger and fatherless, &c., the contrary seems to me more probable from that very place, where it is said, *thou shalt lay it up within thy gates*, and then it follows, that *the Levite, stranger, &c. shall come*, to wit, to thy gates, *and shall eat*, to wit, there, as is expressed **#De 26:12**, *that they may eat within thy gates, and be filled*; which implies that these tithes, or some part of them, were eaten in the owner's gates or dwelling, with holy rejoicing and feasting, wherein it is most probable the owner had his share, though it be not there expressed, because it was evident in itself from the foregoing passage, **#De 14:23**, &c., where the owner is allowed and commanded to eat those tithes together with the Levites. And



howsoever some think the third year's tithes, #De 14:28, were not the same with those #De 14:23, yet it cannot with any colour of reason be thought that those tithes which were to be eaten, not only by the Levites, but also by the strangers, #De 14:29, were more sacred than those that were to be eaten by none but the Levites and the owners, #De 14:23,27, or that the owner might eat of the one, and not of the other. *For any unclean use*, i.e. for any common use; the words *common* and *unclean* being oft indifferently used one for the other, or for any other use than that which thou hast appointed, which would have been a pollution of them.

**For the dead**, i.e. for any funeral pomp, or service, or feast; for the Jews used to send in provisions to feast with the nearest relations of the party deceased, of which see #Jer 16:7 Eze 24:17 Ho 9:4; and in that case both the guests and food were legally polluted, #Nu 19:11,14, and therefore the use of these tithes in such cases had been a double fault, both the defiling of sacred food, and the employing of those provisions upon sorrowful occasions, which by God's express command were to be eaten with rejoicing, #De 14:26 26:11.

Ver. 15.

After that solemn profession of their obedience to God's commands, they are taught to pray for God's blessing upon their land, whereby they are instructed how vain and ineffectual the prayers of unrighteous or disobedient persons are.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**Avouched**, or *declared*, or *professed*, or *owned*. This day, i.e. at this time, in this wilderness, where thou hast accepted and ratified God's covenant.

Ver. 18.

Hath owned thee for such before all the world by eminent and glorious communications and manifestations of his power and

grace and favour in time and for thee, by a solemn entering into covenant with thee, and giving peculiar laws, promises, and privileges to thee above all mankind. That thou shouldest keep all his commandments; which is here mentioned as an act of God's, because though this be man's duty, yet it is the work of God's grace, that he will vouchsafe to give us such commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, #Eze 36:26,27.

Ver. 19.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 27

A command to set up stones for a remembrance, and to write the law upon them: they must build the altar of the Lord with whole stones, #De 26:1-8. To pronounce the blessing on Gerizim, and the curse on Ebal, #De 27:9-26.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**On that day**, i.e. about that time, for it was not done till some days after their passing over.

**Day** is oft put for *time*, as hath been noted before.

**Plaister them with plaister**, for conveniency of writing upon them.

Ver. 3.

**All the words of this law**; either,

1. All the words of this Book of Deuteronomy. But that seems too large for this place. Or,
2. The blessings and curses here following. But they are mentioned as a different thing. Or,
3. The **law** properly so called, i.e. the sum and substance of the precepts or laws of Moses, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all that confirm not all the words of this law to do them are particularly applied unto the transgressors of moral laws only, **#De 27:15,16**, &c. And especially the decalogue, which oft goes under that name. Compare **#Jos 8:32**, &c.

Ver. 4.

**Mount Ebal**; the mount of cursing. Here the law is written, to signify that a curse was due to the violators of it, and that no man could expect justification or blessing from the works of the law, by the sentence whereof all men are justly accursed, as being all guilty of the transgression of it in one kind and deuce or other. Here the sacrifices are to be offered, to show that there is no way to be delivered from this curse but by the blood of Christ, which all these sacrifices did typify, and by Christ's being made a curse for us, **#Ga 3:13**.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Whole stones**; i.e. not hewed or polished.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

So as to be easily read by all.

Ver. 9.

By thy solemn renewing of thy covenant with him.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Object.** In #**Jos 8:33**, they stood *over against Mount Gerizim*.

**Answ.**

1. Both are true; they who stood upon the one mount, stood over against the other.
2. These words may be rendered *beside* or *near to* (as the Hebrew *al* oft signifies) Mount *Gerizim*, which might be over against it. *To bless the people*; whence it appears that the blessings also were pronounced as well as the curses, though they be not here mentioned. See #**Jos 8:33**.

**Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin** were the children of the free-women, Leah and Rachel, to show both the dignity of the blessings above the curses, and that the blessings belong only to those as are evangelically such, as this is expounded and applied, #**Ga 4:22**, &c., even to those that receive the Spirit of adoption and liberty. Joseph is here put for both his sons and tribes, Manasseh and Ephraim, which are here reckoned as one tribe, because Levi is here numbered; but when Levi is omitted, as it is where the division of the land is made, there Manasseh and Ephraim pass for two tribes.

Ver. 13.

**To curse**; he saith to bless the people, #**De 27:12**, but here only *to curse*, not expressing whom, either because he was loth to

mention the people as objects of the curse; or because he presumed and hoped that though some particular persons might deserve the curse, yet the generality of the people would keep out of the reach of it; or to intimate, that though the blessing was peculiar to the people of Israel, yet the curse was indefinite and common to all nations, as may appear from the particular sins here numbered, which are such as made the Gentiles guilty and abominable to God, as is elsewhere affirmed. See **#Le 18:28**.

**Gad and Asher, Dan and Naphtali**, are the children of the bond-women, to show that the curse belongs to those of servile and disingenuous spirits and carriages to God. With these are joined

**Reuben**, who by his shameful sin fell from his dignity, **#Ge 49:4**, and

**Zebulun**, as the youngest of Leah's children, who was necessary to be joined with those, that the numbers might be equal.

Ver. 14.

**The Levites**, i.e. some of the Levites, to wit, the priests,

**which bare the ark**, as it is expressed, **#Jos 8:33**, for the body of the Levites stood upon Mount Gerizim, **#De 27:12**; but these stood in the valley between Gerizim and Ebal, looking towards the one or the other mountain as they pronounced either the blessings or the curses, as may be gathered from **#Jos 8:33**.

**With a loud voice**; so as they might be heard by a great number of the people, by whom the rest were informed and directed by some signal when they should answer.

Ver. 15.

Under this particular he understands all the gross violations of the first table, as under the following branches he comprehends all other sins against the second table, as is manifest from hence, that there are other sins, not here mentioned, which are as sinful as

these, and will as certainly expose a man to the curse as any of the rest.

**And putteth it**, or *although*, as that particle sometimes signifies,

**In a secret place**; he takes special notice of such partly to show the folly of those men who think to hide their sins by this means; and partly to deter men from such practices, which men could not see nor punish, by making them their own condemners and executioners.

**Amen**, i.e. So let it be: I wish this curse may befall me, if I be guilty of this crime See #**Nu 5:22 Jer 11:5**.

Ver. 16.

**Setteth light**; or, *despiseth* in his heart; or *reproacheth* or *curseth*, to wit, secretly, as before; for if the fact was notorious, it was punished with death, #**Le 20:9**.

Ver. 17.

To wit, designedly, to defraud his neighbour, or enlarge his own portion.

Ver. 18.

That misleadeth simple souls, giving them pernicious counsel, either for this life or for the next.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

See #**De 22:30**.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

**Smiteth**, i.e. killeth, as that word is oft used.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

**Confirmeth not**, i.e. performeth not; for he that transgresseth doth in some sort destroy and make void the law of God, as to the main end for which it was given, even to the regulation of his life and actions, and as far as lies in him disannuls the authority and force of God's law.

## DEUTERONOMY CHAPTER 28

The blessings of obedience, **#De 28:1-14**. Curses for disobedience, **#De 28:15-68**.

Ver. 1.

i.e. Advance and honour thee with divers privileges and blessings, as it here follows.

Ver. 2.

Those blessings which others greedily follow after, and oftentimes never overtake, they shall follow after thee, and shall be thrown into thy lap by my special kindness.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

i.e. It shall always be well replenished, and the provision thou hast there shall be preserved for, and in due time brought forth to, thy use and service. See **#De 26:2,10**.

Ver. 6.

i.e. In all thy affairs and administrations, which are oft expressed by this phrase, as **#Nu 27:17 De 31:2 2Sa 3:25 2Ch 1:10 Ac 1:21 9:28**.

Ver. 7.

i.e. Many ways, as is usual when an army is totally overthrown and dissipated.

Ver. 8.

**Shall command**, i.e. shall by his sovereign and powerful providence give it, even when it seems furthest from thee, and not likely to come to time without a word of command from God himself.

Ver. 9.

**Shall establish thee an holy people unto himself**, i.e. shall confirm and establish his covenant with thee, by which he separated thee to himself as a holy and peculiar people, and shall publicly own thee for such, as it follows, **#De 28:10**.

Ver. 10.

i.e. That you are in deed and truth his people and children: see **#De 14:1 26:18**. For to be called oftentimes signifies to be, as **#Isa 47:1,5 56:7 Mt 5:9,19 21:13**.

Ver. 11.

The same things which were said before are repeated, to show that God would repeat and multiply his blessings upon them.



Ver. 12.

**His good treasure**, to wit, the heaven or the air, as it here follows, which is God's storehouse, where he treasures up rain or wind or other things for man's use. See #**Job 38:22 Ps 33:7**.

Ver. 13.

**The head**; the chief of all people in power, or at least in dignity and privileges; so that even they that are not under thine authority shall reverence thy greatness and excellency. So it was in David's and Solomon's time, and so it should have been much oftener and much more, if they had performed the conditions here required. For the phrase, see #**Isa 9:14,15 19:15**.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

So as thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**Vexation**, or, *disturbance*. This seems chiefly to concern the mind, and its torment arising from the disappointment of hopes, the presages of its approaching miseries.

**Rebuke**, to wit, from God, not so much in words as by his actions, by cross providences, by sharp and sore afflictions, which are oft

called rebukes, as #2Ki 19:3 Ps 18:15 Ps 39:11 80:16 Isa 51:20 66:15 Eze 5:15 25:17.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

**With blasting, and with mildew;** two plagues or evil affections of corn. See #1Ki 8:37 2Ch 6:28 Am 4:9 Hag 2:17.

Ver. 23.

**Be brass,** i.e. like brass, hard and dry, and shut up from giving rain. See #Le 26:19.

**Be iron,** hard, and chapt, and barren.

Ver. 24.

Either,

1. Thy rain shall be as unprofitable to thy ground and seed as if it were only so much dust. Or,
2. Instead of rain shall come nothing but dust from heaven, which being raised and carried up by the wind in great abundance, doth return and fall upon the earth as it were in clouds or showers.

**Until thou be destroyed,** to wit, by famine, following these great droughts.

Ver. 25.

**Removed.** Heb. *for a removing*; to be tossed like a football from place to place, and from people to people.

Ver. 26.

No text from Poole on this verse.

Ver. 28.

**Blindness**, to wit, of mind, so that they shall not know what to do; see #**Job 5:13,14**; so as they shall commonly choose and follow the worst counsels and courses, to their own ruin.

**Astonishment of heart**; they shall be filled with wonder and horror, because of the strangeness and soreness of their calamities.

Ver. 29.

**At noon-day**, i.e. in the most clear and evident matters thou shalt grossly mistake and miss thy way.

**Thou shalt not prosper in thy ways**; thy counsels and enterprises shall be frustrated, and turn to thy destruction.

Ver. 30.

**Another man shall lie with her** before thou canst consummate thy marriage, and enjoy her as thy wife. And so in the following branches.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

**Shall be given unto another people**, by those who have conquered them, and taken them captives, who shall give or sell them to other persons, as the manner was.

**Fail**, or, *be consumed*, partly with grief and plentiful tears shed for them; and partly with earnest desire, and vain and long expectation of their return. See #**Ps 119:82**. No might, i.e. no power to rescue them, nor money to ransom them.

Ver. 33.

**Which thou knowest not**; which shall come from a far country, which thou didst not at all expect or fear and therefore will be the more dreadful when they come; a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them.

**Oppressed and crushed alway;** not sometimes conquered, and sometimes conquering, as the course of war commonly is, but in all times, and in all thy actions and attempts, foiled and worsted.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Thee and thy king;** the calamity shall be both universal, which even thy king shall not be able to avoid, much less the subjects, who have far less advantage and opportunity for escape; and irrecoverable, because he who should protect or rescue them is lost with them. See **#La 4:20**.

**There shalt thou serve other gods;** either being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight now becomes their plague and misery. And this doubtless was the condition of many Israelites under the Assyrian and Babylonish captivities, as we may gather from **#Jer 44:17-19**, and other places, though many of them kept themselves free from that infection.

Ver. 37.

All other nations shall wonder to see such calamities befall such a people; and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example: they shall also sport themselves in thy miseries, and say, These are the people of the Lord, the only saints upon earth, &c.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

No text from Poole on this verse.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

**Within thee**, i.e. within thy gates; who formerly honoured and served thee, and were some of them glad of the crumbs which fell from thy table.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

**They shall be**, i.e. these curses now mentioned. For a wonder, i.e. signal and wonderful to all that hear of them.

Ver. 47.

Or,

**in the abundance of all things**; for this is opposed to in hunger, in thirst, &c., **#De 28:48**. And the Hebrew *men* oft signifies in, as **#Ex 25:18 Job 19:26 Ps 72:16**.

Ver. 48.

**A yoke of iron**, which thou canst neither well bear, nor break. See **#Jer 28:13,14**.

Ver. 49.

**As the eagle flieth**, Heb. as *the eagle flies*, i.e. not only swiftly, as is expressed in our translation, for which the Babylonian is noted and compared to an eagle, **#Jer 4:13 Eze 17:3 Da 7:4**; but also

fiercely and greedily, as the eagle to its prey; also strongly and irresistibly. Possibly this may be understood of the Romans, who did come

**from far, from the end of the earth**, more truly and literally than the Chaldeans, whose country was not far from Judea, and this may allude to the eagle, which was in their ensigns.

Ver. 50.

**Of fierce countenance**, Heb. *strong of face or countenance*, i.e. bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no age nor sex, &c.

Ver. 51.

No text from Poole on this verse.

Ver. 52.

No text from Poole on this verse.

Ver. 53.

No text from Poole on this verse.

Ver. 54.

**Evil**, i.e. unkind, envious, covetous, to monopolize these dainty bits to themselves, and grudging that their dearest relations should have any part of them.

Ver. 55.

No text from Poole on this verse.

Ver. 56.

**Evil**, i.e. unmerciful: she will desire or design their destruction for her food.

Ver. 57.

**Her young one**, Heb. *after-birth*; that which was loathsome to behold, will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression.

**Which she shall bear**, or, which she shall have born, i.e. her more grown children.

Ver. 58.

**Name**, i. e. thing or person, to wit, this glorious God. *Names* are oft put for things, as #**1Ki 5:3 Ps 20:1 95:1 Ac 4:12 Eph 1:21**; and for persons, as #**Ac 1:15 Re 3:4**.

Ver. 59.

No text from Poole on this verse.

Ver. 60.

No text from Poole on this verse.

Ver. 61.

No text from Poole on this verse.

Ver. 62.

No text from Poole on this verse.

Ver. 63.

**Rejoice over you to destroy you**; his just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a sinner in itself, yet he doth doubtless delight in the glorifying of his justice upon incorrigible sinners, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy.

**The land whither thou goest to possess it**; which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

Ver. 64.

No text from Poole on this verse.

Ver. 65.

**Neither shall the sole of thy foot have rest;** ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or, Cain-like, wander about like a vagabond.

Ver. 66.

Either because thou art in the hands of thy enemies, that have power, and want not will, to destroy thee; or because of the terrors of thy own mind, and the guilt of thy conscience, making thee to fear, even where no great cause to fear is.

Ver. 67.

No text from Poole on this verse.

Ver. 68.

**Into Egypt again,** whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in Egypt could not but make the thoughts of returning thither again very terrible to them.

**With ships;** which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, &c., which now they would have occasion sadly to remember. *By the way, or, to the way;* the Hebrew *beth* here signifying to, as it doth **#Ge 11:4 Le 16:22 Ps 19:5 91:12 Isa 9:8**. And the

**way** seems not to be meant here of the usual road-way from Canaan to Egypt, which was wholly by land, but to be put for the end of the way or journey, even the land of Egypt; for to this, and not to the road-way between Canaan and Egypt, agree the words here following,

**whereof I spake unto thee, Thou shalt see it** (i.e. Egypt)



**no more again.** And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, **#De 17:16**, to which this place palpably alludes.

**No man shall buy you;** either because the number of you captives shall be so great, that the market shall be glutted with you; or because you shall be so loathsome and contemptible that men shall not be willing to have you for slaves. And this was the condition of the Jews after the destruction of Jerusalem, as Josephus the Jew hath left upon record.

## DEUTERONOMY CHAPTER 29

The manifold works and mercies of God a motive to obedience, **#De 29:1-9**. Moses solemnly engageth them to keep covenant with God, **#De 29:10-17**. Unbelief, careless contempt, and breach of covenant shall be severely punished, **#De 29:18-28**. The end and use of the revealed will of God, **#De 29:29**.

Ver. 1.

**These are the words of the covenant;** *these* are the term, or conditions upon which God hath made, i.e. renewed covenant with you.

**Beside the covenant,** i.e. that entering into or striking of covenant. The covenant was but one in substance, but various in the time and manner of its dispensation.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, *Ye have seen, &c.*, **#De 29:2**, and *thine eyes have seen, &c.*, but I must recall my words, for in truth you have not seen them; in seeing you have not

seen, and perceiving you have not perceived them: you have perceived and seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose; you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them; which he expresseth thus,

**the Lord hath not given you, &c.**, not to excuse their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errors, and for a good understanding and improvement of God's works; and partly to aggravate their sin, and to intimate that although the hearing ear, and the seeing eye, and the understanding heart, be the workmanship of God, #Pr 20:12, and the effects of his special grace, #De 30:6 Jer 31:33 32:39, &c., yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs in Isaiah's time, who first shut their eyes and ears that they might not see and hear, and would not understand, and then by the tremendous, but righteous judgment of God, had their hearts made fat, and their eyes and ears closed, that they should not be able to see, and hear, and understand, as is manifest from the history of their carriage in the wilderness.

Ver. 5.

So far that it was necessary for you to throw them away, and to get new ones. **See on "De 8:4"**.

Ver. 6.

**Not eaten bread**, i.e. common bread purchased by your own money, or made by your own hands, but heavenly and angelical bread, #De 8:3 Ps 78:24,25. You have subsisted without bread, the staff of life.

**Neither wine or strong drink**, but only water out of the rock.

**The Lord your God;** the Lord omnipotent and all-sufficient for your provision, without the help of any creatures, and your God in covenant with you, who hath a true affection to you, and fatherly care of you, even when ordinary means fail.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Before the Lord your God;** in his presence, who sees your hearts and carriages; and before his tabernacle, where it is probable they were now called together, and assembled for this work. See #De 29:2.

Ver. 11.

**Thy stranger;** such strangers as had embraced their religion.

**From the hewer of thy wood unto the drawer of thy water;** all sorts of persons, yea, even the meanest of them, such as these were, #Jos 9:27, all sorts and ranks of servants.

Ver. 12.

**Into covenant, and into his oath,** i.e. into covenant or agreement, confirmed by a solemn oath.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

i.e. With your posterity; for so the covenant was made at first with Abraham and his seed, by which, as God engaged himself to continue the blessing of Abraham upon his posterity, so he also engaged them to the same duties and conditions which were required of Abraham. So it is even among men, where a king confers an estate upon a subject and his heirs for ever, upon some certain conditions, all his heirs who enjoy that benefit are obliged to the same conditions. But whatsoever becomes of man's right, God the Creator and sovereign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

Ver. 16.

**In the land of Egypt**, where you have seen their idolatries, and learned too much of them, as the golden calf showed, and therefore need to renew your covenant with God; where also we were in dreadful bondage, whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him.

**How we came through the nations**, i.e. with what hazards, if God had not appeared for us.

Ver. 17.

What sorry tools they are, what senseless and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable idolatries.

Ver. 18.

**Lest there should be;** or take heed or beware *lest there be*; for it seems to be an ellipsis, or defect of a verb, which is usual in Scripture, and which we have in a case parallel to this. **#Ge 3:22.** *And now* we must take care *lest he put forth*, &c. Or this particle *lest* may be joined with **#De 29:14,15**, to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, &c. *Whose heart turneth away*, i.e. who turneth away from God to idols, not

by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruin, even their own hearts, which he admonisheth them hereby to look to above all things.

**A root;** either,

1. An evil heart inclining you to such cursed idolatry, and bringing forth bitter fruits. Or rather,
2. Some secret and subtle apostate, who lurks and works like a root under ground, and slyly conveys his poison to the infection of others; for both the foregoing and following words speak of some particular person.

**Gall and wormwood**, i.e. which though for the present it may please your fancy, yet in the end, assure yourselves, will produce bitter fruits, not only distasteful to God, but also poisonous and destructive to yourselves.

Ver. 19.

**When he**, i.e. that root or that man mentioned **#De 29:18**.

**Of this curse**, i.e. of that oath mentioned **#De 29:12**, wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others.

**Bless himself in his heart**, i.e. flatter himself in his own eyes, as **#Ps 36:2**, with vain conceits and hopes, as if God did not mind such things, and either could not or would not punish them. Compare **#Ps 49:18 Jer 2:20 Zec 11:5**.

**Peace**, i.e. safety and prosperity.

**Though I walk in the imagination of mine heart;** though in my practices and worship I do not follow God's command, but my

own devices, and whatsoever my fancy best liketh, minding nothing but the gratifying of mine own fancy and humour.

**To add drunkenness to thirst;** i.e. not only to satisfy his

**thirst**, i.e. his concupiscence and inclination to wickedness, but even to exceed it, as drunkards take oftentimes more than their appetite desires, and drink out of mere wantonness, or from a desire to be drunk; and as filthy persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God, and because they will do so. The words may be rendered, *to add thirst to drunkenness*, the particle *eth*, which is a note of the accusative case, being joined with *thirst*, and not with *drunkenness*; and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still whets his appetite, and provokes his thirst after more, as drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist or moistening to the thirsty*, i.e. instead of restraining and mortifying, as he ought to do, fully and greedily to satisfy his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare #**Job 34:7 Pr 23:35 Isa 30:1 56:12 Eph 4:19**.

Ver. 20.

**Shall smoke**, i.e. shall burn and break forth with flame and smoke as it were from a furnace. Compare #**Ps 18:8**.

**Blot out his name from under heaven**, i.e. destroy his person and memory from amongst men.

Ver. 21.

**Unto evil**, i.e. unto some peculiar and exemplary plague; he will make him a monument of his displeasure to the whole land.

**According to all the curses of the covenant;** he intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressors of it.

Ver. 22.

The words following, **#De 29:24,25**, &c.

Ver. 23.

**Is brimstone, and salt, and burning**, i.e. is burnt up and made barren, as with brimstone and salt. See **#Jud 9:45 Ps 107:34 Jer 17:6 Eze 47:11**.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

i.e. Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided* them *unto all nations*, as it is said, **#De 4:19**, not for their worship, but for their use and service. So he speaks here of the sun and moon and stars, which were the principal gods worshipped by the neighbouring nations. Or, *to whom none hath given this*, i.e. that they should be worshipped, or, to whom no worship belongs. So this is an argument against idolatry. Or,

**who had not given unto them**, to wit, any thing: it is an ellipsis of the accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

Having now mentioned the dreadful and amazing judgments of God upon the whole land and people of Israel, and foreseeing by the Spirit of prophecy the utter extirpation and destruction which would come upon them for their wickedness, he breaks out into this pathetic exclamation, either to bridle their curiosity, who hearing this, would be apt to inquire into the time and manner of so great an event; or to quiet his own mind, and satisfy the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those nations which were guilty of grosser atheism, and idolatry, and impiety than the generality of the Jewish people were, to live and prosper in the world, might thence take occasion to deny or reproach his providence, or question the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are oftentimes secret and hidden from us, and unsearchable by our shallow capacities, and are matter for our admiration, not for our inquiry.

**Unto us and to our children:** but the things which are revealed by God and his word, these are the proper object of our inquiries and studies, that thereby we may come to the knowledge of our duty, by the practice whereof we may be kept from such terrible punishments and calamities as these now mentioned.

#### DEUTERONOMY CHAPTER 30

A promise of gracious deliverance to the Jews upon their repentance, in future times, **#De 30:1-10**. The law of God manifest and just, **#De 30:11-14**. Life and death set before them, **#De 30:15-20**.

Ver. 1.

**The blessing** when thou art obedient, and **the curse** when thou becomest rebellious and apostatical. **Set before thee**, Heb. *placed before thy face*, i.e. propounded to thy consideration and choice.

**Call them to mind**, or, bring them back to thy heart, i.e. deeply affect thy heart with the sense of these things, to wit, of the



blessings offered and given to them by God's mercy, and the curses brought upon themselves by their sins.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

**Turn thy captivity**, i.e. bring back thy captives, as *captivity* is taken, **#Ps 14:7 Eph 4:8**. *Gather thee*, i.e. thy children; either spiritually such, as it is explained **#Joh 11:51,52**; or literally such, as it is promised **#Ro 11\$**.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**The Lord will circumcise thine heart**, or, *for the Lord will circumcise thine heart*, i.e. will by his word and Spirit change and purge thy heart from all thine idolatry, and superstition, and wickedness, and incline thy heart *to love him*, as it here follows. See **#De 10:16**. And so this is produced to show why and how those great things should be accomplished; God would first convert and sanctify them, the fruit whereof should be this, that they should return and obey God's commandments, **#De 30:8**, and they should prosper in all things, **#De 30:9**. The Hebrew *vau* is oft rendered *for*, and notes the reason of a thing, as **#1Ki 1:21 18:3,4 Ps 1:3 5:12 Isa 16:2 64:5**. And this promise principally respects the times of the gospel, and the grace which was to be then imparted to all God's Israel by Christ, by whom alone this circumcision is obtained, **#Col 2:11**. And so having fully described to them the law of God, the rule of their obedience, here and in foregoing chapters, and considering their great instability in the performance of their obedience to it, he now seasonably adds a glorious gospel promise, and directs their faith to the Messiah by whom alone they could expect or receive the establishment of their hearts in the ways of God against apostacy.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Whereas thou didst formerly receive and enjoy these mercies for thy hurt, through thy own wicked and foolish heart, when thou wast full and fat, forgetting God, and kicking against him, **#De 31:20 32:15**, now thou shalt have them for thy good; thy heart shall be so changed by the grace of the gospel that thou shalt not now abuse them, but employ them to the more cheerful and faithful service of God, the giver of them. Rejoice over thee for good, i.e. to do thee good; as he did rejoice to destroy thee, **#De 28:63**.

Ver. 10.

This caution and condition is added to warn them that they should not receive the grace of God in vain, and to teach them that the grace of God doth not discharge man's obligation to his duty, nor excuse him for the neglect of it, and that conversion and sanctification, though it be God's work, yet it is man's duty.

Ver. 11.

He seems to speak of the law, or of that great command of loving and obeying God, mentioned here **#De 30:2,6,10,16**, which is the sum of the law, of which yet he doth not here speak simply, or as it is in itself, but as it is mollified and accompanied with the grace of the gospel, whereby God circumciseth men's hearts to do this, as is expressed **#De 30:6**. The meaning is, that although the practice of God's law strictly and severely be now far from us, and above our strength, yet, considering the advantage of gospel grace, whereby God enables us in some measure to our duty, and accepts of our sincere endeavours instead of perfection, and imputes Christ's perfect righteousness unto us that believe, now it is near and easy to us. And so this place well agrees with **#Ro 10:6**, &c., where St. Paul expounds or applies this place to the

righteousness of faith, by which alone the law is such as it is here described.

**It is not hidden from thee**, Heb. *is not too wonderful for thee*, as #De 17:8 Pr 30:18 Jer 32:17, i.e. not too hard for thee to know and do: the will of God, which is but darkly manifested to other nations, #Ac 17:27, is clearly and fully revealed unto thee; thou canst not pretend ignorance or invincible difficulty.

**Far off**, i.e. out of thy reach.

Ver. 12.

**In heaven**, i.e. shut up there; but it hath been thence delivered and published in thy hearing.

Ver. 13.

**Neither is it beyond the sea**: the knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise heathens travelled for their wisdom, but it was brought to thy very doors and ears, and declared to thee in this wilderness.

Ver. 14.

**In thy mouth**; thou knowest it so well, that it is the matter of thy common discourse; thou professest thy knowledge and belief of it: or, in the mouths of thy priests and Levites, who are daily preaching of it, and instructing thee in it.

**In thy heart**, i.e. in thy mind, (as the heart is very commonly taken,) to understand and believe it.

Ver. 15.

**Life and good**, i.e. a good or a happy life; a figure called *heni duo*: or, life, and all the blessings of life, as *good* is oft used, as #Job 7:7 Ps 4:6 128:5 Ec 2:24 4:8 6:3.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**Drawn away**, either by thy own evil mind, or by the examples or persuasions of others.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Compare **#De 4:26 Jos 24:27 Ps 1:4 Isa 1:2**.

Ver. 20.

**He is thy life**, i.e. the cause or author of thy life, as *life* is used **#Joh 14:6 17:3**.

## DEUTERONOMY CHAPTER 31

Moses declares to the people his approaching death, and encourageth them, and Joshua, **#De 31:1-8**. He delivereth the law unto the priests to read it every seventh year to the people, **#De 31:9-13**. God putteth Joshua into his office; foretelleth to Moses and him the future disobedience and misery of the people; enjoineth Moses a song to testify against the people, **#De 31:14-23**. Moses chargeth the Levites to lay up the book of the law beside the ark of the covenant, **#De 31:24-27** assembleth all the people to hear his song, **#De 31:28-30**.

Ver. 1.

**Went and spake**, i.e. proceeded or continued to speak, a usual Hebrew phrase. Or, went to the place where he had assembled the people, that he might speak to them.

Ver. 2.

**Go out and come in**, i.e. perform the office of a leader or governor, either because I now find a decay of my mind and body, which seems not well to agree with **#De 34:7**, or because I foresee the time of my death approaches.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

Which he gave to you to possess.

Ver. 5.

**Before your face**, i.e. into your power. See Poole "**De 1:8**".

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

**This law**, largely so called, the whole law or doctrine delivered unto Moses contained in these five books.

**Delivered it unto the priests**, that they might keep it carefully and religiously, and bring it forth upon occasion, and read it, and instruct the people out of it.

**Which bare the ark**, to wit, sometimes in great solemnities, as #**Jos 3:13,17 6:12 1Ki 8:3**; though the Levites also might bear it, as appears from #**Nu 3 Nu 4 Nu 10 1Ch 15:2**.

**The elders of Israel** were assistants to the priests, and overseers to take care that the law should be kept, and read, and observed.

Ver. 10.

**The year of release**; when they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend upon God and his service.

Ver. 11.

Thyself in part, for the Jews tell us that the king was in person to read some part of it; or, at least, thou shalt cause it to be read by the priests or Levites, for he could not read it himself in the hearing of all Israel, but this was to be done by several persons, and to the people met in several congregations. See **#Ne 8:1**, &c.

Ver. 12.

**Gather the people together;** not into one place, where all could not hear, but into divers assemblies or synagogues.

**Women** hereby are required to go to Jerusalem at this solemnity, as they were permitted to do in other solemnities, when the males only were enjoined to go, **#Ex 23:17**.

**Children**, to wit, such of them as could understand, as appears from **#Ne 8:2,3**.

**Thy stranger**, i.e. the proselytes, though others also were admitted.

**That they may learn;** that they may then certainly and constantly do so, though they had also other opportunities to do so, as upon the sabbath days, **#Ac 15:21**, and other solemn feasts, yea, even in their private houses.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**In the tabernacle;** either properly so called, for though the priests only might ordinarily enter there, yet others might go in upon a call and command from God, which here they had; or in the court of the tabernacle, at the door of which God stood in the cloudy pillar, **#De 31:15**, the court coming here under the name of

the tabernacle, as elsewhere it comes under the name of the temple.

**That I may give him a charge**, immediately from myself, for his greater encouragement, and to gain him more authority with the people.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

The death of men, both good and bad, is oft called a

**sleep**, because they shall certainly awake out of it by resurrection. See #Ps 76:5 Da 12:2 1Th 4:13, &c.; #2Pe 3:4. *This people will go a whoring*: God certainly foresees all things to come, yea, even those which depend upon the wills of men, or contingencies of the things, as this unquestionably did.

**Of the strangers of the land**, i.e. of the Canaanites, who now are possessors, but shortly will be turned out of their possessions, and become as strangers in their own land. This aggravates their folly, to worship such gods as could neither preserve their friends, nor annoy their enemies.

Ver. 17.

**Hide my face**, i.e. withdraw my favour and help.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**This song**, which is contained #De 32, and is put into a song that it may be better learned, and more fixed in their minds and memories.

**Put it in their mouths**; cause them to learn it, and sing it one to another, to oblige them to more circumspection and watchfulness.

**A witness for me;** of my kindness in giving them so many blessings, of my patience in bearing so long with them, of my clemency in giving them such fair and plain warnings, and my justice in punishing such an unthankful, perverse, and incorrigible people.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**It shall not be forgotten:** this seems not to be a precept that they should remember it, but a prediction, that God would give them sad occasion to remember it, by bringing upon them the dreadful calamities mentioned in it.

**Their imagination which they go about, even now;** either their inward inclinations to idolatry, which they do not check, as they ought, but rather entertain with delight; and some of them do not only cherish it in their hearts, but as far as they can and dare secretly practise it, as may be gathered from **#Am 5:26 Ac 7:43**; or their secret purposes to allow themselves therein, when they are settled in their land, which were clearly known to God, though it may be not fully evident to themselves.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

This wickedness of theirs which I now foresee and foretell shall not hinder me from bringing them into Canaan.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**The Levites,** i.e. the priests, **#De 31:9** who also were Levites.



Ver. 26.

**In the side**, i.e. in the outside, in a little chest fixed to it, for nothing but the tables of stone were contained in the ark, **#1Ki 8:9**. Here it was kept for greater security and reverence.

**A witness against thee**, i.e. against thy people, to whom he turns his speech, that they might be more affected with it.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

## DEUTERONOMY CHAPTER 32

The Divine song, in which God's power, mercy to his people, and vengeance on his enemies exalted, their ingratitude is rebuked, **#De 32:1-18**. God's wrath and future judgments, **#De 32:19-26**. Yet the idolatrous nations to be destroyed, and they at last to be enlarged, **#De 32:27-43**. He exhorts them to set their hearts on these words for their good, **#De 32:41-47**. God sendeth him up to Mount Nebo, there to see the promised land and die, **#De 32:48-52**.

Ver. 1.

**O ye heavens, and, O earth:** either,

1. Angels and men; or,

2. You lifeless and senseless creatures, heaven and earth, which he calls upon partly to accuse the stupidity of Israel, that were more dull of hearing than these; and partly as witnesses of the truth of his sayings, and the justice of God's proceedings against them.

Ver. 2.

Look what effect rain and dew have upon herbs and grass, which they make fresh and fragrant and growing, the same effect I may justly expect and hope that my discourse will have upon your hearts, i.e. to make them soft and pliable and fruitful. Or this may be a prayer, *Let my doctrine drop, &c.* Oh that it might do so, that my discourse might not be lost upon you, but be profitable to you! the future tense of the indicative mood being put for the imperative mood, as is usual.

Ver. 3.

**The name of the Lord**, i.e. his glorious excellencies and righteous and worthy actions, by which he hath made himself known, as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him, whatsoever befalls you, and that it is gross madness to forsake such a God for dumb idols and mere vanities.

As I am about to publish the great power and majesty and glory of God, so do you also own and acknowledge it, as you have reason to do; or, do you attend to the words which God hath commanded me to speak to you in his name with that diligence, reverence, and godly fear which the presence of so great and glorious a Majesty calls for.

Ver. 4.

**The rock**, or, *a rock*, as for the stability and everlastingness of his nature, and invincibleness of his power, so also for his fixedness and immutability in his counsels and promises and ways; so that if there shall be a sad change in your affairs from a high and prosperous to a calamitous and deplorable condition, as there will be, remember that this proceeds from yourselves, and from the change of your ways and carriages towards God, and not from

God, *in whom there is no variableness nor shadow of change,*  
**#Jas 1:17.**

**His work is perfect;** all his works and actions are unblamable, as being perfect, wise, and righteous, as it follows.

**All his ways are judgment;** all his administrations in the world, and particularly all his dealings with you, are managed with judgment and justice.

**A God of truth,** constant to his promises: you cannot accuse him of any levity or unfaithfulness towards you to this day.

Ver. 5.

**They,** i.e. the Israelites, as the following words manifest.

**Corrupted themselves:** this phrase sometimes in Scripture notes sin, and sometimes destruction. And so the sense may be either,

1. Their wickedness is not from God, but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather,
2. Their destruction is not from God. who is *just and true,* &c., as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows.

**Their spot is not the spot of his children,** i.e. their blemishes or sins are not committed through ignorance, or frailty, or surprisal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice, and wilfulness, and contempt, and followed with obstinacy, impenitency, and incorrigibleness. So that they carry themselves not like my children and people, as they seem to be and profess to be, but like mine enemies.

**They are a perverse and crooked generation;** not only some few of them, but the whole body or *generation* of them, are

**perverse**, i.e. froward and untractable,

**and crooked**, i.e. irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law. Compare **#Isa 42:16**.

Ver. 6.

**Hath bought thee**; that hath redeemed and rescued thee from Egyptian bondage.

**Made thee**, i.e. advanced thee, as that word is used, **#1Sa 12:6 Es 6:6 Ps 95:6 149:2 Isa 43:7**. *Made thee*, not only in a general and common way, by creation or production; but in a peculiar manner, by adoption, or making thee his peculiar people and children.

**Established thee**, i.e. renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou hast oft provoked him to do.

Ver. 7.

**The days of old**, i.e. the history and events of ancient days or former ages, and thou wilt find that I had a respect unto thee, not only in Abraham's time, but long before it. Compare **#Jer 2:20**.

Ver. 8.

When God by his providence did allot the several parts of the world to several people, which was done **#Ge 10 Ge 11**. See **#De 2:5,9 Am 9:7 Ac 17:26,27**.

**Separated the sons of Adam**, i.e. divided them in their languages and habitations according to their families.

**He set the bounds of the people**, i.e. he disposed of the several lands and limits of the people, so as he did reserve a convenient and sufficient place for the great numbers of the people of Israel, whom he designed to make as numerous as the stars of heaven. And therefore he so guided the hearts of several people, that the posterity of Canaan, which was accursed of God, **#Ge 9:25-27**, and devoted to ruin, should be seated in that country which God

intended for the children of Israel, that so when their iniquities were ripe, and God's time came, they might be rooted out, and the Israelites might come in their stead.

Ver. 9.

It is no wonder God had so great a regard to this people, for he chose them out of all mankind to be his peculiar portion and treasure.

Ver. 10.

**He found him**, not by chance but as it were looking out and seeking for him, He met with him there. He did indeed manifest himself to him in Egypt, but it was in the wilderness at Sinai; where he found God, and God found him in an eminent manner, and revealed his mind and will to him, and entered into covenant with him, and imparted himself and his grace and blessing to him, that being the place appointed in Egypt for God and Israel to meet together, **#Ex 3:12**. By this word he also signifies both their lost condition in themselves, and that their recovery was not from themselves, but only from God, who sought and found them out by his grace.

**In a desert land**; in a place destitute of all the necessaries and comforts of life, which also was a type of that desolate and comfortless condition in which all men are before the grace of God finds them out. See **#So 3:6 8:5 Eze 16:1 Ho 9:10 13:9**.

**In the waste howling wilderness**, where instead of the voices of men, is nothing heard but the howlings, and yellings, and screeches of ravenous birds and beasts. See **#Isa 43:20 Mic 1:8**.

**He led him about**; he conducted them from place to place by his cloudy pillar and providence. See **#Ex 13:18**, &c. Or,

**he compassed him about**, by his provident care over him, watching over him and preserving him on every side. Compare **#Ps 32:7**.

**As the apple of his eye;** as men use to keep the apple of their eye, i.e. with singular care and diligence, this being, as a most tender, so a most useful part. Compare **#Ps 17:8 Pr 7:2 Zec 2:8.**

Ver. 11.

**Her nest,** i.e. her young ones in the nest, by a common metonymy; which she by her cry and motion provoketh to fly by her example.

**Spreadeth abroad her wings,** as preparing herself to fly.

**On her wings,** or, *as on her wings,* i.e. gently, and tenderly, and safely too, as if she carried them not in her claws for fear of hurting them, but upon her wings. So it is only an ellipsis of the particle *as*, which is frequent, as hath been showed. Though some say the eagle doth usually carry her young ones upon her wings.

Ver. 12.

i.e. When they were shut up in Egypt, as in their nest, whence they durst not venture to fly nor stir, he taught, and encouraged, and enabled them to fly out and flee themselves from that bondage, and brought them into a state of liberty and safety; he dealt tenderly with them, bearing with their infirmities, keeping them from all harms.

**No strange god with him,** to wit, to assist him at that work, or to deliver them. The more unworthy they in giving to idols a share in that worship and service which they owe to God only.

Ver. 13.

**On the high places of the earth,** i.e. to conquer their strongest holds, which oftentimes are in the mountains, and their cities fenced with walls of greatest height and strength, **#De 1:28 2:36 33:29 Isa 58:14.** To *ride upon* in Scripture phrase is to subdue or conquer, as **#Ps 45:4 66:12 Re 6:2 19:11,14.**

**To suck honey out of the rock;** this being a land flowing with honey, #Ex 3:8,17, where the bees made honey even in woods, as #1Sa 14, or in the holes of rocks, or in the trees that grew upon or among rocks.

**Oil out of the flinty rock:** the olive trees grow and fructify most in rocky or hilly places.

Ver. 14.

**With fat of lambs;** for though the fat wherewith the inward parts were covered was not to be eaten by them, but offered to God, #Le 3:9,10, yet that fat which was fast joined to and mixed with the flesh they might eat, as the Jewish doctors note.

**Bashan;** a place famous for excellent cattle, #Nu 32:4,33.

**With the fat of kidneys of wheat,** i.e. with the finest of the grains or kernels of wheat, compared to kidneys for their shape, and plumpness, and largeness. Compare #Ps 81:16 147:14.

**The pure blood of the grape;** wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See #Ps 75:8 Isa 27:2.

Ver. 15.

**Joshurun,** i.e. Israel, as is agreed by Christian and Jewish interpreters, whom he calls *right*, or *upright*, or *righteous*, (as the word signifies,) not that they were so indeed, but partly by way of instruction, to mind them what they professed, and promised, and ought to be; and partly by way of exprobration, to show them how unlike they were to the people of God, which they pretended to be, and what a shame it was to them to degenerate so much from their their name and profession.

**Waxed fat, and kicked,** as well-fed and wanton cattle used to do; he grew insolent and rebellious against God, and against his word and Spirit.

**Thou art covered with fatness;** which is here rightly understood and supplied, by comparing this place with **#Job 15:27 Ps 17:10**.

Ver. 16.

**To jealousy,** i.e. to anger and fury,

**for jealousy is the rage of a man, #Pr 6:31.** And withal it implies the ground of his anger, to wit, their falseness to God, whom they had owned and accepted as their Husband, and their spiritual whoredom with other gods.

Ver. 17.

**Unto devils,** i.e. unto idols, which the devils brought into the world in opposition to God, in and by which the devils oftentimes manifested themselves unto men, and gave them answers, and received their worship. Compare **#1Co 10:20**. The Gentiles pretended to worship God in those idols, and the devils which inspired them deluded the nations with false pretences that they were a sort of lower gods. Moses therefore takes off this mask, and shows the Israelites that these pretended gods were really devils, those great enemies of mankind, and therefore that it was the height of madness to honour or worship them.

**Not to God:** this he saith, either because though at first they joined God and idols together in worship, yet at last they quite forsook God, and adhered to idols only; or because God utterly rejected those sacrifices which they offered to him together with idols, and took them for no sacrifices. See **#1Co 10:21**.

**Whom they knew not,** or, *who never knew them,* i.e. never showed any kindness to them, or did them any good; for so words of knowledge are oft used, as **#Ps 1:6 Ho 13:5**.

**That came newly up;** not simply or absolutely, for some of these gods had been worshipped for many generations, and had a fair pretence of long antiquity, but comparatively to the true God, who is *the Ancient of days*, **#Da 7:9**, and who was worshipped from the beginning of the world. To this original and first antiquity Moses



recalls them; as also our Saviour doth recall the Jews to the first institution, #Mt 19:8. And therefore we may safely follow both their patterns in despising all pretences of antiquity, which are contrary to God's first institutions contained (as all confess) in the Holy Scriptures.

**Whom your fathers feared not**, i.e. served not, worshipped not, but justly despised and abhorred them.

Ver. 18.

**Of the Rock**, i.e. of God, one of whose titles this is, above, #De 32:4 Isa 44:8; or of Christ, who is called the *Rock*, #1Co 10:4, whom the Israelites are said to have tempted, there, #De 32:9.

**That begat thee**, i.e. who hath adopted you to be his people, and hath showed as much care and kindness to you as if he had begotten you.

Ver. 19.

Because of their sins, whereby they provoked him to anger. Or, *by reason of his great and just anger against them he abhorred, or reprobated, or cast off his sons and his*

**daughters**, for such they were by calling and profession, but not in truth and reality, #De 32:5.

Ver. 20.

**I will see what their end shall be**; I will see and observe what will be the issue of all this, what will become of them at last; but this God doth not see only by way of speculation, but practically, i.e. considers with himself what he shall do with them, and how he shall punish them, and sees what he wills or purposes to do. A speech after the manner of men. Or

**I will see** is put for *I will make them and others to see*, what the fruit of such actions shall be. Hebrew verbs in *cal* do oftentimes take the signification of *hiphil*. *In whom there is no faith*; perfidious, that have broken their covenant so solemnly made with me.

Ver. 21.

**With those which are not a people**, i.e. with the Gentile or heathenish nations, who are none of my people, who scarce deserve the name of a people, as being without yoke, without the knowledge and fear of God, which is the foundation of all true policy and government, and without righteous and necessary laws; and many of them are destitute of all government, and laws, and order, barbarous and rude, and savage, and brutish in their manners. And yet these people I will prefer before you, and take in your stead; receive them, and reject you; which, when it came to pass, how desperately it provoked the Jews to jealousy, may be gathered from **#Mt 21:43 Ac 11:2,3 22:21-23 1Th 2:15,16**.

**A foolish nation;** so the Gentiles were both in the opinion of the Jews, and in truth and reality, notwithstanding all their pretences to wisdom, **#Ro 1:22**, there being nothing more foolish or brutish than the worship of idols. See **#Jer 10:8 1Co 12:2**.

Ver. 22.

**A fire is kindled**, i.e. great and grievous judgments shall be inflicted, which oft come under the name of *fire*, &c. See **#De 4:24 Eze 30:8 Am 2:2,5**.

**Unto the lowest hell**, or, *unto hell*, or *the graves beneath*. The sense is, it shall not only burn up all the corn and fruits and buildings which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

Ver. 23.

i.e. Even empty my quiver, and send upon them all my plagues, which, like arrows shot by a skilful and strong hand, shall speedily reach, and certainly hit, and mortally wound them. Compare **#Zec 9:14**.

Ver. 24.

**With hunger;** with famine, which burneth and parcheth the inward parts, and makes the face black as a coal, **#La 4:8**.

**With burning heat;** from fevers or carbuncles or other inflaming distempers.

**Serpents of the dust,** who feed upon the dust, **#Ge 3:14**, and lurk in it, that they may surprise unwary passengers, **#Ge 49:17**.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

**The wrath of the enemy,** i.e. their rage against me, as it is expressed **#Isa 37:28,29**; their insolent and furious reproaches against my name, as if I were unnatural and cruel to my people, or unable to deliver them. Compare **#Ex 32:12 Nu 14:13 De 9:28 Jos 7:9**. The fear hereof is ascribed to God after the manner of men.

**Strangely,** i.e. insolently and arrogantly, above what they used to do. Or,

**make themselves strangers,** i.e. either really not acknowledge, or pretend they did not know, that which I had publicly declared, and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins.

Ver. 28.

**They;** either,

1. The enemies last mentioned, who are foolish people, and therefore make so false and foolish a judgment upon things. Or rather,

2. The Israelites themselves, of whom he speaks both in the foregoing #De 32:26, and in the whole foregoing chapter, and in the next verse #De 32:29, and afterwards.

**Void of counsel;** that have not wisdom to direct themselves, nor discretion to desire and receive counsel from others, but rashly and madly go on in those courses which will certainly ruin them.

Ver. 29.

What their end will be; and that although God spare them long, yet at last judgment will certainly overtake them.

Ver. 30.

**How should one chase a thousand?** whence should this miraculous change come, that whereas God had promised that *five Israelites* should *chase an hundred* of their enemies, &c., #De 26:8, now, on the contrary,

**one enemy**

**should chase a thousand Israelites?**

**Their Rock**, i.e. their God, as before, #De 32:4,18, who was their only refuge and defence; had sold them, to wit, for bond-slaves, had quitted his right and relation to them, and given them up into their enemies' hands.

**Shut them up**, as it were, in the net which their enemies had laid for them.

Ver. 31.

Who by their dear-bought experience have been forced to acknowledge that our God was far stronger than they and their false gods together. See #Ex 14:25 Nu 23 1Sa 4:8 Jer 40:3.

Ver. 32.

**For**, or *but*; for these words seem to contain an answer to that question, #De 32:30, *How should*, &c. To this he answers,

1. Negatively; It was not from impotency in God, for if he had not forsaken and delivered them up, they could not have been so easily chased.
2. Positively; But, saith he, the true reason was this, *their vine, &c. Of the vine of Sodom*: The people of Israel, which I planted and brought up as a choice vine, are now degenerated and become like the vine of Sodom; their principles and practices are all corrupt and abominable. Compare #**Isa 1:10**.

**Their clusters are bitter;** their fruits or actions are most loathsome to me, malicious and mischievous to others, and at last will be pernicious to themselves.

Ver. 33.

**The poison of dragons;** for although some write that the dragons of Greece have no poison in them, yet that the African and Arabian dragons, of which Moses here writes, have poison in them, is confessed by ancient heathen authors.

**The cruel venom of asps;** whose poison kills certainly and speedily, as Aristotle and others write.

Ver. 34.

i.e. All their wickedness mentioned before. My longsuffering towards them may make them and others think that I have forgotten their sins, but I remember them punctually, they are sealed up as in a bag, #**Job 14:17**, and as men seal up their treasures that nothing be lost; and I shall bring them to their remembrance also.

Ver. 35.

It is my office to punish sin, and therefore as I know their sins, so I will assuredly punish them. *Their feet shall slide*; they who now think they stand fast and unmovable, they shall fall into utter destruction.

**In due time;** though not so soon as some may expect it, yet in that time when it shall be most proper and seasonable, when they

have filled up the measure of their sins. This *due time* may be the same with that *fulness of time*, #Ga 4:4, when Christ came into the world, whom this people by wicked hands crucified and slew, #Ac 2:23, for which *wrath came upon them to the uttermost*, #1Th 2:15,16.

**Is at hand**, Heb. *is near*. So the Scripture oft speaks of those things which are at many hundred years' distance, to meet with objections arising in men's minds from the delays of them, and to signify, that though they may be afar off as to our measures of time and expectation of the things, yet in God's account they are near, they are as near as may be; as soon as ever the fit and the full time is come, they come instantly, they are nearer than sinners would have them; when the measure of their sins is once full, the judgment shall not be deferred.

Ver. 36.

**For**, or, *nevertheless*, or, *but yet*, as the particle *chi* is sometimes used, as #Job 5:7 Isa 9:1 49:25. Having spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, according to the usual method of the prophets, and here begins to show that after God had humbled and sorely chastised his people, yet at last he would have mercy upon them, and turn their captivity, as it here follows.

**Shall judge his people**, i.e. shall plead their cause, shall protect and deliver them, as that phrase is oft used. See #Ps 7:8 10:18 Isa 1:17 11:4 Jer 5:28 22:16.

**Repent himself for his servants**, i.e. repent of the evils he hath brought upon them, will change his course and carriage towards them.

**None shut up, or left**: none shut up, either in their strong cities or castles, or other hiding-places, or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption; and none *left*, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land, as #2Ki

**25:12**, but all seem to be cut off; and the people quite destroyed. So this phrase is used **#1Ki 14:10 21:21 2Ki 9:8 14:26**.

Ver. 37.

**He shall say:** the Lord, before he deliver his people, will first convince them of their former folly in forsaking him and following idols; he will find an occasion from that miserable and hopeless condition into which their idols have brought them, to upbraid them with it.

Ver. 38.

i.e. To whom you offered sacrifices and oblations after the manner of the Gentiles. See **#Ex 34:13 Ps 106:28 1Co 10:20**.

**Let them help you**, if they can do it. Compare **#Jud 10:14 Jer 2:28**.

Ver. 39.

**See now;** learn now by your own sad experience what vain and impotent things idols are, and what a silly thing it was in you to put your trust in them, as they did **#De 32:37**.

**I am he**, i.e. the only true, and omnipotent, and irresistible God, as it here follows.

Ver. 40.

**I lift up my hand to heaven**, i.e. I solemnly swear that I will do what here follows, that as I will deliver my people, so I will fully avenge myself upon all mine enemies, whom I have used as rods to scourge my people.

**I live for ever**, i.e. As sure as I live. Compare **#Jer 4:2 Heb 6:13 Re 10:5,6**.

Ver. 41.

If once I begin to prepare for war, and for the execution of my sentence.

**Take hold on judgment**, i.e. of the instruments of judgment, of the weapons of war. A metaphor from warriors that take their weapons into their hand when they intend to fight.

Ver. 42.

**Of the captives;** whom my sword hath sorely wounded, though not utterly killed.

**From the beginning of revenges upon the enemy**, i.e. when once I begin to revenge myself and my people upon mine and their enemies, I will go on and make a full end. Or, *with the head*, or *with the blood of the head*, i.e. of the chief or chiefs, of the revenges of the enemy, i. e. of the revengeful or malicious enemy of God and of his people. The noun substantive is oft put for the adjective; as **#Ge 17:5**, *a multitude of nations* is put for *many nations*, **#Ro 4:17 Ge 45:22**, *changes of raiment*, i.e. changeable raiment; and **#Ps 99:4**, *the king's strength*, i.e. the strong and mighty king; and so here, *the revenges of the enemy*, i.e. the revengeful enemy. And by the head may be here understood either the devil, or the heads and rulers of those empires which were enemies to God's people. Or, *of the head* shall be *the revenges upon the enemies*, i.e. I will take vengeance upon all mine enemies, yea, upon the head or heads of them.

Ver. 43.

**With his people.** This translation is justified by St. Paul, **#Ro 15:10**, the particle *with* being oft understood, as **#Le 26:42**. He calls upon the nations to rejoice and bless God for his favours, and especially for the last wonderful deliverance which shall be given to the Jews when they shall be converted unto the gospel in the last days, which they have all reason to do, not only kern that duty of sympathy which they owe to all people, and especially to God's ancient people, whereby they are to *rejoice with them that rejoice*,



but because of that singular advantage and happiness which all nations will have at that time, and upon that occasion. Or, *Rejoice, O ye Gentiles, his people*; i.e. O you Gentiles, who once were not God's people, but now are his people, do you rejoice for God's mercies to the Jews his ancient people, bless God for their conversion and salvation.

Ver. 44.

**Hoshea**, or *Joshua*, who is here joined with Moses in this action, because though Moses only spake the words, yet Joshua consented to them; and, it may be, afterwards repeated them; this being not a song to be sung once for all, but a standing monument, which was written and kept for future use, **#De 31:22**, &c., and to be repeated again and again upon solemn occasions, which Joshua and other magistrates were to take care of.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

It is not an unprofitable or contemptible work I advise you to, but well worthy of your most serious care, oft to remember and diligently to consider it.

Ver. 48.

No text from Poole on this verse.

Ver. 49.

**Nebo** was a ridge or top of the mountains of Abarim. **See Poole "Nu 27:12"; See Poole "De 3:27"**.

Ver. 50.

No text from Poole on this verse.

Ver. 51.

No text from Poole on this verse.

Ver. 52.

No text from Poole on this verse.

### DEUTERONOMY CHAPTER 33

The majesty of God, **#De 33:1-5**. Blessings prophesied of the twelve tribes, **#De 33:6-25**. The excellency of Israel, **#De 33:26-29**.

Ver. 1.

He is said to *bless* them ministerially, partly by praying to God with faith for his blessing upon them; partly by foretelling the blessings which God would confer upon them, for the prophets are oft said to do what they foretell should be done, as **#Ge 49:7 Jer 1:10 Eze 43:3 Ho 6:5**. And Moses calls himself here

**the man of God**, i.e. the servant, or prophet, or minister of God, as this phrase signifies, **#1Sa 9:6,7 1Ti 6:11**, to acquaint them that the following prophecies were not his own inventions, but Divine inspirations.

**The children of Israel**, i.e. the several tribes; only Simeon is omitted, either,

1. In detestation of their parent Simeon's bloody and wicked carriage, for which Jacob also gives that tribe a curse rather than a blessing, in **#Ge 49**. But as for Levi, who is joined with him in that censure and curse, **#Ge 49:5-7**, he is here separated from him, and exempted from that curse, and blessed with an eminent blessing for a singular and valuable reason expressed here, **#De 33:8,9**; whereas Simeon's tribe had been so far from expiating their father's crime, that they added new ones, their prince being guilty of another notorious crime, **#Nu 25:6,14**, and his tribe too much concurring with him in such actions, as interpreters gather from the great diminution of the numbers of that tribe, which were 59,300 in **#Nu 1:23**, and but 22,200 in **#Nu 26:14**, which was near forty years after. Or,

2. Because that tribe had no distinct inheritance, but was to have his portion in the tribe of Judah, as he had, **#Jos 19:1**, and therefore must needs partake with them in their blessing.

Ver. 2.

**The Lord came**, to wit, to the Israelites, i.e. manifested graciously and gloriously among them.

**From Sinai**, i.e. beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. Or, *to Sinai*, the particle *mem* oft signifying *to*, as is evident by comparing **#Isa 59:20**, with **#Ro 11:26 1Ki 8:30**, with **#2Ch 6:21 2Sa 6:2**, with **#1Ch 13:6**. See also **#Ge 2:8 11:2 13:11 1Sa 14:15**. Or, *in Sinai*; *mem* being put for *beth*, *in*, as **#Ex 25:18 De 15:1 Job 19:26 Ps 68:29 72:16**.

**Rose up**; he appeared or showed himself, as the sun doth when it riseth.

**From Seir**, i.e. from the mountain or land of Edom, which is called *Seir*, **#Ge 32:3 36:8 De 2:4**, to which place the Israelites came, **#Nu 20:14**, &c.; and from thence God led them on towards the Land of Promise, and then gloriously appeared for them in subduing Sihon and Og before them, and giving their countries unto them; which glorious work of God's is particularly celebrated **#Jud 5:4**. But because the land of Seir or Edom is sometimes taken more largely, and so reacheth even to the Red Sea, as appears from **#1Ki 9:26**, and therefore Mount Sinai was near to it; and because Paran, which here follows, was also near Sinai, as being the next station into which they came from the wilderness of Sinai, **#Nu 10:12**; all this verse may belong to God's appearance in Mount Sinai, where that glorious light which shone upon Mount-Sinai directly did in all probability scatter its beams into adjacent parts, such as Seir and Paeon were; and so this is only a poetical and prophetical variation of the phrase and expression of the same thing in divers words, and God *coming*, or

*rising, or shining from or to or in Sinai, and Sear, and Paran* note one and the same illustrious action of God appearing there with

**ten thousands** of his *saints* or holy angels, and there giving

**a fiery law to them**, as it here follows. And this interpretation may receive some strength from **#Hab 3:3**, where this glorious march of God before his people is remembered; only *teman*, which signifies the *south*, is put for *Seir*, which is here, possibly to signify that that *Seir* which is here mentioned was to be understood of the southern part of the country of *Seir* or *Edom*, which was that part adjoining to the Red Sea. Others refer this of *Seir* to the brazen serpent, that eminent type of Christ, which was erected in this place.

**Mount Paran;** a place where God eminently manifested his presence and goodness, both in giving the people flesh which they desired, and in appointing the seventy elders, and pouring forth his Spirit upon them, **#Nu 11**; though the exposition mentioned in the foregoing branch may seem more probable. With

**ten thousands of saints**, i.e. with a a great company of holy angels, **#Ps 68:17 Da 7:10**, which attended upon him in this great and glorious work of giving the law, as may be gathered from **#Ac 7:53 Ga 3:19 Heb 2:2 12:22**.

**From his right hand;** which both wrote the law and gave it to men; an allusion to men, who ordinarily write and give gifts with their right, and not with their left hand.

**A fiery law.** The law is called *fiery*, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reasons God's word is compared to fire, **#Jer 23:29**; partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, **#2Co 3:7,9**; and principally, because it was delivered out of the midst of the fire, **#Ex 19:16,18 De 4:11 5:22,23**.

Ver. 3.

**The people**, i.e. the tribes of Israel, which are called people, #Ge 48:19 Jud 5:14 Ac 4:27. The sense is, This law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. And although God shows a general and common kindness to all men, yet he loved this people in a singular and peculiar manner.

**All his saints;** *all God's saints or holy ones*, i.e. *his people*, as they are now called, the people of Israel, who are all called holy, #Ex 19:6 Nu 16:3 De 7:6 Da 7:25 8:24 12:7, because they all professed to be so, and were obliged to be so, and many of them were such; though some appropriate this to the true saints in Israel.

**Are in thy hand**, or, were *in thy hand*, i.e. under God's care, to protect, and direct, and govern them, as that phrase signifies, #Nu 4:28,33 Joh 10:28,29. These words are spoken to God; and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See #Da 9:4. This clause may further note God's kindness to Israel in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled and were ready to sink under it, #Ex 20:18,19, but even Moses himself did exceedingly fear and quake, #Heb 12:21. But in this fright God sustained both Moses and the people in or by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition.

**They sat down at thy feet**, like scholars, to receive instructions and counsels from thee. He alludes either,

1. To the manner of disciples among the Jews, who used to sit at their masters' feet, #Lu 10:39 Ac 22:3. See also #Ge 49:10 2Ki 4:38. But it is doubtful whether this custom was so ancient as Moses. Or,

2. To the place where the people waited when the law was delivered, which was at the foot of the mount.

**Shall receive of thy words;** the people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either,

1. The people's promise when they heard the law, that they would hear and do all that was commanded, **#De 5:27**. Or,
2. The people's duty to do so.
3. The people's privilege, that they were admitted to receive so great a privilege as the words and laws of God were.

Ver. 4.

Moses speaks this of himself in the third person, which is very usual in the Hebrew language. The law is called their

**inheritance**, partly because the obligation of it was hereditary, passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

Ver. 5.

Moses was their king, not in title, but in reality, being under God their supreme and uncontrollable governor and lawgiver: though the word oft signifies only a *prince* or *chief ruler*, as **#Jud 19:1 Jer 19:3 46:25**.

**In Jeshurun**, i.e. in Israel, so called **#De 32:15**.

**When the heads of the people and the tribes of Israel were gathered together:** when the princes and people met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their

superior. This he saith to show that the people approved and consented to the authority and law of Moses.

Ver. 6.

Though Reuben deserve to be cut off, or greatly diminished and obscured, according to Jacob's prediction, #Ge 49:4; yet God will spare them, and give them a name and portion among the tribes of Israel, and bless them with increase of their numbers.

Ver. 7.

**Hear, Lord, the voice of Judah**, i.e. God will hear his prayer for the accomplishment of those great things promised to that tribe, #Ge 49:8-11. This implies the delays and difficulties Judah would meet with herein, which would drive him to his prayers, and that those prayers should be crowned with success.

**Bring him unto his people;** either,

1. When he shall go forth to battle against God's and his enemies, and shall fall fiercely upon them, as was foretold #Ge 49:8,9,

**bring him** back with honour, and victory, and safety to his people, i.e. either to the rest of his tribe, who were left at home when their brethren went to battle, or to his brethren the other tribes of Israel. Or,

2. When that tribe shall go into captivity, let them not always be kept in captivity, as the ten tribes are like to be, but do thou *bring him again to his people*. Or,

3. As thou hast promised *the gathering of the people to him*, even to the Shiloh, who was to come out of his loins, #Ge 49:10; so do thou *bring him*, i.e. the Messias, who may be understood out of that parallel prophecy, and who may be here called

**Judah**, because he was to come from him, as he is for that reason called David in divers places, *to his people*, i. e. to that people which thou hast given to him. Or,

4. *Bring him in*, to wit, as a prince and governor, as thou hast promised, **#Ge 49**, to his people, i.e. to thy people of Israel, now to be reckoned as *his people*, because of their subjection to him. Or rather,
5. *Bring him in to his people*, to that people which thou hast promised and given to him, i.e. to that portion of land which thou hast allotted to him, settle him in his possession; the *people* or inhabitants being here put for the land inhabited by them, as the Israelites are told they should *possess the nations* or people of Canaan, **#De 11:23 12:2**, i.e. their land, as it is explained, **#De 17:14 30:18**; for the people they were not to possess, but to dispossess, and to root out.

**Let his hands be sufficient for him:** this tribe shall be so numerous, and potent, and valiant, that it shall suffice to defend itself without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes.

**Be thou an help to him from his enemies;** thou wilt preserve this tribe in a special manner, so as his enemies shall not be able to ruin it, as they will do other tribes, and that for the sake of Messias, who shall spring out of it.

Ver. 8.

**Thy Thummim and thy Urim be with thy holy one;** *the Thummim and the Urim*, which are *thine*, O Lord, by special institution and consecration; by which he understands the ephod, in which they were put, **#Ex 28:30**, by a synecdoche, and the high priesthood, to which they were appropriated, by a metonymy; and withal the gifts and graces signified by the *Urim and Thummim*, and necessary for the discharge of that high office, shall be with thy holy one, i.e. with that Levite, that priest, which thou hast consecrated to thyself, and which is holy in a more peculiar



manner than all the people were, i.e. the priesthood shall be confined to and continued in Aaron's family.

**Whom thou didst prove:** this seems added by way of anticipation; although thou didst try him, and rebuke him, and shut him out of Canaan for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the priesthood from him.

**At Massah;** not at that *Massah* mentioned #Ex 17, which is also called

**Meribah,** where neither Moses nor Aaron are reprov'd, nor is Aaron so much as named, but at that other *Meribah*, #Nu 20, where this is expressed, which as it is called by one of the names of that place, #Ex 17, to wit, *Meribah*, #Nu 20, so it may be here called by its other name, *Massah*; and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendered, *whom thou didst try in trying, or with trial*, i.e. whom thou didst exactly and thoroughly try, such repetitions being very frequent and elegant in the Hebrew language. And it may be observed, that in the Hebrew text here are two several prepositions, though the English translation render them both by *at*, here *beth*, *in* or *with*, and in the next branch *al*, *at*, or *near*, or *concerning the waters of Meribah*; which may seem to intimate that the former is not the name of the place, as the latter is: why else should they not have been expressed by the same preposition?

**With whom thou didst strive,** or, *contend*, i.e. whom thou didst reprove and chastise, as that phrase signifies, #Isa 49:25 Jer 2:9.

Ver. 9.

**I have not seen him,** i.e. I have no respect unto them, for so *knowledge* is oft used, as #Job 9:21 Pr 12:10,11 1Th 5:12. The sense is, who followed God and his command fully, and executed the judgment enjoined by God without any respect of persons,

**#Ex 32:26,27.** This seems better than to refer it either to their not mourning for their next kindred, for that was allowed to all but the high priest in case of the death of father or mother, and that was only a ceremonial rite, and no matter of great commendation; or to their impartiality in executing the judgments committed to them, **#De 17:9**, of which they had as yet given no considerable proof.

**Kept thy covenant**, i.e. when the rest broke their covenant with God by that foul sin of idolatry with the calf, that tribe kept themselves more pure from that infection, and adhered to God and his worship and service, as appears from **#Ex 32:26,28**. Compare **#Mal 2:6,7**.

Ver. 10.

**They**, i.e. the priests and Levites.

**Before thee**, i.e. upon thine altar of incense, which stood before the ark, the place of God's special presence.

Ver. 11.

**His substance**, i.e. his outward estate, as **#De 8:18**, because he hath no inheritance of his own, and therefore wholly depends upon thy blessing. Or, *his host* or *army*, as the word is used **#Eze 37:10**. The priests that attended upon God's service in the tabernacle or temple are oft compared to an host or army in regard of their exquisite order and courses and constant watches there. See **#Nu 4:3**.

**The work of his hands**, i.e. all his holy administrations, which he fitly calls *the works of his hands*; either more largely, the hand, one great instrument of action being put for all the rest; or because a great part of the service of the Levites and priests was done by the labour of their hand and body, whereas the service of evangelical ministers is more spiritual and heavenly.

**Smite through the loins of them that rise against him:** he prays thus earnestly for them, partly because he foresaw they who were to teach, and admonish, and reprove, and chastise others would have many enemies, **#Jer 15:10 Am 5:10**; and partly because they

were, under God, the great preservers and upholders of religion, and their enemies were the enemies of religion itself; as is evident from the history of the Old Testament.

Ver. 12.

**The beloved of the Lord**, i.e. this beloved tribe: so called partly in allusion to their father Benjamin, who was the beloved of his father Jacob; and partly because of the love and kindness of God towards this tribe, which appeared both in this, that they dwelt in the fattest and best part of the land, as Josephus affirms and especially in the following privilege.

**Shall dwell in safety by him**, i.e. shall have his lot nigh unto God's temple, which was both a singular comfort and safeguard to him.

**The Lord** may well be understood here, because he was expressed in the former member.

**Shall cover him all the day long;** shall protect that tribe continually while they cleave to him.

**He shall dwell between his shoulders;** the Lord shall dwell, i.e. his temple shall be placed, *between his shoulders*, i.e. in his portion, or between his borders, or sides, as the word *shoulder* is oft used, as #Ex 28:7 Nu 34:11 Jos 15:8,10 Eze 47:1,2. And this was truly the situation of the temple, on both sides whereof was Benjamin's portion; and though Mount Sion was in the tribe of Judah, yet Mount Moriah, on which the temple was built, was in the tribe of Benjamin.

Ver. 13.

His portion shall be excellent, and endowed with choice blessings from God, as it here follows.

**For the precious things of heaven,** i.e. the precious fruits of the earth brought forth by the influences of heaven, the warmth of the sun, and the rain which God will send from heaven.

**For the deep that coucheth beneath;** the springs of water bubbling out of the earth.

Ver. 14.

**By the sun,** which opens and warms the earth, cherisheth and improveth, and in due time ripeneth the seeds and fruits of the earth.

**By the moon,** which by its moisture refreshes and promotes them Heb. *of the moons, or months,* i.e. which it bringeth forth in the several months or seasons of the year.

Ver. 15.

i.e. The excellent fruits, as grapes, olives, figs, &c., which delight in mountains, growing upon, or the precious minerals contained in, their *mountains* and *hills*, called *ancient and lasting*, i.e. such as have been from the beginning of the world, and likely to continue to the end of it, in opposition to those hills or mounts which have been cast up by the wit of man.

Ver. 16.

**For the precious things of the earth;** and in general for all the choice fruits which the land produceth in all the parts of it, whether hills or valleys.

**Fulness thereof,** i.e. the plants and cattle, and all creatures that grow, increase, and flourish in it.

**For the good will of him that dwelt in the bush;** for all other effects of the good will and kindness of God, who not long since did for a time dwell or appear in the bush to me in order to the relief of his people, #Ex 3:2.

**Of Joseph**, i.e. of Joseph's posterity.

Ver. 17.

**The firstling of his bullock;** in whose countenance there is a kind of awful majesty and comely generosity, as Tully, Aelian, &c. observe. This seems to note the kingdom which Ephraim should obtain in Jeroboam and his successors.

**His horns are like the horns of unicorns;** his strength and power shall be very great.

**He shall push the people,** i.e. all that shall oppose him, and particularly the Canaanites.

**To the ends of the earth,** i.e. of the land of Canaan.

**They are the ten thousands of Ephraim, and they are the thousands of Manasseh;** though *Manasseh* be now more numerous, yet *Ephraim* shall shortly outstrip him, as was foretold, **#Ge 48:19.**

Ver. 18.

Thou shalt prosper; and have cause of rejoicing.

**In thy going out;** either,

1. To war, as this phrase is oft used, as **#Ge 14:17**, which was in part verified, **#Jud 5:18**. Or,
2. To sea, in way of traffic, because their portion lay near the sea. Or both may be joined; and in both respects his course is

opposite to that of Issachar, who was a lover of peace and pasturage. See #Ge 49:14,15.

**Issachar** is here joined with

**Zebulun**, both because they were brethren by father and mother too, and because their possessions lay near together.

**In thy tents**, i.e. thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used #Ge 25:27 Jos 22:4 Jud 5:24 7:8.

Ver. 19.

**They**; either,

1. Zebulun and Issachar. Or rather,
2. Zebulun only, as the following matter shows; and it was Zebulun that Moses takes more special notice of, #De 33:18, bringing in Issachar only by the by, in conjunction with him, or in opposition to him. And so having despatched Issachar in two words, he returns to Zebulun, a more active tribe.

**The people**, i.e. the Gentiles; either those of Galilee, which was called *Galilee of the Gentiles*, who were their neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in persuading them to the true God, and his worship and service.

**Unto the mountain**, i.e. to the temple, which Moses knew was to be seated upon a mountain.

**Sacrifices of righteousness**, i.e. such as God requires and righteousness obligeth them to offer. Their trafficking abroad with

heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty.

**They shall suck of the abundance of the seas;** they shall grow rich by the traffic of the sea; and their riches shall not make them the worse, as they do others, but they shall consecrate themselves and their riches to the service of God.

**Treasures hid in the sand;** such precious things as either,

1. Are contained in the sand of the sea and rivers, in which sometimes there is mixed a considerable quantity of gold and silver. Or,
2. Such as grow in the sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergris, &c. Or,
3. Such as being east into the sea by shipwreck are cast upon the shore by the workings of the sea, and thence taken either by merchants, or by the people that live upon the sea-coast.

Ver. 20.

By praising God for enlarging *Gad* he supposeth the ground of these praises, that God would enlarge Gad, i.e. either.

1. Enlarge his territories; which seems needless, because they had a very large portion now when Moses uttered these words. Or,
2. Bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent enemies. And in this sense the phrase is used **#Ps 4:1**: compare **#Ps 31:8 118:5**. One instance of the fulfilling hereof we have **#Jud 11**.

**He dwelleth as a lion**, i.e. safe and secure from his enemies, and terrible to them when they rouse and molest him. See #1Ch 5:18, &c.; #1Ch 12:8.

**Teareth the arm with the crown of the head**, i.e. utterly destroys his enemies; both the *head*, the seat of the crown, their dignity and principality, and the arm, the subject of strength and instrument of action; both chief princes, and their instruments and subjects.

Ver. 21.

**The first part**; the first-fruits of the Land of Promise, the country of Sihon, which was first conquered, which he is said to *provide for himself*, because he desired and so obtained it of Moses, #Nu 32.

**A portion of the lawgiver**, i.e. of Moses, whose portion this is called, either because this part of the land beyond Jordan was the only part of the land which Moses was permitted to enter upon; or because it was given to him by Moses; whereas the portions beyond Jordan were given to the several tribes by Joshua, according to the direction of the lot.

**Was he seated**, Heb. *hid or protected*; for their wives and children were secured in their cities, whilst many of their men went over to the war in Canaan.

**He came with the heads of the people**, i.e. he went, or he will go, (the preter tense being put for the future, after the manner of the prophets,) to wit, to the war in Canaan, *with the princes, or captains, or rulers of the people of Israel*, i.e. under their command and conduct, as indeed they did; or with *the first of the people*; or, in the front of the people, as the Syriac renders it; for this tribe and their brethren, whose lot fell beyond Jordan, were to march, and did march, into Canaan *before their brethren*, as it is expressed, #Jos 1:14. And the Hebrew word *rosch* oft signifies *the beginning or first of a thing*.



**He executed the justice of the Lord, and his judgments with Israel**, i.e. he did or will execute the just judgment of God against the Canaanites, as the rest of the Israelites did; he will join in the war against them, as he promised to do, #Nu 32:27, and actually did, #Jos 1:14.

Ver. 22.

**Lion's whelp**, i.e. courageous, and generous, and strong, and successful against his enemies.

**He shall leap from Bashan**, or, *which leapeth from Bashan*; for this clause seems not to belong to the tribe of Dan, which was at a great distance from Bashan, even at the other end of the land, and therefore this seems too great a leap for him; and if he did leap so far, he should rather be said to take his leap from his own lot in the south of Canaan, and thence to leap not *from Bashan*, but *to Bashan*, to fall upon his enemies there: but it rather is a continuation of the metaphor, and belongs to *the lion*, which is said to leap from Bashan, because there were many and fierce lions in those parts; see #Jud 14:5; whence they used to come forth to prey, and their manner was to leap upon the prey.

Ver. 23.

**With favour**; either,

1. With God's favour, as it follows; or,
2. With men's favour or good-will, his carriage being peaceable, courteous, and obliging, as is intimated, #Ge 49:21, according to the common translation: see the notes there.

**Full with the blessing of the Lord**, i.e. seated in a pleasant, and fertile, and happy soil; such as Galilee (in which their share lay) eminently was, as Josephus and others report.

**The west and the south**, or, *the sea and the south*. This is not to be understood of the places, that his lot should fall there, for he was rather in the east and north of the land; but of the pleasures and commodities of the west, or of the sea, which were conveyed

to him from his neighbour Zebulun; and *of the south*, i.e. from the southern tribes and parts of Canaan, which were brought to him down the river Jordan, and both sorts of commodities were given him in exchange for the fruits of his rich soil, which he had in great abundance.

Ver. 24.

He shall have numerous, and those strong, and healthful, and comely, children. Or, *shall be blessed or praised of or above the sons*, i.e. the other sons of Israel, or his brethren, as it here follows, i.e. his portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the sea, by his neighbours Tyrus and Sidon.

**Acceptable to his brethren;** by his sweet disposition and winning carriage, and communication of his excellent commodities to his brethren, he shall gain their affections.

**Let him dip his foot in oil;** he shall have such plenty of oil, that he may not only wash his face, but his feet also, in it. Or, the fatness and fertility of his country may be expressed by oil, as **#Job 29:6**. And so it agrees with Jacob's blessing of him, **#Ge 49:20**.

Ver. 25.

**Thy shoes shall be iron and brass:** this may note either,

1. Their great strength, by which they should be able to tread down and crush their enemies, as Christ's feet for this very reason are said to be of *brass*, **#Re 1:15**. Or,
2. The mines of iron and copper, which were in their portion, whence Sidon their neighbour was famous among the heathens for its plenty of brass and iron, and Sarepta is thought to have its name from the brass and iron, which were melted there in great quantity. Compare **#De 8:9**. Or,
3. The strength of its situation; and so some ancients and modems render the words, *thy habitation or thy enclosure* shall be iron

and brass, i.e. fortified as it were with walls and gates of iron and brass, being defended by the sea on one side, by their brethren on other sides, as also by mountains and rivers.

**So shall thy strength be**, i.e. thy strength shall not be diminished with thine age, but thou shalt have the rigour of youth even in thine old age; thy tribe shall grow stronger and stronger.

Ver. 26.

**Upon the heaven**, i. e. upon the clouds, to succour thee from thence, by sending thunder and lightning upon thine enemies. See #Ps 18:7 68:34, &c.

**In his excellency**, or,

**in his magnificence**, i.e. magnificently, gloriously, and with great majesty as well as power.

Ver. 27.

**Thy refuge**, or, *thy dwelling-place*. Compare #Ps 91:1.

**Underneath**, i.e. under thy arms to hold thee up, as my hands were once held up by Aaron and Hur. He will support and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to assist and deliver thee.

**Shall say, Destroy them**, i.e. shall give thee not only command and commission, but also power, to destroy them; for God's *saying* is doing, his word comes with power.

Ver. 28.

**Alone**; either,

1. Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or,

2. Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See #Nu 23:9 Ezz 9:1,2.

**The fountain of Jacob**, i.e. the posterity of Jacob, which flowed from him its waters from a fountain, in great abundance. Compare #Ps 68:26 Isa 48:1. The *fountain* is here put for the *river* or *streams* which flow from it, as #Ps 94:10; as the *root* is put for the *branch*, #2Ch 22:10 Isa 11:10 Re 5:5; and as Jacob or Israel, who is the *fountain*, is oft put for the children of Israel. Or, *the eye* (for so the Hebrew word oft signifies)

**of Jacob**, i.e. of the people of Israel; and so the sense is, They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by seeing, as #Ps 4:6 27:13 34:12 Ec 2:1 3:13.

**His heavens**, i.e. those heavens or that air which hangs over his land.

Ver. 29.

**Saved by the Lord**, the giver and preserver of all that excellency, that glory, safety, and happiness, which thou hast above all other people, which thou dost not obtain either by or for thy own wisdom, or strength, or goodness.

**The sword of thy excellency**, or, thy most excellent sword, i.e. thy strength and the author of all this, past or approaching victories.

**Shall be found liars unto thee**, i.e. shall be deceived, as to all their vain hopes and confidences of destroying thee or saving themselves, whether grounded upon their own numbers, and valour, and strong holds, or upon old prophecies and predictions of success, or upon their idols. Or, *shall lie unto thee*, i.e. shall submit themselves to thee, though it be done but feignedly and by constraint, as this phrase is used, #Ps 18:44 66:3 81:15. Possibly this may design the lies and frauds which the Gibeonites would use to deceive them, #Jos 9:4.

**Thou shalt tread upon their high places**, i.e. thou shalt subdue their greatest princes, and their strongest holds, **#De 32:13**, and their idols, temples, and worship.

#### DEUTERONOMY CHAPTER 34

Moses from Mount Nebo vieweth the land, **#De 34:1-4**. He dieth there, **#De 34:5**. His burial, **#De 34:6**. His age, **#De 34:7**. Thirty days' mourning for him, **#De 34:8**. Joshua succeedeth him, **#De 34:9**. The praises of Moses, **#De 34:10-12**.

Ver. 1.

**Moses went up**, in compliance with God's will, that he should then and there resign up his soul to God.

**Of the mountain of Nebo**, see **#Nu 27:12 32:38 De 32:49**. *Of the land of Gilead* Moses had as yet seen and enjoyed but a small part. Of this land, see **#Ge 31:21 Nu 32:1,19**, &c.

**Unto Dan**; to that city which after Moses's death was called Dan, **#Jos 19:47 Jud 18:29**. So that here is an anticipation. But it seems most probable, and is commonly believed, that this chapter was not written by Moses, but by Eleazar, or Joshua, or Ezra, or some other man of God, directed herein by the Holy Ghost; this being no more impeachment to the Divine authority of this chapter, that the penman is unknown, which also is the lot of some other books of Scripture, than it is to the authority of the acts of the king or parliament, that they are written or printed by some unknown person.

Ver. 2.

**All Naphtali**, i.e. the land of *Naphtali*, which, together with Dan, was in the north of Canaan, as Ephraim and Manasseh were in the midland parts, and Judah on the south, and the sea on the west. So these parts lying in the several quarters are put for all the rest. He stood in the east, and saw also Gilead, which was in the eastern part of the land, and thence he saw the north, and south, and west.

**The utmost sea**, i.e. the midland sea, which was the utmost bound of the Land of Promise on the west.

Ver. 3.

i.e. The south quarter of the land of Judah, which is towards the Salt Sea, which is described #Nu 34:3-5 Jos 15:1-4, as the western quarter of Judah was described in the words next foregoing. *The plain of the valley of Jericho*; or, in which lies Jericho; which was in the tribe of Benjamin.

**The city of palm trees**, i.e. Jericho, so called both here and #Jud 1:16 3:13 2Ch 28:15, from the multitude of palm trees which were in those parts, as Josephus and Strabo write; from whence and the balm there growing it was called

**Jericho**, which signifies *odoriferous*, or sweet-smelling.

Ver. 4.

**With thine eyes**, to wit, by a miraculous power strengthening thy sight, or making a clear representation of all these parts to thy view.

Ver. 5.

i.e. In the land which Israel took from the Amorites, which anciently was the land of Moab.

Ver. 6.

He, i.e. the Lord, last mentioned, buried him either immediately, or by the ministry of angels, whereof Michael was the chief or prince, #Jude 1:9.

**No man knoweth of his sepulchre**, i.e. of the particular place of the valley where he was buried; which God hid from the Israelites, to prevent their superstition and idolatry, to which he knew their great proneness. And for this very reason the devil endeavoured to have it known, and contended with Michael about it, #Jude 1:9. And seeing God would not endure the worship of the relics or tomb of so eminent a person as Moses was, it is ridiculous to think

God would permit this honour to be given to any of the succeeding saints, who were so far inferior to him.

Ver. 7.

By a miraculous work of God in mercy to his church and people.

Ver. 8.

**Thirty days** was the usual time of mourning for persons of high place and eminency. See #**Ge 1:3,10 Nu 20:29**. For others seven days sufficed.

Ver. 9.

**The spirit of wisdom;** and other gifts and graces too, as appears from the history; but *wisdom* is mentioned as being most necessary for the government, to which he was now called.

**Moses had laid his hands upon him;** which God had appointed as a sign to Moses, and Joshua, and the Israelites, that this was the person whom he had appointed and qualified for his great work. See #**Nu 27:18**, &c. Compare #**Ge 48:10 Nu 8:10**.

Ver. 10.

**Like unto Moses,** in the privileges here following.

**Whom the Lord knew face to face,** i.e. whom God did so freely, and familiarly, and frequently converse with. See **Poole "Ex 33:11"**. See **Poole "Nu 12:8"**. See **Poole "De 5:4"**.

Ver. 11.

**In all the signs:** this is to be joined, either,

1. With the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with Moses, namely, in the working of all his signs and wonders in Egypt, where God spake to him so oft, and sometimes even in Pharaoh's presence, and answered his requests so particularly and punctually, whether he called for vengeance or for deliverance. Or,

2. With the more remote words, there was none *like unto Moses in regard of all the signs, &c.*, the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

Ver. 12.

No text from Poole on this verse.



# THE BOOK OF JOSHUA

## THE ARGUMENT

IT is not material to know who was the penman of this book, whether Joshua, as seems most probable from **#Jos 24:26**, or some other holy prophet. It is sufficient that this book was a part of the Holy Scriptures, or oracles of God, committed to and carefully kept by the Jews, and by them faithfully delivered to us, as appears by the concurring testimony of Christ and his apostles, who owned and approved of the same Holy Scriptures which the church of the Jews did. But this is certain, that divers passages in this book were put into it after Joshua's death, as **#Jos 10:13**, compared with **#2Sa 1:18 Jos 19:47**, compared with **#Jud 18:1**; and **#Jos 24:29,30**. And such like insertions have been observed in the five books of Moses.

## JOSHUA CHAPTER 1

God commands Joshua to lead the people unto the land of Canaan, **#Jos 1:1-3**. Its borders, **#Jos 1:4**. God promises to assist him, **#Jos 1:5,6**; commanding him to observe the law, **#Jos 1:7-9**. He prepares the people to pass over Jordan, **#Jos 1:10,11**. Reminds the Reubenites, Gadites, and half tribe of Manasseh of their promise to Moses, **#Jos 1:12-15**; which they are ready to do, and all promise to obey, **#Jos 1:16-18**.

Ver. 1.

**After the death of Moses**; either immediately after it, or when the days of mourning for Moses were expired. Joshua was appointed and declared Moses's successor in the government before this time, and therefore doubtless entered upon the government instantly after his death; and here he receives confirmation from God therein.

**The servant of the Lord**: this title is given to Moses here and **#Jos 1:2**, as also **#De 34:5**, and is oft repeated, not without cause; partly, to reflect honour upon him; partly, to give authority to his laws and writings, in publishing whereof he only acted as God's servant, in his name and stead: and partly, that the Israelites might not think of Moses above what was meet, remembering that he

was not the Lord himself, but only the Lord's servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his institutions, when the Lord himself should come and abolish part of the Mosaical dispensation; it being but reasonable that he who was only a servant in God's house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See #**Heb 3:3,5,6**. **The Lord spake**; either in a dream or vision, or by Urim, #**Nu 27:21**.

**Moses's minister**, i.e. who had waited upon Moses in his great employments, and thereby been privy to his managery of the government, and so fitted and prepared for it.

Ver. 2.

**This Jordan**; this which is now near thee, which is the only obstacle in thy way to Canaan.

**Which I do give**, i.e. am now about to give the actual possession of it, as I formerly gave a right to it by promise.

Ver. 3.

**Every place**, to wit, within the following bounds.

Ver. 4.

**This Lebanon**; *this* emphatically, as being the most eminent mountain in Syria, and the northern border of the land: or *this* which is within my view; as if the Lord appeared to him in the form of a man, and pointed to it.

**Of the Hittites**, i.e. of the Canaanites, who elsewhere are all called *Amorites*, as #**Ge 15:16**, and here *Hittites*, by a synecdoche; the Hittites being the most considerable and formidable of all, as may appear from #**Nu 13:33 14:1 2Ki 7:6**; and many of them being of the race of the giants, dwelling about Hebron. See #**Ge 25:9,10 26:34 Ge 27:46**.

**The great sea**; the midland sea, great in itself, and especially compared with those lesser collections of waters, which the Jews called *seas*.

**Object**. The Israelites never possessed all this land.

**Answ.** 1. That was from their own sloth and cowardice, and disobedience to God, and breach of those conditions upon which this promise was suspended. See #**Jud 2:20**.

2. This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but Canaan being fully sufficient for them, and many of the Israelites being from time to time either cut off or carried captive for their sins, there was never any need of enlarging their possessions.

3. Though their possessions extended not to Euphrates, yet their dominion did, and all those lands were tributary to them in David's and Solomon's time.

Ver. 4.

**This Lebanon;** *this* emphatically, as being the most eminent mountain in Syria, and the northern border of the land: or *this* which is within my view; as if the Lord appeared to him in the form of a man, and pointed to it.

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3. Though their possessions extended not to Euphrates, yet their dominion did, and all those lands were tributary to them in David's and Solomon's time.

Ver. 5.

**As I was with Moses**, to assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which Joshua might justly fear no less than the Canaanites.

**I will not fail thee, nor forsake thee;** I will not leave thee destitute either of inward support, or of outward assistance.

Ver. 6.

Joshua, though a person of great courage and resolution, whereof he had given sufficient proof, yet needs these exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with Moses; and remembering how perverse and ungovernable that people were, even under Moses, he might very well suspect the burden of ruling them would be too heavy for his shoulders.

**Thou shalt divide the land;** which supposeth the full conquest of the land. That honour and assistance which I denied to Moses I will give to thee.

Ver. 7.

Remember that though thou art the captain and commander of my people, yet thou art my subject, and obliged to observe all my commands.

**To the right hand or to the left,** i.e. in any kind, or upon any pretence.

**That thou mayest prosper,** or, *that thou mayest do wisely;* whereby he instructs him in the true art of government; and that his greatest wisdom will lie in the observation of all God's commands. and not in that pretended reason of state which other princes govern all their affairs by. And this plainly shows that God's assistance promised to him and to the Israelites was conditional, and might justly be withdrawn upon their breach of the conditions.

**Whithersoever thou goest**, i.e. whatsoever thou doest. Men's actions are oft compared to ways, or journeys, or steps, by which they come to the end they aim at.

Ver. 8.

**Shall not depart out of thy mouth**, i.e. thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth shall in all things be given according to this rule.

**Meditate therein**, i.e. diligently study, and frequently and upon all occasions consider what is God's will and thy duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of all thy private actions and public administrations.

**According to all that is written therein**; whereby he teacheth him that it is his duty to see with his own eyes, and to understand the mind and law of God himself, and not blindly to follow what any other should advise him to.

Ver. 9.

**Have not I commanded thee**; I whom thou art obliged to obey; I who can carry thee through every thing I put thee upon; I of whose faithfulness and almightiness thou hast had large experience?

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**Prepare you victuals**; for although manna was given them to supply their want of ordinary provisions in the wilderness; yet they were allowed, when they had opportunity, to purchase other provisions, and did so, **#De 2:6,28**. And now having been some time in the land of the Amorites, and together with manna used themselves to other food which that country plentifully supplied them with, they are warned to furnish themselves therewith for their approaching march.

**Within three days.**

**Quest.** How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, #Jos 2:22, and the people passed not over till three days after the spies returned? #Jos 3:2.

**Answ.** These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, *that there is no certain order, no former nor latter*, in the histories of the Scripture. And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, #Jos 3:2. Besides, the Septuagint render the words *yet three days*; and the Chaldee, *in the end of three days*; others, *after three days*, as it is #Jos 3:2. Or these three days may be the same with those #Jos 2:22, and the matter may be conceived thus: Joshua gives the people notice of their passage over *Jordan within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, #Jos 2:22, may be understood of one whole day, and part of two other days, as it is in that famous instance, #Mt 27:63, of which see more on that place, and on #Mt 12:40. The spies came to Jericho in the evening of the first day, and intended to lie there, #Jos 2:8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, #Jos 3:1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, #Jos 3:2, he sends the officers to the people with a second message about the manner of their actual passing over.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**Remember** his charge to you, and your promise to him, which they were obliged to keep; and Joshua was to see that they did so. *Rest* i.e. a place of rest, as that word signifies: **See Poole "Ge 49:15"**.

Ver. 14.

**Ye shall pass**, to wit, over Jordan.

**Before your brethren;** either,

1. In their presence. Or,

2. In the front of all of them; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations.

**Armed;** for by this time they were well furnished with arms, which they had either from the Egyptians, or Amalekites, or Amorites, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order*. **See Poole "Ex 13:18"**. The mighty men of valour; all such were obliged to go over if occasion required it, but Joshua took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own wives, children, and possessions, and to prevent their enemies on that side from giving them disturbance or hinderance in their enterprise upon Canaan.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**They answered**, i.e. the Reubenites, &c., mentioned **#Jos 1:12**, to whom Joshua's discourse is confined, **#Jos 1:13-15**. No doubt the other tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

Ver. 17.

The same obedience which we owed, and those of us who are now alive generally performed, to Moses, we promise unto thee.

**Only the Lord thy God be with thee:** this is not a limitation of their obedience, as if they would not obey him any further or longer than he was prosperous or successful; but an additional prayer for him. As we have hereby promised thee our obedience, so our prayer shall be, that God would bless and prosper thee, as he did Moses.

Ver. 18.

**In all that thou commandest him,** not repugnant to God's commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship idols, the people were obliged to obey him therein.

## JOSHUA CHAPTER 2

Joshua sends two spies to Jericho; they are sought after; Rahab hides them; deceives the messengers, **#Jos 2:1-7**. She acknowledges that God had given them the land; her reasons, **#Jos 2:8-11**. The covenant between her and them, **#Jos 2:12-21**. Their return and relation, **#Jos 2:22-24**.

Ver. 1.

**Sent;** or, *had sent*, as that tense is oft used. **See Poole "Jo 1:11"**.

**Shittim;** called also *Abel-shittim*, **#Nu 33:49**.

**Two men;** not twelve, as Moses did, partly because the people of Canaan were now more alarmed than in Moses's time, and more suspicious of all strangers; and partly because those were to view the whole land, these but a small parcel of it.

**To spy,** i.e. to learn the state of the land and people, and what way and method they should proceed in. It is evident enough that Joshua did not this out of distrust, as the people did, **#De 1**; and it is most probable he had God's command and direction in it, for the encouragement of himself and his army in their present enterprise.



**Secretly**; with reference not to his enemies, which being the constant and necessary practice of all spies, was needless to be mentioned; but to the Israelites, without their knowledge or desire. And this seems added by way of opposition unto the like action, **#De 1**, where it was done with the people's privity, and upon their motion; and therefore an account was given, not only to Moses, but also to the congregation; whereas here it was given to Joshua only, **#Jos 2:23**, which was a good caution to prevent the inconveniency which possibly might have arisen, if their report had been doubtful or discouraging.

**The land, even Jericho**, i.e. the land about Jericho, together with the city. Heb. *the land and Jericho*, i.e. especially Jericho. So *and* is used **#2Sa 2:30 1Ki 11:1 Ps 18:1**. They obeyed Joshua's command, even with the hazard of their own lives, considering that they were under the protection of Divine Providence, which could very easily many ways secure them; or being willing to sacrifice their lives in their country's service.

**An harlot's house**; so the Hebrew word is used, **#Jud 11:1 16:1 1Ki 3:16 Eze 23:44** and so it is rendered by two apostles, **#Heb 11:31 Jas 2:25**; such she either now was, or formerly had been; and such a person's house they might come to with less observation than to an hostess, as some render it, or to a public victualling-house. And such a course of life was very common among the Gentiles, who esteemed fornication to be either no sin, or a very small and trivial one.

**Lodged there**, or, *lay down*, as the same word, is rendered, **#Jos 2:8**, intended and composed themselves to rest; but they were disturbed and hindered from their intentions upon the following discovery.

Ver. 2.

**To-night**; this evening, by comparing this with **#Jos 2:5**.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

Or, *But the woman had taken—and had hid them*, to wit, before the messengers came from the king; as soon as she understood from her neighbours, or common rumour, that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of faith, #**Heb 11:31**, for she did apparently venture her life upon a stedfast persuasion of the truth of God's word and promise given to the Israelites.

**I wist not whence they were:** her answer, contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever, her intention was good therein: see #**Ro 3:8**. But it is very probable, she being a heathen, might think, what some Christians have thought and said, that an officious lie is not unlawful. Or, at worst. this was her infirmity, which was graciously pardoned by God, and her faith was amply rewarded.

Ver. 5.

**The time of shutting of the gate;** either of her house, or rather of the city, which was shut at a certain time.

Ver. 6.

**Up to the roof**, which was plain, after the manner. See #**De 22:8 Mt 10:27 Mr 2:4 Ac 10:9**. Laid in order upon the roof, that they may be dried by the heat of the sun.

Ver. 7.

**Fords, or passages**, i.e. the usual places where people used to pass over Jordan, whether by boats or bridges; or rather, because of the shallowness of the river, which a little after this swelled higher, as the history will tell us, and as it is very usual for rivers to do.

**They shut the gate of the city**, partly for their security against their approaching enemies; and partly to prevent the escape of the spies, if peradventure Rahab was mistaken, and they yet lurked in the city.

Ver. 8.

**Before they were laid down** to rest or sleep, as they intended, being now, after the departure of their searchers, come from their hiding place to their resting-place.

Ver. 9.

**Quest.** How could they understand one the other?

**Answ.**

1. The Hebrew and the Canaan or Phoenician languages have a very great resemblance, and are thought to be but differing dialects of one and the same tongue, as the learned prove by a multitude of words, which are common to both of them. Or,

2. Some of the Hebrews had either out of curiosity, or by Joshua's order and direction, learnt that language for this or other such like occasions.

**Your terror**, i.e. the dread of you. See #Ex 23:27 34:24 De 11:25 De 28:7.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**Did melt**, i.e. were dissolved, lost all consistency and courage. This phrase is oft used, as #De 1:28 20:8 Jos 5:1 7:5.

**He is God in heaven above, and in earth beneath;** he can do whatsoever he pleaseth in heaven and earth; whereas our gods are enclosed in heaven, and can do nothing to us upon earth.

Ver. 12.

**By the Lord;** by your God, who is the only true God: so she shows her conversion to God, and owns his worship, one eminent act whereof is swearing by his name.

**My father's house;** my near kindred, which she particularly names, #Jos 2:13. Husband and children it seems she had none. And for herself; it was needless to speak, it being a plain and undeniable duty to save their preserver.

**A true token;** either an assurance that you will preserve me and mine from the common ruin; or a token which I may produce as a witness of this-agreement, and a mean of my security.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Our life for yours;** we pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved.

**This our business,** i.e. this agreement of ours, and the way and condition of it, test others under this pretence secure themselves. By which they show both their piety and prudence in managing their oath with so much circumspection and caution, that neither their own consciences might be insnared, nor the public justice obstructed.

Ver. 15.

Which gave her the opportunity of dismissing them when the gates were shut.

**She dwelt upon the wall;** her particular dwelling was there; which may possibly be added, because the other part of her house was reserved for the entertainment of strangers.

Ver. 16.

**To the mountain,** i.e. to some of the mountains wherewith Jericho was encompassed, in which also there were many caves where they might lurk.

**Three days;** not three whole days, but one whole day, and parts of two days: **See Poole "Jos 1:11"**.

Ver. 17.

**The men said,** or, *had said*; namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house.

**Object.** They spoke this after they were let down; for it follows, **#Jos 2:18**, *this-thread which thou didst let us down by*.

**Answ.** Those words may be thus rendered, *which thou dost let us down by*, i.e. art about to do it; it being frequent for the pretertense to be used of a thing about to be done, by an enallage of tenses, as **#Jos 10:15**.

**Blameless of this thine oath**, i.e. free from guilt or reproach if it be violated, namely, if the following condition be not observed.

Ver. 18.

**Into the land**, i.e. over Jordan, and near the city.

**Bind this line of scarlet thread in the window**, that it may be easily discerned by our soldiers.

Ver. 19.

**His blood shall be upon his head;** the blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety.

**His blood shall be on our head;** we are willing to bear the sin, and shame, and punishment of it.

**If any hand be upon him**, to wit, so as to kill him, as this phrase is used, **#Es 6:2 Job 1:12**.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Forthwith, partly, that the spies might see it hung out before their departure, and so the better know it at some distance; partly, lest some accident might occasion a mistake or neglect about it; and partly, for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

Ver. 22.

**Abode there three days;** supporting themselves there with the provisions, which after the manner of those times and places they carried with them, which Rahab furnished them with.

**Throughout all the way**, i.e. in the road to Jordan, and the places near it, but not in the mountains.

Ver. 23.

**And passed over**, to wit, Jordan unto Joshua. *Him alone*, not the people, as they did #Nu 13.

Ver. 24.

No text from Poole on this verse.

### JOSHUA CHAPTER 3

Joshua comes with the Israelites to Jordan, #Jos 3:1. The officers instruct the people and priests for the passage, #Jos 3:2-6. God encourages Joshua, and he encourageth the people, giving therefore a sign the dividing the waters of Jordan till the ark and people should pass over, #Jos 3:7-13. The people pass over, the priests standing all the time in the midst of Jordan, #Jos 3:14-17.

Ver. 1.

**In the morning**; not after the return of the spies, as may seem at first view; but after the three days, as it follows, #Jos 3:2.

**Lodged** there that night, that they might go over in the day time; partly that the miracle might be more evident and unquestionable; and partly to strike the greater terror into their enemies.

Ver. 2.

After three days; either,

1. At the end of the three days mentioned #Jos 1:11, or upon the last of them, as this phrase is used. **See Poole "De 16:1"**. Or,
2. After those days were expired. **See Poole "Jos 1:11"**. The officers went through the host the second time to give them more particular directions, as they had given them a general notice, #Jos 1:10,11.

Ver. 3.

**They commanded the people**, in Joshua's name, and by his authority.

**The priests the Levites**, who were not only Levites, but priests also. For although the Levites were to carry the ark, #Nu 4, yet the priests might perform that office, and did so upon some solemn occasions, as here, and #Jos 6:6. Go after it towards Jordan, to go over it in such manner as I am about to describe. Till this time the ark went in the middle of the cloudy pillar, probably being now vanished, now it goes in the front.

Ver. 4.

**Two thousand cubits** make a thousand yards, and at which distance from it the Israelites seem to have been encamped in the wilderness. And because they generally went from their tents to the ark to worship God, especially on the sabbath days, hence it hath been conceived that a *sabbath day's journey* reached only to two thousand cubits. But that may be doubted; for those who encamped nearest the ark were at that distance from it, and came so far; but the most were farther from it, and their sabbath day's journey was considerably longer.

**Come not near unto it;** partly from the reverent respect they should bear to the ark; and partly for the following reason.

**That ye may know the way by which ye must go;** that the ark marching so far before you into the river, and standing still there till you pass over, may give you the greater assurance of your safe passage.

Ver. 5.

**Joshua said,** or rather had said, to wit, the day before their passage; for it follows,

**to-morrow.** Sanctify yourselves, both in soul and body, that you may be meet to receive such a favour, and with more attention and reverence observe and ponder this great work, and fix it in your hearts and memories. **See Poole "Ex 19:10"; See Poole "Le 20:7"**.

Ver. 6.

**Take up the ark,** to wit, upon your shoulders; for so they were to carry it, #Nu 7:9.

**Before the people;** not in the middle of them, as you used to do.

Ver. 7.

i.e. To gain thee authority and reputation among them, as the person whom I have set in Moses's stead, and by whom I will conduct them to the possession of the promised land.

Ver. 8.

**To the brink**, Heb. *to the extremity*; so far as the river then spread itself, which was now more than ordinary, **#Jos 3:5**.

**In Jordan**; within the waters of Jordan, in the first entrance into the river; where they stood for a season, till the river was divided, and then they went into the midst of it, as it is implied, **#Jos 3:17**, and there abode till all the people were passed over, as it follows in the history.

Ver. 9.

**Come hither**, to the ark or tabernacle, the place of public assemblies, and hear the words of the Lord your God; who is now about to give a proof that he is both the Lord, the omnipotent Governor of heaven and earth, and all creatures; and your God, in covenant with you, having a tender care and true affection for you.

Ver. 10.

**Hereby ye shall know**, to wit, by experience and sensible evidence.

**The living God**; not a dull, dead, senseless, and unactive god, such as the gods of the nations are; but a God of life, and power, and activity, to watch over you, and work for you.

**Is among you**; is present with you to strengthen and help you, as the phrase signifies, **#Ex 17:7 De 31:17 Jos 22:31**.

Ver. 11.

Into part of the river.

Ver. 12.

**Take you twelve men**, for the work described, **#Jos 4:2,3**.

Ver. 13.

**As soon as the soles of the feet of the priests shall rest in the waters of Jordan**; that so it may appear that this is the Lord's



doing, and that in pursuance and for the accomplishment of his covenant made with Israel.

**The Lord of all the earth;** the Lord of all this terrestrial globe made of earth and water, who therefore can dispose of this river and the adjoining land as he pleaseth.

The waters which now are united shall be divided, and part shall flow down the channel towards the Dead Sea, and the other part, that is nearer the spring or rise of the river, and flows down from it, shall stand still. They shall stand upon an heap, being as it were congealed, as the Red Sea was, **#Ex 15:8**, and so kept from overflowing all the country.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

Which is also noted **#1Ch 12:15 #/APC Sir 24:26**, and by Aristoeas in the History of the LXX. Interpreters. This is meant not of the wheat harvest, but of the barley harvest, (which was before it, **#Ru 1:22 2Sa 21:9**) as is manifest from their keeping of the passover at their first entrance, **#Jos 5:10**, which feast was kept on the fourteenth day of their first month, when they were to bring a sheaf of their first-fruits, **#Le 23:10 De 16:9,10**, which were of barley, as Josephus affirms, and is evident from the thing itself. So that this harvest in those hot countries fell very early in the spring, when rivers used to swell most, partly because of the rains which have fallen all the winter, and partly because of the snows, which then melt into water and come into the rivers; for which reasons the same overflowing of water which is here ascribed to Jordan, is by other authors ascribed to Euphrates, and Tigris, and the Rhine, and Maine, &c. And this time God chose for this work, partly that the miracle might be more glorious in itself, more obliging to the Israelites, and more amazing and terrible to the Canaanites; and partly that the Israelites might be entertained at their first entrance with more plentiful and comfortable provisions.

Ver. 16.

**The waters rose up upon an heap;** which having been affirmed by heathen writers to have been done by magicians, it is great impudence to disbelieve or doubt of God's power to do it.

**Adam, that is beside Zaretan:** the city Adam being more obscure, is described by its nearness to a more known place, Zaretan, or Zarthan, which some think is the same place mentioned #1Ki 4:12 7:46; but it rather seems to have been another place then eminent, but now unknown, as many thousands are. The meaning is, that the waters were stopped in their course at that place, and so kept at a due distance from the Israelites whilst they passed over.

**Right against Jericho;** here God carried them over, because this part was,

1. The strongest, as having in its neighbourhood an eminent city, a potent king, and a stout and warlike people.
2. The most pleasant and fruitful, and therefore more convenient both for the refreshment of the Israelites after their long and tedious marches, and for their encouragement to their present expedition.

Ver. 17.

**Stood firm,** i.e. in one and the same place and posture; their feet neither moved by any waters flowing in upon them, nor sinking into any mire, which one might think was at the bottom of the river. And this may be opposed unto their other *standing in the brink of the water* when they came to it, commanded #Jos 3:8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even

**into the midst of Jordan,** as is here said, where they are to stand *constantly and fixedly*, as this Hebrew word signifies, until *all were passed over*. If it be said that what is prescribed #Jos 3:8, is here said to be executed, and therefore the midst of Jordan here is the same place with the brink of the water of Jordan, #Jos 3:8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of

there and here; but what is there enjoined is here executed with advantage; for when it is said that they

**stood firm...in the midst of Jordan**, it must needs be supposed that they first came to the brink of the water, and that they stood there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan. *In the midst of Jordan*: either,

1. Within Jordan, as it is expressed above, **#Jos 3:8**; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from **#Ge 45:6 Ex 8:22 24:18 Jos 7:13 10:13 Pr 30:19**. Or rather,

2. In the middle and deepest part of the river. For,

1. Words should be taken properly, where they may without any inconveniency, which is the case here.

2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place.

3. In this sense the same phrase is used, **#Jos 4:3,8**; for certainly those stones which were to be witnesses and monuments of their passage over Jordan should not be taken from the brink or brim of the river, or from the shore which Jordan overflowed only at that season, but from the most inward and deepest parts of the river; and **#Jos 3:16-17**, where the priests are said to *ascend* or *come up out of Jordan*, and out of the midst of Jordan unto the *dry land*; whereas had this been meant only of the first entrance into the river, they must have been said first *to go down into Jordan*, and then *to go up to the land*.

#### JOSHUA CHAPTER 4

God commands them to carry twelve stones for a memorial out of Jordan; Joshua orders it; the people perform, **#Jos 4:1-8**. Twelve other stones set up for a memorial in the midst of Jordan, **#Jos 4:9**. The people pass over: the order they observe, **#Jos 4:10-13**. God magnifies Joshua, **#Jos 4:14**. The priests with the ark are commanded to come up out of Jordan, **#Jos 4:15-17**. The waters

return, #Jos 4:18. The time of this passage, #Jos 4:19. Twelve stones set up in Gilgal; to what purpose declared, #Jos 4:20-24.

Ver. 1.

This was commanded before, #Jos 3:12, and is here repeated with enlargement, as being now to be put in execution.

Ver. 2.

For the greater evidence and certainty, and the more effectual spreading of the report of this marvellous work among all the tribes.

Ver. 3.

**Out of the midst of Jordan; See POOLE "Jos 3:17".** There ye shall lodge this night, i.e. in Gilgal, as is expressed below, #Jos 4:19,20.

Ver. 4.

**Prepared**, i.e. appointed or chosen for that work, and commanded them to be ready for it.

Ver. 5.

**Pass over before the ark**, i.e. go back again to the place where the ark stands.

Ver. 6.

A sign; a monument or memorial of this day's work.

Ver. 7.

**Before the ark;** as it were at the sight and approach of the ark, to give it and the Israelites a safe passage.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

**In the midst of Jordan;** properly so called; as #Jos 3:17.

**Quest.** How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of Jordan?

**Answ.** These stones are not the same with those which a man could carry upon his shoulders, #Jos 4:5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in Gilgal.

**They are there unto this day:** this might be written, either,

1. By Joshua, who wrote this book near twenty years after this was done; or,
2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of Moses.

Ver. 10.

**To speak unto the people,** i.e. to command the people to do. According to all that Moses commanded Joshua; which he did not particularly, but in the general, because he commanded Joshua to observe and do all that God had commanded him by Moses, and all that he should command him any other way. Hasted and passed over, i.e. passed over with haste; which is noted as an argument of their fear, or weakness of their faith; as, on the contrary, the priests are commended that they stood firm, and fixed, and settled in their minds, as well as in the posture of their bodies.

Ver. 11.

The people looking on, and beholding this wonderful work of God with attention and admiration.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

Either,

1. Before the ark, by which they, as well as the rest, passed when they went over Jordan. Or,

2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

For being now in the middle, and lowest, and deepest place of the river, (of which **See POOLE "Jos 3:17"**,) they are most properly said to ascend or go up to the land; which word is thrice used ill this and the two next following verses.

Ver. 17.

**The priests** staid contentedly in the river, till God by Joshua called them out.

Ver. 18.

**The waters** came down from their heaps, and returned with all convenient speed into their proper channel, according to their natural and usual course.

Ver. 19.

The first month, to wit, of Nisan, which wanted but five days of forty years from the time of their coming out of Egypt, which was on the fifteenth day of this month; so punctual is God in the performing of his word, whether promised or threatened. And this day was very seasonable for the taking up of the lambs, which were to be used four days after, according to the law, **#Ex 12:3,6**.

**Gilgal;** a place so called hereafter upon a following occasion, **#Jos 5:9**. So here it is an anticipation.

Ver. 20.

Which most probably were placed severally and in order, like so many little pillars, which was most proper to keep remembrance of this miraculous benefit vouchsafed to this people.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**Before us**, i.e. myself and Caleb, and all of us here present; for this benefit, though done to their fathers, is justly and rightly said to be done to themselves, because they were then in their parents' loins; and their very being, and all their happiness, depended upon that deliverance.

Ver. 24.

No text from Poole on this verse.

## JOSHUA CHAPTER 5

The Amorites and Canaanites hear of this, and are afraid, **#Jos 5:1**. The males born in the wilderness are circumcised, **#Jos 5:2-9**. The passover is celebrated, **#Jos 5:10**. They eat of the corn of the land, and the manna ceaseth, **#Jos 5:11,12**. Christ appeareth to Joshua in form of a man of war; he worships him; the place of his presence holy ground, **#Jos 5:13-15**.

Ver. 1.

**The Amorites** and the Canaanites are mentioned for all the rest, as being the chief of them for number, and power, and courage.

**Westward:** this is added to distinguish them from the other Amorites, eastward from Jordan, whom Moses had subdued.

**All the kings of the Canaanites;** so the proper place of this nation was on both sides of Jordan.

**By the sea;** the midland sea, all along the coast of it, which was the chief seat of that people, though divers colonies of them were come into and settled in other places.

**Jordan** was their bulwark on the east side, where the Israelites were; for it is very probable they had taken away all bridges near those parts; and the Israelites having been so long in that neighbouring country, and yet not making any attempt upon them, they were grown secure; especially now, when Jordan swelled beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage.

**Their heart melted;** they lost all their courage, and durst attempt nothing upon the Israelites; not without God's special providence, that the Israelites might quietly participate of the two great sacraments of their church, circumcision and the passover, and thereby be prepared for their high and hard work, and for the possession of the holy and promised land, which would have been defiled by an uncircumcised people.

Ver. 2.

**At that time;** as soon as ever they were come to Gilgal, which was on the tenth day; and so this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were sore of their wounds, and on the fourteenth day they recovered, and at the even of that day kept the passover.

**Make thee sharp knives;** or, prepare, or make ready, as this word is sometimes used. As it was not necessary for those who had such knives already to make others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn.

**Circumcise again;** he calleth this a second circumcision, not as if these same persons had been circumcised once before, either by



Joshua, or by any other, for the contrary is affirmed below, **#Jos 5:7**; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a

**second time**, in relation to some former time wherein they were circumcised; either,

1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or,

2. At Sinai, when they received the passover, **#Nu 9:5**, which no uncircumcised person might do, **#Ex 12:48**; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they who peradventure might come out of Egypt in their uncircumcision, were now circumcised.

**Object.** 1. All that came out of Egypt were circumcised, **#Jos 5:5**.

**Ans.** 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai.

2. *All* is very oft used of *the greatest part*, as is confessed.

**Object.** 2. All the people that were born in the wilderness were not circumcised, **#Jos 5:5**.

**Ans.** 1. Understand this also of the greatest part.

2. This is limited to them that were born by the way, as it is said there, and emphatically repeated, **#Jos 5:7**, i.e. in their journeys and travellings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the

passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that biases would neglect.

**Object.** 3. *They are said to have remained uncircumcised forty whole years in the wilderness, #Jos 5:6.*

**Answ.** i.e. For almost forty years; as the same phrase is used #Nu 14:33,34 32:13, when there was above one year of that number past and gone. Or,

3. *In Abraham;* and so the sense may be, The first circumcision conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcision revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

Ver. 3.

i.e. He caused this to be done; and because it was to be done speedily, the passover approaching, it was necessary to use many hands in it, either priests and Levites, or other circumcised persons, who, at least in those circumstances, were permitted to do it.

**The children of Israel,** i.e. such of them as were uncircumcised. And though it be not mentioned, it is more than probable, that the Israelites beyond Jordan were circumcised at the same time.

Ver. 4.

This is to be restrained to such as were then above twenty years old, and such as were guilty of that rebellion, #Nu 14, as it is expressed below, #Jos 5:6.

Ver. 5.

**They;** either their parents, or the rulers of Israel, whose omission hereof was not through neglect; for then God, who had ordered the neglecter of circumcision to be cut off, #Ge 17:14, would not have left so gross a fault unpunished; but by Divine permission

and indulgence; partly because they were now in a journey, in which case the passover also might be neglected, #Nu 9:10,13, and in that journey the passover was but once observed; and partly because there was not so great a necessity of this note of circumcision to distinguish them from other nations, whilst they dwelt alone and unmixed in the wilderness, as there was afterwards.

Ver. 6.

**All the people;** the Hebrew word commonly signifies the Gentiles; so he calls them, to note that they were unworthy of the name and privileges of Israelites.

**He would not show them,** i.e. not give them so much as a sight of it, which he granted to Moses, much less the possession and enjoyment of it. Or showing is put for *giving*, as it is #Ps 4:6 60:3 Ec 2:24.

Ver. 7.

**Them Joshua circumcised;** which God would have now done,

1. As a testimony of God's reconciliation to the people, of which circumcision was a sign, and that God would not further impute their parents' rebellions to them.

2. Because the great impediment of circumcision was now removed, to wit, their continued travels, and frequent and uncertain removal.

3. To prepare them for the approaching passover.

4. To distinguish them from the Canaanites, into whose land they were now come.

5. To ratify the covenant between God and them, where of circumcision was a sign and seal, to assure them that God would now make good his covenant, in giving them this land; and to oblige them to perform all the duties and services to which that covenant bound them, of which circumcision was the beginning and foundation, all which they were expressly joined to do, as soon as ever they came into Canaan, #Ex 12:25 Le 23:10 Nu 15:2.

Ver. 8.

Free from that pain and sore which circumcision caused, **#Ge 34:25**. It was indeed an act of great faith to expose themselves to so much pain and danger too in this place, where they were hemmed in by Jordan and their enemies; but they had many considerations to support their faith, and suppress their fears: the fresh experience of God's power and readiness to work miracles for their preservation; the great consternation of all their enemies, which they might observe and rationally presume; the considerable number of the people who were above forty years old, and therefore circumcised before this time, their great general being one of this number; the time it would require for their enemies to bring together a force sufficient to oppose them.

Ver. 9.

**The reproach of Egypt**, i.e. uncircumcision, which was both in truth, and in the opinion of the Jews, a matter of great reproach, **#Ge 34:14 1Sa 14:6 17:26**. And although this was a reproach common to most nations of the world, yet it is particularly called the reproach of Egypt; either,

1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from **#Ex 2:6**, where they knew the child to be an Hebrew by this mark. Or,

2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, **#Nu 22:5**, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or,

3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

Ver. 10.

This was their third passover: the first was in Egypt, **#Ex 12**; the second at Mount Sinai, **#Nu 9**; the third here; for in their

wilderness travels these and all other sacrifices were neglected,  
**#Am 5:25.**

Ver. 11.

**The old corn;** the corn of the last year, which the inhabitants of those parts had left in their barns, being doubtless fled for fear of the Israelites into their strong cities, or other remoter and safer parts.

**On the morrow after the passover,** i.e. on the sixteenth day; for the passover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the Jewish computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the passover; and so the morrow of the sixteenth day was

**the morrow after the passover,** when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest.

**Parched corn;** of that year's corn, which was most proper and customary for that use.

**In the selfsame day;** having an eager desire to enjoy the fruits of the land.

Ver. 12.

God now withheld

**the manna,**

1. To show that it was not an ordinary production of nature, as by the long and constant enjoyment of it they might be prone to think; but an extraordinary and special gift of God to supply their necessity.

2. because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working miracles where ordinary means were sufficient.

**On the morrow after they had eaten of the old corn,** i.e. on the seventeenth day.

Ver. 13.

**By Jericho**, Heb. *in Jericho*, i.e. in the country or territory adjoining to Jericho, whither he went to view those parts, and discern the fittest places for his attempt upon Jericho, as generals usually do.

**A man**; one in the appearance of man.

**With his sword drawn**, in readiness to fight, not, as Joshua thought, against him, but for him and his people.

Ver. 14.

**He said, Nay**, I am neither Israelite nor Canaanite.

**Captain of the host of the Lord**; either,

1. Of all creatures in heaven and earth, which are God's hosts. Or,
2. Of the angels, who are called the host of heaven,

**#1Ki 22:19 2Ch 18:18 Lu 2:13**. Or,

3. Of the host or people of Israel, which are called *the Lord's host*, **#Ex 12:41**. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, **#Da 10:21 12:1**; not a created angel, but the Son of God, who went along with the Israelites in this expedition, **#1Co 10:4**; not surely as an underling, but as their Chief and Captain. And this appears,

1. By his acceptance of adoration here, which a created angel durst not admit of, **#Re 22:8,9**.

2. Because the place was made holy by his presence, **#Ex 3:15**, which was God's prerogative, **#Ex 3:5**.

3. Because he is called *the Lord*, Heb. *Jehovah*, **#Jos 6:2**. What saith my lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey.

Ver. 15.

**Loose thy shoe from off thy foot**, in token of reverence and subjection: see on **#Ex 3:5**. The place is holy, consecrated by my

presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

## JOSHUA CHAPTER 6

Jericho is shut up by the Israelites, #**Jos 6:1**. The people and seven priests with the ark go round it six days, #**Jos 6:2-14**. On the seventh day they go round seven times; the priests blow the trumpets; the people shout; the city accursed; nothing to be taken, but all consecrated; the walls fall down; men, women, and cattle destroyed, #**Jos 6:15-21**. Rahab and her kindred are saved, #**Jos 6:22-25**. Joshua curseth the man who should rebuild Jericho, #**Jos 6:26**.

Ver. 1.

**Straitly shut up;** not only by night, as before, #**Jos 2:5**, but constantly and diligently.

Ver. 2.

Who are in it, resolved and ready to defend it with their utmost strength.

Ver. 3.

**Go round about the city once,** at convenient distance, out of the reach of their arrows;

**thus shalt thou do six days,** every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour or skill, or probable means, but merely from God's appointment and blessing; and in general, not to judge of any of God's institutions by mere carnal reason, to which divers of their ceremonies would seem no less foolish than this action; and that they might have a full demonstration of the all-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

Ver. 4.

**Of rams' horns,** or, *of the jubilees*, i.e. such trumpets wherewith they were to sound in the years of jubilee, #**Le 25:9**. Either this, or

one of the other six, was certainly a sabbath day; and it is not material which was it, for the command of the Lord of the sabbath was sufficient to legitimate any action.

Ver. 5.

**When they make a long blast**, as is usual in the close of musical sounds.

**The wall of the city**; not all of it, which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fitly enter; for Rahab's house was not overthrown, **#Jos 6:22**.

**Flat**, Heb. *under it*, i.e. below the place they stood in; or, in its place: it was not battered down with engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly stand in.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

God would have them armed, both for the defence of themselves and the ark, in case the enemies should make a sally upon them, and for the execution of the Lord's vengeance upon that city.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

The

**rereward** being opposed to the armed men, may seem to note the unarmed people, who were desirous to be spectators of this wonderful work.

**The priests**; which is rightly supplied here from **#Jos 6:4**.



Ver. 10.

**Ye shall not shout;** because shouting before the time appointed would be ineffectual, and so might give them some discouragement, and their enemies matter of insulting.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**Shout,** to testify your faith in God's promise, and thankfulness for this glorious mercy, and to encourage yourselves and brethren, and to strike a terror into your enemies.

Ver. 17.

**Accursed,** i.e. devoted to utter destruction, **#Le 27:21,29 De 12.** This he spake by instinct or direction from God, as is evident from **#1Ki 16:34.**

**To the Lord;** partly, because the first-fruits were appropriated to God; partly, lest the soldiers being glutted with the spoil of this rich city, should grow sensual and sluggish in their work; and partly, to strike the greater terror into the rest of their enemies.

Ver. 18.

**Make the camp of Israel a curse,** by provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin: for, to speak properly God will not (the case of Adam's sin only excepted) punish one man for the sin of another, as he hath oft declared; but

the whole camp having sins of their own, God might take what occasion he saw fit to inflict this punishment.

Ver. 19.

Except that of which images were made, which were to be utterly destroyed, #Ex 32:20 De 7:25. Consecrated unto the Lord; being first made to pass through the fire, #Nu 31:22,23.

**They shall come into the treasury of the Lord**, to be employed wholly for the service or uses of the tabernacle, not to be applied to the use of any private person or priest.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Being commanded to do so by the sovereign Lord of every man's life; and being informed by God before that the Canaanites were abominably wicked, and deserved the severest punishments. As for the infants, they were guilty of original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful calamities which those who survived them were liable to.

Ver. 22.

**The harlot's house**, together with the wall upon which it leaned, was left standing, either by a special favour of God to her, or for the reason alleged upon #Jos 6:5.

Ver. 23.

Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that church in the usual way, to which Rahab's good counsel and example had doubtless very much prepared them; and this stupendous work of God confirmed their purposes.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

For that general command of rooting out the Canaanites seems to have had some exception, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, and submitted themselves to the Israelites, as we shall see hereafter.

Ver. 26.

**Adjured them;** or, made them to swear; caused the people, or some in the name of all, to swear for the present and succeeding generations, and to confirm their oath by a curse.

**Before the Lord,** i.e. from God's presence, and by his sentence, as they are said to cast lots before the Lord, **#Jos 18:8,10**, i.e. expecting the decision from God. He intimates, that he doth not utter this in a passion, or upon a particular dislike of that place, but by Divine inspiration, as appears from **#1Ki 16:34**. God would have the ruins of this city remain as a standing monument of God's justice against this wicked and idolatrous people, and of his almighty power in destroying so great and strong a city by such contemptible means.

**That riseth up and buildeth,** i.e. that shall attempt or endeavour to build it. So this curse is restrained to the builder, but no way belongs to those who should inhabit it after it was built, as is evident from **#2Ki 2:18 Lu 19:1,5**. The builder shall lose all his children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the gates use to be set up. This was fulfilled, **#1Ki 16:34**.

Ver. 27.

No text from Poole on this verse.

## JOSHUA CHAPTER 7

Achan takes of the accursed and devoted thing: God is angry with Israel, **#Jos 7:1**. Joshua sends three thousand men against Ai; they flee, and thirty-six are slain, **#Jos 7:2-5**. Joshua complains to God; who discovers the cause, and enjoins a lot, **#Jos 7:6-15**. Achan is found guilty: Joshua's advice, and his confession, **#Jos 7:16-21**. He and his are stoned and burnt: the place named The valley of Achor, **#Jos 7:22-26**.

**The children of Israel**, i.e. one of them, by a very usual synecdoche or enallage, as **#Ge 8:4 19:29 Mt 26:8**, where that is ascribed to the disciples, which belonged to Judas only, **#Joh 12:4**. **In the accursed thing**, i.e. in taking some of the forbidden and accursed goods.

**Zabdi**; called also **Zimri**, **#1Ch 2:6**. *Zerah*, or, *Zarah*, who was Judah's immediate son, **#Ge 38:30**, who went with Judah into Egypt; and so for the filling up the two hundred and fifty-six years that are supposed to come between that and this time, we must allow Achan to be now an old man, and his three ancestors to have begotten each his son at about sixty years of age, which at that time was not incredible nor unusual. **Against the children of Israel**. Why did God punish the whole society for this one man's sin?

**Answ.** All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the society, partly, because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others, or by not sorrowing for it, and endeavouring to purge themselves from it; partly, to make sin the more hateful, as being the cause of such dreadful and public judgments; and partly, to oblige all the members of every society to be both more circumspect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miscarriages of their brethren, which is a great benefit and blessing to them, and to the whole society, and worthy to be purchased by a sharp affliction upon the society.

Ver. 2.

**Ai**, called *Hai*, **#Ge 12:8**, and *Alia*, **#Ne 11:31**. They were not to go into the city of Ai, but into the country bordering and belonging to it, and there to understand the state and quality of the place and people.

**Beside**; so the Hebrew *im* is used, **#Ge 25:11 35:4 Jud 9:6 18:3 19:11**.

**Beth-aven**; a city or town distinct from, but nigh unto

**Beth-el**, though *Beth-el* was afterwards by allusion called *Beth-aven*, #Ho 4:15 10:5. Compare #Jos 18:12. *On the east side of Beth-el*: compare #Ge 12:8 Jos 8:9,12.

Ver. 3.

This was done by the wise contrivance of Divine Providence, that their sin might be punished, and they awakened and reformed, with as little hazard, and mischief, and reproach as might be; for if the defeat of these caused so great a consternation in Joshua, it is easy to guess what dread, and confusion, and despair it would have caused in the people, if a great host had been defeated.

Ver. 4.

Not having their usual courage to strike a stroke, which was a plain evidence that God had forsaken them; and a useful instruction, to show them what weak and inconsiderable creatures they were when God left them; and that it was God, not their own valour, that gave the Canaanites and their land into their hands.

Ver. 5.

**About thirty and six men;** a dear victory to them, whereby Israel was awakened, and reformed, and reconciled to their God and Shield, and they hardened to their own ruin.

**In the going down;** by which it seems it was a downhill way to Jericho, which was nearer Jordan.

**As water,** soft and weak, and full of fluctuation and trembling.

Ver. 6.

**Joshua rent his clothes,** in testimony of great sorrow, as #Ge 37:34 44:13, for the loss felt, the consequent mischief feared, and the sin which he suspected.

**Fell to the earth upon his face,** in deep humiliation and fervent supplication.

**Until the eventide;** continuing the whole day in fasting and prayer.

**Put dust upon their heads;** as was usual in case of grief and astonishment, #1Sa 4:12 2Sa 1:2 13:19 Jon 3:6 Mic 1:10.

Ver. 7.

These clauses, though well intended, and offered to God only by way of expostulation and argument, yet do savour of human infirmity, and fall short of that reverence, and modesty, and submission which he owed to God; and are mentioned as instances that the holy men of God were subject to like passions and infirmities with other men.

Ver. 8.

**What shall I say**, in answer to the reproaches cast by our insulting enemies upon us, and upon thy name?

**Israel;** God's own people, which he hath singled out of all nations for his own peculiar.

**See Poole "Ge 1:1", See Poole "Ge 1:2"**

Ver. 9.

Which will upon this occasion be blasphemed and charged with inconstancy, unkindness, and unfaithfulness to thine own people, and with inability to resist them, or to do thy people that good thou didst intend them. Compare **#Ex 32:12 Nu 14:13 De 33:27 Joe 2:17**.

Ver. 10.

This business is not to be done by unactive supplication, but by vigorous endeavours for reformation.

Ver. 12.

**Israel;** some or one of them, as before **See Poole "Jos 7:1"**.

**Transgressed my covenant**, i.e. broken the conditions of my covenant which I have commanded them, and they have promised to perform, viz. obedience to all my commands, **#Ex 19:8 24:7**, whereof this was one, not to meddle with the accursed thing.

**Of the accursed thing**, which I charged them not to meddle with.

**And have also stolen**, i.e. taken my portion which I had reserved, **#Jos 6:19**.

**Dissembled;** covered the fact with deep dissimulation, and a real, if not verbal, profession of their innocency. Possibly Achan might

be suspected; and being accused, had denied it, or was resolved to deny it.

**Put it even among their own stuff;** converted it to their own use, and added obstinacy and resolvedness to the crime; thus he loads this sin with divers aggravations.

Ver. 12.

**Because they were accursed,** as I warned and threatened them, **#Jos 6:18**, they have put themselves out of my protection and blessing, and therefore are liable to the same destruction which belongs to this accursed people.

Ver. 13.

**Sanctify yourselves;** purify yourselves from that defilement which you have all in some sort contracted by this accursed fact, and prepare yourselves to appear before the Lord, as it is most probable they were required to do; as imploring and expecting the sentence of God for the discovery and punishment of the sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and seasonable confession of his fault. And it is a marvellous thing that Achan did not on this occasion acknowledge his crime; but this is to be imputed to the heart-hardening power of sin, which makes men grow worse and worse; partly, to his pride, being loth to take to himself the shame of such a mischievous and infamous action; partly, to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape; and partly, to the just judgment of God, whereby he blinds and hardens sinners to their own ruin. See a like instance, **#Mt 26:21,22,25**.

Ver. 14.

**Which the Lord taketh;** which shall be discovered or declared guilty by the lot, which is disposed by the Lord, **#Pr 16:33**, and which was to be cast in the Lord's presence before the ark. Of such use of lots, see **#1Sa 14:41,42 Jon 1:7 Ac 1:26**.

Ver. 15.

**Burnt with fire**, as persons and things accursed were to be. See **#Nu 15:30,35 De 13:16**. All that he hath; his children and goods, as is noted, **#Jos 7:24**, according to the law, **#De 13:6**.

**He hath wrought folly**; so sin is oft called in Scripture, as **#Ge 34:7 Jud 20:6**, &c., in opposition to the idle opinion of sinners, who commonly esteem it to be their wisdom and interest.

**In Israel**, i.e. among the church and people of God, who had such excellent laws to direct them, and such an all-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**The family of Judah**; either,

1. The tribe or people, as the word family sometimes signifies, as **#Jud 13:2 Zec 12:13 Am 3:1 Ac 3:25**, compared with **#Re 1:7**.  
Or,

2. The families, as **#Jos 7:14**, the singular number for the plural, the chief of each of their five families, **#Nu 26:20,21**.

**Man by man**; not every individual person, as is evident from **#Jos 7:18**, but every head of the several houses or lesser families of that greater family of the Zarhites, of which see **#1Ch 2:6**.

Ver. 18.

**He**; either Joshua, or Zabdi by Joshua's appointment.

Ver. 19.

He calls him

**my son**, to show that this severe inquisition and sentence did not proceed from any hatred to his person, which he loved as a father doth his son, and as a prince ought to do each of his subjects.

**Give glory to the Lord God of Israel**; as thou hast highly dishonoured him, now take the shame and blame to thyself, and ascribe unto God the glory of his omniscience in knowing thy sin;



of his justice in punishing it in thee, and others for thy sake; of his omnipotency, which was obstructed by thee; and of his kindness and faithfulness to his people, which was eclipsed by thy wickedness; all which will now be evident by thy sin confessed and punished.

Ver. 20.

He seems to make a sincere and ingenuous confession, and loads his sin with all just aggravations.

**Against the Lord;** against his express command, and just rights, and glorious attributes.

**The Lord God of Israel;** the true God, who hath chosen me and all Israel to be the people of his peculiar love and care.

Ver. 21.

He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his desire, and made him *covet* them; and that desire put him upon action, and made him take them; and having taken, resolve to keep them, and to that end *hide* them in his tent. Babylonish garments were composed with great art with divers colours, and of great price, as appears both from Scripture, **#Eze 23:15**, and from divers heathen authors. *See my Latin Synopsis.*

**Two hundred shekels,** to wit, in weight, not in coin; for as yet they received and paid money by weight.

**Under it,** i.e. under the Babylonish garment; covered with it, or wrapt up in it.

Ver. 22.

**Joshua sent messengers,** that the truth of his confession might be evident and unquestionable, which some peradventure might think was forced from him.

**They ran;** partly longing to free themselves and all the people from the curse under which they lay; and partly that none of Achan's relations or others might get thither before them, and take away those things.

**It was hid,** i.e. the parcel of things mentioned **#Jos 7:21,24.**

Ver. 23.

Where Joshua and the elders continued yet in their assembly, waiting for the issue of this business.

Ver. 24.

**His sons and his daughters;** but this seems hard and unjust, and therefore forbidden by God himself, **#De 24:16.**

**Ans.** 1. That law was given to men, not to God, who certainly hath a more absolute right and sovereignty over men than one man hath over another.

2. Their death was a debt they owed to nature and to their own sins, which debt God may require when he pleaseth; and he could not take it in more honourable and excellent circumstances than these, that the death of a very few in the beginning of a new empire, and of their settlement in the land might be useful to prevent the death of many thousands, who took warning by this dreadful example, whom, if the fear of God did not, yet the love of their own and of their dear children's lives would, restrain from such dangerous and pernicious practices.

3. It is very probable they were conscious of the fact, as the Jewish doctors affirm. If it be pretended that some of them were infants, the text doth not say so, but only calls them *sons* and *daughters*. And considering that Achan was an old man, as is most probable, because he was the fifth person from Judah, (of which **See Poole "Jos 7:1"**;) it seems most likely that the children were grown up, and so capable of knowing, and concealing or discovering this fact. Nor doth it follow that they were not guilty because it is not said so; for it is apparent that many circumstances are omitted in divers historical relations in Scripture, which sometimes are supplied in other places.

**His oxen, and his asses, and his sheep;** which, though not capable of sin, nor of punishment properly so called, yet, as they were made for man's use, so they are rightly destroyed for man's good; and being daily killed for our bodily food, it cannot seem strange to kill them for the instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent creatures in its plagues; and how much sorer punishments are reserved for man, who having a law given to him,

and that excellent gift of reason and will to restrain him from the transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears that he had no colour of necessity to induce him to this fact, but was wholly inexcusable.

Ver. 25.

**Stoned him with stones**, and burned him with fire; which is easily understood, both out of the following words, and from God's command to do so, **#Jos 7:15**, which doubtless was here executed.

**Quest.** How could both these deaths be inflicted upon them?

**Answ.** It seems they were stoned to death, which was the punishment of such offenders, **#Nu 15:35**, and not burned to death; and therefore the stoning only of Achan is mentioned here, and not his burning; and God would have their dead carcasses burned to show his utmost detestation of such persons as break forth into sins of such a public scandal and mischief. And for the *burning* of Achan, commanded **#Jos 7:15**, it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expressed; but of the burning of his dead carcass, and other lifeless things, as the manner was with accursed things, **#De 13:16**.

Ver. 26.

**A great heap of stones**; as a monument of the sin and judgment here mentioned, that others might be instructed and warned by the example; and as a brand of infamy, as **#Jos 8:29 2Sa 18:17**.

**The valley of Achor**; or, the valley of trouble, from the double trouble expressed **#Jos 7:25**.

## JOSHUA CHAPTER 8

God puts new courage into Joshua; commands him to go and besiege Ai, promising he should take it, **#Jos 8:1,2**. The stratagem whereby it is taken; it is burnt, **#Jos 8:3-22**. The king is taken prisoner; the inhabitants are put to the sword; the cattle and goods spoiled; the king is hanged, **#Jos 8:23-29**. Joshua builds an altar, **#Jos 8:30**; offers thereon, **#Jos 8:31**; writes the law on stones,

**#Jos 8:32.** It and its blessings and curses are read before the people, **#Jos 8:33-35.**

Ver. 1.

**Take all the people of war with thee;** partly to strengthen them against those fears which their late defeat had wrought in them; and partly that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem; and it was but fit that the military men who run the greatest hazards, should have the precedency and privilege in the spoils.

Ver. 2.

**To Ai,** i.e. the city and people of Ai.

**As thou didst unto Jericho and her king,** i.e. overcome and destroy them. This was enjoined, partly to chastise their last insolence, and the triumphs and blasphemies which doubtless their success produced; and partly to revive the dread and terror which had been impressed upon the Canaanites by Jericho's ruin, and had been much abated by the late success of Ai, and their confidence and expectation of further and greater success much raised.

Ver. 3.

**To go up against Ai,** i.e. to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either,

1. The thirty thousand now mentioned; or,
2. Part of them, to wit, such as were *to lie in wait*, as seems most probable, both from the next verse, which limits it to those who were to lie in wait, and from **#Jos 8:9**, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were *sent forth*, that *they went to lie in ambush*, and did so; and these were only five thousand men, as

is expressed, **#Jos 8:12**. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as plainly appears from **#Ex 14:19 Nu 18:9 24:17 Ps 87:1 105:19 114:2 Pr 7:8 14:26**.

Ver. 4.

**He commanded them;** the same party last spoken of, **#Jos 8:3**, even the five thousand mentioned **#Jos 8:12**. This historical-narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, **#Jos 8:3**; one of five thousand, **#Jos 8:12**, which may seem to be two several ambushes; and a third of all the people, **#Jos 8:5,11**. But if it be more narrowly and considerately observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing **#Jos 8:9** (which manifestly speaks of that party which is mentioned **#Jos 8:3**) with **#Jos 8:12**, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named **#Jos 8:3**, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai*, on the west side of Ai, the only place where the ambush lay, as is said both **#Jos 8:9,12,13**, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, **#Jos 8:12-14,19**, and they are said to consist only of five thousand, **#Jos 8:12**, and they only take and burn the city, **#Jos 8:19**; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, **#Jos 8:3**, are the same who are called *the people*, and *the people of war that were with Joshua*, **#Jos 8:5,11**, which is pitched on the north side of Ai, **#Jos 8:11,13**, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

Ver. 5.

**That are**, or, *that* shall be; for at present he sent them away, #**Jos 8:9**, but he next morning followed them, and joined himself with the prover. #**Jos 8:10,11**.

**We will flee**; I and the twenty-five thousand with me.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

**Ye shall rise up from the ambush**, to wit, upon the signal given, of which #**Jos 8:18**.

Ver. 8.

**Ye shall set the city on fire**, to wit, part of it, as a sign to their brethren of their success; for the whole city was not burnt now, but afterwards, as is said #**Jos 8:28**.

Ver. 9.

**Sent them forth**; the same party designed by the pronoun *them*, #**Jos 8:3**, of which see the notes there.

**Among the people**, Heb. *that people*, to wit, the people of war, as they are called, #**Jos 8:11**, to wit, the main body of that host, consisting of thirty thousand.

Ver. 10.

**The people**, Heb. *that people*, not all the people of Israel, which was needless, and required more time than could now be spared; but the rest of that host of thirty thousand, whereof five thousand were sent away; and now the remainder are numbered, partly to see whether some of them had not withdrawn themselves, taking the advantage of the night, and of the design of laying an ambush; and partly that it might be evident that this work was done without any loss of men, and thereby they might be encouraged to trust in God, and to proceed vigorously and resolutely in their work.

**The elders of Israel**; either,

1. The military elders, the chief commanders of his army. But they seem to be included in the thirty thousand, #**Jos 8:3**, which are

supposed to be furnished and led by their several commanders; and such persons are scarce ever called the

**elders of Israel.** Or rather,

2. The chief magistrates and rulers of Israel under Joshua, who are commonly so called; and these, I suppose, went with Joshua, and with the army, to take care that the cattle and the spoil of the city, which was given by God to all Israel for a prey, **#Jos 8:2,27**, might be justly and equally divided between those that went to battle, and the rest of the people, according to the example and prescript, **#Nu 31:27**; and that they who were present and assistant in the taking of that city, might not engross the whole to themselves, as is usual for soldiers in those cases to do.

Ver. 11.

**The people of war that were with him**, to wit, the thirty thousand mentioned **#Jos 8:3**, or the most of them.

Ver. 12.

**And he took**, or, rather, *but he had taken*, to wit, out of the said number of thirty thousand, for this is added by way of recapitulation and further explication of what is said in general, **#Jos 8:9**.

Ver. 13.

To wit, accompanied with a small part of the host now mentioned, i.e. very early in the morning, *when it was yet dark*, as is said in a like case, **#Joh 20:1**, whence it is here called night, though it was early in the morning, as is said **#Jos 8:10**; for it seems most probable that all was done in one night's space, and in this manner: Joshua sends away the ambush *by night*, **#Jos 8:3**, and lodgeth that night with twenty-five thousand men, **#Jos 8:9**, not far from the city. But not able nor willing to sleep all night, he rises very early, **#Jos 8:10**, and numbers his men, which by the help of the several officers was quickly done, and so immediately leads them towards Ai; and while it was yet duskish or night, he goes into the midst of the valley, **#Jos 8:13**; and when the day dawns he is discovered by the king and people of Ai, who thereupon *rose up early* to fight with them, **#Jos 8:14**. Though others conceive this was the second night, and so the ambush had

lain hid a night and a day together. But then there might be danger of their being discovered, although that danger may seem to be the less, because Ai might be shut up, that none might go out nor come in, but by order, and upon necessity, because of the nearness of their enemies, as Jericho formerly was for the same reason, **#Jos 6:1**. Into the midst of the valley; which was near the city, thereby to allure them forth.

Ver. 14.

**All his people**, to wit, all his men of war, for the rest were left in Ai, **#Jos 8:16**.

**At a time appointed;** at a certain hour agreed upon between the king and people of Ai, and of Beth-el too, who were their confederates in this enterprise, as it may seem from **#Jos 8:17**. Possibly they might appoint the same hour of the day on which they had fought against Israel with such good success, looking upon it as a lucky hour.

**Before the plain**, i.e. towards or in sight of that plain or valley in which the Israelites were, that so they might put themselves in battle-array.

**He wist not that there were liers in ambush;** the former success having made him more careless and secure, as is usual in such cases; God also blinding his mind, and infatuating him, as he useth to do with those which he intends to destroy.

Ver. 15.

**Made as if they were beaten before them**, i.e. fled from them, as it were for fear of a second blow; and peradventure some of them might be wounded, though none were killed, and might make that the pretence of their fleeing away.

**The wilderness** lay between Ai and Jericho, whither they now seemed to flee.

Ver. 16.

**All the people**, to wit, all that were able to bear arms, for old men and children were unfit for the pursuit or fight; and that they were yet left, may seem from **#Jos 8:24,25**.



Ver. 17.

**Not a man**, to wit, fit for war. *Beth-el*, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, which might easily be done, having been appointed beforehand, as is usual in such cases, all their men of war join with those of Ai in the pursuit.

Ver. 18.

**The spear**, or, *thy banner*; or there might be some banner in the end of his spear. This was prescribed and practised, either,

1. For a sign to his host present with him, to stop their flight, and make head against the pursuers; or,

2. For a signal to the liers in wait, as may seem from **#Jos 8:19**, who, though they were at some distance, might know this from persons whom they had set in some high and convenient places to observe Joshua's motion, and to give notice from one to another, and that speedily, as is common in such cases, until it came to the whole ambush; or,

3. As a mystical token of God's presence and assistance with them, and of their victory; or as a mean by God's appointment contributing to their good success, as the like posture of Moses lifting up his hand was, **#Ex 17:11,12**, which may be the reason why he continued this posture till the enemies were all destroyed, **#Jos 8:26**; whereas if it had been a signal only, it was sufficient to do it for a little while. I know no reason why all these ends might not be joined together.

Ver. 19.

i.e. Not all of it, as appears both from **#Jos 8:28**, and because then they had lost that prey which God had allowed them; but some part of it, enough to raise a smoke, and give notice to their brethren of their success.

Ver. 20.

**No power**, or, *place*; for so the Hebrew word is oft used, as **#Nu 2:17 Ne 7:4 Job 37:7 Ps 104:25 Isa 22:18 56:5**.

Ver. 21.

**All Israel**, i.e. all the Israelites there present, or all those who seemed to flee away before.

Ver. 22.

**The other**; they who lay in ambush. So their late success was a real mischief to them, as being the occasion of their total ruin.

Ver. 23.

Reserving him to a peculiar and more ignominious punishment, for the terror of the other kings, who were the chief causes of all that opposition and disturbance which Israel met with in gaining the possession of the Promised Land.

Ver. 24.

i.e. The inhabitants of it, the *men*, who through age or infirmity were unfit for war, and the women, **#Jos 8:25**.

Ver. 25.

Not strictly, but largely so called, who were now in Ai, either as constant and settled inhabitants, or as sojourners, and such as came to them for their help, such as being confederate with them are esteemed as one with them; for it is evident that *the men of Beth-el* are included in this number, **#Jos 8:17**, the Israelites who took this number being unable to distinguish who belonged to the one city, and who to the other.

Ver. 26.

Either,

1. He ceased not to fight with that hand. Or,
2. He kept his hand and spear in the same posture, both stretched out and lifted up, as a sign both to encourage them, and to direct them to go on in the work. **See Poole "Jos 8:18"**.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

**For ever**, or, for a long time, as that word oft signifies, as **#Ge 6:3 Isa 42:14**; for that it was after some ages rebuilt, may seem from **#Ne 11:31**, unless that were another city built near the former, there being some little difference in the name also.

Ver. 29.

He dealt more severely with the kings of Canaan than with the people, partly because the abominable wickedness of that people was not restrained and punished, (as it should have been,) but countenanced and encouraged by their evil examples and administrations; and partly because they were the principal authors of the destruction of their own people, by engaging them in an obstinate opposition against the Israelites.

**That they should take his carcass down from the tree**, according to God's command in that case, **#De 21:22,23**. He chose

**the entering of the gate of the city**, either as most commodious, now especially when all the city within the gate was already turned into a heap of stones and rubbish; or because this was the usual place of judgment, and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

Ver. 30.

**Then**, to wit, after the taking of Ai. For they were obliged to do this when they were brought over Jordan into the land of Canaan, **#De 11:29 27:2,3**, which is not to be understood strictly, as if it were to be done the same moment or day; for it is manifest they were first to be circumcised, and to eat the passover, which they did, and which was the work of some days; but as soon as they had opportunity to do it, which was now when these two great frontier cities were taken and destroyed, and thereby the coast cleared, and the bordering people under great consternation and confusion, that all the Israelites might securely march thither. And indeed this work was fit to be done as soon as might be, that thereby they might renew their covenant with, and profess their

subjection to, that God by whose help alone they could expect success in their great and difficult enterprise.

**Built an altar**, to wit, for the offering of sacrifices, as appears from the following verse, and from **#De 27:5-7**.

**In Mount Ebal**. Why not on Mount Gerizim also?

**Answ.** Because God's altar was to be but in one place, **#De 12:13,14**, and this place was appointed to be Mount Ebal, **#De 27:4,5**, which also seems most proper for it, that in that place whence the curses of the law were denounced against sinners, there might also be the tokens and means of grace, and peace and reconciliation with God, for the removing of the curses, and the procuring of God's blessing unto sinners.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

Not upon the stones of the altar, which were to be rough and unpolished, **#Jos 8:31**, but upon other stones, smooth and plastered, as is manifest from **#De 27:2**.

**A copy of the law of Moses**; not certainly the whole five books of Moses, for what stones and time would have sufficed for this! nor the blessings and the curses here following, which never are nor can without great impropriety be called the law of Moses, seeing they presuppose the law, and the observation or transgression thereof, to which they belong, only as rewards of the one, and punishments of the other: but the most weighty and substantial parts of the law, as may be gathered from the laws which are mentioned, and to the violators whereof the curses are applied, **#De 27:15**, and especially the law of the ten commandments.

Ver. 33.

**All Israel**, i.e. the whole congregation, old and young, male and female, as it follows, **#Jos 8:35**.

**On this side the ark, and on that side**, i.e. some on one side of it, and some on the other. Mount Gerizim and Mount Ebal were in

the tribe of Ephraim, not far from Shechem, as appears both from Scripture, **#De 11:29,30 27:12 Jud 9:7**, and from other authors who lived in those parts, as Josephus and the Jewish doctors. That they should bless, or curse, which is easily understood out of the following verse, and from **#De 27:13**, &c.

Ver. 34.

**Afterward;** after the altar was built, and the stones plastered and writ upon.

**He read**, i.e. he commanded the priests or Levites to read, **#De 27:14**.

**The blessings and cursings;** which words come in not by way of explication, as if the words of the law were nothing else besides the blessings and curses; but by way of addition, to note that these were read over and above the words of the law.

He saith not, *according to all that was written upon those stones*, but in the book of the law, which shows the mistake of them that think the same things were both read and written upon these stones.

Ver. 35.

**There was not a word which Joshua read not;** therefore he read not the blessings and curses only, as some think, but the whole law, as the manner was when all Israel, men and women, were assembled together, as we read, **#De 31:10-12**. That were conversant among them, i.e. who were proselytes, for no others can be supposed to be with them at this time.

## JOSHUA CHAPTER 9

The kings of Canaan hear of Joshua's exploits; consult together, and conclude to fight against Israel, **#Jos 9:1,2**. The Gibeonites, feigning themselves to be of a far country, obtain a league, **#Jos 9:3-15**. The craft is discovered; the promise which was confirmed with an oath remains firm, **#Jos 9:16-20**. But for a punishment they are condemned to perpetual slavery, **#Jos 9:21-27**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**They gathered themselves together;** not actually, as the following history shows; but they entered into a league or confederation to do this.

Ver. 3.

Or, *but when the inhabitants*; for he shows that these took another and a wiser course.

**Gibeon;** a great and royal city of the Hivites, **#Jos 10:2 11:19**.

Ver. 4.

**Ambassadors,** sent from a far country, as they say, **#Jos 9:6**.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Gilgal;** the place of their head-quarters. To the men of Israel, to wit, those who used to meet in council with Joshua, to whom it belonged to make leagues, as it here follows, even the princes of the congregation; not the common people, as appears both from **#Jos 9:15,18,19,21**, and from common usage of all ambassadors, who generally deliver their message to and treat with princes, not people. And the Hebrew word *iseh*, here used, sometimes notes men of eminency and dignity.

**Now therefore,** because we are not of this people, whom, as we are informed, you are obliged utterly to destroy; that which appeared sufficiently, by the Israelites' practice in destroying the Amorites beyond Jordan, and the people of Jericho and At, without any allowance for sex or age; and by common rumour, and the report of the Israelites and other persons who dwelt among them, or had converse with them, as Rahab and all her kindred; and by the nature of the thing, because they were to possess that whole land, and were not to mix themselves with the people of it.

Ver. 7.

**The Hivites,** i.e. the Gibeonites, who were Hivites, **#Jos 11:19**.

**Among us**, i.e. in this land, and so are of that people with whom we are forbidden to make any league or covenant, #Ex 23:32,33 De 7:2 20:15,16.

Ver. 8.

**We are thy servants;** we desire a league with you upon your own terms; we are ready to accept of any conditions.

**Who are ye? and from whence come ye?** for this free and general concession of theirs gave Joshua just cause to suspect that they were of the cursed Canaanites.

Ver. 9.

**Because of the name of the Lord;** being moved thereunto by the report of his great and glorious nature and works; so they gave them hopes that they would embrace their religion.

**All that he did in Egypt:** they cunningly mention those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**The men**, i.e. the princes, as before, #Jos 9:6.

**Took of their victuals;** not from their want or any desire they could have to such unpleasant and unwholesome food; nor in a ceremony usual in making leagues, for that was not now done, but

in the next verse; but that they might examine the truth of what they said.

**Asked not counsel at the mouth of the Lord**, as they ought to have done upon all such weighty and doubtful occasions. So they are accused of rashness, and neglect of their duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the Gibeonites; yet it should have been done with more caution, and an obligation left upon them to embrace the true religion, which here was omitted.

Ver. 15.

**To let them live**, i.e. that they would not destroy them. Some question whether this league was lawful and obliging, because it is contrary to a positive and precedent law of God, by which they were enjoined to make no peace with them, but utterly to destroy them, #**Ex 23:32 Ex 34** &c. But this law seems to admit of some exception and favourable interpretation, and that taken from the reason and soul of that law; which was this, that the Israelites might not be tainted with their idolatry and other abominations by cohabitation with them; and therefore when that reason ceased, i.e. if they were willing to relinquish their possessions and idolatry, and other wickedness, and to embrace the true religion, they might be spared. And though this law was delivered in general terms, because God foresaw that the Israelites would be most prone to err on that hand, by sparing those whom they should destroy; yet that it was to be understood with an exception of penitents and true converts might easily be gathered, both from the example of Rahab, and from the tenor of Divine threatenings, which, though absolutely delivered, allow of this exception; as appears from #**Jer 18:7,8 Jon 3 Jon 4**, and from the great kindness and favour which God hath manifested unto all true penitents, in delivering them from evils threatened to them, and inflicted upon others; which kindness of God we also are obliged to imitate by virtue of that natural and moral law of God implanted in us, and revealed to us, to which such positive commands as this of killing the Canaanites must give place. And that this league was lawful and obliging, may seem probable,



1. Because Joshua and all the princes upon the review concluded it so to be, and spared them accordingly, **#Jos 9:19,20,22,23**.
2. Because God punished the violation of it long after, **#2Sa 21:1**.
3. Because God is said to have hardened the hearts of all other cities not to seek peace with Israel, that so he might utterly destroy them, **#Jos 11:19,20**, which seems to imply that their utter destruction did not necessarily come upon them by virtue of any absolute and peremptory command of God to destroy them, but by their own obstinate hardness, whereby they neglected and refused to make peace with the Israelites.

**Object.** This league was grounded upon a deceit and error of the persons, which also they had entered a caution against, **#Jos 9:7**.

**Answ.** Their supposition that they were Canaanites was indeed a part of the foregoing discourse, **#Jos 9:7**, and the Israelites rested satisfied with their answer, and believed they were not, and so entered into the league; but that league was absolute, not suspended upon that or any other condition; and the error was not about the persons, but about the country and people to which they belonged, which was not material to this contract, no more than it is to a contract of marriage, that the one person believed the other to be of another country or family than indeed they were.

Ver. 16.

**At the end of three days**, i.e. at the last of them, or upon the third day, as it is said **#Jos 9:17**; so this phrase is elsewhere used, as **#De 14:28 31:10**. Or it may be properly understood, that after three days they heard this; and on the day after they heard this, they came to their cities, as is said, **#Jos 9:17**.

Ver. 17.

Cities which were subject to Gibeon, which was the royal city, **#Jos 10:2**.

Ver. 18.

Partly, from that proneness which is in people to censure the actions of their rulers; partly, because they might think the princes by their rashness had brought them into a snare, that they could neither kill them for fear of the oath, nor spare them for fear of God's command to the contrary; and partly, for their desire of the

possession and spoil of these cities, of which they thought themselves hereby deprived.

Ver. 19.

They plead not the lawfulness or the prudence of the action, but only the obligation of an oath; of which, though it was procured by fraud, they perceived the people sufficiently sensible.

**We may not touch them**, i.e. not hurt them, as that word is oft used, as **#Ge 26:11 Ps 105:15 Ps 144:5**; or not smite them, as is said, **#Jos 9:18**.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

i.e. Let them be public servants, and employed in the meanest offices and drudgeries, (such as this was, this one kind being put for all the rest, as it is **#De 29:11**) for the use and benefit of the congregation; to do this partly *for* the sacrifices and services of *the house of God*, as it is expressed, **#Jos 9:23**, which otherwise the Israelites themselves must have done, partly for the service of the camp or body of the people, and sometimes upon occasion even to particular Israelites; whence they are made *bondmen*, which is mentioned as a filing distinct from their service *in the house of God*, **#Jos 9:23**. And so they are in effect stripped of all their possessions, whereby the main ground of the people's quarrel was taken away.

**As the princes had promised them;** or, *because or seeing that* (as the Hebrew word sometimes signifies) *the princes* (i.e. we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) had promised it to them, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause,

**let them live**, because the princes have promised them their lives.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**Ye are cursed**; you shall not escape the curse of God, which by Divine sentence belongs to all the Canaanites, who are a people devoted by God to ruin, but only change the quality of it; you shall feel that curse of bondage and servitude, which is proper to your race by virtue of that ancient decree, **#Ge 9:25**; you shall live indeed, but in a poor, vile, and miserable condition.

**There shall none of you be freed from being bond-men**; the slavery which is upon you shall be entailed to your posterity.

**Hewers of wood and drawers of water for the house of my God**: this only service they mention here, because it was their principal and most durable servitude, being first in the tabernacle, and then in the temple, whence they were called *Nethinims*, **#1Ch 9:2 Ezr 2:43**; whereas their servitude to the whole congregation would in a great measure cease when the Israelites were dispersed to their several habitations.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**We are in thine hand**, i.e. in thy power to use as thou wilt. We refer ourselves to thee and thy own piety and probity, and faithfulness to thy word and oath; if thou wilt destroy thy humble suppliants, we submit.

Ver. 26.

So as was said **#Jos 9:23**, and so as here follows.

Ver. 27.

By which it appears that they were not only to do this service in God's house, but upon all other occasions, as the congregation needed or required their help.

## JOSHUA CHAPTER 10

Five of the kings of Canaan, afraid of Joshua, are angry with the Gibeonites, and wage war against them; they send to Joshua for succours, **#Jos 10:1-5**. He rescues them, **#Jos 10:6-10**. God casts down hail-stones upon the enemy, **#Jos 10:11**. Joshua prays to God, and commands the sun to stand still, which it does for the space of a day, **#Jos 10:12-15**. The five kings hide themselves in caves, where Joshua causeth them to be shut up, afterwards to be brought forth, scornfully used, and hanged, and thrown into a cave by Makkedah, **#Jos 10:16-27**. This place taken, the king, city, and all therein are burnt, **#Jos 10:28**. Joshua doth the same to Libnah and Lachish, **#Jos 10:29-32**; to Gezer, Eglon, Hebron, Debir, and all the land, **#Jos 10:33-42**. Joshua returns to Gilgal, **#Jos 10:43**.

Ver. 1.

i.e. Were conversant with them, had yielded themselves to their disposal, submitted themselves to their laws, had mingled interests with them.

Ver. 2.

They feared, i.e. he and his people, the *king* being spoken of **#Jos 10:1**, as a public person representing all his people. Or, he and the following kings, **#Jos 10:3**. But this fear is mentioned, **#Jos 10:2**, as the cause why he sent to those kings.

**As one of the royal cities;** either,

1. Really a royal city, the Hebrew particle *caph* oft signifying the truth of a thing, as **#Ho 4:4 5:10**, and oft elsewhere. Or,

2. Equal to one of the royal cities, though it had no king, but seems to be governed aristocratically by their elders, **#Jos 9:11**.

Ver. 3.

He sent, either because he was superior to them in power or dignity, or because he was nearest the danger, and most forward in the work.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

Amorites; this name being here taken largely or generally for any of the Canaanites, as is frequent; for, to speak strictly, the citizens of Hebron, here mentioned, **#Jos 10:3**, were Hittites; thus the Gibeonites, who were Hivites, **#Jos 10:19**, are called Amorites, **#2Sa 21:2**. It is reasonably supposed that the Amorites, being numerous and victorious beyond Jordan, did pour forth colonies or forces into the land of Canaan, and there subdued divers places, and so communicated their name to all the rest.

Ver. 6.

**The men of Gibeon sent**, or, *had sent*, when their enemies were drawn towards them, which they could easily learn. *Slack not thy hand*; do not neglect nor delay to help us. *From thy servants*, whom thou art obliged to protect both in duty, as thou art our master and ruler; and by thy own interest, we being part of thy possessions; and in ingenuity, because we have given ourselves to thee, and put ourselves under thy protection.

**In the mountains**; in the mountainous country.

Ver. 7.

Having, no doubt, asked advice of God first, which is implied by the answer God gives to him, **#Jos 10:8**.

**And all the mighty men**, or, *even*, or *that is*, as this particle is oft used, as hath been noted before. So it seems put here by way of explication and restriction; having said

**all the people of war**, he now adds, *even all the mighty men, &c.*, i.e. an army of the most valiant men picked out from the rest; for it is not probable, either that he would take so many hundred thousands with him, which would have hindered one another, or that he would leave the camp without an army to defend it.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Though assured by God of the victory, yet he useth all prudent means, and surpriseth them. It is not said that he went from Gilgal

to Gibeon in a night's space, but only that he travelled all night; unto which you may add part either of the foregoing or of the following day.

Ver. 10.

**Slew them**, or, *he slew them*; either God or Israel; for God's work is described #**Jos 10:11**.

**At Gibeon**, Heb. *in Gibeon*; not in the city, but in the territory belonging to it; as Joshua is said to be in Jericho, #**Jos 5:13**.

Ver. 11.

**Great stones**, i.e. hailstones of extraordinary greatness and hardness, cast down with that certainty as to hit the Canaanites, and not their pursuers the Israelites, and with that force as to kill them. Josephus affirms that thunder and lightning were mixed with the hail, which may seem probable from #**Hab 3:11**.

Ver. 12.

**Joshua spake to the Lord**, to wit, in way of petition for this miracle; being moved to beg it out of zeal to destroy God's enemies, and directed to it by the motion of God's Spirit; and receiving a gracious answer, and being filled with holy confidence of the success, he speaks the following words before the people, that they might be witnesses of it.

**In the sight of Israel**, i.e. in the presence and audience of Israel; seeing being sometimes put for hearing, as #**Ge 42:1**, compared with #**Ac 7:12**; although these words may seem rather to be joined with the following, thus,

**In the sight of Israel stand still, O sun**, &c., which sense the Hebrew accents favour.

**Upon Gibeon**, i.e. over and above or against Gibeon, i.e. in that place and posture in which now it stands towards and looks upon Gibeon. Let it not go down lower, and by degrees, out of the sight of Gibeon. It may seem that the sun was declining; and Joshua perceiving that his work was great and long, and his time but short, begs of God the lengthening out of the day, and that the sun and moon might stop their course, and keep the place in which they now were.

**In the valley**, or, *upon the valley*; as before, *upon Gibeon*; the preposition being the same there and here.

**Ajalon**; either,

1. That Ajalon which was in the tribe of Zebulun, **#Jud 12:12** northward from Gibeon. Or rather,

2. That Ajalon which was in the tribe of Dan, **#Jos 19:42 Jud 1:35**, westward from Gibeon, For,

1. This was nearer Gibeon than the other.

2. This was most agreeable to the course of the sun and moon, which is from east to west.

3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, **#Jos 10:31**. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

Ver. 13.

**Stood still**, Heb. *was silent*, i.e. still, as this phrase is commonly used, as **#1Sa 14:9 Ps 4:4 Jon 1:12**; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action.

**Until the people had avenged themselves upon their enemies**, i.e. till they had utterly destroyed them, as is mentioned in the following chapter.

**The book of Jasher**; either of a man so called, or of *the righteous or upright*, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this

book was written and published before Joshua wrote his, and so is fitly alleged here. But this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were.

**So the sun stood still:** here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab 3:11; **#/APC Sir 46:5,6**. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers; he must needs be satisfied, if he, considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the uncertain, unknown, or obscure time. *In the midst of heaven*; not mathematically, in the very meridian or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire.

**About a whole day**, i.e. for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

Ver. 14.

**There was no day like that**, to wit, in those parts of the world in which he here speaks, and about which the comparison is here made: vain therefore is that objection, that the days are longer near the northern and southern poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas



the length of this day was purely contingent. and granted by God in answer to Joshua's prayer, as is here added.

**Object** In Hezekiah's time, and at his prayer, there was a day which may seem to have been longer; for the sun went back ten degrees in ten hours, and then returned again ten degrees in ten hours, and so it was twenty hours longer than a common day, and so longer than this.

**Answer** It is not certain either that each degree designed an hour, and not rather half an hour, or a quarter, as others think; or that the sun returned those ten degrees as slowly as he went down before or after. Besides, it was now near summer solstice, when the day was longest, and about fourteen hours; and that being doubled, the artificial day was twenty-eight hours; and because there is not the least evidence that Hezekiah's day was longer, but rather of the contrary, it is much more reasonable to believe this Scripture assertion, than to deny or question upon mere suppositions or idle conjectures.

**Harkened unto the voice of a man**, to wit, in such a manner to alter the course of nature, and of the heavenly bodies, that a man might have more time to pursue and destroy his enemies.

**The Lord fought for Israel** this is added as the reason why God was so ready to answer Joshua's petition herein, because he was engaged and resolved to fight for Israel, and that in a more than ordinary manner.

Ver. 15.

Not immediately, or upon the same day, but after he had despatched the matter which here follows; as appears by **#Jos 10:43**, where the very same words are repeated, to show that that was the meaning of them. And they are put here to close the general discourse of the fight, which begun **#Jos 10:10**, and ends here; which being done, he particularly describes some remarkable passages, and closeth them with the same words.

Ver. 16.

The

**five kings** named above, **#Jos 10:3**.

**In a cave**, as a place of most secrecy or security; but there is no escaping the eye or hand of God, who here brought them into a net of their own making.

**At Makkedah**, Heb. *in Makkedah*; not in the city, for that was not yet taken; but in the territory of it; as in Gibeon, #**Jos 10:10**.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**Stay ye not**; lose not your opportunity by your sloth or negligence. The hindmost of them; their reward, all whom you can overtake. To enter into their cities, whereby they will recover their strength, and renew the war.

**The Lord hath delivered them into your hand**; your work will be easy, God hath already done the work to your hands.

Ver. 20.

i.e. Joshua by the children of Israel; or the children of Israel, i.e. a party of them, by the command, direction, and encouragement of Joshua; for Joshua himself went not with them, but abode in the siege before Makkedah, #**Jos 10:21**.

Ver. 21.

**To the camp**; to the body of the army which were encamped there with Joshua to besiege that place.

**None moved his tongue**; not so much as a dog, as it is expressed, #**Ex 11:7**. Not only their men of war could not find their hands, but they were all so confounded, that they could not move their tongues in way of insultation and reproach, as doubtless they did when the Israelites were repulsed and smitten at Ai; but now they were silenced as well as conquered; they durst no more provoke nor injure the Israelites.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

**Put your feet upon the necks of these kings:** this he did not from pride and contempt of their dignity in itself; but, partly, as a punishment of their impious rebellion against their sovereign Lord; partly, in pursuance of that curse of servility due to all this people, **#Ge 9:25**; partly, as a token to assure his captains that God would subdue the proudest of them all under their feet; and partly, to oblige and teach his people severely to execute the judgment of God upon them, and not to spare any of them, either out of a foolish pity, or out of respect to their dignity, as Saul afterwards spared Agag to his own ruin.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

He **hanged them**, after they were dead, as a brand of infamy, and for the terror and instruction of others.

Ver. 27.

**Laid great stones in the cave's mouth;** that neither wild beasts could come at them to devour them, nor any of their people to give them honourable burial.

Ver. 28.

**That day**, on which the sun stood still, or on which the five kings were hanged. Nor is it strange that so much work was done, and places so far distant taken, in one day, when the day was so long, and the Canaanites struck with such a terror. *The king of Jericho was hanged*, or otherwise killed, as appears from **#Jos 6:2**.

Ver. 29.

**All Israel**, to wit, who were with him in this expedition.

**Libnah**, a city of Judah, **#Jos 15:42**

Ver. 30.

**All the souls**, i.e. the human souls; for all the cattle they had for a prey.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

**On the second day**; either the day after his first laying of the siege, or after the taking of Makkedah and Libnah.

Ver. 33.

**Gezer**; either that in Ephraim, of which **#Jos 16:3 Jud 1:29**; but that seems too remote from the other places; or rather, that in Judah, which was near Lachish, **#1Ch 14:16**, whose king therefore was more capable, and more obliged to help them for his own sake.

Ver. 34.

**Eglon**, a city of Judah, **#Jos 15:39**.

Ver. 35.

**On that day** on which they first attempted it.

Ver. 36.

Which though they took and killed all its inhabitants, yet they did not keep it; and therefore when Joshua and his army had forsaken it, and were returned to Gilgal, it seems the giants and other Canaanites being burnt out, or driven away from their former seats, planted and fortified themselves there; which made it necessary for Caleb to take it a second time, as is recorded **#Jos 15:14 Jud 1:10**. Or this is the same story, and the same conquest of Hebron, which is here generally related, and afterwards repeated, and more particularly described, **#Jos 15:13,14**.

Ver. 37.

**The king thereof**; either him mentioned before, **#Jos 10:23** whose death is here repeated in this account of the general destruction of all the inhabitants of that place, or his heir or successor.

**All the cities thereof** which were subject to its jurisdiction; this being, it seems, a royal city, as Gibeon was, #**Jos 10:2**, and having cities under it as that had, #**Jos 9:17**.

Ver. 38.

He is said to return thither, not as if he had been there before, but because having gone as far westward and southward as he thought fit, even as far as Gaza, #**Jos 10:41**, he now returned towards Gilgal, which lay northward and eastward from him, and in his return fell upon Debir: **See Poole "Jos 15:15"**.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

**All that breathed**, i.e. all mankind, by a synecdoche; for they reserved the cattle for their own uses.

**As the Lord God of Israel commanded:** this is added for the vindication of the Israelites, whom God would not have to suffer in their reputation for executing his commands; and therefore he acquits them of that implacable hatred and heinous cruelty which they might be thought guilty of, and ascribes it to himself and his own just indignation against this most wicked people.

Ver. 41.

**Kadesh-barnea** lay in the south of Canaan, #**Nu 34:4 De 1:19 Jos 15:3**.

**Gaza** was in the south-west of Canaan. So he here signifies that Joshua did in this expedition subdue all those parts which lay south and west from Gilgal.

**Goshen;** not that Goshen in Egypt, but another in Judah, #**Jos 11:16 15:51**.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

## JOSHUA CHAPTER 11

The other kings and cities of Canaan gather themselves together to fight against Israel, #**Jos 11:1-5**. God encourages Joshua, promising him victory, #**Jos 11:6**. The Canaanites destroyed; their cities taken; Hazor burnt; the Anakims cut off, #**Jos 11:7-21**; those in Gaza, Gath, and Ashdod excepted, #**Jos 11:22,23**.

Ver. 1.

**Hazor**, the chief city of all those parts, #**Jos 11:10**.

**Had heard those things:** this was a remarkable instance of the wisdom and goodness of Divine Providence, which so governed the minds and hearts of the Canaanites, that they were not at all united under one king, but divided amongst many petty kings; and next, that these did not all unanimously join their counsels and forces together to oppose the Israelites at their first entrance, which their own wisdom and interest obliged them to do; but quietly suffered the destruction of their brethren, thereby preparing the way for their own.

**Shimron**, called *Shimron-meron*, #**Jos 12:20**.

**Achshaph**, a place in the tribe of Asher, the furthest part of the land toward the north and west.

Ver. 2.

**On the north of the mountains**, Heb. *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned #**Jos 10**, were in the southern parts) *in the mountain*; either in or near the famous mountain of Lebanon, called *the mountain* by way of eminency; or in the mountainous country. *South of Chinneroth*, Heb. *in the plain lying southward from Chinneroth*, or the lake of Gennesaret. See #**De 3:17 Lu 5:1**.

**Dor**; a place upon the coast of the midland sea.

Ver. 3.

The Canaanites properly so called lived part of them on the east near Jordan, and part on the west near the sea, and both are here united.

**The Hivite under Hermon;** that dwelt under Mount Hermon in the north of Canaan, whereby they are differenced from those Hivites who lived in Gibeon; of which before.

**Mizpeh;** that *Mizpeh* which was in the northern part of Gilead; of which #Ge 31:49 Jud 11:29. But there were other cities called by that name, which signifying a watching-place, might be easily applied to several places of good prospect. Besides this, there is one Mizpeh of Judah, #Jos 15:38; another of Benjamin, #Jos 18:26; a third in Moab, #1Sa 22:3.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

**The waters of Merom;** a lake made by the river Jordan in the northern part of it, which was in the territory of the king of Shimron, or Shimron-meron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

Ver. 6.

**Hough their horses,** i.e. cut their hamstrings, that they may be unfit for war. For God forbade them to have or keep many horses, #De 17:16, now especially, that they might not trust to their horses, as men are apt to do, nor distrust God for want of so necessary a help in battle; nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, which besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots.

Ver. 7.

When they least expected them, intending there to refresh, and prepare, and order themselves for the offensive war which they designed.

Ver. 8.

**Zidon,** a great and famous city in the north-west part of Canaan, and upon the sea.

**Misrephoth-maim**, a place not far from Zidon, supposed to be so called from the salt or glass which they made there. The valley of Mizpeh, under Mount Hermon, as appears by comparing this with #Jos 11:3,17, where it seems to be called the valley of Lebanon. This lay on the east, as Zidon did on the west; and so it seems they fled several ways, and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Smote the king thereof;** either in the former battle, though it be mentioned here; or rather in his royal city, to which he fled out of the battle.

**The head of all those kingdoms;** not of all Canaan, but of all those who were confederate with him in this expedition.

Ver. 11.

**There was not any,** i.e. no human person.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**In their strength,** Heb. *with* (for so this preposition is oft used, as #Ex 35:12 Le 2:2 Eze 16:37, &c.) *their fence* or *fences*, walls or bulwarks, i.e. which were not utterly ruined together with their walls in the taking of them.

**Save Hazor only;** which though taken by the Israelites, was not so much destroyed as other places were.

**That did Joshua burn,** because this city began the war; and being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it.

Ver. 14.

No text from Poole on this verse.



Ver. 15.

No text from Poole on this verse.

Ver. 16.

**All that land**, of Canaan, whose parts here follow. *The hill*, or, *the mountain*, i.e. the mountainous country, to wit, of Judea, as may seem,

1. Because in the following enumeration he begins in the south parts, where there was an eminent mountain, **#Nu 13:17**.

2. Because a considerable part of Judea was called the *hilly* or the *mountainous* country, **#Lu 1:39,65**, which is not likely to be omitted in this particular description of the land; the rather because Hebron, one of the places taken by Joshua, **#Jos 10:36,37** was in the mountain of Judah, **#Jos 20:7**.

3. Because this is here distinguished from the mountain of Israel, and therefore most likely to be *the mountain of Judah*, especially if you compare this with **#Jos 10:21**, where having mentioned the mountain in general, from which Joshua cut off the Anakims, he comes to particularize, and names only two, *all the mountain of Judah, and all the mountain of Israel*. *All the south country*, i.e. not only the mountainous part, but all the country of Judea, which lay in the southern part of Canaan, and oft comes under the name of *the south*, as **#Nu 13:22,29 21:1 Jos 10:40 18:5**, &c. *the land of Goshen*; of which see **#Jos 10:41**. *The vale*; the low countries.

**The plain**; the fields or champaign grounds.

**The mountain of Israel**; either,

1. Some one particular and eminent mountain, possibly *the hill of Samaria*, mentioned **#1Ki 16:24**; or rather,

2. The mountains or mountainous country of Israel. See the second note on this verse. *The vale of the same*, i.e. of Israel.

Ver. 17.

**That goeth up to Seir** i.e. to the country of Seir or Edom, to wit, that part of it which was south from Judea, not that which was eastward from it, as appears from hence, that here, as also **#Jos 12:7**, is mention of the two extreme bounds of the land conquered

by Joshua; whereof the other which follows being in the north, this must needs be in the south of the land.

**Baal-gad;** a part of Mount Lebanon.

Ver. 18.

For divers years together, as is evident by the following history, and by comparing **#De 2:14** with **#Jos 14:7**, &c. And this is here expressed, lest it should be thought that as all these wars are here recorded in a short narration, so they were despatched in a short time. And God would have the land to be conquered gradually, for many weighty reasons:

1. Lest the sudden extirpation of those nations should have made a great part of the land desert, and thereby have increased the numbers of wild beasts, **#De 7:22**.

2. Lest being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases.

3. That by long exercise the Israelites might grow skilful in the art of war, which was very useful and needful for them in that land.

4. For the trial and exercise of their patience, and courage, and trust in God.

5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their enemies.

Ver. 19.

To wit, all that were taken by Joshua, were taken by the sword, and therefore it is no wonder that the war was long, when the enemy was so obstinate.

Ver. 20.

It was the design of God's providence not to soften their hearts to a compliance with the Israelites, but to give them up to their own animosity, pride, confidence, and stubbornness; that so both their abominable and incorrigible wickedness might be severely punished and that the Israelites might not be mixed with them, but be entire among themselves in the possession of the land. Compare **#De 2:30**, and for the phrase, **#Ex 7:13 9:12 14:17**.

Ver. 21.

**At that time**, i.e. in that war; for it cannot be meant of any particular and short time, because the work here related was done in divers times and years.

**The Anakims**; a race of giants, of which see #Nu 13:33.

**From the mountain**, or, mountains, the singular number for the plural: these barbarous and monstrous persons either chose to live in the dens or caves, which were frequent in the mountains of those parts; or else they were driven thither by the arms and success of the Israelites.

**From Debir**; either,

1. From the territories belonging to these cities, as we have oft seen in this history, cities mentioned for the country subject to them; for the cities were taken before by Joshua, #Jos 10:36-38. Or,

2. From the cities themselves; and so either the cities were retaken by the giants, which it is not probable that God would permit in Joshua's time; or he speaks here of that time when he took those places mentioned here and #Jos 10, which history he here in part repeats and enlargeth with this memorable circumstance, that, together with the rest, he destroyed also the giants which were in those places.

**Anab**; a place in the tribe of Judah, #Jos 15:50.

**From all the mountains of Judah, and from all the mountains of Israel**: it doth not follow from hence, which some conclude, that this book was written by some other person long after Joshua's death, even after the division of the Israelites into two kingdoms, of Israel and Judah; but only that this was one of those clauses which were added or altered and suited to the style of the present times by Ezra, or some other prophet, though that be not necessary; for since it was evident to Joshua, from #Ge 49:9, &c., that the tribe of Judah was to be the chief of all the tribes, and some dawning of its eminency appeared in that time, in their having the first lot in the land of Canaan, #Jos 15:1, and the largest inheritance, #Jos 19:9, it is no wonder that it is mentioned apart, and distinguished from the rest of the tribes of Israel,

though that also be one of them; even as *the daughter of Pharaoh* is distinguished from *the strange women*, #**1Ki 11:1**, and *Saul* from *all David's enemies*, #**Ps 18:1**, and *Peter* from the *disciples*, #**Mr 6:7**, though they were each of the same nature and quality with the rest. *Joshua destroyed them utterly with their cities.*

**Quest.** How could Joshua utterly destroy these, when Caleb and Othniel destroyed some of them after Joshua's death, #**Jos 14:12 Jud 1:10-13**.

**Answ.** This might be, either,

1. Because these places being in part destroyed and neglected by the Israelites, might be repossessed by the giants, either in Joshua's time, or after his death, and by them kept till Caleb dispossessed and destroyed them. Or rather,

2. Because this work, though done by the particular valour and industry of Caleb, is ascribed to Joshua as the general of the army, according to the manner of all historians; and therefore it is here attributed to Joshua, though afterwards, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument in the achievement of it, #**Jos 14 Jud 1**.

Ver. 22.

Three cities of the Philistines, to which they retired, and where we find some of them afterwards, #**1Sa 17:4 2Sa 21:16**; which may be one reason why the Israelites durst not make an attempt upon these places, though they were a part of their possession.

Ver. 23.

**The whole land**, synecdochically, i.e. the greatest and the best part of it, for some parts and places are expressly excepted in the following history.

**From war;** from actual war; so far that they could now quietly survey, and distribute, and possess the land.

## JOSHUA CHAPTER 12

A catalogue of the kings, and their possessions, out of which they were driven by the Israelites; first in the time of Moses on the

other side Jordan, #Jos 12:1-6, and afterwards by Joshua on this side of Jordan, #Jos 12:7-23; in all one and thirty kings, #Jos 12:24.

Ver. 1.

On the east of Jordan, called **the plain**, #De 1:1, and the plains of Moab, #De 34:1.

Ver. 2.

**From the middle of the river:** it is not unusual, even amongst us, for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the river; and besides, here is a very particular reason for this expression, because the city Ar, which was no part of Sihon's dominions, but belonged to the Moabites, #De 2:9,18, was in the middle of the river Arnon, #De 2:36 De 3:16; and therefore the middle of the river is most fitly and properly here mentioned, as the bound of Sihon's dominion on that side.

**And from half Gilead**, Heb. *and the half Gilead*, i.e. half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion began, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, #Jos 12:5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

Ver. 3.

**To the sea of Chinneroth on the east;** which words describe the situation not of the sea of Chinneroth, which was part of the western border of Sihon's dominion, but of the plain, which is here said to lie eastward from the sea of Chinneroth, and also eastward from the Salt Sea, as it here follows. And this was indeed the situation of the plains of Moab, which are here spoken of, to wit, that they lay between the two seas, that of Chinneroth and the Salt Sea, and eastward to them both.

**The sea of the plain;** the Salt Sea is so called because it was a famous plain, pleasant and fruitful, before it was turned into a salt sea. From the south, or, on or towards the south.

Ver. 4.

To wit, successively; sometimes at the one, sometimes at the other city; both being his royal mansions.

Ver. 5.

**The Geshurites,** of which see #De 3:14 Jos 13:13 2Sa 13:37 15:8.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

The wilderness: this word here and elsewhere in Scripture notes not a land wholly desert and uninhabited, but one thin of inhabitants, as #1Ki 2:34 9:18 Mt 3:1,3.

Ver. 9.

**Which is beside Beth-el:** this is added to distinguish it from Ai of the Ammonites, of which #Jer 49:3.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

**Dor**, of which **#Jos 11:2**.

**Gilgal**; not of that Gilgal where Joshua first lodged after his passage over Jordan; where it doth not appear that there was either king or city; but of another city of the same name, (as was frequent in those parts,) probably in Galilee towards the sea whither divers people might possibly resort for trade and merchandise, over whom this was king, as formerly Tidal seems to have been, **#Ge 14:1**.

Ver. 24.

Each being confined to a narrow compass, and being king only of one city, or small province belonging to it, which was by the wise and singular providence of God, that they might be more easily and successively conquered by the Israelites one after another, as they were.

## JOSHUA CHAPTER 13

God makes known to Joshua the bounds of the land not yet conquered, **#Jos 13:1-6**; commands it to be divided among the nine tribes and a half, **#Jos 13:7**. The inheritance of the two tribes and a half on the other side Jordan, **#Jos 13:8-13**. The Lord and his sacrifices the inheritance of Levi, **#Jos 13:14**. The portion of the Reubenites, **#Jos 13:15-23**; of the Gadites, **#Jos 13:24-28**; of the half tribe of Manasseh, **#Jos 13:29-32**.

Ver. 1.

**Thou art old**, therefore delay not to do the work which I have appointed and commanded thee to do.

**To be possessed**; to be conquered, and so possessed by the people.

Ver. 2.

**That yet remaineth** unconquered by thee, and to be conquered by the Israelites, if they behave themselves aright.

**Geshuri**; a people in the north-east of Canaan, of which see **#De 3:14**, as the Philistines are on the southwest.

Ver. 3.

**Sihor**; a river, of which see **#Isa 23:3 Jer 2:18**.

**Which is counted to the Canaanite**, i.e. which, though now possessed by the Philistines, who drove out the Canaanites, the old inhabitants of it, **#De 2:23 Am 9:7**; yet is a part of the land of Canaan, and therefore belongs to the Israelites.

**The Avites**, or the *Avims*, as they are called, **#De 2:23**; who though they were expelled out of their ancient seat, and most of them destroyed by the Caphtorims or Philistines, as is there said, yet many of them probably escaped, and planted themselves in some other place not very far from the former.

Ver. 4.

i.e. From those southern parts of the sea-coast now possessed by the Philistines, all the more northern parts of the sea-coast being yet inhabited by the Canaanites, almost as far as Sidon, as it here



follows; for there is no mention made of any conquests of Joshua upon the sea-coast. The Canaanites, properly so called, are said to  **dwell by the sea, #Nu 13:29**, and these are here spoken of, though some of them dwelt in other parts of the land.

**Mearah**; a strong place; it matters not whether it was a city, or an impregnable cave, which some writers mention to be in those parts.

**Aphek**; not that of Judah, of which **#Jos 15:53** but another in the tribe of Asher, of which **#Jos 12:18 Jud 1:31**.

**To the borders of the Amorites**: the Amorites were a strong and very numerous people, and we find them dispersed in several parts, some within Jordan, and some without it; some in the south, and others in the north, of whom he speaks there.

Ver. 5.

**The Gibites**; a people dwelling near Sidon in Gebal, of which see **#1Ki 5:18 Eze 27:9**.

Ver. 6.

**Them will I drive out from before the children of Israel**, presently after thy death, if the Israelites do not hinder it by their unbelief or wickedness.

Though they be now unconquered, yet divide them, partly, as a pledge to assure them of my help in conquering them after thy death; partly, to lay an obligation upon the Israelites to proceed in conquering work, and to bear witness against them in case they did not; and partly, as a wall of partition between them and the Canaanites, to prevent all agreements, contracts, and confederacies with them, to which God saw they began to incline.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**With whom**, Heb. *with him*, i.e. with the half tribe of Manasseh; not that half which is expressed **#Jos 13:7**, as is evident from the thing; but the other half, which is sufficiently and necessarily

understood, the relative being here put for the antecedent, understood, as it is, #Nu 7:89 Ps 114:2 Isa 8:21 Jon 1:3.

**As Moses the servant of the Lord gave them;** which Moses gave them by my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possessions to the rest.

Ver. 9.

**The city that is in the midst of the river;** of which see Poole "**De 3:16**", and see Poole "**Jos 12:2**". Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of *Aroer*, #Isa 17:2; or it is another city, possibly *Ar*, as it is elsewhere named.

**Medeba** and

**Dibon;** two cities anciently belonging to the Moabites, and taken from them by the Amorites, #Nu 21:30, and from them by the Israelites; and after the Israelites were gone into captivity, recovered by the first possessors the Moabites, as may seem from #Isa 15:2.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**Maachathites;** whose land God had given to the Israelites without Jordan, though they had not yet used the gift of God, nor taken possession of it, as is noted, #Jos 13:13.

Ver. 12.

**These did Moses smite;** not all now mentioned, as appears from #Jos 13:13, but Sihon and Og, and their people, and the generality of them, which he had now named, some of them being excepted.

Ver. 13.

This seems added by way of anticipation and reflection upon the present Israelites; implying, that although Moses did and might permit them to remain, both because the land which he had

conquered was more than enough for the Israelitish possessors, and because being intent upon their passage over Jordan into the land of Canaan, he would not delay them, by searching their enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by Moses, and carried on so far by Joshua.

Ver. 14.

**He**, i.e. Moses, as is expressed **#Jos 13:33**, gave none inheritance, to wit, in the land beyond Jordan, where yet a considerable part of the Levites were to have their settled abode. This is mentioned as the reason both why Moses gave all that land to the Reubenites, and Gadites, and Manassites; and why Joshua should divide the land only into nine parts and a half, as was said, **#Jos 13:7**, because Levi was otherwise provided for

**Sacrifices of the Lord made by fire**; which by a synecdoche are here put for all those sacrifices and oblations, including first-fruits and tithes, which were assigned to the Levites; and this passage is so oft repeated and urged, to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with from the malice, envy, and covetousness of their brethren; and to oblige all the other tribes to a cheerful and conscionable giving to the Levites their dues, to which they had as good a right and title as they had to their several possessions.

Ver. 15.

Dividing the inheritance into as many parts as they had families; but this is only spoken of the greater families; for the lesser divisions or distributions to the several small families was done by inferior officers, according to the rules which Moses gave them.

Ver. 16.

**The city that is in the midst of the river**; of which see **#De 3:16 Jos 12:2**.

Ver. 17.

**Heshbon**: this city and Dibon and Ataroth were upon the borders of Reuben and Gad, and therefore sometimes are ascribed to Reuben, as here, and **#Nu 32:37**, sometimes to Gad, as **#Nu 32:34**

**1Ch 6:80,81**, by whom Heshbon, is said to be given to the Levites, **#Jos 21:39**. Possibly it and the rest were jointly inhabited by both tribes, as Jerusalem was by Jews and Benjamites.

**Bamoth-baal;** of which **#Nu 21:28**. *Beth-baal-meon*; called *Beth-meon*, **#Jer 48:23**, and *Baal-meon*, **#Eze 25:9**, part of the name being cut off, as is usual with the Hebrews.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

In the mountain bordering upon that valley, which then was famous among the Israelites, whether that where Moses was buried, which was near to the place here following, *Beth-peor*, **#De 34:1,6**, or some other. And this clause is thought to belong to all the cities now mentioned.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**The cities of the plain;** opposed to the foregoing cities of *the mountain of the valley*.

**All the kingdom of Sihon;** a synecdochical expression, for a great part of it; in which sense we read of *all Judea, and all the region round about Jordan*, **#Mt 3:5**, and *all Galilee*, **#Mt 4:23**, and many others. Or, *which all were the kingdoms of Sihon*, i.e. belonged to his kingdom. The Hebrew conjunction and is oft put for the relative particle *which*, as **#Jud 2:21 Pr 19:1 Ec 6:12**.

**With the princes of Midian;** not in the same time or battle, as appears by comparing **#Nu 21:23,24**, with **#Nu 31:8**, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows.

**Dukes of Sihon.**

**Quest.** How could they be so, when they were kings of Midian? **#Nu 31:8**.

**Answ.** There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frightened the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him.

**Dwelling in, the country,** Heb. *inhabiting that land*, namely,

**Midian**, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

Ver. 22.

**The soothsayer;** so he was in truth, though a *prophet* (#2Pe 2:16) in title and profession. See #Nu 24:25.

Ver. 23.

And the border thereof, i.e. those cities or places which bordered upon Jordan. Compare #Nu 34:6.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**All the cities of Gilead**, i.e. all the cities of note and eminency; all cities properly so called, which it seems lay in that part of Gilead; and so this may well agree with #Jos 13:25, where half the country of Gilead is said to be given to the Manassites; but there is no mention of any cities there.

**Half the land of the children of Ammon;** not of that which now was theirs, for that they were forbidden to meddle with, #De 2:9, but of that which was anciently theirs, but taken from them by the Amorites, #Nu 21:26, from whom the Israelites took it, #Jud 11:15.

**Unto Aroer**, the border between them and Moab.

**Rabbah**, the chief city of the Ammonites, #2Sa 11:1 12:26,27.

Ver. 26.

**From Heshbon**, either exclusively or inclusively. See **Poole on "Jos 13:17"**.

**Ramath-mizpeh**, called *Ramoth-gilead*, or *Ramoth in Gilead*, #**Jos 20:8**, and elsewhere

**Mahanaim**, exclusively; for Mahanaim was in the portion of Manasseh, beyond Jabbok, which was the border of Gad and Manasseh.

Ver. 27.

**Rest of the kingdom of Sihon**; the northern part of his kingdom.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

**Unto the half tribe of Manasseh**; not that they desired it, as Reuben and Gad did, #**Nu 32:1**, but partly as a recompence to Machir the Manessite for his valiant acts against Og; and partly for the better security and defence of the other two tribes, by so considerable an accession to them, which also was without any inconvenience to them, because the country was too large for the two tribes of Reuben and Gad.

Ver. 30.

**Jair**, who, though of the tribe of Judah by the father, #**1Ch 2:21,22**, yet is called the son of Manasseh, #**Nu 32:41**, because he married a daughter of Manasseh, and wholly associated himself with those valiant Manassites, and with their help took sixty cities or great towns, #**De 3:4,14**, which thence were called the towns of Reuben and Gad.

Ver. 31.

**The children of Machir**; whom before he called *the children of Manasseh*, he now calls *the children of machir*, because Machir was the most eminent, and, as it may seem, the only surviving son of Manasseh, #**Nu 26:29 1Ch 7:14-16**. For the other half of Machir's or Manasseh's children, see #**Jos 17:1**, &c.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

## JOSHUA CHAPTER 14

The land and its inheritances to be divided by lot, **#Jos 14:1-5**. Caleb having on his return from spying the land encouraged the people, Moses then promised him the land of Hebron, which he now claims of **#Jos 14:6-12**; who grants his request, **#Jos 14:13-15**.

Ver. 1.

**These**, mentioned chapters 14-19. *Eleazar the priest*. see on **#Jos 8:33 9:15,18 19:51**. He best understood the laws of God, by which this division was to be regulated; and he was to consult God upon any difficult occurrence.

**The heads of the fathers of the tribes**; twelve persons, each the head of his tribe, which were appointed and named by God, **#Nu 34:19**; and if any of them were now dead, no doubt Joshua and Eleazar, by God's direction, put others in their stead.

Ver. 2.

This course God ordained, partly to prevent discontents, enmities, animosities, and quarrels among the tribes about the quality of their several portions; and partly to demonstrate the truth and wisdom of his providence, by which alone those parts fell to each of them, which Jacob long since, and Moses lately, foretold; so that, as a learned man saith, He must be more stupid than stupidity, and more impudent than impudence itself, that doth not acknowledge and confess a Divine hand and providence in this matter. The lot did only determine the several parts or provinces to the several tribes, but did not precisely fix all the bounds of it, but these might be either enlarged or diminished according to the greater or smaller number of the tribes, **#Nu 26:53,56 33:54**, and that by the direction of those persons mentioned **#Jos 14:1 17:14-18**.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

**Were two tribes**, i.e. had the double portion, or the portion of two tribes, #1Ch 5:1,2, and therefore though Levi was excluded, there remained nine tribes and a half, was said #Jos 14:2, to be provided for in Canaan.

Ver. 5.

**They**, i.e. the persons named #Jos 14:5, who represented and acted in the name of the children of Israel, divided it, either now, or presently after; which is here spoken by anticipation.

Ver. 6.

Then the children of Judah; either,

1. At that time when Joshua and the rest were consulting about the division of the land, though they did not yet actually and fully divide it. Or,

2. When Joshua, and himself, and the Israelites were proceeding in their conquests, and were going against Hebron, #Jos 10:36, which expedition, there mentioned in a general manner, may be particularly described in this chapter, and #Jos 15:13,14. But the former seems more probable, because this was done when Joshua was in Gilgal, and not when he was pursuing his enemies. Came, not so much to intercede for Caleb, which was not needful with Joshua, especially in a thing already promised by God, but only to justify and countenance him in his desire.

**Gilgal**; where the division of the land was designed and begun, though it was executed and finished at Shiloh, #Jos 18:1.

**Son of Jephunneh**; so he is called here, and #1Ch 4:15, to difference him from *Caleb the son of Hezron*, #1Ch 2:18.

**The Kenezite**; of the posterity of *Kenaz*, of whom see #Jud 1:13 1Ch 4:13,15. *The thing that the Lord said unto Moses*; in general, the gracious and comfortable promise he made us of possessing this land; and in particular, for my part, that which is expressed here, #Jos 14:9.



**The man of God;** whose words therefore thou art obliged to make good.

Ver. 7.

**Forty years old was I: see Poole "Jos 11:18".**

**I brought him word again as it was in mine heart;** I spake my opinion sincerely, without flattery and fear, when the other spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed, as appears from **#Nu 13:30-32 14:36.**

Ver. 8.

Which self-commendation is justifiable, because it was necessary, as being the ground and foundation of his petition.

Ver. 9.

See **#Nu 14:24 De 1:36.**

Ver. 10.

**These forty and five years,** whereof thirty-eight years were spent in the wilderness, and seven since they came into Canaan.

Ver. 11.

**For war;** not only for counsel, but for action, for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person.

**To go out, and to come in;** to perform all the duties belonging to my place.

Ver. 12.

**This mountain,** i.e. this mountainous country, in which was Hebron, **#Jos 11:21 20:7,** and Debir, and Anab. He names the country rather than the cities, either,

1. Because the giants here following were already driven out of their cities, but yet abode in their caves or holds in the mountains, whence they much molested the Israelites. Or,

2. Because the cities were given to the Levites, **#Jos 21:11,13.**

**Thou heardest**, i.e. didst understand, both by the reports of others, and by thy own observation, as I also did. Hearing, the sense by which we get knowledge, is oft put for knowing or understanding, as #Ge 11:7 42:23 2Ki 18:26.

**If so be the Lord will be with me;** a modest, and humble, and pious expression, signifying both the absolute necessity of God's help, and his godly fear, lest God for his sins should deny his assistance to him, as he might justly do; for although he was well assured in general that God would crown his people with success in this war, yet he might doubt of his particular success in this or that enterprise.

**To drive them out;** out of their fastnesses, where they yet remain. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken and encourage his brethren to thee like attempts.

Ver. 13.

**Joshua** either,

1. Prayed to God to bless and help him according to his own desire. Or,
2. Acknowledged his praiseworthy carriage in the matter of the spies, and the reasonableness of his request. Or,
3. Consented to his desire, and, as it follows, gave it to him; as God's blessing is oft put for his actual conferring of favours upon men.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

A great man, in stature, and strength, and dignity, and authority, as being the progenitor of Anak, the father of those famous giants called

**Anakims. The land had rest from war;** which gave them opportunity for the distribution of the land.

## JOSHUA CHAPTER 15

The borders of the lot of Judah, **#Jos 15:1-12**. Among them *Kirjath-arba*, Caleb's inheritance: he drives thence the three sons of Anak; promises to give his daughter in marriage to him who should smite Kirjath-sepher; which Othniel does, and obtains her: she requests of her father some land for a dowry; which he grants, **#Jos 15:13-19**. The cities of Judah, **#Jos 15:20-62**. The Jebusites could not be conquered by them, **#Jos 15:63**.

Ver. 1.

For the general understanding of this business, it must be known,

1. That this work of casting lots was transacted with great seriousness and solemnity, in God's presence, with prayer and appeal to him for the decision of the matter.

2. That although an exact survey of this land was not taken till **#Jos 18:4,5**, yet there was, and must needs be, a general description of it, and a division thereof into nine parts and a half; which as far as they could guess, were equal either in quantity or in quality.

3. That the lot did not at this time so peremptorily and unchangeably determine each tribe, that their portion could neither be increased nor diminished; as is manifest, because after Judah's lot was fixed, Simeon's lot was taken out of it, **#Jos 19:9**, though after the land was more distinctly known and surveyed, **#Jos 18**, it is likely the bounds were more certain and fixed.

4. That the lot determined only in general what part or quarter of the land belonged to each tribe, but left the particulars to be determined by Joshua and Eleazar, &c. For the manner of this lottery, it is probably conceived that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described; then Eleazar, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe; and so in the rest. And with respect to these pots, in the bottom of which the papers lay, these lots are oft said to *come up*, or *come forth*. *The lot of the tribe of the children of Judah came*

out first by God's disposition, as a note of his preeminency above his brethren. **Edom** lay south-east from Judah's portion.

Ver. 2.

**The bay**, Heb. *the tongue*; by which he understands either a creek or arm of that sea; or a promontory, which by learned authors is sometimes called a *tongue*; it is not material to know which of these it was.

Ver. 3.

Concerning this description of the southern coast of Judah, see **#Nu 34:3-5**.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

**The end of Jordan**, i.e. the place where Jordan runs into the Salt Sea.

Ver. 6.

**By the north of Beth-arabah**, or, *on the north*, or *northward to Beth-arabah*; which place is attributed to Judah here, **#Jos 15:61**; and to Benjamin, **#Jos 18:22**; because it was a frontier town in the borders of Judah and Benjamin, and therefore promiscuously belonging to both; which also was the case of some other places: and this cohabitation was convenient to maintain brotherly love and union between the several tribes, especially in the borders, where differences oft arise.

**The stone of Bohan**; a place so called, not from Bohan's dwelling there, (for the Reubenites had no portion on this side Jordan,) but from some notable exploit which he did there, though it be not recorded in Scripture.

Ver. 7.

**Debir**; a differing place from that *Debir*, **#Nu 15:15**, which was near Hebron, and remote from Judah's border; as also from that

**Debir**, **#Jos 13:26**, which was beyond Jordan.

**Gilgal;** either that Gilgal nigh Jordan, **#Jos 4:19**, or another place of that name. *On the south side of the river, or brook, or valley.*

Ver. 8.

**The border went up;** properly, for the line went from Jordan and the Salt Sea, to the higher grounds nigh Jerusalem; and therefore the line is said to *go down*, **#Jos 18:16**, because there it takes a contrary course, and goes downwards to Jordan and the sea.

**Hinnom;** a very pleasant place, but afterwards made infamous, **#2Ki 23:10**.

**Of the Jebusite,** i.e. *of the city of the Jebusites*, which was anciently called *Jebusi*, **#Jos 18:28 Jud 19:10**.

**The same is Jerusalem:** it may seem hence, and from **#De 33:12 Jos 18:28 Jud 1:21**, that Jerusalem, properly, or at least principally, belonged to Benjamin; and yet it is ascribed to Judah also here, **#Jos 15:63**, and elsewhere, either because a part of the city was allotted to Judah; or because the Benjamites needed or desired the help and conjunction of this powerful tribe of Judah, for the getting and keeping of this most important place. And when the Benjamites had in vain attempted to drive out the Jebusites, this work was at last done by the tribe of Judah, who therefore had an interest in it by the right of war; as Ziklag, which belonged to the tribe of Simeon, being gotten from the Philistines by David, was adjoined by him to his tribe of Judah, **#1Sa 27:6**.

Ver. 9.

**Of Mount Ephron,** i.e. belonging to or bordering upon Mount Ephron.

**Kirjath-jearim,** called *Kirjath-baal*, **#Jos 15:60 Jos 18:14**.

Ver. 10.

**Mount Seir;** not that of Edom, but another so called from some resemblance it had with that in quality.

**Bethshemesh:** there were divers cities of this name; this in Judah here, and **#Jos 21:16 2Ki 14:11**, another in Issachar, and a third in Naphtali, **#Jos 19:22,38**.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**He gave**, i.e. Joshua, as appears by comparing this with **#Jos 14:6,12,13**.

**Arba**, or *Kirjath-arba*; not the city, which was the Levites', but the territory of it, **#Jos 21:13**.

Ver. 14.

**Thence**, i.e. from the said territory, from their caves and and forts in it: compare **#Jos 14:12**. This and the following work was done either in Joshua's life-time, as may seem from **#Jos 11:21**, or after his death, as is related **#Jud 1:10**; these giants having either recovered their cities or defended themselves in the mountains.

**Sheshai, and Ahiman, and Talmi**; either the same who are mentioned **#Nu 13:33**, and so they were long-lived men, such as many were in those times and places; or their sons, called by their fathers' names, which is very usual.

Ver. 15.

**Debir**; the same mentioned above, **#Jos 15:7**. The name of *Debir* before was

**Kirjath-sepher**: this clause seems to be added to distinguish this from the other *Debir* subdued by Joshua, **#Jos 10:38,39**.

Ver. 16.

Which is to be understood with some conditions, as, if he were one who could marry her by God's law; for every promise contrary to that is void; and if she were willing; for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person: but this was no ordinary motion propounded to the imitation of others, but a Divine impulse, that Othniel's valour might be more manifest, and so the way prepared for his future government of the people, **#Jud 3:9**.

Ver. 17.

**Object.** This marriage was unlawful.

**Answ.** No; for it was not Othniel, but Kenaz, who was Caleb's brother; and besides, the word *brother* is commonly used for any kinsman; and that Caleb was not properly Othniel's brother sufficiently appears, because Caleb is constantly called the son of Jephunneh; and Othniel, the son of Kenaz here, and #1Ch 4:13.

Ver. 18.

**As she came unto him,** or, as she went, to wit, from her father's house to her husband's, as the manner was: see Poole "Mt 1:18".

**She moved him to ask;** she persuaded her husband; either,

1. That he would ask; or rather,
2. That he would suffer her to ask, as she did.

**She lighted off her ass,** that she might address herself to her father in a humble posture, and as a suppliant, which he understood by her gesture.

Ver. 19.

**Give me a blessing,** i.e. a gift, as that word signifies, #Ge 33:11.

**A south land,** i.e. a dry land, which was much exposed to the south wind, which in those parts was very hot and drying, as coming from the deserts of Arabia.

**Springs of water,** i.e. a field, as she desired, #Jos 15:18, wherein *are springs of water*, which in that country were of great price; for it is not probable that he would give her the springs, and give to another the grounds in which the springs were, who could thereby at their pleasure deprive her of the use and benefit of her springs: so she begs a well-moistened field, which also might give some relief to that which was dry and barren.

**The upper springs, and the nether springs,** i.e. springs both in the higher and in the lower grounds; or two fields, one in high, another in low grounds; or rather, one above, and the other below, that south and dry ground which she complained of, that by this means it might be watered on both sides.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**The uttermost cities;** those which were on the borders of the land, not the midland cities. It is apparent that all the cities belonging to this tribe are not mentioned in this catalogue.

**Kabzeel,** called *Jekabzeel*, #Ne 11:25.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Hazor, Hadattah** possibly it should be read as one word, *Hazor-hadattah*, as there is *Hazar-gaddah*, #Jos 15:27, and *Hazar-shual*, #Jos 15:28, such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Hadattah* were two different cities, the conjunction *and* would have been put between them, as it is generally in the rest.

**Which is Hazor,** or, *which* also is called *Hazor*; but to distinguish it from the other *Hazor*, #Jos 15:23, this was called also *Hezron*.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.



Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

**Object.** Here are thirty-seven or thirty-eight cities named before; how then are they only reckoned twenty-nine?

**Ans.** There were only twenty-nine of them, which either,

1. Properly belonged to Judah; the rest fell to Simeon's lot; or,
2. Were cities properly so called, i.e. walled cities, or such as had villages under them, as it here follows, the rest being great but unwalled towns, or such as had no villages under them.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Object.** There are fifteen numbered.

**Ans.** Either one of them was no city strictly called; or

**Gederah** and

**Gederothaim** is put for *Gederah* or *Gederothaim*, so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction and is put for the disjunctive or, whereof examples have been given before.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

No text from Poole on this verse.

Ver. 42.

**Libnah**, Heb. *Libnah*. See #**Jos 10:29**

Ver. 43.

No text from Poole on this verse.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

Here and in the following verses are contained all the cities of the Philistines, among which are Gath and Askelon, which peradventure are here omitted, because they were not at this time places of such power and eminency as afterwards they were, but were the daughters of some of these following cities, though afterwards the daughter might overtop the mother, as is usual.

**Her towns**, Heb. *her daughters*, i.e. lesser cities, or great towns, subject to Ekton's jurisdiction.

**Her villages**, i.e. lesser towns or hamlets.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

i.e. The sea-coast, and all other cities, towns, and villages upon it.

Ver. 48.

i.e. In the higher grounds, called mountains or hills, in comparison of the sea-coast.

Ver. 49.

**Debir** is also called *Kirjath-sepher*, above, #**Jos 15:15**. So this city had three names.

Ver. 50.

No text from Poole on this verse.

Ver. 51.

**Goshen. #Jos 10:41**

Ver. 52.

No text from Poole on this verse.

Ver. 53.

No text from Poole on this verse.

Ver. 54.

No text from Poole on this verse.

Ver. 55.

**Maon**; of which see #**1Sa 23:25 25:2**.

**Carmel**; Nabal's country, #**1Sa 25**§.

**Ziph**; which gave its name to the neighbouring mountain, #**1Sa 26:1**.

Ver. 56.

No text from Poole on this verse.

Ver. 57.

No text from Poole on this verse.

Ver. 58.

No text from Poole on this verse.

Ver. 59.

No text from Poole on this verse.

Ver. 60.

No text from Poole on this verse.

Ver. 61.

The wilderness; so the Hebrews call places either uninhabited by men, or having but few inhabitants.

Ver. 62.

**The city of Salt;** so called either from the Salt Sea, which was near it; or from the salt which was made in it, or about it.

Ver. 63.

For though Jerusalem was in part taken by Joshua before this, yet the upper and stronger part of it, called *Zion*, was still kept by the Jebusites, even until David's time; and it seems from thence they descended to the lower town called Jerusalem, and took it; so that the Israelites were forced to win it a second time; yea, and a third time also, for afterwards it was possessed by the Jebusites, **#Jud 19:11 2Sa 5:6,7.**

**Could not drive them out;** namely, because of their unbelief, as Christ could do no mighty work—because of the people's unbelief, **#Mr 6:5,6 Mt 13:58**, and because of their sloth, and cowardice, and wickedness, whereby they forfeited God's help, and then they must needs be impotent; but this inability was wilful, and brought upon them by themselves.

**Jebusites dwell with the children of Judah at Jerusalem:** the same things which are here said of the children of Judah, are said of the Benjamites, **#Jud 1:21**. Hence ariseth a question, To which of the tribes Jerusalem belonged? whether to Benjamin, as is gathered from **#Ge 49:27 De 33:12 Jer 6:1**, or to Judah, as is implied here, and **#Ps 78:68,69**. Some think, that being in the borders of both, it was common to both, and promiscuously inhabited by both; and it is certain that after the captivity it was possessed by both, **#Ne 11:4**. But for the present, though it did belong to Benjamin, yet the children of Judah being possibly very active in the first taking of it by Joshua, as they certainly were after his death, **#Jud 1:8**, they might thereby get some right share with the Benjamites in the possession of it. It seems most probable that part of it, and indeed the greatest part and main body of it,

stood in the tribe of Benjamin; and hence this is mentioned in the list of their cities, and not in Judah's list: and part of it stood in Judah's share, even Mount Moriah, on which the temple was built; and Mount Sion, when it was taken from the Jebusites.

**Unto this day**; when this book was written, whether in Joshua's life and old age, which continued many years after the taking of Jerusalem; or after his death, when this clause was added here and elsewhere in this book by some other man of God, which must needs be done before David's time, when the Jebusites were quite expelled, and their fort taken.

## JOSHUA CHAPTER 16

The general borders of the sons of Joseph, **#Jos 16:1-4**. The borders of Ephraim, **#Jos 16:5-9**. Some of the Canaanites not expelled, but made tributary, **#Jos 16:10**.

Ver. 1.

**Of Joseph**, i.e. of Ephraim, and the half tribe of Manasseh, which are here put together in one; not because they had but one lot, for Ephraim had one here, **#Jos 16:5**, and Manasseh another, **#Jos 17:1**; but because in these first verses he speaks of them in common, and of the south border, which seems to be the same, either wholly or in a great part; and then he comes to the particular description of their several portions. It is here further remarkable, that God so disposed of these lots, that they came forth in decent and due order; Judah's first, to whom the sovereignty was promised; and then Joseph's, who succeeded Reuben in the other privilege of the birth-right, the double portion, **#1Ch 5:1,2**.

**The water of Jericho**; of which see **#2Ki 2:19-22**. **The wilderness that goeth up from Jericho**; the wilderness of *Beth-aven*, as appears by comparing **#Jos 18:12**, which speaks of the very same border which was on the south of Ephraim, and on the north of Benjamin.

Ver. 2.

**From Beth-el to Luz**, or, *from Bethel-luzah*, as the LXX. here join the words; for Beth-el was anciently called *Luz*, **#Ge 28:19 48:3**; though some think this was another *Luz*, spoken of **#Jud**

**1:26.** Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

Ver. 3.

Of the two

**Beth-horons**, see **#Jos 10:10,11**.

Ver. 4.

**Manasseh**, i.e. half Manasseh, by a synecdoche. Their inheritance, i.e. their several portions which here follow. Some think that they had but one lot between them; and therefore they are now said

**to take their inheritance**, to wit, by dividing it between them according to the direction of Joshua and Eleazar, &c.; for that phrase being used of them, and not to my remembrance of any other tribes, may seem to have some peculiar signification, which doth not agree to the other tribes. But there being mention of a peculiar lot taken out for Manasseh, **#Jos 17:1**, shows that their several inheritances fell to them, as the rest did to the other tribes, even by several lots; and it is said of them, that

**they took their inheritance**, which also Judah had done before them, because the tribes of Judah and Joseph did take their inheritances before the rest; and it was fit they should do so, for the security of the main camp, and the body of the people which were at Gilgal. See **#Jos 18:5**.

Ver. 5.

**On the east side**, i.e. the north-east side. It is no wonder, if some of these descriptions are dark and doubtful to us at this distance of time and place; there having been so many alterations made in places, and so many circumstances being now altogether undiscoverable. But this is evident to every man of common sense, that this and all the descriptions here mentioned were then certain and evident to the Israelites, because these were the foundation of their present practice, and of all the possessions which then they took and peaceably possessed in succeeding ages.

Ver. 6.

**Toward the sea;** the midland sea, towards the west.

Ver. 7.

Not to the city of Jericho, which belonged to Benjamin's lot, **#Jos 18:21**, but to its territory.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

**The separate cities**, i.e. besides those cities which were within Ephraim's bounds, he had some other cities, to which all their territories were annexed out of Manasseh's portion, because his tribe was all here, and was larger than Manasseh's.

Ver. 10.

**The Canaanites** were not driven out until Solomon's time, **#1Ki 9:16**.

**Under tribute**, as **#Jos 17:13 1Ki 9:16**.

## JOSHUA CHAPTER 17

The inheritance of Manasseh, and its borders, **#Jos 17:1-11**. They could not drive out the Canaanites, but made them tributary, **#Jos 17:12,13**. The children of Joseph complain that their borders are too narrow: Joshua promises them the subduing of the Canaanites, **#Jos 17:14-18**.

Ver. 1.

**He was the first-born of Joseph:** the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan. **Machir;** the only son of Manasseh, who therefore is here, and **#Jud 5:14**, put for the whole tribe. **The first-born;** so even only sons are sometimes called, as **#Mt 1:25**: see Poole "Ex 4:22".

**The father of Gilead;** or, and *the father*, or who was also the *father of Gilead*; not of the land of *Gilead*, but of the man *Gilead*, who was Machir's son, #Nu 26:29.

**He was a man of war;** he, i.e. *Machir*, had given great proof of his valour in his generation, (though the particular history be not mentioned,) and his posterity were no degenerate sons, but had his valiant blood still running in their veins. **Gilead and Bashan**, i.e. part of those countries; for part of them was also given to the Reubenites, and part to the Gadites, as appears from #Jos 13:30,31. This may be added as a reason, either,

1. Why he got those places from the Amorites; or,
2. Why they were allotted to him or his posterity, because this was a frontier country, and the outworks to the land of Canaan, and therefore required such valiant persons to defend it.

Ver. 2.

**A lot**, or, a portion, or distinct inheritance.

**The rest of the children of Manasseh**, to wit, those of them which had not received their possessions beyond Jordan, #Nu 26:29, &c.

**These were the male children:** this expression is used to bring in what follows, concerning his female children.

Ver. 3.

**No sons, but daughters;** of whom see Poole "Nu 26:33"; see Poole "Nu 27:1".

Ver. 4.

**He gave them**, i.e. Eleazar, or Joshua, with the consent of the princes appointed for that work.

Ver. 5.

**Ten portions;** either,

1. Six portions for the six sons, whereof one was Hephher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters. Or,



2. Ten portions, five for the sons, and five for the daughters; for as for Hopher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

Ver. 6.

**Among his sons**, i.e. no less than the sons; so their sex was no bar to their inheritance.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

**These cities of Ephraim;** *Tappuah*, and the cities upon *the coast descending to the river, &c.*, last mentioned. *Are among the cities of Manasseh*, i.e. are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest.

Ver. 10.

**His border;** either,

1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or,

2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following,

**they.**

**In Asher**, i.e. upon the tribe of Asher; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which juttred out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See #**Jos 19:34**. And you must not judge of these things by the present maps, which are drawn according to the

opinions of late authors, which many times are false; and they are to be judged by the Scripture, and not the Scripture by them: but that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, #Jos 17:11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, #Jos 19:26.

Ver. 11.

**In Issachar and in Asher;** either,

1. Bordering upon them, as *in Asher* is taken, #Jos 17:10, and as Aaron's rod is said to be in the ark, i.e. close by it, #Heb 9:4; or,

2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, #Jos 16:9, and as it was not unusual, when the places allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, #Jos 19:9.

**The inhabitants of Dor;** not the places only, but the people; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to have or possess.

**Three countries:** this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered the *third part of that country*; for the Hebrew word is of the singular number, and the article seems emphatical; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i.e. of that part of Issachar's and Asher's portion, in which those places lay.

Ver. 12.

**See Poole "Jos 15:63".**

**Would dwell;** were resolved to fight, rather than be turned out of their ancient habitations.

Ver. 13.

Which they were obliged to, now they were strong and numerous enough to possess those places.

Ver. 14.

**The children of Joseph**, i.e. of Ephraim and Manasseh, as is manifest, partly from **#Jos 17:17**, where it is so explained; and partly because they mention it as an unreasonable thing, that they, being two, should have out one lot.

**Spake unto Joshua**, i.e. expostulated with him, when they went and saw that portion which was allotted to them, and found it much short of their expectation.

**One lot, and one portion;** either,

1. Because they really had but one lot, which was afterwards divided by the arbitrators between them. Or,
2. Because the land severally allotted to them was no more than was little enough for one of them.

**A great people**, or numerous; for so the Hebrew word oft signifies.

Ver. 15.

He retorts their own argument: Seeing thou art a great and numerous people, turn thy complaints into actions and valiant exploits, and enlarge thy borders by thy own hand, to which thou mayst confidently expect God's assistance.

**To the wood country;** to the mountain, as it is called, **#Jos 17:18**, where among some towns there is much wood land, which thou mayst without much difficulty possess, and so get the more room.

**Cut down**, i.e. the wood, **#Jos 17:18**, for thy own advantage and use; partly in building more cities and towns; and partly for preparing the land for the use of pasture and tillage.

**The Perizzites;** supposed to be a savage and brutish kind of people, that lived in woods and mountains.

**Of the giants**, who lived in caves and mountains, now especially when they were driven out of their cities.

**If Mount Ephraim be too narrow for thee,** or, *seeing Mount Ephraim is too narrow for thee*, as thou complainest, take to thyself the rest of that hilly and wood country. *Mount Ephraim* was a particular and eminent portion of the land, belonging to the tribe of Ephraim, as appears from **#Jos 19:50 20:7 21:21 Jud 4:5**. And this seems to be here mentioned synecdochically, for all the portion allotted to Ephraim and Manasseh, as appears from their complaint, which was not that this part, but that their whole portion, was too strait for them.

Ver. 16.

**The hill is not enough for us;** if we should invade and conquer it, and cut down both wood and men, yet it would not be sufficient for us. Heb. *The hill will not be found*, i.e. obtained, by us; those fierce and strong people the Perizzites and the giants will easily defend themselves, and frustrate our attempts, having the advantage of the woods and mountains.

**The Canaanites that dwell in the land of the valley,** i.e. And if thou sayest, as we know thou wilt reply, that if the hill either cannot be conquered, or be not sufficient for us, we may go down and take more land out of the pleasant and fruitful valleys, we shall meet with no less difficulty there than in the mountains. Or thus, In going to the hills to which thou directest us, we must pass through valleys, where we shall be waylaid by powerful and armed enemies.

**Chariots of iron;** not all made of iron but armed with iron, not only for defence, but for offence also, having as it were scythes and swords fastened to them, to cut down all that stood in their way.

**The valley of Jezreel;** which was either in the tribe of Issachar, or upon the borders of it, **#Jos 19:18**.

Ver. 17.

**Thou needest and deservest more than that lot,** of which thou art actually possessed, and thou hast power to get more; which if thou endeavourest to do, God will bless thee, and give thee more.

Ver. 18.

**The outgoings of it;** either,

1. The productions or of that land, when it is cleared from the wood, and purged; or rather,
2. The valleys and fields belonging or adjoining to it, for there the Canaanites were, **#Jos 17:16**.

## JOSHUA CHAPTER 18

The tabernacle is set up in Shiloh, **#Jos 18:1**. The remainder of the land described, and divided into seven parts, for the seven tribes which as yet had no inheritance, **#Jos 18:2-9**. Joshua casts the lot at Shiloh, **#Jos 18:10**: the first comes out for Benjamin, whose borders and cities are described, **#Jos 18:11-28**.

Ver. 1.

**Set up the tabernacle of the congregation there,** by God's appointment, as is manifest from **#De 12:5**, &c.; **#Jer 7:12**. Hither it was removed from Gilgal, partly for the honour and conveniency of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and centre of them, they might more easily resort to it from all places. Here the tabernacle continued for above three hundred years, even till Samuel's days, **#1Sa 1:3**.

**And the land,** or, *for the land*, because these words contain a reason of the former action: the particle and is oft used for for, as hath been showed.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

This slackness is supposed to arise, partly, from their dissatisfaction in the portions already allotted, Judah's being too large, as it appeared, and Joseph's too narrow as they complained; partly, from an opinion of the impossibility of making any regular and equal distribution of the parts, till the whole were better

known, and more exactly surveyed, which accordingly is here done; and partly, because being weary of war, and having sufficient plenty of all things in their present condition, they grew slothful and secure, and were unwilling to run into new hazards and wars, as they perceived, by Joshua's answer to the tribe of Joseph, #**Jos 17:15**, &c., they were likely to do when they entered upon their several possessions.

Ver. 4.

**Three men;** three, not one, for more exact observation both of the measure and quality of the several portions, and for greater assurance and evidence of their care and faithfulness in giving in their account.

**Of each tribe;** either one of each of these tribes, who were yet unprovided for; or rather, two of all the tribes, even of them who had already received their portions; which was highly expedient, that in case it should appear that there was not a sufficiency for each of these tribes who wanted their portions, their brethren might be more ready either to assist them in procuring more land, or to part with some of their own portion to them.

**Go through the land;** which they might now safely do, because the terror of the late war was yet upon the Canaanites, who were loth to rouse so near and potent an enemy.

Ver. 5.

**Seven parts;** which were of equal extent or worth; for no tribe was so great but one of these parts in its full extent would abundantly suffice them; and there was no reason why the portions should be greater or less according as the tribes at present were more or fewer in number, because of the various changes which happened therein successively; it being usual for one tribe to be more numerous than another in one age, which was fewer in the next. And if the several tribes had increased more, and not diminished their numbers by their sins, they might have sent forth colonies, and taken any part of the land, even as far as Euphrates, all which the Lord of the whole earth had given them a right to, which when they pleased they might take possession of.

**Shall abide in their coast on the south:** they shall not be disturbed in their possession, but shall keep it, except some part of it shall be adjudged to another tribe.

**On the north;** in respect of Judah, not of the whole land; for divers other tribes were more northern than they.

Ver. 6.

i.e. Before the ark or tabernacle, that God may be witness, and judge, and author of the division, that each may be contented with his lot, and that your several possessions may be secured to you as things sacred, and not to be alienated.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

The Levites have no part among you; therefore it shall be divided only into seven parts, as I have said.

Ver. 9.

**By cities,** or, *according to the cities,* to which the several parts or territories belonged.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

Wherein we see the wisdom of Divine Providence, this being the only place in which that prophecy, **#De 33:12**, could have been accomplished.

Ver. 12.

A place distinct from, but near unto Beth-el, as may be gathered from **#Jos 16:1**.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Kirjath-jearim;** the Israelites changed the name, to blot out the remembrance of Baal. Compare #**Jos 15:9 Nu 32:38**.

Ver. 15.

**The south quarter;** the same with the north quarter of Judah. See #**Jos 15:5,6,11**.

Ver. 16.

**To the end of the mountain,** i.e. the place where the mountain ends, and the valley begins.

**Before the valley of the son of Hinnom,** i.e. in the prospect of that valley; or, that reacheth to that valley on the south.

**In the valley of the giants on the north;** which extends to this other valley on the north side of it.

**To the side of Jebusi;** to that part where the Jebusites lived, which was in and near Jerusalem.

Ver. 17.

**Geliloth,** called also *Gilgal*, as appears from #**Jos 15:7 Jud 3:19**; but differing from that *Gilgal* by Jordan.

Ver. 18.

**Arabah,** called *Beth-arabah*, #**Jos 15:6**.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**At the north bay of the Salt Sea,** where an arm of that sea runs into the land, which is opposed to the south bay that was in the south border of the tribe of Judah, #**Jos 15:2**. *At the south end of Jordan*, where it enters into the Salt Sea, which is here opposed to the north end of it, or the spring-head, which was in the north.

Ver. 21.

**Jericho;** for though the city was destroyed, the territory remained, and some houses probably were built and inhabited



there, though it was not made a city with walls and gates, which was the only thing forbidden, #**Jos 6:26**.

**Keziz**, or, *Emec-keziz*, the proper name of a city or great town.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Zemaraim**; which either gave name to, or took name from, that mountain, #**2Ch 13:4**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

**Mizpeh**, near Ramah, in the same mountain where Silo was. There were divers other cities of that name.

Ver. 28.

**Which is Jerusalem**: so it seems this city did properly and primarily belong to Benjamin, although the tribe of Judah had also an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which either they had received or did expect from that potent tribe, for the getting or defending of that very important place. See Poole "**Jos 15:63**". It is more than probable that all the cities belonging to this tribe are not here named, because Anathoth and Almon are omitted here, but expressed #**Jos 21:18**.

## JOSHUA CHAPTER 19

The second lot falls to Simeon; his borders among the tribe of Judah, whose inheritance was too great for them, #**Jos 19:1-9**. The third lot falls to Zebulun, #**Jos 19:10-16**. The fourth to Issachar, #**Jos 19:17-23**. The fifth to Asher, #**Jos 19:24-31**. The sixth to

Naphtali, #Jos 19:32-39. The seventh to Dan, #Jos 19:40-48. The children of Israel give an inheritance to Joshua, #Jos 19:49,50. The division of the land finished, #Jos 19:51.

Ver. 1.

This was so ordered by God's providence, partly, to fulfil that threatening that he would

**divide and scatter** this tribe

**in Israel**, #Ge 49:7, which was hereby done in part, because they had no distinct part of their own, but were as inmates to Judah; partly, because now upon the more exact survey of the land it appeared to Joshua and Eleazar and all the princes and people, even to the tribe of Judah themselves, that the part given to Judah did far exceed the proportion which either they needed and could occupy, or which the other tribes could expect; and partly, because this was the least of the tribes, as is evident from #Nu 26:11, and therefore fittest to be put within another tribe.

Ver. 2.

**Beer-sheba**, *Sheba*, or,

**or Sheba**, i.e. otherwise called; for that *Beer-sheba* and *Sheba* were one and the same city is manifest, both from #Jos 19:6, where all the cities are reckoned to be but *thirteen*; and from #1Ch 4:28, where Simeon's cities are enumerated, and *Sheba* omitted as superfluous.

Ver. 3.

**Balah**, called also *Bilhah*, #1Ch 4:29; and *Baalah*, #Jos 15:29. For let this be observed, once for all, that the names of persons or places are frequently changed through length of time, or difference of dialects, or study of brevity and easiness in pronunciation, or new accidents, or other causes. Thus *Eltolad* and *Bethul*, #Jos 19:4 are called *Tokad* and *Bethstel*, #1Ch 4:29,30; and for

**Beth-lebaoth**, #Jos 19:6, is *Beth-birei*, #1Ch 4:31.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Thirteen cities**, or, *towns*, as some of them are called. #1Ch 4:32. Nor are all Simeon's cities here numbered, for *Etam* is added, #1Ch 4:32, unless that were built afterward.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Zebulun** is here put before Issachar, his elder brother, as he is also #Ge 49:13,14 De 33:18.

Ver. 11.

**The sea**, i.e. the midland sea, as on the other side it reached to the sea of Galilee, and so those prophecies concerning him, #Ge 49:13 De 33:18, were abundantly fulfilled.

**Jokneam**: supposed to be Kishon, #Jud 4:7, or Belus, or Pagis.

Ver. 12.

**Daberath**, a city in Issachar, as appears from #Jos 21:18.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**Bethlehem**; not that where Christ was born, which was in Judah, thence called

**Bethlehem Judah**, #Mt 2:1, but another.

**Twelve cities:** there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**Jezreel**, the royal city, #**1Ki 21:1**. This tribe, because it lay between Benjamin on the south and Zebulun on the north, is not here described by its borders, which were the same with theirs; but by some of its cities. *Shunera*, the birth-place of Abishag, #**1Ki 1:3**.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**En-gannim**; a different place from that En-gannim in the tribe of Judah, #**Jos 15:34**.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Their border**, on the north-west side.

Ver. 26.

**Carmel westward**, or, *Carmel by the sea*, to distinguish it from that Carmel in the tribe of Judah, #1Sa 25:2. This was a place of eminent fruitfulness, #Isa 33:9 35:2 37:24, agreeable to the prophecy concerning Asher, #Ge 49:20 De 33:24.

Ver. 27.

Either,

1. That country called *Cabul*, wherein were twenty cities, of which #1Ki 9:13. But this is not probable, because that was not within nor belonging to any particular tribe; for then Solomon could not have alienated it from them, and given it unto Hiram, whereas this did belong to Asher. Or

2. A certain city so called.

**On the left hand**, i.e. on the north, which, when men look towards the east, as is usual, is on their left hand.

Ver. 28.

**Kanah**, to wit, *Kanah the greater*, in the Upper Galilee, not *Kanah the less*, which was in the Lower Galilee.

**Great Zidon**; called *great* for its antiquity, and riches, and glory. This city either was not given to the Israelites, but is only mentioned as their border; or at least was never possessed by them; not without a singular providence of God, that they might not by the opportunity of so good a port be engaged in much commerce with other nations, from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

Ver. 29.

**The coast turneth** from the north southward.

**To the strong city Tyre**; exclusively, for this city was no part of the land given them.

Ver. 30.

Here are more named, but some of them were not within this tribe, but only bordering places.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

**Their coast;** their northern border, drawn from west to east, as appears, because when this coast is described and brought to its end, the coast is said to turn from the east westward, #**Jos 19:34**. The outgoings, i.e. the end of that coast.

Ver. 34.

**Westward:** this is unquestionably the southern border described from east to west.

**To Judah, upon Jordan.**

**Quest.** How can this be, when there were divers tribes between this and Judah, all which reached to Jordan?

**Ans.** He doth not say of Judah, as he doth of Zebulun and Asher, that it *reacheth* to it; but, as it seems, purposely leaves out that word which he had used in both the former branches, lest it should be understood of a local reaching to it, or being contiguous with it, which was not true; and that he might signify that he meant this clause in another sense, to wit, that it did in some sort go or reach to, or converse *with Judah by Jordan*. And so this may be here added, to show the accomplishment of that famous and obscure prophecy, That Naphtali, though he should be planted in the utmost border of the land, on the north-east, yet he should *possess* the riches of the *west and south*, #**De 33:23**, i.e. of those tribes which were at a great distance from him westward and southward; and this he should do by way of commerce with them by their famous river Jordan, which he did not only touch in a small part, as some of the other tribes did, but lay all along it for a good space together, even from the very fountain unto the sea of Gennesaret. Some think that this is verified by that royalty of this river, which they suppose God gave to the tribe of Judah, which extended as far as Naphtali.

Ver. 35.

**Hammath**, or, *Hamath*; of which see #Nu 34:8 1Ki 8:65 2Ki 23:33.

**Chinnereth**; whence the lake of Chinnereth or Gennesaret received its name.

Ver. 36.

No text from Poole on this verse.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

**Nineteen cities: See Poole "Jos 19:15", See Poole "Jos 19:22", See Poole "Jos 19:30".**

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

**Their inheritance**; which is here described only by its cities, not by its borders, which are in part the same with Judah's; and their inheritance is in good part taken out of Judah's too large portion, as appears from divers of the cities here mentioned, which are also reckoned as in Judah's portion.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

**Went out too little for them**, Heb. *went out from them*, to wit, out of their hands or possession; for so this Hebrew word is used concerning those lands, which in the year of the jubilee are said to *go out*, #Le 25:28,30,31,33, i.e. out of the hands of the present possessor, to the first and ancient owner. And so peradventure this may signify that many of the Danites were forced by their powerful neighbors the Philistines to relinquish their coast, and their allotted habitations; which put them upon the following course.

**The children of Dan went up to fight against Leshem** after Joshua's death, as appears from #Jud 18 and seems to be here inserted, partly that all the chief places where the Danites (dwelt,) though far distant, might be mentioned together; and partly to give an account of this strange accident, why they removed from their appointed portion to so remote a place; which may be this, that being much molested and terrified by their bad neighbours, they thought fit to go to some place remote from them, which also they were in a manner constrained to do, because otherwise they must have taken some part of the portions of other tribes, whereas now going to the very utmost northern point of the land, they took that which did not belong to, or, at least, was not in the possession of any other tribe. See more #Jud 18.

Ver. 48.

No text from Poole on this verse.

Ver. 49.

i.e. They are said *to give it*, because the whole land was given to Joshua, and Eleazar, and the princes, as joint trustees, acting in the name and for the good of the people; so that even Joshua could take nothing without their gift.

Ver. 50.

**According to the word of the Lord;** as God promised or commanded; either, first, formerly, as may be gathered from #Jos



**16:6**; where we read that *the Lord said something unto Moses concerning me*, Caleb, and thee, Joshua; though only what is said to Caleb be there expressed, the other not being to his purpose there; for Joshua having showed the same courage and faithfulness which Caleb did, did doubtless receive equal encouragement and comfort from God at that time. Or, secondly, now at this time by Eleazar.

**Timnath-serah**, called *Timnath-heres*, **#Jud 2:9**. *He built*, i.e. repaired and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, **#Da 4:30**.

Ver. 51.

No text from Poole on this verse.

## JOSHUA CHAPTER 20

God commands six cities of refuge for those who unawares should slay a man, **#Jos 20:1-4**. The right use of them, **#Jos 20:5,6**. The Israelites appoint hereunto three cities on this, and three on the other side of Jordan, **#Jos 20:7-9**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The possessions being now divided among you, do you reserve some of them for the use which I have commanded.

Ver. 3.

**Unawares and unwittingly**, Heb. *through ignorance, or error, or mistake, and without knowledge*; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here; and God having declared that such should be taken even from his altar, that they might be killed, **#Ex 21:14**; and accordingly Joab was by Solomon's order killed even at the altar, **#1Ki 2:28-31,34**. It is the more strange and impudent that any Christians should make their sanctuaries give protection to such persons whom God hath so expressly excepted from it, which the papists do; and their doctors are not ashamed to defend it upon frivolous reasons.

**The avenger of blood;** the kinsman, who had right or power to demand or take vengeance of the slaughter.

Ver. 4.

The judges used to sit

**at the entering of the gate.** His cause, or, his matters or business, what he hath done, and why, and how; he shall give them a true relation of the fact, and all its circumstances.

**They shall take him into the city;** understand, if they are satisfied in the relation he makes concerning the fact, otherwise it had been a vain thing to examine his cause.

**Give him a place;** which they might well allow him, because God gave them the city with a reservation for such persons.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Standing was the posture of the accused and accusers, **#Ex 18:13 Isa 1:8 Zec 3:1.**

**Before the congregation,** or, *company*, or *assembly*, to wit, the council appointed to judge of these matters: not the council of the city of refuge, for they had examined him before, **#Jos 20:4;** but of the city to which he belonged, or in or nigh which the fact was committed, as appears from **#Nu 35:25.**

**Until the death of the high priest;** of which see Poole "**Nu 35:25**".

Ver. 7.

Concerning these cities, note,

1. That they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither.
2. That they were seated at convenient distance one from another, for the benefit of the several tribes; for Kedesh was in the north, Hebron in the south, and Shechem between them.
3. That they all belonged to the Levites; partly that these causes might be more impartially examined and justly determined by

them, who are presumed best able to understand the law of God, and most obliged and likely to follow it in their judgment, and not to be biassed by any affection or corrupt interest; and partly that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the man-slayer thither, and endeavour to kill him there.

Ver. 8.

**They assigned**, or *gave*, or *had assigned*, or

**given**; for they were given by Moses, #De 4:41, &c.; or they confirmed Moses's grant, and applied them to that use to which Moses designed and separated them.

Ver. 9.

**For the stranger**; not only proselytes, but others also; because this was a matter of common right, that a distinction might be made between casual man-slayers and wilful murderers.

## JOSHUA CHAPTER 21

Cities given out of the other tribes by lot to the Levites, #Jos 21:1-8. Particularly to the priests, the children of Aaron, #Jos 21:9-19; to the Levites, the Kohathites, #Jos 21:20-26, the Gershonites, #Jos 21:27-33, and Merarites, #Jos 21:34-40; in all forty-eight cities, with their suburbs, #Jos 21:41,42. The Israelites quietly enjoy the Promised Land, #Jos 21:43-45.

Ver. 1.

**Then**, i.e. when the whole land was distributed unto the several tribes, but not actually possessed by them; which was the proper season for them to put in their claim.

**The fathers of the Levites** were Kohath, Gershom, and Merari, and the heads of these were the chief persons now alive of these several families.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

It seems most probable that they gave to the Levites promiscuously such cities as God commanded, and that the lot appropriated them to their several houses or families.

**Out of their inheritance**, i.e. out of their several possessions; partly that the burden and loss might be equally divided and principally, that the Levites being dispersed among the several tribes, according to Jacob's prediction, **#Ge 49:7**, might more easily, and frequently, and effectually *teach* the *Israelites God's law and judgments*, which they were engaged to do, **#De 33:10**; and that the people might upon all occasions resort to them, and require the meaning of the law at their mouths, **#Mal 2:7**.

**These cities and their suburbs**; not only the use, but the absolute dominion of them, as is manifest both from **#Jos 21:11,12**, where a distinction is made between

**the city and suburbs of Hebron**, and *the fields and villages thereof*, and the former are given to the Levites, the latter to Caleb; and from the return of these cities in the jubilee unto the Levites, as to their proper owners, **#Le 25:33,34**.

Ver. 4.

Which three tribes were nearest to the temple, where their business lay.

**Thirteen cities**; for though the priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future generations. And seeing the Levites might sell their houses until the jubilee, **#Le 25:33**, much more might they let them; and therefore it is probable their cities were not very long uninhabited, many being inclined to dwell with them by virtue of relations contracted with them, or dependence upon or expectation from them; or out of respect to the service of God, and the good of their souls.

Ver. 5.

**The children of Kohath** were of Aaron's family, or priests, but Levites only. These tribes are nearest to the three former, and so the Kohathites are placed next to their brethren the Aaronites.

**Ten cities;** fewer than they gave out for the three former tribes, because their inheritance was less than the former. See #Nu 35:8.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

These cities with their suburbs; of which See Poole "Nu 35:2".

Ver. 9.

**Judah** and

**Simeon** are mentioned together, because the cities of Simeon lay within Judah's portion.

Ver. 10.

**Of the families,** i.e. of the family, the plural number for the singular, which is not unusual.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**The fields of the city,** i.e. all beyond the 2000 cubits expressed #Nu 35:5. This is here mentioned, not as his peculiar case, but as one eminent instance, to show that it was so in all the rest of the cities here named; that the fields and villages thereof still belonged to the several tribes from whom the cities and their suburbs were taken; and to make the rest of the Israelites more contentedly and cheerfully resign so great a part of their possessions to the Levites, because even Caleb did so, though his possession had been long before promised, and now actually given to him by God's special command, as a mark of honour and compensation for his long and faithful service.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**Holon**, called *Hilen*, #1Ch 6:58, as *Juttah* here is called *Ashan*, #1Ch 6:59, and *Kibzaim* called *Jokmeam*, #1Ch 6:68, and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews; though their doctors add, that some of these places here mentioned, being now in the Canaanites' possession, and not speedily recovered from them, there were others put in their stead.

Ver. 16.

**Ain** here, and *Gibeon* #Jos 21:17, and some others here named, are not named #1Ch 6, either because they were destroyed in some of those hostile invasions and wars wherewith their land was grievously harassed and wasted before that time; or they appear there under other names, as was said.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

The families which remained of the children of Kohath, over and above those of them who were priests.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

To wit, that half which dwelt in Canaan, by comparing this with **#Jos 21:27**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

**Bezer**, a city of refuge, as it is called **#Jos 20:8**, and therefore needless to be here repeated.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

**Quest.** Why hath this tribe, which was the least of all, more cities than any of them?

**Answ.** First, It doth not appear that they had more; for though all the cities of the Levites be expressed, it is not so with the other tribes, but divers of their cities are omitted, as is evident. Secondly, The Levites were confined to their cities and suburbs; the rest had large territories belonging to their cities, which also they were in a capacity of improving, which the Levites were not; so that one of their cities might be more considerable than divers of the Levites. Thirdly, God was pleased to deal liberally with his ministers, partly to put honour upon those whom he foresaw many would be prone to despise; and partly, that being free from all outward distractions, they might more entirely and fervently devote themselves to the service of God, and the instruction of souls.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

He gave them the right to all, and the actual possession of the greatest part of it, and power to possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, &c., #Ex 23:29,30, and the absolute dominion of all the people remaining in it.



Ver. 44.

To wit, all the days of Joshua, by comparing **#Jos 1:5**, for afterwards it was otherwise with them.

Ver. 45.

No text from Poole on this verse.

## JOSHUA CHAPTER 22

The two tribes and half are sent home with, a blessing, strict charge to fear the Lord, and great booty, **#Jos 22:1-9**. They build an altar of testimony at the brink of Jordan, **#Jos 22:10**. The Israelites are offended, and assemble to wage war against them, **#Jos 22:11,12**. They first send Phinehas and ten princes ambassadors to reprove them, **#Jos 22:13-20**. They clear themselves; their brethren rest satisfied, **#Jos 22:21-34**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

These many days, i.e. for divers years together, so long as the war lasted. See **#Jos 11:18 14:10**.

Ver. 4.

**Unto your tents**, i.e. to your settled habitations, as appears from **#De 22:8**, which are oft called

tents, as **#Jud 19:9 2Sa 17:17 Ho 9:6 Mal 2:12**.

Ver. 5.

**Take diligent heed**; watch over yourselves and all your actions.

**The commandment and the law**; two words expressing the same thing, the law of commandments delivered by Moses.

**With all your heart and with all your soul**; with the whole strength of your minds, and wills, and affections.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

i.e. With them who staid beyond Jordan for the defence of their land, and wives, and children, who therefore were to have a share, though not an equal share, with these. See **#Nu 31:27**. But for them, **#1Sa 30:24**, their share was equal, because their danger was equal.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Or, *built then*, as this particule is elsewhere used; and so learned interpreters understand it, **#Ps 14:5 36:12 Ec 3:17 Ho 2:15**. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the when in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar-was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan; yet if things be more narrowly examined, it may be thought to have been on the other side Jordan in Gilead; and that both, first, from **#Jos 21:11**, where it is said to have been built *over against*, or *in the sight of the land of Canaan*, therefore not in it. And secondly, from the reason they gave of the building of this altar, *for fear* lest the Israelites within Jordan and in Canaan *should say unto their children* dwelling beyond Jordan, *The Lord hath made Jordan a border between us and you*, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether the Hebrew particule be rendered *then* or *there*, it is not to be taken too strictly:

if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan, that are in the land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at *that border of Jordan that was in the land of Canaan*; but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general,

**by Jordan;** which is here purposely added, for the explication of the word there, and to prevent the restraint of it to the border of Jordan, within Canaan.

Ver. 11.

Where they passed over Jordan, either at their first entrance into Canaan, or afterwards, and usually.

Ver. 12.

**The children of Israel;** not in their own persons, but by their elders, who used to transact all affairs of this kind in the name and stead of all the people.

**To go up to war against them;** as apostates from God, according to God's command in that case, **#De 13:13**, &c.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**The whole congregation of the Lord,** who do and are resolved to cleave unto that God from whom you have revolted, and who speak this to you in the name of the Lord.

**What trespass is this?** how heinous a crime is this! To turn away this day, i.e. so soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards.

**That ye might rebel;** with a design to revolt from and rebel against God, and against his express command of worshipping him at one only altar, #Ex 20:24 Le 17:8,9 De 12:5,11,13.

Ver. 17.

**The iniquity of Peor,** i.e. of our worshipping of BaalPeer, #Nu 25.

**From which we are not cleansed until this day;** for though God had pardoned it, as to the national punishment of it, #Nu 25:11, yet they were not yet thoroughly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped of; and partly because some of that corrupt leaven still remained among them, and though it smothered for a time, yet was ready to break forth upon all occasions. See #Jos 24:23. And God also took notice of these idolatrous inclinations in particular persons, and found out ways to punish them one time or other.

Ver. 18.

**To-morrow,** i.e. suddenly, as that word is oft used, as #Mt 6:30 1Co 15:32.

**He will be wroth with the whole congregation of Israel;** with you for doing so, and with us for suffering, or not punishing it.

Ver. 19.

**If the land of your possession be clean;** if you apprehend it to be so for want of the tabernacle and altar there, as the following words imply; if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's presence and favour, and more frequent opportunities of his service.

**Take possession among us;** we will readily resign part of our possessions to you for the prevention of this sin and mischief; wherein they show great zeal for God's honour, and great pity and charity to their brethren.

**Nor rebel against us;** for all the tribes were united in one body politic, and made one commonwealth, and one church; and each tribe was subject to the laws and commands of the whole society, and of the chief ruler or rulers thereof; so its disobedience to their just commands was properly rebellion against them.

Ver. 20.

**The son of Zerah,** i.e. one of his posterity, #Jos 7:17,18.

**Perished not alone,** but brought destruction upon his whole family, and part of our forces sent against Ai.

**In his iniquity,** or, *for his sin;* of which see #Jos 7:24.

Ver. 21.

Either, first, properly, each was a governor of a thousand; for there were among them divers rulers, some of tens, some of hundreds, and some of thousands; or rather, secondly, improperly, and indefinitely, i.e. of the people of Israel, which consist of so many thousands more than you, whose authority therefore you owe a reverence to. For by comparing #Jos 22:14, these seem to be greater persons than those that were rulers of thousands.

Ver. 22.

**The Lord God of gods;** that Jehovah whom we, no less than you, acknowledge and adore as the *God of gods*, infinitely superior to all that are called gods. The multiplying of his titles, and the repetition of these words, show their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *He knoweth;* to him we appeal who knoweth all things, and the truth of what we are now saying. *Israel he shall know;* not only our present words, but our future and constant course shall satisfy all Israel of our perseverance in the true religion.

**If it be;** if this have been done by us with such design, or in such a manner.

**Save us not this day;** thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

Ver. 23.

i.e. Call us to an account, and punish us for it; as that phrase is oft used, as #**De 18:19 1Sa 20:16 Job 10:6 Ps 10:13**.

Ver. 24.

You have no relation to him, nor interest in him, or his worship.

Ver. 25.

**A border between us and you**, to shut you out of the Land. of Promise, and consequently from thee covenant made, between God and our father.

**Ye have no part in the Lord**; nothing to do with him; no right to serve him or expect favour from him. See the like phrase #**2Sa 20:1 Ezr 4:3 Joh 13:8**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

**That we might do the service of the Lord before him**; that we and ours may have and hold our privilege of serving and worshipping God, not upon this altar, but in the office of God's presence, in your tabernacle, and upon your altar.

Ver. 28.

**The pattern**; an exact representation and resemblance.

**A witness between us and you**, that we both serve one God, and approve and make use of one and the same altar.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

They were fully satisfied with this answer.

Ver. 31.

**The Lord is among us**, by his gracious presence and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it.

**Out of the hand of the Lord**, i.e. from the wrath and dreadful judgments of God; by avoiding that sin which would have involved both you and us in a most bloody war, you have delivered us from the evils we feared. He that prevents an unexpected or approaching disease or mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

As they were by the law of God obliged to do, if they had been guilty and persisted therein; as afterwards they did they tribe of Benjamin for the same reason.

Ver. 34.

No text from Poole on this verse.

## JOSHUA CHAPTER 23

Joshua being old assembles the people; declares the wonders God had wrought for them, and would work, in expelling the Canaanites, **#Jos 23:1-5**. Exhorts them to be courageous, to observe the law, and beware of idolatry, **#Jos 23:6-8**; which he enforces by former benefits, and promises, **#Jos 23:9-11**; by threatenings, **#Jos 23:12-16**.

Ver. 1.

A long time; about fourteen years after it.

Ver. 2.

**Joshua called**; either to his own city, or rather to Shiloh, the usual place of such assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them.

**For all Israel**; not all the people in their own persons, who could not either come thither, or hear him there; but in their representatives, by their *elders, heads, judges, and officers*, which are here added for the restriction and explication of that general expression. And *for*, or, even *for*, &c.

Ver. 3.

**Because of you;** for your sake and good, that you might gain by their losses.

Ver. 4.

These nations that remain, not yet conquered.

**to be an inheritance for your tribes;** you shall certainly subdue them, and inherit their land, as you have done the rest, if you be not wanting to yourselves.

**With all the nations that I have cut off,** i.e. with the land of those nations; the people put for their land, as we have seen before; and as sometimes, on the contrary, the *land* is put for the people.

**Westward,** where the Philistines, your most formidable adversaries, yet survive; but them also and their land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Be ye therefore very courageous;** for it will require great courage and resolution to execute all the commands of Moses, and particularly that of expelling and destroying the residue of the Canaanites.

**To the right hand or to the left,** i.e. in one kind or other, by adding to the law, or diminishing from it, as Moses speaks.

Ver. 7.

**Come not among these nations,** i.e. avoid all familiar converse and contracts, but especially marriages, with them, as it is explained, #**Jos 23:12**, and as the Hebrew word intimates, being oft used of *coming* or *going* in to a woman.

**Neither make mention of the name of their gods,** to wit, unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring a man to the



approbation and worship of them. Compare **#Ex 23:13 De 12:3 Ps 16:4 Eph 5:3.**

**Nor cause to swear by them;** nor require nor compel the Gentiles to swear by them, as they used to do; especially in leagues and contracts, which therefore the Israelites are here implicitly forbidden to make with them.

**Neither serve them, nor bow yourselves unto them;** neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shows what notable progress sin usually makes, and what reason there is to look to the beginnings of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. So it is no wonder if some things not simply and in themselves evil be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

Ver. 8.

**Cleave unto the Lord,** by firm affiance, constant obedience, entire affection, faithful service and worship of him alone.

**As ye have done unto this day,** to wit since you came into Canaan; since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the wilderness, and had not been guilty of any gross and general apostacy from God, or rebellion against him.

Ver. 9.

To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

Ver. 10.

**He it is that fighteth for you;** impute not this therefore to your own valour, as you will be apt to do, but to God's gracious and powerful assistance.

Ver. 11.

Now it requires more watchfulness and diligence than it did in the wilderness, because your temptations are now more and stronger; partly from the examples and insinuations of your bad neighbours, the remainders of this wicked people; and partly from your own peace and prosperity, and the pride, security, forgetfulness of God, and luxury which usually attend upon that condition, as God had warned them, **#De 6:10-12**.

Ver. 12.

**If ye go back**, from God, and from his worship and service.

**Go in unto them**; the phrase notes the matrimonial act.

Ver. 13.

They shall be snares and traps unto you: by your indulgence to them, and converse with them, you will be enticed and drawn by degrees into their errors, and impieties, and brutish lusts.

**Scourges in your sides, and thorns in your eyes**: when they have inveigled, and seduced, and thereby weakened you, then they will molest and vex you, no less than a severe scourge doth a man's sides which are lashed by it, or than a small thorn doth the eye when it is got within it.

**Until ye perish from off this good land**: they shall so persecute you, and fight against you with such success, that you shall be forced to quit your own land, and wander you know not whither; which must needs be very terrible to them to think of, when they compared this present case, and plenty, and safety, with the pains, and weariness, and hazards, and wants of their former wanderings.

Ver. 14.

**Of all the earth**, i.e. of all flesh, or of all men; the way which all men go; I am about to die, as all men must, **#Heb 9:27**. The same phrase is **#1Ki 2:2**.

**Ye know in all your hearts and in all your souls**, i.e. you know assuredly; your own experience puts it out of all question.

**Not one thing hath failed**.

**Quest.** How is this true, when so great a part of the promised land and people yet remain unconquered?

**Ans.** God promised them to destroy all their enemies, and to give them the whole land, *not at once*, but by degrees, *by little and little*, as is expressed **#De 7:22**, and as was most convenient for them.

Ver. 15.

The accomplishment of God's promises is a pledge or assurance that he will also fulfil his threatenings; both of them depending upon the same ground, the faithfulness of God.

Ver. 16.

No text from Poole on this verse.

#### JOSHUA CHAPTER 24

Joshua assemble all the tribes at Shechem, **#Jos 24:1**. A brief history of God's benefits from Terah: he exhorts them faithfully to serve the true God, **#Jos 24:2-13**. Reneweth a covenant between them and God; promising for himself and his house; the people four several times promising for themselves, **#Jos 24:11-25**. He writes this in the book of the law, and sets up a stone for a witness, **#Jos 24:26-28**. His age, death, and burial, **#Jos 24:29-31**. The burying of Joseph's bones, **#Jos 24:32**. The death and burial of Eleazar, **#Jos 24:33**.

Ver. 1.

Gathered all the tribes of Israel, to wit, by their representatives, as **#Jos 23:2**. To Shechem; either,

1. To Shiloh, where the ark and tabernacle was; because they are here said to

**present themselves before God;** and because the stone set up here is said to be **set up in or by the sanctuary of the Lord;** of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem*, because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express it in its own and proper name,

by which it is called in all other places, rather than by another name no where else given to it? Or rather,

2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither.

1. For the solemn burial of the *bones of Joseph*, as is implied here, **#Jos 24:32**, and of the rest of the patriarchs, as is noted **#Ac 7:15,ac 7:16**, for which this place was designed.
2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, **#Ge 12:6,7**, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, **#Jos 8:30**, &c., which were very near Shechem, as appears from **#Jud 9:6,7**; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them.

Before God; either,

1. Before the ark or tabernacle, as that phrase is commonly used; which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as **#1Sa 4:3 2Sa 15:24**. Or,
2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, **#Ex 20:24 Ps 82:1 Mt 18:20**. Or,
3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to bless Jacob before the Lord, i.e. in his name and presence, **#Ge 27:7**; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i.e. as in God's presence, calling him in to be witness of them.

Ver. 2.

**Unto all the people**, i.e. that people which were present, to wit, to the elders, &c., by whom it was to be imparted to all the rest, and to as many of the people as came thither.

**The flood**, or, *the river*, to wit, *Euphrates*, as all agree; so called by way of eminency.

**They served** other gods, i.e. both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in or had been done by their progenitors, was wholly born God's free grace, and not for their own merit or righteousness, as the Jews were very apt to conceit.

Ver. 3.

**I took your father;** I apprehended him by my grace, and snatched him out of that idolatrous and wicked place, and took him into acquaintance and covenant with myself, which was the highest honour and happiness he was capable of.

**Led him throughout all the land of Canaan**, i.e. I brought him after his father's death into Canaan, #Ge 12:1, and I conducted and preserved him in safety in all his travels through the several parts of Canaan.

**Multiplied his seed**, i.e. gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows.

**Gave him Isaac**, by my special power and grace, to be the heir of my covenant, and all my promises, and the seed in or by which all nations were to be blessed, #Ge 12:3 21:2.

Ver. 4.

**I gave unto Esau Mount Seir to possess it**, that he might leave Canaan entire to his brother Jacob and his posterity, #Ge 36:7,8.

**Jacob and his children went down into Egypt**, where they long lived in grievous bondage; which God having delivered us from, I shall now pass it over.

Ver. 5.

**According to that which I did**, i.e. in such manner, and with such plagues as I inflicted, and are recorded.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

He speaketh this to the elders, **#Jos 24:1**, who were so, not only by power and dignity, but many of them by age; and there being now not sixty years past since those Egyptian plagues, it is very probable that a considerable number of those here present had seen those things in Egypt, and being not twenty years old, were exempted from that dreadful sentence of destruction, passed upon all who were then of more years standing, **#Nu 14**.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Balak warred against Israel.

**Quest.** How is this true, when

**Balak did never fight against Israel, #Jud 11:25?**

**Answ.** One prince may commence a war against another, though he never come to a battle, nor strike one stroke; so Balak warred, though not by open force, yet by crafty counsel and warlike stratagems, by magical arts, by wicked devices, by making bate betwixt them and God their confederate; or by warlike preparations, in case Balaam's charms had succeeded, as may be gathered from **#Nu 22:11**; or at least by design or intention; things being oft said to be done both in Scripture and other authors which were only designed or intended, as here. **#Jos 24:11 Ge 37:21 Eze 24:13 Mt 5:28 Joh 10:32,33**. And the old lawyers note,

**That he is rightly called a thief or an adulterer, &c., who wanted nothing but occasion to be so.**

Ver. 10.

**I would not hearken unto Balaam**, who hereby appears to have desired of God leave to curse Israel; and therefore it is not strange that God, who permitted him simply to go, was highly angry with him for going with so wicked an intent, **#Nu 22:20,22,32**.

**Out of his hand**, i.e. from Balak's malicious design against you.

Ver. 11.

**Fought against you;** made opposition against you, by shutting their gates, by endeavouring to cut off your spies, &c.; they warred against you, if not by an offensive, yet by a defensive war. In the names of these nations he seems to comprise all their wars, which being so fresh in their memory, he thought it needless particularly to mention.

Ver. 12.

**The hornet;** either,

1. Figuratively, i.e. terrors and plagues, or other destroying judgments. Or,

2. Properly so called. **See Poole "Ex 23:28"**. And this being done before Joshua's entrance into Canaan, it is not strange if it be not mentioned in this book or record of Joshua's actions.

**Not with thy sword, nor with thy bow;** for though thou didst fight with them, and prevail against them in battle, yet this was not because thou hadst more force or courage than they; but because by my hornet, which I sent like a harbinger before thee, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those giants or others who were like to give time most trouble and difficulty; whence it comes to pass that we read of so few giants in that land,

**which was called the land of giants, #De 3:3.**

Ver. 13.

**Cities which you built not. See Poole "Jos 11:12"**.

Ver. 14.

**In sincerity and in truth;** either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows, or of a false and corrupt worship of God with that which God appointeth; and truth is opposed to dissimulation and falseness, and instability of heart.

**Put away the gods;** whereby it appears, that although Joshua had doubtless prevented and purged out all public and manifest idolatry, yet there were some of them who practised it in their

private houses and retirements. See #**Jos 24:23 Am 5:25,26 Ac 7:42,43**. *Your fathers, Terah, and Nahor, and Abraham*, as #**Jos 24:2**, and others of your ancestors.

**On the other side of the flood, and in Egypt:** see #**Eze 23:3,8,19,21,27**. Under these particulars no doubt he comprehends all other false gods, which were served by the nations amongst whom they were, as appears from #**Jos 24:15**, but only mentions these, as the idols which they were in more danger of worshipping than those in Canaan; partly because those of Canaan had been now lately and palpably disgraced by their inability to preserve their worshippers from total ruin; and partly because the other idols came recommended unto them by the venerable name of antiquity, and the custom of their forefathers. See #**Jer 44:17 Eze 20:18**.

Ver. 15.

**If it seem evil;** unjust, unreasonable, or inconvenient.

**Choose you this day whom ye will serve:** not that he leaves them to their liberty, whether they would serve God or idols; for Joshua had no such power or liberty himself, nor could give it to any other; and both he and they were obliged by the law of Moses to give their worship to God only, and to forbear all idolatry in themselves, and severely to punish it in others; but it is a rhetorical and powerful insinuation, whereby he both implies that the worship of God is so highly reasonable, so necessary and beneficial, and the service of idols is so absurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right wits must needs choose the service of God before that of idols; and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in #**Ru 1:8,15 1Ki 18:21**.

**But as for me and my house, we will serve the Lord;** but know this, if you should all be so base and brutish, as to prefer senseless and impotent idols before the true and living God, it is my firm purpose, that I will, and my children and servants (as far as I can influence them) shall, be constant and faithful to the Lord.



Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**Ye cannot serve the Lord:** he speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous,) but of a moral impossibility, or a very great difficulty, which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do.

**He is a jealous God;** he will not endure a co-rival or partner in his worship; you cannot serve him and idols together, as you will be inclined and tempted to do.

**He will not forgive your transgressions;** if you who own yourselves for his people and servants, shall wickedly and wilfully transgress his laws by idolatry or other crimes, he will not let this go unpunished in you, as he doth in other nations; therefore consider what you do when you take the Lord for your God;

weigh your advantages and inconveniences together; for as if you be sincere and faithful in God's service, you will have admirable benefits by it; so if you be false to your professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you than with any people in the world.

Ver. 20.

**He will turn**, i.e. he will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious.

**Consume you, after that he hath done you good**; he will repent of all his former kindness, and his goodness abused will be turned into fury.

Ver. 21.

To wit, him only, and not strange gods, as was supposed by Joshua, **#Jos 24:20**.

Ver. 22.

**Ye are witnesses against yourselves**; this solemn profession will be a swift witness against you, if hereafter you apostatize from God.

Ver. 23.

**The strange gods which are among you**; those idols which you either brought out of Egypt, or have taken in Canaan, which I have too much reason to believe that some of you, contrary to God's command, do keep, whether for the preciousness of the matter, or rather for some secret inclination to superstition and idolatry, as the following words imply. See **#Jos 24:14**.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Either,

1. *He set*, or propounded, or declared *unto them the statute and ordinance*, i.e. the sum of the statutes and ordinances of God, which their covenant obliged them to Or,

2. *He set* or established it, to wit, that covenant, with them, i.e. the people *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

Ver. 26.

**These words**, i.e. this covenant or agreement of the people with the Lord. In the book of the law of God, i. e. in that volume which was kept in the ark, **#De 31:9,26**, whence it was taken and put into this book of Joshua. This he did, partly, for the perpetual remembrance of this great and solemn action; partly, to lay the greater obligation upon the people to be true to their engagement; and partly, as a witness for God, and against the people, if afterwards he severely punished them for their detection from God, to whom they had so solemnly and freely obliged themselves.

**Set it up there**, as a witness and monument of this great transaction, according to the custom of those ancient times, as **#Ge 28:18 31:45 35:14 Ex 24:4 De 27:2 Jos 4:3 8:32**. Possibly this agreement was written upon this stone, as was then usual.

**Under an oak that was by the sanctuary of the Lord**, i.e. near to the place where the ark and tabernacle then were; for though they were forbidden to plant a grove of trees near unto the altar, **#De 16:21**, as the Gentiles did, yet they might for a time set up an altar, or the ark, near a great tree which had been planted there before.

Ver. 27.

**It hath heard**; it shall be as sure a witness against you as if it had heard. This is a common figure, called *prosopopaeia*, whereby the sense of hearing is oft ascribed to the heavens and the earth, and other senseless creatures, as **#De 32:1 Isa 1:2 Jer 2:12**.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

**In Shechem;** not in the city of Shechem, but in a field near and belonging to it, as appears from the following words, and from **#Ge 33:18**, and from the ancient custom of the Israelites to have their burying-places without cities, in fields or gardens.

Ver. 33.

By special favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be, in Shiloh, which was near to this place; whereas the cities which were given to the priests were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near to the place where the ark was to have its settled abode, to wit, to Jerusalem.

# THE BOOK OF JUDGES

## THE ARGUMENT

THE author of this book is not certainly known, whether it was Samuel, or Ezra, or some other prophet; nor is it material to know. 1. It matters not who was the king's secretary, or with what pen it was written, if it be once known that it was. the king who made the order or decree: it is sufficient that unto the Jews *were committed to the oracles of God*, #Ro 3:2, i.e. the Holy Scriptures of the Old Testament, one part of which this was, by confession of all; and that the Jews did not falsify their trust therein, but kept those holy books themselves, and delivered them to the world, entire, without addition or diminution; for neither Christ nor his apostles, who severely rebuke them for their mistakes and misunderstandings of some passages of Scripture, ever charge them with any perfidiousness about the canon or books of the Scripture. This book is called the Book of **Judges**, because it treats of the judges, or of the state of the commonwealth of Israel under all the judges, except Eli and Samuel, who being the last of the judges, and the occasions or instruments of the change of this government, are omitted in this book. The judges were a sort of magistrates inferior to kings, and could neither make new laws, nor impose any tributes, but were the supreme executors of God's laws and commands, and the generals of their armies.

### Judges 1:1 JUDGES CHAPTER 1

The tribe of Judah, by God's command, begin to make war against the Canaanites, Jud\_1:1-4. Adoni-bezek justly requited, Jud\_1:5-7. They take Jerusalem, Jud\_1:8; and Hebron. Anak's sons slain, Jud\_1:9,10. Othniel subdueth Debir, and so obtaineth Caleb's daughter to wife, Jud\_1:11-15. The Kenites dwell in Judah, Jud\_1:16. Simeon subdueth Zephath, Jud\_1:17; and Judah divers cities of the Philistines, Jud\_1:18-20. The Jebusites dwell with Benjamin, Jud\_1:21. They of the house of Joseph subdue Beth-el, Jud\_1:22-26. Manasseh, Ephraim, Zebulun, Asher, Naphtali, Dan drive not out the Canaanites; for which they are vexed by them, and are left to dwell one among another, Jud\_1:27-36.

**After the death of Joshua;** not long after it, because Othniel, the first judge, lived in Joshua's time.

**The children of Israel asked the Lord;** being assembled together at Shiloh, they inquired of the high priest by the Urim and Thummim. See Num\_27:21 Jud\_20:18 1Sa\_23:9.

**Who shall go up for us against the Canaanites first?** Being sensible that the Canaanites are troublesome to them, and expected great advantage against them by their heedless condition, and finding their people to increase and multiply exceedingly, and consequently the necessity of enlarging their quarters, they renew the war. They do not inquire who shall be the captain-general to all the tribes; but (as appears by the answer) what tribe shall first undertake the expedition, that by their success the other tribes may be encouraged to make the like attempt upon the Canaanites in their several lots.

Judges 1:2

Not a person so called, but the tribe of Judah, as is manifest from Jud\_1:3,4,8,9, which is chosen for the first enterprise, because they were both most populous, and so most needing enlargement; and withal most valiant, and therefore most likely to succeed; for God chooseth fit means for the work which he designs; and because the Canaanites were numerous and strong in those parts, and therefore where in time to be suppressed, before they grew too strong for them.

Judges 1:3

**Unto Simeon his brother;** as nearest to him both by relation, being his brother by both parents, which few of them were; and by habitation, as appears from Jos\_19:1,2.

**Against the Canaanites;** specially so called because they are distinguished from the Perizzites, Jud\_1:4.

Judges 1:4

Not in the city, for that was not yet taken, Jud\_1:5, but in the territory of it, or near to it; as *in Hor* is taken, Num\_33:37; and *in Jericho*, Jos\_5:13.

Judges 1:5

**Adoni-bezek;** the lord or king of Bezek, as his name signifies,

**in Bezek;** whither he fled, when he had lost the field.

**Against him,** i.e. against the city wherein he had encamped himself, and the rest of his army.

Judges 1:6

That he might be disenabled to fight with his hands, or to run away upon his feet. And this they did, either by the secret instinct and direction of God, or upon notice of his former tyranny and cruelty expressed upon others, in this manner, as it follows: either way it was a just requital.

Judges 1:7

**Threescore and ten kings;** which is not strange in those times and places; for these might be either, first, kings successively, and so there might be divers of those kings in one place, and so in others; or, secondly, contemporary kings. For it is well known that anciently each ruler of a city, or great town, was called a king, and had kingly power in that place; and many such kings we meet with in Canaan; and it is probable that some years before kings were more numerous there, till the greater devoured many of the less.

**Having their thumbs cut off,** that so their hands might be unable to manage weapons of war.

**Gathered their meat under my table;** an act of barbarous inhumanity thus to insult over the miserable, joined with abominable luxury.

**God hath requited me:** he acknowledgeth the providence and vindictive justice of God, which also Pharaoh did, and others too, without any true sense of piety.

**They brought him;** they carried him in triumph, as a monument of God's righteous vengeance.

**To Jerusalem;** it being the metropolis of the nation.

Judges 1:8

To wit, in Joshua's time; which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as

may be gathered from Jos\_15:63. And the taking of this city may be ascribed

**to the children of Judah** rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, **Jos 10 Jos 12**, (for there is mention made of the destroying of the king of Jerusalem, Jos\_10:23 **12:10**; but not a word of the taking of Jerusalem, as there is of the taking of Makkedah, and Libnah, and other cities belonging to the kings there mentioned, Jos\_10:28, &c.,) but by the children of Judah after they had received their lot, when at the desire and with the consent of the Benjamites, in whose lot Jerusalem fell, Jos\_18:28, they assaulted and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken; once in Joshua's lifetime; and being afterwards recovered by the Canaanites, was now retaken by the children of Judah.

Judges 1:9

No text from Poole on this verse.

Judges 1:10

**Judah went**, under the conduct of Caleb, as it is recorded, Jos\_15:11, &c.; for that relation, and this here following, are doubtless one and the same expedition and war, as appears by all the circumstances; and it is mentioned either there by anticipation, or here by repetition. Of this and the following verses, see the notes there.

Judges 1:11

No text from Poole on this verse.

Judges 1:12

No text from Poole on this verse.

Judges 1:13

No text from Poole on this verse.

Judges 1:14

No text from Poole on this verse.

Judges 1:15

No text from Poole on this verse.



Judges 1:16

**Children of the Kenite**, i.e. of Jethro, so called from the people from whom he descended, Num\_24:21,**22**. And whatsoever he did, it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Jud\_4:11,**17** 5:24 1Sa\_15:6 1Ch\_2:55.

**Out of the city of palm trees**, i.e. from Jericho, so called Deu\_34:3; not the city, which was utterly destroyed; but the territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by Moses to their father, Num\_10:31,**32**, and whence they might remove, either to avoid the society or molestation of the neighbouring Canaanites; or out of love to the children of Judah, whom they went to; or to avoid temptations to luxury, and exercise themselves in self-denial and contempt of the present evil world, and the lusts thereof; as may be thought from Jer\_35:6, &c.; or for some other cause unknown to us at this distance.

**In the south of Arad**; in the southern part of the land of Canaan, where Arad was, Num\_21:1.

**They went**, i.e. some of them, for others of them dwelt in the contrary quarter, in the most northern part of the land.

**Among the people**, Heb. *that people*, to wit, those children of Judah that lived there.

Judges 1:17

**Judah went with Simeon his brother**, according to his promise, Jud\_1:3, and the laws of justice and gratitude.

**Hormah**; either,

1. The same place so destroyed and called, Num\_21:3, and so what was there vowed is here executed; or,

2. Some other place called by the same name upon the like occasion, which was frequent among the Hebrews. This seems more probable,

1. Because this was but one city, that divers cities, Num\_21:2,**3**.

2. Because that seems to have been done in Moses's time, though interpreters generally think otherwise; of which see my notes there.

Judges 1:18

The principal cities of the Philistines.

**Quest.** How could this be, when among the people left to try Israel, are the five lords of the Philistines, Jud\_3:3.

**Answ.** It is only said that they took the cities, and probably contented themselves with making them tributary; but it is not said that they slew the people, as they ought to have done, and as it is said of the other cities here, Jud\_1:5,**8,17,25**. And the people being thus spared, did by God's just judgement recover their strength, and expel the Jews out of their cities, as we find afterwards. It is further observable, that Ekron here taken was one of Dan's cities, Jos\_19:43, and it was attempted and taken here by Judah and Simeon, partly out of love to their brother Dan, and partly to secure their new conquests, and other adjoining territories, from such potent neighbours.

Judges 1:19

On account of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling. See Jos\_17:16.

Judges 1:20

Above mentioned Jud\_1:20

Judges 1:21

No text from Poole on this verse.

Judges 1:22

**The house of Joseph**, i.e. the tribe of Ephraim, as appears from their opposition to the tribe of Manasseh, Jud\_1:27.

Judges 1:23

No text from Poole on this verse.

Judges 1:24

**The entrance into the city;** on which side it is weakest, that we may best invade and take it.

Judges 1:25

Together with his estate, as the following verse manifests.

Judges 1:26

**The land of the Hittites;** where the Hittites seated themselves after they were driven out of Canaan, which seems to be northward from Canaan, and near unto it. See 1Ki\_11:1 2Ch\_1:17.

Judges 1:27

**Manasseh,** i.e. that half of this tribe which dwelt in Canaan.

**Beth-shean;** a place near Jordan, Jos\_17:11.

**Taanach;** of which see Jos\_12:21 **17:11.**

**Dor;** a great city with large territories. See Jos\_11:2 **12:23** Jos\_17:11.

**Megiddo;** a royal city. See Jos\_12:21 **17:11.**

Judges 1:28

No text from Poole on this verse.

Judges 1:29

Which they possessed till Solomon's time.

Judges 1:30

No text from Poole on this verse.

Judges 1:31

No text from Poole on this verse.

Judges 1:32

No text from Poole on this verse.

Judges 1:33

**Beth-shemesh;** a place differing from that *Beth-shemesh* , Jos\_15:10.

Judges 1:34

Into the plain country; which was the occasion of that expedition for the getting of new quarters; of which we read **Jos 19 Jud 18.**

Judges 1:35

**Of the house of Joseph**, i.e. of the Ephraimites, who helped their brethren the Danites against the Amorites, and that with good success.

Judges 1:36

**Akrabbim** was in the southern part of Canaan, Jos\_15:2,3, from whence it went up towards the north. This is added to show the great power and large extent of this people.

## **Judges 2:1 JUDGES CHAPTER 2**

An angel reproveth Israel at Bochim; they bewail their sins, Jud\_2:1-5. The wickedness of the new generation after Joshua; their frequent idolatry, Jud\_2:6-13; for which they are often punished of God by the enemy; and being delivered by the judges grow worse, Jud\_2:14-19; wherefore God will leave the Canaanite to prove and vex them, Jud\_2:20-23.

**An angel of the Lord:** either, first, A created angel. Or, secondly, A prophet or man of God, for such are sometimes called *angels*, which signifies only *messengers of God*; and then the following words are spoken by him in the name of God, as may easily be understood. Or, thirdly, Christ, **the Angel of the covenant**, who is oft called *the Angel of the Lord*, as we have formerly seen, to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of, is frequently ascribed, as Exo\_14:19 **23:20 33:14** Jos\_5:13,14 **Jud 6:12 13:3**; who alone of all the angels could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their Divine messages with, **Thus saith the Lord**, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success.

**Bochim**; a place so called here by anticipation, for the reason expressed here, Jud\_2:5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, Jud\_2:5. **And I said**, i.e. I promised, upon condition of your keeping covenant with me.

Judges 2:2

i.e. Disobeyed these express commands of mine?

Judges 2:3

**I also said** with myself; I have now taken up this peremptory resolution.

**Thorns in your sides: See Poole "Num\_33:55"; See Poole "Jos\_23:13".**

Judges 2:4

Some of them from a true sense of their sins; but most of them from a just apprehension of their danger and approaching misery from the Canaanites' growing power, and God's forsaking of them; as the following history makes most probable.

Judges 2:5

For the expiation of their sins, by which they had provoked God to this resolution; and for the regaining of God's favour.

Judges 2:6

**When Joshua had let the people go**; when he had distributed their inheritances, and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived; but is now repeated in order to the discovery of the time, and cause, or occasion of the people's defection from God, and of God's desertion of them.

Judges 2:7

No text from Poole on this verse.

Judges 2:8

No text from Poole on this verse.

Judges 2:9

**Timnath-heres**, called *Timnath-serah* , Jos\_19:50 Jos\_24:30.

Judges 2:10

**Which knew not the Lord;** which had no experimental nor serious and affectionate knowledge of God, nor of his works.

Judges 2:11

**In the sight of the Lord;** which notes the heinousness and the impudence of their sins above other people's sins; because God's presence was with them, and his eye upon them, in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other people.

**Baalim**, i.e. false gods. He useth the plural number, because the gods of the Canaanites and adjoining nations, which Israel worshipped, were divers, and most of them called by the name of Baal.

Judges 2:12

No text from Poole on this verse.

Judges 2:13

i.e. The sun and the moon, whom many heathens worshipped, though under divers names; and so they ran into that error which God had so expressly warned them against, Deu\_4:19.

Judges 2:14

**Sold them**, i.e. delivered them up, as the seller doth, his commodities unto the buyer. This the same phrase is used Jud\_3:8 **4:9**, compared with Jud\_2:14 Psa\_44:12.

Judges 2:15

**Whithersoever they went out**, i.e. whatsoever expedition or business they undertook; which is usually signified by *going out* and *coming in*.

Judges 2:16

**The Lord raised them up**, by inward inspiration and excitation of their minds and hearts, and by outward designation, testified by some heroical and extraordinary action.

**Judges;** supreme magistrates, whose office it was, under God, and by his particular direction, to govern the commonwealth of Israel by God's laws, and to protect and save them from their enemies;

to preserve and purge religion; to maintain the liberties of the people against all oppressors. See Jud\_3:9,10,15,4:4 6:25,26 8:23.

Judges 2:17

**Their judges** admonished them of their sin and folly, and of the danger and misery which would certainly befall them.

Judges 2:18

**It repented the Lord**, i.e. the Lord changed his course and dealings with them, as penitent men use to do; removed his judgments, and returned to them in mercy, Gen\_6:6.

Judges 2:19

**They returned** to their former, and usual, and natural, though interrupted course.

**More than their fathers**, in Egypt or in the wilderness.

**From their own doings**, i.e. from their evil practices, which he calls their *own* partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, Gen\_6:5 8:21; and partly because they were familiar and customary to them. Compare Isa\_58:13 66:3 Eze\_36:32 Act\_14:16 Jud\_1:16.

**Their stubborn way**, Heb. *hard way* ; so he calls their way of wickedness, either because it proceeded from a hard heart, and was managed with a hard and stiff neck; or to signify, that although it seemed at first very soft, and easy, and pleasant, yet they would certainly, and did constantly, find that it was hard, and difficult, and troublesome to them, as a hard way is to the traveller.

Judges 2:20

No text from Poole on this verse.

Judges 2:21

No text from Poole on this verse.

Judges 2:22

**That I may prove Israel**; either, first, That I may try, and see whether Israel will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad neighbours, whom I will leave among them

for their trial and exercise. Or, secondly, That by them I may afflict and punish Israel; for afflictions are commonly and justly called trials. But the former sense suits better with the following words.

Judges 2:23

**Hastily**, or *speedily* ; when the Israelites desired it and needed it.

### **Judges 3:1** JUDGES CHAPTER 3

The nations left to prove Israel mentioned, Jud\_3:1-4. The Israelites marrying their daughters, and serving their gods, they are delivered up to the king of Mesopotamia; are rescued by Othniel, Jud\_3:5-11. Continuing to do evil, they are again punished and oppressed by the king of the Moabites; are rescued by Ehud: ten thousand Moabites are slain, Jud\_3:12-30. They are afterwards delivered from the Philistines by Shamgar, Jud\_3:31.

i.e. Such who had no experience of those wars, nor of God's extraordinary power and providence manifested in them.

Judges 3:2

**Might know, to teach them war;** that by the neighbourhood of such warlike potent enemies, they might be purged from sloth and security, and obliged to inure themselves to martial exercises, and to stand continually upon their guard, and consequently to keep close to that God whose assistance they had so great and constant need of.

Judges 3:3

**Five lords of the Philistines;** whereof three had been in some sort subdued, Jud\_1:18, but afterwards rescued themselves, and recovered their former strength. **See Poole on "Jud\_1:18".**

**The Canaanites;** properly so called, who were very numerous, and dispersed through several parts of the land whence they gave denomination to all the rest of the people.

**The Sidonians;** the people living near Sidon, and subject to its jurisdiction.

**Mount Baal-hermon** was the eastern part of Mount Lebanon: see Deu\_3:8,9.



Judges 3:4

**To know**, i.e. that they and others might know by experience.

Judges 3:5

No text from Poole on this verse.

Judges 3:6

Were drawn to idolatry by the persuasions and examples of their yoke-fellows, through the just judgment of God, punishing their sinful marriages by giving them up to idolatry.

Judges 3:7

i.e. In the groves, in which the heathens usually worshipped their *Baalims* or idols. Or, *the groves* are here put metonymically for the idols of the groves, which are distinguished here from their

**Baalim**, which seem to have been worshipped in other places, as *the prophets of Baal* are distinguished from *the prophets of the groves*, 1Ki\_18:19.

Judges 3:8

i.e. Were made subject and tributary to him.

Judges 3:9

**Cried unto the Lord**, i.e. prayed fervently for deliverance.

**Caleb's younger brother**; of which see Poole "Jud\_1:13".

Judges 3:10

**The Spirit of the Lord came upon him**, with extraordinary influences, endowing him with singular wisdom, and courage, and resolution; and stirring him up to this great undertaking. Compare Jud\_6:34 **11:29**.

**He judged Israel**, i.e. pleaded and avenged the cause of Israel against their oppressors; as that phrase is oft used, as Deu\_32:36 Psa\_10:18 **43:1**.

Judges 3:11

**The land had rest**; either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to *bear their iniquities forty years in the wilderness*, Num\_14:34, when there wanted near two years of that number; and *to dwell in Egypt four hundred and thirty years*, when there wanted many years of

that number. Thus *Joseph's kindred*, sent for and called by him into Egypt, are numbered seventy-five souls, Act\_7:14, although they were but seventy, as is affirmed, Gen\_46:27 Exo\_1:5. So here

**the land** is said to

**rest forty years**, although they were in servitude eight of those years, Jud\_3:8. And in like manner *the land* is said to *have rest eighty years*, though eighteen of them they served the king of Moab, Jud\_3:14. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was; especially when they did enjoy some degrees of rest and peace, even in their times of slavery, which here they did. Or, secondly, *It rested*, i.e. began to rest, or recovered its interrupted rest, *in the fortieth year*, either after Joshua's death, or after the first and famous rest procured for them by Joshua, as is noted, Heb\_4:9, when he destroyed and subdued the Canaanites, and gave them quiet possession of the land; and *the land had rest from war*, as is said, Jos\_11:23 **14:15**. So there is this difference between the years of servitude and oppression, and those of rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted.

1. That *resting* is here put for beginning to rest, as *to beget* is put for *beginning to beget*, Gen\_5:32 **11:26**; and *to reign*, for *to begin to reign*, 2Sa\_2:10; and *to build*, 1Ki\_6:15,**36**, for *to begin to build*, 2Ch\_3:1.

2. That *forty years* is put for *the fortieth year*; the cardinal number for the ordinal, which is common both in the Holy Scripture, as Gen\_1:5 **2:11** Exo\_12:2 Hag\_1:1 Mar\_16:2 and in other authors.

Judges 3:12

**Strengthened Eglon**, by giving him courage, and power, and success against them.

### Judges 3:13

i.e. Jericho, as may be gathered from Deu\_24:3 Jud\_1:16 2Ch\_28:15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp, partly for the admirable fertility of that soil; and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan; and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan; and to secure his retreat into his own country, which therefore the Israelites prevented, Jud\_3:28.

### Judges 3:14

No text from Poole on this verse.

### Judges 3:15

**A Benjamite**, Heb. *the son of Gemini*, who was of the tribe of Benjamin, 2Sa\_16:11 **19:17** 1Ki\_2:8. This tribe was next to him and doubtless most afflicted by him; and hence God raiseth a deliverer.

**Left-handed**; which is here noted, partly as a mark of his courage, and strength, and activity; see Jud\_20:16; and principally as a considerable circumstance in the following story, whereby he might more advantageously and unsuspectedly give the deadly blow.

### Judges 3:16

**A cubit length**; long enough for his design, and not too long for carriage and concealment.

**Upon his right thigh**; which was most convenient, both for the use of his left hand, and for the avoiding of suspicion.

### Judges 3:17

**The present** was to be paid to him as a part of his tribute.

**A very fat man**, and therefore more unwieldy and unable to ward off Ehud's blow.

### Judges 3:18

He accompanied them part of the way, and then dismissed them, and returned to Eglon alone, that so he might have more easy access to him, and privacy with him; and that he might the better make his escape.

Judges 3:19

**He turned again**, as if he had forgot and neglected some important business.

**From the quarries**; either, first, Whence they hewed stones. Or, secondly, The twelve stones which Joshua set up there; by the sight whereof he was animated to his work. Or, thirdly, The idols, as the word also signifies, which that heathen king might place there, either in spite and contempt to the Israelites, who had that place in great veneration; or that he might ascribe his conquest of the land to his idols, as the Israelites did to the true God, by setting up this monument in the entrance or beginning of it.

**Keep silence** till my servants be gone; whom he would not have acquainted with a business which he supposed to be of great and close importance.

Judges 3:20

They had divers houses and chambers, some for *winter* , others for *summer* . See Jer\_36:22 Amo\_3:15.

**Which he had for himself alone**; into which he used to retire himself from company; which is mentioned as the reason why his servants waited so long ere they went in to him, Jud\_3:25.

**I have a message**, to be delivered not in words, but by actions; Heb. a *word* , or *thing* , or *business* . So that there is no need to charge Ehud with a lie, as some do.

**From God**: this he saith to amuse him, by raising his expectation and wonder, to divert him from any apprehension of his danger, and to oblige him to rise out of his seat, which he knew he would do from the common practice of the heathens in their intercourses with God. And he designedly useth the name Elohim, which was common to the true God and false ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing whether the message came not from his own false god, he would more certainly rise, and thereby give Ehud more advantage for his blow; whereas he would possibly show his contempt of the God of Israel by sitting still to hear his message.

**He arose out of his seat**, in token of humble subjection and reverence to God; see Num\_23:18 2Ki\_23:3; which condemns

those Christians that behave themselves irreverently in the presence and service of the true God.

Judges 3:21

No text from Poole on this verse.

Judges 3:22

i.e. His excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death.

Judges 3:23

**Ehud went forth**, with a composed countenance and gait, without any fear; being well assured that God, who by his extraordinary call had put him upon that enterprise, would by his special providence preserve him, and carry him through it.

**Upon him**; either upon the king, or upon or after himself.

**Locked them**; either by pulling it close after him, as we do when doors have spring-locks; or by taking the key with him for more caution; and this he did, that they supposing the king to be retired, might wait till he was gone.

Judges 3:24

Covereth his feet: this phrase is used only here and 1Sa\_24:3. It is commonly understood in both places, of easing nature; because the men not then wearing breeches, as we do, but long coats, they did in that act cover their feet, as women do: but a late judicious interpreter expounds it of composing himself to take a little sleep or rest, as was very usual to do in the day-time in those hot countries, 2Sa\_4:5 **11:2**. And when they did so in cool places, such as this summer parlour unquestionably was, they used to cover their feet, as appears from Rth\_3:7. And this may seem to be the more probable, both because the summer parlour was more proper for this use than for the former; and because this was a more likely reason of their long waiting at his door, lest they should disturb his repose. And this sense best agrees with Saul's case in the cave, when being asleep David could more securely cut off the lap of his garment, 1Sa\_24:3, where **See Poole** "1Sa\_24:3". annotations.

Judges 3:25

**Ashamed**, or, *confounded* , not knowing what to say or think; lest they should either disturb him, or be guilty of neglect towards him.

**A key**; another *key* , it being usual in princes' courts to have divers keys for the same door.

Judges 3:26

No text from Poole on this verse.

Judges 3:27

Doubtless he had prepared

**the children of Israel**, and by his emissaries gathered together in considerable numbers.

Judges 3:28

**The fords**, where they passed over Jordan, that neither the Moabites that were got into Canaan might escape, nor any more Moabites come over Jordan to their succour.

Judges 3:29

No text from Poole on this verse.

Judges 3:30

How these are to be understood, **see Poole "Jud\_3:11"**. Instead of *eighty* , some copies read *eight* years.

Judges 3:31

**Slew six hundred men with an ox-goad**; as Samson did a thousand with the jaw-bone of an ass; both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their weapons to effect this.

#### **Judges 4:1** JUDGES CHAPTER 4

King Jabin oppresses Israel; his captain-general was Sisera, Jud\_4:1-3. The prophetess Deborah from the Lord commands Barak to go out against him; promiseth victory; she herself marcheth with him, Jud\_4:4-4:14. Sisera's host is beaten; he flees: Jael hides him in her tent, and while he sleeps she kills him, Jud\_4:15-23. King Jabin is destroyed, Jud\_4:24.

No text from Poole on this verse.

Judges 4:2

**King of Canaan**, i.e. of the land where the most of the Canaanites, strictly so called, now dwelt, which seems to be in the northern part of Canaan. This seems to be of the posterity of that Jabin, whom Joshua slew, Jos\_11:10 who watched all opportunities to recover his ancient possessions, and to revenge his own and father's quarrel upon the Israelites.

**In Hazor**; either,

1. In the city of Hazor, which though taken and burnt by Joshua, Jos\_11:11, yet might be retaken and rebuilt by the Canaanites. Or,
2. In the territory or kingdom of Hazor, which might now be restored to its former largeness and power, Jos\_11:10, the names of cities being oft put for their territories, as Zorah, a city, Jos\_15:33, is put for the fields belonging to it, Jud\_13:2, in which Samson's parents lived, Jud\_13:25 Jud\_16:31 **18:2**.

**Harosheth of the Gentiles**; so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming there for traffic, or upon other occasions, as Strabo notes of those parts; whence Galilee, where this was, is called Galilee of the Gentiles.

Judges 4:3

More than the former tyrants; partly from his malice and hatred against the Israelites; and principally from God's just judgement, the growing punishment being most suitable to their aggravated wickedness.

Judges 4:4

As there were men prophets, so there were also women prophetesses, as Miriam, Exo\_15:2, Huldah, 2Ki\_22:14, and divers others; but the word *prophets* or *prophetesses* is very ambiguous in both Testaments; sometimes being used of persons extraordinarily inspired by God, and endowed with a power of working miracles, and foretelling things to come; and sometimes of persons endowed with special, though not miraculous, gifts or

graces, for the better understanding of and discoursing about the word and mind of God, for praising of God, or the like; of which see 1Ch\_25:1 1Co\_11:5 **14:1,3,4** &c. And of this sort were the sons of the prophets, or such who were bred in the schools of the prophets, who are often called prophets, as 1Sa\_10:5,**10-12**. See, also 1Ki\_18:4 1Ki\_19:10. And because we read nothing of Deborah's miraculous actions, peradventure she was only a woman of eminent holiness and prudence, and knowledge of the Holy Scriptures, by which she was singularly qualified for the judging of the people according to the laws of God. If it be alleged that she foresaw and foretold the following victory, so did all the sons of the prophets foresee and foretell Elijah's translation, 2Ki\_2:3,**5**, which yet were not extraordinary prophets.

**The wife of Lapidoth;** or, *a woman of Lapidoth* ; and so *Lapidoth* is not the name of a man, but of the place of her birth or abode.

**She judged Israel**, i.e. determined causes and controversies arising among the Israelites, as is implied, Jud\_4:5. And this Jabin might suffer to be done, especially by a woman; and the frequent discharge of this part of the judge's office, whereby she gained great power and authority with the people, did notably (though not observed by the tyrant) prepare the way for her sliding into the other part of her office, which was to defend and rescue the people from their enemies.

Judges 4:5

To have their suits and causes determined by her sentence.

Judges 4:6

**She sent and called Barak**, by virtue of that power which God had given her, and the people owned in her.

**Kedesh-naphtali;** so called, to distinguish it from other places of that name, one in Judah, Jos\_15:23, and another in Issachar, 1Ch\_6:72.

**Hath not the Lord God of Israel commanded?** i.e. assuredly God hath commanded thee: this is not the fancy of a weak woman, which peradventure thou mayst despise, but the command of the great God by my mouth. Which command of God, and the following assurance of success, she might either gather from the general rules of Scripture, and the common course of God's



gracious providence, which was always ready to succour them when they cried to God; or receive by instinct or direction from God.

**Go and draw**, or, *go* ; for so this word is oft used, as Gen\_37:28 Jud\_20:37 Job\_21:33; Hob. *draw* , to wit, thyself, or thy feet. *Mount Tabor* ; a place most fit for his purpose, as being in the borders of divers tribes, and having a large plain at the top of it, where he might conveniently marshal and discipline his army. She names

**Naphtali and Zebulun** partly, because they were nearest and best known to Barak, and therefore soonest brought together; partly, because they were nearest to the enemy, and therefore must speedily be assembled, er else they were likely to be hindered in their design, whilst the other tribes, being at more distance, had better opportunity of gathering forces for their succour, and partly, because these had most smarted under their oppressor, who was in the heart of their country, and therefore were most forward in the present service: but these are not named exclusively, as appears by the concurrence of some other tribes, as is related, **Jud 5**.

Judges 4:7

**I will draw unto thee**, by my secret and powerful providence, ordering and overruling his inclinations that way.

Judges 4:8

His offer to go with her shows the truth of his faith, for which he is praised, Heb\_11:32; but his refusal to go without her shows the weakness of his faith, that he could not trust God's bare word, as he ought to have done, without the pledge of the presence of his prophetess, whom he thought God would preserve and deliver, and himself for her sake.

Judges 4:9

**Notwithstanding the journey**, Heb. *the way* , i.e. the course or practice, as the *way* is taken, Num\_22:32.

**A woman**; either,

1. Jael; or rather,

2. Deborah, who being, as it were, the judge and chief commandress of the army, the honour of the victory would be

ascribed to her. But for Jael, her fact would have been the same, though Barak had gone into the field without Deborah.

Judges 4:10

**At his feet**, i.e. who followed him or his footsteps; possibly he intimates that they were all footmen, the Israelites neither now having, nor otherwise allowed to have, a multitude of horses; and so this is emphatically added, to signify by what contemptible means God overthrew Sisera's great host, wherein there were ten thousand horses, as Josephus reports.

Judges 4:11

**Heber**; the husband of Jael, Jud\_4:17.

**The Kenite**; of whom see Num\_24:21,22 **Jud 1:16**. *Hobab* ; called also *Jethro* . See Num\_10:29. *From the Kenites* ; from the rest of his brethren, who lived in the wilderness of Judah, Jud\_1:16; which removal is here mentioned, lest any should wonder to find the Kenites in this place.

**His tent**, i.e. his dwelling, which probably was in tents, as shepherds used.

Judges 4:12

**They**, i.e. his people dwelling there, or his spies; or, *he was told* , this being an impersonal speech.

Judges 4:13

No text from Poole on this verse.

Judges 4:14

**Up**, Heb. *arise* , delay not, fall to thy work. *Gone out before thee* , to wit, as General of thine army, to fight for thee: see Jud\_5:20 2Sa\_5:24.

**Barak went down from Mount Tabor** he doth not make use of the advantage which he had of the hill, where he might have been out of the reach of his iron chariots, Jos\_17:16, but boldly marcheth down into the valley, to give Sisera the opportunity of using all his horses and chariots, that so the victory might be more glorious and wonderful.

Judges 4:15

**The Lord discomfited Sisera**, with great terror and noise, as the word signifies, Exo\_14:24 Jos\_10:10 **1Sa 10**, most probably with thunder, and lightning, and hailstones, or other such instruments of destruction poured upon them from heaven, as is sufficiently implied, Jud\_5:20.

**With the edge of the sword**, i.e. by the sword of Barak and his army, whose ministry God used; but so that they had little else to do but to kill these whom God by more powerful arms had put to flight.

**Fled away on his feet**, that he might flee away more secretly and securely in the quality of a common soldier, whereas his chariot would have exposed him to more observation and hazard.

Judges 4:16

To wit, in the field; for there were some who fled away, as Sisera did.

Judges 4:17

**To the tent of Jael**; for women had their tents apart from their husbands, Gen\_24:67 **31:33**. And here he thought to lurk more securely than in her husband's tent.

**There was peace**; not a league or covenant of friendship, which they were forbidden to make with that cursed people, but only a cessation of hostilities, which he afforded them because they were a peaceable people, abhorring war, and wholly minding pasturage, and were not Israelites, with whom his principal quarrel was; and especially by God's overruling disposal of his heart to favour them who were careful to keep themselves uncorrupted with Israel's sins, and therefore are preserved from their plagues.

Judges 4:18

**Fear not**: this was a promise of security, and therefore she cannot be excused from dissimulation and treachery in the manner, though the substance of her act was lawful and worthy.

Judges 4:19

**Gave him milk to drink**; either because she had not water in her tent, and pretended fear of discovery or some inconvenience if she went out to fetch it; or as a signification of greater respect; or as a

likely mean to cast him into a sleep, which she desired and designed; to which end possibly she might mix something with it to cause sleep, which she could not so conveniently have done with water. Covered him, upon pretence of hiding him, but really to dispose him to sleep.

Judges 4:20

He speaks imperiously to her; but it is observable, that she gives him no promise to do so, nor makes him any answer; possibly because though she knew her design upon him was warrantable, yet she had proceeded too far in using dissimulation therein.

Judges 4:21

**A nail of the tent;** wherewith they used to fasten the tent, which consequently was long and sharp, being headed with iron: these weapons she chooseth, either,

1. Because she had no better weapons at hand, this being only the woman's tent, where arms use not to be kept, and these people being wholly given to peace, and negligent of war, or Sisera having disarmed them before this time. Or,

2. Because she had more skill in the handling these than other weapons, being probably accustomed to fasten the tents herewith. Or,

3. Because this was very proper for his present posture, and which she knew would be effectual.

**Into his temples;** which is the softest part of the skull, and soonest pierced. This might seem a very bold attempt; but it must be considered that she was encouraged to it, partly, by observing that the heavens and all the elements conspired against him, as against one devoted to destruction; partly, by the fair opportunity which God's providence put into her hands; and principally, by the secret instinct of God inciting her to it, and assuring her of success in it.

**Quest.** What shall we judge of this act of Jael's? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her; and on the other

side, this fact of hers is applauded and commended in Deborah's song, Jud\_5:24, &c. And some who make it their business to pick quarrels with the Holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commends an act so contrary to all humanity, and so great a breach of faith. And whereas all the pretence of their infidelity is taken from the following song, and not from this history, wherein the fact is barely related, without any reflection upon it, there are many answers given to that argument; as,

1. That there was no league of friendship between Jael and Sisera, but only a cessation of acts of hostility; of which **See Poole** "Jud\_4:17".

2. That Deborah doth not commend Jael's words, Jud\_4:18, *Turn in, my lord; fear not* ; in which the great strength of this objection lies; but only her action, and that artifice, that *he asked water , and she gave him milk* ; which, if impartially examined, will be found to differ but little from that of warlike stratagems, wherein a man lays a snare for his enemy, and deceives him with pretenses of doing something which he never intends. And Sisera, though for the time he pretended to be a friend, yet was in truth a bitter and implacable enemy unto God, and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men. It cannot be denied that every word, or passage, or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil, and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration,) such as the discourse of Nathan to David, 2Sa\_7:3, which God presently contradicted, 2Sa\_7:4,5, &c., and several discourses of Job's three friends, which were so far from being divinely inspired, that they were in a great degree unsound, as God himself tells them, Job\_42:7,

**Ye have not spoken of me the thing that is right, as my servant Job hath.** This being so, the worst that any malicious mind can infer from this place is, That this song, though indited by a good man or woman, was not divinely inspired, but only composed by a person piously-minded, and transported with joy for the

deliverance of God's people, but subject to mistake; who therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a prophetess, Deborah, and therefore must be divinely inspired; it may be replied,

1. That it is not certain what kind of prophetess Deborah was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on Jud\_4:4.

2. That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be the *Lord's anointed*, 1Sa\_16:6.

Judges 4:22

No text from Poole on this verse.

Judges 4:23

No text from Poole on this verse.

Judges 4:24

No text from Poole on this verse.

## **Judges 5:1** JUDGES CHAPTER 5

Deborah exhorts to praise; she begins; recounts the former wonders and mercies of God to his people, Jud\_5:1-5. From the miseries of former times glories in their present state, Jud\_5:6-9. Excites the governors, &c. to praise the Lord, Jud\_5:10-13. Commends the chief of the tribes who went forth willingly to this battle, and checks the unwilling who tarried at home, Jud\_5:14-18. Describes the victory in all its circumstances, Jud\_5:19-22. Curseth Meroz for not coming to their assistance, Jud\_5:23. Extols Jael and her act, Jud\_5:24-27. Derideth Sisera's court ladies, Jud\_5:28-30. Prays for like judgment on their enemies, and prosperity to God's people, Jud\_5:31.

**Deborah** was the composer of this song as may be gathered from Jud\_5:7.

Judges 5:2

**Praise ye the Lord;** give him the praise who hath done the work.

**For the avenging of Israel;** or, *for taking vengeance*, to wit, upon his and their enemies, *by Israel*, or *for Israel*, for Israel's benefit, or for the injuries and violences offered by them to Israel. *The people*; chiefly Zebulun and Naphtali, below, Jud\_5:18 **4:6**, and others hereafter mentioned.

**Willingly offered themselves,** when neither Deborah nor Barak had any power to compel them.

Judges 5:3

You especially that live near to Israel, and have evil minds and designs against Israel, know this for your instruction, and caution, and terror too, if you shall presume to molest them.

**To the Lord God of Israel,** who, as you see by this plain instance, is both able and resolved to defend them from all their enemies.

Judges 5:4

**Seir** and

**Edom** are the same place; and these two expressions note the same thing, even God's marching in the head of his people from Seir or Edom towards the land of Canaan. Whilst the Israelites were encompassing Mount Seir, there were none of the following effects; but when once they had done that, and got Edom on their backs, then they marched directly forwards towards the land of Canaan. The prophetess being to praise God for the present mercy, takes her rise higher, and begins her song with the commemoration of the former and ancient deliverances afforded by God to his people, the rather because of the great resemblance this had with them, in the extraordinary and miraculous manner of them.

**The earth;** either,

1. The inhabitants of the earth or land; or,
2. The earth, properly taken, as the following passages are; God prepared the way for his people, and struck a dread into their enemies by earthquakes, as well as by other terrible signs.

**The clouds also dropped water**, i.e. thou didst send most dreadful showers of rain, storms and tempests, thunder and lightning, and other tokens of thy displeasure, upon thine enemies; as may appear by comparing this with other parallel texts.

Judges 5:5

**Melted**, or *flowed* , with floods of water poured out of the clouds upon them, and from them flowing down in a mighty stream upon the lower grounds, and carrying down some part of the mountain with it, as is usual in excessive showers.

She slides into the mention of another and a more ancient appearance of God for his people, to wit, in Sinai; it being usual in Scripture repetitions of former actions to put divers together into a narrow compass, and in few words. The sense is, No wonder that the mountains of the Amorites and Canaanites melted and trembled when thou didst lead thy people towards them; for even Sinai itself could not bear thy presence, but melted in like manner before thee. Or, *as that Sinai* did upon a like manifestation of thyself; so there is only a defect of the particle *as* , which I have showed to be frequent.

Judges 5:6

**In the days of Shamgar**; whilst Shamgar lived, who was, if not a judge, yet an eminent person for strength and valour, Jud\_3:31.

**In the days of Jael**: Jael, though an illustrious woman, and of great authority and influence upon the people, did effect nothing for the deliverance of God's people till God raised me up, &c.

**Through by-ways**; partly because of the Canaanites, who, besides the public burdens and tributes which they laid upon them, waited for all opportunities of doing them mischief secretly; their soldiers watching for travellers in common roads, as is usual with such in times of war; and partly because of the *robbers* even of their own people, who having cast off the fear and worship of God, and there being no king or ruler in Israel to restrain or punish them, and being also many of them reduced to great want, through the oppression of the Canaanites, it is not strange, if, in those times of public disorder and ataxy, divers of the Israelites themselves did break forth into acts of injustice and violence, even



against their own brethren, whom they could meet with in convenient places, which made travellers seek for by-paths.

Judges 5:7

**The villages ceased;** the people forsook all their unfortified towns, as not being able to protect them from military insolence.

**A mother,** i.e. to be to them as a mother, to instruct, and rule, and protect them, which duties a mother oweth to her children as far as she is able.

Judges 5:8

They did not only submit to idolatry when they were forced to it by tyrants, but they freely chose *new gods* ; new to them, and unknown to their fathers, and *new* in comparison of the true and everlasting God of Israel, being but upstarts, and of yesterday.

**In the gates,** i.e. in their walled cities, which have gates and bars; *gates* are oft put for cities, as Gen\_22:17 Deu\_17:2 Oba\_1:11. Then their strongest holds fell into the hands of their enemies.

**Was there,** i.e. there was not; the meaning is not that all the Israelites had no arms, for here is mention made only of shields or spears; so they might have swords, and bows, and arrows to offend their enemies; but either that they had but few arms among them, being many thousands of them disarmed by the Canaanites; or that they generally neglected the use of arms, as being utterly dispirited, and without all hope of recovering their lost liberty, and being necessitated to other employments for subsistence.

Judges 5:9

I greatly honour and love those, who being the chief of the people in wealth and dignity, did not withdraw themselves from the work, as such usually do; but did expose themselves to the same hazards, and joined with their meaner brethren in this noble but dangerous attempt, and by their examples and countenance engaged others in it.

**Bless ye the Lord;** who inclined their hearts to this undertaking, and gave them success in it. As she gives instruments their due, so she is careful the sovereign Cause and Lord of all lose not his glory.

Judges 5:10

**Speak;** celebrate the praises of our mighty God, whose hand hath done this.

**Ye that ride on white asses,** i.e. magistrates and nobles, who used to do so, Jud\_10:4 **12:14**; horses being in a manner forbidden there, Deu\_17:16.

**Ye that walk by the way,** i.e. you that now can safely travel about your business in those highways, which before you durst neither ride nor walk in. So great and mean persons are jointly excited to praise God.

Judges 5:11

**From the noise of archers;** either,

1. From the noise or sound, and consequently the force of those arrows which are shot at them; but she names the *noise* , because this epithet is frequently given to bows and arrows in poetical writings. Or,

2. From the triumphant noise and shout of archers rejoicing when they meet with their prey.

**In the places of drawing water;** at those pits or springs of water, which were scarce and precious in those hot countries, to which the people's necessities forced them oft to resort, and nigh unto which the archers did usually lurk in woods, or thickets, or hedges, that from thence they might shoot at them, and kill and spoil them. When they come to those places with freedom and safety, which before they could not, they shall with thankfulness rehearse this righteous, and faithful, and gracious work of God, in rescuing his people, and punishing his enemies. He mentions *the inhabitants of his villages* , because as their danger was greater, Jud\_5:7, so was their deliverance, and their obligation to praise God.

**To the gates,** to wit, of their cities, which were the chief places to which both city and country resorted for public business and matters of justice, from which they had been debarred by their oppressors; but now they had free access and passage, either in or out of the gates, as their occasions required; and they who had been driven from their cities, now returned to them in peace and

triumph; so the citizens' deliverance is celebrated here, as the countrymen's is in the foregoing words.

Judges 5:12

**Awake, awake;** stir up thyself and all that is within thee to admire and praise the Lord.

**Lead thy captivity captive:** how could this be done when there was none of them left? Jud\_4:16.

*Ans*w . 1. None were left to make head against them.

2. *None* is oft put for few, and those few might be taken after the battle, and carried captive, and led in triumph, and afterward slain.

Judges 5:13

Thus God did not only preserve the poor and despised remnant of his people from the fury of the oppressor before this war, and from the destruction which Sisera designed and promised himself to bring upon them by this war; but also gave them the victory, and thereby the dominion over the princes and nobles of Canaan, who were combined against them.

**Me,** though but a weak woman.

Judges 5:14

Now she relates the carriage and miscarriage of the several tribes in this expedition; and she begins with

**Ephraim.**

**Was there a root of them;** either, first, Of the Ephraimites; or, secondly, Of them that came forth to this expedition. By

**root** she seems to mean a

**branch,** as that word is sometimes used, as Isa\_11:10 **53:2;** by which also she may note the fewness of those that came out of Ephraim, that

**fruitful bough** consisting of many branches, Gen\_49:22, yielding but one branch or a handful of men to this service.

**Against Amalek,** the constant and sworn enemy of the Israelites, who were confederate with their last oppressors the Moabites, Jud\_3:13, and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst

their main force was drawn northward against Jabin and Sisera. Against these therefore Ephraim sent forth a party; and so did Benjamin, as it here follows; and these hindered their conjunction with Jabin's forces, and gave their brethren the advantage of fighting with Sisera alone.

**After thee, Benjamin:** Benjamin followed Ephraim's example. Or, *after thee, O Benjamin* ; and thus the pre-eminence is here given to Benjamin in two respects: First, That he was first in this expedition, as indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly, That the whole tribe of Benjamin, though now but small, came forth to this war, when the numerous tribe of Ephraim sent only a handful to it.

**Among the people;** either, first, Among the people of Benjamin, with whom those few Ephraimites united themselves in this expedition. Or, secondly, Among the people or tribes of Israel, to wit, those who engaged themselves in this war.

**Out of Machir,** i.e. out of the tribe of Manasseh, which are elsewhere called by the name of *Machir* , as Jos\_13:31, to wit, out of the half tribe which was within Jordan; for of the other she speaks Jud\_5:17.

**Governors;** either civil governors, the princes and great persons, who were as ready to hazard themselves and their ample estates as the meanest; or military officers, valiant and expert commanders, such as some of Machir's posterity are noted to have been.

**They that handle the pen of the writer,** i.e. even the scribes, who gave themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or, *they that drew* , to wit, the people after them, as that verb is used, Jud\_4:6. *With the pen of the scribe or writer* , i.e. who did not only go themselves, but by their letters invited and engaged others to go with them to the battle.

Judges 5:15

**Were with Deborah,** i.e. ready to assist her. **Even Issachar.** Heb. *and Issachar* , i.e. the tribe or people of Issachar, following the counsel and example of their princes, and being now at their commandments, as they were afterwards upon another occasion, 1Ch\_12:32.

**And also Barak**, or, *even as Barak* , i.e. they were as hearty and valiant as Barak their general; and as he *marched on foot* here and Jud\_4:10, against their enemies' horses and chariots, and that

**into the valley**, where the main use of horses and chariots lies; so did they with no less courage and resolution.

**The divisions**, or *separations* ; whereby they were divided or separated, not so much one from another in their thoughts, counsels, and carriage in this war, (for they seem to be all too well agreed in abiding at home with their sheep, as it follows,) as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause.

**Great thoughts**, or, *great searchings* , as it is Jud\_5:16; great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

Judges 5:16

Why wast thou so unworthy and cowardly, so void of all zeal for God, and compassion towards thy brethren, and care for the recovery of thy own liberties and privileges, that thou wouldst not engage thyself in so just, so necessary, and so noble a cause, but didst prefer the care of thy sheep, and thy own present case and safety, before this generous undertaking? Reuben thought neutrality their wisest course, being very rich in cattle, Num\_32:1. They were loth to run the hazard of so great a loss, by taking up arms against so potent an enemy as Jabin was; and the bleatings of their sheep were so loud in their ears, that they could not hear the call of Deborah and Barak to this expedition.

Judges 5:17

**Gilead** is sometimes taken more largely, for all the land of the Israelites beyond Jordan, as Num\_32:1,**26,29**. So it is not here taken, because Gilead is here distinguished from Reuben and his land. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manasseh, as Num\_32:39,**40 Deu 3:15 Jos\_17:1**. And sometimes both for that part of Manasseh's, and for Gad's portion, as Jos\_13:24,**25,29-31**.

And so it seems to be understood here; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh.

**Beyond Jordan**, in their own portions, and did not come over Jordan to the help of the Lord, and of his people, as they ought to have done.

**Dan**, whose coast was near the sea, was wholly intent upon his merchandise and shipping, as the great instrument both of his riches and safety; and therefore would not join in this land expedition.

**On the sea-shore**, where their lot lay.

**In his breaches**; either, first, In the creeks of the sea, whether in design to save themselves by ships in case of danger, as Dan also intended; or upon pretence of repairing the breaches made by the sea into their country. Or, secondly, In their broken and craggy rocks and caves therein, in which they thought to secure themselves.

Judges 5:18

**Jeoparded**, Heb. *despised* , or *reproached* , or *contemned* , comparatively; they chose rather to venture upon a generous and honourable death, than to enjoy a shameful and servile life.

**In the high places of the field**, i.e. upon that large and eminent plain in the top of Mount Tabor, where they put themselves in battle-array, and expected the enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

Judges 5:19

**The kings**; either confederate with him, or subject to him: for it is known that there were divers petty kings in those parts; which also oftentimes were subject to one greater and more potent king; and particularly this Hazor, where this Jabin now reigned, Jud\_4:2, was *beforetime the head* of divers petty kingdoms, Jos\_11:10. *Taanach and Megiddo* were two eminent cities, belonging indeed to Manasseh, Jud\_1:27, but seated in the tribe of Issachar, Jos\_17:11, not far from Mount Tabor, Jos\_17:10 Jud\_1:27, nor from the river Kishon.

**They took no gain of money;** either, first, From Sisera. They fought without pay, whether from mere hatred of the Israelites, and a desire to be revenged upon them; or from a full hope and confidence of paying themselves abundantly out of Israel's spoils. Or, secondly, From the Israelites; so the sense is, They fell, lost all their hopes of money, and rich spoils, and booty, which they assured themselves of; instead of gaining a prey, they lost themselves.

Judges 5:20

Or, *they from heaven* , or *the heavenly host fought* , by thunder, and lightning, and hailstones, possibly mingled with fire. Compare Jos\_10:11 1Sa\_7:10.

**The stars;** which raised those storms by their influences, which they do naturally and ordinarily, but now far more, when God sharpened their influences, and disposed the air to receive and improve their impressions.

**In their courses,** or, *from their paths* , or *stations* , or *high places* . As soldiers fight in their ranks and places assigned them, so did these, and that with advantage, as those enemies do which fight from the higher ground.

Judges 5:21

**The river of Kishon,** though not great in itself, and therefore fordable, was now much swelled and increased by the foregoing storm and rain, as Josephus affirms; and therefore drowned those who being pursued by the hand of God, and by the Israelites, were forced into it, and thought to pass over it, as they did before.

**That ancient river;** so called, either, first, In opposition to those rivers which are of a later date, being made by the hand and art of man. Or, secondly, Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned.

**Thou hast trodden down strength,** i.e. thou, O Deborah, though but a weak woman, hast, by God's assistance and blessing upon thy counsels and prayers, subdued a potent enemy. Such apostrophes and abrupt speeches are frequent in poetical scriptures.

### Judges 5:22

Their horses, in which they put most confidence, had their hoofs, which is their support and strength, broken, either by dreadful hailstones, or rather, by their swift and violent running over the stony grounds, when they fled away with all possible speed from God and from Israel.

**By the means of the pransings;** or, *because of their fierce or swift courses. Of their mighty ones* ; either, first, Of their strong and valiant riders, who forced their horses to run away as fast as they could. Or, secondly, Of their horses, as this word signifies, Jer\_8:16 47:3 50:42, i.e. of themselves; the antecedent for the relative.

### Judges 5:23

**Meroz;** a place then, no doubt, eminent and considerable, though now there be no remembrance of it left, which possibly might be the effect of this bitter curse; as God curseth Amalek in this manner, that he would utterly *blot out their remembrance* , &c., Exo\_17:14 Deu\_25:19. And this place above all others may be thus severely cursed, either because it was near the place of the fight, and therefore had the greatest opportunity and obligation to engage with and to assist their brethren; and their denying their help was a great discouragement to all their brethren, whose hearts, no doubt, were greatly afflicted, and might have utterly fainted at this great miscarriage, and scandalous example; or for some other great aggravation of their cowardice and treachery, which may easily be imagined, though it be not here expressed.

**Said the angel of the Lord:** she signifies that this curse proceeded not from her spleen or ill will towards that place, nor from her own private opinion or affection, but from Divine inspiration; and that if all the rest of the song should be taken but for the breathings and expressions of a pious and devout soul, but liable to mistake, yet this branch of it was immediately dictated to her by the Lord, by the ministry of an angel; otherwise she neither would nor durst have uttered so bitter a curse against them.

**Of the Lord;** either, first, Of the Lord's people; for God takes what is done for or against his people as if it was done to himself: see Isa\_63:9 Zec\_2:8 Mat\_25:45. Or, secondly, Of the Lord



himself, who though he did not need, yet did require and expect their help and concurrence; and he expresseth it thus, to show the sinfulness and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

Judges 5:24

**Blessed above women;** celebrated, and praised, and endowed with all sorts of blessings more than they. But of this fact of Jael's, **See Poole "Jud\_4:21"**.

**In the tent;** in her tent or habitation, in her house and family, and all her affairs; for she and hers dwelt in tents. The tent is here mentioned in allusion to the place where this fact was done.

Judges 5:25

**Butter,** or, *cream*, i.e. the choicest of her milk; so the same thing is repeated in differing words.

**In a lordly dish;** which you are not to understand of such a stately and costly dish as the luxury of after-ages brought in, which is not agreeable to the simplicity, either of this family, or of those ancient times; but of a comely and convenient dish, the best which she had, and such as the better sort of persons then used.

Judges 5:26

**Her hand,** i.e. her left hand, as appears from the nature of the thing; and from the

**right hand,** which is opposed to it. *Smote off*, or, *struck through*, as the LXX. and Syriac render it; or *brake*, as the Chaldee hath it.

**When she had pierced,** Heb. *and she pierced*; or, *and the nail pierced*.

Judges 5:27

Here is a lively representation of the thing done. At the first blow or wound he was awakened, and made some attempt to rise; but being astonished and very weak, she also following her first blow with others, he found himself impotent, and fell down dead; and then she struck the nail quite through his head into the ground, as is said, Jud\_4:21.

Judges 5:28

**Looked out at a window**, expecting to see him returning; for she concluded that he went forth not so much to fight as to take the spoil.

Judges 5:29

No text from Poole on this verse.

Judges 5:30

**Have they not divided the prey?** i.e. it is certain they have got the prey, only they tarry to view it and distribute it, according to every man's quality and merit.

**Of them that take the spoil**, Heb. *of the prey* ; the *prey* put for *the men of prey* , those, or who take the prey; as *kindred* is put for *a man of kindred* , or *a kinsman* , Rth\_3:2; and *Belial* , for *a man of Belial* , 2Sa\_16:7; and *days* , for *a man of days* , or an old man, Job\_32:7.

Judges 5:31

**So**, i.e. so suddenly, so surely, so effectually and irrecoverably.

**When he goeth forth in his might**; when he first riseth, and so goeth on in his course, which he doth with great might, even *as a strong man that runneth a race* , Psa\_19:5, and so as no creature can stop or hinder him; even so irresistible let the people be.

**Forty years**; how to be computed, **See Poole "Jud\_3:11"**.

## **Judges 6:1 JUDGES CHAPTER 6**

The Midianites oppress Israel, Jud\_6:1-6. A prophet raised rebukes them, Jud\_6:7-10. An angel calls Gideon to Israel's deliverance, Jud\_6:11-16; confirms him by a miracle, Jud\_6:17-21. He builds an altar; calls it Jehovah-shalom; and offereth there. By God's command he breaks down the altar of BAAL: his name Jerub-baal, Jud\_6:22-32. The Midianites gather together to fight; and Gideon prepares against them: God strengthens and confirms him by a miracle, Jud\_6:33-40.

For although the generality of the Midianites had been cut off by Moses about two hundred years ago, yet many of them doubtless fled into the neighbouring countries, whence afterwards they

returned into their own land, and in that time might easily grow to be a very great number; especially when God furthered their increase, that they might be a fit scourge for his people Israel when they transgressed.

Judges 6:2

In which they might secure their persons and provisions from the hands of the Midianites.

Judges 6:3

**The children of the east**, i.e. the Arabians, who are commonly called *the children of the east*, as Gen\_29:1 Jud\_8:10,**11 Job 1:3** Eze\_25:4. Not all the Arabians, for in that were many and divers people; but in the eastern part of Arabia.

Judges 6:4

**Till thou come unto Gaza**, i.e. from the east, on which side they entered, to the west, where Gaza was near the sea; so they destroyed the whole land.

Judges 6:5

**Without number**, i.e. so many that it was not easy to number them. It is an *hyperbole*.

Judges 6:6

No text from Poole on this verse.

Judges 6:7

No text from Poole on this verse.

Judges 6:8

No text from Poole on this verse.

Judges 6:9

No text from Poole on this verse.

Judges 6:10

**Fear not**, i.e. do not serve or worship them.

Judges 6:11

**In Ophrah**, to wit, in Manasseh; for there was another Ophrah in Benjamin, Jos\_18:23. *The Abi-ezrite*; of the posterity of Abi-ezer; of whom see Jos\_17:2 1Ch\_7:18. See Jud\_8:27,**32**.

**Threshed wheat;** not with oxen, as the manner was, Deu\_25:4; but with a staff, to prevent discovery.

**By the wine-press;** in the place where the wine-press stood, not in the common floor.

Judges 6:12

i.e. Will assist thee against thine and mine enemies.

**Thou mighty man of valour;** to whom I have given strength and courage for this end.

Judges 6:13

No text from Poole on this verse.

Judges 6:14

**The Lord looked upon him,** with a settled and pleasant countenance, as a testimony of his favour to him, and of his readiness to help him.

**Go in this thy might;** or, *go now* , or *at this time, in thy might* ; the strength which thou hast already received, and dost now further receive from me, is sufficient with my help.

**Have not I sent thee?** I do hereby give thee command and commission for this work, and therefore am obliged in honour to assist thee in it.

Judges 6:15

**My family,** Heb. *my thousand* ; for the tribes were distributed into several thousands, whereof each thousand had his peculiar governor.

**Poor,** i.e. weak and contemptible.

**I am the least** either for age, or for wisdom, and fitness for so great a work.

Judges 6:16

As easily as if they were all but one man; or, thou shalt destroy them to a man, as he did, **Jud 8**.

Judges 6:17

That it is *thou* , to wit, an angel or messenger sent from God, that appears to me, and discourseth with me; and not a fancy or

delusion; that thou art in truth what thou seemest and pretendest to be, Jud\_7:12. Or,

**a sign of that which thou talkest with me**, i.e. that thou wilt by me smite the Midianites.

Judges 6:18

**My present;** not a sacrifice, because neither was Gideon a priest, nor was this the place of sacrifice, nor was any altar here, nor was there any such sacrifice as here follows appointed by God; but a repast, or some food for the angel, which he thought to be a man, as appears by Jud\_6:22. Compare Jud\_13:15 Gen\_18:5.

**Set it before thee**, that thou mayst eat and refresh thyself.

Judges 6:19

**Of an ephah of flour**, to wit, out of the choicest part of a whole ephah; as also he brought to him the best part of a kid dressed; for a whole ephah and a whole kid had been very superfluous, and improper to provide for and set before one man.

Judges 6:20

No text from Poole on this verse.

Judges 6:21

By these things he showed himself to be no man that needed such provisions, but a true angel of God, or the Son of God; and by this instance of his omnipotency, gave the assurance that he both could and would consume the Midianites.

Judges 6:22

I am an undone man; I must die, and that speedily; for that he feared, Jud\_6:23, according to the common opinion in that case; of which see Gen\_16:13 **32:30** Exo\_33:20 Deu\_5:25,26.

**For because**, or, *for therefore* , &c., i.e. therefore God hath showed me this sight as a presage of my death.

Judges 6:23

The Lord spake by inward suggestion, rather than in a visible apparition.

**Peace be unto thee;** thou shalt receive no hurt by this vision, as thou fearest; but only *peace* , i. e. all the blessings needful for thy

own happiness, and for the present work; for this is a very comprehensive phrase among the Hebrews.

Judges 6:24

**There**, to wit, on the top of the rock, as is evident from Jud\_6:20, and especially from Jud\_6:26, where that which is here expressed only in general, and by anticipation, is more particularly described, according to the usage of the Scripture.

**Jehovah-shalom**, i.e. the *Lord's peace*; the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction.

Judges 6:25

**Even the second bullock:** thus there was but one bullock, which was young, to wit, comparatively, but not simply, for it was seven years old; and of such this Hebrew word is used, Job\_21:10; for these creatures are fruitful above seven years. Or thus,

**thy father's young bullock, and the second bullock:** so there were two bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this command, Jud\_6:28, it is probable it was but one; and the Hebrew particle *vau*, and, is put exegetically for even, or, to wit, as is very usual. And this he calls his *father's young bullock*, both because his father was the owner of it, and because his father kept and fed it for a sacrifice to Baal. But because it is likely his father kept divers of these cattle of differing ages and statures for that use, either at his own or at the people's charge, therefore he adds, by way of limitation, that he should not take the eldest and the greatest, but the second, to wit, in age, or stature, or goodliness, or in the order of sacrifice, that which was to have been sacrificed to Baal in the second place. And this he singled out because of its age; for being

**seven years old**, it began with the Midianitish calamity, and being now to be sacrificed, did fitly signify, that the period of that misery was now come.

**That thy father hath;** which thy father built in his own ground, though for the common use of the whole city, Jud\_6:28-30.

**The grove that is by it;** planted by the altar for idolatrous or impure uses, as the manner of idolaters was. See Jud\_3:7. This action might seem injurious to his father's rights and authority; but God's command was sufficient warrant, and Gideon was now called to be the supreme magistrate, whereby he was made his father's superior, and was empowered, and authorized, and enjoined to root out all idolatry and superstition, and the instruments thereof.

Judges 6:26

**Upon the top of this rock;** of which Jud\_6:20,21. Heb. *of this strong hold* ; for in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them.

**In the ordered place,** i.e. in a plain and smooth part of the rock, where an altar may be conveniently built. Or,

**in order,** i.e. in such manner as I have appointed; for God had given rules about the building of altars.

**Offer a burnt-sacrifice:** Gideon was no priest, nor was this the appointed place of sacrifice; but God can dispense with his own institutions, though we may not; and his call gave Gideon sufficient authority.

Judges 6:27

Doubtless he had acquainted the ten men with his design, and the assurance of success in it, whereby they were easily induced to assist him, if not sincerely, yet for the expectation of advantage to themselves by it.

**Because he feared;** not so much lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.

Judges 6:28

Not upon Baal's altar, for which it was designed; but upon an altar erected in contempt of Baal.

Judges 6:29

Which they might easily conjecture, partly by his known aversion from the worship of Baal, and partly because no other person durst presume to do such a thing; but they might more certainly

learn it from some of the persons employed in it, who through fear or favour might inform them.

Judges 6:30

No text from Poole on this verse.

Judges 6:31

**Will ye plead for Baal?** Why are you so zealous in pleading for that Baal, for the worship whereof you suffer such grievous calamities at this day, and from whom you have no help? It is plain that Joash had been a worshipper of Baal; either therefore he was now convinced by Gideon's information and action, or he makes use of this pretence to preserve his son, being indeed indifferent in matters of religion; and therefore as he did worship Baal to comply with his neighbours, so now he deserts him to rescue his son.

**He that will plead for him, let him be put to death;** he that shall further plead for such a god as this, deserves to die for his folly and impiety. It is not probable that this was all that he said for his son's defence; or that he would neglect to mention the call his son had from God to it, the apparition of an angel, the promise of deliverance; but it is usual in Scripture to give only some short hints of those things which were more largely discoursed.

**Whilst it is yet morning,** i.e. instantly, without delay; for it was now morning time, as appears from Jud\_6:28, &c.

**Let him plead for himself,** as the God of Israel hath often done when any indignity or injury hath been done to him. But Baal hath now showed that he is neither able to help you nor himself, and therefore is not worthy to be served any longer. This courageous and resolute answer was necessary to stop the torrent of the people's fury; and it was drawn from him, partly by the sense of his son's extreme danger, and partly by the confidence he had that God would plead his son's cause, and use him for the rescue of his people.

Judges 6:32

**He called him,** i.e. Joash called *Gideon* so, Jud\_7:1, in remembrance of this noble exploit, and to put a brand upon Baal.



Judges 6:33

*Not that Jezreel in Judah* , of which Jos\_15:56; but another in the borders of Manasseh and Issachar, Jos\_17:16 **19:18**, which is not far distant from Ophrah, where Gideon dwelt, and now was.

Judges 6:34

**Came upon Gideon**, inspiring him with extraordinary wisdom, and courage, and zeal, to vindicate God's honour and his country's liberty. Compare 1Ch\_12:18 2Ch\_24:20.

**Abi-ezer**, i.e. the Abi-ezrites, his kindred, And their servants, and others; who finding no harm coming to him for the destroying of Baal, but rather a blessing from God, in giving him strength and courage for so great and dangerous an attempt, changed their minds, and followed him as the person by whose hands God would deliver them.

Judges 6:35

**Throughout all Manasseh**, on both sides of Jordan.

**Unto Asher, Zebulun, and Naphtali**; because these tribes were nearest to him, and so could soonest join with him; and were nearest the enemy also, Jud\_6:33, and therefore were most sensible of the calamity, and would in all reason be most forward to rescue themselves from it.

Judges 6:36

**Gideon said** this in way of humble supplication, partly for the strengthening of his own faith, and partly for the greater encouragement of his soldiers in this great and strange attempt.

Judges 6:37

**Upon all the earth beside**, i.e. upon all that spot of ground which adjoineth to and encompasseth the fleece.

Judges 6:38

No text from Poole on this verse.

Judges 6:39

Which was more difficult and preternatural than the former instance, because if there be any moisture, such bodies as fleeces of wool are most likely to drink it up.

Judges 6:40

No text from Poole on this verse.

### **Judges 7:1** JUDGES CHAPTER 7

Gideon with two and thirty thousand men encamps against the Midianites; they, by God's command and token, are lessened to three hundred, Jud\_7:1-8. He is encouraged by a dream, and its interpretation, Jud\_7:9-15; divideth; , his army companies; who all with one accord blow the trumpets, and break the pitchers, wherein the lamps were, in pieces, Jud\_7:16-20. The Midianites are terrified, flee and destroy one another, Jud\_7:21,22. The next adjoining Israelites pursue them to stop their passage over Jordan: two princes of the Midianites are taken by the Ephraimites, Jud\_7:23-25.

No text from Poole on this verse.

Judges 7:2

**Too many for me**, i.e. for my purpose; which is, so to deliver Israel, that it may appear to be my own miraculous act, that so I may have all the glory of it, and they may be more strongly obliged to love and serve me.

Judges 7:3

**Mount Gilead**; not that famous Mount Gilead which was beyond Jordan; for it is apparent that both the camps of the Israelites and of the Midianites were on this side Jordan: but another Mount Gilead in the tribe of Manasseh; which might be so called, either for some resemblance it had with the other Mount Gilead, or in remembrance of their father Gilead; or that this might be a memorial of their near relation to their brethren, notwithstanding their being divided one from another by Jordan; or for some other reason now unknown at this distance of time and place. Or, the words may be rendered *towards Mount Gilead* ; for the Hebrew particle mid, or mere, is sometimes rendered *towards* , of which see Gen\_11:2 **13:11** Deu\_32:2 2Sa\_6:2. And so it may be understood of the famous Mount Gilead beyond Jordan, which he may mention here, either,

1. Because many of his soldiers were of that half tribe of Manasseh which dwelt there, and so it was most proper for them to return thither; or,

2. Because that was their safest course, to get furthest from the danger which they feared; or,

3. Because though he would remove them from danger, yet he would not have them dispersed, but kept together in a body about Mount Gilead; knowing that they who had not courage enough to fight their enemies, might have valour enough to pursue them when they were beaten by others; and suspecting that the Midianites, if beaten, would probably flee that way.

**Twenty and two thousand;** who finding their whole army to be very small in comparison of their enemy's, who were a hundred and thirty-live thousand, Jud\_8:10, and they, no doubt, well armed and disciplined, and encouraged by long success; whereas the Israelites were dispirited with long servitude, and many of them unfurnished with arms and provisions, lost the courage which in the beginning they seemed to have.

Judges 7:4

**Unto the water;** either that which ran from the well of Harod, mentioned Jud\_7:1, or some other brook.

**I will try them for thee;** because thy proclamation hath not sufficiently tried them; for many who are fearful indeed will put on the face, and desire the opinion of being valiant persons; I will take another course.

Judges 7:5

It is true, there may be natural reasons given why some did only lap of the water, when others bowed down to drink; from the temperance, or fortitude, or patience, or strength, or diligence of the one, and the intemperance, or cowardice, or impatience, or weakness, or slothfulness of the other; but these seem to be mere conjectures: the true reason and design of this course seems to be only this, that God would reduce them to a very small number, which was likely to be done by this means; for the season of the year being hot, and the generality of the soldiers weary, and thirsty, and faint, they would most probably bow down upon their knees, that they might more fully refresh themselves by a liberal

draught, as indeed they did; and it could be expected that there would be but few, who either could or would deny themselves in this matter, especially when God concurred in the work, and so disposed of the minds and bodies of them, that all, except three hundred, should lie down to drink.

Judges 7:6

**Putting their hand to their mouth;** taking up a little water in the palm of their hands to put into their mouths.

Judges 7:7

i.e. To his own home, as Num\_24:11.

Judges 7:8

**And their trumpets,** i.e. the trumpets belonging to the whole army, even to those who were gone away, which he retained for the use here following. See Jud\_7:16.

Judges 7:9

**The same night;** after he had dismissed all but the three hundred.

**That the Lord said unto him,** in a dream or vision of the night.

Judges 7:10

**If thou fear to go down,** to wit, without some further assurance of thy success, I will condescend so far to thee, as to give thee another sign.

Judges 7:11

**Afterward shall thine hands be strengthened;** thou wilt be encouraged to proceed, notwithstanding the smallness of thy number, which may deter thee.

Judges 7:12

No text from Poole on this verse.

Judges 7:13

**A cake of barley bread;** a weak and contemptible thing, and in itself as unable to overthrow a tent as to remove a mountain; but being thrown by a Divine hand, bore down all before it; which fitly resembled Gideon's case, which was mean and despicable, as himself saith, Jud\_6:15; yet he was mighty, through God, to destroy the Midianites.

Judges 7:14

As there are many examples of significant dreams given by God to heathens, as **Ge 41 Da 2 Da 4**, so some of them had the gift of interpreting dreams; which they sometimes did by study and art, and sometimes by Divine direction, as in this case.

Judges 7:15

Gideon understood

**the telling of the dream**, though spoken in the Midianitish language; either because it was near akin to the Hebrew, being only a different dialect of it; or because the Israelites had now been accustomed to the Midianites' company and discourse for seven years.

**He worshipped**; he praised God for this miraculous work and special encouragement, whereby he was confirmed in his enterprise.

Judges 7:16

**Into three companies**; to make a show of a vast army encompassing them.

**Lamps**, or, *torches*, made of such materials as would quickly take fire, and keep it for some time.

**Within the pitchers**; partly to preserve the flame from the violence of wind and weather; and partly to conceal it, and surprise their enemy with sudden and unexpected flashes of light.

Judges 7:17

For though two hundred of his men were placed on other sides of the camp; yet they were so disposed, that some person or persons, set as watchmen, might see what was done, and give notice to the rest to follow the example.

Judges 7:18

He mentions his own name, together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God; for he mentions God in the first and chief place, and himself only as his minister; but from prudent policy, because his name was grown formidable to them, and so was likely to further his design, and their flight, as it did.

Judges 7:19

**Of the middle watch**, i.e. of the second watch; for though afterwards the night was divided into four watches by the Romans, Mat\_14:25, yet in more ancient times, and in the eastern parts, it was divided into three. He chose the dark and dead of the night to increase their terror by the trumpets, whose sound would then be loudest and best heard, and the lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their numbers.

Judges 7:20

**Held the lamps and the trumpets**, that they might be thought to be a mighty host, having as many troops or companies as there were trumpets and lights.

Judges 7:21

**Every man in his place**; as if they had only been torchbearers to the several companies.

Judges 7:22

They slew one another, either because they suspected treachery, and so fell upon those they first met with; which they might more easily do, because they consisted of several nations, as may be gathered from Jud\_6:3, and Josephus affirms; or because the darkness of the night made them unable to distinguish friends from foes; or because the suddenness of the thing struck them with horror and amazement; or because God infatuated them, as he hath done many others. Compare 1Sa\_14:20 2Ch\_20:23.

**Abel-meholah**; of which see 1Ki\_4:12 **19:16**.

Judges 7:23

No text from Poole on this verse.

Judges 7:24

**Take before them the waters unto Beth-barah**, i.e. the passes over those waters to which they are like to come.

**And Jordan**; the fords of Jordan, which river they must pass over into their own country.

Judges 7:25

For Gideon in the pursuit had passed over Jordan, as we read, Jud\_8:4, which, though mentioned after this, may seem to have

been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides: see Gen\_1:10. And so this is opposed to what follows of his passing over Jordan, Jud\_8:4. And then there is no anticipation here.

## **Judges 8:1 JUDGES CHAPTER 8**

The Ephraimites are displeased with Gideon; he satisfies them, Jud\_8:1-3. He pursueth two kings of the Midianites he punisheth those of Succoth and Penuel, Jud\_8:4-17. He revengeth his brethren's death on the two kings, Jud\_8:18-21. He refuseth government, Jud\_8:22,23; demandeth a present of the spoil, and thereof makes an ephod; places it in Ophrah; it is a cause of idolatry, Jud\_8:24-27. Gideon's children, wives, death, and burial, Jud\_8:30-32. Israel revolts to idolatry; is ungrateful to Gideon's family, Jud\_8:33-35.

Why hast thou neglected and despised us, in not calling us in to thy help, as thou didst other tribes? These were a proud people, Isa\_11:13, puffed up with a conceit of their number and strength, and the preference which Jacob by Divine direction gave them above Manasseh, Gen\_48:19,20, of which tribe Gideon was, who by this act had seemed to advance his own tribe, and to depress theirs.

### Judges 8:2

What was done was done by God's immediate making them one to kill another; what I have done, in cutting off some of the fugitive common soldiers, is not to be compared with your exploit in destroying their princes; I began the war, but you have finished.

**The gleaning of the grapes of Ephraim;** what you have gleaned or done after me.

**Of Abi-ezer**, i.e. of the *Abi-ezrites*, to whom he modestly communicateth the honour of the victory, and doth not arrogate it to himself, as generals commonly do.

### Judges 8:3

His soft and humble answer allayed their rage and envy. See Pro\_15:1 **25:15**.

Judges 8:4

**Passed over**, or, *had passed over* : when he passed over, See Poole "Jud\_7:25".

Judges 8:5

**Succoth**; a place beyond Jordan, Gen\_33:17 Jos\_13:27 Psa\_60:6.

**Kings of Midian**; where before this time were five kings at once, Num\_31:8, who either reigned separately in divers parts of the land, or governed by common counsel and consent, as sometimes there were two or three Roman emperors together.

Judges 8:6

Art thou so foolish to think, with thy three hundred faint and weary soldiers, to conquer and destroy a host of fifteen thousand men?

Judges 8:7

**With the thorns** which grow abundantly in the neighbouring wilderness; I will chastise or beat your naked bodies with thorny rods, even unto death. Or, I will lay you down upon thorns on the ground, and bring the cartwheel upon you, which will both tear your flesh, and bruise you to death.

Judges 8:8

**Penuel**; another city beyond Jordan; of which see Gen\_32:30 1Ki\_12:25.

Judges 8:9

Your confidence in which makes you thus proud and presumptuous. He implies that he would afterwards destroy their persons, as is expressed, Jud\_8:17.

Judges 8:10

i.e. Persons expert and exercised in war, besides the retainers to them, Jud\_6:5.

Judges 8:11

**Of them that dwelt in tents**, i.e. of the Arabians; so fetching a compass, and falling upon them where they least expected it.

**Nobah and Jogbehah**; of which cities see Num\_32:35,42.

**The host was secure**; being now got safe over Jordan, and a great way from the place of battle; and, probably, supposing Gideon's



men, to be so tired with their hard service, and the great slaughter which they had made, that they would have neither strength nor will to pursue them so far.

Judges 8:12

No text from Poole on this verse.

Judges 8:13

By which it may be gathered that he came upon them in the night, which was most convenient for him, who had so small a number with him; and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.

Judges 8:14

He told him their names and qualities.

Judges 8:15

No text from Poole on this verse.

Judges 8:16

By that severe punishment (of which Jud\_8:7) he made the men, i.e. the elders of Succoth, to know their sin and folly, though it was too late for their good, but not for the instruction and warning of others.

Judges 8:17

No text from Poole on this verse.

Judges 8:18

**What manner of men**, i.e. for outward shape and quality?

**At Tabor**; whither he understood they fled for shelter, upon the approach of the Midianites; and where he learnt that some were slain, which he suspected might be they.

**Each one resembled the children of a king**; not for their garb, or outward splendour, for the family was but mean; but for the majesty of their looks; by which commendation they thought to ingratiate themselves with their conqueror.

Judges 8:19

For being not Canaanites he was not obliged to kill them; but they having killed his brethren, and that in cool blood, he was by law the avenger of their blood.

Judges 8:20

**Up and slay them;** partly, that he might animate him to the use of arms for his God and country against their enemies, and to the exercise of justice; partly, that the death of those mischievous persons might be more shameful and painful; and partly, that he might have some share in the honour of the victory.

Judges 8:21

**As the man is, so is his strength:** thou excellest him, as in age and stature, so in strength; and it is more honourable, as well as easy, to dig by the hands of a valiant man.

Judges 8:22

**Rule thou over us;** not as a judge, for that he was already made by God; but as a king; and let the kingdom be hereditary to thee and to thy family. This miraculous and glorious deliverance by thy hands deserves no less from us.

Judges 8:23

**I will not rule over you,** to wit, as a king, which you desire.

**The Lord shall rule over you,** in a special manner, as he hath hitherto done, by judges, whom God did particularly appoint and direct, even by Urim and Thummim, and assist upon all occasions; whereas kings had a greater power, and only a general dependence upon God, as other kings had. Compare 1Sa\_8:6,7.

Judges 8:24

**Object.** They are called Midianites before.

**Answ.** Here seems to have been a mixture of people, Jud\_6:3, which are all called by one general name, Ishmaelites, or Arabians, who used to wear earrings, Gen\_35:4; but the greatest, and the ruling part of them, were Midianites.

Judges 8:25

No text from Poole on this verse.

Judges 8:26

No text from Poole on this verse.

Judges 8:27

Made an ephod thereof; not of all of it, for then it would have been too heavy for use; but of part of it, the rest being probably

employed about other things agreeable and appertaining to it; which elsewhere are comprehended under the name of the ephod, as Jud\_17:5 **18:14,18 Ho 3:4**.

**Put it in his city;** not as a monument of the victory, for such monuments were neither proper nor usual; but for religious use, for which alone the ephod was appointed. The case seems to be this, Gideon having by God's command erected an altar in his own city, Ophrah, Jud\_6:26, for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure priests, so he designed to make priestly garments, and especially an ephod, which was the chief and most costly; which besides its use in sacred ministrations, was also the instrument by which the mind of God was inquired and discovered, 1Sa\_23:6,**9 30:7**, which might seem necessary for the judge to have at hand, that he might consult with God upon all occasions.

**All Israel went thither a whoring after it;** committing superstition or idolatry with it; or going thither to inquire the will of God; whereby they were drawn from the true ephod, instituted by God for this end, which was to be worn by the high priest only.

**A snare;** an occasion of sin and ruin to him and his, as the next chapter showeth. Though Gideon was a good man, and did this with an honest mind, and a desire to set up religion in his own city and family; yet here seems to be many sins in it.

1. Superstition and willworship, worshipping God by a device of his own, which was frequently and expressly forbidden.
2. Presumption, in wearing, or causing other priests to wear, this kind of ephod, which was peculiar to the high priest.
3. Transgression of a plain command, of worshipping God ordinarily but at one place, and one altar, Deu\_12:5,**11,14**, and withdrawing people from that place to his.
4. Making a fearful schism or division among the people.
5. Laying a stumbling-block, or an occasion of superstition or idolatry, before that people, whom he knew to be too prone to it.

Judges 8:28

**Lifted up their heads no more**, i.e. recovered not their former strength or courage, so as to conquer or oppress others, as they had done.

**Forty years**, i.e. to the fortieth year, from the beginning of the Midianitish oppression: see on Jud\_3:11.

**In the days of Gideon**, i.e. as long as Gideon lived.

Judges 8:29

Not in his father's house, as he did before; nor yet in a court, like a king, as the people desired; but in a middle state, as a judge, for the preservation and maintenance of their religion and liberties.

Judges 8:30

No text from Poole on this verse.

Judges 8:31

**In Shechem**; she dwelt there, and he oft came thither, either to execute judgment, or upon other occasions.

**Abimelech**, i.e. *my father the king* ; so he called him, probably to gratify his concubine, who desired it either out of pride or design.

Judges 8:32

**In a good old age**; his long life being crowned with the continuance of his honour, tranquility, and happiness.

Judges 8:33

**The children of Israel turned again**; whereby we see the wicked temper of this people, who did no longer cleave to God than they were in a manner constrained to it by the presence and authority of their judges.

**Baalim**: this was the general name, including all their idols, whereof one here follows.

**Baal-berith**, i.e. The lord of the covenant, so called, either from the covenant wherewith the worshippers of this god bound themselves to maintain his worship, or to defend one another therein; or rather, because he was reputed the god and judge of all covenants, and promises, and contracts, to whom it belonged to maintain them, and to punish the violaters of them; and such a god both the Grecians and the Romans had.

Judges 8:34

No text from Poole on this verse.

Judges 8:35

No text from Poole on this verse.

### **Judges 9:1** JUDGES CHAPTER 9

Abimelech, Gideon's son, by conspiracy with the Shechemites, and the murder of his brethren, Jotham the youngest escaping, is made king, Jud\_9:1-6. Jotham by a parable rebuketh them, and foretelleth their ruin: he flees and dwells at Beer, Jud\_9:7-21. The Shechemites conspire against *Abimelech*, Jud\_9:22-25. Gaal joins himself to the Shechemites, Jud\_9:26-29. Zebul reveals it, Jud\_9:30-33. Betrayeth Gaal, Jud\_9:34-38. Abimelech overcometh them, and soweth the city with salt, Jud\_9:39-45. Sets the tower on fire; also the hold of the god Berith, Jud\_9:46-49. He subdues Thebez: going near to the tower to burn it, a woman casts down a piece of a mill-stone on his head, and breaks his skull, Jud\_9:50-53. He commands his armour-bearer to thrust him through, Jud\_9:54. Jotham's curse is fulfilled, Jud\_9:56,**57**.

No text from Poole on this verse.

Judges 9:2

He supposeth that

**the sons of Jerubbaal** would take that government which their father modestly refused, and that the multitude of his sons would occasion horrible divisions, and confusions, and contests about the sovereign power; all which they might avoid by choosing him king; and so they might enjoy the monarchy which they had long and oft desired.

**Your bone and your flesh;** your kinsman, of the same tribe and city with you; which will be no small honour and advantage to you.

Judges 9:3

**His mother's brethren**, i.e. kinsmen, as that word is oft used, as Gen\_14:16 **29:12**.

**He is our brother;** they were easily persuaded to believe and follow what served their own interest.

Judges 9:4

**Threescore and ten,** agreeably to the number of his enemies, Gideon's seventy sons.

**Pieces of silver;** not shekels, as some fancy, which were too small a sum for this purpose; but far larger pieces, the exact worth whereof it is neither possible nor needful for us now to know.

**Out of the house of Baal-berith;** out of his sacred treasury; for even they; who were very parsimonious and base in their expenses about God's service, were liberal in their contributions to idols; having since Gideon's death built this temple, (which he would never have suffered whilst he lived,) and endowed it with considerable revenues.

**Vain and light persons;** unsettled, idle, and necessitous persons, the most proper instruments for tyranny and cruelty.

Judges 9:5

**The sons of Jerubbaal;** the only persons who were likely to hinder him in establishing his tyranny.

**Threescore and ten persons;** wanting one, who is here expressed; and these synecdochical expressions are frequent in Scripture: see Gen\_35:26 **42:13** Num\_14:32,33Jo\_20:24 1Co\_15:5.

**Upon one stone;** whereby he would signify that this was either,

1. An act of justice, in cutting them all off in an orderly manner, for some supposed crime probably as designing sedition and rebellion; or,

2. An act of religion, in avenging the dishonour and injury done to Baal by Gideon, Jud\_6:27,28, upon his children, whom he offered up as so many sacrifices to Baal upon this stone, which served for an altar; and for this reason it seems the money was taken out of Baal's house, because it was to be laid out in his service.

Judges 9:6

**Of Millo;** of a place or person so called; some eminent and potent family living in Shechem, or near to it; either the family of

Abimelech's mother, or some other: or, and *all Beth-millo* ; so *Beth* is not a house, but a part of the name of the place.

**Made Abimelech king**, to wit, over all Israel, Jud\_9:22, which was a strange presumption for the inhabitants of one city to undertake; but they had many advantages and encouragements for it; as the eager, and general, and constant inclination of the Israelites to kingly government; Abimelech's being the son of Gideon, to whom and to his sons they offered the kingdom, Jud\_8:22; and though the father could and did refuse it for himself, yet they might imagine that he could not give away his son's right, conveyed to them by the Israelites, in their offer; the universal defection of the Israelites from God to Baal, whose great patron and champion Abimelech pretended to be; the power and prevalency of the tribe of Ephraim, in which Shechem was, Jos\_20:7, whose proud and imperious spirit, manifested Jud\_8:1 **12:1**, would make them readily close with a king of their own brethren; and Abimelech's getting the start of all others, having the crown actually put upon his head, and an army already raised to maintain his tyranny. By

**the plain of the pillar**, or, *by the oak of the pillar* , i.e. by the oak, where Joshua erected a pillar as a witness of the covenant renewed between God and Israel, Jos\_24:26. This place they chose, to signify that they still owned God, and their covenant with him; and did not worship Baal in opposition to God, but in conjunction with him, or in subordination to him.

Judges 9:7

**Mount Gerzim** lay near Shechem, and near Mount Ebal. The valley between these two mountains of Gerizim and Ebal was a famous place, employed for a religious use, even for the solemn reading of the law, and its blessings and curses, Deu\_11:29 **27:12** Jos\_8:33; and therefore it is probable it was still used, even by the superstitious and idolatrous Israelites, for such-like occasions, who delighted to use the same places which their religious ancestors had consecrated and used.

**Lifted up his voice, and cried**; so as they that stood in the valley might hear him, though not suddenly come at him to take him.

**Ye men of Shechem;** who are here met together upon a solemn occasion, as Josephus notes, Abimelech being absent.

**That God may harken unto you,** when you cry unto him for mercy; so he conjures and persuades to give him patient audience, as they did.

Judges 9:8

A parabolical discourse, usual among the ancients, especially in the eastern parts; wherein, under the names of trees, men are represented.

**To anoint a king,** i.e. to make a king, which was oft done among the Israelites, and some others, with the ceremony of anointing. By

**the olive tree** he understands Gideon.

Judges 9:9

In the worship and service of God oil was used for divers things; as, about the lamps, Exo\_35:14, and offerings, Lev\_2:6,7, and for the anointing of sacred persons and things. Oil was also used in the constitution of kings, and priests, and prophets, and for a present to great persons, and to anoint the head and face, &c.

**To be promoted,** Heb. *to move* hither and thither, to wander to and fro, to exchange my sweet tranquillity for incessant cares and travels for the good of others, as a king ought to do.

Judges 9:10

This, as also the vine, Jud\_9:12, signifies the same thing with the olive tree; but here are various expressions used, either for the decency of the parable; or because Gideon refused this honour, both for himself and for his sons; or to signify that the sons of Gideon, whom Abimelech had so cruelly slain, upon pretence of their affecting the kingdom, were as far from such thoughts as their father, and therefore were unjustly and wickedly murdered.

Judges 9:11

**My sweetness;** for which that fruit is particularly commended.

Judges 9:12

No text from Poole on this verse.



Judges 9:13

Wherewith God is well-pleased, because it was offered to God, Num\_15:5,7,10. See also Psa\_104:15 Pro\_31:6.

Judges 9:14

**The bramble**, or *thorn* ; a mean, and barren, and hurtful tree, fitly representing Abimelech, the son of a concubine, and a person of small use, and great cruelty.

Judges 9:15

**If in truth you anoint me king over you;** if you deal truly and justly in making me king.

**Put your trust in my shadow;** then you may expect protection under my government.

**Let fire come out of the bramble;** instead of protection, you shall receive destruction by me; especially you cedars, i.e. nobles, such as the house of Millo, who have been most forward in this work.

Judges 9:16

No text from Poole on this verse.

Judges 9:17

Heb. *cast away his soul or life far off*, out of his reach or power to recover it, i.e. exposed himself to utmost hazard for your sakes.

Judges 9:18

Abimelech's fact is justly charged upon them, as done by their consent, approbation, and assistance.

**His maid-servant;** his concubine, whom he so calls by way of reproach, because maid-servants were oft made concubines, Exo\_21:7-10.

**Over the men of Shechem;** by which limitation of their power, and his kingdom, he reflects contempt upon him, and chargeth them with presumption, that having only power over their own city, they durst impose a king upon all Israel.

Judges 9:19

No text from Poole on this verse.

Judges 9:20

This is not a prediction, but an imprecation or curse, as it is called, Jud\_9:57, which, being grounded upon just cause, and being the only way by which Jotham could perform the duty of the *avenger* of his brethren's blood, which was incumbent upon him, had its effect, as others in like case had, as Jos\_6:26, compared with 1Ki\_16:34 2Ki\_2:24.

Judges 9:21

He might easily flee, having the advantage of the hill and other accommodations for flight, and because the people were not forward to pursue a man whom they knew to have such just cause and great provocation to speak, and so little power to do them any hurt.

**Beer**; a place remote from Shechem, and out of Abimelech's reach. There were divers places of that name.

Judges 9:22

For though the men of Shechem were the first authors of Abimelech's advancement, it is more than probable that the rest of the people easily consented to that form of government which they so much desired; or, at least, made no resistance against it.

Judges 9:23

God gave the devil commission to enter into or work upon their minds and hearts; knowing that he of himself, and by his own inclination, would fill them with mistakes, and jealousies, and dissensions, and heart-burnings, which would end in civil wars and mutual ruin.

Judges 9:24

**The cruelty**, i.e. the punishment of the cruelty.

Judges 9:25

**Liers in wait for him**, to seize his person.

**All that came along that way by them**, to wit, such as favoured or served Abimelech; for to such only their commission reached, though it may be they went beyond their bounds, and by military license robbed all passengers promiscuously.

**It was told Abimelech**; who, as it is here implied, exercised hostility towards the men of Shechem.

Judges 9:26

It is not known who or of what tribe

**Gaal** was; but it is evident that he was a man very considerable for wealth, and strength, and counsel, and interest, and ill-pleased with Abimelech's power.

**Went over to Shechem**, by his presence and counsel to animate and assist them against Abimelech.

Judges 9:27

**They went out into the fields**, which, till his coming, they durst not do, for fear of Abimelech; but now took confidence to do so, in contempt of him.

**Made merry**; partly from the custom of rejoicing and singing songs in vintage time, Lev\_19:24 Isa\_16:10 Jer\_25:30; and partly for the hopes of their redemption from Abimelech's tyranny.

**The house of their god**, Baal-berith, Jud\_9:4; either to beg his help against Abimelech, or to give him thanks, either for the fruits of the earth now received, or for the hopes of recovering their former and lost liberty.

**Did eat and drink**, to the honour of their idols, and out of the oblations made to them, as they used to do to the honour of Jehovah, and out of his sacrifices.

**Cursed Abimelech**; either by reviling and reproaching him after their manner; or rather in a more solemn and religious manner, cursing him by their god, as Goliath did David, 1Sa\_17:43; or calling upon their god to ratify their curses pronounced against him.

Judges 9:28

**Who is Abimelech?** what is he but a base-born person, an ambitious, imperious, and cruel tyrant, and one every way unfit and unworthy to govern you?

**Who is Shechem?** Shechem is here the name, either,

1. Of the place or city of Shechem; and so the Hebrew particle *mi*, *who*, is put for *mah*, *what*, as it is Jud\_13:17; and then the sense of the place is this: Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is;

and judge you whether it be fit that such a city should be subject to such a person. Or rather,

2. Of a person, even of Abimelech, named in the foregoing words, and described in those which follow;

**the son of Jerubbaal**, between which Shechem is hemmed in, and therefore cannot conveniently belong to any other. He is called Shechem for the Shechemite, by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it; as Egypt, Ethiopia, Seba, Judea, Macedonia, and Achaia, &c., are put for the people of those countries Job\_1:15 **6:19** Psa\_68:31 **105:38** Isa\_43:3 Mat\_3:5 Rom\_15:26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite* ? for so he was by the mother's side, born of a woman of your city, and she but his concubine and servant; why should you submit to one so basely descended?

**The son of Jerubbaal**, i.e. of Gideon; a person obscure by his own confession, Jud\_6:15, and famous only by his boldness and fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish.

**And Zebul his officer**; and you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you, and enslave you; and particularly this noble and hateful person Zebul. *Serve the men of Hamor the father of Shechem* : if you love bondage, call in the old master and lord of the place; choose not an upstart, as Abimelech is; but rather take one of the old stock, one descended from Hamor, Gen\_34:2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. This he might speak, either,

1. Sincerely, as being himself a Canaanite and a Shechemite, and possibly come from one of those little ones whom Simeon and Levi spared when they slew all the grown males, Gen\_34:29. And it may be that he was one of the royal blood, a descendant of Hamor, who hereby sought to insinuate himself into their minds and government, as it follows, Jud\_9:29, *Would to God this people were under my hand!* which he might judge the people

more likely to do, both because they were now united with the Canaanites in religion, and because their present distress might oblige them to put themselves under him, who seemed or pretended to be a valiant and expert commander. Or,

2. In way of derision, he being an Israelite: If you are so servile, serve some of the children of Hamor; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser person; but cast off his yoke, and recover your lost liberties.

Judges 9:29

**Under my hand**, i.e. under my command; I wish you would unanimously submit to me, as your captain and governor; for he found them divided, and some of them hearkening after Abimelech, whom they had lately rejected, according to the levity of the popular humour.

**Then would I remove Abimelech**; as you have driven him out of your city, I would drive him out of your country.

**He said to Abimelech**; he sent this message or challenge to him, I desire not to surprise thee at any disadvantage; strengthen thyself as much as thou canst, and come out into the open field, that thou and I may decide it by our arms.

Judges 9:30

It seems he had temporized and complied with the people's humour and plot against Abimelech, either in dissimulation and design, and by Abimelech's connivance or advice, or really; but when he heard Gaal's words, and himself traduced and struck at by them, he changed his mind, repented of his defection from Abimelech, and intended to return himself, and to bring the people again to the obedience of their lord and king.

Judges 9:31

**Privily**, so as Gaal and his confederates might not know it. Or, *in Tormah* ; or, who was *in Tormah* ; for some make it the name of the place where Abimelech was, which is called with some variation *Arumah* , Jud\_9:41.

**They fortify the city against thee**; they besiege or guard the city of Shechem, so as none may go out to thee, nor come in from thee.

Judges 9:32

No text from Poole on this verse.

Judges 9:33

**Behold, when he,** i.e. Gaal, mentioned Jud\_9:31.

Judges 9:34

No text from Poole on this verse.

Judges 9:35

**Stood in the entering of the gate of the city,** to put his army in order, and to conduct them against Abimelech, whom he supposed to be at a great distance.

Judges 9:36

**Zebul** concealed the anger which he had conceived, Jud\_9:30, and pretended compliance with him in this expedition, that he might draw him forth into the field, where Abimelech might have the opportunity of lighting with him, and overthrowing him.

**Thou seest the shadow of the mountains;** for in the morning, as this was, and in the evening, the shadows are longest, and move most quickly. He intimates that he was afraid of shadows.

Judges 9:37

**By the middle of the land,** Heb. *by the navel of the land* . So he calls either, first, The middle of it, as the middle part of Greece and of Sicily are called the *navel* of them by the Roman writers, because the navel is in the midst of man's body; or, secondly, The higher part of it, called *the mountains* , Jud\_9:36, and here *the navel* , because it was raised above the other ground, as the navel is above the rest of the body.

Judges 9:38

**Thy mouth,** i.e. thy brags. Now thou betrayest thy fears; and therefore now show thyself a man, and fight valiantly for thyself and people.

Judges 9:39

No text from Poole on this verse.

Judges 9:40

**He fled before him;** being surprised by the unexpected coming of Abimelech, and possibly not fully prepared for the encounter.

**Many were overthrown and wounded**, being pursued and overtaken by Abimelech.

Judges 9:41

Abimelech did not prosecute his victory, but retreated to Arumah, partly to see the effect of this fight, and whether the Shechemites would not of themselves return to his government, being either persuaded by Zebul upon this occasion, or terrified by his strength and valour, or now by his clemency in proceeding no further against them; and partly that, being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of.

**Zebul thrust out Gaal and his brethren**; which he was enabled to do, because the multitude, which is generally light and unstable, and judgeth of all things by events, were now enraged against Gaal, suspecting him guilty either of treachery, or cowardice, or ill conduct; and besides, they thought the expulsion of Gaal would sweeten and satisfy Abimelech, and make him give over the war against them. But though they were offended with Gaal, yet Zebul's interest was not so considerable with them, that he could prevail with them either to kill Gaal and his brethren, or to yield themselves to Abimelech; and therefore he still complies with the people, and waits for a fairer opportunity, though in vain.

Judges 9:42

**The people went out into the field**; either, first, To renew the fight, and avenge themselves for their last loss, the great God hardening their hearts to their destruction, and the accomplishment of his word delivered to them by Jotham. But here is not one word about the people's arming, or resisting, or fighting, as there was before, Jud\_9:39, but only of their slaughter, Jud\_9:43,44. Or, secondly, To their usual and then proper employments about their lands; for though their vintage was past, the seed-time was now come, and other things were to be done in the fields. Or, thirdly, Upon some solemn occasion, not here expressed; possibly to make a solemn procession, or perform some other rites in the fields, to the honour of their god Baal-berith, as the manner of the heathen was, to make supplication to him for his help, and for better success; or only to go for that end to the house of their god Baal-berith, which is thought to have

been in the fields, as may seem from Jud\_9:27,**46**, on a mountain upon the east side of the city.

Judges 9:43

**Three companies;** whereof he kept one with himself, Jud\_9:44, and put the rest under other commanders.

Judges 9:44

**Stood in the entering of the gate of the city,** to prevent their retreat into the city, and give the other two companies opportunity to cut them off.

Judges 9:45

Not to make the place barren, as salt will do, for then he would have sowed the fields, not the city; but in token of his detestation and desire of their utter and irrecoverable destruction; for salt is the symbol or sign of perpetuity: compare Num\_18:19 Deu\_29:23 2Ch\_13:5 Zep\_2:9.

Judges 9:46

**The tower of Shechem;** a strong place belonging to the city of Shechem, and made for its defence or security, but without the city. It is thought this was that Milo which was confederate with Shechem in their design for Abimelech, Jud\_9:6, which also Jotham cursed with Shechem, Jud\_9:20, and that curse is noted to have its effect, Jud\_9:57. And this place may be called *the tower of Shechem* , either because those who possessed and defended it were sent from Shechem, or because it was built and kept for the safeguard of Shechem.

**The house of the god Berith;** or, *Baal-berith* , Jud\_9:4. Hither they fled out of the town belonging to it, fearing the same event with Shechem; and here they thought to be secure; partly by the strength of the place, as the temples of idols were oftentimes built in the highest and strongest places, as the capitol at Rome, and the temple at Jerusalem; and such this place seems to have been, because they laid their treasure here, Jud\_9:4, partly by the religion of it, thinking that either their god would protect them there, or that Abimelech would spare them there, if not out of piety to that god, yet out of thankfulness for the benefit which he received thence, Jud\_9:4.



Judges 9:47

No text from Poole on this verse.

Judges 9:48

**Zalmon;** a place so called from its shadiness, because there were many trees there.

Judges 9:49

No text from Poole on this verse.

Judges 9:50

**Thebez;** another town near to Shechem; and, as it seems, within its territory.

Judges 9:51

**All the men and women;** all that were not slain in the taking of the town; or they all forsook the town, and retired to their strong hold.

**The top of the tower** was flat and plain, after their manner of building.

Judges 9:52

No text from Poole on this verse.

Judges 9:53

Such great stones no doubt they carried up with them, whereby they might defend themselves, or offend those who assaulted them. Here the justice of God is remarkable in suiting the punishment to his sin. He slew his brethren upon a stone, Jud\_9:5, and he loseth his own life by a stone.

Judges 9:54

A woman slew him; which was esteemed a matter of disgrace.

Judges 9:55

No text from Poole on this verse.

Judges 9:56

**The wickedness which he did unto his father,** in rooting out, as far as he could, the name, and memory, and remainders of his father.

Judges 9:57

No text from Poole on this verse.

## **Judges 10:1** JUDGES CHAPTER 10

Tola judgeth Israel; and Jair, whose thirty sons had thirty cities, Jud\_10:1-5. The people's idolatry, Jud\_10:6. The Philistines and Ammonites oppress them, Jud\_10:7-9. They cry to God, who sendeth them to their false gods; but upon their repentance pitieth them, Jud\_10:10-11. The Ammonites and Israelites encamp against one another, Jud\_10:17,**18**.

**There arose;** not of himself, but either chosen by the people; or rather, raised by God, as the other judges were. **To defend Israel,** or, *to save* , which he did not by fighting against and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, and oppression, and tyranny, as also from idolatry, as may be gathered from Jud\_10:6, which if not restrained and purged out, would have brought certain ruin upon them.

### **In Shamir in Mount Ephraim;**

which was in the very heart and midst of the land.

Judges 10:2

No text from Poole on this verse.

Judges 10:3

**A Gileadite;** of Gilead beyond Jordan

Judges 10:4

**Rode on ass colts,** because horses were scarce there, and were not to be multiplied by the king himself, Deu\_17:16. Hence their kings and kings' children used to ride upon mules, 2Sa\_13:29 **18:9** 1Ki\_1:33,**38,39**. Compare Jud\_5:10 **12:14**.

### **Havoth-jair.**

**Object.** These villages were called so before this time from another

**Jair,** Num\_32:41 Deu\_3:14.

**Ans.** They are not said to be now first called by that name, but to be still so called, because the old name was revived and confirmed upon this occasion; as *Sheba* is said to be called *Beer-sheba* , upon an occasion mentioned Gen\_26:33, though it was so

called before upon a more ancient occasion, Gen\_21:31. Possibly this *Jair* had enlarged or fortified these towns, and so they were justly denominated from him, no less than from the former.

Judges 10:5

No text from Poole on this verse.

Judges 10:6

He shows how they grew worse and worse, and so ripened themselves for the ruin which afterward came upon them. Before they worshipped God and idols together; now they utterly forsake God, and wholly cleave to idols.

Judges 10:7

The one on the west, the other on the east; so they were molested on both sides.

Judges 10:8

Or, *that year they had vexed and oppressed the children of Israel eighteen years* . Or, *they vexed them in that year* , that was the eighteenth year, to wit, of that vexation. This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from *Jair's* death, because that would enlarge the time of the judges beyond the just bounds, as may appear from 1Ki\_6:1; nor from *Jephthah's* beginning to reign, because he reigned but six years, and in the beginning thereof put an end to this persecution; but from the fourth year of *Jair's* reign; so that the greatest part of *Jair's* reign was contemporary with this affliction. And although this oppression of the Ammonites and Philistines, and the cause of it, the idolatry of the Israelites, be not mentioned till after *Jair's* death, because the sacred penman would deliver the whole history of this calamity entirely and together; yet they both happened before it; and *Jair's* death is mentioned before that only by a *prolepsis* or anticipation than which nothing is more frequent in Scripture. The case of *Jair* and *Samson* seem to be much alike. For as it is said of *Samson*, that *he judged Israel in the days of the tyranny of the Philistines twenty years* , Jud\_15:20, by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of *Jair*, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses; but being unable to effect this, through

the backwardness and baseness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies.

Judges 10:9

No text from Poole on this verse.

Judges 10:10

Because, not contented to add idols to thee, we have preferred them before thee, and rejected thee to receive and worship them.

Judges 10:11

**The Lord said;** either by himself, the Son of God appearing in a visible shape, which then was usual; or by some prophet whom he raised and sent to this purpose; or by the high priest, who was consulted in the case.

**The Amorites;** both Sihon and Og, and their people, **Num 21**, and other kings of the Amorites within Jordan, **Jos\_10:5**.

**The children of Ammon** were confederate with the Moabites, **Jud\_3:13,14**.

**The Philistines.** See **Jud\_3:31**.

Judges 10:12

**The Zidonians also;** for though we do not read of any oppression of Israel, particularly, by the Zidonians, yet there might be such a thing; as many things were said and done, both in the Old and New Testament, which are not recorded there; or they might join their forces with the king of Mesopotamia, **Jud\_3:8**, or with some other of their oppressors; for it is certain these were *left* among others to prove Israel, **Jud\_3:1-3**. Of

**the Amalekites,** see **Jud\_3:13 6:3**.

**Maonites;** either, first, Those who lived in or near the wilderness of Maon, in the south of Judah, **1Sa\_23:25 25:2**, whether Edomites or other. Or, secondly, The Mehunims, a people living near the Arabians, of whom **2Ch\_26:7**. For in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number. Or, thirdly, The Midianites, whose

oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Jud\_6:3,33. Or, fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

Judges 10:13

To wit, except you repent in another manner than you yet have done; which when they performed, God suspends the execution of this threatening. Compare Jer\_18:7.

Judges 10:14

You have not been forced to worship those gods by your oppressors and tyrants; but you have freely chosen these gods before me.

Judges 10:15

Do not give us up into the hands of these cruel men, but do thou chastise us with thine own hand as much as thou pleasest, to wit, if we be not more faithful and constant to thee than we have hitherto been.

Judges 10:16

**They put away the strange gods:** this was an evidence of the sincerity of their sorrow, that they did not only confess and bewail their sins, but also forsake them, and loathe themselves for them.

**His soul was grieved;** not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving; but figuratively, and as to outward expression. He acted towards them like one that felt their sufferings; he had pity upon them, repented of his severe proceedings against them, and quite changed his carriage towards them, and punished their enemies as sorely as if they had grieved and injured his own person.

Judges 10:17

That **Mizpeh** which was beyond Jordan in Gad or Manasseh; of which see Gen\_31:49 Jos\_18:26 Jud\_10:17 **11:11,29,34**. There were other cities of that name in Scripture.

Judges 10:18

No text from Poole on this verse.

## Judges 11:1 JUDGES CHAPTER 11

Jephthah dwells in the land of Tob, Jud\_11:1-3; is called by the elders of Gilead to command in chief against the Ammonites, Jud\_11:4-6. He demands to be continued head after the war should cease; they swear it shall be so, Jud\_11:7-11. He sendeth twice messengers to the king of the Ammonites to treat of peace, but in vain, Jud\_11:12-28. Jephthah marcheth against him; maketh a vow; smiteth the Ammonites; performeth his vow on his daughter, Jud\_11:29-40.

No text from Poole on this verse.

Judges 11:2

**The Gileadite;** so called, either from his father Gilead, Jos\_17:1,2, or from the mountain or city of Gilead, the place of his birth or abode.

**The son of an harlot,** i.e. a bastard; for though such were not ordinarily to enter into the congregation of the Lord, Deu\_23:2, yet God can dispense with his own laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the progenitors of the Lord Jesus Christ.

**Gilead;** one of the children of that ancients Gilead, Num\_32:1 Jos\_17:1.

Judges 11:3

**The land of Tob,** the name either of the land or territory, or of the man who was the owner or ruler of it. This place was in or near Gilead, as appears by the speedy intercourse which here was between Jephthah and the Israelites.

**Vain men;** idle persons, who desire to get their living rather by spoil and rapine, than by honest and diligent labour. These evil-minded persons Jephthah managed well, employing them against the enemies of God and of Israel that bordered upon them; and particularly, upon parties of the Ammonites, which made the Israelites more forward to choose him for their chieftain in this war. Went out with him, when he made excursions and attempts upon his and their enemies.

Judges 11:4

**In process of time**, Heb. *after some days* ; or, *after a year* ; *days* being oft put for a *year* , as hath been showed, after that year mentioned Jud\_10:8. The Ammonites had vexed and oppressed them eighteen years, and now that the Israelites begin to make opposition, they commence a war against them. Or, some time after Jephthah had been banished, and after he had taken up arms, and given them some disturbance. Or, after the Israelites assembled together, as is said, Jud\_10:18.

Judges 11:5

By direction or instinct from God, who both qualified him for and called him to the office of a judge. See Jud\_12:7 Heb\_11:32. Otherwise they might not have chosen a bastard, Deu\_23:2. Unless we will say, that there being no other person among them fit for and willing to this work, necessity dispensed with this law, as it did with other positive laws, as those of the sabbath and sacrifices.

Judges 11:6

**Our captain:** they say not *our king* ; for the experience of Abimelech's kingship had cooled their appetite in that particular; but our captain.

Judges 11:7

**Did not ye expel me out of my father's house**, and deprive me of all share in my father's goods, which, though a bastard, was due to me? This expulsion of him was the act of his brethren; but he here ascribes it to the elders of Gilead; either because some of them were among these elders, as is very probable from the dignity of this family; or because this act, though desired and promoted by his brethren, was executed by the decree of the elders, to whom the determination of all controversies about inheritances belonged; and therefore it was their fault that they did not protect him from the injuries of his brethren, as their duty was.

Judges 11:8

**Therefore we turn again to thee now;** being sensible that we have done thee injury, we come now to make thee full reparations.

Judges 11:9

**If ye bring me home again;** if you recall me from this place where I am now settled, to the place whence I was expelled.

**Shall I be your head?** will you really make good this promise? Jephthah was so solicitous in this case, either from his zeal for the public good, which required that he should be so; or from the law of self-preservation, that he might secure himself from his brethren; whose ill will he had experienced, and whose injuries he could not prevent, if, after he had served their ends, he had been reduced to his private capacity: or there might be some tincture of ambition in him; for which God therefore severely, though paternally, chastiseth him, as we see afterwards.

Judges 11:10

They confirm their promise by a solemn and sacred oath.

Judges 11:11

**Jephthah uttered all his words,** objectively so called; i.e. all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it; or, *all his matters*, the whole business.

**Before the Lord,** i.e. before the public congregation, wherewith God was usually and then especially present: see Exo\_20:24 Deu\_6:25 Mat\_18:10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them.

Judges 11:12

**Messengers,** i.e. ambassadors, to prevent bloodshed, and make peace, as far as in him lay; that so the Israelites might be acquitted before God and men from all the sad consequences of this war: herein he showed great prudence, and no less piety.

**What hast thou to do with me?** what pretence or reasonable cause hast thou for this invasion?

**My land;** he speaks this in the name of all the people, whose the land was.



Judges 11:13

**My land**, i.e. this land of Gilead, which was mine, but unjustly taken from me, by Sihon and Og, the kings of the Amorites, and the injury perpetuated by Israel's detaining it from me. This land, before the conquests of Sihon and Og, belonged partly to the Ammonites, as is affirmed, Jos\_13:25; and partly and principally to the Moabites, as appears from Num\_21:24,26 **Deu 3:11**. And indeed Moab and Ammon did for the most part join their interests and their forces, as appears from Scripture story; and as Balak the king of the Moabites acted for the Ammonites, so now the king of Ammon seems to act for the Moabites; either as being now his subjects, or as his confederates; whence it comes to pass that Moab and Ammon are here promiscuously mentioned, as Jud\_11:15,17,18,25; and Chemosh, the known god of the Moabites, Num\_21:29 1Ki\_11:33 2Ki\_23:13 Jer\_48:13,46, is here called the god of the Ammonites, Jud\_11:24, though, to speak strictly, Moloch or Milcom was their god, 1Ki\_11:5,7,33 2Ki\_23:13.

Judges 11:14

No text from Poole on this verse.

Judges 11:15

No text from Poole on this verse.

Judges 11:16

**Unto the Red Sea**; unto which they came three times; once, Exo\_13:18; again, a little after their passage over it, Exo\_15:22; and a third time, long after, when they came to Ezion-gaber, Num\_33:35 Deu\_2:8, which was upon the shore of the Red Sea, 1Ki\_9:26 2Ch\_8:17, from whence they went to Kadesh, **Num 20**: of this time he speaks here.

Judges 11:17

Peaceably, and did not revenge their unkindness and inhumanity, as they could have done.

Judges 11:18

No text from Poole on this verse.

Judges 11:19

i.e. Unto the land of Canaan, which God hath given to me.

Judges 11:20

So Sihon was the aggressor or beginner of the war; and the Israelites were forced to it for their own defence.

Judges 11:21

No text from Poole on this verse.

Judges 11:22

**The coasts**, or *borders* , together with all the land included within those borders; for so that word is oft used, as Exo\_8:2 Psa\_147:14 Jer\_15:13 **17:3**.

**The wilderness**, to wit, the desert of Arabia.

Judges 11:23

God, the sovereign Lord of all lands, hath given us this land: this he adds, as a further and a convincing reason; because otherwise it might have been alleged against the former argument, that they could gain no more right to that land from Sihon than Sihon himself had, and he had but an unjust claim to it.

Judges 11:24

He speaks according to their fond and absurd opinion. The Ammonites and Moabites got their land by right of war, and conquest of the old inhabitants, whom they cast out; and this success, though given them by the true God, for Lot's sake, Deu\_2:19, they impiously and ridiculously ascribe to their god Chemosh, whose gift they owned to be a firm and sufficient title.

Judges 11:25

**Art thou better than Balak?** art thou wiser than he? or hast thou more right than he had? Balak, though he plotted against Israel, in defence of his own land, which he feared they would invade and conquer, Num\_22:4; yet he never contended with them about the restitution of those lands which Sihon took from him or his predecessors, after the Israelites had conquered them.

Judges 11:26

**Three hundred years;** not precisely, but about that time; either from their coming out of Egypt, or from their first conquest of those lands; and thus numbers are oft expressed: see Num\_1:46 **2:32 11:21** Jud\_20:46. He urgeth prescription, which is by all men reckoned a just title, and it is fit it should be so for the good of the

world, because otherwise the door would be opened both to kings and to private persons for infinite contentions and confusions.

Judges 11:27

**I have not sinned against thee;** I have done thee no wrong.

**The Lord be judge this day;** let him determine this controversy by the success of this day and war.

Judges 11:28

No text from Poole on this verse.

Judges 11:29

**The Spirit of the Lord came upon Jephthah;** endued him with a more than ordinary courage and resolution.

**Manasseh**, i.e. *Bashan* , which the half tribe of Manasseh, beyond Jordan, inhabited, Jos\_20:8 **21:6**.

**Mizpeh of Gilead;** so called, to distinguish it from other cities of that name. Having gathered what forces he suddenly could, he came hither to the borders of the Ammonites.

Judges 11:30

Of this and the following verse, **See Poole "Jud\_11:39"**

Judges 11:31

No text from Poole on this verse.

Judges 11:32

No text from Poole on this verse.

Judges 11:33

**Minnith;** a place not far from Rabbah, the chief city of; the Ammonites.

Judges 11:34

**With timbrels and with dances;** in consort with other virgins, as the manner was. See Exo\_15:20 **1Sa 18**.

Judges 11:35

**Thou art one of them that trouble me:** before this, I was troubled by my brethren; and since, by the Ammonites; and now most of all, though but occasionally, by thee. I have opened my mouth, i.e. I have vowed, which was done by words, Num\_30:2,**6**.

**I cannot go back**, i.e. not retract my vow; I am indispensably obliged to perform it.

Judges 11:36

**Do to me according to that which hath proceeded out of thy mouth**; do not for my sake make thyself a transgressor; I freely give my consent to thy vow; wherewith, and with the success of his arms, he had now acquainted her, though it be not here expressed.

**Forasmuch as the Lord hath taken vengeance for thee of thine enemies**; I am willing to bear my burden, being abundantly satisfied with the great deliverance which God hath given to his people by thy hands.

Judges 11:37

She chose

**the mountains** as a solitary place, and therefore fittest both for lamentations, and for her preparation for her approaching calamity.

**Bewail my virginity**; that I shall die childless, which was esteemed both a curse and a disgrace for the Israelites, Gen\_30:23 1Sa\_1:6 **7 Isa 4:1**, because such were excluded from that great privilege of increasing the holy seed, and contributing to the birth of the Messiah, who was to be born of an Israelitish woman.

Judges 11:38

No text from Poole on this verse.

Judges 11:39

**Quest.** What was it which Jephthah vowed and performed concerning his daughter?

**Answ.** Many, especially of modern writers, conceive that Jephthah's daughter was not sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. This they gather,

1. From Jud\_11:37,**38**, where we read that she bewailed not her death, which had been the chief cause of lamentation, if that had been vowed, but *her virginity* .

2. From Jud\_11:39, where, after he had said that

**he did with her according to his vow**, he adds, by way of declaration of the matter of that vow,

**and she knew no man.** But for the first, there may be a fair reason given, That she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, Jud\_11:36, and was a kind of martyrdom; and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully; but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious; she having had no husband to take away her reproach, as they speak, Isa\_4:1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, and she knew no man, is plainly distinguished from the execution of his vow, which is here mentioned before; and this is added, not as an explication of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections:

1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents; nor have parents any such power over their children, either by the law of nature, or by the Holy Scripture.

2. The express words of the vow, Jud\_11:31, mention nothing of her virginity. but only that she should surely be the Lord's, i.e. devoted to the service of the Lord, which might be without any obligation to perpetual virginity; for even Samuel, who was as fully devoted to the Lord by his parents as she could be, 1Sa\_1:11; and Samson, who was devoted not only by his parents, but by God himself, and that in the highest degree, even to be a perpetual Nazarite, Jud\_13:5,7; yet were not prohibited marriage; nor were any of the most sacred persons, Levites, or priests, or high priests, though they were the Lord's in a singular manner, obliged to perpetual virginity: and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which, for any thing that appears, she was not tied to.

3. If this were all, here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew, and of the Chaldee Paraphrast, and of divers of the Jewish doctors, and almost all the ancient fathers, and many eminent writers; and this best agrees with the words of the vow, delivered Jud\_11:31,

**Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, and I will offer it for a burnt-offering.** Nor is there one word in all the following verses which denies that she was thus offered; only the execution of the vow is delivered in more ambiguous and general terms, Jud\_11:39, which in all reason, and by the laws of good interpretation, ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation; the conjunctive particle *and* may be here put for the disjunctive *or*, as it often is, as Exo\_21:16 **17 Le 6:3,5** 2Sa\_2:19, &c.; and so the meaning is, That what I first meet *shall surely be the Lord's*, or, *I will offer it up for a burnt-offering*, to wit if it be a creature fit to be offered; otherwise, say they, if a dog or an ass should have met him first, he should have been obliged to offer them, which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of **coming forth.** to meet him at his return; which plainly argues a design to meet him, purposely to congratulate his return; this phrase of going to meet a person coming being very oft used in Scripture, and constantly of one person meeting another, as Gen\_14:17 Gen\_17:2 **24:17**, &c., and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lord's*, is the general; and its being *offered up for a burnt-offering* is the particular way or manner how it was to be the Lord's; as it were very improper to say, this is either a man, or it is my servant John; because the latter branch is contained in the

former; and therefore in all the alleged instances where *and* is put for *or* , they are two distinct persons or things, and not one comprehended within another, as Exo\_21:17, *father or mother* ; 2Sa\_2:19, *right hand or left* . But the great objection against this opinion is this, that it seems a most horrid act, directly contrary to the law of nature, and to plain Scripture, thus to sacrifice his own daughter; and that it seems altogether incredible, either that such a man as Jephthah, so eminent for piety, and wisdom, and zeal, and faith, should either make so barbarous a vow, or pursue it for above two months' space; and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow, and of the liberty he had to redeem such a vow, by virtue of Lev\_27:2,3, &c.; or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or that the priests and people would suffer him to execute his own daughter, and not rather hinder him by force, as they afterwards did Saul which he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming monstrousness of this act.

1. These were times of great and general ignorance and corruption of religion, wherein the Israelites had apostatized from God, and learnt and followed the practices and worships of the heathen nations, Jud\_10:6, whereof this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, Jud\_10:16, yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time; and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter; yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence; so that a late learned writer conceives that this was the reason why the priesthood was taken from him, and from that line, and translated to the line of Ithamar, which was done in the time of the judges, as may be gathered from 1Sa\_2:35,36. Moreover Jephthah, though

now a good man, may seem to have had but a rude and barbarous education; having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead, beyond Jordan, at a great distance from the place of worship and instruction: nor is it strange that the priests and people did not resist Jephthah in this enterprise; partly because many of them might be under the same ignorance and mistake that Jephthah did; and partly because they knew Jephthah to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their persons and families were not much concerned.

2. This mistake of Jephthah's, and of the rest of that age, was not without some plausible appearance of warrant from the holy text, even from Lev\_27:28,29, wherein it is expressly provided, that *no devoted thing, whether man or beast, should be redeemed, but should surely be put to death*; a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines, in this knowing age, and Capellus, amongst the rest, have fallen into the same error, and justified Jephthah's action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them, (of which see my notes on that place,) yet it must be granted that place gave Jephthah a very colourable pretext for the action; and being pushed on by zeal for God, and the conscience of his vow, he might easily be induced to it; and though this was a sin in him, yet it was but a sin of ignorance; which therefore was overlooked by a gracious God, and not reprov'd by any holy men of God. It is probably conceived, that the Greeks, who used to steal sacred histories, and turn them into fables, had from this history their relation of Iphigenia, (which may be put for Jephthigenia,) sacrificed by her father Agamemnon, which is described by many of the same circumstances wherewith this is accompanied.

**She knew no man**, to wit, carnally; she, died a virgin.

Judges 11:40

**Went yearly**, to a place appointed for their meeting to this end, possibly to the place where she was sacrificed.



**To lament the daughter of Jephthah;** to express their sorrow for her loss, according to thee manner. Or, *to discourse of* (so the Hebrew *lamed* is sometimes used)

**the daughter of Jephthah,** to celebrate her praises, who had so willingly yielded up herself for a sacrifice.

## **Judges 12:1** JUDGES CHAPTER 12

The Ephraimites wage war against Jephthah; are smitten by the Gileadites; and being discerned by Shibboleth, are slain to the number of two and forty thousand, Jud\_12:1-6. Jephthah dies, Jud\_12:7. After him Ibzan, Jud\_12:8-10, Elon Jud\_11:11,**12**, *Abdon* , Jud\_12:13-15, were judges over Israel.

**Northward;** over Jordan, so northward towards Mizpeh, where Jephthah was, Jud\_11:34, and which was in the northern part of the land beyond Jordan.

**Said unto Jephthah,** through pride and envy, contending with him as they did before with Gideon, Jud\_8:1. **Wherefore passedst thou over?** not over Jordan, for there he was already; but over the borders of the Israelites' land beyond Jordan, as appears by comparing this with Jud\_11:29, where the same phrase is used.

Judges 12:2

Hence it appears that he craved their assistance, which they denied, though that be not elsewhere expressed.

Judges 12:3

**I put my life in my hands,** i.e. I exposed myself to utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. The same phrase is used 1Sa\_19:5 **28:21** Job\_13:14 Psa\_119:109.

**Wherefore then are ye come up unto me?** why do you thus requite my kindness in running into such hazard to preserve you and yours?

Judges 12:4

According to this translation, these words are a scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitives of Ephraim; the word *Ephraim* being here taken largely, as it is elsewhere as Isa\_7:2,5, so as it comprehends the other neighbouring tribes, of which Ephraim was in some sort the head or chief; and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph; by reason whereof both these tribes are sometimes reckoned for one, and called by the name of *the tribe of Joseph* . And this large signification of Ephraim may seem probable from the following words, where, instead of

**Ephraim**, is put the *Ephraimites and the Manassites* . By

**Gileadites** here they seem principally to mean the Manassites beyond Jordan, who dwelt in Gilead, as appears from Deu\_3:13 Jos\_17:1,5,6. And although other Gileadites were joined with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the victory, Jud\_11:29; and partly, because they were more nearly related to them, and therefore more obliged to desire their conjunction with them in the war. These they here opprobriously call

**fugitives**, i.e. such as had deserted their brethren of Ephraim and Manasseh, and for some worldly advantage planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them, and carried on a distinct and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it. According to the Hebrew, the words lie and may be rendered thus, *Therefore* (so *chi* is oft rendered) *they said, Fugitives of Ephraim are ye* , (i.e. Ye Ephraimites are mere runaways; for the words next foregoing are,

**the men, of Gilead smote Ephraim.** And having told you what they said, because the pronoun *they* was ambiguous, he adds by way of explication,) who said it, even the Gileadites, (and they said it when they had got the advantage over them, and got

between them and home, as the next verse shows,) being *between Ephraim, and Manasseh* ; i.e. having taken the passages of Jordan, as it follows, which lay between Ephraim and that part of Manasseh which was beyond Jordan. Or these latter words may be rendered thus, And *the Gileadites* were *between Ephraim and Manasseh* . So there is only an ellipsis of two small words, which are oft defective, and to be understood in Scripture. Or thus, And *the Gileadites were in the midst of the Ephraimites* , and *in the midst of the Manassites* , to wit, those Manassites who ordinarily lived within Jordan, who possibly were confederate with the Ephraimites in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of Jordan, as it here follows.

Judges 12:5

**Those Ephraimites which were escaped**, Heb. *the fugitives of Ephraim* , as before; for the Hebrew words are the same; which may make the latter exposition of the foregoing words more probable, to wit, that it is not the Gileadites, but the Ephraimites, who are there as well as here so called, because they are smitten before Jephthah, and fled from him.

**If he said, Nay;** to avoid the present danger.

Judges 12:6

**Shibboleth** signifies *a stream or river* , which they desired to pass over; so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the *Shibboleth* or river.

**He said Sibboleth.** It is well known, that not only divers nations, but divers provinces, or parts of thee same nation, who use the same language, differ in their dialect and manner of pronunciation. *He could not frame to pronounce it right* , or rather, *he did not frame or direct himself to speak so, or to speak right* , i.e. so as he was required to do it. The Hebrew text doth not say that *he could not do it* , but that that *he did it not* , because he, suspecting not the design of it, uttered it speedily according to his manner of expression.

**At that time;** not in that place, at the passages of Jordan, but in that expedition, being slain either in the battle, or in the pursuit, or at Jordan.

Judges 12:7

**In one of the cities,** Heb. *in the cities* ; the plural number put for the singular, as Gen\_19:29, where *Lot* is said to dwell *in the cities* , i.e. *one of the cities* ; and 1Sa\_18:21, *the twain* is put for *one of the twain* ; and Jud\_18:11, *houses* for *house* ; and Jon\_1:5, the *sides* for one of the *sides* .

Judges 12:8

**Of Beth-lehem;** either that in Judah, of which Mat\_2:6; or that in Zebulun, Jos\_19:15.

Judges 12:9

**Took in thirty daughters,** i.e. took them home for wives to his sons. See Gen\_24:67 **31:50** Deu\_21:12 2Sa\_11:27.

Judges 12:10

No text from Poole on this verse.

Judges 12:11

This is added to distinguish it from other Aijalons, of which see Jud\_1:35 1Ch\_6:69 **8:13**.

Judges 12:12

No text from Poole on this verse.

Judges 12:13

No text from Poole on this verse.

Judges 12:14

No text from Poole on this verse.

Judges 12:15

So called from some remarkable exploit done either by or upon the Amalekites in that place.

### **Judges 13:1 JUDGES CHAPTER 13**

The Philistines again oppress Israel, Jud\_13:1. An angel appeareth to Manoah's wife, promising her a son that should be a Nazarite, and deliver Israel, Jud\_13:2-5. She informs her husband hereof: he prayeth, and obtaineth a return of the angel, Jud\_13:6-14. Manoah

is desirous to provide food for the angel, and inquireth after his name, Jud\_13:15-18. He sacrificeth to the Lord, and the angel ascendeth to heaven in the flame of the burnt-offering, Jud\_13:19-21. Hereat Manoah is affrighted, but comforted by his wife; who beareth him a son; his name Samson, in whom is the Spirit of the Lord, Jud\_13:22-25.

**Did evil**, i.e. fell into idolatry, &c., not now after the death of Abdon the last judge, but in the days of the former judges.

**Forty years**, to be computed not from Abdon's death, but before that time, as is evident both from Jud\_13:5, where it is declared that Israel was under the power of the Philistines; and from Jud\_15:20, where only twenty of these years are said to have been in Samson's days. And it is probably conceived, that that great slaughter of the Ephraimites made by Jephthah did greatly encourage the Philistines to rise against Israel, when one of their chief bulwarks was so much weakened; and therefore that the Philistines began to domineer over them not long after Jephthah's death.

Judges 13:2

**Zorah**; a city, of which see Jos\_15:33 **19:41**.

**Of the family**, i.e. of the tribe or people, as family sometimes signifies, Jos\_7:17 Jer\_8:3 **10:25** Amo\_3:1 Mic\_2:3 Zec\_14:18.

**Barren, and bare not**; an emphatical repetition of the same thing in divers words, which is a usual elegancy, both in Scripture and other authors.

Judges 13:3

**The angel of the Lord**; the Son of God, oft so called in the Old Testament, as may be gathered from Jud\_13:18, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father.

Judges 13:4

**Beware, I pray thee**; because the child was to be a Nazarite from the womb, Jud\_13:5, and from the conception; and because the mother's pollution extends to the child, she is enjoined from this time to observe the following rules belonging to the Nazarites.

**And drink not wine, nor strong drink;** under which by a synecdoche are comprehended the other particulars mentioned Num\_6:2-4, as is implied Jud\_13:14.

**Any unclean thing;** any of those meats forbidden **Le 11**, which were forbidden to all, but especially to the Nazarites.

Judges 13:5

**A Nazarite;** a person separated from others, and consecrated to God's service.

**He shall begin to deliver Israel;** and the deliverance shall be carried on and perfected by others, as it was in part by Eli, and Samuel, and Saul; but especially by David.

Judges 13:6

**A man of God;** a prophet, or sacred person, sent with a message from God.

**Very terrible,** or, *venerable* , or *awful* , full of majesty.

Judges 13:7

No text from Poole on this verse.

Judges 13:8

No text from Poole on this verse.

Judges 13:9

No text from Poole on this verse.

Judges 13:10

No text from Poole on this verse.

Judges 13:11

No text from Poole on this verse.

Judges 13:12

**Let thy words come to pass;** or, *thy words shall come to pass* ; I firmly believe that thy promises shall be fulfilled.

**How shall we order the child?** what rules shall we observe about his education?

Judges 13:13

Whilst the child is in her womb, and after the child is born, let him observe the same orders.

Judges 13:14

No text from Poole on this verse.

Judges 13:15

Supposing him to be a man and a prophet, to whom he would in this manner express his respect, as was usual to strangers. See Gen\_18:5 Jud\_6:18.

Judges 13:16

**Bread**, i.e. meat, as *bread* is commonly taken in Scripture.

**Unto the Lord**; not unto a man, as now thou apprehendest me to be; but unto the Lord, as thou wilt by and by perceive me to be.

Judges 13:17

Either by making honourable mention of time, or by performing respect and service to thee, by a present, which they usually gave to prophets, 1Sa\_9:7,8 1Ki\_14:3.

Judges 13:18

Or, **hidden** from mortal men; or, *wonderful*, such as thou canst not comprehend; my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

Judges 13:19

**Meat-offerings** were generally joined with the chief sacrifices.

**Offered it upon a rock**; the angel's presence and command being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden.

Judges 13:20

**The flame**; either arising from the fire which Manoah brought for the offering, or produced by the angel out of the rock in a miraculous manner.

**From off the altar**, i.e. from that part of the rock which served instead of an altar, upon which the sacrifice was laid.

**The angel ascended in the flame**, to manifest his nature and essence to be spiritual, because not capable of hurt by the fire; and celestial.

**Fell on their faces;** partly in reverence to that glorious presence manifested in so wonderful a manner; and partly out of a religious horror and fear of death upon this occasion, as is expressed Jud\_13:22, for the prevention whereof they fell down in way of supplication to God.

Judges 13:21

No text from Poole on this verse.

Judges 13:22

No text from Poole on this verse.

Judges 13:23

Or,

**at this time;** the particle *as* noting here, not likeness, but the truth and reality of the thing, as it doth Num\_11:1 Deu\_9:10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity; and in a time when the word of the Lord was precious, and there was no open vision, as it was afterwards, 1Sa\_3:1.

Judges 13:24

i.e. Endowed him with all those graces and gifts of mind and body which were necessary for the work he was designed for.

Judges 13:25

**To move him at times,** i.e. to stir him up to heroic designs; to show forth his power in him in the frame of his mind, and in the strength of his body, discovered to his neighbours in extraordinary actions; to incline his heart to great attempts to the help and deliverance of God's people; and to give some essays of it to his brethren, and to seek all opportunities for it, as he did in the next chapter.

**In the camp of Dan;** a place so called, either from the expedition of the Danites, Jud\_18:11,12; which though placed after this history, was done before it; or from some other camp which the Danites had formed there at this time, to give some check to the incursions of the Philistines.



## Judges 14:1 JUDGES CHAPTER 14

Samson desires to wife a daughter of the Philistines of Timnath; and this of the Lord, for an occasion against them, Jud\_14:1-4. His parents go down with him to Timnath: a young lion meets him; he kills it, Jud\_14:5-7; in his return he findeth honey in the carcass, Jud\_14:8,9. Keepeth a marriage feast: hath thirty companions adjoined to him; to whom he propoundeth a riddle; with promise of a present, Jud\_14:10-15. His wife extorts from him the explication, and discovereth it, Jud\_14:16-18. He slayeth thirty Philistines of Ashkelon, and therewith payeth his present, Jud\_14:19. His wife is given to another, Jud\_14:20.

After he was come to mature age.

**Timnath;** a place not far from the sea; of which see Gen\_38:12 Jos\_15:57 **19:43.**

Judges 14:2

No text from Poole on this verse.

Judges 14:3

**The uncircumcised Philistines,** with whom the Israelites were forbidden to marry, Exo\_34:12, &c. And although the Philistines were not Canaanites in their original, Gen\_10:14 Deu\_2:23; yet they were so in their habitation, and concurrence with them in wickedness, and therefore were liable to the same censures and judgments with them.

**Get her for me:** this action of Samson's, though against common rules, seems to be warranted, partly by the greatness and goodness of his design in it, and principally by the instinct and direction of God, which is mentioned in the following words, which was known to Samson, but not to his parents.

**She pleaseth me well;** not so much for her beauty, as for the design mentioned in the next verse.

Judges 14:4

**He sought an occasion against the Philistines;** which he knew by very probable conjecture, if not by particular inspiration, that marriage would give him many ways.

Judges 14:5

**His father and his mother** accompanied him, either because they were now acquainted with his design, or to order the circumstances of that action which they saw he was set upon, or to watch if they could find any occasion to take him off from his intention.

**Came to the vineyards of Timnath**, whither he had turned aside, either by a Divine impulse, or upon some real or pretended occasion.

Judges 14:6

**Came mightily upon him;** stirred up and increased his courage and bodily strength.

**As he would have rent a kid;** as soon and as safely.

**He told not his father or his mother**, lest by their means it should be publicly known; for he wisely considered that it was not yet a fit time to awaken the jealousies and fears of the Philistines concerning him, as this would have done.

Judges 14:7

No text from Poole on this verse.

Judges 14:8

**After a time**, Heb. *after days*, i.e. either after some days; or rather, after a year, as that word oft signifies; as Exo\_13:10 Lev\_25:29 Num\_9:22 Jud\_17:10 1Sa\_1:3 **27:7**; when the flesh of the lion, which by its strong smell is offensive to and avoided by bees, was wholly consumed, and nothing was left but the bones.

**There was a swarm of bees;** not generated of the dead lion's body, but elsewhere, and settling themselves there, as they have sometimes done in a man's skull, and in a sepulchre, and such-like places.

Judges 14:9

**He took thereof in his hands**, out of the lion's carcass.

**Quest.** Did not Samson transgress in touching a carcass?

**Ans.** It was in itself a legal pollution; but some such pollutions were involuntary and unavoidable, as in one that hath an issue running in his sleep; and some were necessary duties, as in those

who were to attend upon a woman in her month, or upon the burial of a dead body. And such was this pollution, being contracted by Divine instinct and direction, and in order to God's honour, and therefore dispensed with by the author of that law, and required by him for his service.

**Came to his father and mother;** from whom he had turned aside for a season, Jud\_14:8, upon some pretence or other.

Judges 14:10

No text from Poole on this verse.

Judges 14:11

**When they saw him,** or, *observed or considered him*, his stature, and strength, and countenance, and carriage, which were extraordinary.

**They brought thirty companions to be with him;** partly in compliance with the custom of having bridemen; of which see Mat\_9:15 Mar\_2:19 Joh\_3:29, though they were not so numerous; and principally by way of caution, and as a guard put upon him under a pretence of respect and affection.

Judges 14:12

**A riddle,** i.e. an obscure sentence for you to resolve and explain.

**The seven days of the feast;** for so long marriage-feasts lasted. See Gen\_29:27.

**Thirty sheets;** fine linen clothes, which were used for many purposes in those parts. See Mat\_27:59 Mar\_14:51.

**Thirty change of garments,** i.e. changeable suits of apparel, as below, Jud\_14:19 Gen\_45:22.

Judges 14:13

No text from Poole on this verse.

Judges 14:14

i.e. Out of that strong and devouring creature, the lion, came forth sweet meat, to wit, honey; withal it is covertly implied, that the Philistines, though now they had strength on their side, and dominion over Israel, whom they did devour upon all occasions, yet at last they should become meat to the Israelites.

Judges 14:15

**On the seventh day;** they had doubtless spoken to her before this time, but with some remissness, supposing that they should find it out; but now their time being nigh slipped, they press her with more vehemency, and put her under a necessity of searching it out.

**To take that we have,** i.e. to strip us of our garments; and so your civility will end in gross unkindness and injustice.

Judges 14:16

Though I have had much more experience of their fidelity and taciturnity than of thine.

Judges 14:17

**The seven days, while their feast lasted,** i.e. on the residue of the seven days, to wit, after the third day. It is a familiar synecdoche. Or, *on the seventh of the days on which the feast was* ; and then the following clause, *on the seventh day* , is only the noun repeated for the pronoun, *on that day* ; as is most frequent, as 1Ki\_8:1, *Solomon assembled —unto Solomon* , i.e. unto himself.

Judges 14:18

*If you had not employed my wife to find it out* , as men plough up the ground with a heifer, thereby discovering its hidden parts: he calls her

**heifer,** either because he now suspected her wantonness and too much familiarity with that friend which she afterwards married; or because she was joined with him in the same yoke; or rather, because they used such in ploughing.

Judges 14:19

**The Spirit of the Lord came upon him;** though he had a constant habit of eminent strength and courage, yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's Spirit.

**To Ashkelon;** either to the territory, which oft comes under the name of the city; or to the city itself, where he had both strength and courage enough to attempt what here follows; and upon the doing hereof they were doubtless struck with such a terror, that

every one sought only to preserve himself, and none durst oppose or pursue him.

**Change of garments**, together with their sheets or shirts, which it sufficed to imply here, being expressed above, Jud\_14:13.

**His anger was kindled**, for the treachery of his wife and companions.

**And he went up**, to wit, alone, or without his wife.

Judges 14:20

**Samson's wife was given**, by her father, to the chief of the bridemen, to whom he had showed most respect and kindness.

### **Judges 15:1 JUDGES CHAPTER 15**

Samson desireth to visit his wife; is denied her; wherefore he tieth firebrands to three hundred foxes' tails, and sets the corn on fire, Jud\_15:1-5; for which they burn his wife and her father, Jud\_15:6. Samson's revenge, Jud\_15:7,8. The Philistines pitch in Judah, and demand Samson: the men of Judah bind and deliver him, Jud\_15:9-13. He breaketh his bands, and slayeth one thousand Philistines with the jawbone of an ass, Jud\_15:14-17. He is athirst; prays; obtains water out of it, Jud\_15:18-20.

**In the time of wheat harvest**; which circumstance is noted as the proper season for the following exploit.

**Into the chamber**; into her proper chamber, which women had distinct and separate from the men's.

Judges 15:2

**I verily thought that thou hadst utterly hated her**, because thou didst desert her in great wrath: but this was not sufficient cause; for he should have endeavoured a reconciliation, or waited for it; and not have disposed of another man's wife without his consent; which is not only against the law of God, but of nature also.

Judges 15:3

Because they have first provoked me by an irreparable injury. But although this may look like an act of private revenge, yet it is plain enough that Samson acted as a judge, (for so he was,) and as an avenger of the public injuries and oppressions of his people; as

plainly appears from hence, that Samson designed this very thing before he had received any personal injury, Jud\_14:4.

Judges 15:4

There were great numbers of foxes in Canaan, as appears from Neh\_4:3 Psa\_63:10 Son\_2:15 Lam\_5:18 Eze\_13:4. So that divers places there have their names from the foxes which abounded there; as Jos\_15:28 **19:42** 1Sa\_13:17. Add to this, that some learned men conceive that the Hebrew name *schual* is more general, and contains not only the foxes, but another sort of creature very like to them, called *thoes*, whereof there were so many, there, that sometimes two hundred of them have been met together in one company, its some who have lived in those parts have left upon record. But infidels are much scandalized at this history, and pretend it incredible that Samson should catch so many foxes together; so nice and delicate is the faith of these men in things concerning God and Scripture, that can devour things ten times more difficult and absurd, concerning the production of the world, and of men, &c. But there is no cause of wonder here, for any man that is tolerably wise; for it is not said that Samson caught them all, either at one time, or by his own hands; for being so eminent a person, and the judge of Israel, he might require assistance of as many persons as he pleased, and all his people would readily assist him; nor can it at all perplex any man's reason or faith, if it be allowed that the God who made the world, and by his singular providence watched over Israel, and intended them deliverance at this time, could easily dispose things so that they might be taken. He chose to do this exploit, not by his brethren, whom he would preserve from the envy, and hatred, and mischief which that might have occasioned to them, but by brute creatures, thereby to add scorn and contempt to their calamity, and particularly by foxes; partly, because they were fittest for the purpose, being creatures very fearful of fire; and having such tails as the firebrands might most conveniently be tied to; and not going directly forward, trot crookedly and involvedly, whereby the fire was likely to be dispersed in more places.

**Fire-brands;** made of such matter as would quickly take fire, and keep it for a long time; which was easy to procure.

**Between two tails**, that the foxes might not make too much haste, nor run into their holes, but one of them might delay and stop another in his course, and so continue longer in the places where they were to do execution.

Judges 15:5

**He let them go**, to wit, successively at several times, and in divers places, with great care and discretion, so as they might not hinder one another, nor all run into the same field; but being dispersed in all parts, might spread the plague further; and withal might be kept at a distance from the fields and vineyards of the Israelites. It is not worthy of our inquiry what became of these foxes afterward, whether they were burnt by the firebrands, or run into holes, or were taken and killed by the Philistines. The truth of this history is notably attested by a custom of the Romans, which it is very probable they had from the Phoenicians, upon this occasion; for every year they had a solemnity in April, the very time of Canaan's wheat harvest, wherein foxes were let loose with burning torches fastened to their backsides, &c.

Judges 15:6

Partly for her adultery, which divers heathens punished with death; and partly for that mischief which she had occasioned to them; thus she brought upon herself that mischief which she studied to avoid, Jud\_14:15, as wicked persons oft do, Pro\_10:24.

Judges 15:7

Whereby it appears, that it was not his private injuries, but the public, which he did revenge.

Judges 15:8

**Hip and thigh**; upon their hips and thighs, peradventure not designing to kill them, but to make them incapable of military employment, or of doing hurt to the Israelites. Or, *He smote them with his leg upon their thigh*, i.e. without any other weapon but his leg and foot he kicked them, and made them lame and useless for war.

**With a great slaughter**, *Heb . with a great stroke* ; for so it was, even to them whom it did not kill.

**He dwelt in the top of the rock Etam**; partly because there he could better defend himself from his enemies; and partly because

he would not involve his brethren in the same danger with himself, but, like a worthy magistrate, would secure them even with his own greater hazard.

Judges 15:9

The rock Etam was

**in Judah:** see 1Ch\_4:32 2Ch\_11:5,6.

**Spread themselves**, as coming in great numbers with a powerful host.

**Lehi;** a place so called by anticipation, Jud\_15:17.

Judges 15:10

No text from Poole on this verse.

Judges 15:11

**What is this that thou hast done unto us?** thou hast by these actions punished not them, as thou intendest; but us, who being under their dominion, are sure to smart for it.

Judges 15:12

Not that he feared them, or could not as easily have conquered them, as he did the whole host of the Philistines; but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

Judges 15:13

i.e. from the cave or hole in the rock, in which he had secured himself, out of which he was first brought up, and then carried down from the rock to the plain.

Judges 15:14

**The Philistines shouted against him**, for joy and triumph, because they had now their great enemy, as they supposed, in their hands.

**His bands loosed**, Heb. *were melted* , i.e. were dissolved, as things are which are melted in the fire.

Judges 15:15

**A new jawbone**, and therefore more tough and strong.



Judges 15:16

This, though it might seem difficult, yet is not at all impossible or incredible; especially seeing the learned affirm of the asses of Syria, that they were larger and stronger than ours, and so consequently were their bones. And withal, it must be acknowledged that there was something extraordinary and miraculous in this, as there was unquestionably in Samson's strength, and so all the difficulty vanisheth.

Judges 15:17

And by contraction, *Lehi* , Jud\_15:14, it being usual so to contract proper names; as *Salem* is put for *Jerusalem* , Psa\_76:2; *Sheba* for *Beer-sheba* , Jos\_19:2; and many other.

Judges 15:18

**He was sore athirst**, so as he was ready to faint and die with thirst; which was partly natural, from his excessive toil and heat; partly sent by God, that by the experience of his own impotency he might be forced to ascribe the victory to God only, and not to himself.

**Now shall I die for thirst?** Wilt thou not finish what thou hast begun? Wilt thou undo what thou hast done?

Judges 15:19

**Clave an hollow place**, i.e. by *cleaving a place* , made it hollow; an expression like that Isa\_47:2, *grind meal* , i.e. grind corn into meal; and that Psa\_74:15, *thou didst cleave the fountain* , i.e. cleave the rock so as to make a fountain in it.

**In the jaw**; in the jawbone which he had used, which God could easily effect, either by causing the jawbone to send forth water, as the rock formerly did, the miracle being in effect the same, though in a differing subject, causing a spring to break forth in *Lehi* : or, *in that Lehi* mentioned before, Jud\_15:14; for *Lehi* is both the name of a place, and signifies a *jawbone* . *En-hakkore* , i.e. *the fountain of him that cried for thirst* ; or, *that called upon God for deliverance*; i.e. the fountain or well which was given in answer to my prayer.

**Which is in Lehi unto this day.** According to this translation, *Lehi* is the name of a place, and not a jawbone, because it seems improbable that a jawbone should continue there so long, which

every traveller might take away, and would be forward enough to carry a fountain with them in those hot countries; although it is not incredible that passengers would generally forbear to meddle with or remove so great a monument of God's power and goodness; or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus, *which fountain was in that jawbone* ; and for the following words, *unto this day* , they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day; but with the former words, *he called* , &c., and so the sense may be this, that it was so called unto this day; and the place may be thus read, *he called the name thereof* , or, *the name thereof was called* , (such active verbs being frequently put passively and impersonally.) *The well or fountain of him that called or cried (which was in Lehi) unto this day* .

Judges 15:20

i.e. He pleaded their cause, and avenged them against the Philistines.

**In the days of the Philistines**, i.e. whilst the Philistines had the power and dominion, from which he was not fully to deliver, but only *to begin to deliver them* , as it was foretold, Jud\_13:5. From this place it is manifest, that in the computation of the times of the judges, the years of servitude or oppression are not to be separated from the years of the judges, and added to them, but are comprehended within them; which proposition is of great importance for clearing this difficult part of Scripture chronology, and for justifying that account of times given 1Ki\_6:1.

## **Judges 16:1 JUDGES CHAPTER 16**

Samson goeth in to a harlot; is hemmed in; riseth at midnight; taketh the city gates, posts, and bars on his shoulders, and carrieth them up into a mountain, Jud\_16:1-3. Is in love with Delilah; she enticeth him to discover wherein his strength lay; is thrice deceived; at last she overcomes him, Jud\_16:4-20. They put out his eyes, and cast him into prison, Jud\_16:21. His hair grows again, Jud\_16:22. The lords of the Philistines and the people

gather together to make sport with him to the honor of their idols; and sacrifice, Jud\_16:23-25. Samson getteth them to place his hands on the two pillars of the house; he prays to God; pulls down the house; and dieth: but more slain at his death than in his life, Jud\_16:26-30. He is buried, Jud\_16:31.

**Samson went to Gaza**, a chief city, to make some new attempt upon the Philistines, whom he feared not either in their cities or in their camps, having had such large experience of his own strength, and of God's assistance; possibly he came in thither by night, unknown and unobserved till afterwards.

**Saw there an harlot**; going into a house of public entertainment to refresh himself, as the manner was, Jos\_2:1. He there saw this harlot; which implies that he did not go thither upon so evil a design, but accidentally saw her there, and by giving way to lustful looks upon her, was ensnared by her.

Judges 16:2

This they chose to do, rather than to seize upon him in his house and bed by night; either because they knew not certainly in what house or place he was; or because they thought that might cause great terror, and confusion, and mischief among their own people; whereas in the day time they might more fully discover him, and more unexpectedly surprise him, and more certainly direct their blows and use their weapons against him.

Judges 16:3

**Arose at midnight**; being either smitten in conscience for his sin, when he first awaked, and thence fearing danger, as he had just cause to do; or being secretly warned by God in a dream, or by an inward impulse, for the prevention of his designed destruction.

**The doors of the gate of the city**; not the great gates, but lesser doors made in them, and strengthened with distinct posts and bars.

**Went away with them**; the watchmen not expecting him till morning, and therefore being now retired into the sides or upper part of the gate-house, as the manner now is, to get some rest, whereby to fit themselves for their hard service intended in the morning; or if some of them were in his way, he could easily and speedily strike them dead, and break the door, whilst the rest were partly astonished with the surprise, and partly preparing

themselves for resistance: nor durst they pursue him, whom they now again perceived to have such prodigious strength and courage; and to be so much above the fear of them, that he did not run away with all speed, but went leisurely, having so great a weight on his shoulders, wherewith they knew he could both defend himself and offend them.

**Up to the top of an hill that is before Hebron;** either,

1. To a hill near Hebron, which was above twenty miles from Gaza; or,

2. To the top of a high hill not far from Gaza, which looked towards Hebron, which also stood upon another high hill, and might be seen from this place, though it was at a great distance from it. And Samson did this not out of vain ostentation, but as an evidence of his great strength, for the encouragement of his people to join with him more vigorously for their own deliverance than yet they had done, or durst do, and for the greater terror and contempt of the Philistines. It may seem strange that Samson immediately after so foul a sin should have the courage in himself, and the strength from God, for so great a work. But,

1. It is probable that Samson had in some measure repented of his sin, and begged of God pardon and assistance, which also he perceived by instinct that God would afford him.

2. This singular strength and courage was not in itself a grace, but a gift, which might have been in a graceless person, and therefore might continue in a good man, notwithstanding a heinous act of sin; and it was such a gift as did not depend upon the disposition of his mind, but upon the right ordering of his body, by the rule given to him, and others of that order.

Judges 16:4

**He loved a woman;** either, first, With conjugal love, so as to marry her, as divers both Jews and Christians have thought. Or, secondly, With lustful love, as a harlot; which though not certain, because the phrase is here ambiguous, she being neither called a *harlot*, as she of Gaza was, Jud\_16:1, nor yet his *wife*, as she of Timnath was, Jud\_14:2,3,20, yet it may seem more probable; partly, because the dreadful punishment now inflicted upon Samson for this sin, whom God spared for the first offence, is an

intimation that this sin was not inferior to the former; partly, because the confidence which the Philistine lords had in her, and their bold and frequent treating with her, and the whole course of her carriage towards Samson, show her to be a mercenary and perfidious harlot, and not a wife, whose affection and interest would have obliged her to better things; and partly, because Samson did not carry her home to his house, as husbands use to do their wives; but lodged in her house, as appears from the whole story.

Judges 16:5

The lords of the Philistines; the lords of their five principal cities, who seem to have been united together at this time in one aristocratical government; or at least were leagued together against him as their common enemy. To afflict him; to chastise him for his injuries done to us. They mean to punish him severely, as they did; but they express it in mild words, lest the horror of it might move her to pity him.

**Pieces of silver**, i.e. shekels, as that phrase is commonly used, as Num\_7:13,85 2Sa\_18:12 2Ki\_6:25.

Judges 16:6

**Wherein thy great strength lieth**; what is the cause of this prodigious strength, or wherein doth it consist? She seems to ask merely out of curiosity, to understand the state of a person whom she so highly values.

Judges 16:7

Samson is guilty both of the sin of lying, though he dress up the lie in such circumstances as might make it most probable; and of great folly, in encouraging her inquiries, which he should at first have checked: but as he had forsaken God, so God had now forsaken him, and deprived him of common prudence; otherwise the frequent repetition and vehement urging of this question might easily have raised suspicion in him.

Judges 16:8

No text from Poole on this verse.

Judges 16:9

**With her in the chamber**; *with her*, i.e. in the same house, *in a chamber*, i.e. in a secret chamber within her call. Nor is it strange

that they did not fall upon him in his sleep; partly because they feared to awake a sleeping lion; and partly because they expect an opportunity for doing their work more certainly, and with less danger.

Judges 16:10

No text from Poole on this verse.

Judges 16:11

No text from Poole on this verse.

Judges 16:12

No text from Poole on this verse.

Judges 16:13

Or, *thread* which is woven about a weaver's loom; or,

**with a weaver's beam.** If my hair, which is all divided into seven locks, be fastened about a weaver's beam, or interwoven with weavers' threads; understand out of the foregoing verses, then I shall be weak as another man.

Judges 16:14

Having done what Samson directed, she adds this for sureness' sake; she fastened the hair thus woven with a pin.

Judges 16:15

**When thine heart is not with me;** when thy love consists only in outward expression, not in affection, and thou wilt not open thy heart to me, as one true friend doth to another.

Judges 16:16

Being tormented by two contrary and violent passions; desire to gratify her whom he so much doted upon, and fear of betraying himself to utmost hazard. But being deserted by God, it is no wonder that he chooseth the worst part.

Judges 16:17

Not that his hair was in itself the seat or cause of his strength, but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in, that great work to which he called him; but upon his violation of his

condition, God justly withdraws his help, and leaves him to himself.

Judges 16:18

It was not hard for her to discover that he had told her all his heart by the change of his countenance, and the matter of his discourse, and the whole carriage of the business.

Judges 16:19

**She made him sleep**, by some sleepy potion, which it is like she gave him upon other pretences, agreeable enough to his present and vitiated inclination.

**Upon her knees**; resting his head upon her knees.

**She caused him to shave off**, with a gentle hand, as if she herself had been but sporting with him. She did this more securely, partly because she had cast him into a deep sleep, and partly because if he had discovered it before it was finished, she would have said it was only an innocent intention to try the sincerity of his affection to her, and the truth of this last relation, which she had so just reason to doubt of, from his frequent dissimulation and lies.

**She began to afflict him**, i.e. to disturb, and awaken, and affright him, as by other ways, so particularly by crying out in a terrible manner,

**The Philistines are upon thee**, as she had done before, and as it follows, Jud\_16:20.

**His strength went from him**; which, as is here implied, she perceived, because he could not now shake himself as he did before, i.e. with equal rigour and might, as is intimated in the next verse; or because she had bound him, though it be not here expressed, and found him unable to break his bands.

Judges 16:20

**He awoke out of his sleep, and said within himself**, i.e. he purposed and attempted it.

**Shake myself**, i.e. put forth my strength to crush them, and to deliver myself.

**He wist not;** being not yet well awake, and not distinctly feeling the loss of his hair, or not duly considering what would follow upon it.

**The Lord was departed from him;** in respect of the strength and help he had formerly given him.

Judges 16:21

**The Philistines** now durst apprehend him, because they rested in the assurance which Delilah had given them, that now all was discovered and done.

**Put out his eyes;** which was done by them out of revenge and policy, to disenable him from doing them much harm, in case he should recover his strength; but not without God's providence, punishing him in that part which had been greatly instrumental to his sinful lusts.

**Brought him down to Gaza,** because this was a great and strong city, where he would be kept safely; and upon the sea-coast, at sufficient distance from Samson's people; and to repair the honour of that place, upon which he had fastened so great a scorn, Jud\_16:3. God also ordering things thus, that where he first sinned, Jud\_16:1, there he should receive his punishment.

**He did grind in the prison-house,** as captives and slaves use to do: see Exo\_11:5 Isa\_47:2 Mat\_24:41. He made himself a slave to vile lusts and harlots, and now God suffers men to use him like a slave.

Judges 16:22

This circumstance, though in itself inconsiderable, is noted as a sign of the recovery of God's favour, and his former strength, in some good degree, upon his bitter repentance, and his renewing of his vow with God, which was allowed for Nazarites to do, Num\_6:9, &c., and which it is here supposed he did, and by the effects proved.

Judges 16:23

**The lords of the Philistines gathered them together;** either upon some annual or customary solemnity; or rather, upon this special occasion, to praise Dagon for this singular favour. And they did not appoint this solemn service as soon as Samson was



taken, but some considerable time after, as appears by the growth of Samson's hair in the mean time, because they would give sufficient time and warning for all their friends and allies to come thither, and for the making of all necessary preparations for so great an occasion.

**Dagon** is by most supposed to be an idol, whose upper part was like a man, and whose lower part was like a fish; whence there is mention of *Dagon's hands*, but not of his feet, in 1Sa\_5:4. And this place being near Egypt, where some of their gods were worshipped in the form of fishes, and being near the sea, it seems most probable that it was one of the sea gods of the heathens, and that it had in some part the resemblance of a fish.

Judges 16:24

No text from Poole on this verse.

Judges 16:25

**He made them sport;** either, first, Passively, being made by them the matter of their sport and derision, and of many bitter scoffs, and other indignities or injuries; or, secondly Actively, by some ridiculous actions, or some proofs of more than ordinary strength yet remaining in him, like the ruins of a great and goodly building; whereby he halted them asleep in security, until by this seeming complaisance he prepared the way for that which he designed; otherwise his generous soul would never have been forced to make them sport, save in order to their destruction.

Judges 16:26

No text from Poole on this verse.

Judges 16:27

**The roof,** after the manner of the times, was flat, and had windows through which they might see what was done in the lower parts of the house.

Judges 16:28

This prayer was not an act of malice and revenge, but of faith and zeal for God, who was there publicly dishonoured; and justice, in punishing their insolences, and vindicating the whole commonwealth of Israel, which was his duty, as he was judge, to do. And this is manifest from hence, because God, who heareth not sinners, and would never use his omnipotency to gratify any

man's impotent malice, did manifest by the effect that he accepted and owned his prayer, as the dictate of his own Spirit. And that in this prayer he mentions only his personal injury, the loss of his eyes, and not their indignities to God and his people, must be ascribed to that prudent care which he had, and declared upon former occasions, of deriving the rage and hatred of the Philistines upon himself alone, and diverting it from the people. For which end I conceive this prayer was made with an audible voice, though he knew they would entertain it only with scorn and laughter, which also he knew would quickly be turned into mourning.

Judges 16:29

**Quest.** How could so great a building, containing so many thousands of people, rest upon two pillars so near placed together? Here infidels triumph, as if they had got an unanswerable argument against the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine that the penman of this book should feign such a circumstance as this is, if it had been false, whereby he would have utterly overthrown the credit of the whole book; and that he should do this before a people that could easily have confuted him; and that people should have so high a veneration for that book in which they knew so notorious a falsehood to be: these things, I say, are for more absurd to believe, than the truth of this relation. But to this I shall add two answers. First, It is no sufficient argument to prove that this was not true, because we do not at this day understand how it was done. There were many great works and excellent pieces of art, some footsteps whereof are left in ancient writers; but the exact way and particular manner of them is wholly, or in a great measure, unknown and lost; so that Pancirollus hath written a whole book of such things. Particularly, the old way of architecture is much in the dark, as is confessed by the learned. It may be pretended, that though there might be curious arts of building in the learned and ingenious part of the world, it is not probable they were among such a rude and barbarous people as the Philistines. But this is certainly a very great mistake; for these people were either in part of, or very near neighbours to, the Phoenicians, from whom it is confessed the arts came to the Grecians. And forasmuch as many things which were concluded by the ancients to be impossible, are by the wit and industry of later ages found to be possible, and

certainly true; it cannot be strange if some things now seem impossible to some men, which were then known to be practicable. And he that will venture his faith and salvation upon this proposition, that such a building as this was simply impossible, because he doth not see the possibility of it; or, which is all one, That no man understands more than he doth; will find few admirers of his wisdom. And to question the truth and divinity of the Holy Scriptures, which is so fully and clearly proved by sundry arguments, upon such a nicety as this, is but a more learned kind of dotting.

**Ans.** 2. Instances are not wanting of far more large and capacious buildings than this, that have been supported only by one pillar. Particularly, Pliny, in the 15th chapter of the 36th book of his Natural History, mentions two theatres built by one C. Curio, who lived in Julius Caesar's time, each of which was supported only by one pillar, or pin, or hinge, though very many thousands of people did sit in it together. And much more might two pillars suffice to uphold a building large enough to contain three thousand persons, which is the number mentioned, Jud\_16:27. Or the pillars might be made two in the lower part merely for ornament sake, which might easily be so ordered as to support a third and main pillar in the middle, which upheld the whole fabric.

Judges 16:30

**Let me die with the Philistines**, i.e. I am contented to die, so I can but therewith contribute any thing to the vindication of God's glory, here trampled upon, and to the deliverance of God's people. This is no example nor encouragement to those that wickedly murder themselves; for Samson did not desire nor procure his own death voluntarily, but only by mere force and necessity, because he did desire, and by his office was obliged to seek, the destruction of these enemies and blasphemers of God, and oppressors of his people; which in these circumstances he could not effect without his own death: and his case was not much unlike theirs, that in the heat of battle run upon the very mouth of the cannon, or other evident and certain danger of death, to execute a design upon the enemy; or theirs, who go in a fire-ship to destroy the enemy's best ships, though they are sure to perish in

the enterprise. Moreover, Samson did this by Divine instinct and approbation, as God's answer to his prayer manifests, and that he might be a type of Christ, who by voluntarily undergoing death destroyed the enemies of God, and of his people.

Judges 16:31

**His brethren;** either, first, Largely so called, his kinsmen. Or, secondly, Strictly so called; Samson's parents having had other children after him; as it was usual with God when he gave an extraordinary and unexpected power of procreating a child, to continue that strength for the generation or conception of more children, as in the case of Abraham, Gen\_25:1,2; and Hannah, 1Sa\_2:21. They adventured to bury him; partly, because the most barbarous nations allowed burial even to their enemies, and would permit this oftentimes to be done by their friends; partly, because Samson had taken the blame of this action wholly to himself, for which his innocent relations could not upon any pretence be punished; and principally, because they were under such grief, and perplexity, and consternation for the common calamity, that they had neither heart nor leisure to revenge themselves of the Israelites, but for their own sakes were willing not to disquiet or offend them; at least, till they were in a better posture to resist them.

**He judged Israel twenty years:** this was said before, Jud\_15:20, and is here repeated, partly to confirm the relation of it, and partly to explain it; and to show when these twenty years ended, even at his death, as is here noted.

**Judges 17:1** JUDGES CHAPTER 17

Micah stealeth money of his mother; then confesseth and restoreth it. She dedicates it to the Lord; maketh images: he sets them up in the house of his gods; and consecrates one of his sons for his priest; there being then no magistrates in Israel, Jud\_17:1-6. A Levite travelling that way, he hireth and consecrateth him to be his priest, Jud\_17:7-12; is confident that God would therefore favour and bless him, Jud\_17:13.

The things mentioned here, and in the following chapters, did not happen in the order in which they are put; but much sooner, even

presently after the death of the elders that overlived Joshua, Jud\_2:7, as appears by divers passages; as first, Because the place called *Mahaneh-dan* , or *the camp of Dan* , Jud\_13:25, was so called from that which was done, Jud\_18:12. Secondly, Because the Danites had not yet got all their inheritance, Jud\_18:1, which is not credible of them above three hundred years after Joshua's death. Thirdly, Because Phinehas the son of Eleazar was priest at this time, Jud\_20:28, who must have been about three hundred and fifty years old, if this had been done after Samson's death, which is more than improbable.

Judges 17:2

**About which thou cursedst**, i.e. didst curse the person who had taken them away, and that in my hearing, as it follows. *I took it* ; the fear of thy curse makes me acknowledge mine offence, and beg thy pardon.

**Blessed be thou of the Lord**; I willingly consent to and beg from God the removal of the curse, and a blessing instead of it. Be thou free from my curse, because thou hast so honestly restored it.

Judges 17:3

**The Lord**; in the Hebrew it is *Jehovah* , the incommunicable name of God; whereby it is apparent that neither she nor her son intended to forsake the true God or his worship; as appears from his rejoicing when he had got a priest of the Lord's appointment, of the tribe of Levi, Jud\_17:13; but only to worship God by an image; which also it is apparent that both the Israelites, Exo\_32:1, &c., and Jeroboam afterwards, designed to do.

**For my son**; either, first, For the honour and benefit of thyself and family; that you need not be continually going to Shiloh to worship, but may do it as well at home by these images. Or, secondly, That thou mayst cause these things to be made; to which end she restored all the money to him, as it here follows.

**A graven image and a molten image**; many think this was but one image, partly graven, and partly molten. But it seems more probable that they were two distinct images, because they are so plainly distinguished, Jud\_18:17,18, where also some other words come between them. It is true, the graven image alone is mentioned, Jud\_18:20,30,31, not exclusively to the other, as

appears from what is said just before; but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief.

**I will restore it unto thee** to dispose of, as I say.

Judges 17:4

**Yet he restored the money unto his mother;** though his mother allowed him to keep it, yet he persisted in his resolution to restore it, that she might dispose of it as she pleased; and did actually restore it, as was said before; and now confirms the former restitution, and therefore is twice said to *restore it* .

**His mother took two hundred shekels of silver;** reserving nine hundred shekels, either for the ephod and teraphim, or for other things relating to this worship, or for her own private use; being, it seems, cooled in her first zeal, and willing to have as cheap a religion as she could, as also her son Micah was, Jud\_17:10.

**Who made thereof;** made them, either first, of that matter; or secondly, for that money.

Judges 17:5

**An house of gods,** i.e. an house or place consecrated for the service of God in this manner.

**An ephod;** an eminent part of the priestly garments, Exo\_28:4, which, some think, is here put for all of them.

**Teraphim;** some sort of images so called, of which see Gen\_31:19 Hos\_3:4.

**Who became his priest;** because the Levites in that corrupt estate of the church neglected the exercise of their office, and therefore were neglected by the people, and others put into their employment. But this kind of priesthood was condemned, Num\_16:40 **18:2,7**.

Judges 17:6

**No king,** i.e. no judge to govern and control them. The word *king* being here used largely for a supreme magistrate; as Gen\_36:31 Deu\_33:5. God raised up judges to rule and deliver the people when he saw fit; and at other times for their sins he suffered them to be without them, and such a time this was; and therefore they

ran into that idolatry from which the judges usually kept them, as appears by that solemn and oft-repeated passage in this book, that after the death of such or such a judge the people forsook the Lord, and turned to idols.

**That which was right in his own eyes**, i.e. not what pleased God, but what best suited his own fancy or lusts.

Judges 17:7

**Out of Beth-lehem-judah**, or, *of Beth-lehem-judah* ; so called here, as Mat\_2:1,5, to difference it from Bethlehem in Zebulun, Jos\_19:15. There he was born and bred. Of the family of Judah, i.e. of or belonging to the tribe of Judah; not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation and ministrations. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes; and this man's lot fell into the tribe of Judah; which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection, that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon, Gen\_49:8-11, and therefore was forced to wander and seek for subsistence elsewhere.

**He sojourned there**; so he expresseth it, because this was not the proper nor usual place of his abode, this being no Levitical city.

Judges 17:8

**Where he could find a place**, for employment and a livelihood; for the tithes and offerings, which were their maintenance, not being brought in to the house of God, the Levites and priests must needs be reduced to great straits.

Judges 17:9

No text from Poole on this verse.

Judges 17:10

**A father and a priest**; for, *a father* ; that is, *a priest* ; a spiritual father, a teacher or instructor, for such are called fathers: see 2Ki\_6:21 **8:9 13:14** Isa\_22:21. He pretends reverence and submission to him; and what is wanting in his wages he pays him in empty titles.

Judges 17:11

**The Levite was content;** being constrained by necessity, and infected with the common contagion of the superstition and idolatry of the times.

**Was unto him as one of his sons,** i.e. treated with the same degree of kindness and affection.

Judges 17:12

**Consecrated the Levite,** to be a priest, for which he thought a consecration necessary, as knowing that the Levites were no less excluded from the priest's office than the people.

**Became his priest,** instead of his son, whom he had consecrated for want of a fitter, Jud\_17:5; but now seems to restrain him from the exercise of that office, and to devolve it wholly upon the Levite, who was nearer akin to it.

Judges 17:13

**I am assured God will bless me.** So blind and grossly partial he was in his judgment, to think that one right circumstance would answer for all his substantial errors, in making and worshipping images against God's express command, in worshipping God in a forbidden place, and in that he, being an Ephraimite, presumed to make a priest, &c.

## **Judges 18:1** JUDGES CHAPTER 18

Those of the tribe of Dan, having not sufficient inheritance, send forth five men to spy out a place; they come to the house of Micah, and desire the Levite to ask counsel of God touching their journey, Jud\_18:1-5. He encouraging them, they spy out the city Laish; and at their return instigate their brethren to set upon the city, Jud\_18:6-10. Six hundred go forth armed: in their march they seize upon Micah's priest and idols; which he in vain, demandeth again, Jud\_18:11-25. They pull down Laish; build it again; inhabit it; and call it Dan, Jud\_18:26-29; consecrate their priest, and set up Micah's images, Jud\_18:30,**31**.

In those days; not long after Joshua's death, of which **See Poole on "Jud\_17:6"**.



**The tribe of the Danites;** a part or branch of that tribe, consisting only of six hundred men of war, Jud\_18:16, with their families, Jud\_18:21: or, *a family of the Danites* ; for the word *schebet* , which properly signifies a *tribe* , is sometimes taken for a *family* , as Jud\_20:12, as elsewhere *family* is put for a *tribe* , as Zec\_12:13. All their inheritance had not fallen unto them; the lot had fallen to them before this time, Jos\_19:40, &c., but not the actual possession of their lot, because therein the Philistines and Amorites opposed them, not without success. **See Poole on "Jos\_19:40"; See Poole on "Jud\_1:34".**

Judges 18:2

**Of their family;** which shows that it was but one, though a large family, which was engaged in this expedition. *Eshtaol* ; of which see Jos\_19:41 Jud\_13:2,25.

**They lodged there;** not in the same house, but near it, as appears from the next verse, in a neighbouring place.

Judges 18:3

**They knew the voice of the young man;** either,

1. By his manner of pronunciation, which was differing and distinguishable in several tribes, as appears from Jud\_12:6 Mar\_14:70. Or,
2. By the celebration of some part of his office, which they, then lodging in the neighbourhood, might be invited to. Or rather,
3. By some acquaintance which some of them formerly had with him which they might have upon many occasions.

**What maketh thou in this place;** this being not thy usual place, nor proper for thy employment?

Judges 18:4

No text from Poole on this verse.

Judges 18:5

**Ask counsel, we pray thee, of God,** to wit, by thine ephod, or teraphim, or images, which they knew he had, Jud\_18:14.

Judges 18:6

**Your way,** i.e. your journey or design, is under the eye of God, i.e. under his care, and protection, and direction, which *the eye of*

*God being upon a person* commonly notes in Scripture, as Psa\_32:8 **34:15**. Compare Jer\_39:12 **40:4**. So the phrase is here taken in a restrained sense, which is elsewhere taken more largely, as Pro\_5:21. This answer he either feigns to gratify their humour, or did indeed receive from the devil, who transformed himself into an angel of light, and in God's name gave them answers, and those not seldom very true, which God suffered for the trial of his people. See Deu\_13:1-3. But it is observable, that his answer was, as the devil's oracles usually were, ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

Judges 18:7

**Laish**, called also *Leshem* , Jos\_19:47.

**After the manner of the Zidonians**, who living in a very strong place, and abounding in wealth, and understanding that they were not a part of that land which God gave to his people, and perceiving that the Israelites never attempted any thing against them, were grown secure and careless.

**That might put them to shame in any thing**, or, *that might rebuke or punish any thing* , i.e. any crime; Heb. *that might put any thing to shame* , or, make any thing shameful. Putting to shame seems to be used metonymically for inflicting civil punishment, because shame is generally the adjunct or effect of it.

**They were far from the Zidonians**, who otherwise could have succoured them, and would have been ready to do it.

**Had no business with any man**; no league of confederacy, nor much converse with other cities, it being in a pleasant and plentiful soil, between the two rivulets of Jor and Dan, not needing supplies from others, and therefore minding only their own ease and pleasure.

Judges 18:8

No text from Poole on this verse.

Judges 18:9

**Are ye still**, Heb. *silent* ? *Silence* is oft put for *stillness* or *cessation from action or motion* , as Exo\_14:14 Isa\_62:1 Lam\_2:18. For they do not accuse them for want of speaking, for

that they did; but for want of doing, and putting their words and resolves into execution.

Judges 18:10

**God hath given it into your hands:** this they gather partly from God's word or promise, which they supposed they had from the Levite's mouth; and partly from his providence, which hath so disposed them, that they will be an easy prey to you.

Judges 18:11

**Of the family;** by which it again appears, that the *tribe* , Jud\_18:1, is put for family.

Judges 18:12

**Kirjath-jearim**, called *Kirjath-baal* , Jos\_15:60; a city lying in the northern parts of Judah, in the road to Laish; yet not in the city, but in the fields belonging to it, as the following words evince.

**Behind Kirjath-jearim**, i.e. westward from it, as the western sea is called the hindermost sea, Deu\_11:24; and as, on the contrary, the east is called *Keedem* , which signifies the forefront.

Judges 18:13

i.e. To the town in which his house was, for they were not yet entered into it.

Judges 18:14

**Then answered**, i.e. spake, the word *answering* being oft used in Scripture of the first speaker, as 1Ki\_1:28 **13:6** Eze\_10:2 Isa\_14:10.

**In those houses**, i.e. in one of these houses, the plural number for the singular, as Jud\_12:7.

**Consider what ye have to do**, i.e. whether it be not expedient, either,

1. To consult them again for your own satisfaction; or rather,
2. To take them away for your further use, as you shall have occasion; for their action is the best comment upon their words.

Judges 18:15

Heb. **asked him of peace**, i.e. if he were in peace, *peace* being commonly put for health and prosperity.

Judges 18:16

No text from Poole on this verse.

Judges 18:17

**Come in thither**, to wit, into the house, and that part of it where those things were.

**In the entering of the gate**; whither they had drawn him forth that they might without noise or hinderance take them away.

Judges 18:18

**These**, to wit, the five mentioned Jud\_18:17.

**What do ye?** what do you mean to do? I hope you will not do so impious and injurious an action.

Judges 18:19

**Lay thy hand upon thy mouth**, i.e. be silent, as this phrase is used, Job\_21:5 **29:9 40:4** Pro\_30:32. The same thing repeated in other words.

**A father and a priest: see Poole on "Jud\_17:10"**.

**A family in Israel**, to wit, a tribe that is (and being oft put for that is) a family. For it is certain this was not an expedition of the whole tribe, which numbered 64,000 men, Num\_26:43, but only of one family, which it seems were more vexed with the Philistines or Amorites, and therefore resolved to seek new habitations at a great distance from them. And after this time we find the body of the Danites in their old and proper portions in Samson's time, which, though placed before this, was long after it.

Judges 18:20

**The priest's heart was glad**; being wholly governed by his own interest, and making all his obligations of justice and gratitude give place to it. But it is not strange, if he who was before perfidious to God, should prove so to men.

**In the midst of the people**, i.e. among the people; or properly in the midst, both for the greater security of such precious things,

and that Micah might not be able to come at him, either to injure or upbraid him; and it may be, because that was the place where the ark used to be carried.

Judges 18:21

For their greater security, if Micah should pursue them.

Judges 18:22

No text from Poole on this verse.

Judges 18:23

No text from Poole on this verse.

Judges 18:24

So far was he besotted with superstition and idolatry, that he esteemed those gods which were man's work. But he could not be so stupid as to think these were indeed the great Jehovah that made heaven and earth; but only a lower sort of gods, by whom, as mediators, he offered up his worship unto the true God, as it is manifest divers of the heathens did.

**What have I more?** I value nothing I have in comparison of what you have taken away. Which zeal for idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly conveniences more than all the concerns even of the true religion, and of their own salvation.

Judges 18:25

**Thy voice;** thy complaints and reproaches.

**Angry fellows;** the soldiers, who are in themselves sharp and fierce, and will soon be inflamed by thy provoking words.

**And thou lose thy life;** which, notwithstanding all thy pretences, thou dost value more than thy images, as indeed appeared from his following practice.

Judges 18:26

No text from Poole on this verse.

Judges 18:27

Not wholly, but in great measure, to strike the greater terror into the inhabitants, and to make their conquest of the place more easy.

Judges 18:28

**Beth-rehob;** a place near Libanus and Hamath; of which see Num\_13:21 Jos\_19:28 **21:31** Jud\_1:31.

Judges 18:29

**After the name of Dan their father;** that it might be manifest that they belonged to the tribe of Dan, though they were seated at a great distance from them, even in the most northerly part of the land; whereas the lot of their tribe was in the southern part of Canaan.

Judges 18:30

Having succeeded in their expedition according to the prediction which, as they supposed, they had from this image, they had a great veneration for it.

**Until the day of the captivity of the land;** either,

1. When the ark and the Israelites were taken captives by the Philistines, 1Sa\_4:10,**11**; though there is no mention of any who were then taken captives, or that the Philistines did pursue the victory, and conquer the land at that time, for their victory was quickly damped, and turned to mourning, **1Sa 5**. Or,

2. After that time, when the Philistines slew Saul and Jonathan, and discomfited the whole host of Israel, and made the rest of the people flee out of their cities, and took possession of their cities and land. Or,

3. When the whole land of the ten tribes, whereof Dan was one, was conquered, and the people carried captive by the Assyrian, 2Ki\_17:6,**23**. which is called by way of eminency *the captivity* , 1Ch\_5:22. But against this it is objected, that it is not probable that this idolatry should continue so long in such a public place and manner; or that David and Solomon would suffer it.

**Answer.** It is not said that the graven image was there so long, for that is restrained to a shorter date, even to the continuance of the ark in Shiloh, Jud\_18:31, which was removed thence, **1Sa 4**; but only that Jonathan's posterity were priests to this tribe or family of Dan, which they might be under all the changes, even till the Assyrian captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretly, sometimes

in one way of superstition or idolatry, and sometimes in another; and in and after Jeroboam's time, in the worship of the calves, for which service, though he did make priests of the meanest of the people, 1Ki\_12:31, yet that was not by choice, but out of necessity, because the priests and Levites generally forsook him, 2Ch\_11:13,14; and therefore when he could engage any of the priests or Levites in that service, he was doubtless very glad of them to gain reputation to his impious and absurd device.

Judges 18:31

No text from Poole on this verse.

### **Judges 19:1** JUDGES CHAPTER 19

A Levite's concubine runs from him to her father's house at Bethlehem; he goeth to fetch her back; is kindly entertained by her father; he departs, and comes to Gibeah of Benjamin, and his concubine with him, Jud\_19:1-14. An old man of Mount Ephraim entertains them, Jud\_19:15-21. The men of the city encompass the house, to debauch the Levite, who through necessity delivers unto them his concubine, whom they abuse to death, Jud\_19:22-28. He carrieth her body home; divideth it into twelve parts; sendeth them into all the coasts of Israel, Jud\_19:29,30.

**In those days;** of which See Poole "Jud\_17:1".

**On the side,** Heb. *in the sides* , i.e. in one of the sides, as Jud\_19:18.

**A concubine,** Heb. *a wife a concubine* , i.e. such a concubine as was also his wife, as appears from Jud\_19:3-5,7,9,26,27 Jud 20:4. See of these Gen\_22:24 25:1.

Judges 19:2

**Against him,** i.e. against her faith given to him, or to his wrong; or, *with him* , i.e. in his house; or whilst she lived with him, which is opposed to her *going away* , which here follows.

**Went away from him;** either for fear of his severe rebukes or punishment, or because her heart was alienated from him.

**Four whole months,** Heb. *some days* , to wit, *four months* ; or, *a year* (so days commonly signify) and four months; wherein not

only she sinned, but her father by some indulgence and connivance at her sin, and neglect of just endeavours for her reconciliation to her husband, the ill effects whereof he speedily felt, in the loss of his daughter in so dreadful a manner.

Judges 19:3

**To speak friendly unto her**, or, to speak to her heart, i.e. kindly and comfortably, as that phrase is taken, **Ge 1 21 Ho 2:14**, to offer, her pardon and reconciliation, and restitution to her former state.

**To bring her again**, to wit, to his own house.

**A couple of asses**; partly for himself or his wife to ride upon, as there was occasion; and partly for carrying their provision, as appears from Jud\_19:19.

**He rejoiced to meet him**, hoping the breach would be made up by this means.

Judges 19:4

No text from Poole on this verse.

Judges 19:5

No text from Poole on this verse.

Judges 19:6

No text from Poole on this verse.

Judges 19:7

No text from Poole on this verse.

Judges 19:8

No text from Poole on this verse.

Judges 19:9

**The day groweth to an end**, Heb. *it is the encamping time of the day*, i.e. the evening, when armies having marched in the day, begin to pitch their camp; or, when the sun that makes the day begins to encamp himself and go toward rest; so it is a poetical expression taken from hence, that the sun, when he sets, seems to vulgar eyes to go to rest.

Judges 19:10

No text from Poole on this verse.



Judges 19:11

No text from Poole on this verse.

Judges 19:12

**Of a stranger**, i.e. of a strange nation, which the Canaanites possess; for though the city Jerusalem had been taken by Caleb, **Jud 1**, yet the strong fort of Zion was still in their hands, 2Sa\_5:6,7, whence it is likely they did much molest, and afterwards, by God's permission, and for the punishment of their sin, drive out the Israelites who dwelt there.

Judges 19:13

Both which places lay in Benjamin's portion, a little northward from Jerusalem, and in the road from Bethlehem-judah to Gibeah.

Judges 19:14

This is added to difference it from another Gibeah in Judah, Jos\_15:57. Possibly this is that which was called *Gibeah of Saul*, 1Sa\_11:4.

Judges 19:15

Though they were soft and effeminate in other respects, yet they were hard-hearted towards strangers or indigent persons. Either there were no public houses to receive and entertain travellers, as may be gathered from **Ge 28 Ge 42 Ge 45 Jos 9** &c.; or, if there were such a one here, they might perceive it to be a very wicked house, as being in so lewd a place, and therefore might decline it, and expect that some private person would exercise hospitality to them, as persons of any worth used to do, as Gen\_18:1-4 **19:1,2 Heb 13:2**.

Judges 19:16

**Of Mount Ephraim**; whence also the Levite was, which obliged and inclined him to show the more kindness to his countryman.

**The men of the place were Benjamites**: this was indeed one of thee cities belonging to the priests, **Jos 21 1Ch 6**; but you consider that the cities which were given to the priests, and whereof they were possessors and owners, were not inhabited by the priests or Levites only, especially at this time when they were but few in number, but many other persons of differing professions and callings, which was necessary for their conveniency.

Judges 19:17

No text from Poole on this verse.

Judges 19:18

**The house of the Lord** was in Shiloh, Jos\_18:1 **22:12** Thither he went, either because he lived there, for that in the tribe of Ephraim; or rather, because he would there offer prayers, and praises, and sacrifices unto God, for his mercy in reconciling him and his wife together, and for his blessing upon them again, and to make atonement for his wife.

Judges 19:19

No text from Poole on this verse.

Judges 19:20

It matters not whether thou wantest nothing or every thing, I will take care to supply all thy wants.

Judges 19:21

**They washed their feet**, as they used to do to travellers in these hot countries, Gen\_18:4 **19:2 24:32**, &c.

Judges 19:22

**Making their hearts merry**, i.e. refreshing themselves with the provisions set before them.

**Certain sons of Belial**; wicked and licentious men: see Deu\_13:13.

**That we may know him**; an ambiguous expression, whereby they pretended only a desire to know and see what person he had brought among them, and yet carry on their wicked design of knowing him carnally. Compare Gen\_19:5, where the same phrase is used in that sense upon a like occasion. But though they name only the man, yet it is plain from the following relation that their design was principally upon the woman, and therefore under the name of the man, they comprehend those that belong to him.

Judges 19:23

**This man is come into mine house**, and therefore I am obliged to protect him by the laws of hospitality. Compare Gen\_19:17,**8**.

Judges 19:24

He offers this to avoid a greater and more unnatural sin, which he thought they designed; but it seems they did not, their abuse being confined to the woman, and not extended to the man, who also was in their power, if they had lusted after him. But this offer was sinful, because he offered that which was not in his nor in the man's power to dispose of, even the chastity of his daughter, and the man's wife; and because no man must do any evil, though never so small, for the prevention of any evil of sin or misery, or for the procuring of the greatest good, Rom\_3:8; though his sin was much mitigated by his ignorance, by his honest and generous intention of protecting a stranger, by the force which was in some sort put upon him, and by the suddenness and violence of the temptation.

Judges 19:25

**The man took his concubine;** being willing to expose her rather than the daughter of his host, who had expressed such a singular care and affection for him.

Judges 19:26

**Fell down,** to wit, dead, as the following words show, and as that word is oft used, as Exo\_19:21 Psa\_82:7 **91:7** Hos\_5:5; killed, partly with grief of heart, and partly with excessive abuse of her body, of which there have been divers instances. Thus the sin she formerly chose, Jud\_19:2, is now her destruction; and though her husband and pardoned her, God would punish her, at least as to this life.

**Her lord;** so he is called, either because he was her husband; for which cause *Sarah called Abraham lord*, 1Pe\_3:6; or because she had been his maid-servant, as concubines oftentimes were; as Gen\_30:3,**9**.

Judges 19:27

The posture either of one that had fallen down, or of one that was laid down to sleep, her hands or arms (for the Hebrew word signifies both) leaning upon the threshold and being put under her head; and therefore he thought to awake her, and raise her up.

Judges 19:28

**None answered;** for she was dead, as is said, Jud\_20:5.

Judges 19:29

**Together with her bones**, or, *according to her bones* , according to the joints of her body, for there he made a division. This might seem to be a barbarous and inhuman act in itself; but may seem excusable, if it be considered that the sadness of the spectacle did highly contribute to stir up the zeal of all the Israelites to avenge his concubine's death, and to execute justice upon such profligate offenders; and was necessary, especially in this time of anarchy and general corruption, Jud\_17:6, to awaken them out of that lethargy in which all the tribes lay.

**Into twelve pieces**; that one piece might be sent to every tribe; whereof none to Levi because they would meet with it in every tribe, being dispersed among them; but one to Benjamin; for he might well presume, that they would as much abhor so villainous an action, though done by some of their own tribe, as any of the rest.

**Sent her into all the coasts of Israel**, by several messengers, by whom also he sent a particular relation of the fact.

Judges 19:30

**No such deed**; so wicked and abominable.

**Consider of it, take advice, and speak your minds**; let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

## **Judges 20:1** JUDGES CHAPTER 20

The Israelites assemble at Mizpeh: the Levite declares his wrong, Jud\_20:1-7. Their decree, Jud\_20:8-11, They require the delinquents of the Benjamites to do justice on them; they are denied, Jud\_20:12-17. Whereupon, having consulted God, they march to fight against them; are twice foiled; and lose forty thousand men, Jud\_20:18-25. Being humbled, and receiving clearer revelation from God, they, by a stratagem, destroy the whole tribe, six hundred men excepted, (who fled away,) and burnt their cities, Jud\_20:26-48.

**All the children of Israel**, i.e. a great number, and especially the rulers of all the tribes, except Benjamin, Jud\_20:3,**12**.

**Went out**, from their several habitations.

**As one man**, i.e. with one consent.

**From Dan even to Beer-sheba**; Dan was the northern border of the land, near Lebanon; and Beer-sheba the southern border, Gen\_21:33. Compare 1Ki\_4:25.

**The land of Gilead**, beyond Jordan, where Reuben, Gad, and half Manasseh were.

**Unto the Lord**; as to the Lord's tribunal; for God was not only present in the place where the ark and tabernacle was, but also *in the assemblies of the gods* , or judges, Psa\_82:1, and in all the places where God's name is recorded, Exo\_20:24, *and where two or three are met together in his name* , Mat\_18:20, for his service, and to seek for counsel and mercy from him: compare Jud\_11:11.

**In Mizpeh**; a place in the borders of Judah and Benjamin, and therefore ascribed to both of them, Jos\_15:38 **18:26**. This they chose, as a place most fit and proper in many respects. First, As a place they used to meet in upon solemn occasions: see Jud\_10:17 **11:11** 1Sa\_7:5, **16 10:17**. Secondly, For its convenient situation for all the tribes within and without Jordan. Thirdly, As being near the place where the fact was done, that it might be more thoroughly examined; and not far from Shiloh, where the tabernacle was, whither they might go or send, if need were.

Judges 20:2

**The chief**, Heb. *the corners* , i.e. the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole building.

**Four hundred thousand**, or, and *four hundred thousand* . It is an ellipsis of the particle *and*, of which examples have been given before: for the chief of the people were not so many; but the common soldiers, and these were all footmen; whereas many of the rulers rode upon horses, or asses, Jud\_5:10 **10:4 12:14**. The number is here set down, to show both their zeal and forwardness in punishing such a villany; and the strange blindness of the Benjamites that durst oppose so great and united body; and that the success of battles depends not upon great numbers, seeing this

great host was twice defeated by the Benjamites, but wholly upon God's blessing.

**Footmen;** for horsemen they had few or none in their armies.

Judges 20:3

**The children of Benjamin heard;** like persons unconcerned and resolved, they neither went nor sent thither; partly, from their own pride, and stubbornness, and self-confidence; partly, because as they were loth to give up any of their brethren to justice, so they presumed the other tribes would never proceed to a war against them; and partly, from a Divine infatuation hardening that wicked tribe to their own destruction.

**Tell us;** the verb is of the plural number, because they speak to the Levite, and his servant, and his host, who doubtless were present upon this occasion.

Judges 20:4

**The Levite;** to whose relation the other two gave them consent.

Judges 20:5

**Thought to have slain me;** except I would either submit to their unnatural lust, which I was resolved to withstand even unto death; or deliver up my concubine to them, which I was forced to do.

Judges 20:6

i.e. A lewd folly; most ignominious and impudent wickedness.

Judges 20:7

**Children of Israel;** the sons of that holy man, who for one filthy action left all eternal brand upon one of his own sons; a people in covenant with the holy God, whose honour you are obliged to vindicate, and who hath expressly commanded you to punish all such notorious enormities.

Judges 20:8

**We will not of us go to his tent,** i.e. his habitation, to wit, until we have revenged this injury.

Judges 20:9

No text from Poole on this verse.

Judges 20:10

**That they may do according to all the folly that they have wrought;** that we may punish them as such a wickedness deserves.

**In Israel:** this is added as an aggravation, that they should do that in Israel, or among God's peculiar people, which was esteemed abominable even among the heathen.

Judges 20:11

No text from Poole on this verse.

Judges 20:12

**The tribe,** Heb. *tribes* ; either the plural number for the singular; or rather *tribe* is put for *family* , as was noted before, as *families* are elsewhere put for *tribes* . They take a wise and a just course, in sending to all the parts and families of the tribe, to separate the innocent from the guilty, and to give them a fair opportunity of preventing their ruin, by doing nothing but what their duty, honour, and interest obliged them to, even by delivering up those vile malefactors, whom they could not keep without horrid guilt and shame, and bringing the curse of God upon themselves.

Judges 20:13

**Put away evil;** both the guilt and the punishment, wherein all Israel will be involved, if they do not punish it.

**The children of Benjamin would not hearken;** partly, from the pride of their hearts, which made them scorn to submit it, their brethren, or to suffer them to meddle in their territory; partly, from the conceit of their own valour and military skill; and partly, from God's just judgment.

Judges 20:14

No text from Poole on this verse.

Judges 20:15

**Object.** This agrees not with the following numbers; for all that were slain of Benjamin were 25,100 men, Jud\_20:35, and there were only 600 that survived, Jud\_20:47, which make only 25,700.

**Ans.** The other thousand men were either left in some of their cities, where they were slain, Jud\_20:48, or were cut off in the two first battles, wherein it is reasonable to think they had an unbloody

victory; and as for these 25,100 men, they were all slain in that day, i.e. the day of the third battle, as is affirmed, Jud\_20:35.

Judges 20:16

**Left-handed**, Heb. *shut up on their right hand* , i.e. using their left hand instead of their right.

**Every one could sling stones at an hair breadth, and not miss;** an hyperbolic expression, signifying that they could do this with great exactness. There are many parallel instances in historians of persons that could throw stones or shoot arrows with great certainty, so as seldom or never to miss; of which see my Latin Synopsis. And this was very considerable, and one ground of the Benjamites' confidence, because in those times they had no guns.

Judges 20:17

**The men of Israel**, to wit, such as were here present, Jud\_20:2, for otherwise it is most probable they had a far greater number of men, being 600,000 before their entrance into Canaan, Num\_1:2.

Judges 20:18

**The children of Israel**, i.e. some sent in the name of all.

**To the house of God**, to wit, to Shiloh, which was not far from Mizpeh, where they were.

**Which of us shall go up first to the battle?** this they ask to prevent emulations and contentions; but they do not ask whether they should go against them, or no, for that they knew they ought to do by the will of God already revealed. Nor yet do they seek to God for his help by prayer, and fasting, and sacrifice, as in all reason they ought to have done; but were confident of success, because of their great numbers, and righteous cause.

Judges 20:19

No text from Poole on this verse.

Judges 20:20

No text from Poole on this verse.

Judges 20:21

**Quest.** Why would God suffer them to have so great a loss in so good a cause?



**Answ.** Because they had many and great sins reigning amongst themselves, and they should not have come to so great a work of God as this with polluted hands, but should have pulled the beam out of their own eye, before they attempted to take that out of their brother Benjamin's eye; which because they did not, God doth it for them, making them by this loss more clearly to see their own sins, and their need of God's help, without which their great numbers were insignificant; and bringing them through the fire, that they might be purged from their dross; it being probable that the great God, who governs every stroke in battles, did so order things, that their worst and rotten members should be cut off, which was a great blessing to the whole commonwealth.

Judges 20:22

**Encouraged themselves**, Heb. *strengthened themselves* ; partly by supporting themselves with the conscience of the justice of their cause, and the hopes of success; and partly by putting themselves in better order for defending themselves, and annoying their enemies.

**In the place where they put themselves in array the first day**; hereby showing their freedom from that heathenish superstition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1Ki\_20:23,28.

Judges 20:23

**Went up and wept**; not so much for their sins as for their defeat and loss, as appears by the sequel.

**Against the children of Benjamin my brother**; they impute their ill success not to their own sins, as they had great reason to do, but to their taking up arms against their brethren, the lawfulness whereof they now begin to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledge presently, by doing those very things which now they sinfully neglected, Jud\_20:26, and therefore are again justly punished.

**Go up against him**: God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.

Judges 20:24

No text from Poole on this verse.

Judges 20:25

No text from Poole on this verse.

Judges 20:26

**Sat there before the Lord**, and fasted; being now sensible of their former slightness, and now being truly humbled for their sins, which now they discover to be the true cause of their ill success.

**Offered burnt-offerings**, to make atonement to God for their own sins.

**Peace-offerings**; partly to bless God for sparing so many of them, whereas he might justly have cut off all of them when their brethren were slain; and partly to implore his assistance for the future, and to give him thanks for the victory, which now they were confident he would give them.

Judges 20:27

**Inquired of the Lord**, to wit, by Urim and Thummim, Num\_27:21.

**Was there** in Shiloh, where they were now assembled.

Judges 20:28

**Phinehas the son of Eleazar**: this is added to give us some light about the time of this history, and to show it was not done in the order in which it is here placed, after Samson's death, but long before.

**Stood**, i.e. ministered, as the word *stand* oft signifies, as Deu\_10:8 18:7 Pro\_22:29 Jer\_52:12, compared with 2Ki\_25:8, because standing is the usual posture of servants.

**Before it**, i.e. before the ark; or, *before his*, i.e. the Lord's face, or presence; which shows that he was the high priest, for none else might appear there.

**Or shall I cease?** which, if thou requirest, we are willing to do, notwithstanding the provocation they have given us, and our own inclination to revenge.

**Tomorrow I will deliver them into thine hand:** now, when they had sought God after the due order, and truly humbled themselves for their sins, he gives them a full and satisfactory answer to their desires.

Judges 20:29

Though they were assured of the success by a particular and absolute promise, yet they do not neglect the use of means; as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require man's diligent use of all fit means for the accomplishment of them.

**Round about Gibeah,** i.e. on several sides of it, as may be gathered from the following verses.

Judges 20:30

**The children of Israel,** i.e. a considerable part of them, who were ordered to give the first onset, and then to counterfeit flight, to draw the Benjamites forth of their strong hold. See Jud\_20:32.

**On the third day,** to wit, after the second battle; for the first day after it they spent in perplexing thoughts, and going up to the house of the Lord; the second, in fasting and prayer there; and this third, in the fight. Or this is so called with respect unto the two several foregoing days of battle, and so this was the third day of battle.

Judges 20:31

**Drawn away from the city,** by the dissembled flight of the Israelites.

**As at other times;** with the same kind, though not with the same degree of success.

**Gibeah in the field;** so called, to difference it from this Gibeah, which was upon a hill; wherefore they are constantly said to ascend or go up against it, as Jud\_20:23,30. See Jos\_18:24,28.

Judges 20:32

No text from Poole on this verse.

Judges 20:33

**Out of their place;** where they had disposed themselves, that they might fall upon the Benjamites, when they were drawn forth to a

sufficient distance from their city, and when they were pursuing that party, mentioned Jud\_20:30.

**Came forth out of their places**, to execute what was agreed upon, even to take Gibeah, and burn it, as they actually did, Jud\_20:37.

Judges 20:34

**Chosen men out of all Israel**; selected out of the main body, which was at Baal-tamar; and these were to march directly to Gibeah on the one side, whilst the liers in wait stormed it on the other side, and whilst the great body of the army laboured to intercept these Benjamites, who, having pursued the Israelites that pretended to flee, now endeavoured to retreat to Gibeah.

**They knew not that evil was near them**; they were so puffed up with their former successes, that they were insensible of their danger.

Judges 20:35

This is the total sum, whereof the particulars are related Jud\_20:11,45; and for the odd hundred not there mentioned, they were killed in other places not there expressed.

Judges 20:36

No text from Poole on this verse.

Judges 20:37

**Drew themselves along**, or, *extended themselves*, i.e. whereas before they lay close and contracted into a narrow compass, now they spread themselves, and marched in rank and file, as armies do. Or, *marched* or *went*, Heb. *drew their feet*. So this verb is oft, used, as Gen\_37:28 Exo\_12:21 Jud\_4:6 Job\_21:33.

Judges 20:38

No text from Poole on this verse.

Judges 20:39

No text from Poole on this verse.

Judges 20:40

No text from Poole on this verse.

Judges 20:41

**The men of Benjamin were amazed**, because of their great disappointment, and the present danger wherewith they were surrounded on every side.

Judges 20:42

**The battle**, i.e. the men of battle or war; the abstract for the concrete, as *poverty* , 2Ki\_24:14, *pride* , Psa\_36:11, *deceit* , Pro\_12:5, *dreams* , Jer\_27:9, *election* , Rom\_11:7, are put for persons that are *poor* , *proud*, *deceitful*, *dreamers*, *elect*. *Them which came out of the cities they destroyed in the midst of them* : so the sense may seem to be this, That the Israelites did not only kill the inhabitants of Gibeah, and all the Benjamites that came into the field against them, six hundred excepted; but in the midst of them, or together with them, they killed also the rest of the Benjamites, who, when they saw their army was wholly destroyed, made haste to flee out of their several cities or towns, that so they might escape the sword, which was coming towards them. But the words may be rendered thus: *And them who were of the other cities* , to wit, of Benjamin, i.e. who abode in their own cities and did not go up to Gibeah,

**they destroyed in the midst of them**, i.e. in their several cities; or, *in the midst of it* , i.e. of every city; for so it is said, Jud\_20:48, where it is said that *they smote the men of every city* . But this I submit to the learned.

Judges 20:43

**With ease**; without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them. Or, unto Menuchah; or, as far as Menuchah; a place so called. See 1Ch\_2:52 Jer\_51:59.

Judges 20:44

**There fell**, to wit, in the field, or battle.

Judges 20:45

**They gleaned**, i.e. they cut off the remainders in the pursuit, and spared none; a metaphor from those who gather grapes or corn so clearly and fitly, that they leave no relics for those who come after them.

Judges 20:46

**Twenty and five thousand**, besides the odd hundred expressed Jud\_20:35; but here only the great number is expressed, the less being omitted, as inconsiderable; which way of numbering is frequent in Scripture, as Jud\_11:26 2Sa\_5:5, and in other authors, and in vulgar use; as when they are called the seventy interpreters, who in truth and exactness were seventy-two. Here are also a thousand more omitted, because here he speaks only of them who fell in that third day of battle. **See Poole "Jud\_20:15"**.

Judges 20:47

In a cave within that rock, where they fortified themselves and fetched in provision as they had opportunity; which they could easily do, when the heat of the battle was over, and the Israelites were not solicitous to pursue them farther.

Judges 20:48

Having destroyed those that came to Gibeah, and into the field, now they follow them home to their several habitations.

**The men of every city**; comprehensively taken, so as to include women and children. If this seem harsh and bloody, either it may be ascribed to military fury; or rather, it may be justified; partly, from that high guilt brought upon the whole tribe, in which it is no wonder if their infants suffered, which was not unusual in such cases, as Num\_31:17 1Sa\_15:3 Jos\_7:15; partly, from that command of God in a parallel case, Deu\_13:15; and partly, from that solemn oath by which they had anathematized or devoted to death all that came not up to Mizpeh, Jud\_21:5, which none of the Benjamites did; for which cause also they destroyed all the men, women, and children of Jabesh-gilead, Jud\_21:10.

## **Judges 21:1** JUDGES CHAPTER 21

The people bewail the desolation of Benjamin, Jud\_21:1-7. The inhabitants of Jabesh-gilead, for not coming up to this battle, are all destroyed, excepting four hundred damsels, whom the Israelites bestow for wives on the remaining Benjamites, Jud\_21:8-15. They advise the rest to seize on the dancing maidens at the feast in Shiloh; and to carry away as many as they had need

of Jud\_21:16-21. The answer wherewith they should pacify their relations, Jud\_21:22.

**The men of Israel had sworn;** in the beginning of this war, after the whole tribe had espoused the quarrel of the men of Gibeah, Jud\_21:13,14. They do not (as some suppose) here swear the utter extirpation of the tribe, which fell out beyond their expectation, Jud\_21:3,6, but only not to give their daughters to those men who should survive; justly esteeming them for their barbarous villany to be as bad as the worst of heathens, with whom they were forbidden to marry. In this case the Benjamites might have married among themselves, if any of their men and women were left alive.

Judges 21:2

**The people came to the house of God;** partly to mourn for the common loss, and partly to ask counsel from God about the repairing of it.

Judges 21:3

Why hast thou given them up to such wickedness, and us to such rage, that the whole tribe should be in a manner lost? Hence it appears that they did not swear to root them all out, as is further manifest from the different matter and words of this oath, Jud\_21:1, which only denied them their daughters in marriage; and that concerning the people of other tribes who joined not with them in this business, which was, that they should *be put to death*, Jud\_21:5. And their sparing of those six hundred men in the rock Rimmon, Jud\_21:13,14, plainly shows that they were not obliged by any oath or vow to extirpate them.

Judges 21:4

**Built there an altar;** not for a monument of the victory, as some say, but for sacrifices, as the next words show.

**Quest.** What need was there of this, when the ordinary altar was there, to which also they seem to be restrained, Deu\_16:2?

**Ans.** They are not there restrained to one altar, but to one place of worship, as is expressed; and therefore there might be in that place more altars than one, when the multitude of sacrifices so required, which was the case 1Ki\_8:61; and probably at this time, when all the tribes being met, they had many sacrifices to offer,

some in common for all, and some peculiar to every tribe. Nay, other altars might be, and oftentimes were, erected in other places, by David, direction or dispensation; as Jud\_6:21,**26** 1Sa\_7:9,**17** **11:15 16:2,5**.

Judges 21:5

**A great oath.** i.e. a solemn oath, joined with some terrible execration against the offenders herein.

**He shall surely be put to death;** because by refusing to execute the vengeance due to such malefactors, they were justly presumed guilty of the crime, and therefore liable to the same punishment, as was the case of that city that would not deliver up an idolater dwelling among them to justice.

Judges 21:6

**Children of Israel repented them;** not for the war, which was just, and necessary, and good; but for their immoderate severity in the execution of it, and for the dreadful consequences of it.

Judges 21:7

No text from Poole on this verse.

Judges 21:8

A city in Gilead, and in the tribe of Manasseh; of which see 1Sa\_11:1,**3,9**, &c.; 1Sa\_31:11, &c.

Judges 21:9

No text from Poole on this verse.

Judges 21:10

Who in such public and scandalous crimes were, for the greater terror of such transgressors, and prevention of the like sins, oft involved in the same punishment with the men, as Deu\_13:15 Jos\_7:24, &c.

Judges 21:11

**But not the virgins,** as appears from the next verses. It is questionable whether they were not obliged to destroy these also by virtue of their oath, and of God's express command concerning devoted persons, such as these certainly were, that they should *surely be put to death*. Lev\_27:29, which was also particularly enjoined and practised in such cases, as **Deu 13 Jos 7**, &c. But the natural and necessary duty of preserving a tribe from total ruin,



might seem to render the case difficult and doubtful, and incline their opinions, as well as their affections, to the more favourable side. And it may be, the Lord, whom they were here consulting with upon all their occasions, gave them a dispensation thus to do, though that be not expressed; which is the case of many other things which were done, though not recorded; as this very oath was omitted in its proper place, and had not been recorded if this extraordinary occasion had not been offered.

Judges 21:12

**Young virgins;** not married, yet marriageable. It is probable there were other and younger virgins; but whether they were slain or spared Scripture determines not, and the learned do not agree. But these could not serve the present and urgent occasion, and therefore he takes notice only of these four hundred which were of riper age.

Judges 21:13

No text from Poole on this verse.

Judges 21:14

**Benjamin;** the poor remainders of the tribe of Benjamin.

Judges 21:15

**The people repented them for Benjamin;** were yet more grieved upon this unhappy disappointment, for they supposed here would have been wives sufficient for them. The Lord had made a breach; the Benjamites were the only authors of the sin, but God was the chief author of the punishment, and the Israelites were but his executioners.

Judges 21:16

**For them that remain;** for the two hundred who are yet unprovided of wives.

Judges 21:17

The inheritance promised by Jacob and Moses, and given by Joshua to the tribe of Benjamin, doth all of it belong to those few which remain of that tribe, and cannot be possessed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of possessing and managing all their land, that this tribe and their inheritance may not be confounded with or swallowed up by any of the rest.

Heb. *the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs

**to them that be escaped of Benjamin.**

Judges 21:18

i.e. To this generation of Benjamites who have made themselves guilty of this foul wickedness; but this oath did not extend to their posterity. And some think it had another exception, to wit, unless the surviving Benjamites could not otherwise be supplied with wives.

Judges 21:19

**Yearly;** on the three solemn feasts, in which they used some honest and holy recreations; among which dancing was one, Exo\_15:20 1Sa\_18:6 2Sa\_6:14; and probably it was the feast of tabernacles, which they did celebrate with more than ordinary joy, Deu\_16:13-15.

**Which is on the north side of Beth-el,** Heb. *which is on the north of Beth-el* . Which doth not relate to

**Shiloh,** which was so known a place, that it was frivolous to describe it by such circumstances, even by places much less known than itself; but to the

**feast,** which as to that part or exercise of the feast here especially concerned and mentioned, to wit, the dancing of the virgins, was not celebrated in Shiloh, but in a neighboring place more convenient for that purpose.

Judges 21:20

No text from Poole on this verse.

Judges 21:21

**The daughters of Shiloh;** by whom he may possibly understand not those only who were born or settled inhabitants there, (as many conceive,) but all those who were come thither upon this occasion, and for a time sojourned there; for although only the males were obliged to go up to the three solemn feasts, yet it is apparent that the women had liberty to go, and those who were most devout did usually go, and others, upon special reasons or occasions: see 1Sa\_1:7,**21,22** 2:1 Luk\_2:22,**23,41-43**. And it may be justly presumed, especially concerning those women that lived

at no great distance from the place of public worship, that they came thither in great numbers. Moreover, the daughters of Shiloh, strictly so called, are not only they that lived in that town or city, but in the country belonging to it, which off comes under the name of the city to which it belongs. And these may be here particularly named, because though others might come, yet they were under great obligations to come, because of their nearness to the place.

**The vineyards** were near to their dancing-place.

**Catch ye every man his wife;** take them away by force or violence; which they might the better do, because mixed dances were not used by the people of God in their solemnities, but the women danced by themselves, and therefore were more liable to this rape.

Judges 21:22

**Be favourable unto them;** pass by their offence, if not for their sakes, whom necessity forced to this course; yet for our sakes, and indeed for your own sakes; for both you and we have done them a great injury in prosecuting them with so much fury, as to endanger the utter extinction of the whole tribe; and therefore this is the least we can do by way of reparation.

**In the war;** either, first, In the war with Jabesh-gilead, wherein they should have taken care to reserve a sufficient number, which they might have done, by sparing either so many of the married women as were necessary, who, their former husbands being slain, might have been married to those Benjamites; or as many of the younger virgins, who, within a little time, might have been married to them, whom many suppose that they slew. Or, secondly, In the war with the Benjamites, in which they acknowledge their cruelty in destroying the women with such fury, as not to leave a competent number for the men which were left. See Jud\_20:48. Ye

**did not give unto them at this time, that ye should be guilty.**

**Quest.** Whether this did really discharge them from their oath?

**Ans.** First, It seems to excuse those parents of these virgins who were not acquainted with the plot, and did neither directly nor

indirectly give their daughters to them, but they were taken away by force, without their knowledge and consent. If it be said those parents might and should have retaken their daughters from them; it may be replied, that they could not do so before they were corrupted, and the rulers of Israel would not assist them with their power to recover them. And it is a maxim, That many things which ought not to be done, when once they are done, should not be undone. And for those parents who were conscious of the design, it is probable they kept their daughters at home to avoid this. Secondly, Either the oath was made with an exception of the case of the total extirpation of a tribe, or it was a rash oath to do what was out of their power, or what they could not lawfully do, to wit, utterly to destroy a tribe out of Israel, which therefore they here speak of with horror, Jud\_21:3,6; and if so, as they sinned in making it, so they were not obliged to keep it; it being an acknowledged truth, that rash and sinful oaths are better broken than kept. Thirdly. Yet they cannot be wholly excused from sin in this matter; for as it was folly to take such an oath as it is expressed, so the manner of freeing themselves from their own snare is fraudulent and injurious to the parents, in disposing of their children without their consent.

Judges 21:23

**According to their number**, i.e. each man his wife, as is said, Jud\_21:22. By which we may see they had no very favourable opinion of *polygamy*, because they did not allow it in this case, when it might seem most necessary for the reparation of a lost tribe.

**Returned into their inheritance**; which being very near the place, they could speedily do before the parents could obtain redress.

**Repaired the cities,**

**and dwelt in them**; not at that instant, which could not be; but by degrees, increasing their buildings as their number increased.

Judges 21:24

No text from Poole on this verse.

Judges 21:25

No text from Poole on this verse.

## THE BOOK OF RUTH

### THE ARGUMENT

THIS little Book, by whomsoever written, which is not material to know, is annexed to the Book of Judges, and by some of the Hebrew doctors made a part of it. It is useful, as for many other points, so especially to show the genealogy of David, and consequently of Christ; and the rise of Christ from a Moabitish woman; which was a useful document, and a great encouragement to the Gentiles to believe in Christ.

A famine in Canaan. Elimelech removes to Moab; with Naomi his wife, and his two sons, who marry Orpah and Ruth there; and die, **#Ru 1:1-5**. Naomi returns to Judah; her daughters-in-law accompany her on her way, **#Ru 1:6-13**. Orpah returns home to her people and gods; Ruth remains, being converted, **#Ru 1:14-18**. They come to Beth-lehem, **#Ru 1:19-22**.

### RUTH CHAPTER 1

Ver. 1.

**In the days when the judges ruled;** which is noted as the cause of the following famine, because in much of that time they were guilty of great defection from God. But under which of the judges this happened, Scripture being silent, it seems presumptuous to determine; nor is it necessary to know. What is said about this matter from the genealogy, mentioned **#Ru 1:18**, &c., it will be most proper to consider it there.

**In the land,** or, *in that land*, to wit, of Canaan.

**The country of Moab;** a fruitful land beyond Jordan, eastward.

Ver. 2.

**Ephrathites;** so called, because this *Beth-lehem* is otherwise called *Ephrath* or *Ephratah*, **#Ge 35:19 Mic 5:2**; either from Caleb's wife of that name, **#1Ch 2:19 4:4**, or from the fertility of the soil about it; which title may therefore be used here, to show the greatness of the famine, which affected even fertile parts.

**Of Bethlehem-Judah:** See Poole "Jud 17:7".

**Continued there**, to wit, during the famine.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

**Of the women of Moab**; either these were proselytes when they married them, which may well be doubted, from **#Ru 1:15**, or they sinned in marrying them, as appears from **#De 7:3 23:3 Ezr 9:1,2 Ne 13:23**, and therefore were punished with short life and want of issue, **#Ru 1:5,19,21**.

**About ten years**; as long as the famine lasted.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

i.e. Food; so she staid no longer than necessity forced her.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**Each to her mother's house**; not that they wanted fathers, **#Ru 2:11**, but because daughters used to converse more frequently with their mothers, and to be most endeared to them, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt.

**With the dead**; with my sons, your husbands, whilst they lived.

Ver. 9.

**Rest**, i.e. a quiet and happy life, free from those cares, vexations, encumbrances, and troubles which widows are in a special manner exposed unto.

**She kissed them**, as the manner there was when friends parted.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

According to the ancient custom, **#Ge 38**, and the express law of God, **#De 25:5**, which doubtless she had acquainted them with

before, among other branches of the Jewish religion, wherein she did instruct them.

Ver. 12.

Go your way.

**Quest.** Why doth she dissuade them from this journey, and not rather persuade them to go with her, and to embrace the Jewish religion?

**Answ.** 1. Possibly she thought such dissuasion might be the best way to persuade them, as it oft happens; especially in that sex.

2. She would not have them rashly and inconsiderately to embrace the Jewish religion, in hopes of some advantage from it, which she justly thought they would be disappointed of; and withal, exposed to many straits and troubles, and on that occasion revolt from the true religion, which would be far worse than never to have embraced it. And therefore she doth justly, and wisely, and piously in representing to them the truth of the business, and the outward inconveniences which would accompany the change of their place and religion; as also our blessed Lord Christ did, **#Mt 8:20**.

Ver. 13.

**Would ye stay for them from having husbands?** it is unreasonable for me to expect it, or for you to perform it.

**For your sakes;** that you are left without the comfort of husbands or children; that I must part with such dear and affectionate daughters; and that my circumstances are such that I cannot invite nor encourage you to go along with me. For her condition was so mean at this time, that Ruth, when she came to her mother's city, was forced to glean for a living, **#Ru 2:2**.

Ver. 14.

**Orpah kissed her mother-in-law,** i.e. departed from with a kiss, as the manner was, **#Ge 31:28 1Ki 19:20**.

Ver. 15.

**Unto her people, and unto her gods;** which she saith, partly, to try Ruth's sincerity and constancy; partly, that by upbraiding Orpah with her idolatry she might consequently turn her from it;

and partly, that she might intimate to her, that if she went with her, she must embrace the true God and religion.

Ver. 16.

I renounce those idols which my sister hath returned to, and I wilt worship no other God but thine, who is indeed the only true God.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Is this she that formerly lived in so much plenty and honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

Ver. 20.

**Naomi** signifies *pleasant or cheerful, or amiable*.

**Mara** signifies *bitter or sorrowful*.

Ver. 21.

**Full**; with my husband and sons, and a plentiful estate for our support.

**Hath testified against me**, i.e. hath borne witness, as it were, in judgment, and given sentence against me, and declared my sin by my punishment.

## **RUTH CHAPTER 2**

Ruth gleaning in the fields of Boaz, her deceased husband's near kinsman, hath taketh knowledge of her, **#Ru 2:1-7**. He showeth her great kindness, and blesseth her, **#Ru 2:8-16**. That which she got she brings to Naomi; and telleth her what had befallen her. She giveth God thanks, and exhorteth Ruth to continue in the field, **#Ru 2:17-23**.

Ver. 1.

No text from Poole on this verse.



Ver. 2.

Gleaning was permitted to the poor and the stranger, #De 24:19, both which she was; nor was she ashamed to confess her poverty, nor would she eat the bread of idleness; whereby she showeth herself to be a prudent, and diligent, and virtuous woman, as she is called, #Ru 3:11.

**In whose sight I shall find grace;** for though it was their duty to permit this, #Le 19:9 23:22, yet either she was ignorant thereof, or thought that, being a stranger, it might be grudged or denied to her; or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

Ver. 3.

**Her hap was;** for it was indeed a chance in reference to second causes, but ordered and designed by God's providence.

Ver. 4.

They expressed and professed their piety, even in their civil conversation and worldly transactions; which now so many are ashamed of, and call it hypocrisy or vain ostentation thus to do.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

i.e. That came with Naomi when she came back; for otherwise, as Ruth did not go from thence, so she could not properly be said to come back.

Ver. 7.

**She said, I pray you, let me glean;** she did not boldly intrude herself, but modestly ask leave of us.

**Hath continued even from the morning until now;** she is not retired though idleness, for she hath been diligent and constant in her labours.

**In the house;** not in Naomi's house, as many understand it, as may be gathered from #Ru 2:18,19, but in the little house or tent, which was set up in the fields at these times, and was necessary in those hot countries, where the labourers or others might retire for a little repose or repast at fit times. Being weary with her continued labours she comes hither to take a little rest.

Ver. 8.

Not by the young men, to avoid both occasion of sin and matter of scandal. Herein he shows his piety and prudence.

Ver. 9.

**That they shall not touch thee**, so as to offer any incivility or injury to thee. *Touching* is oft taken for hurting, #Ge 26:11 Ps 105:15.

Ver. 10.

**She fell on her face**: this was the humblest posture of reverence; either civil, when performed to men, or religious, when to God. See #Ge 18:2 33:3 42:6 Mt 2:11 8:2.

**Take knowledge of me**, i.e. show any respect and kindness to me; for words of knowledge in Scripture commonly include affection.

Ver. 11.

**Which thou knewest not**; of whom thou hadst no experience; for otherwise in general she could not be ignorant of this people.

Ver. 12.

**Wings**, i.e. protection and care, as #De 32:11 Ps 17:8 36:7 91:4. An allusion either to hens, which protect and cherish their young ones under their wings; or to the wings of the cherubims, between which God dwelt.

Ver. 13.

**Let me find favour in thy sight**; I humbly implore the continuance of thy good opinion of me, though I do not deserve it.

**Not like unto one of thy handmaidens**; a person more mean, and necessitous, and obscure, being a stranger, and one born of heathenish parents, and not of the holy and honourable people of Israel, as they are.

Ver. 14.

**Bread** in those simple and frugal times was the usual food of servants and the meaner sort, at least when they were engaged in such works as this, which required speed, and therefore must be quick in their eating, as well as in their work. Or *bread* may be here put for any food, as it oft is.

**Vinegar;** either simple vinegar, in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy; it being very proper, especially in those parts, for cooling them in those hot seasons, for strengthening their sinews, &c.; or vinegar mixed with other things to make some kind of sauce.

**Beside the reapers;** not with or among them, but at some little distance from them, and as one inferior to them, as she had acknowledged before in words, and now showeth it by her actions.

**Parched corn;** a food in frequent use and some esteem with them. See #2Sa 17:28.

Ver. 15.

As if she were rude or impudent in so doing, as otherwise they should have thought.

**Quest.** Why did he not rather give her as much corn as she could carry, and send her away?

**Answ.** Because he would not have her to eat the bread of idleness, but honestly to get it with the sweat of her brow, according to her duty and present condition.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**An ephah** is thought to contain about a bushel. See #Ex 16:36 Le 5:11.

Ver. 18.

Or, *that which she had left of her fulness*, or *after she was satisfied*. She did eat as much as she desired of what she had gleaned, and her mother, as I suppose, with her, and the residue she gave to her mother to lay up for future use.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**And to the dead**, i.e. which he formerly showed to those who are now dead, to wit, my husband and his sons whilst they were living, and now continues to us, their wives, who are now alive.

**One of our next kinsmen;** Heb. *one of our redeemers, or avengers*, to whom it belongs to avenge our persons, and to redeem our lands, and to marry thee, the widow and relict of his next kinsman, as is expressed, **#Ru 3:9**. She saith *one of them*, not that there were many who were immediately such, but that he was a very near kinsman, and one to whom that office belonged, in case of the refusal of one person, of whom she rightly conjectured that he would refuse, as he did.

Ver. 21.

Both barley and wheat harvest, as is said, **#Ru 2:23**.

Ver. 22.

Whereby thou wilt both expose thyself to many inconveniences, which thou mayst expect from strangers; and incur his displeasure, as if thou didst either despise his proffered kindness, or doubt of the sincerity of his affections and offers.

I Ver. 23.

Heb. *sat or continued at home*, when she had despatched her occasions abroad, and did not wander or gad abroad, after the manner of idle persons and harlots, **#Pr 7:11,12**.

### **RUTH CHAPTER 3**

By Naomi's advice, Ruth lieth at Boaz's feet, **#Ru 3:1-7**. He awaking commendeth what she had done, and acknowledgeth the right of a kinsman; tells her there was a nearer kinsman, to whom he would offer her, who refusing, he would redeem her, **#Ru 3:8-13**. Sends her away with six measures of barley, **#Ru 3:14-18**.

Ver. 1.

**Rest**, i.e. a life of rest, and comfort, and safety, under the care of a good husband. The question supposeth an affirmative answer: I will seek it, as my duty binds me.

Ver. 2.

Which was in a place covered at the top, but open elsewhere, whither Ruth might easily come. And this work of winnowing corn was usually begun or ended with a feast, as may be gathered both from #Ru 3:7, and from other instances, wherein they used to do so upon like occasions; and this work was to begin this evening, and, as some think, was done only in the evenings, when the heat grew less, and the wind began to blow. See #Ge 3:8.

Ver. 3.

**Thy raiment**, to wit, thy best raiment. All this was done to render herself more amiable in the eyes of Boaz. *Object*. But Boaz could not see her, the whole business being to be transacted by night.

**Ans.** First, It was begun in the beginning of the night, as soon as Boaz had supped and composed himself to rest, as appears from #Ru 3:4,7, when there was so much light left as might discover her to him. Secondly, There being a solemn feast this evening, as is very probably thought, and the master of the feast having invited his labouring people to it, and Ruth among the rest, it is likely that both she and the rest did put themselves into their best dress upon that occasion, as the manner is even at this day; and so he had opportunity enough to see her.

**Make not thyself known unto the man**, to wit, not in so familiar a way, as she was appointed to do, so as he might know her, in the sense in which that word is sometimes used.

Ver. 4.

**When he lieth down**, to rest or sleep, as upon such occasions they used to do in those hot countries.

**Thou shalt go in:** though Naomi and Ruth seem to be virtuous and modest women, and their intent was lawful and honest; yet there seems to be a manifold irregularity in the manner of it. First, It seems to be against that modesty which should be eminent in that sex, and in unmarried persons. Secondly, Against honesty, both because it was an injury to another person, who was nearer akin, whose right this was; which Naomi could not be ignorant of; and because it was a preposterous and precipitant method, not agreeable either to the rules of Scripture, or the usage of well-mannered nations, or that decency which even nature requires.

Thirdly, Against prudence; for it might have proved the occasion, as of many sins, so of great shame to all of them; and a means to alienate his affection from her, which she sought to engage. And though there be some circumstances which alleviate the fact, as the experience which Naomi had of the wisdom and sobriety both of Boaz and of Ruth, yet she knew not what the event would be; and that there was something of shamefulness in the thing, may be gathered both from Naomi's choice of the night for it, as if it were a work of darkness, and from Boaz's fear lest this should be known, #**Ru 3:14**. And it is an aggravation of it, that this course was unnecessary, and she had a plain and likely way, which was directly to address herself to Boaz, or the next kinsman, and to require the duty which by God's law he was bound to perform, and this before witnesses, as Boaz did. And her clandestine proceeding seems to have arisen from a distrust of God's providence to bring about what she desired in the ordinary way.

**Uncover his feet;** remove the clothes which were upon his feet; thereby to awaken him.

**What thou shalt do;** how thou shouldst carry thyself, or what course thou shalt take to obtain that marriage which belongs unto thee. Only there were some rites to be observed, and circumstances to be done, before they came to the conclusion of the marriage, about which Boaz would instruct her.

Ver. 5.

The confidence she had in Naomi's wisdom and piety, and true love to her, made her ready to follow her advice, wherein she was the more excusable, because she did not understand the laws and customs of the country, as Naomi did.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

**Had eaten and drunk,** to wit, liberally, as the manner was upon those occasions. See #**Jud 9:27 Ps 4:7 Isa 9:3**.

Ver. 8.

**At midnight;** he did not discover her sooner, though she did not uncover his feet, being it seems in a deep sleep, as is usual after feasts, and she doing no more than her mother commanded her, and using no words or gestures which might provoke his lust; wherein she showed her temperance and modesty, and that what she did was only by her mother's instigation and advice, which plainly appeared from her desire expressed, **#Ru 3:9**, which he knew, she being a stranger, was unacquainted with. And this was the reason why Boaz was not in the least offended with her, but only commends her virtue, without any reflection upon her for this fact.

**Turned himself;** from the place where he lay, he raised and turned himself towards the feet, to learn who or what was there. Or, *he was troubled, or afraid, or wondered;* for the Hebrew word being but once used, is diversely rendered.

**A woman lay at his feet;** which he might understand, either by some glimmerings of light which were after midnight, which discovered her; or rather, by her voice, or out of her own mouth, who being asked, told him so much in general, before he made particular inquiry.

Ver. 9.

**Spread thy skirt over thine hand-maid,** i.e. take me to be thy wife, and perform the duty of an husband to me. This phrase is used in this sense **#De 22:30 27:20 Eze 16:8**. Either, first, Because the wife is admitted into the same bed with her husband, and both are covered with one and the same covering. Or, secondly, From an ancient ceremony of the husband's throwing the skirt of his garment over her head, in token both of her subjection, **#1Co 11:5,6,10**, and appropriation to him, being hereby as it were hid from the eyes of others; see **#Ge 20:16**; and also of that protection which he oweth to her: see **#Ru 2:12**.

Ver. 10.

**Thou hast showed more kindness;** both to thy deceased husband, the continuance of whose name and memory thou preferrest before the satisfaction of thy own lust; and to thy

mother-in-law, whose commands thou hast punctually obeyed, even with thy own hazard in so doubtful an enterprise.

**Thou followedst not young men,** to seek thy marriage either here, or in thy own country, as thou wouldst have done if thou hadst not preferred obedience to God's command, before the pleasing of thyself.

Ver. 11.

**Fear not;** think not that I despise and reject thee, because I do not immediately comply with thy desire.

**I will do to thee all that thou requirest,** i.e. marry thee, upon the condition here following.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

**If he will perform unto thee the part of a kinsman,** i.e. take thee to wife, to raise up seed to his brother, as he ought to do.

Ver. 14.

**Before one could know another,** i.e. while it was yet so dark that one person could not discern another. Or, *before one did know the other,* i.e. before they were carnally known to one another.

**Let it not be known that a woman came into the floor;** he takes care to preserve not only his conscience towards God, but his reputation, and hers also, among men.

Ver. 15.

**The veil,** or, *the apron,* such as women ordinarily wear.

**Six measures;** known and usual measure: it is not determined how large those measures were, but this the nature of the thing shows, that they were no larger than one woman could carry in her veil, or apron.

Ver. 16.

**Who art thou, my daughter?** either, first, She did not distinctly know who she was, because it was dark, and so calls her daughter only in general, as elder women call the younger. But she could as easily have discerned who she was, as what her age was. Or, secondly, This is not a question of doubting, but of wonder, as if



she had said, Art thou in very deed my daughter? I can hardly believe it. How comest thou hither in this manner, and thus early?

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

## RUTH CHAPTER 4

Boaz goeth up to the gate, calleth his kinsman; inquires whether he would redeem and marry Ruth, #**Ru 4:1-5**. He refuseth, #**Ru 4:6-8**. Boaz, the people witnessing and congratulating, buyeth the inheritance, and marrieth Ruth, #**Ru 4:9-12**. She beareth Obed the grandfather of David, #**Ru 4:13-17**. The genealogy from Pharez unto David, #**Ru 4:18-22**.

Ver. 1.

**The gate;** the place where controversies were decided, and the people assembled, and where they used to go out and come in to the town; where he was most likely to find his kinsman. **Ho, such a one!** doubtless Boaz both knew his name, and called him by it; but it is omitted by the holy writer, partly because it was unnecessary to know it; and principally in way of contempt, as is usual, and as a just punishment upon him, that he who would not preserve his brother's name might lose his own, and be buried in the grave of perpetual oblivion.

**Sit down here,** I have some business of importance with you.

Ver. 2.

**He took two men,** to be umpires or witnesses between them; for though two or three witnesses were sufficient, yet in weightier matters they used more. And

**ten** was the usual number among the Jews, in causes of matrimony and divorce, and translation of inheritances; who were both judges of the causes, and witnesses of the fact. See #**1Ki 21:8**.

Ver. 3.

Both Naomi and Ruth had an interest in this land during their lives, but he mentions only Naomi, partly because all was done by her direction, to which Ruth wholly submitted herself; and partly lest the mention of Ruth should raise a suspicion of the necessity of his marrying Ruth, before he had given his answer to the first proposition.

**Selleth a parcel of land;** which she might do because of her poverty, #Le 25:25.

Ver. 4.

**Before the elders of my people;** before this assembly, that it may be legally and firmly made over to thee.

Ver. 5.

**The wife of the dead;** according to the law, #De 25:5 Mt 22:24, &c.

**To raise up the name of the dead;** to revive his name, which was lost and buried with his body, by raising up a seed to him, to be called by his name.

Ver. 6.

**Lest I mar mine own inheritance;** either, first, Because having no children of his own, he might have one, and but one, son by Ruth, who, though he should carry away his inheritance, yet should not bear his name, but the name of Ruth's husband; and so by preserving another man's name, he should lose his own. Or, secondly, Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth.

**Redeem thou my right,** which I freely renounce and resign to thee.

Ver. 7.

**For to confirm all things,** i.e. in all alienation of lands. So that it is no wonder if this ceremony differ a little from that #De 25:9,

because that concerned only one case, but this is more general. Besides, he pleads not the command of God, but only ancient custom, for this practice.

**A man plucked off his shoe, and gave it to his neighbour:** he who relinquished his right to another, plucked off his own shoe, and gave it to him. This was symbolical, and a significant and convenient ceremony; as if he said, Take this shoe wherewith I used to go and tread upon my land, and in that shoe do thou enter upon it, and take possession of it.

**This was a testimony in Israel;** this was admitted for sufficient evidence in all such cases.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**From the gate of his place,** i.e. from among the inhabitants dwelling within the gate of this city, which was Bethlehem-judah.

Ver. 11.

**Like Rachel and like Leah,** amiable and fruitful. Those two are singled out, partly because they were of a foreign and heathenish original, and yet ingrafted into God's people, as Ruth also was; and partly because of that singular fertility which God vouchsafed unto them above their predecessors, Sarah and Rebekah.

**Rachel is placed before Leah,** because she was his most lawful, and only intended, and chosen, and best beloved wife.

**Build the house,** i.e. increase the posterity. See #Ge 16:2 Ex 1:21. *Ephratah and Bethlehem*, two names of one and the same place; of which See Poole "**Ru 1:2**".

Ver. 12.

**Like the house of Pharez;** as honourable and numerous as his family was; whom, though he also was born of a stranger, God so far blessed, that his family was one of the five families to which all the tribe of Judah belonged, and the progenitor of the inhabitants of this city.

Ver. 13.

**Boaz took Ruth;** which he might do, though she was a Moabite, because the prohibition against marrying such is to be restrained to those who continue in the heathenish estate, as is evident from the reason of it; whereas Ruth was a sincere proselyte and convert to the God and faith of Israel.

**He went in unto her,** i.e. had conjugal converse with her. See **#Ge 6:4.**

**Conception,** i.e. strength to conceive and retain seed.

Ver. 14.

**Without a kinsman;** which is understood, either, first, Of the son new born. Or rather, secondly, Of Boaz; for the name of *goel*, which is translated *kinsman* or *redeemer*, is never, that I know of, given to the child born, but always to the person begetting him of his brother's or near kinsman's wife. And whereas it is objected, that there was no cause for this congratulation at this time in reference to Boaz, because that was done divers months before this time; it may be replied, that the memory of that generous action was revived upon this occasion, and therefore is fitly mentioned as the foundation of this child's birth; and this happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a kinsman or not only in name and title, as the other kinsman was, **#Ru 4:6**, but in truth and reality. The words may be rendered,

**which hath not made or suffered thy kinsman to fail to thee,** i.e. to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did.

**That his name may be famous in Israel,** Heb. *and his name shall be famous in Israel*, for this noble and worthy action, wherein he gave so great an example of piety, charity, humility, and self-denial.

Ver. 15.

**A restorer of thy life,** i.e. of the comfort of thy life, which was in a great measure dead and gone.

**Hath born him**, to wit, a son; the pronoun for the noun understood, which is frequent in the Hebrew tongue. Or, *hath born to him*, i.e. to thy kinsman, to wit, a son, which is easily understood; and so the pronoun affix is put for the separate; of which there are instances; as #**Jos 15:19 1Ki 19:21 Job 31:37 Eze 29:3**.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**Gave it a name**, i.e. they gave her advice about the name; for otherwise they had no power or right to do so.

**Obed**; *a servant*, to wit, to thee, to nourish, and comfort, and assist thee; which duty children owe to their progenitors.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old?

**Answ.** 1. It is not certain that each of these was the immediate parent of him whom he is said to beget; for sometimes grandfathers are said in Scripture to beget their grandchildren, to wit, by the intervention of their immediate sons; whereof instances have been given. And sometimes in genealogies whole generations are omitted, as may appear by #**Ezr 7:2**, compared with #**1Ch 6:3** and by #**Mt 1:8**, which might be done here for divers reasons now unknown.

2. There are many examples even in profane writers, both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old; and of women that have conceived and born children at the age of fifty, sixty, yea, seventy years. And therefore if it were so in these more ancient times, when men were longer lived, and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

## THE FIRST BOOK OF SAMUEL OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

### THE ARGUMENT.

IT is not certainly known who was the penman of this Book, or whether it was written by one or more hands; nor is it of any great importance; for since there are sufficient evidences that God was the chief author of it, it matters not who was the instrument. As when it appears that such a thing was really an act of parliament, or of the council-table, it is not considerable who was the clerk or which was the pen that wrote it. And this is the less material in such historical hooks, wherein there is but little which concerns the foundation of faith and good life, and therefore it was not necessary to name the writer of them. It may abundantly suffice that there were in these times divers prophets and holy men of God; as Samuel, and Nathan, and Gad, and David himself, who might each of them write some part of this and the following book. But if any man will out of perverseness doubt or deny that these wrote it, yet this I suppose no discreet and impartial man will deny, that it is wholly incredible that such books should be written in their times, and recommended to the church as a part of the Holy Scriptures, and so received by the succeeding generation, without their approbation, who had so great a power and authority in the church and commonwealth of Israel.

### 1 Samuel 1:1 1 SAMUEL CHAPTER 1.

Elkanah goeth yearly up to the feast at Shiloh with his two wives: Hannah is barren; Peninnah upbraideth her, 1Sa\_1:1-6. Hannah prayeth fervently to the Lord for a son; promising to separate him a Nazarite unto God, 1Sa\_1:7-12. Eli thinking her drunk rebuketh her; upon her answer, blesseth her, 1Sa\_1:13-18. She returneth home with Elkanah, and conceiveth; beareth Samuel; offereth her sacrifice; performs her promise concerning him, 1Sa\_1:19-28.

**Ramathaim-zophirn**, called *Ramah* , 1Sa\_1:19, and here is the dual number *Ramathaim* , i.e. double *Ramah* , probably because it consisted of two parts, whereof the one might be called the *old*

city, the other the new, both being united into one; and the additional title of *Zophim* , which signifies *watch-towers* , or *watchmen* , may note either the height of its situation, which made it fit for that use; or that the prophets, who are called watchmen, as Eze\_3:17, had a school or college there.

**An Ephrathite**, i.e. one of Bethlehem-judah, Rth\_1:2, to wit, by his birth and habitation, though by his original a Levite. Thus divers Jews by nation are called *Medes*, *Elamites*, *Cretians* , &c., Act\_2:9-11, because they were born and bred there.

1 Samuel 1:2

**He had two wives**; as divers other good men had in those ages. And it is probable that he took a second wife, to wit, Peninnah, because Hannah, who being first named seems to have been his first wife, was barren.

1 Samuel 1:3

**Yearly**, to wit, at one of the solemn feasts, which probably was the passover, when he not only went up himself, but carried his wife and children with him. Compare 1Sa\_1:7. Or, *at the appointed days or times* ; Heb. *from days to days* ; or, *from time to time* , i.e. at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course.

**To sacrifice**; not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to *offer sacrifices* , 2Sa\_15:8 1Ki\_8:63 1Ch\_21:26. *In Shiloh* ; where the tabernacle had long been, and now was. See Jos\_18:1 Jud\_18:31 **21:19**.

**The priests of the Lord were there**, or, *were the priests of the Lord there* , to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1Sa\_4:15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2Ki\_25:18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see 1Sa\_2:17,**24**.



1 Samuel 1:4

Ver. 4. To wit, out of the sacrifice of his peace-offerings, the greatest part whereof fell to the offerer, and was eaten by him and his friends or guests before the Lord, **Le 3 Le 7 Deu 12:12 16:11**; and out of this he gave them all parts or portions, as the master of the feast used to do to guests.

1 Samuel 1:5

**A worthy portion**, or, *an honourable* or *select part* , such as the master of the feast usually gave to the person most respected or beloved. See Gen\_43:34 1Sa\_9:23,**24**.

**He loved Hannah**, with a singular and eminent love. Compare Gen\_29:30.

1 Samuel 1:6

**Her adversary**, or, *her troubler* , or *vexer* , or *enemy* ; for so her envy or jealousy made her, though so nearly related. Compare Gen\_29:30 Lev\_18:18.

**To make her fret**, against her husband, or against God, or within herself.

1 Samuel 1:7

**As he did so**, i.e. either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, 1Sa\_1:5.

**Year by year**, i.e. every year, at the days or times mentioned, 1Sa\_1:3.

**When she went up to the house of the Lord.** This circumstance is noted, first, As the occasion of the contention, because at such times they were forced to more society with one another by the way, and in their lodgings; whereas at home they had distinct apartments, where they might be asunder; and then her husband's extraordinary love and kindness was showed to Hannah, whereby Peninnah was the more exasperated; then also Hannah prayed earnestly for a child, which hitherto she had done in vain; and this possibly she reproached her with. Secondly, As the aggravation of her sin, that when she came to worship God, and to offer sacrifices, when she should have been reconciled even to her enemies, Mat\_5:23,**24**, she did quarrel with so near a relation.

**Did not eat;** either little, or rather nothing at all, as being overwhelmed with grief, and therefore unfit to eat of that sacred food, according to Deu\_12:7.

1 Samuel 1:8

Oughtest thou not to value my hearty love to thee, more than the having of as many sons as Peninnah hath? She would willingly change conditions with thee.

1 Samuel 1:9

**After they had eaten,** i.e. Elkanah and his company, except Hannah. Or, *she* ; for though at first she eat nothing, yet upon her husband's invitation and encouragement she might eat afterwards; though the former may seem more probable.

**Upon a seat,** or *throne* ; for it is manifest it was raised higher than ordinary, 1Sa\_4:18. Here he might sit, either as the judge, or rather as high priest, to hear and answer such as came to him for advice, and to inspect and direct the worship of God as need was.

**By a post of the temple,** i.e. of the tabernacle, which is called the temple here, and 1Sa\_3:3 2Sa\_22:7 Psa\_27:6; as, on the contrary, the temple is called the tabernacle, Jer\_10:20 Lam\_2:6. And although this tabernacle was but a tent, yet it was supported by boards and posts, and especially at the entrance, by which Eli sat, even by the entrance into the outward court, otherwise he could not have seen Hannah. **See Poole on "1Sa\_3:15"**.

1 Samuel 1:10

**She was in bitterness of soul,** i.e. oppressed with grief, as that phrase is used, Job\_7:11 **10:1** Rth\_1:20.

1 Samuel 1:11

**She vowed a vow;** knowing that her husband would willingly consent to it, otherwise she had not power to do it.

**If thou wilt indeed look on,** to wit, favourably, so as to remove it.

**The affliction,** i.e. the barrenness and reproach which attends it.

**Give him unto the Lord,** i.e. consecrate him to God's service in his temple, as far as in me lies; for if he had any blemish, she might not do it.

**All the days of his life;** not only from his twenty-fifth to his fiftieth year, as all the Levites, and so he himself, were obliged by God, Num\_4:3 **8:24**, but for his whole time; which is still to be understood with a reservation of God's right, which her now must give place to, as indeed it did; for God called him to be a prophet, and a general of the army, and a judge.

**There shall no razor come upon his head,** i.e. he shall be a perpetual Nazarite; for under this one rule, as the chief, all the rest are contained; as elsewhere the whole Mosaical law is understood, under the title of circumcision.

1 Samuel 1:12

**As she continued praying,** Heb. *multiplied to pray* . By which it appears that she said much more than is here expressed. And the like you are to judge of the prayers and sermons of other holy persons recorded in Scripture, which gives us only the sum and substance of them; which consideration may help us much in the understanding of some passages of the Bible.

**Her mouth,** i.e. the motion of her lips, as it follows.

1 Samuel 1:13

**Her voice was not heard;** partly, to avoid the suspicion of vain-glory; partly, because she would not have others acquainted with her barrenness, which was matter of reproach; and partly, because she would not disturb others, who at this solemn feast were probably employed there in the same work.

**Eli thought she had been drunken,** because of the multitude of her words, and those uncouth gestures and motions of her face and body, which the vehemency of her passion and her fervency in prayer, caused in her, as it doth frequently in others; and because she was but newly come from a feast, wherein the manner was to eat and drink liberally, (though not to excess.) which he knew very well, both from the general custom of that season, and from the time of the day.

1 Samuel 1:14

Come not before the Lord in thy drunkenness, but go and sleep it out, and repent of this thy sin.

1 Samuel 1:15

**I am a woman;** in whom drunkenness is most abominable; so that the Romans punished it with death; therefore judge me not so severely.

**Of a sorrowful spirit;** and therefore not likely to give up myself to drink and jollity, and far from that merry temper which drunkards have: I am drunk with affliction, not with wine, as is said, Isa\_51:21.

**I have drunk neither wine nor strong drink,** to wit, this day: see above, 1Sa\_1:7,8.

**Have poured out my soul;** have been breathing forth the griefs, and perplexities, and desires of my soul. The like phrase is Job\_30:16 Psa\_62:8 **142:2.**

1 Samuel 1:16

**For a daughter of Belial;** for such a wicked monster, as a drunken woman is. The oppression of my spirits hath forced me to speak, and that so liberally at this time, for the case of my sinking heart.

1 Samuel 1:17

**Go in peace;** I recall my censure, and give thee my blessing, and wish thee peace, i.e. a quiet and composed mind, free from whatsoever it is that grieves and oppresses thee; and withal, good success and prosperity in what thou desirest; for *peace* is a very comprehensive word among the Hebrews.

**Grant,** or *will grant* ; for it may be either a prayer or a prediction, which he might deliver, either from the consideration of God's known goodness and readiness to hear prayers; or he might be directed to say so by a special instinct of God's Spirit, which sometimes was given to the high priests, even when they were wicked, as Joh\_11:51, and much more when they were holy men, as Eli was. And some add, that he was a prophet.

1 Samuel 1:18

**Grace in thy sight;** that favourable opinion, and good will, and gracious prayer, which thou hast expressed on my behalf, be pleased to continue toward me.

**Her countenance was no more sad;** her heart being cheered by the priest's comfortable words, and especially by God's Spirit setting them home upon her, and assuring her that both his and her prayers should be heard, it quickly appeared in her countenance. Heb. *her indignation* , or *vexation* , (as the word face is sometimes understood, as Gen\_32:20 Psa\_21:9 **34:16**) was no more, i.e. it vanished away.

1 Samuel 1:19

**They rose up in the morning early;** partly for their journey, and partly for prayer, as it follows, for which this was a very fit and usual time, Psa\_5:3 **119:147**.

**Remembered her,** i.e. manifested his remembrance of her by the effect.

1 Samuel 1:20

So the sense is, When the usual time from the conception to the birth was past, she brought forth her son. Heb. *in or after the revolution, or expiration of some days, Hannah conceived, and in due time*

**bare a son.** So the meaning is, That although her husband knew her conjugally at his return, and God was minded of her, and intended in his time to give her his blessing, yet she did not conceive at first, but after some days or time afterwards.

**And called,** i.e. she called, not doubting of her husband's consent to the name. The names of children were given to them sometimes by their fathers, and sometime by the mothers. See Gen\_4:1,**26 5:29 21:3 19:37,38**, &c.

1 Samuel 1:21

**All his house,** i.e. his wife Peninnah, and his children, which are oftentimes called a man's house in Scripture, Hannah only and her child excepted, as it here follows.

**The yearly sacrifice;** that solemn sacrifice which was offered up once every year; probably the paschal lamb, which is oft called a sacrifice, as Exo\_12:27 **34:25**.

**And his vow;** by which it appears, though it was not expressed before, that he heard and consented to her vow, which was necessary to make it obligatory, **Num 30**, and that he added a vow

of his own, of some singular sacrifice to be offered, if God answered his prayers.

1 Samuel 1:22

**Hannah went not up**, to wit, at that sacred anniversary feast, to which she went up before but now did not, because she could not with satisfaction to her mind and conscience appear before the Lord empty, or without paying her vow; nor bring her child thither to God, and then carry him away from God to her own house. Nor did she sin by not going up; for the women were not obliged go up at the solemn feasts, but the men only, Exo\_23:17.

**Until the child be weaned**; not only from the breast and the milk, which was done within two or three years at most, but also from the mother's knee and care, and from childish food; till the child be something grown up, and fit to do some service in the tabernacle for it seems, that as soon as he was brought up, he worshipped God, 1Sa\_1:28, and presently after ministered to Eli, 1Sa\_2:11. And this may further appear from the very nature of the vow, which must needs design a service and an advantage to the tabernacle, and not a burden and encumbrance, as it would have been if a young child had been brought up to it, and left upon it.

**That he may appear before the Lord, and there abide forever**; that when once he is presented to the Lord, he may continue in his service as long as he liveth, as is said 1Sa\_1:28.

1 Samuel 1:23

**The Lord establish his word**; either, first, The word of God made known to them by Eli, above, 1Sa\_4:17, which being delivered by God's high priest, and that in answer to his and his wife's prayers, he took to be a kind of oracle sent from God. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, Ge 18, and Samson, Jud\_13:3,4, and John Baptist, Luk\_1:13,14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places,

which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered his matter, or thing, i.e. the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

1 Samuel 1:24

**Three bullocks;** either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time.

**One ephah of flour,** for the meat-offerings belonging to the principal sacrifices, which to each bullock were three tenth deals, or three tenth parts of an ephah, as appears from Num\_15:9 **28:12**; and so nine homers, or nine parts of the ephah, were spent, and the tenth part was either a separate meat-offering, or given to the priest.

**A bottle of wine,** for drink-offerings, according to the manner.

1 Samuel 1:25

**A bullock;** either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned 1Sa\_1:24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

1 Samuel 1:26

**Oh my lord;** a form of speech to engage favourable attention.

**As thy soul liveth;** the usual form of an oath, as Gen\_42:15 1Sa\_17:55 **20:3**; as surely as thou livest: which asseverations seem necessary, because this was some years after it, and was quite forgotten by him.

1 Samuel 1:27

No text from Poole on this verse.

1 Samuel 1:28

**I have lent him to the Lord**, or, given him, &c., i.e. do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him, or made myself to ask him* . (a usual Hebraism,) *for the Lord* , i.e. I prayed for this child, not only for myself, and to take away my reproach, but especially that I might have a child to serve and devote to the Lord. And so the following words,

**as long as he liveth**, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And* , or *therefore all the days in which he is, or shall be, he is or shall be lent or given to the Lord*; or, as one *begged for the Lord* , and for his service, and therefore justly given to him.

**He shall be lent**, or *rendered* , or *used as one given in my prayer* ; for this was the condition of my prayer, that he should be the Lord's.

**He worshipped**; not Eli, who is not mentioned but 1Sa\_1:25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see **See Poole on "1Sa\_1:22"**. And so the particle

**there** is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

## 1 Samuel 2:1 1 SAMUEL CHAPTER 2

Hannah's song, 1Sa\_2:1-10. Samuel ministers before the Lord, 1Sa\_2:11. Eli's sons are wicked, 1Sa\_2:12-17. Hannah beareth more children, 1Sa\_2:20,21. Eli reproves his sons, but mildly 1Sa\_2:22-25. God by a proverb foretelleth the destruction of Eli's house, 1Sa\_2:27-36.

**Hannah prayed**, i.e. praised God; which is a part of prayer, Col\_4:2 1Ti\_2:1; so it is a synecdochical expression. My heart



rejoiceth, or, leapeth for joy; for the words note not only inward joy, but also the outward demonstrations of it.

**In the Lord**, as the author and the master of my joy, that he hath heard my prayer, and accepted my son for his service.

**Mine horn is exalted**; my strength and glory (which are oft signified by a horn, as Psa\_89:17,24 92:10) are advanced and manifested to my vindication, and the confusion of mine enemies.

**My mouth is enlarged**, i.e. opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion.

**Over mine enemies**, i.e. more than theirs, or so as to get the victory over them, as she saith afterwards. Here she manifests her great prudence, and piety, and modesty, that she doth not name Peninnah, but only *her enemies* in the general.

**Because I rejoice in thy salvation**; because the matter of my joy is no trivial or worldly thing, but that strange and glorious salvation or deliverance which thou hast given me from my own oppressing care and grief, and from the insolencies and reproaches of mine enemies, in giving me a son, and such a son as this, who shall be serviceable to God, and to his people, in helping them against their *enemies*, which she presaged, as may be guessed from 1Sa\_2:10.

1 Samuel 2:2

**There is none holy as the Lord**; none so perfectly, exchangeably, and constantly holy, as God hath showed himself to be in this act of grace to me, whereby he hath both checked the proud and mighty, and pleaded the cause of his afflicted servant that trusted in him, and also fulfilled his promise in giving me a son, whom he hath sanctified by his grace to his service; all which are the proper effects of God's holiness.

**There is none beside thee**; not only none is so holy as thou art, but in truth *there is none* holy (which word is easily understood out of the former clause) *besides thee*, to wit, entirely or independently, but only by participation from thee. Or, as none

have any holiness like thine, so none have ally being besides thee, unless by derivation from thee.

**Neither is there any rock like our God;** thou only art a sure defence and refuge to all that flee to thee, and trust in thee, as I have found by my experience.

1 Samuel 2:3

**Talk no more so exceeding proudly;** thou Peninnah, boast no more of thy numerous offspring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the plural number, brings many because she would not expose her name to censure, but only instruct and reprove her for her good.

**Arrogancy,** Heb. *hard speeches* , as those are called, Jud\_1:15, harsh, heavy, and not to be borne. Or, the *old sayings*; either the old proverbs concerning barren women, which thou appliedst to me; or the old reproaches, to which for a long time thou hast accustomed thyself.

**The Lord is a God of knowledge;** he knoweth thy heart, and all that pride, and envy, and contempt of me which thy own conscience knows, and all thy perverse carriage towards me.

**By him actions are weighed,** i.e. he pondereth or trieth all men's thoughts and actions, (for the Hebrew word signifies both,) as a just Judge, to give to every one according to their works; and therefore he hath pitied my oppressed innocency, and rebuked her arrogancy. Or, *by him counsels* , or actions, or events are disposed or ordered, and not by ourselves; and therefore he things to pass contrary to men's expectations, as now he hath done; he maketh one barren, and another fruitful, when and how it pleaseth him. In the Hebrew text it is *lo* the adverb; and so the words may be rendered thus, *His actions are not* , or *cannot, be directed* , or *rectified* , or *corrected* by any others; none can mend his work; he doth every thing best, and in the best season, as now he hath done: or weighed, or numbered; his ways are unsearchable. Or thus, *Are not his works right and straight* ? who can blame his actions? So *lo* is for *halo* , as it is 2Sa\_13:26 2Ki\_5:26 Job\_2:10.

1 Samuel 2:4

This notes either,

1. The strength of which they boasted. See Psa\_44:6 **46:9**. Or,
2. Their malicious or mischievous designs. See Psa\_7:12 **11:2 37:14**. Or,
3. Their virulent tongues, which are compared to **bows** that *shoot their arrows, even bitter words* ; as it is said Psa\_64:3: compare Jer\_9:3. Or,
4. Their procreating virtue, which may well be compared to a *bow* , both because it is called a man's strength, Gen\_49:3, and because children, which are the effects of it, and are as it were shot from that *bow* , are compared to *arrows* , Psa\_127:4,5. And this seems best to agree with the following verse.

**They that stumbled;** or, *were weak, or feeble* , in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb\_11:11; or to bring forth, which was Israel's condition under Hezekiah, 2Ki\_19:3.

**Are girt with strength;** are enabled both to conceive and to bring forth, as the church was, Isa\_66:9.

1 Samuel 2:5

**Have hired themselves out for bread,** through extreme necessity, into which they are fallen from their greatest plenty. It is the same thing which is expressed both in divers metaphors in the foregoing and following verses, and properly in the latter branch of this verse.

**Ceased,** i.e. ceased to be such, to wit, hungry; the hungry failed; there was none of them hungry or indigent.

**Seven,** i.e. many, as seven is oft used. She speaks in the prophetic style, the past time for the future; for though she had actually born but one, yet she had a confident persuasion that she should have more, which was grounded either upon some particular assurance from God, or rather upon the prayer or prediction of Eli; which, though it be mentioned after this song, 1Sa\_2:20, yet in all probability was spoken before it, even upon the parents' presentation of the child to Eli, 1Sa\_1:25, it not being likely that she would sing this song in Eli's presence, or before he had given his answer to her speech delivered 1Sa\_1:26-28, there being

nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy accomplishment of his former prophecy made her confidently expect the same issue from the latter.

**She that hath many children**, i.e. Peninnah.

**Is waxed feeble**; either because she was now past child-bearing, and impotent for procreation; or because divers of her children, which were her strength and her glory, were dead, as the Hebrew doctors relate.

1 Samuel 2:6

**Killeth, and maketh alive**; either,

1. Diverse persons; he killeth one, and maketh another alive. Or,
2. The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with grief, he hath revived. The name of death, both in sacred Scripture and profane writers, is oft given to great calamities; as Isa\_26:19 Eze\_37:11 Rom\_8:36.

1 Samuel 2:7

No text from Poole on this verse.

1 Samuel 2:8

**Out of the dust**, i.e. out of their low and miserable condition, as this phrase is used, 1Ki\_16:2 Psa\_113:7 Compare Job\_16:15 Psa\_22:15.

**From the dunghill**; from the most sordid place and mean estate. Compare 1Ki\_16:2 Job\_36:11 Psa\_7:5.

**Dunghill**; which the poor are said to embrace, Lam\_4:5.

**To make them inherit**; not only possess themselves, but transfer them to their posterity, as hath oft happened in the world; or, *possess* .

**The throne of glory**, i.e. a glorious throne or kingdom.

**The pillars**; either,

1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth find all its inhabitants, as a

house is supported with pillars; and therefore it is not strange if he disposeth of persons and things therein as he pleaseth. Or,

2. The princes or governors of the earth, which are called the corners, or corner-stones, of a land or people, Jud\_20:2 1Sa\_14:38 Zep\_3:6, and are fitly called *pillars*, because they uphold the world, and keep it from sinking into confusion. See Psa\_74:2 Jer\_1:18 Rev\_3:12. And these *are here said to be the Lord's*, by creation and constitution, because he advanceth them to their state, and preserves them in it, Pro\_8:15,16, and puts the world, or the kingdoms of the world, upon them, as burdens upon their shoulders: see Isa\_9:6.

1 Samuel 2:9

**The feet**, i.e. the steps or paths, their counsels and actions, he will **keep**, i.e. both uphold, that they may not fall, at least, into mischief or utter ruin; and direct and preserve from wandering, and from those fatal mistakes and errors that wicked men daily run into.

**Shall be silent**; shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation: see Isa\_15:1 Jer\_8:14 **47:5,6**.

**In darkness**; both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery.

**By strength shall no man prevail**, to wit, against God, or against his saints, as the wicked were confident they should do, because of their great power, and wealth, and numbers; whereas God's people were mean, and impotent, and helpless. And particularly, Peninnah shall not prevail against me by that strength which she hath, or thinks to have, from her numerous offspring. But it is to be observed, that although Hannah takes the rise of this song from her own condition, yet she extends her thoughts and words further,

even to the usual methods of God's providence in the government of the world.

1 Samuel 2:10

**The adversaries of the Lord;** and of his people; especially the Philistines, who at this time were the chief oppressors of Israel.

**Shall be broken to pieces** these and the following words are prophetic of what God was about to do: they who are now our lords, shall be subdued.

**Out of heaven,** i.e. out of the clouds or air, which is oft called heaven.

**Shall he thunder upon them;** as was done, 1Sa\_7:10.

**Shall judge,** i.e. shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth* , or, *of the land* , to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast.

**Unto his king;** either,

1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word king being elsewhere so taken. Or,

2. The *King* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces.

**Exalt the horn,** i.e. increase or advance the strength.

**Of his anointed,** i.e. of his king. The same thing repeated in other words, although it may have a mystical sense and respect to Christ, the singular anointed one of God, and the special King of his people, whom all their other kings did typify and represent, and from whom they received authority and power.

1 Samuel 2:11

In some way agreeable to his tender years, as in singing, or playing upon instruments of music, as they used then to do in God's service; or lighting the lamps, or some other way. For I suppose Samuel was not brought to the tabernacle in such tender years as some think; of which **See Poole "1Sa\_1:22"**.

**Before Eli the priest**, i.e. under the inspection and by the direction and instruction of Eli.

1 Samuel 2:12

To wit, practically, i.e. they did not acknowledge honour, regard, love, or serve God; for so words of knowledge are commonly used in Scripture: see Rom\_1:28 1Co\_15:34 Tit\_1:16

1 Samuel 2:13

**Offered**, i.e. presented it to the Lord, to be offered by the priest.

**While the flesh was in seething**; for as the Lord's part of the peace-offerings was burnt upon the altar, so the priest's and offerer's parts were to be sodden.

1 Samuel 2:14

**All that the flesh-hook brought up the priest took for himself**; not contented with the breast and shoulder which were allotted them by God, Exo\_29:27,28 **Le 7:31**, they took also part of the offerer's share; and besides, they snatched their part before it was heaved and waved, contrary to Lev\_7:34.

1 Samuel 2:15

**The fat**, and the other parts to be burnt with it. See Lev\_3:3,4,9 **7:31**. So this was an additional injury; for lest the fork should mistake and injure them, they took such parts as they best liked whilst it was raw, when it might be better discerned.

1 Samuel 2:16

**Take as much as thy soul desireth**; we are content to relinquish our parts to thee, only let not God be wronged of his due.

1 Samuel 2:17

**The sin of the young men was very great**; because they violently took away both man's and God's dues, and this before their time, and that with manifest contempt of God and men; and all this merely for the gratifying of their sensual appetite.

**Before the Lord**, i.e. even in the place of God's special presence, where he saw and observed all their miscarriages; which argues the height of impiety and imprudence.

**Men abhorred the offering of the Lord**; they neglected and abhorred the practice of carrying up sacrifices to be offered, which they knew would be so grossly abused; and which, as they might think, would be rejected and abhorred by God himself; and therefore they would not contribute to the priests' sin, and the corruption of God's worship, but judged it better to neglect the thing, than to expose it to the priests' depravation; wherein yet they erred, as we see, 1Sa\_2:21.

1 Samuel 2:18

**Ministered**, i.e. performed his ministration carefully and faithfully, not corrupting nor abusing it, as Eli's sons did.

**Before the Lord**; in God's tabernacle; or as in God's presence, sincerely and regardarly, with God's approbation.

Compare Gen\_17:1 2Ch\_26:4.

**A linen ephod**; a garment used in God's service, and allowed not only to the inferior priests and Levites, but also to eminent persons of the people, as 2Sa\_6:11, and therefore to Samuel, who, though no Levite, was a Nazarite, and that from his birth.

1 Samuel 2:19

**A little coat**, suitable to his age and stature, to be worn ordinarily; for *coats* were their usual garments. See Gen\_3:21 37:3 2Sa\_15:32 Son\_5:3 Dan\_3:21 Luk\_3:11 9:3. Knowing that he could not yet do much service, she would not have him too burdensome to the tabernacle, and therefore she yearly provided him with a coat, which was the chief and upper garment; and under that his other garments possibly are comprehended.

1 Samuel 2:20

As their superior, and God's high priest, Eli blessed them in God's name, and they received his blessing by faith, which made it effectual, 1Sa\_2:21.

**Seed**, i.e. a child, or rather children, as the event showed.



**For the loan which is lent to the Lord**, or, *for the petition* , i.e. the thing desired, to wit, the child; *which* she, thy wife, *asked of the Lord* ; or, *for the Lord* , as 1Sa\_1:28, to whom accordingly she hath given them. And therefore as she asked him not so much for herself, for she seldom sees him, as for the Lord, to whose service she hath wholly devoted him; so now I pray that God would give you other children, for both your comfort and enjoyment.

1 Samuel 2:21

**Visited**, to wit, in mercy, and with his blessing, as that word is used, Gen\_21:1 Exo\_13:19 Jer\_15:15; not in anger, as it is taken Exo\_32:34 Lev\_26:16.

**Grew**; not only in age and stature, but especially in wisdom and goodness, as Luk\_1:15. Or, *was magnified* ; or *grew great* , famous and acceptable, as 1Sa\_2:26.

**Before the Lord**; not only before men, who might be deceived, but in the presence and judgment of the all-seeing God.

1 Samuel 2:22

**He was very old**; and therefore unfit either to manage his office himself, or to make a diligent inspection into the carriage of his sons in holy administrations; which gave them opportunity for their wickedness.

**All that his sons did unto all Israel**; whom they injured in their offerings, and alienated from the service of God.

**Assembled**, or *warred* ; which expression is used of them, either because they came to the service and worship of God in the tabernacle, which is often called a warfare; or because they came in considerable numbers, and due order, like to an army.

**At the door**; the place where all the people, both men and women, waited when they came up to the service of God, 1Sa\_1:9, **Lu 1:10**, because they could not have admittance into the tabernacle, and because the altar on which their sacrifices were offered was by the door. Hence it seems probable that these women were not such as devoted themselves to the service of God and of his tabernacle, either by fasting and prayer, &c., or by sewing, spinning, &c., which, if then there were any such, had their stations not at the door, but in divers places allotted to them

round about the tabernacle; but of such as came up to worship God at his tabernacle; as women oftentimes did, with their husbands, as here Hannah did, and the blessed Virgin Mary, Luk\_2:41, or with their parents. And this exposition may receive strength from Exo\_38:8, where the very same phrase is used, and that when the great tabernacle was not yet built: and so there was no occasion for any women to come to the other less tabernacle then used, save only to pray or offer sacrifices.

1 Samuel 2:23

**Such things**, as those above mentioned, 1Sa\_2:13,22. Eli's sin in this matter was not only that he reprov'd them too gently, and generally, and sparingly; but especially that he contented himself with a verbal rebuke and did not

**restrain them**, as is said 1Sa\_3:13, and inflict those punishments upon them, of putting them out of their priest's office, and cutting them off from God's people; which such high crimes deserved by God's law, and which he as judge and high priest ought to have done, without all respect of persons.

**By all this people**, that dwell here, or come hither to worship.

1 Samuel 2:24

Words too mild for such diabolical actions.

**Ye make the Lord's people to transgress**; either,

1. The women that by your instigation were drawn to folly. Or,
2. Others who are easily brought to follow your pernicious example. Or,
3. Other persons of pious and honest minds, whom therefore he calls the

**Lord's people** by way of distinction from *the children of Belial*, who were so highly offended. with the great dishonour done to God and to his worship, and with the horrible wickedness of the priests, that upon that occasion they were hurried into the other extreme, and lived in the neglect and contempt of their own indispensable duty of offering sacrifices, because they came through the priests' hands.

1 Samuel 2:25

**If one man sin against another**, by doing any injury.

**The judge shall judge him;** the magistrate shall by his sentence end the difference, and both parties shall acquiesce in his determination, and so the breach shall be made up. The sense is, if only man be wronged, man can right it, and reconcile the persons.

**If a man sin against the Lord**, to wit, in such manner as you have done, directly and immediately, in the matters of his worship and service, wilfully and presumptuously.

**Who shall entreat for him?** the offence is of so high a nature, that few or none will dare to intercede for him, but will leave him to the just judgment of God. He speaks after the manner of men, who do oft intercede with the prince for such as have injured any private person; but will not presume to do so when the injury is committed against his own person. The words are, and may be thus rendered,

**Who shall judge for him?** Who shall interpose himself as umpire, or arbitrator, between God and him? Who shall compound that difference? None can or dare do it, and therefore he must be left to the dreadful, but righteous judgment of God; which is your case and misery. *Because the Lord would slay them*, i.e. because God hath determined to destroy them for their many and great sins; and therefore would not and did not give them grace to hearken to Eli's counsel, and to repent of their wickedness, but hardened their hearts to their destruction.

1 Samuel 2:26

He grew better in bad times, which is remembered to his commendation.

1 Samuel 2:27

**A man of God**, i.e. a prophet or preacher sent from God. See 1Ti\_6:11 2Ti\_3:17 2Pe\_1:21. Who this was is not revealed by God, and therefore it is vain to inquire, and impossible to determine.

**Did I plainly appear?** did I indeed show such a favor, and appear so evidently and gloriously to thee, and for thee, and is this thy requital?

**unto the house of thy father**, i.e. unto Aaron the chief of thy father's house.

**When they were in Egypt:** see Exo\_4:27. *Pharaoh's house*, i.e. either,

1. In Pharaoh's land; the whole kingdom being, as it were, one great family, whereof Pharaoh was the master. Or,
2. In Pharaoh's court, where Aaron might probably be at the time of this revelation, either to answer to some accusation against him or his brethren, or to beg some relaxation of the rigour, or for some other occasion.

1 Samuel 2:28

**Did I choose him**, to wit, Aaron thy father? whereby he shows what he meant by his *father's house*. An ephod; that golden ephod which was peculiar to the high priest.

**All the offerings made by fire**, i.e. all the priest's part of the offerings. He only had the office, and he had the whole benefit.

1 Samuel 2:29

**Wherefore kick ye at my sacrifice;** using them irreverently, contemptuously, and profanely; both by abusing them to your own luxury, and by causing the people to abhor and neglect them? He chargeth Eli with his sons' faults.

**Honourest thy sons above me;** permitting them to dishonour and injure me, by taking my part to themselves; choosing rather to offend me by thy connivance at their sin, than to displease them by severe rebukes, and effectual restraints, and just punishments; and so prefer their will, and pleasure, and honour, before mine.

**To make yourselves fat;** to pamper yourselves. This you did not out of any necessity, but out of mere luxury.

**The chiefest of all the offerings;** not contented with those parts which I had allotted you, you invaded those choice parts which I reserved for myself.

1 Samuel 2:30

**I said indeed.**

**Quest.** Where or when did God say this?

**Answ.** Either,

1. When he made that promise for the perpetuation of the priesthood in Aaron's family, Exo\_28:43 **29:9**.

**Object.** If Eli and all his family had been cut off, yet that promise had been made good in Eleazar's family: how then was that promise recalled by this sentence against Eli?

**Answ.** It was recalled and made void, though not absolutely and universally to all Aaron's family, yet respectively to Eli and his family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared; even as God's keeping of the Israelites out of Canaan and in the wilderness for forty years, and destroying them there, is called his *breach of promise*, Num\_14:31, although the promise of Canaan was not simply made void to all the Israelites, but only to that evil generation of them; or as God's covenant with David, and with his seed, of which God saith that it should *stand fast*, Psa\_89:28, and that he would not break nor alter it, 1Sa\_2:34, yet is said to be made void, 1Sa\_2:35, to wit, in regard of some particular branches or members of that family. Or,

2. To Eli himself, or to his father, when the priesthood was translated from Eleazar's to Ithamar's family, for some cause not mentioned in Scripture, but most probably for some great miscarriage of some of them. If it be said that there is no such promise recorded in Scripture, it may be so replied, That there are many sayings and doings noted in Holy Scripture which were not spoken of in their proper times and places, as Gen\_24:51 **42:21** Hos\_12:4 Luk\_11:49 Act\_20:25. So the sense of the place may be this, That promise and privilege of the perpetuation of the priesthood in Phinehas and his family, made to them Num\_25:12,13, namely, upon condition of his and their faithfulness in their office, which is plainly understood, I now take away from that family for their wickedness, and I transfer it to thee and thine, and will fix it there upon the same condition.

**Should walk before me**, i.e. minister unto me as high priest. *Walking* is oft put for discharging one's office; *before me* may signify that he was the high priest, whose sole prerogative it was to minister before God, or before the ark, in the most holy place.

**For ever;** as long as the Mosaical law and worship lasted, as that phrase is oft used.

**Be it far from me,** to wit, to fulfil my promise, which I repent of, and hereby retract.

**Them that honour me;** that worship and serve me with reverence and godly fear, and according to my will, which I esteem as an honour done to me.

**I will honour;** I will advance them to honour, and maintain them in it.

**They that despise me;** not formally and directly; for so Eli's sons did not despise God; but indirectly and by consequence, by presumptuous disobedience of my commands; by defiling and disgracing my worship and ordinances, either by transgressing the rules I have given them therein, or by their ungodly and shameful conversation; and by making my service contemptible and abominable to others through their scandals: all which are manifest arguments of contempt of God, and are so called, as Num\_11:20 1Sa\_12:9,**10 Mal 1:8**, and all which were eminently found in Eli's sons.

**Shall be lightly esteemed,** both by God and men.

1 Samuel 2:31

**I will cut off thine arm,** i.e. I will take away thy strength, which is oft signified by the arm, as Job\_22:8 Psa\_37:17, or all that in which thou placest thy confidence and security; either,

1. The ark, which is called God's strength, Psa\_78:61, and was Eli's strength, who therefore was not able to beat the very tidings of the loss of it, 1Sa\_4:18. Or,

2. His priestly dignity or employment, whence he had all his honour and substance. Or rather,

3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen\_49:3 Deu\_21:17 Psa\_127:4,**5**.

**The arm of thy father's house,** i.e. thy children's children, and all thy family; which was in great measure accomplished, 1Sa\_22:16, &c.

**There shall not be an old man in thine house;** they shall generally be cut off by an untimely death before they be old.

1 Samuel 2:32

So the sense is,

**Thou shalt see**, not in thy person, but in thy posterity, (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Gen\_17:8 Gen\_27:29,40)

**an enemy**, i.e. thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being through man's corrupt nature esteemed as a man's worst enemy,) in my habitation, i.e. in the sanctuary. And then he adds by way of aggravation, that this sad accident should happen in all the wealth when God shall give Israel, i.e. in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1Ki\_2:27,35, when the priesthood was most glorious, and most profitable, and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see* , to wit, in thy own person, the *affliction* , or *oppression* , or calamity of my *habitation* , i.e. either of the land of Israel, wherein I dwell; or of the sanctuary, called the *habitation* by way of eminency, whose greatest glory the ark was, 1Sa\_4:21,22, and consequently, whose greatest calamity the loss of the ark was; *for* , or *instead of all that good wherewith God would have blessed Israel* , or was about to bless Israel; having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved severely to punish. So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever* , i.e. as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.

1 Samuel 2:33

**The man of thine**, i.e. those of thy posterity.

**From mine altar**, i.e. from attendance upon mine altar; whom I shall not destroy, but suffer to live, and wait at the altar.

**Shall be to consume thine eyes, and to grieve thine heart**; shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very heart, and thou wouldst consume thine eyes with weeping for their calamities. So the phrase is like that of *Rachel weeping for her children*, Jer\_31:15, which were slain long after her death.

**The increase of thine house**, i.e. thy children.

**In the flower of their age**; about the thirtieth year of their age, when they were to be admitted to the plenary administration of their office, Num\_4:3, then they shall die.

1 Samuel 2:34

**This shall be a sign unto thee**, to wit, of the certain truth of those sad predictions; and it was fulfilled, 1Sa\_4:11.

1 Samuel 2:35

**A faithful priest**, to wit, of another line, as is necessarily implied by one total removal of that office from Eli's line, before threatened. The person designed is Zadok, one eminent for his faithfulness to God and to the king, who, when Abiathar, the last of Eli's line, was deposed by Solomon, was made high priest in his stead, 1Ki\_2:27,**35** 1Ch\_29:22.

**That shall do according to that which is in mine heart**; and shall not dishonour or disobey me to gratify his sons, as thou hast done.

**I will build him a sure house**, i.e. give him a numerous posterity, as that phrase is used, Exo\_1:21 2Sa\_7:11 1Ki\_11:38, and confirm that sure covenant of an everlasting priesthood made to Phinehas, of Eleazar's line, Num\_25:13, and interrupted for a little while by Eli, and his, of the line of Ithamar, unto him and his children for ever. And this was manifestly verified until the Babylonish captivity, Eze\_44:15; and there is no reason to doubt of its continuance in the same line till Christ came.



**He shall walk**, i.e. minister as high priest.

**Before mine anointed;** either, first, Before king Solomon, who was anointed king, 1Ki\_1:39, and before the succeeding kings, who are commonly called *anointed* , or the Lord's anointed, as 1Sa\_12:3,5 24:6,10 Psa 89:38,51 La 4:20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed* , or *Christ* , or *Messias* , (both which words signify only the *Anointed* ,) is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did mediately what John Baptist did immediately, *go before the face of the Lord* Christ; and when Christ did come, that office and officer was to cease. Thirdly, The high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord* , and consequently before Christ, who as he was God blessed for ever, Rom\_9:5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Act\_7:35 1Co\_10:4 Heb\_3:3-6, and many other places; and their temple is particularly called his temple, Mal\_3:1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him* .

1 Samuel 2:36

**Crouch to him**, in way of humble supplication. See 1Ki\_2:26;

**A morsel of bread;** whereas before they were so nice and delicate, that my liberal allowance could not satisfy them, but they must have their meat raw and fat, &c., above, 1Sa\_2:13-16; so the punishment is suited to the nature of their sin.

**Into one of the priests' offices;** into the meanest office belonging to it. See Eze\_44:10,11, &c.

**Quest.** How could they be reduced to so great straits, seeing, though they lost the high priesthood, they still were inferior

priests, and had a right to those plentiful provisions which belonged to that order?

**Answ.** First, They might be degraded, not only from the office of the high priest, but also from that of the inferior priests, and consequently might forfeit and lose all the privileges belonging to their office. Secondly, This might be from the tyranny and violence of some of the succeeding priests of Eleazar's line towards that other line, which had long stood in competition with them, and had for a season got away the priesthood from them; for this text only relates the matter of fact, but doth not express an approbation of it.

### **1 Samuel 3:1 1 SAMUEL CHAPTER 3**

The Lord calleth Samuel three times; he knows not God's voice, but thinks it to be Eli who calls him; runs to him, who instructs him, 1Sa\_3:1-9. At the fourth call he answers, 1Sa\_3:10. God acquainteth Samuel with the destruction of Eli's house, 1Sa\_1:11-14. Samuel in the morning discovers it to Eli, at his request: Eli's submission, 1Sa\_1:15-18. All Israel acknowledgeth Samuel for a prophet, 1Sa\_1:19-21.

**Before Eli**, i.e. under his inspection and direction, which, being so young, he needed.

**The word of the Lord**, to wit, *the word of prophecy*, or the revelation of God's will to and by the prophets.

**Was precious**, i. e. rare or scarce, such things being most precious in men's esteem, whereas common things are generally despised.

**There was no open vision**; God did not impart his mind by way of vision or revelation openly, or to any public person. to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious persons for their particular direction. This is here premised as a reason why Samuel understood not, when God called him once or twice.

1 Samuel 3:2

**In his place**; in the court of the tabernacle.

**He could not see**, to wit, clearly and distinctly. This is added as an evidence of his old age, partly to show God's contempt of him, notwithstanding his venerable age, and his preferring the child Samuel before him in this vision; and partly as the reason why Samuel so readily ran to him upon the first call, because his great age made him more to need his servants' help.

1 Samuel 3:3

**Ere the lamp of God went out**; before the lights of the golden candlestick were put out, i.e. in the night season, or before the morning, when they were put out, as they were lighted in the evening, Exo\_27:21 Lev\_24:3 2Ch\_13:11.

**In the temple**, i.e. in the tabernacle, which is sometimes called the temple, as being of the same use and significancy.

**Samuel was laid down to sleep**; not that this happened when he first lay down, but whilst he was lying there.

1 Samuel 3:4

No text from Poole on this verse.

1 Samuel 3:5

**He ran**; showing his great faithfulness and diligence in the service, either of the Lord, or of his master Eli.

1 Samuel 3:6

No text from Poole on this verse.

1 Samuel 3:7

Either, first, He was not acquainted with God in that extraordinary or prophetic way. Or rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

1 Samuel 3:8

**He arose and went to Eli**; he persists in the same readiness to obey and serve him and was not discouraged or driven from his duty by his double mistake and disappointment.

**Eli perceived**, by the consideration of Samuel's piety, of the sanctity of the place adjoining, from whence God had oft-times

spoken, and of the solitude of the place, where there was no human person besides himself who could or would have called Samuel in that manner.

1 Samuel 3:9

**Thy servant heareth**, i.e. I am ready to hear what thou speakest, and to do what thou requirest.

1 Samuel 3:10

**The Lord came**; before, he spake to him at a distance, even from the holy oracle between the cherubims; but now, to prevent all further mistakes, the voice came near to him, as if the person speaking had been present with him.

**And stood**; before, the voice passed by him, now the speaker fixeth his abode with him for a time, till he had uttered his whole mind to him.

**As at other times**; as he had done before.

**Samuel, Samuel**; his name is here doubled, to engage him to the more speedy and diligent attention.

1 Samuel 3:11

**I will do a thing**: those things which are related in the next chapter, which though done by the Philistines, God here ascribes to himself, because he was the first and chief cause of it, by withdrawing his helping hand from Israel, and by delivering the ark, and Eli's two sons, and the rest of people, into his and their enemies' hands.

**Both the ears of every one that heareth it shall tingle**; which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it shall be struck with such amazement and horror, which will make their heads and hearts ache. A metaphor from him, who being surprised with some great and hideous noise, such as thunder or great guns, his head is much affected with it, and the sound or tingling of it abides in his ears a good while after it. This phrase is used also 2Ki\_21:12 Jer\_19:3.

1 Samuel 3:12

**In that day**; in that time which I have appointed for this work, which was about twenty or thirty years after this threatening. So long space of repentance God allows to this wicked generation to

make their peace with God, and prevent the execution, as others did in like cases.

**All things which I have spoken**, by that prophet, 1Sa\_2:27.

**When I begin, I will also make an end**; though this vengeance may and shall be delayed for a season, to manifest my patience, and incite them to repentance; yet when once I begin to inflict, I shall certainly go on with it, and not desist till I have made a full end.

1 Samuel 3:13

**I will judge**, i.e. condemn and punish or destroy, as the word *judge* is oft used, as Gen\_15:14 Joh\_3:18 **16:11**.

**His house**; his children and posterity, as is manifest by the story; as the word house is frequently taken, as 2Sa\_7:11 1Ki\_21:29. *So the house of Judah, of Aaron, of David* , are oft taken for their posterity. *And to build a house* , in Scripture use, is to increase their posterity, as Exo\_1:21 Deu\_25:9 Rth\_4:11. Compare Gen\_16:2 **30:3**.

**For ever**; till they be utterly rooted out; or for a long time, as that phrase is oft used.

**Which he knoweth**; either by the information of the prophet, 1Sa\_2:27, &c., or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus;

**for this iniquity, because he knew** (both by common fame, and by his own observation)

**that his sons**, & c. He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin.

**Vile**; not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. Heb. *cursed themselves, or made themselves execrable or accursed* , both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Jos\_6:18 **7:12,13**. This expression may be used by way of reflection upon their father, because he did not denounce the curse

of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially.

**He restrained them not;** he contented himself with a cold and gentle reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable courses, nor use that authority which God had given him, as a father, as a high priest, and as a judge, or chief magistrate, against them, as by the law of God he was obliged to do.

1 Samuel 3:14

**I have sworn;** which might be done before, though it be mentioned here only. Or, *I do swear* ; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house* , or, *concerning* , as the prefix *lamed* is oft used, as Exo\_14:3 **18:7** 2Sa\_11:7 Psa\_91:11, compared with Mat\_4:6.

**Shall not be purged with sacrifice,** i.e. the punishment threatened against Eli and his family shall not be prevented or hindered by all their sacrifices, as they fondly imagine, but shall infallibly be executed.

1 Samuel 3:15

**Opened the doors of the house of the Lord:** although the tabernacle, whilst it was to be removed from place to place in the wilderness, had no doors, but consisted only of curtains, and had only hangings before the entrance, instead of doors; yet when it was settled in one place, as now it was in Shiloh, where it had been for a long time, it is more than probable, both from this place, and by comparing 1Sa\_1:9 2Sa\_6:17, and from the nature and reason of the thing, that it was enclosed within some solid building, which had doors, and posts, and other parts belonging to it.

**The vision,** i.e. the matter of the vision or revelation, partly from the reverence and respect he bore to his person, to whom he was loth to be a messenger of such sad tidings; partly lest if he had been hasty to utter it, Eli might think him guilty of arrogancy or secret complacency in his calamity, which was like to tend to

Samuel's advancement. And not being commanded by God to acquaint Eli herewith, he prudently suspended the publication of it till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that Eli would be greedy to know the matter of that revelation, the preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to Eli, when he saw that Samuel was not puffed up with it, nor forward to vent it, until Eli forced it from him.

1 Samuel 3:16

No text from Poole on this verse.

1 Samuel 3:17

God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i.e. let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Rth\_1:17. Thus he adjures him to utter the whole truth, as was usual among the Hebrews, as 1Ki\_22:16 Mat\_26:63.

1 Samuel 3:18

This severe sentence is from the sovereign Lord of the world, who hath an absolute power and right to dispose of me and all his creatures as he pleaseth, to whose good pleasure I therefore freely submit: from Israel's God, who was known by this name of Jehovah, who is in a special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences, whose chastisement I therefore accept.

1 Samuel 3:19

**Samuel grew**, as in stature, so in wisdom and piety, and God's favour, and reputation with the people.

**Fall to the ground**, i.e. want its effect or success; God made good all his predictions. A metaphor from precious liquors, which when they are spilt upon the ground, are altogether useless and ineffectual. This phrase is oft used, as Jos\_21:45 Est\_6:10, &c.

1 Samuel 3:20

**From Dan even to Beer-sheba**; through the whole land, from the northern bound,

**Dan**, to the southern,

**Beer-sheba**; which was the whole length and largest extent of the land. See Jud\_20:1,2 2Sa\_17:11.

**Knew**, both by Eli's testimony, and particular relation of the foregoing history, to the people that came from all parts; and by succeeding revelations made to him, whereof mention is made in the next verse, which though placed after, might be done before.

1 Samuel 3:21

Or, did use to reveal his mind to Samuel.

**By the word of the Lord**, i.e. by his word, the noun for the pronoun, which is frequent, as Lev\_14:15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

#### **1 Samuel 4:1 1 SAMUEL CHAPTER 4**

The Israelites are smitten by the Philistines at Eben-ezer, 1Sa\_4:1,2. They fetch the ark from Shiloh; receive it with a great shout, to the terror of the Philistines, 1Sa\_4:3-8; who yet take courage, and a second time beat the Israelites: the ark is taken; the two sons of Eli are slain, 1Sa\_4:9-11; which Eli hearing, falleth backward from his seat, and breaketh his neck, 1Sa\_4:12-18. His daughter-in-law falls in labour, nameth her son Ichabod, and dieth, 1Sa\_4:19-22.

**The word of Samuel**, i.e. the word of the Lord revealed to Samuel, and by him to the people; either, first, The prophetic word mentioned before, 1Sa\_3:11, &c., which is here said to *come*, or *to come to pass*, as it was foretold, to all Israel. But the subject of that prophecy was not *all Israel*, but **Eli and his house**, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance.

**Against the Philistines**; or, to meet the Philistines, who having by this time recruited themselves after their great loss by Samson,



Jud\_16:30, and perceiving an eminent prophet arising among them, by whom they were likely to be united, counselled, and assisted, thought fit to suppress them in the beginning of their hopes and designs of rescuing themselves from their power. **Ebenezer**; a place so called here (by anticipation) from a following event, 1Sa\_7:12. *Aphek* ; a city so called in the tribe of Judah, Jos\_15:53, upon the borders of the Philistines' country; not that *Aphek* in Asher, Jos\_19:30 Jud\_1:31, which was very remote from them.

1 Samuel 4:2

**When they joined battle**, Heb. *when the battle was spread* , i.e. when the two armies had drawn forth themselves into military order, and put themselves into the usual posture for fighting, and began to fight in their several places.

1 Samuel 4:3

**Wherefore hath the Lord smitten us today before the Philistines**, seeing our cause is so just, our own just and necessary defence from God's and our enemies, and we came not forth to battle by our own motion, but by God's command delivered by Samuel? This was strange blindness, that when there was so great a corruption in their worship and manners, **1Sa 2**, and such a defection to idolatry, 1Sa\_7:3 Psa\_78:58, they could not see sufficient reason why God should suffer them to fall by their enemies.

**The ark of the covenant of the Lord**; that great pledge of God's presence and help, by whose conduct our ancestors obtained success, Num\_10:35 **14:44** Jos\_6:4. Instead of the performance of moral duties, humbling themselves deeply for and purging themselves speedily and thoroughly from all their sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper course, and put their trust in their ceremonial observances, not doubting but the very presence of the ark would give them the victory; and therefore it is no wonder they meet with so sad a disappointment.

1 Samuel 4:4

**That they might bring from thence the ark;** which it may seem they should not have done without asking counsel of God, which they might easily have done by Samuel.

**Hophni and Phinehas were there;** either, first, in the camp; or rather, secondly, in Shiloh.

**With the ark;** attending upon it, instead of their aged father.

1 Samuel 4:5

Partly from their great joy and confidence of success; and partly in design to encourage themselves, and terrify their enemies.

1 Samuel 4:6

Timely understood, by information from the Israelites, who would readily tell them of it to affright them.

1 Samuel 4:7

**God is come,** to wit, in and with his ark; or they give the name of God to the ark, before which he was worshipped, as they used to do to the images of their false gods. There hath not been such a thing heretofore; not to our knowledge, or not in our times; for the forementioned removals of the ark were before it came to Shiloh.

1 Samuel 4:8

**These mighty Gods;** they secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which having the wilderness on both sides of it, Exo\_13:18, **20 15:3,11 15:22**, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

1 Samuel 4:9

**Quit yourselves like men;** since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and once for all to act like brave and valiant men.

1 Samuel 4:10

**Into his tent,** i.e. to his habitation, called by the ancient name of his tent. Before they lost but four thousand, now in the presence of the ark thirty thousand, to teach them that the ark and ordinances of God were never designed for sanctuaries or refuges to impenitent sinners, but only for the comfort and relief of those that repent. Horsemen are not mentioned; either, first, Because they had few or none, God having forbidden the multiplication of their horses, Deu\_17:16, and the Philistines, their lords and oppressors, having taken away what they had. Or, secondly, Because they fled away, as is usual in such cases, whilst the footmen were more easily overtaken.

1 Samuel 4:11

The ark of God was taken; which God justly and wisely permitted; partly, to punish the Israelites for their profanation of it; partly, that by taking away the pretences of their foolish and impious confidence, he might more deeply humble them, and bring them to true repentance; partly, that the Philistines might by this means be more effectually convinced of God's almighty power, and of their own and their gods' impotency, and so a stop might be put to their triumphs and insultations, and to their rage against the poor Israelites, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the Philistines were no gainers by it; and Israel, all things considered, received more good than hurt by it, as we shall see.

1 Samuel 4:12

The usual rites in great sorrows. See Gen\_37:29 Jos\_7:6, &c.; 2Sa\_1:2,11.

1 Samuel 4:13

**Eli sat upon a seat;** placed there on purpose for him, that he might soon receive the tidings, which he longed for.

**His heart trembled for the ark of God;** whereby he discovered a public and generous spirit, and a fervent zeal for God, and for his honour and service, which he preferred before all his natural affections and worldly interests, not regarding his own children in comparison of the ark, though otherwise he was a most indulgent father, and had reason to believe that they went out like sheep for the slaughter, according to Samuel's prediction.

1 Samuel 4:14

No text from Poole on this verse.

1 Samuel 4:15

No text from Poole on this verse.

1 Samuel 4:16

**I am he that came out of the army;** I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

1 Samuel 4:17

No text from Poole on this verse.

1 Samuel 4:18

**He fell from off the seat backward;** being so oppressed with grief and astonishment, that he had no strength left to support him.

**By the side of the gate,** to wit, the gate of the city, which was most convenient for the speedy understanding of all occurrences.

**He was an old man, and heavy;** old, and therefore weak, and apt to fall;

**heavy,** and therefore his fall more dangerous and pernicious.

**He had judged Israel;** he was their supreme governor, both in civils and spirituals.

1 Samuel 4:19

To wit, before her time, which is oft the effect of great terrors, both in women and in other creatures, Psa\_29:9.

1 Samuel 4:20

Being overwhelmed with sorrow, and so incapable of comfort.

1 Samuel 4:21

**The glory,** i.e. the glorious type and assurance of God's presence, the ark, which is oft called God's glory, as Psa\_26:8 **78:61**

Isa\_64:11, and which was the great safeguard and ornament of Israel, which they could glory in above all other nations.

1 Samuel 4:22

This is repeated to show her piety, and that the public and spiritual loss lay heavier upon her spirit than her personal or domestic calamity.

## 1 Samuel 5:1 1 SAMUEL CHAPTER 5

The Philistines place the ark of God at Ashdod in the house of Dagon; which falls down, once and again, 1Sa\_5:1-5. They of Ashdod are smitten with emerods; they send the ark to Gath, 1Sa\_5:6-8. They are also smitten with emerods, and send the ark to Ekron; they resolve to return it back to the Israelites, 1Sa\_5:9-12.

**Quest.** Why were not they immediately killed, who touched the ark, as afterwards Uzzah was? 2Sa\_6:7.

**Ans.** First, Because the sin of the Philistines was not so great, because the law forbidding this was not given, or at least was not known to them; whereas Uzzah's fact was a transgression, and that of a known law. Secondly, Because God designed to reserve the Philistines for a more public and more shameful punishment, which had been prevented by this. **From Eben-ezer**; where they found it in the camp of the Israelites, 1Sa\_4:1. **Ashdod**, called also *Azotus*; whither they brought it, either because it was the first city in their way, or rather because it was a great and famous city, and most eminent for the worship of their great god Dagon.

1 Samuel 5:2

Either, first, Out of respect to it, that it might be worshipped together with Dagon. Or rather, secondly, By way of reproach and contempt of it, as a spoil and trophy set there to the honour of Dagon, to whom doubtless they ascribed this victory, as they did a former, Jud\_16:23. And though they had some reverence for the ark before, 1Sa\_4:7, &c.; yet that was certainly much diminished by their success against Israel, notwithstanding the presence and help of the ark.

1 Samuel 5:3

**They of Ashdod**, i.e. the priests of Dagon.

**Arose early on the morrow**; either to worship Dagon according to their manner, or being curious and greedy to know whether the neighbourhood of the ark to Dagon had made any alteration in either of them, that if Dagon had received any damage, they might, if possibly they could, repair it, before it came to the people's knowledge, as indeed they did, to prevent their contempt of that idol, by which the priests had all their reputation and advantage.

**Set him in his place again**; supposing or pretending that his fall was wholly casual.

1 Samuel 5:4

The

**head** is the seat of wisdom; the *hands* , the instruments of action: both are cut off, to show that he had neither wisdom nor strength to defend himself nor his worshippers. This the priests, by concealing Dagon's shame before, make it more evident and infamous.

**Only the stump of Dagon**, Heb. *only Dagon* , i.e. that part of it from which it was called Dagon, to wit, the fishy part, for *dag* in Hebrew signifies a *fish* . And hence their opinion seems most probable, that this idol of Dagon had in its upper parts a human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phoenicians, (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name.

**Was left to him**, or, *upon it* , i.e. upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

1 Samuel 5:5

Out of a religious reverence, supposing this place to be sanctified, by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, Zep\_1:9.

Herein they manifested their stupendous folly, both in making a perpetual monument of their own and idol's shame, which in all reason they should rather have buried in eternal oblivion; and in turning a plain and certain argument of contempt into an occasion of further veneration.

**Unto this day;** When this history was written, which if written by Samuel towards the end of his life, was a sufficient ground for this expression, this superstitious usage having then continued for many years.

1 Samuel 5:6

**The hand of the Lord was heavy upon them of Ashdod,** for their incorrigibleness by the foregoing documents.

**He destroyed them;** partly by wasting their land, 1Sa\_6:5; and partly by killing many of their persons, as is sufficiently implied here, 1Sa\_5:10.

**Emerods;** a disease mentioned only here and Deu\_28:27; it was in the hinder parts. It is needless to inquire into the nature of it. It may suffice to know that it was a very sore disease, and not only very vexatious and tormenting, but also pernicious and mortal.

1 Samuel 5:7

No text from Poole on this verse.

1 Samuel 5:8

Supposing that this plague was confined to Ashdod for some particular reasons, or that it came upon them by chance, or from some bad influence of the air, or of the stars, or for putting it into Dagon's temple, which they resolved they would not do.

1 Samuel 5:9

Or,

**in their hidden parts,** to wit, in the inwards of their hinder parts; which is the worst kind of emerods, as all physicians acknowledge, both because its pains are far more sharp and keen than the other, and because the malady is more out of the reach of remedies.

1 Samuel 5:10

Not that they intended this, but because this would be the event of it.

1 Samuel 5:11

**Throughout all the city**, to wit, the city of Ekron, during its short stay there. Or, *in every city*, to wit, where the ark of God came; for it came also to Gaza and Askelon, and produced the same effects there, as may be gathered from 1Sa\_6:4,17, though for brevity sake it be here omitted.

1 Samuel 5:12

**The men that died not**; either of some other plague or ulcer, as may be thought from 1Sa\_5:6, or of the emerods, which infested and tormented even those whom it did not kill.

**The cry of the city**, or, *of that city* where the ark was; and the city is put for the people inhabiting it.

## 1 Samuel 6:1 1 SAMUEL CHAPTER 6

The Philistines consult with the priests how they shall return the ark: they advise to send with it for a trespass-offering five golden emerods and mice, on a new cart which they do: the kine tied to the cart, go straightway to Beth-shemesh; which was for a sign to the Philistines, 1Sa\_6:1-12. They of Beth-shemesh rejoice: the Levites offer sacrifice for it, 1Sa\_6:13-15. The people are smitten for looking into the ark; and request them of Kirjath-jearim to fetch it thence into their own city, 1Sa\_6:19-21.

So long they kept it, as loth to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.

1 Samuel 6:2

**The diviners**; whose art was in great esteem with heathen nations, and especially with the Philistines and their neighbours the Canaanites and Egyptians.

**Wherewith**; in what manner, and with what gifts; for to send it they had decreed before, 1Sa\_5:11.



1 Samuel 6:3

**Empty**, i.e. without a present; which they judged necessary, from the common opinion and practice both of Jews and Gentiles.

**Return him a trespass-offering;** thereby to acknowledge our offence, and obtain his pardon.

**It shall be known to you;** you shall understand what is hitherto doubtful, whether he was the author of these calamities, and why they continued so long upon you. Compare 1Sa\_6:7-9.

1 Samuel 6:4

**What shall be the trespass-offering?** they desire particular information, because they were ignorant of the nature and manner of the worship of Israel's God, and they might easily understand that there were some kinds of offerings which God would not accept.

**Golden emerods,** i.e. figures of that part of the body which was the seat of the disease, which by its swelling, or some other way, represented also the disease itself; which they offered not in contempt of God, for they sought to gain his favour hereby; but in testimony of their humiliation, that by leaving this monument of their own shame and misery they might obtain pity from God, and freedom from their disease.

**Golden mice;** which marred their land, (as it. is related, 1Sa\_6:5) by destroying the fruits thereof; as the other plague afflicted their bodies.

1 Samuel 6:5

**Glory unto the God of Israel;** the glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you; and of his goodness if he shall relieve you.

**From off your gods** they so speak, either because not only Dagon, but their other gods also, were thrown down by the ark, though that be not related; or because the plural number in that case was commonly used for the singular.

1 Samuel 6:6

**Do ye harden** or, *should ye harden* ; the future tense of the indicative mood being put potentially, as is not unusual. They

express themselves thus, either because they perceived that some opposed the decree of sending home the ark, though the most had consented to it; or because they thought they would hardly send it away in the manner prescribed, by giving glory to God, and taking shame to themselves.

**As the Egyptians and Pharaoh** hardened their hearts; which they might easily learn, either by tradition from their ancestors, or by the reports of the Hebrews.

1 Samuel 6:7

**Make a new cart;** as David did for the same use, 2Sa\_6:3, in reverence to the ark.

**On which there hath come no yoke;** partly in respect to the ark, and partly for the better discovery, because such untamed heifers are wanton, and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land.

**Bring their calves home from them;** which would stir up natural affection in their dams, and cause them rather to return home, than to go to a strange country.

1 Samuel 6:8

**Lay it upon the cart;** which God winked at in them, both because they were ignorant of God's law to the contrary, and because they had no Levites to carry it upon their shoulders.

**In a coffer by the side thereof;** for they durst not presume to open the ark, to put them within it.

1 Samuel 6:9

**His own coast,** or, border, i.e. the way that leadeth to his coast or border, viz. the country to which it belongs.

**Then he hath done us this great evil;** which they might well conclude, if such heifers should, against their common use and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's conduct.

**It was a chance that happened to us:** this evil came to us from some influences of the stars, or other unknown causes; which was a weak and foolish inference, depending upon a mere contingency,

it being uncertain whether God would please to give them this sign, and probable that he would deny it, both to punish their superstition, and to harden their hearts to their further and utter destruction. But wicked men will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of God's power and providence.

1 Samuel 6:10

No text from Poole on this verse.

1 Samuel 6:11

No text from Poole on this verse.

1 Samuel 6:12

**To the way of Beth-shemesh**, i.e. leading to Beth-shemesh, a city of the priests, Jos\_21:16, who were by office to take care of it.

**Lowing as they went**; testifying at once both their natural and vehement inclination to their calves, and the supernatural and Divine power which overruled them to a contrary course.

**The lords of the Philistines** went after them, under pretence of an honourable dismissal of it; but in truth, to prevent all imposture, and to get assurance of the truth of the event; all which circumstances tended to their greater confusion, and illustration of God's glory.

1 Samuel 6:13

No text from Poole on this verse.

" 1 Samuel 6:14

**They clave**; not the lords of the Philistines, but the Beth-shemites, to wit, the priests that dwelt there.

**A burnt-offering** to the Lord: there may seem to be a double error in this act. First, That they offered females for a burnt-offering, contrary to Lev\_1:3 **22:19**. Secondly, That they did it in a forbidden place, Deu\_12:5,6, into which they might easily be led by excess of joy, and eager desire of returning to their long-interrupted course of offering sacrifices. And some think these irregularities were partial causes of the following punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary rules. As for the first, though they might not choose females for that use, yet when God himself

had chosen, and in a manner consecrated them to his service, and employed them in so sacred and glorious a work, it may seem tolerable to offer them to the Lord, as being his peculiar, and improper for any other use. And for the latter, we have many instances of sacrifices offered to God by prophets and holy men in other places besides the tabernacle, upon extraordinary occasions, such as this certainly was; it being fit that the ark should at its first return be received with thanksgivings and sacrifice; and this place being sanctified by the presence of the ark, which was the very soul of the tabernacle, and that by which the tabernacle itself was sanctified, and for whose sake the sacrifices were offered at the door of the tabernacle.

1 Samuel 6:15

**And the Levites took down,** or, *for the Levites had taken down* ; for this, though mentioned after, was done before the sacrifices were offered.

1 Samuel 6:16

To wit, when they had seen that prodigious return of the ark to its own country, and the entertainment it found there.

1 Samuel 6:17

No text from Poole on this verse.

1 Samuel 6:18

**Both of fenced cities, and of country villages:** this is added for explication of that foregoing phrase,

**all the cities;** either to show that under the name of the five cities were comprehended all the villages and territories belonging to them, in whose name and at whose charge these presents were made; or to express the difference between this and the former present, the emerods being only five, according to thee five cities mentioned 1Sa\_6:17, because it may seem the cities only, or principally, were pestered with that disease; and the mice being many more, according to

**the number of all the cities,** as is here expressed; the word city being taken generally so, as to include, not only fenced cities, but also the country villages, as is here added, and the fields belonging to them, these being the parts where the mice did most mischief.

**The great stone of Abel;** which is mentioned as the utmost border of the Philistines' territory to which the plague of mice did extend; the word *stone* being easily understood out of 1Sa\_6:14, where this great stone is expressly mentioned, as the place on which the ark was set which is also here repeated in the following words. And this place is here called

**Abel,** by anticipation, from the great mourning mentioned in the following verse.

1 Samuel 6:19

**They had looked into the ark of the Lord;** having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark; or whether the Philistines had taken them away, and put other things in their place; and they thought they might now presume the more, because the ark had been polluted by the Philistines, and was now exposed to open view, and not yet put into that most holy place, which they were forbidden to approach.

**Of the people,** i.e. of the people living in and near Beth-shemesh, or coming thither from all parts upon this great and glorious occasion. Heb. *and* , or *also*, *he smote of the people* , to wit, of or belonging to other places, though now here; so these are distinguished from the *men of Beth-shemesh* , of whom he speaks only in general and indefinitely, *he smote the men* , i.e. some or many of them, and then sets down the number of the persons smitten or slain, either excluding the Beth-shemites, or including them.

**Fifty thousand and threescore and ten men:** this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said:

1. That God always used to be most severe in punishing his own people, as sinning against more knowledge and warning than

others; especially for such sins as immediately concern his own worship and service.

2. That men are very incompetent judges of these matters, because they do not understand all the reasons and causes of God's judgments. For although God took this just occasion to punish them for that crime which was so severely forbidden even to the common Levites under pain of death; of which see Num\_4:18-20; yet it is apparent that the people were at this time guilty of many other and greater miscarriages, for which God might justly inflict the present punishment upon them; and moreover, there are many secret sins which escape man's observation, but are seen by God, before whom many persons may be deeply guilty, whom men esteem innocent and virtuous. And therefore men should take heed of censuring the judgments of God, of which it is most truly said, that they are oft secret, but never unrighteous. And for the former branch of the objection, many things are or may be said:

1. That the land of Israel was strangely populous. See 2Sa\_24:9 2Ch\_13:3.

2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion.

3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time.

4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain; which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons slain, or for the greatness and extraordinariness of the stroke; or because it was a great number, considering the smallness of the place, and the sadness of the occasion. The words in the Hebrew are these, and thus placed, *he smote of or among the people seventy men, fifty thousand men*; whereas, say they, the words should have been otherwise placed, and the greater number put before the less, if this had been meant,

that he smote fifty thousand and seventy men. And one very learned man renders the words thus, *He smote of the people seventy men*, even *fifty of a thousand*, the particle *mem, of*, being here understood, as it is very frequently. So the meaning is, that God smote every twentieth man of the transgressors, as the Romans used to cut off every tenth man in case of the general guilt of an army. Or the words may be rendered thus, *He smote of or among the people seventy men out of fifty thousand men*; the particle *mem, of*, or *out of*, being understood before the word *fifty*, which Bochart puts before a thousand; and it may be thus expressed, to show that God did temper his severity with great clemency; and whereas there were many thousands of transgressors, (every one following his brother's example, as is usual in such cases,) God only singled out seventy of the principal offenders, who either sinned most against their light or office, or were the ringleaders or chief encouragers of the rest. To which may be added, that the ancient translators, the Syriac and Arabic, read the place *five thousand and seventy men*, being supposed to have read in their Hebrew copies *chamesh, five*, for *chamishim, fifty*, which is no great alteration in the word.

1 Samuel 6:20

**To stand before this holy Lord God**, i.e. to minister before the ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a complaint, or expostulation with God, concerning this last and great instance of his severity.

**To whom shall he go up from us?** who will dare to receive the ark with so much hazard to themselves?

1 Samuel 6:21

They sent to Kirjath-jearim, either because the place was not far from them, and so it might soon be removed, which they mainly desired; or because it was a place of eminency and strength, and somewhat further distant from the Philistines, where therefore it was likely to be better preserved from any new attempts of the Philistines, and to be better attended by the Israelites, who would more freely and frequently come to it at such a place, than in Beth-shemesh, which was upon the border of their enemies' land;

or because they thought they would gladly receive it, being a pious and zealous people; or because it was in the way to Shiloh, its ancient habitation, and whither they might suppose it was to be carried by degrees and several stages, whereof this was one.

## **1 Samuel 7:1 1 SAMUEL CHAPTER 7**

The ark is placed in Kirjath-jearim; Eleazar's son is sanctified to keep it, 1Sa\_7:1,2. Samuel exhorts them to repent, and put away their idols; they obey him. A fast at Mizpeh, 1Sa\_7:3-6. The Philistines intend to set upon the Israelites, who are afraid, 1Sa\_7:7. Samuel offereth and prayeth for Israel: God heareth; terrifieth the Philistines with thunder, and they are smitten; are subdued; and the cities which they had taken from the Israelites are recovered, 1Sa\_7:8-14. Samuel visiteth all the cities of Israel, and returns to Ramah; there builds an altar to the Lord, 1Sa\_7:15-17.

**The men of Kirjath-jearim** gladly embraced the motion, as wisely considering that their great calamity was not to be charged upon the ark, but upon themselves, and their own carelessness, irreverence, and presumption, in looking into the ark. This place is elsewhere called *Baalah* , and *Kirjath-baal* , as is evident from Jos\_15:9,60 18:14 1Ch\_13:6,7.

**Fetched up the ark**, i.e. caused it to be brought up, to wit, by the priests appointed to that work, whom they could easily procure, and undoubtedly would do it, especially having been so lately warned of the great danger of violating God's commands in those matters. In Scripture use, men are commonly said to do that which they order or cause others to do. They chose

**the house of Abinadab in the hill,**

because it was both a strong place, where it would be most safe; and a high place, and therefore visible at some distance, and to many persons, which was convenient for them, who were at that time to direct their prayers and faces towards the ark, 1Ki\_8:29,30,35 Psa\_28:2 138:2 Dan\_6:10. And for the same reason David afterwards placed it in the hill of Zion. Some translate the word *in Gibeah* . But that was in the tribe of



Benjamin, Jos\_18:28 Jud\_19:14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1Ch\_13:6,7.

**Sanctified Eleazar;** not that they made him either Levite or priest, as some would have it; for in Israel persons were not made, but born such; and since the institution of Levites and priests, none were made such that were born of other tribes or families: but that they devoted or set him apart (as this verb sometimes signifies) wholly to attend upon this work. They chose the son rather than his father, because he was younger and stronger, and probably freed from domestic cares, which might divert him from or disturb him in his work; or because he was more eminent for prudence or piety. **To keep the ark of the Lord;** to keep the place where it was clean and neat, and to guard it, that none might approach or touch it but such as God required or allowed to do so.

1 Samuel 7:2

**The ark abode in Kirjath-jearim,** and was not carried to Shiloh, its former place, either because that place was destroyed by the Philistines when the ark was taken, as may be gathered from this history, compared with Jer\_7:12,14 26:6,9; or because God would hereby punish the wickedness, either of that particular place of Shiloh, or of the people of Israel, by keeping it in a private and obscure place, and that near to the Philistines, whither the generality of the people neither durst nor could safely come. *It was twenty years* ; he saith not that this twenty years was all the time of the ark's abode there; for it continued there from Eli's time till David's reign, 2Sa\_6:2, which was forty years, Act\_13:21; but that it was so long there ere the Israelites were sensible of their sin and misery, ere they lamented, &c., as it follows.

**The house of Israel lamented after the Lord,** i.e. they followed after God with lamentation for his departure and so long estrangement from them, and with prayers for his return and favour to them.

1 Samuel 7:3

**Unto all the house of Israel;** to all the rulers and people too, as he had occasion in his circuit, described below, 1Sa\_7:16, mixing exhortations to repentance with his judicial administrations.

**If ye do return unto the Lord;** if you do indeed what you profess, if you are resolved to go on in that which you seem to have begun.

**With all your heart;** sincerely and in good earnest.

**Put away the strange gods out of your houses,** where some of you keep and worship them; and out of your hearts and affections, where they still have an interest in many of you.

**And Ashtaroth;** and particularly or especially *Ashtaroth* , which he mentions as a god, whom they, together with the neighbouring nations, did more eminently worship. See Jud\_2:13.

**Prepare your hearts,** by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts* ; having alienated your hearts from your idols, turn them to God, and not to other idols or vanities.

**And he will deliver you;** or, *then* ; upon these conditions you may confidently expect it.

1 Samuel 7:4

No text from Poole on this verse.

1 Samuel 7:5

No text from Poole on this verse.

1 Samuel 7:6

**To Mizpeh;** not that beyond Jordan, of which Jud\_11:11,29; but another in Canaan, where the Israelites used to assemble, Jud\_20:1 1Sa\_10:17.

**Drew water,** and poured it out; which they did either,

1. Figuratively; they drew tears out of their hearts, and poured out of their eyes as it were rivers of water; such descriptions of penitential sorrow being not unusual. See Psa\_6:7 **119:136** Jer\_19:1 Lam\_3:48,49. Or rather,

2. Properly, because they are said first to *draw it* , and then to *pour it out* . And this agrees well with the state of those times, wherein such rites as this were very customary. Now this course they seem to have used, either,

1. As a mean or instrument of their purification. So they washed themselves in this water, thereby acknowledging their filthiness, and cleansing themselves as the law prescribed. But this seems not probable,

1. Because here is only mention of drawing and pouring forth this water before the Lord, but not of any washing themselves with it.

2. Because this was not a fit time and place to purify themselves in this great and general assembly. Or,

2. As an external sign, whereby they testified and professed both their own great filthiness and need of washing by the grace and Spirit of God, and blood of the covenant, which are oft signified by water, and their sincere desire to pour out their very hearts before the Lord in true repentance, and to cleanse themselves from all filthiness of flesh and spirit.

**Before the Lord**, i.e. in the public assembly, where God is in a special manner present, as hath been noted before.

**Samuel judged the children of Israel**, i.e. governed them, reformed all abuses against God or man, took care that the laws of God should be observed and executed, and wilful transgressors punished.

1 Samuel 7:7

**The lords of the Philistines went up**, to wit, with all army, 1Sa\_7:10, suspecting the effects of their general convention, and intending to nip them in the bud.

**They were afraid**; being a company of unarmed persons, and unfit for battle.

1 Samuel 7:8

We are ashamed and afraid to look God in the face, because of our great wickedness this day remembered and acknowledged; do thou therefore intercede for us, as Moses did for his generation.

1 Samuel 7:9

It might be a *sucking lamb*, though it was more than eight days old, and so that law, Exo\_23:19, was not violated.

**Offered it;** either himself by Divine instinct, which was a sufficient warrant; or rather by a priest, as Saul is afterwards said to have offered, 1Sa\_13:9.

**A burnt-offering wholly;** burning all the parts of it, according to the law of the burnt-offerings; whereas in other offerings some parts were reserved.

**The Lord heard him,** as appears by the effects, the following thunder, and the overthrow of the Philistines' host.

1 Samuel 7:10

Either by the lightnings, or thunderbolts, or other things which accompanied the cracks of thunder; or by the Israelites, who perceiving them to be affrighted and flee away, pursued and smote them, as the next verse mentions.

1 Samuel 7:11

**Quest.** Whence had they weapons wherewith to smite them?

**Ans.** Divers of them probably brought them to the assembly; others borrowed them at Mizpeh, or the neighbouring places; and the rest might be the arms of the Philistines, which they threw away to hasten their flight, as is usual in such cases.

1 Samuel 7:12

**A stone;** a rude, unpolished stone, which was not prohibited by that law, Lev\_26:1, there being no danger of worshipping such a stone, and this being set up only as a monument of the victory.

**Eben-ezer;** by which, compared with 1Sa\_4:1, it appears that this victory was gained in or near the very same place where the Israelites received their former fatal loss.

**Hitherto hath the Lord helped us;** He hath begun to help us in some measure, though not completely to deliver us; by which wary expression he exciteth both their thankfulness for their mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

1 Samuel 7:13

**They came no more into the coast of Israel,** i.e. they came not with a great host, as now they did, but only molested them with

stragglings parties, or garrisons; as 1Sa\_10:5; and they came not, to wit,

**all the days of Samuel**, as it follows, i.e. while Samuel was their sole judge, or ruler; for in Saul's time they did come, 1Sa\_13:5,17 1Sa\_14:52 **17:1**, &c.

1 Samuel 7:14

**The cities were restored to Israel** by the Philistines, who, it seems, were frightened into this restitution by their dread of Samuel, and of the Divine vengeance.

**Object.** The Philistines had cities and garrisons in Israel's land after this time; as 1Sa\_10:5 **13:3**. *Answ* . Either therefore those places were not any of these here mentioned; for it is not said that all their cities were restored, but only indefinitely the cities, and those limited to a certain compass, from

**Ekron to Gath;** or some of the cities now restored by the Philistines, were afterwards retaken by them.

**There was peace;** an agreement for the cessation of all acts of hostility.

**The Amorites**, i.e. the Canaanites, oft called Amorites, because these were formerly the most valiant and terrible of all those nations, and the first enemies which the Israelites met with, when they went to take possession of their land. They made this peace with the Canaanites, that they might be more at leisure to oppose the Philistines, now their most potent enemies.

1 Samuel 7:15

For though Saul was king in Samuel's last days, yet Samuel did not then quite cease to be a judge, being so made by God's extraordinary call, which Saul could not destroy; and therefore Samuel did sometimes, upon great occasions, though not ordinarily, exercise the office of a judge after the beginning of Saul's reign; as 1Sa\_11:7 **15:32,33**. And the years of the rule of Saul and Samuel are joined together, Act\_13:20,**21**.

**Quest.** How doth the office of a judge agree with Hannah's vow, whereby she devoted him to a perpetual attendance upon the Lord's service?

**Answ.** This was not inconsistent with her vow, which consisted of two branches; the one more general, that he should be given or lent to the Lord all his days, 1Sa\_1:11,28, which she faithfully executed, leaving him wholly to the service and disposal of the Lord, who thought fit to employ him in this way; and if any thing therein was contrary to that vow, could undoubtedly dispense with it, as being his own right only: the other more particular, that

**no razor should come upon his head;** nor doth it appear that this part was violated; or if it was, it was done by Divine dispensation.

1 Samuel 7:16

**Beth-el;** either a place known by that name, or *the house of God*, to wit, Kirjath-jearim, where the ark was. *Gilgal*; in the eastern border.

**Mizpeh;** towards the west.

**Judged Israel in all those places;** he went to those several places, partly in compliance with the people, whose convenience and benefit he was willing to purchase with his own trouble, making himself an itinerant judge and preacher for their sakes; and partly that by his presence in several parts, he might the better observe and rectify all sorts of miscarriages against God or men.

1 Samuel 7:17

That by joining sacrifices with his prayers he might the better obtain direction and assistance from God upon all emergencies.

**Object.** It was unlawful to build another altar for sacrifice besides that before the tabernacle, Deu\_12:5,13.

**Answ.** This was in part excused by the confusion of those times, wherein the tabernacle and its altar were destroyed, as is most probable; but most fully, because this was done by prophetic inspiration, and Divine dispensation, as appears by God's approbation and acceptance of the sacrifices offered upon it.

## 1 Samuel 8:1 1 SAMUEL CHAPTER 8

Samuel makes his sons judges over Israel; their names, and ill government, 1Sa\_8:1-3. The people ask a king: Samuel is grieved; prays, 1Sa\_8:4-6. God is displeased with the people; but

commands Samuel to hearken to them, and to represent to them the tyrannical government of kings, 1Sa\_8:7-9; which he doth, 1Sa\_8:10-18. The people continue in their request: God commands Samuel to yield to them, 1Sa\_8:19-22.

**when Samuel was old**, and so unable for his former travels and labours, he made his sons judges; not supreme judges, for such there was to be but one, and that of God's choosing, and Samuel still kept that office in his own hands, 1Sa\_7:15; but his vicegerents or deputies, who might go about and determine matters, but with reservation of a right of appeals to himself. He advanceth his sons to this place, not so much out of paternal indulgence, the sad effects whereof he had seen in Eli; but because he had doubtless instructed them in a singular manner, and fitted them for the highest employments; and he hoped that the example he had set them, and the inspection and authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their trust.

1 Samuel 8:2

In the southern border of the land of Canaan, where he placed his sons, because these parts were very remote from his house at Ramah; where, and in the neighbouring places, Samuel himself still executed the office of the judge; sending his sons to reside and judge in distant places, for the ease and convenience of the people.

1 Samuel 8:3

Opportunity and temptation drew forth and discovered the corruption in them, which till now was hid from their father, and, it may be, from themselves.

1 Samuel 8:4

**The elders**; either for age, or dignity and power.

1 Samuel 8:5

They feared that Samuel would not live long; and that either he through infirmity and indulgence might leave the government in his sons' hands, or that they would invade and keep it after their father's death; and therefore they jointly make their complaints against them, and procure their removal from their places. Thus they are brought low, and crushed by those very wicked ways by

which they desired to advance and establish themselves. So true is it, that honesty is the best policy, and unrighteousness the greatest folly.

**Make us a king to judge us:** their conclusion outruns their premises, and their desires exceed their reasons or arguments, which extended no further than to the removal of Samuel's sons from their places, and the procuring some other just and prudent assistance to Samuel's age. Nor was the grant of their desire a remedy for their disease, but rather an aggravation of it; for the sons of their king might and were likely to be as corrupt as Samuel's sons; and if they were, would not be so easily removed as these were.

**Like all the nations,** i.e. as most of the nations about us have. But there was not the like reason, because God had separated them from all other nations, and cautioned them against the imitation of their examples, and had taken them into his own immediate care and government; which privilege other nations had not.

1 Samuel 8:6

The thing displeased Samuel; not their complaint of his sons, but their desire of a king, as is apparent from the following words, and from the whole course of the story; which was so grievous to him, partly because of their injustice and ingratitude to himself, whose government, though it had been so sweet and beneficial to them, they plainly show themselves weary of; and principally because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after changes, which were the manifest causes of this desire; and because of that great servitude and misery which he wisely foresaw the people would hereby bring upon themselves, as he particularly informs them, 1Sa\_8:11, &c.

**Samuel prayed unto the Lord,** for the pardon of their sin, and desire of direction and help from God in this great affair.

1 Samuel 8:7

**Hearken unto the voice of the people;** God grants their desire in anger, and for their punishment, as is affirmed, Hos\_13:11. Compare Num\_22:13,20 Deu 1:22 Psa\_77:20.



**They have not rejected thee**, i.e. not thee only, nor principally; compare Gen\_32:28 Exo\_16:7 Hos\_6:6 Mat\_10:20; but this injury and contumely reflects chiefly upon me and my government,

**that I should not reign over them**, to wit, by my immediate and peculiar government, which was the great honour, safety, and happiness of his people, if they had had wit to know it, or hearts to prize it. And all the infelicities of Israel, under this kind of government, did not proceed from the nature of the government, but from the ungovernableness and wickedness of the people, which, they might be sure, would produce the same or greater calamities under their kingly government.

**Quest.** First, Did not God reign over them when they had kings?

**Answ.** Yes, in a general way, but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit, directed and assisted by his special providence upon all emergencies; whereas all things were for the most part contrary in their kings.

**Quest.** Secondly, Was it simply unlawful for the people to desire a king?

**Answ.** No, as appears from Deu\_17:14; but herein was their sin, that they desired it upon sinful grounds, of which see on 1Sa\_8:7, and in an impetuous manner, and at an unseasonable time, and without asking leave or advice from God; which in so weighty and difficult a case they could not neglect without great sin.

1 Samuel 8:8

**Thou farest no worse than myself.** This he speaks for Samuel's comfort and vindication.

1 Samuel 8:9

**Protest solemnly unto them;** that, if it be possible, thou mayst yet prevent their sin and misery.

**The manner of the king**, i.e. of the kings which they desire, like the kings of other nations. He speaks not of the just authority, or the right of their kings, but of their practice, as is evident from divers of the following particulars, which are expressly forbidden and condemned in Scripture, as we shall see.

1 Samuel 8:10

No text from Poole on this verse.

1 Samuel 8:11

**He will take your sons**, to wit, injuriously and by violence, as this Hebrew word is oft used, as Gen\_20:3 **27:36** Job\_5:5; and so it must be here; because otherwise the king would have no more privilege than any of his subjects; for any man might take a son with his own or parents' consent.

**And to be his horsemen**, or, *and for his horses* ; for so the Hebrew word *parash* sometimes signifies, as Isa\_21:7,**9 28:28**; to ride his horses.

1 Samuel 8:12

**He will appoint him**, Heb. *to or for himself* emphatically, i.e. for his own fancy, or glory, or conveniency, or evil design, and not only when the necessities of the kingdom or commonwealth require it, as the judges did. And though this might seem to be no encumbrance, as it is here represented, but an honour and advantage to the persons so advanced, yet even in them that honour was accompanied with great dangers, and pernicious snares of many kinds, which those faint shadows of glory could not recompense; and as to the public, their pomp and power proved very burdensome and oppressive to the people, whose lands and fruits were taken from them, and bestowed upon these, for the support of their state, as it follows below, 1Sa\_8:14,**15**.

**And to reap his harvest**, at his own pleasure, and without their consent, when possibly their own fields required all their time and pains.

**To make his instruments of war**, and

**instruments of his chariots**; he will press them for all sorts of his work, and that upon his own terms.

1 Samuel 8:13

Which would be more grievous to their parents, and more dangerous to themselves, because of the tenderness of that sex, and liableness to many injuries.

" 1 Samuel 8:14

**He will take your fields**, to wit, by fraud or force, as Ahab did from Naboth.

**And give them to his servants:** He will not only take the fruits of your lands for his own use, but will take away your possessions to give to his servants.

1 Samuel 8:15

**He will take the tenth:** besides the several tenths which God hath reserved for his service and servants, he will, when he pleaseth, impose another tenth upon you.

**To his officers,** Heb. *to his eunuchs* ; which may be properly understood, and may imply a further injury, that he should, against the command of God, make some of his people eunuchs, and take those into his court and favour which God would have cast out of the congregation.

1 Samuel 8:16

By constraint, and without sufficient recompense

1 Samuel 8:17

i.e. He shall use you like slaves, and deprive you of that liberty which you now enjoy.

1 Samuel 8:18

**Ye shall cry out in that day;** ye shall bitterly mourn for the sad effects of this inordinate desire of a king.

**The Lord will not hear you in that day,** because you will not hear him, nor obey his counsel, in this day. Compare Pro\_1:24, &c. Zec\_7:13.

1 Samuel 8:19

**They said, Nay,** i.e. these things shall never be, these are but vain suppositions to affright us from our purpose. Thus they are not ashamed to give Samuel the lie, of whose modesty, integrity, and prophetic spirit they had so great assurance, as if he had reigned those pretences merely to keep the power in his own and his sons' hands.

**We will have a king over us;** we will have a king, whatsoever it cost us, although all thy predictions should be verified.

1 Samuel 8:20

**That we also may be like all the nations:** woeful stupidity! whereas it was their glory and happiness that they were unlike all other nations, Num\_23:9 Deu\_33:28, as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

1 Samuel 8:21

He repeated them privately between God and himself; partly for his own vindication and comfort; and partly as a foundation for his prayers to God, for direction and assistance in this difficult case.

1 Samuel 8:22

Betake yourselves to your several occasions, till you hear more from me in this matter; for God hath heard your words, and will give way to your irregular and obstinate desire; and accordingly I shall wait upon God for the determination of the person, which he hath wholly reserved to himself, as for judges, so for the king also, Deu\_17:15, and for the regulation of all the circumstances.

## **1 Samuel 9:1 1 SAMUEL CHAPTER 9**

The genealogy of Kish, 1Sa\_9:1. Saul's person, 1Sa\_9:2. He is sent to seek his father's asses, 1Sa\_9:3. He travels through the country, and finds them not, 1Sa\_9:4,5. By the counsel of his servant, 1Sa\_9:6-10, and the direction of young maidens, 1Sa\_9:11-14, according to God's revelation, 1Sa\_9:15-17, he cometh to Samuel, who meets him; entertaineth him at the feast; telleth him the asses were found, and he should be king, 1Sa\_9:18-20. Saul's amazement, 1Sa\_9:21. Samuel gives him the highest place, and a peculiar dish; eats with him, 1Sa\_9:22-24. After secret communication leadeth him on the way; the servant goes before; Saul stands still with Samuel, 1Sa\_9:25-27.

**Whose name was Kish.**

**Object.** His name was *Ner*, 1Ch\_8:33 **9:39**.

**Answ.** Either his father had two names, as was usual among the Hebrews; or *Kish* was really his father that begot him; and *Ner*, the brother of *Kish*, 1Sa\_14:51 1Ch\_9:36, is called his father,

because, upon the death of *Kish* , he took the care of his education, and brought him up as his own son.

**A Benjamite**, Heb. *the son of a man of Jemini* , i.e. either of Benjamin, or of a place, or of a man, called *Jemini* .

**A mighty man of power**, i.e. a man of great courage and strength; which tends to Saul's commendation: otherwise, a man of great wealth. But that seems confuted by Saul's words below, 1Sa\_9:21, and the people's contempt of him, 1Sa\_10:27.

1 Samuel 9:2

**And a goodly**, Heb. *good* , i.e. comely and personable, as that word is used, Gen\_6:2; as *evil* is put for deformed, Gen\_41:19.

**He was higher than any of the people:** a tall stature was much valued in a king in ancient times, and in the eastern countries.

1 Samuel 9:3

Which were there of great price and use, Jud\_10:4 Jud\_12:14, because of the scarcity of horses, Deu\_17:16, and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility, and industry were in fashion among persons of quality.

1 Samuel 9:4

**Mount Ephraim;** a part of the tribe of Ephraim, which bordered upon Benjamin; and therefore they could soon pass out of the one into the other, and back again, as they saw cause.

1 Samuel 9:5

**The land of Ziph;** in which was Ramah, called also

**Ramah**, or *Ramathaim-zephim* , the place of Samuel's birth and habitation, 1Sa\_1:1 7:17.

1 Samuel 9:6

**A man of God;** a prophet, as that phrase is used, 1Sa\_2:27 Jos\_14:6 Jud\_13:6.

**An honourable man;** one of great reputation for his skill and faithfulness.

**All that he saith cometh surely to pass;** his declaration of things secret or future are always certain, and confirmed by the event.

**Our way that we should go;** the course we should take to find the asses. He saith

**peradventure,** because he doubted whether so great a prophet, would seek, or God would grant him, a revelation concerning such mean matters; although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of seeking to witches or heathenish divination. See 1Ki\_14:2 2Ki\_1:3.

1 Samuel 9:7

**The bread is spent in our vessels:** this he saith, because bread was not unusually given by way of present, as we see, 1Sa\_10:3,4. Or *bread* is put for all manner of provisions, as is frequent; and among these they might have something not unfit, in these plain times, to make a present of, as clusters of raisins, or cakes of figs, such as Abigail presented to David, 1Sa\_25:18. See also 1Ki\_14:3 2Ki\_4:42.

**There is not a present;** such presents were then made to the prophets, 1Ki\_14:2,3 2Ki\_4:42 **8:8**; either as a testimony of respect to him as their superior; upon which account subjects made presents to their kings, 1Sa\_10:27; and the Persians never came to their king without some gift: or as a grateful acknowledgment of his favour; or for the support of the prophets themselves; or of the sons of the prophets; or of other persons in want, known to them.

1 Samuel 9:8

**The fourth part of a shekel of silver** was near a groat; which, though now it may seem a contemptible gift, yet in those ancient times it was certainly of far more worth, and better accepted than now it would be, when the covetousness, and pride, and luxury of men have raised their expectations and desires to far greater things.

1 Samuel 9:9

**Of God;** or, a man of God, which signified the same thing.

**Was called a seer,** because he did discern and could discover things secret and unknown to others. And these are the words, either, first, Of some later sacred writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel, who, being

probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it

**beforetime.** Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called seers, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

1 Samuel 9:10

No text from Poole on this verse.

1 Samuel 9:11

**Going out**, i.e. out of the city, and down to the bottom of the hill, where the fountain or river was.

1 Samuel 9:12

**He came today to the city:** she so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his circuit, described 1Sa\_7:16,17, and was now returned to his own house in Ramah, as he used to do, and so she implies they come in a good and seasonable time to meet with him.

**There is a sacrifice**, otherwise *feast*; but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly, and most frequently. Secondly, Because this eating was in the high place, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice. *Of the people*; so this sacrifice is called, because this was a public solemnity, and possibly the new moon, when the people brought several sacrifices, to wit, peace-offerings, whereof part fell to the offerer's share; and of those parts united together, they here made a common feast; not without Samuel's direction, who being

forewarned the day before by God, of Saul's coming, made this feast more solemn for his entertainment, 1Sa\_9:22-24.

**In the high place;** upon the hill mentioned 1Sa\_9:11, and near the altar which Samuel built for this kind of use, 1Sa\_7:17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

1 Samuel 9:13

**Ye shall straightway find him,** at home and at leisure. *To eat* the relics of the sacrifices, according to the manner.

**He doth bless the sacrifice,** i.e. either, first, The meat left of the sacrifice, which is the matter of the following feast; as this is commonly understood. Or rather, secondly, The sacrifice itself. For what reason is there to depart from the proper signification of the word? For that the sacrifices under the law were accompanied with confession, or petition, or thanksgiving, may be gathered from divers places of Scripture, as Lev\_5:5 **16:21** Num\_5:7 Luk\_1:10. And who so proper to perform this work as Samuel, an eminent prophet? And the *blessing* of this sacrifice seems to have consisted both of thanksgiving, this being a thank-offering, and of prayer to God for his acceptance, Psa\_20:3.

**Now therefore get you up** with speed, lest he be set down before you come.

1 Samuel 9:14

**Samuel came out;** out of his own house, just as they passed by.

1 Samuel 9:15

**In his ear,** i.e. secretly. A day before Saul came, that he might prepare himself for Saul's reception.

1 Samuel 9:16

**I will send thee a man;** I will by my secret providence so dispose of matters, and of the hearts of Saul and his father, that Saul shall come to thee, though with another design.

**That he may save my people out of the hand of the Philistines;** for though they were now most pressed with the Ammonites, as we read, 1Sa\_12:12, yet they looked upon these as a land-flood, which they hoped would be soon up, and soon down again; but the



Philistines, their constant, inveterate, and nearest enemies, they most dreaded. And from these Saul did in some measure save them, and should have saved them much more, if his and the people's manifold sins had not hindered it.

**I have looked on my people**, to wit, with compassion and resolution to help them; a usual synecdoche.

**Their cry**, i.e. their earnest prayers to me for help.

1 Samuel 9:17

**Unto him**, in his ear, as before 1Sa\_9:15, by secret instinct, so as none but he could hear it.

1 Samuel 9:18

**In the gate**; the gate, either, first, Of Samuel's house. But he was come out thence before, 1Sa\_9:14. Or rather, secondly, Of the city; for the word *gate* being put by itself, according to reason and common use, must be understood of the most eminent in its kind, which the *gate* of the city is. And through this gate Samuel seems now to have been passing to go to the high place, which probably was without the city; and there he makes a stand, to hear what these persons now approaching to him were about to speak.

1 Samuel 9:19

Either all that thou desirest to know, as concerning the asses; or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayst be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

1 Samuel 9:20

**Set not thy mind on them**; trouble not thy mind about them.

**On whom is all the desire of Israel?** who is he that shall be that thing or person which all Israel desire to have, to wit, a king?

**Is it not on thee, and on all thy father's house?** that honour is designed for thee, and, after thy death, for thy family or posterity, if by thy sin thou dost not cut off the entail.

1 Samuel 9:21

The smallest of the tribes; for so indeed this was, having been all cut off except six hundred, **Jud 20**, which blow they never

recovered, and therefore they were scarce reckoned as an entire tribe, but only as a remnant or fragment of a tribe; and being ingrafted into Judah, in the division between the ten tribes and the two, they in some sort lost their name, and they, together with Judah, were accounted but one tribe, as 1Ki\_11:32, &c.

**The least of all the families of the tribe of Benjamin**, i.e. one of the least; obscure and inconsiderable, in comparison of divers others; whence it may seem that Saul's family was not so noble and wealthy as some imagine: **See Poole "1Sa\_9:1"**.

**Wherefore then speakest thou so to me?** why dost thou feed me with vain hopes of the kingdom?

1 Samuel 9:22

He honoured *his servant* for Saul's sake; thereby both giving all the guests occasion to think how great that person was, or should be, whose very servant was advanced above the chief persons of the city, who were doubtless present upon this occasion; and showing how far himself was from envying Saul that honour and power, which was to be translated from him to Saul.

**Made them sit in the chiefest place;** thereby to raise all their expectation, and to prepare them for giving that honour to Saul which his approaching dignity required.

1 Samuel 9:23

Or, *which I appointed or disposed to thee* , i.e. which I bade the reserve for this use.

1 Samuel 9:24

**The shoulder**, to wit, the left shoulder, for the right shoulder was the priest's, Lev\_7:32,33. This he gives him, either, first, As the best and noblest part of the remainders of the sacrifice; the best parts being usually given by the master of the feast to such guests as were most honourable, or best beloved, as Gen\_43:34. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it; the shoulder being both the seat of burdens, and the subject of strength.

**That which was upon it;** something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce.

**That which is left,** to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved*, or *laid by*, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased.

**Unto this time;** till thou shouldst come hither, and sit down here; whereby thou mayst know that thy coming hither was not unknown to me, and was designed by God for a higher purpose.

**Since I said,** to wit, to the cook, who was before mentioned, as the person to whose care this was committed.

**I have invited the people,** i.e. I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, 1Sa\_9:22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2Ki\_18:36. And they further note, that in the Arabic, and Ethiopic, and Persian languages, (all which are near akin, both to themselves and to the Hebrew, and do oftentimes communicate their signification each to other,) the word that signifies *people*, is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, 1Sa\_9:22, then Samuel was the principal author of this sacrifice and feast, and it was not *a sacrifice of the people*, as it is rendered, 1Sa\_9:12, but *a sacrifice and feast made by Samuel for the people*, as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

1 Samuel 9:25

**Samuel communed with Saul,** concerning the kingdom designed to him by God, and his duty to expect it patiently, till God actually called him to it; and to administer it piously, and justly, and valiantly.

**The top of the house** was flat, after the manner, Deu\_22:8; and so fit for walking, and for secret prayers, Dan\_6:10 Act\_10:9, or any private and familiar discourses among friends.

1 Samuel 9:26

**Samuel called Saul to the top of the house** a second time, to impart something more to him.

**That I may send thee away;** prepare thyself for thy departure and journey.

**He and Samuel, abroad;** Samuel accompanying Saul part of his way.

1 Samuel 9:27

**Bid the servant pass on before us,** that thou and I may speak privately of the matter of the kingdom; which Samuel hitherto endeavoured to conceal, lest he should be thought now to impose a king upon them as before he denied one to them; and that it might appear by the lot mentioned in the next chapter, that the kingdom was given to Saul by God's destination, and not by Samuel's contrivance.

**The word of God,** i.e. a message delivered to me from God, which now I shall impart to thee.

## **1 Samuel 10:1 1 SAMUEL CHAPTER 10**

Samuel anointeth Saul, 1Sa\_10:1; confirms him by prediction of three signs, 1Sa\_10:2-8. Saul prophesies, 1Sa\_10:9-13. He cometh to his uncle; telleth him what Samuel had said concerning the asses, but concealeth the matter of the kingdom, 1Sa\_10:14-16. Samuel assembleth the people at Mizpeh, 1Sa\_10:17-20. Saul is chosen king by lot; but hideth himself; is discovered by God. His stature, 1Sa\_10:21-23. Samuel presents him to the people, who receive him with shouting, 1Ki\_10:24. Samuel writeth the manner of the kingdom in a book, 1Ki\_10:25. God inspires the people with reverence towards Saul; but the children of Belial despise him, 1Sa\_10:26,27.

This was the usual rite in the designation, as of priests and prophets, so also of kings, as 1Sa\_16:1 **13** 1Ki\_1:39 2Ki\_9:1,**3,6**; whereby was signified the pouring forth of the gifts of God's

Spirit upon him, to enable him for the administration of his office, which he might expect, and should receive upon the discharge of his duty.

**And kissed him;** partly in token of that reverence which he did owe, and that subjection which he and all the people were shortly to perform to him, whereof kissing was a sign, as Gen\_41:40 1Ki\_19:18; and partly as a testimony of his sincere friendship and affection to him, and how far he was from envying his successor in the supreme dignity.

**Over his inheritance,** i.e. over his own peculiar people; whereby he admonisheth Saul that this people were not so much his as God's; and that he was not to rule and manage them according to his own will and pleasure, but according to the will and mind of God.

1 Samuel 10:2

**In the borders of Benjamin;** in the way to Bethlehem, Gen\_35:19, which city was in Judah; and her sepulchre might be either in Judah or in Benjamin; for the possessions of those two tribes were bordering upon one another, and oft intermixed together: see Jos\_18:11.

1 Samuel 10:3

**To the plain of Tabor;** not that at the foot of Mount Tabor, which was far from these parts; but another belonging to some other place, or man, called Tabor. *Beth-el* ; properly so called, which was in Ephraim, where there was a noted high place, famous for Jacob's vision there, Gen\_28:19, where it is probable they offered sacrifices in this confused state of things, when the ark was in one place, and the tabernacle, if not destroyed, in another. Or, *to the house of God* , i.e. to *Kirjath-jearim* , where the ark, the habitation of God, now was, 1Sa\_7:1,2,16.

**Loaves of bread** might be offered, either by themselves, as Lev\_2:4, or with other sacrifices.

**A bottle of wine;** which was poured forth in drink-offerings. See Lev\_23:13 Num\_15:5.

1 Samuel 10:4

**Two loaves of bread;** two of those three designed for sacrifice, supposing they could easily procure a supply of other loaves at Beth-el. But the more strange the present was, the more fit it was for a sign of God's extraordinary providence in Saul's affairs.

1 Samuel 10:5

**To the hill of God;** a hill near Geba, or Gibeah of Benjamin, where a garrison of Philistines was, 1Sa\_13:3, called here *the hill of God*, because it was a place devoted to the service of God; either for sacrifice, this being a *high place*, as it here follows; or for a school or college of prophets. *To the city*, adjoining to that hill.

**A company of prophets:** by *prophets* here, and in such-like places, he understands persons that did wholly devote themselves to religious studies and exercises, such as preaching, praying, praising of God, &c. For the term of *prophesying* is not only given to the most eminent act of it, viz. foretelling things to come; but also to preaching, as Rom\_12:6 1Co\_14:31, **32** 1Th\_5:20, and to the making or singing of psalms or songs of praise to God, as 1Ch\_25:1-3. And they that wholly attended upon these things are oft called

**sons of the prophets,** which were commonly combined into companies or colleges, as 2Ki\_2:3, **5**, that they might more conveniently edify and assist one another in God's work; which institution God was pleased so far to honour and bless, that sometimes he communicated unto those persons the knowledge of future things, as 2Ki\_2:3, **5**.

**From the high place;** where either their habitation was, or they had now been offering sacrifice. And although they used to perform this following exercise, either in their college, or in the place of their sacrifices; yet now they did it in the descent of the hill, which probably was beside their custom, and therefore more proper for a sign to Saul of a more than ordinary hand of God towards him.

**A psaltery, and a tabret, and a pipe, and a harp, before them;** such instruments of music being then used by prophets and other

persons, for the exhilaration and excitation of their spirits in God's service. See 2Ki\_3:15.

**They shall prophesy;** either sing God's praises, or speak of the things of God.

1 Samuel 10:6

**Will come upon thee,** Heb. *will leap or rush on thee*, to wit, for a season. So it may be opposed to the *Spirit's resting* upon a man, as Num\_11:25 Isa\_11:2.

**Shalt be turned into another man,** i.e. thou shalt be suddenly endowed and acted with another spirit, filled with skill of Divine things, with courage, and wisdom, and magnanimity, and other qualifications befitting thy dignity.

1 Samuel 10:7

**These signs** were certain evidences of God's calling of him to the kingdom, because they were all future contingencies, which none but God could infallibly know or foretell.

**Do as occasion shall serve thee,** Heb. *do what thy hand findeth to do*, i.e. as thou shalt have a call and opportunity. He doth not intend that he should take the kingly government upon him, before his call to it was known to and owned by the people, which had been preposterous and dangerous; but that he should dispose his mind to a readiness of undertaking any public service when necessity required it, and he should be called to his office.

1 Samuel 10:8

**Seven days shalt thou tarry till I come to thee:** this, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole course of the story, which shows that Saul, and Samuel, and the people first met at Mizpeh, 1Sa\_10:17, &c., where Saul was chosen by God and accepted by the people as king; and afterwards went to Gilgal, once before the time here spoken of, 1Sa\_11:14,15; and partly by comparing this place with 1Sa\_13:8, &c., where we find Saul charged with the violation of this command two years after the giving of it, as appears from 1Sa\_13:1,2.

**Quest.** How then is this to be understood?

**Answ.** 1. This may be given as a standing rule for Saul to observe while Samuel and he lived; that in case of any great future difficulties, as the invasion of enemies, Saul should resort to Gilgal, and call the people thither, and tarry there seven days, which was but a reasonable and necessary time for the gathering of the people, and for the coming of Samuel thither. For though this be related as but once done, **1Sa 13**, yet Josephus affirms that it was to be constantly practised upon all such occasions. And Gilgal was chosen for this purpose as a very fit place; partly because that place was famous for the solemn renewing of the covenant between God and Israel, **Jos 4**, and for other eminent instances of God's favour to them, the remembrance whereof was a notable confirmation of their faith; and partly because it was a very convenient place for the tribes within and without Jordan to assemble, and consult, and unite their forces together upon such occasions. If you ask, Why then Saul did not practise this precept upon the first invasion of the Ammonites? it may be answered, that this was a rule for Saul when he and Samuel were asunder, whereas they were together in that expedition, 1Sa\_11:7. And further, that necessity did excuse the violation of this precept then, because Saul could not wait for Samuel, nor forbear his action for seven days, as is evident from 1Sa\_11:3,**9,10**. Or,

2. (which I propose with submission to the learned and judicious) This may be here added as another sign to confirm his faith, which having strengthened by three foregoing signs, he now fortifies it by another sign which was to follow afterwards; it being very usual for God to give men signs to confirm their faith from future events; as Exo\_3:12 2Ki\_19:29 Isa\_7:13,**14**. So the meaning maybe this, Another sign will I add to strengthen thy faith: *Thou shalt* in due time, and upon a great occasion which shall then happen,

**go down before me to Gilgal**, and there

**I will come down unto thee to offer—sacrifices**, & c. But when thou comest thither, be sure *thou tarry there seven days* , and then *I will come* , as I have said, and give thee necessary instructions and assistance, as the matter shall require.



1 Samuel 10:9

No text from Poole on this verse.

1 Samuel 10:10

Then the accomplishment of the two former signs is supposed, and this only of the third is expressed, because this was more eminent and public than the former: the other were only transient acts, which passed in private between two or three persons meeting together, and passing by one another; but this was a more permanent and more notorious sign, done in a more solemn manner, and before many and very considerable witnesses.

1 Samuel 10:11

**What is this that is come unto the son of Kish?** what means this strange and prodigious event? Saul; a man never instructed nor exercised in nor inclined to these matters; a man ever thought fitter to look to his father's asses, than to bear a part in the sacred exercises of the prophets.

1 Samuel 10:12

**One of the same place,** Heb. *one from thence* , i.e. one of the company there present, or one of the prophets there prophesying.

**Who is their father?** who is the father of all these prophets of whom you speak, and among whom Saul now is one? who is it that instructs and inspires them with this holy art, but God? They have it not from their natural parents, nor from their civil education, but by inspiration from God, who, when he pleaseth, can inspire Saul, or any other man, with the same skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for teacher, or instructor, as it is used; as Gen\_4:20,21 Mt 23:9 1Co\_4:15. And hence the scholars are called *sons of the prophets* . It became a proverb, used when any strange, unlikely, or unexpected thing happened.

1 Samuel 10:13

Returning thither with the prophets, there to praise God for these wonderful favours, and to beg counsel and help from God in this high business.

1 Samuel 10:14

**Saul's uncle,** being there present, and observing this great alteration in his nephew.

1 Samuel 10:15

No text from Poole on this verse.

1 Samuel 10:16

Partly, in obedience to Samuel, who obliged him to secrecy; partly, from a humble modesty which appeared in him, 1Sa\_10:22; and partly, in prudence, lest by an unseasonable publishing of it he should raise envy in some, disbelief and contempt in others, &c.

1 Samuel 10:17

**Unto the Lord;** to appear before the Lord. So he speaks, either,

1. Because the ark was carried thither upon this occasion. Or,
2. Because God is present in all the assemblies of his people, whereof this was an eminent one: see 2Ch\_19:6 Psa\_82:1. Or,
3. Because they did in a manner erect a tribunal for God; and entreated, and consequently obtained, his presence there to supervise and direct the whole business by his sentence, which also he did, 1Sa\_10:19, &c. See of this phrase Jud\_11:11 **20:1**.

**To Mizpeh;** a city of Benjamin, Jos\_13:26, where all Israel had met before upon a public and solemn occasion, 1Sa\_7:5.

1 Samuel 10:18

**Of all kingdoms,** to wit, the neighbouring kingdoms, which molested you from time to time.

1 Samuel 10:19

**Ye have this day rejected your God;** you this day declare that you persist in your former act of rejecting God's government: See Poole "1Sa\_8:7".

**Who himself saved you;** who by his own special providence took care to raise up judges and saviours for you, and to deliver you at all times, when you needed his help, and did not by your sins obstruct it.

**Ye have said unto him,** i.e. unto me his prophet and ambassador; and consequently unto the Lord, whom I represented, and in whose name I spake and acted.

**By your tribes, and by your thousands;** for each tribe was divided into thousands, Num\_10:36 Deu\_33:17 Jos\_22:14,21 Mic 5:2, as in England counties are into hundreds.

1 Samuel 10:20

**To come near** unto the place appointed for the casting of lots. This tribe was now preferred before Judah, because the kingdom was freely promised by God to Judah, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given to them in anger, Hos\_13:11, and therefore conferred upon an obscure tribe.

1 Samuel 10:21

No text from Poole on this verse.

1 Samuel 10:22

**They inquired of the Lord;** either by Urim or Thummim, which was the usual way of inquiry, Num\_27:21 1Sa\_23:9 28:6; or by Samuel, who by his prayer procured an answer.

**Among the stuff;** among the carriages or baggage of the people there assembled. This he might do, because he either had, or at least would be thought to have, a modest sense of his own unworthiness, which was a likely way to commend him to the people.

1 Samuel 10:23

No text from Poole on this verse.

1 Samuel 10:24

**There is none like him among all the people;** as to the height of his bodily stature, which was in itself commendable in a king, and some kind of indication of great endowments of mind.

**God save the king,** Heb. *Let the king live* , to wit, long and prosperously; for an afflicted life is reputed a kind of death, and is oft so called. Hereby they accept and own him for their king, and promise subjection to him.

1 Samuel 10:25

**The manner of the kingdom;** not the manner of the king, of which he had spoken before, 1Sa\_8:11, &c., but of the kingdom: to wit, the laws and rules by which the kingly government was to be managed, agreeable to those mentioned Deu\_17:16, &c, which

peradventure Samuel did expound and apply to their particular case.

**Before the Lord;** before the ark, or in the sanctuary, where it was kept safe from depravation.

1 Samuel 10:26

**To Gibeah:** not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to show himself in a more public and illustrious manner, which he speedily obtained.

**And there went with him a band of men,** to give him safe and honourable conduct to his house, though not to abide with him there, which did not suit with his present circumstances.

**Whose hearts God had touched,** i.e. either

1. Disposed or inclined to this work; or,

2. Affected or renewed by his grace and good Spirit working upon their hearts; those that feared God and made conscience of their duty; for they are opposed to the *children of Belial* in the next verse. These, though they did not desire a king, as the generality of the people did, yet when God had given them a king, they were most forward to pay him that reverence and obedience which they owed him; both which proceeded from the same principle, that they were in both cases guided by God's will; which was, that they should not desire a king in their circumstances; and yet they should obey him, when God had set a king over them.

1 Samuel 10:27

**This man;** so mean a person, and of the weakest of all the tribes.

**Brought him no presents;** as subjects in those times and places used to do to their kings; see 1Ki\_10:25 2Ch\_17:5 Mat\_2:11; and as Saul's mean condition, herewith they upbraided him, required.

**He held his peace;** thereby manifesting his prudence and clemency, which was of great use in the beginning of his government.

## 1 Samuel 11:1 1 SAMUEL CHAPTER 11

Nahash besiegeth them of Jabesh-gilead; offereth them a reproachful condition; they have seven days granted them to consult and seek relief; they send messengers to Saul, 1Sa\_11:1-5. He is provoked; sends messengers to all the Israelites to come in to their help; they come to the number of three hundred and thirty thousand men, 1Sa\_11:6-8. He sends word to the besieged, who deceive Nahash; who with his army is slain, 1Sa\_11:9-11. The people are ready to slay Saul's enemies; in which he opposeth them: he is invested in the kingdom at Gilgal, 1Sa\_11:12-15.

**Then**, i.e. about that time; this particle being used in some latitude, as is frequent; for that this happened before, and was the occasion of their desire of a king, may seem from 1Sa\_12:12; although it is possible that Nahash's preparation, and declared intention of warring against them, might cause that desire, and that Nahash did not actually come against them (which is here related) till their king was chosen.

**Nahash the Ammonite**; either the same with him, 2Sa\_10:2, or his father and predecessor.

**Came up** to war, probably to revenge and to recover their former great loss by Jephthah, Jud\_11:33. *Jabesh-gilead* was beyond Jordan, and near the Ammonites, who dwelt in part of Arabia.

**Make a covenant with us**, to wit, upon good conditions, so as we shall enjoy our religion and properties.

**We will serve thee**; in other things we will be thy subjects and tributaries. The occasion of this offer was, that they saw no likelihood of relief from their brethren the Israelites in Canaan, who were remote from them, and then weak and divided, and scarce able to defend themselves from the Philistines.

1 Samuel 11:2

**That I may thrust out all your right eyes**; partly for a reproach, as it here follows; and partly to disable them from managing offensive weapons in battle; for their left eye served only or chiefly for defence, being covered by those large shields which then they used, and held in their left hand. He leaves them one

eye, that they might be fit to serve him in any mean and base office.

1 Samuel 11:3

**Give us seven days' respite;** which it is very probable, and Josephus and others affirm, that Nahash granted, out of a foolish self-confidence, and contempt of the broken condition of the Israelites, which he thought utterly unable to give them any relief; at least, in so short a time.

1 Samuel 11:4

**Then came the messengers to Gibeah of Saul;** partly, because it was not far from them; and partly, because it belonged to the Benjamites, who had a special obligation to take more care of that place, from whence they had their wives, Jud\_21:10, &c.; and partly, because Saul, their new-chosen king, was there.

**The people lifted up their voices, and wept,** both in compassion towards them, and for fear of themselves, lest it should shortly be their own lot.

1 Samuel 11:5

**Saul came after the herd out of the field;** for being only anointed king, and not publicly inaugurated, nor owned, nor presented by the generality of the people, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal state, and to retire to his former private and country life, which, howsoever despised in these latter, vain, ambitious, and slothful ages of the world, was anciently in great esteem among the Greeks and Romans, whose princes and generals did frequently exercise themselves in it; though some conceive that he now lived in some state, and that he had been in the fields only to recreate himself, and that his coming after the herd was but accidental, and is mentioned only to usher in what follows of the yoke of oxen.

1 Samuel 11:6

**The Spirit of God came upon Saul,** inspiring him suddenly with more than ordinary courage, and zeal, and resolution, to engage himself and the people for their rescue. Compare Jud\_3:10 **6:34 11:29.**

**His anger was kindled greatly against Nahash**, for so insolent and barbarous a proposition.

1 Samuel 11:7

**Sent them throughout all the coasts of Israel;** wisely considering, that the sight of men's eyes do much more affect their hearts than what they only hear with their ears. He joins Samuel with himself, both because he was present with him, as appears from 1Sa\_11:12, and that hereby he might gain the more authority to his command, and strike the greater terror into all despisers of it.

**The fear of the Lord;** either,

1. A great fear; great things being oft thus expressed; *as cedars of God , mountains of God , &c.* Or,
2. A fear sent upon them by God, as Gen\_35:5, that they should not dare to deny their help.

1 Samuel 11:8

This great terror drew so many forth; which is not so strange to him that knows what none deny, that the land of Canaan contained vast numbers of people in a little compass.

**The men of Judah** are numbered apart to their honour, to show how readily they, to whom the kingdom was promised, Gen\_49:10, submitted to their king, though of another and far meaner tribe; and how willing they were to hazard themselves for their brethren's rescue, although they might have excused themselves from the necessity of defending their own country from their dangerous neighbours the Philistines.

1 Samuel 11:9

**To-morrow**, to wit, the day after your departure hence, or return home; for it seems probable that some few days had been spent in the gathering and disposing of the forces, and bringing them towards those parts.

1 Samuel 11:10

They did and might reasonably and justly understand their own condition before proposed, 1Sa\_11:3, if none came to save them; which they were not now obliged to repeat, although they conjectured that their enemies would understand it absolutely,

whose error therein they were no more obliged to correct, than to prevent their destruction. Nor did they tell any lie herein, but only concealed part of their intentions, to render their enemy more secure and fit for ruin; which kind of stratagems are usual, and allowed by all persons.

1 Samuel 11:11

**Into three companies;** that so invading them on several sides with a great force, he might both strike them with the greater terror, and prevent their escape.

**In the morning watch;** having marched all the day and night before it.

1 Samuel 11:12

**Shall Saul reign over us?** they did not say so in terms, as we may see, 1Sa\_10:27, but this was the design and consequence of their speech, as they rightly construe it.

**That we may put them to death;** which till this time they were not able to do, because that infection was then almost universal.

1 Samuel 11:13

I will not destroy any of those whom God hath so graciously preserved; nor sully the mirth of this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them. Wherein Saul showed his policy as well as his clemency, this being the most likely way to gain his enemies, and secure his friends, and stablish his throne in the hearts of his people.

1 Samuel 11:14

**Then;** whilst the people were together by Jabesh-gilead, wherein Samuel's great prudence and fidelity to Saul is evident. He suspended the confirmation to Saul at first, whilst the generality of the people were disaffected and discontented at the meanness of his person; and now when he had given such eminent proof of his princely virtues, and when the people's hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work.

**Let us go to Gilgal:** this place he chose, both because it was near, and, to most of them, in the way to their homes; and because



thither the Israelites on this side, and beyond Jordan, might more easily resort; and because it was famous for public conventions there kept, and particularly for the covenant there renewed by Joshua between God and the people.

**Renew the kingdom there**, i.e. confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

1 Samuel 11:15

**They made Saul king**, i.e. they recognized him, or owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act: see 1Sa\_8:9 **10:1**.

**Before the Lord**; who was there present in a special manner; both because the people of the Lord were there assembled, and because there was an altar, as the following sacrifices show. The same phrase is used 1Sa\_10:17 **14:18**.

**They sacrificed sacrifices of peace-offerings**; partly to praise God for so glorious a victory, and for the firm settlement of the distracted kingdom; and partly to implore the presence and assistance of God to the king and kingdom, in all their affairs and exigencies.

## **1 Samuel 12:1 1 SAMUEL CHAPTER 12.**

Samuel having appointed a king unto the people, testifieth his own integrity, to which they witness, 1Sa\_12:1-5. He setteth before them the sins of their ancestors, and their own sin in asking a king, 1Sa\_12:6-13; comforts them if they will obey the Lord; threateneth the disobedient; terrifies them by thunder in harvest: they confess their sin, and desire to be reconciled to the Lord, 1Sa\_12:14-19. He comforts and exhorts them to fear and serve the Lord; promising also to pray for them, 1Sa\_12:20-25.

**Samuel said this to all Israel**, whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, whilst Saul was raw, and weak, and unsettled in his kingdom, and in the people's hearts, lest through

their accustomed levity they should as hastily cast off their king as they had passionately desired him, and so add one sin to another; and therefore he chooseth this season for it; partly because Saul's kingdom was now confirmed and illustrated by an eminent victory, and so the danger of rejecting him was out of doors; which circumstance was also considerable for Samuel's vindication, that it might appear that his following reproof did not proceed from any selfish respects or desires, which he might be supposed to have of retaining the power in his own hands, but merely from the conscience of his duty, and a sincere desire of all their good: and partly because the people *rejoiced greatly*, as is said in the next foregoing verse; and upon this occasion applauded themselves for their desires of a king; and interpreted the success which God had now given them, as a Divine approbation of those desires; whereby they were like to be hardened in their impenitency, and might be drawn to many other inconveniencies. Samuel therefore thinks fit to temper their excessive joys, and to excite them to that repentance and holy fear which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the curse of God upon their new king, and the whole kingdom.

1 Samuel 12:2

**Walketh before you;** goeth out and cometh in before you, i.e. ruleth over you, as that phrase signifies, Num\_27:17 Deu\_31:2 2Ch\_1:10. To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects.

**I am old and gray-headed;** and therefore unable to bear the burden of government, and feel myself greatly at ease to see it cast upon other shoulders; and therefore do not speak what I am about to say from envy of Saul's advancement, or from discontent at the diminution of my own power.

**My sons are with you,** or among you, in the same stake and place, private persons, as you are; if they have injured any of you in their government, as you once complained, the law is now open against them; any of you may accuse them, your king can punish them; I do not intercede for them, I have neither power nor will to keep them from receiving the just fruits of their misdemeanours.

**I have walked before you**, i.e. been your guide and governor, partly as a prophet, and partly as a judge.

1 Samuel 12:3

**Witness against me;** I here present myself before the Lord, and before your king, being ready to give an account of all my administrations, and to make satisfaction for any injuries that I have done. And this protestation Samuel makes of his integrity, not out of ostentation or vain-glory; but partly, for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; partly, that being publicly acquitted from all faults in his government, he might more freely and boldly reprove the sins of the people, and particularly that sin of theirs in desiring a king, when they had so little reason for it, and they had so just a governor, from whom they might have promised themselves an effectual redress of his sons' mal-administrations, if they had acquainted him therewith; and partly, that by his example he might tacitly admonish Saul of his duty, and prevent his misunderstanding of what he had formerly said, 1Sa\_8:11 &c., and mistake that for the rule of his just power, which was only a prediction of his evil practices.

**Whom have I oppressed?** whom have I wronged, either by fraud and false accusation, or by might and violence?

**Any bribe**, Heb. *price of redemption* , given to redeem an unjust and lost cause or person from that righteous sentence which they deserved.

**To blind mine eyes therewith;** that I should not discern what was right and just, or dissemble it, as if I did not see it. *Or, that I should hide or cover mine eyes* (i.e. wilfully wink at the plain truth) *for it* , i.e. for the bribe; or, *for him* , i.e. for his sake. *I will restore it you* , or, *and I will cover mine eyes for him* , i.e. I will take shame to myself, and cover my face as one ashamed to look upon him.

1 Samuel 12:4

No text from Poole on this verse.

1 Samuel 12:5

**The Lord is witness against you**, to wit, if you shall at any time hereafter reproach my government or memory. Or rather, *against*

*you* , that I gave you no cause to be weary of God's government of you by judges, or to desire a change of the government; and thereby the blame of it wholly rests upon yourselves. But this was only insinuated, and therefore the people did not fully understand his drift in it.

**Ye have not found ought**, i.e. any thing which I have gotten by bribery or oppression.

**They answered**, Heb. *he answered* , i.e. the whole people, who are here spoken of as one person, because they answered thus with one consent.

1 Samuel 12:6

That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had, and used, to deliver you.

1 Samuel 12:7

**That I may reason with you:** since God hath laid so great obligations upon you, let us a little consider whether you have answered them.

**The righteous acts**, Heb. *the righteousnesses* , i.e. mercies or benefits; for so that word is oft used, as Psa\_24:5 **36:10** Pro\_10:2 **11:4**; and that is the chief subject of the following discourse; some of their calamities being but briefly named, and that for the illustration of God's mercy in their deliverances.

1 Samuel 12:8

In this land; in which Moses and Aaron are said to settle them; partly, because they brought them into and seated them in part of it, to wit, that without Jordan; partly, because they were, under God, the principal authors of their entering into the land of Canaan; inasmuch as they brought them out of Egypt, conducted them through the wilderness, and there by their prayers to God, and counsel to them, preserved them from utter ruin, and gave command and direction from God for the distribution of the land among them, and encouraged them to enter into it by promises and assurances of success; and lastly, Moses substituted Joshua in his stead, and commanded him to carry them thither, and seat them there, which also he did.

1 Samuel 12:9

**They forgat the Lord**, i.e. they revolted from him, as it is explained, 1Sa\_12:10, and carried themselves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable favours, and their infinite obligations to him.

**Forgetting of God** is oft put for all manner of wickedness, whereof indeed that is the true cause. See Isa\_17:10 Jer\_3:21 Eze\_22:12. This he saith, partly to answer all objection, That the reason why they desired a king was, because in the time of the judges they were at great uncertainties, and oftentimes exercised with sharp afflictions: to which he answereth by concession that they were so; but adds, by way of retortion, that they themselves were the cause of it, by their forgetting of God; so that it was not the fault of that kind of government, but their transgressing the rules of it; and partly to mind them that this their ungrateful carriage towards God was no new or strange thing, but an hereditary and inveterate disease, that so they might more easily believe their own guilt herein, and be more deeply humbled, both for their own and for their parents' sins.

**They fought against them**, to wit, with success, and subdued them.

1 Samuel 12:10

No text from Poole on this verse.

1 Samuel 12:11

**Bedan** is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called *Bedan*, i.e. in Dan, or of Dan, or the son of Dan, one of the tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Jud\_10:3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Num\_32:41, we meet with one called Bedan, 1Ch\_7:17, which

name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With he following words, which show that this Bedan was one of those judges who

**delivered them out of the hand of their enemies an every side,** and made them to *dwell safely* ; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines* , as was foretold of him, Jud\_13:5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Jud\_10:3-6; and so did all the rest of the judges here mentioned.

**And Samuel;** he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen\_4:23 Psa\_132:1,**10,11 Da 1:6** Isa\_1:1. And he mentions himself not through vain ostentation, but for his own just and necessary vindication, and for the justification and enforcement of his following reproof, to show that he had not degenerated from his predecessors, nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of government in his days.

**Ye dwelled safe;** so that it was no necessity, but mere wantonness, that made you desire a change.

1 Samuel 12:12

**A king shall reign over us: See Poole "1Sa\_11:1".** When the Lord your God was your king, i.e. when God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your ancestors have had plentiful experience; so that you did not at all need any other king; and your desire of another was a manifest reproach against God, as if he were either grown impotent, or unfaithful, or unmerciful to you.

1 Samuel 12:13

**Whom ye have chosen:** though God chose him by lot, yet the people are said to choose him; either generally, because they chose that form of government, or particularly, because they approved of God's choice, 1Sa\_10:24, and confirmed it, 1Sa\_11:15.

**The Lord hath set a king over you;** he hath yielded to your inordinate desire.

1 Samuel 12:14

*Heb. Then shall ye be* (i.e. walk, or go) *after the Lord*, i.e. God shall still go before you, as he hath hitherto done, as your Leader or Governor, to direct, protect, and deliver you; and he will not forsake you, as you have given him just cause to do. Sometimes this phrase of going after the Lord signifies a man's obedience to God; but here it is otherwise to be understood; (as it is no new thing for the same phrase in several places to be understood in quite different senses;) and it notes not a duty to be performed, but a promise of a privilege to be received upon the performance of their duty, because it is opposed to a threatening denounced in case of disobedience in the next verse.

1 Samuel 12:15

Who lived under the judges; and you shall have no advantage in that point by the change of government, nor shall your kings be able to protect you against God's displeasure.

1 Samuel 12:16

By standing he intends not the posture of their bodies, but the consistency of their minds, by serious and fixed consideration.

1 Samuel 12:17

**At wheat harvest** it was a rare thing in those parts to have thunder or rain, as the Scripture oft implies; and St. Jerome affirms, who was an eye-witness of it; the weather being more constant and certain in its seasons there, and in divers other parts, than it is with us who live in islands, as all travellers inform us.

**He shall send thunder and rain;** that by this unseasonable and pernicious storm you may understand that God is displeased with you; and also how foolishly and wickedly you have done in rejecting the government of that God, at whose command are all things, both in heaven and in earth.

1 Samuel 12:18

Who had such great power and favour with God.

1 Samuel 12:19

**Pray for thy servants;** for so we shall still own ourselves to be, though we have got another master.

**Unto the Lord thy God,** whom thou hast so great an interest in, and canst so easily prevail with for any mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him.

**That we die not;** that this terrible storm may be taken away, lest our persons and the fruits of the earth be all destroyed.

**To ask us a king;** so horribly were they biassed with their prejudices and passions, that nothing but a miracle could convince them of this particular sin.

1 Samuel 12:20

**Fear not,** to wit, with a servile and desponding fear, as if there were no hope left for you.

1 Samuel 12:21

**Turn ye not aside,** to wit, after idols; as they had often done before; and, notwithstanding this warning, did afterwards.

**Should ye go,** or, *should ye turn aside* ; which words are easily to be understood out of the foregoing branch, such ellipses being most frequent in Scripture, as Deu\_1:4 1Ki\_14:14 2Ki\_9:27.

**Vain things;** so idols are called, Deu\_32:21 Jer\_2:5, and so they are, being mere *nothings* , 1Co\_8:4, having no divinity nor power in them; no influence upon us, nor use or benefit to us.

**Which cannot profit nor deliver,** i.e. which will not only be unprofitable, but highly pernicious to you; the contrary affirmative being understood under the negative, as Exo\_20:7 Num\_21:23 Deu\_2:30.

1 Samuel 12:22

**For his great name's sake,** i.e. for his own honour, which would seem to suffer much among men, if he should not preserve and deliver people in eminent dangers; as if he were grown feeble, or forgetful, or inconstant, or unfaithful, or regardless of human affairs, or unkind to those who own and worship him, when all the rest of the world forsake him. Hence this argument hath been oft



pleaded with God, not without good success, as Exo\_32:12 Num\_14:13, &c. And this reason God here allegeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed, yet even in that case their salvation would not be due to their merits, but only the effect of God's free mercy.

**It hath pleased the Lord**, to wit, out of his own free grace, without any desert of yours, as he saith, Deu\_7:7 **9:5**; and therefore he will not easily forsake you, except you thrust him away.

1 Samuel 12:23

Think not that because you have so highly disoblged and rejected me, that I will revenge myself by neglecting to pray for you, or by praying against you, as I have now done for your conviction and humiliation, and so for your preservation; I am sensible it is my duty, as I am a man, a Israelite, a minister, a prophet, to pray for you.

**But I will teach you**, Heb. *and I will* , &c., i.e. I will not only pray for you, which is one branch of my duty; but will also teach and instruct you, which is the other branch of it. And though you have cast me off from being your judge and ruler, yet I will not cease to be your instructor and monitor, to keep you from sin and destruction.

1 Samuel 12:24

**Fear the Lord, and serve him**; otherwise neither my prayer nor counsels will stand you in any stead.

**He hath done for you**, or, *among you* , both at this time and formerly.

1 Samuel 12:25

No text from Poole on this verse.

### **1 Samuel 13:1 1 SAMUEL CHAPTER 13**

Saul and Jonathan's select band. Jonathan smiteth the garrison of the Philistines at Gibeah: the people are called together at Gilgal, 1Sa\_13:1-4. The Philistines' great host: the Israelites run into

caves; and tremble, 1Sa\_13:5-7. Saul offereth before Samuel cometh to him; he reproves him for it; foretelleth him that his kingdom should not last long, 1Sa\_13:8-14. Three companies of the Philistines invade the land; they had no smith to make them swords, &c; nor had any of the Israelites, save Saul and Jonathan, sword or spear, 1Sa\_13:15-23.

**Reigned one year**, i.e. had now reigned one year, from his first election at Mizpeh, in which time these things were done, which are recorded **1Sa 11 1Sa 12**, to wit, peaceably, or righteously. Compare 2Sa\_2:10.

1 Samuel 13:2

**Saul chose**, Heb. *and* (i.e. then, as that adverb is oft used, as Gen\_3:5 **18:10**, &c.)

**Saul chose. Three thousand men of Israel**; which he thought sufficient for constant attendance and service, intending to summon the rest when need should be.

**Michmash**; a tract of ground near Ramah and Beth-el, in the border of Benjamin, and near to the Philistines.

1 Samuel 13:3

The first design of Saul and Jonathan was to free then land from the garrisons which the Philistines had in it; and they first begin to clear their own country of Benjamin.

**Geba**; not the same place called Gibeah, 1Sa\_13:2, (for if the place were the same, why should he vary the name of it in the same story, and in the next verse? nor is it likely that Jonathan would choose that place for his camp where the Philistines had a garrison,) but another place in the same tribe, in which there were two distinct places, Geba and Gibeah, Jos\_18:24,**28**.

**Let the Hebrews hear**, i.e. he sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and made great preparations for war; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

1 Samuel 13:4

**Saul had smitten**, i.e. Jonathan by Saul's direction and encouragement. The actions of an army are commonly ascribed to their general.

**Gilgal**; the place before appointed b Samuel, 1Sa\_10:8.

1 Samuel 13:5

**Thirty thousand chariots**: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested, and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schellshim* ; and so indeed those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand* . Nor is it necessary that all these should be military chariots, but many of them might be for carriages of things belonging to so great an army; for such a distinction of chariots we find Exo\_14:7. But there is no need of this reply.

**Chariots** here may very well be put for the men that rode upon them, and fought out of them, by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and in the very same figure, the *basket* is put for the meat in it, Deu\_28:5,17; *the wilderness* , for the wild beasts of the wilderness, Psa\_29:8; *the nest* , for the birds in it, Deu\_32:11; *the cup* , for the drink in it, Jer\_49:12 1Co\_10:21. And, to come more closely to the point, *a horse* is put for a horse-load of wares laid upon it, 1Ki\_10:28; and *an ass of bread* is put for *an ass-load of bread* , both in the Hebrew text of 1Sa\_16:20, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as 2Sa\_10:18, where it is said in the Hebrew that *David slew seven hundred chariots* ; that is, *seven thousand men* which fought *in chariots* , as it is explained, 1Ch\_19:18; and 1Ki\_20:21, where Ahab is said to *smite horses and chariots* ; and

1Ch\_18:4 Psa\_76:6, where *the chariot and horse* (i.e. the men that ride and fight in chariots, or upon horses) *are* said to be cast *into a dead sleep* ; and Eze\_39:20, where it is said, *Ye shall be filled at my table with horses and chariots* , (i.e. with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men* , &c. And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from /APC Sir\_40:20, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented; and they thought that now the Israelitish affairs were come to some consistency, being put into the hands of a king; and therefore they thought fit, once for all, to put forth all their strength to suppress the Israelites, and to prevent that ruin which otherwise threatened them.

1 Samuel 13:6

**They were in a strait**, notwithstanding their former presumption, that if they had a king they should be free from all such straits. And hereby God intended to teach them the vanity of all carnal confidence in men; and that they did not one jot less need the help and favour of God now than they did before, when they had no king.

**The people were distressed**; they were not mistaken in their apprehensions of danger, as men oft are, for they were really in great danger, their enemy's host far exceeding theirs, both in number, and order, and courage, and arms.

**The people did hide themselves in caves**; whereof there were divers in those parts for this very use, as we read in Josephus, and in the Holy Scripture.

1 Samuel 13:7

**All the people**, to wit, his whole army, opposed to the common people, 1Sa\_13:6.

1 Samuel 13:8

**Seven days**; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd, and he had falsely charged Saul with breaking God's command therein, 1Sa\_13:13. And as Samuel came on the seventh day, and that with intent to sacrifice; so doubtless he came in due time for that work, which was to be done before sun-setting, Exo\_29:38,39. So Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Mat\_12:40, where Christ is said to be *in the heart of the earth three days and three nights*, i.e. one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried until the seventh day*, (as this same phrase is used, Gen\_7:10, Heb. *until the seventh of the days*,) (as the Hebrew *lamed* is oft taken,) the set time that Samuel had appointed.

1 Samuel 13:9

Either himself; or rather by the priest, as Solomon is said to offer, 1Ki\_3:4. Compare 1Sa\_1:3.

1 Samuel 13:10

**Behold, Samuel came**, i.e. it was told Saul, Behold, Samuel is coming.

**Salute him**, i.e. congratulate his coming. This he did, partly out of custom; and partly, that by this testimony of his affection and respect to Samuel, he might prevent that rebuke which his guilty conscience made him expect.

1 Samuel 13:11

**What hast thou done?** he suspected that Saul had transgressed, either by his dejected countenance, or some words uttered by him, though not here expressed; but he asks him, that he might be more fitly and certainly informed, and that Saul might be brought to an ingenuous confession of his sin, and true repentance for it.

**within the days appointed**, i.e. when the seventh day was come, and a good part of it past; whence I concluded thou wouldst not come that day, and that thou hadst forgotten thy appointment, or been hindered by some extraordinary occasion.

1 Samuel 13:12

**I have not made supplication to the Lord**; hence it appears that sacrifices were accompanied with solemn prayers.

**I forced myself**; I did it against my own mind and inclination. My conscience told me I should forbear it, and punctually obey God's command delivered to me by Samuel, but my necessity urged me to make haste.

1 Samuel 13:13

**Thou hast done foolishly** in that very thing wherein thou thinkest thou hast done wisely and politicly, in disobeying my express command upon a pretended necessity, or reason of state.

**The Lord thy God**; not only upon common grounds, as thou art his creature, and one of his people; but in a special manner, who hath conferred peculiar favours and honours upon thee; which is an aggravation of thy sin.

**Now would the Lord have established thy kingdom on Israel for ever.**

**Quest.** How could this be true, when the kingdom was promised to Judah, Gen\_49:10, and consequently must necessarily be taken away from Saul, and from his tribe?

**Answ.** First, The phrase *for ever*, in Scripture use, oftimes signifies only a long time, as Gen\_43:9 Exo\_21:6 1Sa\_28:2. So this had been abundantly verified, if the kingdom had been enjoyed by Saul, and by his son, and by his son's son; after whom the kingdom might have come to Judah. Secondly, Though the kingdom had been promised to Saul and to his posterity for ever in a larger sense, yet that was upon condition of his obedience. And therefore God might well promise the kingdom to Judah, because at that time, and before, he foresaw that Saul would by his disobedience forfeit that promise, and that he would take the forfeiture, and transfer the kingdom to Judah.

1 Samuel 13:14

**Hath sought**, i.e. hath found or discovered, as men do by seeking, an anthropopathy.

**A man after his own heart**, i.e. such a man as he desires, one who will fulfil all the desires of his heart, and not oppose them, as thou dost.

**Hath commanded**, i.e. hath appointed or decreed, as the word *command* is sometimes used; for it was not yet actually done.

**Because thou hast not kept that which the Lord commanded thee.**

**Quest.** First, What was Saul's sin?

**Ans.** Either, first, That Saul invaded the priest's office, and offered the sacrifice himself; which is not probable, both because he had priests with him, and among others an eminent one, Ahiah, 1Sa\_14:3, and therefore had no occasion nor pretence for that presumption. Or rather, secondly, That Saul did not wait the full time for Samuel's coming; for that is the thing which God commanded, 1Sa\_10:8, and the breach of this command is the only thing for which Saul makes an apology, 1Sa\_13:11,12.

**Quest.** Secondly, Why did God so severely punish Saul for so small an offence, and that occasioned by great necessity, and done with an honest intention?

**Ans.** First, Men are very incompetent judges of God's judgments, because they see but very little, either of the majesty of the offended God, or of the heinous nature and aggravations of the offence. For instance, men see nothing but Saul's outward act, which seems small; but God saw with how wicked a mind and heart he did this; with what rebellion against the light of his own conscience, as his own words imply; with what gross infidelity and distrust of God's providence; with what contempt of God's authority, and justice, and many other wicked principles and motions of his heart, unknown to men. Besides, God clearly saw all that wickedness that yet lay hid in his heart, and foresaw all his other crimes; and therefore had far more grounds for his sentence against him than we can imagine. Secondly, God doth sometimes punish small sins severely, and that for divers weighty reasons, as

that all men may see what the least sin deserves, and how much they owe to God's free and rich mercy for passing by their great offences; and what need they have not to indulge themselves in any small sin, as men are very prone to do, upon vain presumptions of God's mercy, whereby they are easily and commonly drawn on to heinous crimes; and for many other reasons: so that some such instances of God's severity are necessary discipline and caution to all mankind in the present and future ages; and therefore there is far more of mercy and kindness in such actions, than of rigour and harshness, since this is but particular to one person, and the other is a universal good. Thirdly, It must be remembered that the kingdom of Saul and of Israel was now in its infancy, and that this was the first command which he received from God. And it hath been ever held a piece of wisdom in all lawgivers, severely to punish the first violations of their laws, to secure their honour and obedience, and to affright and caution offenders for the future. And accordingly God dealt with Cain the first murderer; with Israel, for their first idolatry with the calf; with the first miscarriage of the priests, Lev\_10:1; with the first profaner of the sabbath, Num\_15:35; with the first gross hypocrites in the Christian church, Act\_5:5,10. And therefore it is neither strange nor unjust if he deal with Saul after the same manner, and upon the same grounds. Fourthly, Though God threaten Saul with the loss of his kingdom for this sin, yet it is not improbable that there was a tacit condition implied, as is usual in such cases, as Jon\_3:4, to wit, if he did not heartily repent of this and of all his sins; for the full, and final, and peremptory sentence of Saul's rejection is plainly ascribed to another cause, 1Sa\_15:11,23,26,28,29; and till that second offence neither the Spirit of the Lord departed from him, nor was David anointed in his stead, 1Sa\_16:13,14.

1 Samuel 13:15

**Unto Gibeah of Benjamin;** whither Saul also followed him, as appears from the next verse; either because it was better fortified than Gilgal; or because he expected a greater increase of his army there, it being in his own tribe, and nearer the heart of his kingdom; or because he hoped for Samuel's assistance there.



1 Samuel 13:16

No text from Poole on this verse.

1 Samuel 13:17

**In three companies;** that they might march several ways, and so waste several parts of the country.

**Ophrah;** a city of Benjamin, Jos\_18:23, south-west from Michmash.

1 Samuel 13:18

**Beth-boron;** a city of Ephraim, Jos\_16:3. north-west from Michmash.

**The wilderness,** i.e. the wilderness of Jordan, eastward.

1 Samuel 13:19

This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, 2Ki\_24:14 Jer\_24:1 **30:2**; and Porsenna obliged the Romans by covenant, that they should use no iron but in the tillage of their lands.

1 Samuel 13:20

**To the Philistines;** not to the land of the Philistines, for it is not said so, and that was too remote; but to the stations and garrisons which the Philistines yet retained in several parts of Israel's land, though Samuel's authority had so far overawed them, that they durst not give the Israelites much disturbance. In these, therefore, the Philistines kept all the smiths, and here they allowed them the exercise of their art for the uses here following.

1 Samuel 13:21

So the sense is, They allowed them some small helps to make their mattocks, and in some sort to serve their present use. But these words may be otherwise translated, and are so by some learned, both ancient and modern, translators: thus, *Therefore the mouths or edges of the mattocks a coulters , &. were dull or blunt* . Or rather thus, *When* (Heb. *and* put for *when* , as the particle *and* is sometimes rendered, as Mar\_15:25) *the mouths or edges of the mattocks , &c. were blunt* . So this passage very well agrees both with the foregoing and following words; and the whole sense of the place is entirely thus, *They went to the*

*Philistines to sharpen their shares, and mattocks, and coulters, and axes, when they were blunt* , and (which was more strange, they were forced to go to them even)

**to sharpen their goads.**

1 Samuel 13:22

**Quest.** How could the Israelites smite either the garrison of the Philistines, above, 1Sa\_13:3, or the host of the Ammonites, 1Sa\_11:11, without arms? And when they had conquered them, why did they not take away their arms, and reserve them to their own use?

**Answ.** 1. This want of swords and spears is not affirmed concerning all Israel, but is restrained unto those six hundred who were with Saul and Jonathan, whom God by his providence might suffer to be without those arms, that the glory of the following victory might be wholly ascribed to God; as for the very same reason God would have but three hundred men left with Gideon, and those armed only with trumpets, and pitchers, and lamps **Jud 7**. There were no doubt a considerable number of swords and spears among the Israelites, but they generally hid them, as now they did their persons, from the Philistines. And the Philistines had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new arms, knowing that the old ones would shortly be decayed and useless.

2. There were other arms more common in those times and places than swords and spears, to wit, bows and arrows, and slings and stones; as appears from **Jud\_20:16 2Sa\_1:18,22 2Ki\_3:25 1Ch\_12:1,2**; besides clubs, and instruments of agriculture, which might easily be turned into weapons of war.

3. God so governed the affairs of the Israelites, that they had no great number of swords or spears, **Jud\_5:8**, that so they might be kept in more dependence upon and subjection unto God, wherein their safety and happiness consisted. And therefore that famous victory obtained against the Philistines in Samuel's days, was not got by the sword of men, but only by thunder from heaven, **1Sa\_7:10**.

1 Samuel 13:23

A place so called, because it was near to Michmash, and led towards Gibeah, which, it seems, they designed to besiege, and in the mean time to waste the adjoining country.

## 1 Samuel 14:1 1 SAMUEL CHAPTER 14

Jonathan and his armour-bearer secretly smite the Philistines' army; they slay one another, 1Sa\_14:1-15; which being perceived, 1Sa\_14:16,17, Saul pursueth the Philistines, the captivated and hidden Israelites join in the pursuit, 1Sa\_14:18-23. Saul adjureth the people not to eat any thing till evening. Jonathan eateth honey: the Philistines are smitten, 1Sa\_14:24-31. The people eat flesh with the blood: Saul restraineth them, and buildeth an altar, 1Sa\_14:32-35. Design to pursue the Philistines by night, he consults God, who answers not: he casts a lot to find out the cause: Jonathan is taken: Saul dooms him to die: the people rescue him, 1Sa\_14:36-45. Saul's wars, sons, daughters, wife, 1Sa\_14:46-52.

This was a rash and foolish attempt, if it be examined by common rules; but not so, if we consider the singular promises made to the Israelites, that *one should chase a thousand*, &c., and especially the heroical and extraordinary motions which were then frequently put into the minds of gallant men by God's Spirit, whereby they undertook and accomplished noble and wonderful things; as did Samson, and David, and his worthies.

**On the other side;** beyond that rocky passage described below, 1Sa\_14:4,13, which he pointed at with his hand.

**He told not his father,** lest he should hinder him in so improbable an enterprise. Nor was it necessary he should inform him of it, because he had a commission from his father to fight when he saw occasion, as he had done without his father's privity, 1Sa\_13:3.

" 1 Samuel 14:2

**In the uttermost part of Gibeah;** in the outworks of the city, where he had intrenched himself to observe the motion of the Philistines.

**In Migron**, or *towards* (as the Hebrew *beth* is oft used) *Migron* , which was another place, but near Gibeah. See Isa\_10:28.

1 Samuel 14:3

**Ahiah**; the same who is called *Ahimelech* , 1Sa\_22:9,**11,20**, the high priest, who was here to attend upon the ark, which was brought hither, 1Sa\_14:18.

**An ephod**, to wit, the high priest's ephod, wherein the Urim and Thummim was.

1 Samuel 14:4

**The passages**; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, In *the middle* (for so the Hebrew particle *ben* signifies, as Isa\_44:4; and *beth, in* , is understood by a very frequent ellipsis) of the passage; the plural number being put for the singular, as is frequent. A sharp rock on the one side, and on the other side; which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, 1Sa\_14:13. But the meaning is, that *the tooth* (or prominency) *of the one rock* (as it is in the Hebrew) was on the one side, i.e. northward, looking towards Michmash, (the garrison of the Philistines,) and *the tooth of the other rock was on the other side* , i.e. southward, looking towards Gibeah , (where Saul's camp lay,) as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from one town to the other might now be obstructed, or were not so fit for his present design.

1 Samuel 14:5

No text from Poole on this verse.

1 Samuel 14:6

**These uncircumcised**; so he calls them, partly in contempt, and principally to strengthen his faith by this consideration, that his enemies were enemies to God, and without any hope in God, or help from him; whereas he was circumcised, and therefore in

covenant with God, who was both able and engaged to assist his people.

**It may be;** he speaks doubtfully; for though he found and felt himself stirred up by God to this exploit, and was assured that God would deliver his people, yet he was not certain that he would do it at this time, and in this way.

**The Lord will work,** to wit, great and wonderful things.

**There is no restraint to the Lord;** there is no person nor thing which can hinder God from thus doing.

1 Samuel 14:7

**Turn thee;** march on to the enemies.

1 Samuel 14:8

No text from Poole on this verse.

1 Samuel 14:9

No text from Poole on this verse.

1 Samuel 14:10

Jonathan not being assured of the success of this present exploit, desires a sign; and by the instinct of God's Spirit, as the success shows, pitched upon this. Divers such heroical motions and extraordinary impulses there were among great and good men in ancient times; as Gen\_24:13 Jud\_6:37; which are not precedents to us.

1 Samuel 14:11

Therefore Jonathan chose that rocky and unusual way, that the Philistines might suppose they did not come from Saul's camp to fight with them, but rather out of the caves and holes of the rocks, from which their necessity had now driven them.

1 Samuel 14:12

**We will show you a thing;** we having something of importance to communicate to you. A speech of contempt and derision.

**The Lord hath delivered them;** he piously and modestly ascribes the success which he now foresees to God only.

1 Samuel 14:13

The Philistines could easily have hindered their ascent, but thought scorn to do it, not questioning but they could cut them off in a moment when they were come up to them according to their invitation.

**Jonathan and his armourbearer** being endowed with extraordinary strength and courage, and having with incredible boldness killed the first they met with, and so proceeding with success, it is not strange if the Philistines were both astonished and intimidated; God also struck them with a panic terror; and withal, infatuated their minds, and possibly put an evil spirit among them, which in this universal confusion made them conceive that there was treachery amongst themselves, and therefore caused them to sheath their swords in one another's bowels, as appears from 1Sa\_14:16,20.

1 Samuel 14:14

No text from Poole on this verse.

1 Samuel 14:15

**Trembling;** a great consternation; partly from this unexpected and prodigious slaughter, which made them suspect there was more than man in the case, and that the Lord (of whose infinite power they had had former experience) was come forth to fight against them; and partly from the Lord, who took away their spirits and strength, and struck them with fear and amazement.

**In the field,** i.e. in the whole host, which as there in the field.

**Among all the people,** i.e. among all the rest of their forces, as well those in the garrison (as it is here explained in the following words) at Michmash, as the spoilers, mentioned 1Sa\_13:17; the report of this prodigy, and with it the terror of God, speedily passing from one to another.

**The earth quaked;** either,

1. Metaphorically and hyperbolically, the whole land, i.e. the inhabitants of the land, to wit, of the Philistines, trembled. Or rather,

2. Properly, God sent an earthquake among them, which probably overthrew their tents and chariots, and destroyed many of their

persons, and scattered the whole host, making them to flee away for their lives.

1 Samuel 14:16

**In Gibeah**, or, *in the hill* , as the very same word is rendered, 1Sa\_13:16, and that was the fittest place for watchmen.

**The multitude**, to wit, of that numerous host of the Philistines.

**Melted away**, i.e. were strangely and suddenly dispersed, and put to flight.

**Beating down one another**; either,

1. Accidentally, through hasty flight; or,

2. With design to destroy one another, as the authors or abettors of the present calamity. Possibly God blinded their eyes or their minds, that they could not distinguish friends from foes. Compare Jud\_7:22 2Ki\_6:18, &c.; 2Ch\_20:23.

1 Samuel 14:17

**Saul** probably supposed that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.

1 Samuel 14:18

That the priest may put on the ephod, and may inquire of the Lord before the ark what the occasion of this tumult among our enemies is, and what we shall do.

**With the children of Israel**, to wit, in the camp, whither sometimes it was brought; as 1Sa\_4:5; and now the rather, partly because it was now in an unsettled condition, and without the tabernacle, and therefore easily removed from place to place; and partly because Saul thought to compensate Samuel's absence with the presence of the ark.

1 Samuel 14:19

Trouble not thyself in putting on the breastplate, with the ephod, to inquire of God; for I now plainly discern the matter; the business calls not for prayer, but for action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shows his

impatience in waiting upon God; his hypocrisy, in pretending to religion; and yet his profaneness, in neglecting and despising it.

1 Samuel 14:20

The Philistines slew one another; which might come, either from mistake, of which see on 1Sa\_14:16; or from mutual jealousies and passions, to which God could easily dispose them.

1 Samuel 14:21

**Which went up with them into the camp;** either by constraint, as servants; or in policy, to gain their favour and protection.

1 Samuel 14:22

No text from Poole on this verse.

1 Samuel 14:23

**The battle,** i.e. the warriors who were engaged in the battle, and were pursuing and fighting with the Philistines.

1 Samuel 14:24

**Were distressed,** with hunger, and weakness, and faintness, thence arising; and all by reason of the following oath. As Saul's intention was good, namely, to execute vengeance upon God's and his enemies; so the matter of the obligation was not simply and in itself unlawful, if it had not been so rigorous in excluding all food, without any exception of cases of necessity; and in obliging the people to it under pain of a curse, and an accursed death, 1Sa\_14:38,39,44, which was a punishment far exceeding the fault. None of the people tasted any food; partly in obedience to the king's command; and partly for fear of the curse.

1 Samuel 14:25

**All they of the land,** Heb. *all the land* , i.e. the people of the land; as it is explained below, 1Sa\_14:29; and so the word is taken Gen\_41:57. All the Israelites who were with Saul.

1 Samuel 14:26

**The honey dropped.** It hath been observed by many travellers and writers, that bees do oftentimes settle themselves, and make their hives and honey, in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in this of Canaan; as may be gathered from Deu\_32:13 Psa\_81:16; whence it was called *a land flowing with milk and honey* .



1 Samuel 14:27

**Jonathan heard not**, being then absent, and in pursuit of the Philistines, divers of the Israelites having joined themselves with him, 1Sa\_14:21.

**His eyes were enlightened**; he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

1 Samuel 14:28

**One of the people**, who came along with Saul, whose forces were now united with Jonathan's.

1 Samuel 14:29

**The land**, i.e. the people of the land, the whole army, whom by this rash oath he hath greatly injured. The zeal of defending himself makes him run into the other extreme of accusing his father, and that before the people, whom by this means he might have stirred up to a sedition.

1 Samuel 14:30

No text from Poole on this verse.

1 Samuel 14:31

**Aijalon**; either that in Dan, Jos\_19:42; or rather, that in Judah, 2Ch\_11:10.

1 Samuel 14:32

**The people flew upon the spoil**, to wit, at evening, when the time prefixed by Saul was expired.

**With the blood**; not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See Gen\_9:4 Lev\_17:14 Deu\_12:16. So they who seemed to make conscience of the king's commandment for fear of the curse, make no scruple of transgressing God's command.

1 Samuel 14:33

He sees their fault, but not his own, in giving the occasion to it.

**Roll a great stone unto me**; that the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

1 Samuel 14:34

And his sheep, which is to be understood out of the foregoing words.

1 Samuel 14:35

Either for a monument of the victory; or rather, for sacrifice, as the next words imply.

**The same was the first altar**, though he had occasion to do so oft ere this time. So this is quoted as another evidence of his neglect of God and his worship. It is true, Saul sacrificed before this, as at Gilgal; but that was upon an old altar, erected by others.

1 Samuel 14:36

Remembering Saul's contempt of God's ordinance the last time, and the in consequence of it; and perceiving Saul ready to run into the same error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion; he gives them this pious and prudent advice.

**Hither unto God**, to wit, to the ark, as above, 1Sa\_14:18.

1 Samuel 14:37

Either,

1. Because he was displeased with Saul for his former neglect, 1Sa\_14:18,19, where he began to ask advice of God, but was so rude and impious as not to tarry for an answer; and therefore it was but a just retaliation, if when Saul did ask, God would not vouchsafe him an answer. Or,

2. To manifest his dislike of the violation of oaths. For although Jonathan might have a fair excuse from his invincible ignorance and urgent necessity; and though Saul had done foolishly in making this oath (which also God would this way discover); yet when once it was made, God would hereby teach them that it should be observed, and that they should abstain even from all appearance of the breach of it.

1 Samuel 14:38

**All the chief of the people**; in the name of all the people, that you may be witnesses, and may see where the fault lies.

1 Samuel 14:39

None of those who either saw Jonathan eating, or heard of it, informed against him; partly because they were satisfied that his ignorance excused him, and that there was some other reason of God's not answering; and partly from their great love to Jonathan, whom they would not expose to death for so small an offence.

1 Samuel 14:40

No text from Poole on this verse.

1 Samuel 14:41

**Give a perfect lot**, or declare (for giving is oft put for *declaring or pronouncing* , as Deu\_11:29 **13:1,2 Pr 9:9**) *the perfect or guiltless person* ; i.e. O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent.

**The people escaped**, to wit, the danger; they were pronounced guiltless.

1 Samuel 14:42

God so ordered the lot; not that he approved Saul's execration, 1Sa\_14:24, or his oath that the transgressor should die, 1Sa\_14:39, nor that he would expose Jonathan to death; (for he designed so to rule the hearts of the people, and of Saul also, that Jonathan should not die;) but because he would have the whole matter brought to light; partly, that Saul's folly might be chastised, when he saw what danger it had brought upon his eldest and excellent son; partly, that Jonathan's innocency might be cleared; and partly, to stablish the authority of kings and rulers, and the obedience which subjects owe to all their lawful commands.

1 Samuel 14:43

I am sentenced to death for it; which is hard measure. He had another answer, that he knew not of his father's command; but that being said before, 1Sa\_14:27, it was needless here to repeat it.

1 Samuel 14:44

From this and other like expressions of Saul's, some gather that he was exceeding prone to the vice of swearing and cursing.

**Thou shalt surely die:** strange perverseness! He who was so indulgent as to spare wicked Agag, **1Sa 15**, is now so severe as to destroy his own worthy son: he that could easily dispense with

God's righteous and reasonable command, will not bear the violation of his own rash and foolish command; because his own authority and power is concerned in this, and only God's in the other.

1 Samuel 14:45

**With God**, i.e. in concurrence with God, or by God's help he had wrought this salvation. God is so far from being offended with Jonathan, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

1 Samuel 14:46

**Saul went up from following the Philistines**; partly because he was discouraged by God's refusing to answer him; and partly because his delays had given them occasion to secure themselves.

1 Samuel 14:47

**Took the kingdom**, i.e. recovered it, and resumed the administration of it, after he had in a manner lost it, partly by Samuel's sentence, 1Sa\_13:14, and partly by the Philistines, who had almost turned him out of it. But now, being encouraged by this success, he returns to the exercise of his kingly office.

**Zobah** lay not far from Damascus. See 2Sa\_8:5.

**He vexed them**, Heb. *he condemned them* , he treated them like wicked people, and enemies to God and his people; or, *he punished them* .

1 Samuel 14:48

**Smote the Amalekites**; which is here mentioned only in the general, but is particularly described in the next chapter.

1 Samuel 14:49

**Ishui**, called also *Abinadab* , 1Sa\_31:2 1Ch\_8:33. Ishbosheth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.

1 Samuel 14:50

No text from Poole on this verse.

1 Samuel 14:51

No text from Poole on this verse.

1 Samuel 14:52

Into his service, or army.

## 1 Samuel 15:1 1 SAMUEL CHAPTER 15

Samuel sendeth Saul to destroy the Amalekites: his army, 1Sa\_15:1-5. He favoureth the Kenites; spareth Agag, and the best of the spoil: God rejects Saul from being king, 1Sa\_15:6-11. This Samuel declares to Saul; he commendeth, excuseth, at last humbleth himself, 1Sa\_15:12:**25**. Samuel is unmoved herewith; his mantle rent is a sign to Saul of his ruin: God cannot lie, 1Sa\_15:26-29. Samuel killeth Agag; goeth from Saul, and mourneth for him, 1Sa\_15:30-35.

The Lord made thee king, and therefore thou art highly obliged to serve and obey him. Thou hast committed one error already, for which God hath severely rebuked and threatened; now therefore make amends for thy former error, and regain God's favour by thy exact obedience to what he now commands.

1 Samuel 15:2

I seem to have forgotten, but now I will show that I remember, and now will revenge, those old injuries done four hundred years ago, which now I will punish in their children; which was the more just, because they continued in their parents' cruel practices, below, 1Sa\_15:33. *In the way when he came up from Egypt* ; when he was newly come out of cruel and long bondage, and was now weak, and weary, and faint, and hungry, Deu\_25:18; and therefore it was barbarous and inhuman, instead of that pity which even nature prompted them to afford, to add affliction to the afflicted; it was also horrid impiety to fight against God himself, and to lift up *their hand* in a manner *against the Lord 's throne* , as some translate these words, Exo\_17:16, whilst they struck at that people which God had brought forth in so stupendous and miraculous a way.

1 Samuel 15:3

**All that they have**, both persons and goods; kill all that live, and consume all things without life; for I will have no name nor remnant of that people, whom long since I have cursed and devoted to utter destruction.

**Spare them not;** show no compassion or favour to any of them. The same thing repeated to prevent mistake, and oblige Saul to the exact performance hereof; or, to leave him without excuse, in case of neglect.

**Infant and suckling;** for their parents' crime and punishment; which was not unjust, because God is the supreme Lord and giver of life, and can require his own when he pleaseth; infants also are born in sin, Psa\_51:5, and therefore liable to God's wrath, Eph\_2:3, and to death, Rom\_5:12,14. Their death also was rather a mercy than a curse to them, as being the occasion of preventing the vast increase of their sin and punishment.

**Ox and sheep, camel and ass;** which being all made for man's benefit, it is not strange nor unjust if they suffer with him, and for him and for the instruction of mankind.

1 Samuel 15:4

Who are particularly noted here, as also Zec\_11:8, either as select persons of extraordinary strength and courage; or to commend that tribe, which, though the kingdom had been promised to their own tribe, yet were forward in serving and obeying a king of another, and that a far meaner tribe.

1 Samuel 15:5

**A city of Amalek;** their chief city, where their king was, as is probable from 1Sa\_15:8.

**Laid wait,** intending to draw them forth of their city by some pretence, like that of Joshua, Jos\_7, and then to intercept them, and so surprise their city: which haply they did, though it be not here recorded, it being not worth while to mention all the minute circumstances of such matters.

1 Samuel 15:6

**The Kenites;** a people descending from or nearly related unto Jethro, who anciently dwelt in rocks near the Amalekites, Num\_24:21, and afterwards some of them dwelt in Judah, Jud\_1:16, whence it is probable they removed, (which, dwelling in tents, they could easily do,) and retired to their old habitation, because of the wars and troubles wherewith Judah was annoyed.

**Ye showed kindness;** some of your progenitors did so, Exo\_18:12 Num\_10:31, and for their sakes all of you shall fare the better. You were not guilty of that sin for which Amalek is now to be destroyed.

1 Samuel 15:7

i.e. From one end of their country to the other; he smote all that he met with; but a great number of them fled away upon the noise of his coming, as is usual in such cases, and secured themselves in other places, until the storm was over, when they returned again; of whom we read before, 1Sa\_13:6 **14:22**.

1 Samuel 15:8

Saul spared

**Agag**, either out of foolish pity for the goodliness of his person, which Josephus notes; or for his respect to his royal majesty, in the preservation of which he thought himself concerned; or for the glory of his triumph: compare 1Sa\_15:12.

**All the people**, to wit, the body of the people, but not every individual person, as hath been showed. Universal particles are commonly thus understood, as is confessed.

1 Samuel 15:9

**Saul and the people;** the one proposed to do so, and the other consented to it, and so both were guilty.

**All that was good;** which it is more than probable they reserved for their own use, rather than for sacrifice, because they knew God would not accept a sacrifice contrary to his own command. Thus they obey God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

1 Samuel 15:10

No text from Poole on this verse.

1 Samuel 15:11

**It repenteth me:** repentance properly notes grief of heart, and change of counsels, and therefore cannot be in God, who is unchangeable, most wise, and most blessed; but it is ascribed to God in such cases, when men give God cause to repent, and when

God alters his course and method of dealing, and treats a person as if he did indeed repent of all the kindness he had showed to him.

**He cried unto the Lord all night**, to implore his pardoning mercy for Saul, and for the people; so far was he from rejoicing in their calamities, as an envious and self-seeking person would have done.

1 Samuel 15:12

**Carmel**; not Mount Carmel, of which Jos\_12:22, but another mountain or town in the tribe of Judah, of which see Jos\_15:55. A place, i.e. a monument or trophy of his victory, as the same Hebrew word is used, 2Sa\_18:18. And this may be here noted by way of censure, that he set it not to God's honour, but to himself, i.e. to his own praise; which he minded in the first place, and afterwards went to Gilgal, as it here follows, to offer sacrifice to God.

1 Samuel 15:13

**Blessed be thou of the Lord**; I thank thee, and I beg that God would bless thee, for sending me upon this employment, and giving me this opportunity of manifesting my obedience to God.

**I have performed the commandment of the Lord**, to wit, for the main and substance of it, to wit, the extirpation of that wicked people; for he thought the sparing of Agag and the cattle very inconsiderable in the case, though indeed it was expressly contrary to God's command; but self-interest made him exceeding partial in his own cause: or else, like a bold hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the people, as he did.

1 Samuel 15:14

How can this evidence of guilt consist with the profession of thy innocency?

1 Samuel 15:15

**They**, i.e. the people. Thus, after the manner of all hypocrites, he excuseth himself, and lays the blame upon the people; whereas they could not do it without his privity and consent; and he should have used his power and authority to overrule them for God's sake, as he had done formerly for his own sake. But the truth is, he



was zealous for his own honour and interest, but lukewarm where God only was concerned.

**To sacrifice unto the Lord:** it is not likely that this was his and the people's design; but this he now pretends, and ascribes that to his piety, which was indeed the effect of his impiety and avarice.

**Thy God,** whom thou lovest and servest, and therefore must needs be pleased with our pious respect to him and his service.

1 Samuel 15:16

No text from Poole on this verse.

1 Samuel 15:17

**Little in thine own sight,** i.e. modest, humble, and submissive, as 1Sa\_9:21 **10:22**; whereby he implies that now he was grown proud, and stubborn, and impudent, both to commit sin and justify it.

1 Samuel 15:18

**The sinners;** so called by way of eminency, as that word is used, Gen\_13:13 Mat\_9:10 Joh\_9:24,**31**.

1 Samuel 15:19

Who cannot be deceived by thy fair professions of religion, but knows very well that thou didst not seek sacrifices for God, but prey for thyself.

1 Samuel 15:20

He addeth obstinacy and impenitency to his crime, and justifies his fact, though he hath nothing of any moment to say but what he said before. So he gives Samuel the lie, and reflects upon him as one that had falsely accused him.

**Have brought Agag** to be dealt with as God pleaseth, and as thou thinkest fit.

1 Samuel 15:21

Heb. *the chief of the devoted things* ; which being devoted to destruction, I thought it most proper to destroy them by way of sacrifice to God. But God had commanded Saul himself to smite and slay all upon the place, above, 1Sa\_15:3.

1 Samuel 15:22

**To obey is better than sacrifice**, because obedience to God is a moral duty, constantly and indispensably necessary; but sacrifice is but a ceremonial institution, sometimes unnecessary, as it was in the wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner; therefore thy gross disobedience to God's express command is not to be compensated with sacrifice.

**To hearken**, i.e. to obey, as hearing is oft used in Scripture. Than the fat of rams; than the choicest part of all the sacrifice, to wit, the fat, which was appropriated to God, Lev\_3:16; whereas the offerer might partake of other parts of it.

1 Samuel 15:23

**Rebellion**, i.e. disobedience to God's express precept, which was Saul's case.

**Is as the sin of witchcraft**; is, though not so great, yet as inexcusable and impudent a sin as witchcraft; as plainly condemned, and as certainly destructive and damnable.

**Stubbornness**; either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime.

**Is as iniquity and idolatry**, or, *the iniquity of idolatry* ; this being an *hendiadis* ; as *judgment and justice* , Deu\_16:18, is put for *the judgment of justice* , or *just judgment* . Or, *idolatry* , (for so the Hebrew word *aven* signifies, as Jer\_10:15 Hos\_4:15 **10:5**, compared with 1Ki\_12:29) *even the teraphim* , which is here mentioned as one of the worst kinds of idolatry.

**Hath also rejected thee from being king**, i.e. hath pronounced the sentence of rejection; for that he was not actually rejected or deposed by God plainly appears, because not only the people, but even David, after this, owned him as king; and Samuel, at Saul's desire, did honour him, i.e. own him as king, before the people, 1Sa\_15:30.

1 Samuel 15:24

**I have sinned;** which confession proceeded not from true repentance, but from the sense of his great danger, and from a desire of recalling that dreadful sentence denounced against him.

**The commandment of the Lord, and thy words,** i.e. the commandment of the Lord delivered to me by thy words; another *hendiadis*. I feared the people; who, as thou knowest, are set upon mischief, and would probably have broken forth into a mutiny or rebellion, had I done otherwise. But how little he feared the people, may be seen by 1Sa\_11:7 **14:24**. But this was a false cause; nor doth he acknowledge the true cause, which was his covetousness, and because he did not fear God.

1 Samuel 15:25

**Pardon my sin;** use thy great interest with God to obtain the pardon of my sin. Or, do thou pardon my sin against thee; for he had sinned not only against God, but against Samuel also, as God's prophet; and therefore needed a pardon both from God and man.

**And turn again with me,** to Gilgal, whence Saul was gone forth to meet Samuel; and Samuel is here said to turn again to Gilgal, not properly, for he had not now been there; but by way of concomitancy, because he accompanied Saul, who was come thence, and returned thither: see the like expression Rth\_1:10,**22 2:6**.

**That I may worship the Lord;** that I may offer further sacrifices to God; partly to praise him for the past victory; and partly to implore his mercy, and the taking off of my sin and punishment. This was a politic device of Saul's, that Samuel might at least seem to countenance his design, in reserving the cattle for sacrifice; which Samuel seeing, refused to do it. Heb. *and I will worship the Lord*, i.e. I will seek his pardon and favour.

1 Samuel 15:26

**I will not return with thee:** this was no lie, though he afterwards returned, because he spoke what he meant; his words and intentions agreed together, though afterwards he saw reason to change his intentions: compare Gen\_19:2,**3**: which may relieve many perplexed consciences, who think themselves obliged to do

what they have said they would do, though they see just cause to change their minds.

1 Samuel 15:27

No text from Poole on this verse.

1 Samuel 15:28

Samuel makes use of the emergent occasion, as a sign, to signify and confirm his former prediction.

**A neighbour of thine;** either another man, or another Israelite; for the word neighbour is used both ways; or rather, one of the neighbouring tribe, even Judah, whose inheritance did not only join to that of Benjamin, but was partly mixed with it.

1 Samuel 15:29

He calls God

**the Strength of Israel;** partly, to show the reason why God neither will nor can lie; because lying is a weakness, and proceeds from the sense of a man's weakness, because he cannot many times accomplish his design without lying and dissimulation; which therefore many princes have used for this very reason. But, saith he, God needs no such artifices; he can do whatsoever he pleaseth by his absolute power, and hath no need to use lies to accomplish his will. Partly, to show that Israel should be no loser by Saul's loss, as he might vainly imagine, because he had saved them from their enemies on every side, 1Sa\_ 14:47. For not Saul, but God, was the Strength and Protector of Israel, and he would continue to save them when Saul was lost and gone. And partly, to assure Saul that God would execute this threatening, because he wanted not strength to do it, and none could hinder him in it.

**Nor repent,** i.e. nor change his counsel; which also is an effect of weakness and imperfection, either of wisdom or power.

1 Samuel 15:30

Here he plainly discovers his hypocrisy, and the true motive of this and his former confession; he was not solicitous for the favour of God, but for his honour and power with Israel.

1 Samuel 15:31

**Samuel turned again after Saul;** not to worship the Lord with him, for that he did not; and therefore it is here mentioned that

Saul only *worshipped the Lord* ; but for two other reasons: first, that people might not upon pretence of this sentence of rejection immediately withdraw all respect and obedience to their sovereign; whereby they would both have sinned against God, and have been as sheep without a shepherd. Secondly, That he might rectify Saul's error, and execute God's judgment upon Agag.

1 Samuel 15:32

**Delicately**, or *in delights* , or *in his ornaments* , i.e. he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality.

**And Agag said**, or, *for Agag said*; this being the reason why he came so.

**The bitterness of death is past:** I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.

1 Samuel 15:33

**Thy sword hath made women childless;** whereby it appears that he was a cruel tyrant, and guilty of really bloody actions, and that towards God's people, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's justice, and to show, that although God did at this time remember and revenge a crime committed by this man's ancestors four hundred years ago, yet he did not punish an innocent son for his father's crimes, but one that allowed and persisted in the same evil courses.

**Samuel hewed Agag in pieces** by Divine instinct, and in pursuance of God's express and particular command, above, 1Sa\_15:3, which being sinfully neglected by Saul, is now executed by Samuel. See the like example 1Ki\_18:40. But these are no precedents for private persons to take the sword of justice into their hands; for we must live by thee laws of God, and not by extraordinary examples.

**Before the Lord;** either before the ark, which, it seems, Saul carried with him in this, as he did in his former expedition, 1Sa\_14:18; or before God's altar; or in the public assembly.

1 Samuel 15:34

No text from Poole on this verse.

1 Samuel 15:35

**To see Saul**, i.e. to visit him, either in token of respect or friendship; or to seek counsel from God for him, or to give counsel to him. *Seeing* is put for *visiting here*, and 2Ki\_8:29. Otherwise he did see him afterwards, 1Sa\_19:24. Though indeed it was not Samuel that came thither with design to see Saul, which is implied in the phrase here; but Saul went thither to see Samuel, and that accidentally.

**Samuel mourned for Saul**; partly for Saul's sake, whose sad condition he lamented; and partly for Israel's sake, whose estate he feared might by this means be doubtful and dangerous.

## 1 Samuel 16:1 1 SAMUEL CHAPTER 16

Samuel is sent by God; who, under pretence of a sacrifice for fear of Saul, cometh to Bethlehem; sanctifieth Jesse and his sons, 1Sa\_16:1-5. His human judgment in choosing Eliab the eldest son is reproved, 1Sa\_16:6,7. God had chosen David the youngest to be king in Saul's place, 1Sa\_16:8-12. Samuel anointeth him, and the Spirit of God cometh upon him; but departeth from Saul, and an evil spirit cometh on him, 1Sa\_16:13,14. He sends for David to quiet it: his praise: Saul loveth him, and maketh him his armour-bearer: he playeth before Saul when the evil spirit disquieted him, 1Sa\_16:15-23.

**How long wilt thou mourn for Saul**, and pray for his restitution? which the following words imply that he did.

**I have rejected him from reigning over Israel**: the manifestation of my peremptory will should make thee submit to my pleasure.

**Fill thine horn with oil**; which was used in the inauguration of kings, as 1Sa\_10:1 1Ki\_1:39. But here it is used in the designation of a king, though David was not actually made king by it, but still remained a subject, as is evident from 1Sa\_24:6. And the reason of this anticipation was, partly the comfort of Samuel, and other good men, against their great fears in case of Saul's death, of which they expected every day to hear; and partly the assurance of David's title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet that the same person and prophet who had anointed Saul, might now, upon

God's rejection of Saul, anoint David to succeed him upon his death; and because Samuel was now not far from his death, and was to die before Saul, it was fit that David's anointing should be hastened and done before its proper time.

**I have provided me a king:** this phrase is very emphatical, and implies the difference between this and the former king. Saul was a king of the people's providing, he was the product of their inordinate and sinful desires; they desired him for themselves, and for their own glory and safety, as they supposed; but this is a king of my own providing, one that I have spied out, one of that tribe to which I have allotted the kingdom, Gen\_49:10. A king *for me* ; not one to gratify the people's desires, but *to fulfil all my will* , as is said, Act\_13:22, and to serve my glory. Or, *my king* ; the Hebrew phrase, *to me* , or *for me* , being commonly used for the word *mine* .

1 Samuel 16:2

**How can I go,** to wit, safely? a question which seems to savour of human frailty; for he should have strongly believed that God, who had set him upon the work, would carry him through it.

**I am come to sacrifice to the Lord;** which he used oft to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the worship of God in all of them. This was one cause, though not the only cause, of his coming; nor was he obliged to declare all the causes of it.

1 Samuel 16:3

**Call Jesse to the sacrifice,** i.e. invite him to the feast, which, after the manner, was made of the flesh of the sacrifice; and it belonged to Samuel, as the offerer of the sacrifice, to invite whom he pleased.

**Whom I name,** i.e. whom I shall describe, as it were, by name.

1 Samuel 16:4

**The elders of the town trembled at his coming;** partly because it was strange and unexpected to them, this being but an obscure town, Mic\_5:2, and remote from Samuel, and therefore they justly thought there was some extraordinary reason for it; and their guilty consciences made them fear that he came to denounce some dreadful and particular judgment of God upon them; and partly

lest Saul, whose heart was estranged from and incensed against Samuel, should upon this occasion conceive a jealousy of them, and a displeasure against them.

**Peaceably**, Heb. *in or with peace* ; either, first, To thyself. Comest thou voluntarily, or to flee from the rage of Saul? Or, secondly, To us. Comest thou with no evil tidings to us, either from God or from Saul? The Hebrew phrase, *Comest thou in peace* ? being as much as to say, (in our phrase,) *Is all well* ?

1 Samuel 16:5

**Sanctify yourselves**; prepare yourselves in the manner expressed, Exo\_19:14,15.

**To the sacrifice**, Heb. *in the sacrifice* , i.e. join with me in this act of worshipping God, and offering this sacrifice, thereby to give thanks for the blessings you have received from him, and to pray for what you want. It seems evident that there was something peculiar in Jesse's invitation. For, first, Both he and his sons were invited, whereas the others are only invited for their own persons. Secondly, The different phrase here used, that *he sanctified these* , when he only bade the other *sanctify* themselves, argues a singular care and agency of Samuel in their sanctification; (unless we should say, *He sanctified them* , is no more but that *he caused them to be sanctified* ; that is, these in particular amongst others;) which makes it probable that the rest were only to join with him in the act of sacrificing; but these, and only these, were invited to feast upon the remainders of the sacrifice; which feast is here called a sacrifice, as it is above, 1Sa\_16:3. And the only inconvenience of this interpretation is, that the word sacrifice is taken in different senses in the same verse, which is no unusual thing. See Mat\_8:22. And this difference may possibly be intimated by the differing prepositions prefixed to the same word, the first being *bazzabach* , and the latter *lazzabach* . Howsoever, that only Jesse and his sons were present at the feast may seem probable, from Samuel's design of privacy, and from the following relation.

1 Samuel 16:6

**When they were come**; when the most of Jesse's sons were come, either to the place of the feast, or to some other place near



it, appointed for this private discourse, whither they were to come before they went to the feast. It must also be understood that Samuel had acquainted Jesse with his design, which is easily gathered out of the context, and needed not be expressed.

**Is before him**, i.e. is in this place where God is now present. For it is observable, that not only the sacrifice is said to be offered, but even the feast upon the remainders of it is said to be eaten, *before the Lord*, Deu\_12:7, i.e. before or near his altar, where God was present in a special manner. And the ground of this expression seems to be this, that Jesse brought not all his sons together, but made one after another to come to the place, and to pass before Samuel, who stood before the Lord, in some place near the altar, that this great business might be managed with more solemnity. And Eliab being the person now before Samuel, is said to be now *before the Lord*. But whatsoever the ground of this phrase is, this is certain and confessed, that this is his meaning, This I take to be the person whom I am sent to anoint; wherein yet he was greatly mistaken, as other prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God in the case, as 2Sa\_7:3.

1 Samuel 16:7

**The Lord** spake by secret inspiration.

**The height of his stature;** whereby thou wast once deceived in Saul, 1Sa\_10:23,24, and therefore shouldst not now be deceived a second time.

**Man looketh on the outward appearance;** men value men by their outsides.

**The Lord looketh on the heart;** God esteems of men by the goodness of their hearts, and hath now proceeded by that rule in the choice of a king, and would have done so before, if the people's sinful desires had not provoked him to give them a bad king.

1 Samuel 16:8

No text from Poole on this verse.

1 Samuel 16:9

**Shammah**, called also *Shimeah* , 2Sa\_13:3, and *Shimna* 1Ch\_2:13.

1 Samuel 16:10

**Seven of his sons**, i.e. the rest of his sons, which were seven, besides David; for in all he had eight, 1Sa\_17:12. It is true, there are but seven of them named 1Ch\_2:13-15, but that may be because one of them was either born of a concubine, or an obscure person; or one that died immediately after this time.

1 Samuel 16:11

**He keepeth the sheep**; and consequently is the most unfit of all my sons for that high employment. Either therefore he did not thoroughly understand David's great wisdom and valour, or he judgeth him unfit, by reason of his mean education. And God so ordered it by his providence, that David's choice might plainly appear to be God's work, and not Samuel's or Jesse's design.

**We will not sit down**, to wit, to the feast.

**Quest.** How could David be admitted to this feast, being, as it seems, not sanctified with the rest of his brethren?

**Ans.** 1. It is not strange if the prophet, by God's direction, dispensed with the ordinary rule, in a person so extraordinary, both for his piety and the dignity to which he was chosen.

2. It is not affirmed that David did sit down with them to the feast, but only that they would not do so till he came. And when he was come, and Samuel had done what he intended with him, David, for aught we know, might depart, and the rest sit down to the feast; for David was not now actually raised to any higher degree, but returned to his former employment; as we read below, 1Sa\_16:19.

1 Samuel 16:12

**He was ruddy**; which may be referred either to the colour of his hair; or rather, to the complexion of his face.

**Goodly to look to**; of a comely but masculine and majestic aspect.

1 Samuel 16:13

**In the midst of his brethren:** according to this translation, his brethren were present at this act, and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliab's scornful words concerning him after this, 1Sa\_17:28. But to this others reply, that David's brethren saw David's unction, but did not particularly understand that he was anointed to the kingdom; but were only told by Samuel at he was anointed to some great service, which hereafter they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidences, was abundantly sufficient to prove David's right to the kingdom, if need should be. And this seems fairly to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him *out of the midst of his brethren*, i.e. he selected him from amongst the rest of his brethren to be king; as Christ is said to be *raised from the midst of his brethren*. And whereas the Hebrew word is *bekereb, in the midst*, not *mikkereb, out of the midst*; it is confessed that the preposition *beth, in*, is oft used for *min, of*, or *out of*, as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that *Samuel anointed him*, being taken *out of the midst of his brethren*; and so these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him; Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent; as Gen\_12:15, *The woman was taken* (i.e. *was taken and carried*) *into Pharaoh's house*; and many such places.

*The Spirit of the Lord came upon David from that day forward*, i.e. he was immediately endowed with extraordinary gifts of God's Spirit, as strength, and courage, and wisdom, and magnanimity, and other excellent qualities, which fitted him for and put him upon noble attempts; for which he presently grew famous, even whilst he lived a private life. See below, 1Sa\_16:18 17:34, &c.

1 Samuel 16:14

God took away that prudence, and courage, and alacrity, and other gifts and assistances of God's Spirit, wherewith he had qualified him for the management of his public employment.

**An evil spirit;** properly so called; for what need is there of forsaking the proper signification of the word? It is evident, both from Scripture and experience, that God hath permitted some men to be really acted and disquieted by the devil; and why not Saul as well as others?

**From the Lord,** i.e. by God's permission or judgment, delivering him up to Satan.

**Troubled him;** stirred up in him unruly and tormenting passions; as envy, rage, fear, despair, and the like.

1 Samuel 16:15

No text from Poole on this verse.

1 Samuel 16:16

And the success confirms their opinion. For although music cannot directly have any influence upon an evil spirit to drive him away; yet because the devil, as it seems, had not possession of him, but only made use of the passions of his mind and ill humours of his body to molest him; and because it is manifest that music hath a mighty power to qualify and sweeten these, and to make a man sedate and cheerful, as is evident by the unanimous consent of learned writers, and by common experience; it is not strange if the devil had not that power over him when his mind was more composed, which he had when it was disordered; as the devil had less power over lunatics in the decrease than in the increase of the moon, Mat\_17:15,18. And seeing music prepared the Lord's prophets for the entertainment of the good Spirit, as 2Ki\_3:15, why might it not dispose Saul to the resistance of the evil spirit? and why might not the cheering of his heart, in some measure, strengthen him against those temptations of the devil which were fed by his melancholic humour?

1 Samuel 16:17

No text from Poole on this verse.

1 Samuel 16:18

Wonder not that David was so suddenly advanced, from a poor contemptible shepherd, to so great reputation; for these were the effects of that Spirit of the Lord, which he received when he was anointed; though some would hence infer, that the things related in this chapter happened after the history of **1Sa 17**, though it be placed before, such transpositions being not unusual in historical relations.

**The Lord is with him**, i.e. directs and prospers all his undertakings.

1 Samuel 16:19

No text from Poole on this verse.

1 Samuel 16:20

This present, though in our times it would seem contemptible, yet was very agreeable to the usage of those times, and to the condition of Jesse, which was but mean in the world. And it seems to have been the custom of those times, as it is yet in the eastern countries (when they made their appearance before princes or great persons, to bring a present: see Gen\_32:20 **43:25,26**, and elsewhere); to which civil custom that religious precept seems consonant, Exo\_23:15 Deu\_16:16. *None shall appear before me empty*. And he might send it, partly as a testimony of his respect to his sovereign, and partly to gain David favour and acceptance with him, being sensible that he was going into a place and state of hazard; but knowing Saul's furious temper, he durst not refuse to send him; and he sent him the more willingly, because this seemed a most likely means to accomplish God's promise of the kingdom, and to prepare him for it.

1 Samuel 16:21

**Stood before him**, i.e. ministered unto him; or (as we use to speak) waited upon him, as that phrase oft signifies; as Deu\_1:38 **10:8**.

**He became his armour-bearer**; he had that place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his father upon some occasion not related, and had abode with him some considerable time before the war described, **1Sa 17**, happened.

1 Samuel 16:22

No text from Poole on this verse.

1 Samuel 16:23

To wit, for a season. And the reason of this success may be partly natural and common; of which see on 1Sa\_16:16; and partly supernatural and special, respecting David, whom God designed by this means to bring into favour with the king and his court, and so to smooth the way for his advancement.

## 1 Samuel 17:1 1 SAMUEL CHAPTER 17

The armies of the Israelites and Philistines ready for battle: Goliath terrifieth the Israelites with his stature, armour, and challenge, 1Sa\_17:1-11. David sent by his father to visit his brethren; is willing to encounter with him, 1Sa\_17:12-27; for which Eliab chideth him: he is brought to Saul, and showeth the reason of his confidence, 1Sa\_17:28-37. He taketh a staff, and sling, with five stones, 1Sa\_17:38. Goliath curseth and threateneth him, 1Sa\_17:41-44. David's faith: he slayeth him, 1Sa\_17:45-50. The Philistines flee; are smitten and plundered, 1Sa\_17:51-54. Saul taketh notice of David, 1Sa\_17:55-58.

To revenge their former great and shameful defeat, **1Sa 14**.

1 Samuel 17:2

No text from Poole on this verse.

1 Samuel 17:3

**On a mountain on the other side**, where they had disposed and fortified their camps, that if the one should assault the other, the assailant should have the disadvantage, and be obliged to fight from a lower place.

1 Samuel 17:4

**A champion**, Heb. *a man between two*, either because he used to come forth, and stand between the two armies; or because he moved that the business should be decided between two, whereof he would be one.

**Whose height was six cubits and a span**; which is not strange, for besides the giants mentioned in Scripture, Herodotus, Diodorus Siculus, and Pliny, and others, make mention of persons

seven cubits high, which is near double to an ordinary man's height.

1 Samuel 17:5

The common shekel contained only a fourth part of an ounce; and so 5000 shekels made 1250 ounces, which make exactly 78 pounds; which weight is not unsuitable to a man of such vast greatness and strength, as his height speaks him to be.

1 Samuel 17:6

No text from Poole on this verse.

1 Samuel 17:7

**A weaver's beam**, on which the weavers fasten their web. It was like this for thickness; and for length, that he omits, as easy to be collected by proportion to the rest. And though the whole weight of Goliath's armour may seem prodigious, yet it is not so much by far as one Athanatus did manage; of whom Pliny relates, that he saw him come into the theatre with arms weighing 12,000 ounces.

1 Samuel 17:8

That the battle may be decided by us two alone. Such offers were frequent in those times. And possibly he thought the valiant Jonathan, who had assaulted a whole army, would never have refused this challenge. But God so ordered the matter, that none should accept it, because he would reserve this honour for David, as a step to his kingdom.

1 Samuel 17:9

No text from Poole on this verse.

1 Samuel 17:10

No text from Poole on this verse.

1 Samuel 17:11

Which may seem strange, considering the glorious promises, and their late experiences of Divine assistance. But the truth is, all men do so entirely depend upon God in all things, that when he withdraws his help, the most valiant and resolute persons cannot find their hearts nor hands, as daily experience shows.

1 Samuel 17:12

**The son of that Ephrathite**, i.e. of *the man of Ephrath* , or *Beth-lehem* , Gen\_35:19.

**He had eight sons:** see on 1Sa\_16:10.

1 Samuel 17:13

No text from Poole on this verse.

1 Samuel 17:14

No text from Poole on this verse.

1 Samuel 17:15

**From Saul;** either,

1. From Saul's court; where having been entertained by Saul, to relieve him in his melancholy fits, he was permitted to go to his father's house, to be sent for again upon occasion. Or,

2. From Saul's camp, whither he used to come to visit his brethren; as appears from 1Sa\_17:17.

1 Samuel 17:16

No text from Poole on this verse.

1 Samuel 17:17

**Parched corn;** a food then much in use, which they used to mix with water, or milk, or oil, &c.

1 Samuel 17:18

**Unto the captain of their thousand;** in whose power it was in a great measure, either to preserve them, or to expose them to utmost hazards.

**Take their pledge,** i.e. bring me some token of their welfare from them.

1 Samuel 17:19

i.e. In a posture and readiness to fight with them; as it is explained, 1Sa\_17:20,21. Men are oft said in Scripture to do what they intend and are prepared to do, as hath been showed formerly by instances.

1 Samuel 17:20

**To the trench,** i.e. to the camp or army which was there intrenched.

**Shouted for the battle;** as the manner was, both to animate themselves, and to terrify their enemies.



1 Samuel 17:21

No text from Poole on this verse.

1 Samuel 17:22

**His carriage;** the provisions which he had brought to his brethren.

1 Samuel 17:23

No text from Poole on this verse.

1 Samuel 17:24

No text from Poole on this verse.

1 Samuel 17:25

It is observable, that Saul in his great distress doth not encourage himself in God, nor seek his counsel or favour by prayers and sacrifices, but expects relief from men only. This was one effect and sign of the departure of God's Spirit from him.

**Make his father's house free;** free from all those tributes and charges which either the court or the camp required.

1 Samuel 17:26

Why should you all be thus dismayed at him? he is but a man, and that of an accursed race, a stranger and enemy to God, and no way able to stand before them who have the living and almighty God for their strength and refuge.

1 Samuel 17:27

No text from Poole on this verse.

1 Samuel 17:28

**Eliab's anger was kindled,** either because he thought him guilty of intolerable folly, and pride, and presumption, in pretending to such an attempt; or because he feared and concluded he would be certainly ruined in the enterprise; or rather, because he envied him the glory of so great an undertaking; and took this proffer of David's to be, what indeed it was, a reproach to himself, and to all the rest, that having the great God on their side, had not the faith or courage to fight with him.

**With whom hast thou left those few sheep?** thou art much fitter to tend sheep, than to appear in an army, or to fight with a giant.

**Thy pride, and the naughtiness of thine heart;** thy self-confidence, and vain-glory, and curiosity.

1 Samuel 17:29

Either,

1. Of my coming; my father sent me on an errand. Or rather,
2. Of my thus speaking: is there not reason in what I say? Is this giant invincible? is our God unable to oppose him, and subdue him?

1 Samuel 17:30

For being secretly moved by God's Spirit to undertake the combat, he speaks with divers persons about it, that so it might come to the king's ear.

1 Samuel 17:31

No text from Poole on this verse.

1 Samuel 17:32

No text from Poole on this verse.

1 Samuel 17:33

**But a youth;** either,

1. For age, to wit, comparatively to Goliath, being now not much above twenty years old, as is supposed. Or rather,
2. For military skill, as the words following explain it; as if he should say, Thou art but a novice, a raw and unexperienced soldier, and therefore unable to fight with him.

1 Samuel 17:34

**There came a lion, and a bear;** not both together, but one after another, at several times.

1 Samuel 17:35

**Smote him,** to wit, the lion, as appears by his beard; which having particularly mentioned, it was easily understood and believed, that he did the same to the bear; which therefore it was needless to express.

1 Samuel 17:36

**Slew both the lion and the bear:** this he is probably thought to have done after he was anointed; when he was endowed with singular gifts of God's Spirit; and, among others, with extraordinary courage of heart and strength of body.

1 Samuel 17:37

**He will deliver me;** his good will is the same to me that it then was, and his power is not diminished. It is not strange that Saul consents to the combat, considering David's pious and convincing discourse, grounded upon sensible experience; and withal, the dangerous condition of the Israelitish affairs, and the absolute refusal of all other persons.

1 Samuel 17:38

**With his armour;** either,

1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1Sa\_10:23; nor is it like that Saul would disarm himself, when he was going forth to the battle, 1Sa\_17:20,21. Or,

2. With armour taken out of his armoury. Not that the whole armory of Saul was brought into the field; but that some chosen arms were taken out thence, and brought for any emergent occasion. Or rather,

3. *With his vestments* , or garments. For,

1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1Sa\_18:4.

2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

1 Samuel 17:39

**I have not proved them;** I have no skill nor experience in the management of this kind of arms.

1 Samuel 17:40

**His staff;** his shepherd's staff. These arms were in themselves contemptible, yet chosen by David; partly, because he had no skill to use other arms; partly, because he had inward assurance of the victory, even by these weapons; and partly, because such a conquest would be most honourable to God, and most shameful and discouraging to the Philistines.

**Chose him five smooth stones**, that if one should fail him, he might make use of another.

**Smooth stones**, because such stones would go most freely out of the sling; and consequently, with more force and certainty, directly to the mark which he aimed at. The sling was a sort of weapon not unusual in the fights of ancient times, and many arrived at great dexterity of slinging stones with great certainty; of which we have instances both in Scripture, as Jud\_20:16, and in Diodorus Siculus, and Livy, and other authors.

1 Samuel 17:41

No text from Poole on this verse.

1 Samuel 17:42

Not having so much as the countenance of a martial person.

1 Samuel 17:43

**With staves**, i.e. with a staff; the plural number for the singular; as Gen\_21:7 **46:7**.

**The Philistine cursed David**; he prayed that his god Dagon, and Ashtaroth, &c., would destroy him.

1 Samuel 17:44

No text from Poole on this verse.

1 Samuel 17:45

**In the name of the Lord of hosts**, i.e. by a commission from him, with confidence in him, and assurance of his help, and for the vindication of his honour.

**Whom thou hast defied**, in defying that army and people whereof he is the Lord and Protector.

1 Samuel 17:46

Heb. *that God* , the only true God, *is for Israel* ; or on Israel's side, and against you. Or, *that Israel hath a God* , a God indeed, one who is able to help them, and not such an impotent idol as you serve.

1 Samuel 17:47

**That the Lord saveth not with sword and spear**, i.e. that he can save without these arms, and with the most contemptible weapons, such as mine seem to thee.

**The battle is the Lord's**, i.e. the events of war are wholly in his power, to give success to whom and by what means he pleaseth.

**He will give you into our hands:** David speaks thus confidently, because he was assured of it by a particular inspiration from God.

1 Samuel 17:48

No text from Poole on this verse.

1 Samuel 17:49

Either,

1. The stone pierced through his helmet; which such stones being slung would not seldom do; as even Diodorus Siculus relates. Or,

2. The stone might get in through one of those holes which are left in helmets, that he that wears it may see his way, and how to direct his blows. Or rather,

3. The proud giant had lift up that part of his helmet which covered his forehead; and that in contempt of David and his weapons, and by the singular direction of God's providence.

1 Samuel 17:50

No text from Poole on this verse .

No text from Poole on this verse.

1 Samuel 17:51

**David took his sword;** hence it appears that David was not a little man, as many fancy; but a man of considerable bulk and strength, because he was able to manage a giant's sword; which also he did, both here and below, 1Sa\_21:9.

**Slew him.**

**Quest.** How could this be, when he slew him before with the stone? 1Sa\_17:50.

**Answ.** There he gives a general account of the event of the battle, and of the giant's death; but here he gives a particular relation of the manner and instrument of his death. The stone threw him down to the earth, and bereaved him of the use of his sense and motion; but there remained some life in him, (as frequently doth in such cases,) which the sword took away, and so completed the work.

1 Samuel 17:52

No text from Poole on this verse.

1 Samuel 17:53

Heb. *their camps* , i.e. their camp; but he speaks of it in the plural number, because of the great extent and various quarters of their camp.

1 Samuel 17:54

**Brought it to Jerusalem;** either to terrify the Jebusites, who yet held the fort of Zion, 2Sa\_5:7; or for some other reason not recorded, nor now known.

**In his tent,** i.e. in the tent which was erected for him in the camp, upon this occasion. There it was kept for the present, though afterwards it seems to have been translated to the tabernacle, where we find his sword, 1Sa 21, and it is not unlikely the rest of his armour was there also.

1 Samuel 17:55

**Whose son is this youth?**

**Quest.** How could David be unknown to Saul, with whom he had lived? 1Sa\_16:21.

**Ans.** That might well be, for divers reasons, because David was not constantly with him, nor, as it seems, used by him, but upon extraordinary occasions, and desperate fits of melancholy; from which possibly he had been free for a good while, by God's special providence and care for his people Israel, that so he might be capable of governing and protecting them against the Philistines, who watched all opportunities against them, and at last broke forth into an open war. Thus David had been for some considerable time dismissed from Saul's court, and was returned home; and therefore it is not strange, if Saul had for the present forgotten David; for kings, because of the encumbrance of public business, and the multitude of persons who come to them on several occasions, may easily forget some persons; yea, such as have frequently been with them, especially their servants, whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of Saul's mind might make him forgetful; and that David might now be much changed, both in his countenance and in his habit, from what he had before;

and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those persons whom in other habits we very well know. Some give this answer, That this was the first time that Saul had seen David; and that David's exploit here recorded was performed before that which is recorded 1Sa\_17:15, though it be placed after it; but that is confuted by comparing 1Sa\_18:1-3.

**I cannot tell;** which is not strange, because Abner's conversation and employment was generally in the camp, when David was at the court; and when Abner was there, he took little notice of a person so much inferior to him as David was.

1 Samuel 17:56

No text from Poole on this verse.

1 Samuel 17:57

No text from Poole on this verse.

1 Samuel 17:58

No text from Poole on this verse.

## **1 Samuel 18:1 1 SAMUEL CHAPTER 18**

Jonathan loveth David; they covenant together, 1Sa\_18:1-4. Saul envieth David's praise; in his fury seeketh to kill him, 1Sa\_18:5-11: is afraid of him; and removeth him: he is loved by the people, 1Sa\_18:12-16. Saul offereth David his daughters; first Merab, who is given to Adriel; then Michal, who loveth David, 1Sa\_18:17-20. Saul demandeth one hundred foreskins of the Philistines for a dowry: David promiseth; delivereth double the number; obtaineth Michal, 1Sa\_18:21-27. Saul's fear and hatred, and David's glory, increaseth, 1Sa\_18:28-30.

Partly for his excellent virtues and endowments, which shone forth both in his speeches and actions; partly, for the great and good service which he had done to God and to his people; and partly, for the similitude of their age and qualities.

1 Samuel 18:2

By which it appears, that beforetime David had not his constant residence at court, but did return to his father's house, and thence again to the court, as occasion required.

1 Samuel 18:3

**A covenant**, i.e. an agreement of sincere and perpetual friendship between them.

1 Samuel 18:4

Partly as a pledge of his great respect and affection to him; and partly to vindicate David from that contempt which might cleave to him for his former pastoral habit and condition, and to put him into a habit suitable to his present greatness and glory.

1 Samuel 18:5

**David went out**, upon military expeditions, of which that word is oft used.

**Set him over the men of war**; gave him some considerable command in his army, though not the supreme.

1 Samuel 18:6

**When David was returned from the slaughter of the Philistine**; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related 1Sa\_18:5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related 1Sa\_18:5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest.

**Out of all cities of Israel**, i.e. out of all the neighbouring cities, by or through which the victorious army marched.



**Singing and dancing**, according to the custom of those times and places; of which See Poole "Exo\_15:20", See Poole "Jud\_11:34".

1 Samuel 18:7

**Answered one another**; singing by parts alternately.

**David his ten thousands**; so they said, because David killed Goliath, which was the principal cause of all the following slaughter of the Philistines.

1 Samuel 18:8

What greater honour can they give him but that of the kingdom? Or thus, *And moreover* . this will not rest here, they will certainly give him the kingdom; they will translate the crown from me to him. Or thus, *And moreover* , *the kingdom certainly belongs to him* , i.e. I now perceive that this is the favourite of God, and of the people; this is that man after God's own heart, to whom Samuel told me that God would transfer my kingdom.

1 Samuel 18:9

i.e. Narrowly observed all his counsels and actions, that he might understand whether he had any design upon the kingdom or no, and that he might find some colourable pretence of putting him to death.

1 Samuel 18:10

Saul's envy, and jealousy, and discontent revived his melancholic distemper, which the devil, according to his wont, struck in with.

**He prophesied**, or, *he feigned himself to be a prophet* , for so the Hebrew verbs in *Hithpahel* oft signify, i.e. he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets, used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2Ki\_9:11. And it may seem probable that Saul did now speak of Divine things politicly, that thereby he might lull David asleep, and kill him before he suspected any danger.

**There was a javelin in Saul's hand**, which he kept there for the following purpose.

1 Samuel 18:11

Once at this time, and another time upon a like occasion, 1Sa\_19:10.

1 Samuel 18:12

**Saul was afraid of David**, lest as he had gotten the favour of God and of all the people, he should also take away his kingdom.

1 Samuel 18:13

**From him**; from his presence and court; which he did, partly, because he feared lest David should watch and find an opportunity to kill him, as he had designed to kill David; partly, because he was a great eyesore, and his presence now made him more sad than ever his music had made him cheerful; and principally, that hereby he might expose him to the greatest hazards, and in some sort betray him into the hands of the Philistines.

**He went out and came in**; he led his soldiers forth to battle, and brought them back again with safety. Compare 2Sa\_5:2. Or else the phrase of coming in and going out may be understood (as elsewhere) for conversing; or (as we use to say) going to and fro about business, as 1Sa\_29:6.

1 Samuel 18:14

So that he had great prudence in his conduct, and prosperous success following his designs; which are two principal qualifications of a general and of a prince. Thus God turned all Saul's devices upon himself, and to David's advantage.

1 Samuel 18:15

No text from Poole on this verse.

1 Samuel 18:16

No text from Poole on this verse.

1 Samuel 18:17

**Her will I give thee to wife**: this was no more than Saul was obliged to do by his former promise, 1Sa\_17:25, which here he renews and pretends to perform, though he intended nothing less, as the sequel shows; whereby he makes himself guilty of ingratitude, injustice, and breach of trust, and withal of gross hypocrisy.

**Let the hand of the Philistines be upon him;** he thought so great an offer would oblige him, who was of himself valiant enough to give proofs of more than common valour, and to venture upon the most dangerous enterprises.

1 Samuel 18:18

**My life**, i.e. my manner of living. How obscure is that condition in which I was born, and have been bred! Or rather thus, How little is my life worth, that by the exposing of that to some hazard (which Saul required of him). I should purchase a king's daughter! In these expressions David showeth not only his humility, but also his wisdom, in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom, and might have no occasion to suspect that he was already anointed thereto.

1 Samuel 18:19

**When Merab should have been given to David;** when the marriage was even ready to be solemnized.

**Adriel the Meholathite**, the son of Barzillei, as he is called, 2Sa\_21:8. This was an act of great injustice and perfidiousness; and accordingly this marriage was accursed by God, and the children begotten in it were by God's appointment cut off, **2Sa 21\$**.

1 Samuel 18:20

Not for any respect he had to David, but for his own malicious and wicked ends, that he might make use of her love to David, to insnare and ruin him, which he thought might be done many ways, whereof one is here expressed.

1 Samuel 18:21

**This day**, i.e. suddenly, within a time which probably Saul prefixed.

**In the one of the twain:** whereas I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb. *in the twain* . Thus the cities of Gilead is put for one of them, Jud\_12:7; and *the sides of the ship* for one of the sides, Jon\_1:5. Or he saith *in the twain* , or in both, because he

was in effect betrothed to the one, and should be married to the other, and so was I his son-in-law upon a double account.

1 Samuel 18:22

**Commune with David**, whom having so lately and grossly deceived, he found backward to embrace his motion, and therefore sets others on work to persuade him.

1 Samuel 18:23

And therefore neither have estate nor credit to give (according to the manner, Gen\_34:12 Exo\_22:16,17) a dowry suitable to her quality.

1 Samuel 18:24

No text from Poole on this verse.

1 Samuel 18:25

**An hundred foreskins:** these he desires rather than their heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his malice against David with a pretence of zeal for God, and for his people, and for the covenant of circumcision; and partly, that the Philistines might be the more enraged against David for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

1 Samuel 18:26

**It pleased David;** as for other reasons, so especially because this opened the door to the kingdom which God had promised him. The days, i.e. the time allowed by Saul to David for the execution of this exploit.

1 Samuel 18:27

He doubled the number required; partly to oblige Saul the more to the performance of his promise; and partly to show his great respect and affection to Saul's daughter.

1 Samuel 18:28

No text from Poole on this verse.

1 Samuel 18:29

Because he both lost his design against David's life, and had now paved a way for him to the throne.

1 Samuel 18:30

**Went forth**, to wit, to war against the Israelites, being provoked both by their former losses, and especially by that act of David's, related above, 1Sa\_18:27.

## 1 Samuel 19:1 1 SAMUEL CHAPTER 19

Saul purposeth to kill David; Jonathan discloseth it; speaketh in his behalf to Saul, who sweareth not to kill him; he returneth to court, 1Sa\_19:1-7. By reason of his success in a new war, Saul again seeketh to kill him; Michal acquainteth him with it; he flieth; she deceiveth her father, 1Sa\_19:8-17. David cometh to Samuel at Ramah; Saul sendeth messengers twice to apprehend him; they both prophesy, 1Sa\_19:18-21. He goeth himself thither, and prophesieth likewise, 1Sa\_19:22-24.

**Saul spake to Jonathan**; whom, though lately engaged in a league of friendship with David, he thought to oblige to it by sense of his own interest, as being the next heir of the crown, and likely to suffer most by David's advancement. **And to all his servants**: what before he secretly designed, now he openly and impudently avowed.

1 Samuel 19:2

Lest he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of rage against thee; but I intend to do in the morning, when I may hope to find him in a better temper.

1 Samuel 19:3

**In the field where thou art**; in the field where my father useth to walk, where also I would have thee to hide thyself, that I may know where to find thee at hand, to acquaint thee with the success of my endeavours, that thou mayst accordingly either return to court, or speedily depart.

1 Samuel 19:4

**Jonathan spake good of David**, which he could not do without hazard to himself. Herein therefore he performed the duty of a true friend, and of a valiant man.

1 Samuel 19:5

**He did put his life in his hand**, i.e. he exposed his life to eminent hazard. See Poole "Jud\_12:3".

1 Samuel 19:6

This great change is not to be ascribed to any true repentance for his sin against David, or any better affection which he now had to him; but merely to his own worldly interest, because he was convinced by Jonathan's discourse that he could not kill him without great inconvenience and shame to himself.

1 Samuel 19:7

No text from Poole on this verse.

1 Samuel 19:8

No text from Poole on this verse.

1 Samuel 19:9

David's successes against the Philistines, which should have cheered his heart, made him sad, and the devil watched the opportunity to improve his melancholy, as before he had done.

1 Samuel 19:10

No text from Poole on this verse.

1 Samuel 19:11

**To slay him in the morning:** why not in the night?

**Answ.** Partly, because it would have been barbarous, and most dishonourable to Saul, to break into David's house by night, and kill him in his own house and bed; and it seemed more expedient to kill him as he came out of his house in the morning; partly, because the night might give David some opportunity of escaping, which the day-light would prevent; and principally, by God's singular providence, infatuating Saul's mind to take the worst course, that David might be delivered from him. Tomorrow thou shalt be slain; which she might learn, either by information from Jonathan, or some other courtier that was privy to the design; or from her own observation of some suspicious or dangerous persons hovering about the house.

1 Samuel 19:12

**Michal let David down through a window;** because they lay in wait for him at the doors of the house, whensoever he should come forth there.

1 Samuel 19:13

**An image**, Heb. *teraphim* , which was an image made in human shape; which she might keep secretly, either out of a superstitious regard to it, or out of mere curiosity. This stratagem she used, because knowing her father's unquiet, and jealous, and furious temper, she suspected he might come or send to see whether David was there or no.

**Put a pillow of goats' hair for his bolster**, or, *put great goats' hair upon his bolster* , i.e. upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. *Goats* is here put for *goats' hair* , as it manifestly is Exo\_25:4 26:7 35:26. It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Son\_4:1, *Thy hair is as a flock of goats* , i.e. as the hair of a flock of goats. And as there was goats' hair of several colours, (as the wool of sheep in divers parts is of very differing colours, as white, or black, or yellow, &c.) so it is most probable she took that colour which was likest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth. And all this art was used, that David being supposed, and some persons who were sent to inquire, perceived, as thought, to be in the bed, Saul might be hindered from pursuing and overtaking him before he had got into some place.

**Covered it with a cloth**, upon pretence of being sick, and needing some such covering, but really to prevent the discovery of her deceit.

1 Samuel 19:14

**Messengers**, to wit, other messengers in the morning, supposing the former to be either slow or perfidious.

1 Samuel 19:15

**Again to see David**, or only, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

1 Samuel 19:16

No text from Poole on this verse.

1 Samuel 19:17

If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie and a fiction of her own.

1 Samuel 19:18

**Came to Samuel to Ramah**; partly for comfort and direction in his great distress; and partly for safety, supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel, who had laid so great obligations upon Saul, and had such great and just reputation with the people.

1 Samuel 19:19

Or, *near Ramah*; the Hebrew preposition *beth*, in, being oft put for near, as it is apparently used, Numbers 33:37-38 Jos 5:13 Jeremiah 20:2 32:7.

**Naioth** was either a house or college in the town of Ramah, or a village in the territory of *Ramah*, or near to the town of *Ramah*; in which there was a college of the prophets, amongst whom Samuel thought David might be secure.

1 Samuel 19:20

**Saul sent messengers to take David**: thus Saul's wickedness and fury increased; and he that at first used only secret practices against David, now breaks forth into open and impudent hostilities; plainly declaring that he neither feared God nor



reverenced man. He would have punished Samuel, as afterwards he did Abimelech, for giving David entertainment, but that he feared the people, who had so great and unanimous a veneration for him.

**Prophesying**, i.e. speaking of God, or of the things of God, by Divine inspiration; either praising God, or instructing men. Compare Numbers 11:25 1 Samuel 10:5.

**Appointed over them**, to instruct, moderate, and direct them in those holy exercises. For though they prophesied by Divine inspiration, which Samuel could not govern; yet they were both to prepare and dispose themselves for it beforehand, and to make good improvement of it afterwards, in both which they needed Samuel's counsel and assistance. And whereas some might falsely pretend to those raptures, or the devil might transform himself into an angel of light, and convey some evil or false suggestions into some of their minds, Samuel's presence and judgment was necessary to prevent and to detect such impostures. Besides, Samuel would by his present conjunction with them in those holy exercises encourage them, and stir up others to the coveting of those gifts, and the performance of such religious duties.

**They also prophesied;** being inspired by God to do so, as wicked Balaam also was; that, being rapt up into such an ecstasy, their minds might be wholly taken up with those matters, and quite taken off from their design of seizing David.

1 Samuel 19:21

No text from Poole on this verse.

1 Samuel 19:22

**Where are Samuel and David?** for, his messengers not returning, he knew not exactly where they were.

1 Samuel 19:23

**The Spirit of God was upon him also;** it came upon him in the way; whereas it came not upon his messengers till they came to the place; whereby God would convince Saul of the vanity of all his designs against David, and that in them he fought against God

himself.

1 Samuel 19:24

**His clothes**, to wit, his military or royal garments; which he did, either that he might suit himself and his habit to the rest of the company; or because his mind being altogether taken up with Divine things, he did not understand or heed what he did.

**Also:** this implies that the messengers which he sent, who probably were military persons, had done so before him.

**Propheesied before Samuel:** this doth not contradict 1 Samuel 15:35, where it is said that *Samuel came no more to see Saul*; for here Saul goes to Samuel, and that not with design to see him, but to surprise David.

**In like manner;** as the rest of the prophets there did.

**Lay down**, Heb. *fell*, to wit, down upon the earth; for his mind being in an ecstasy, he had not the use of his senses or motion, as he Numbers 24:4; God so ordering it, that David might have an opportunity to escape.

**Naked**, i.e. stripped of his upper garments, as was said before, and as the word *naked* is oft used, as Isaiah 20:2 Micah 1:8. See also 2 Samuel 6:20 John 21:7. And it is here repeated to signify how long he lay in that posture.

**All that day and all that night;** so God kept him as it were in chains, till David was got out of. his reach.

**Is Saul also among the prophets?** The same proverb which was taken up upon a like occasion, 1 Samuel 10:12, is here remembered and revived upon this new occasion, as an evidence of God's wonderful care over David; he made Saul in some sort a prophet, that he might make David a king.

**1 Samuel 20:1 1 SAMUEL CHAPTER 20**

David complaineth to Jonathan of Saul: he comforteth him; can

hardly believe what David saith of his father; promiseth to give him notice how his absence was taken: they renew a covenant of friendship, and swear to each other, 1 Samuel 20:1-17. Their sign, 1 Samuel 20:18-23. Saul asketh for David at the feast of the new moon, 1 Samuel 20:24-27. Jonathan excuseth David: Saul incensed hereat, revileth Jonathan, and seeketh to kill him, 1 Samuel 20:28-34. Jonathan advertiseth David, 1 Samuel 20:35-40. They part with tears, 1 Samuel 20:41,42.

**David fled**, whilst Saul lay in an ecstasy,

**from Naioth in Ramah to Gibeah**, where Jonathan was, taking the opportunity of Saul's absence.

**What is my sin before thy father?** what is it which thus incenseth thy father against me? what crime doth he charge me with?

**That he seeketh my life**, to wit, to destroy it, as this phrase is oft used, as 1 Samuel 22:23 Psalms 38:12, Psalms 54:3, Psalms 63:9.

1 Samuel 20:2

**Thou shalt not die**; I will secure thee by my interest with my father; nor doth he design to destroy thee; for what he doth in his frantic fits is not to be imputed to him; and when he comes to himself, I doubt not to reconcile thee to him. For Jonathan gave credit to his father's oath, 1 Samuel 19:6; and the worthiest minds are least suspicious and most charitable in their opinions of others.

1 Samuel 20:3

The matter being of great moment, and Jonathan doubting the truth of it, David confirms his word with an oath, which follows in the end of the verse; only he interposeth a reason why Saul

1 Samuel 20:4

To wit, for the discovery of the truth, and for the preservation of thy life.

1 Samuel 20:5

**The new moon** was a solemn and festival time, as among the

Romans and other heathens, so also with the Hebrews, who solemnized it with offering peace-offerings to God, and feasting together upon the remainders of it, after the manner. See Numbers 10:10, Numbers 28:11, Psalms 81:3.

**I should not fail to sit with the king at meat;** then he useth to expect my company above other times.

**Unto the third day,** i.e. unto the next day but one after the new moon; as appears by comparing 1 Samuel 20:19,27,35. His meaning is not that he should hide himself in any certain place all the three days, but that he should secure himself, either at Bethlehem with his friends, or in any other place, till the third day.

1 Samuel 20:6

**Quest.** How could David imagine that Saul would expect his company, whom he had once and again endeavoured to kill?

**Answ.** First, He might suppose that David would ascribe all that to his madness and frantic fits, which being over, he would promise himself safety in the king's presence. Secondly, David might not think that Saul would indeed expect him to feast with him, considering his late and great danger from Saul; but that Saul would make use of this pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the experiment.

**Asked leave of me,** who being the king's son and deputy, used to give licence to military men to depart for a season upon just occasions.

**His city,** i.e. the place of his birth and education, John 7:42.

**A yearly sacrifice;** a sacrifice which was offered up in some high place there yearly, upon some special occasion not mentioned in Scripture, which was accompanied with a feast; or, *a yearly feast*, as the Hebrew word is sometimes used.

**For all the family;** wherein all the members of our family used to meet together, when they will earnestly expect me above others,

and will charge me with pride and unnaturalness, if I neglect their invitation.

1 Samuel 20:7

**Then be sure**, Heb. *know thou*; for indeed David knew well enough that Saul designed to kill him.; but he useth this course for Jonathan's information and satisfaction, and for his own greater vindication, if he did wholly withdraw himself from Saul, and from his wife; which he foresaw he should be forced to do.

1 Samuel 20:8

**Thou shalt deal kindly with thy servant**, in giving me timely notice, and a true account of Saul's disposition and intention towards me.

**A covenant of the Lord**, i.e. a solemn covenant, not lightly undertaken, but seriously entered into, in the name and fear of God, and in his presence, calling him to be the witness of our sincerity therein, and the avenger of perfidiousness in him that breaks it.

**Slay me thyself**; I am contented thou shouldst kill me.

**Why shouldst thou bring me to thy father?** why shouldst thou betray me to thy father, by concealing his evil intentions from me?

1 Samuel 20:9

**Far be it from thee**; I abhor the thoughts of either killing thee myself, or giving thee up to my father to slay thee.

1 Samuel 20:10

By what means or messenger shall I understand this? for peradventure thou wilt not be able to come to me thyself.

1 Samuel 20:11

Lest they should be overheard.

1 Samuel 20:12

**O Lord God of Israel**, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

1 Samuel 20:13

The Lord give thee that honour and success in all thy affairs which he hath given to my father. Jonathan undoubtedly knew of Samuel's final and irrevocable sentence of Saul's rejection from the kingdom, and of the substitution of some other person after God's own heart in his stead; and that David was this person he might strongly suspect, (that which even Saul suspected,) both from his eminent piety, and wisdom, and valour, and universal worth, and from the great things which God had done, both by him and for him, in preserving and advancing him by such unusual methods; and it is most likely that Jonathan did ask David about it, and that David did faithfully inform him of the whole truth, as may be gathered both from the words here following, and from 1 Samuel 23:17. And that the knowledge hereof did not raise jealousy, and envy, and rage in him, who was the next heir of the crown, as it did in his father, must be ascribed to Jonathan's piety towards God, to whose disposal he cheerfully submitted himself, and to his sincere friendship to David, in whose happiness he rejoiced as in his own.

1 Samuel 20:14

Or,

**And wilt thou not, if I shall then be alive,** ( to wit, when *the Lord shall be with thee, as he hath been with my father*, as he now said, i.e. when God shall have advanced thee to the kingdom, as he did him,) *yea, wilt thou not* (the same particle twice repeated for asseveration, i.e. I am well assured that thou wilt)

**show me the kindness of the Lord;** i.e. either such kindness as the Lord hath showed to thee in preserving thy life in the midst of so many and such great dangers; or that kindness to which thou hast engaged thyself; in the covenant sworn between thee and me in God's presence.

**That I die not;** that thou do not kill me or mine, as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them; which they do either by way of revenge, or in policy, and reason of state, to

secure the kingdom to themselves.

1 Samuel 20:15

**Thy kindness;** he saith not, *the kindness of the Lord*, as before, because the covenant between them seem to have been only personal, and not comprehending their posterity. And therefore as Jonathan speaks confidently of his own preservation by virtue of that covenant; so he here lays this additional obligation upon David, that he would extend his kindness to all his progeny.

**When the Lord hath cut off the enemies of David;** which he will certainly do without exception of Saul my father, and those of his children who have joined, or shall join, with him in his hostilities and cruelties against David. And by this word

**enemies** he implies the reasonableness of his request, because Jonathan was none of that number, and therefore not to be treated as such.

1 Samuel 20:16

The covenant which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side, which doubtless he obtained.

**Let the Lord even require it at the hand of David's enemies;** if either I or any of my house shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are. Others thus, Let the Lord require and punish the breach of this covenant in David, if he break it. But because it was ominous and reproachful to suppose such a thing of David, by a figure called *euphemismus*, he names David's enemies for David; as they also expound 1 Samuel 25:22. But the former sense seems more probable, because this verse contains only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or covenant of David to Jonathan and his house is mentioned in the next verse. Yet may that other sense stand well enough; taking these words for

Jonathan's adjuration of David to be kind to him, confirmed with an imprecation in case he do otherwise; as if he should say, I adjure thee, as thou hopest to escape such a mischief, (which I had rather might befall thine enemies than thee,) that thou deal not so ungratefully with me or my house: which adjuration of Jonathan David seconds by an oath in the next verse, at the request of Jonathan.

1 Samuel 20:17

Heb. *And Jonathan added or proceeded to make David swear*, i.e. having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation.

**Because he loved him;** because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

1 Samuel 20:18

**Thy seat**, i.e. the place where David used to sit at meals with Saul. See 1 Samuel 20:25.

1 Samuel 20:19

**When thou hast stayed three days;** either at Bethlehem with thy friends, 1 Samuel 20:6, or elsewhere, as thou shalt see fit.

**When the business was in hand**, Heb. *in the day of business*; or, *of the business*. And these words are to be joined, either,

1. With the words next foregoing; and so they note the time when David hid himself there; which was, when *this* same *business* which now they were treating about was in agitation formerly, to wit, to discover Saul's mind and purpose towards him, 1 Samuel 19:2,3. Or,
2. With the more remote words; and so they note the time when David should come to the place appointed, and formerly used to hide himself in, upon a like occasion, to wit, in the day when the business here spoken of was to be done, i.e. when the discovery of Saul's mind was to be made.



**By the stone Ezel**, or, *by the stone of going, or travelling*, i.e. by that stone which directs travellers in the way, to wit, in some cave, or convenient place, which was near that stone.

1 Samuel 20:20

He chose this way to avoid Saul's suspicion, because bows and arrows were the principal arms of those times; and Jonathan, as well as others, did oft go forth to exercise himself with them, both for recreation, and improvement of his skill in that art. Besides, he knew not that he should have any opportunity of private converse with David, by reason of passengers, though the event proved better than he expected.

1 Samuel 20:21

I will send him out before I shoot, to find out and take up the arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

1 Samuel 20:22

Take this for an intimation of God's providence, that thou shouldst keep away from the court.

1 Samuel 20:23

No text from Poole on this verse.

1 Samuel 20:24

**David hid himself**, to wit, at the time appointed; for it seems probable that he went first to Bethlehem, as he bade Jonathan tell his father, 1Sa\_20:6, and thence returned to the field, when the occasion required; else we must charge him with a downright lie, which ought not to be imagined (without any apparent cause) concerning so good a man, especially in so distressed and dangerous a condition. And why should he hide himself there so long before the time when Jonathan was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if David were there all the while.

1 Samuel 20:25

**Jonathan arose**, to wit, from his seat where he was sat next to the king, whence he arose, and stood up at Abner's coming, to do honour to him, who was his father's cousin, and the general of the army. David's place seems to have been next to Abner, on the same side with him.

1 Samuel 20:26

**Something hath befallen;** some accident which hath rendered him unclean, and so unfit to partake of this feast, which consisted in part of the remainders of these peace-offerings, according to the law, Lev\_7:20; unfit also to come into any company, much more into the king's company, lest he should pollute them also. See **Poole "1Sa\_20:5"**. See also **Le 11 Le 15**.

1 Samuel 20:27

**Which was the second day of the month,** or, on the morrow of the new moon, being the second day; either,

1. Of the three days appointed, 1Sa\_20:5,**19**. Or,

2. Of the feast. Or,

3. Of the month. Saul said unto Jonathan, who was David's friend, and best knew his mind and his ways. He calls him the son of Jesse, in scorn and contempt, to note the meanness of his original; and as not deigning to call him by his proper name: see below, 1Sa\_22:9 **25:10**.

**Neither yesterday, nor to-day;** for the uncleanness which came by some chance usually lasted but for one day. See **Le 11**.

1 Samuel 20:28

No text from Poole on this verse.

1 Samuel 20:29

**He hath commanded me to be there;** either in his father's name, or in the right of the first-born; one branch of which was authority over his brethren in all the concerns of the family; whereof this was one.

1 Samuel 20:30

**Thou son of the perverse rebellious woman;** this base temper of thine thou hast not from me, but from thy mother; of whose perverseness I have had so much experience. Or,

**thou son of perverse rebellion,** i.e. thou perverse and rebellious son. Or, thou most perverse rebel; for in the Hebrew language, the word

**son** thus used, is an aggravation of a man's crime, and notes one who is extraordinarily addicted to it. Thus he calls him, because

he hid and preserved that man whom the king had commanded to be brought forth, that he might be slain.

**To thine own confusion;** for it will be a horrible shame and reproach unto thee, that David by his crafty insinuations, and fair pretences, should cheat thee of thy kingdom. To the confusion of thy mother's nakedness; men will conclude, that thy mother was a whore, and thou a bastard; and that thou hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

1 Samuel 20:31

Thus he grossly mistakes the cause of Jonathan's loss of the kingdom, which was not David's art, but Saul's sin; and vainly endeavours to prevent God's irrevocable sentence.

1 Samuel 20:32

No text from Poole on this verse.

1 Samuel 20:33

**To smite him,** i. e. to wound him, though not to smite him even to the wall, as he designed to do to David, 1Sa\_19:10.

1 Samuel 20:34

Or, and *because* ; for this is a second cause of his grief. The conjunction *and* is oftentimes omitted, and to be supplied; as Psa\_33:2 **144:9** Hab\_3:11.

1 Samuel 20:35

**In the morning,** to wit, of the third day, appointed, for this work, 1Sa\_20:5.

1 Samuel 20:36

No text from Poole on this verse.

1 Samuel 20:37

**To the place,** i.e. near to the place. Or, *and the lad went* , or *was going on to the place* ; for the words following show the he was not yet come thither. The Hebrew verb *bo* , which properly signifies *to come* , sometimes signifies *to go* ; as here, and Rth\_3:7 Jon\_1:3.

1 Samuel 20:38

**Haste, stay not;** so he bids him, because finding the coast clear, he made haste to take the opportunity-to speak with his dearly beloved David.

1 Samuel 20:39

No text from Poole on this verse.

1 Samuel 20:40

**His artillery;** his bow, and arrows, and quiver.

1 Samuel 20:41

**Toward the south;** in respect of the stone where David by appointment hid himself.

**Until David exceeded;** as well he might, because he was driven away, not only from his dear friend Jonathan, but also from his wife, and all his relations, and from the commonwealth of israel, and from the service of God; as he complains below, 1Sa\_26:19.

1 Samuel 20:42

**We have sworn both of us;** therefore doubt not but I will ever love thee, and faithfully serve thee; and the like I assure myself from thee; and this must be our comfort in our state of separation.

## 1 Samuel 21:1 1 SAMUEL CHAPTER 21

David cometh to Nob to Ahimelech the priest; pretendeth secret business from Saul; asketh bread: Ahimelech giveth him the shew-bread, 1Sa\_21:1-6. Doeg seeth this, 1Sa\_21:7. David asketh arms: Ahimelech giveth him Goliath's sword, 1Sa\_21:8,**9**. David cometh to Achish; is known; and afraid; feigneth himself mad, 1Sa\_21:10-13. Achish is angry with his servants for bringing him, 1Sa\_21:14,**15**.

**Nob;** a city of priests, as it is called 1Sa\_22:19; either,

1. Because it was assigned to the priests. For though it be not expressed by this name among their cities, **Jos 21**, yet it might be one of those cities there named by some other name, which name might be changed; or another new name added to the old for some reason now unknown, as was very usual among the Hebrews: compare **1Ch 6**\$. Or,

2. Because it was now inhabited by the priests for the service of the tabernacle, which now was here; as appears from 1Sa\_21:7,9; for as the kings of Israel were to consult with God's oracle in all their weighty affairs, so they endeavoured to have it in or near their own habitations. Hence it was first carried by Joshua to Shiloh in his tribe of Ephraim; and afterwards by David into his tribe and city; and now, as it seems, had been by Saul carried to Nob, a city in the tribe of Benjamin, Neh\_11:32, near to Anathoth, 1Ki\_2:26. Hither David resorted, partly for a supply of his necessities, which he supposed he might receive here, without danger of being betrayed into Saul's hands; and principally, that in this great distress, and his resolution of going out of the kingdom, he might seek and receive comfort and counsel from the Lord. **Ahimelech the priest**, to wit, the chief priest, brother to that Ahiah, 1Sa\_14:3; and he being now dead, his successor in the priesthood, for they were both sons of Ahitub, 1Sa\_14:3 **22:11**. *Ahimelech was afraid* ; suspecting some extraordinary cause of his coming in such a manner, and fearing the worst, as men usually do in such cases. *Why art thou alone ?* for though David had some servants and companions, as is manifest from 1Sa\_21:4,5, and from Mat\_12:3,4, whom Jonathan probably had sent to a place appointed to serve and guard him; yet they were left at another place, as David himself affirmeth, 1Sa\_21:2. And David was now alone, as also he was when he fled to Achish, 1Sa\_21:10.

1 Samuel 21:2

**The king hath commanded me a business:** this seems to be a plain lie, extorted from him by fear and necessity. But as it was officious for himself, so it was pernicious to all the priests there. Whence David afterwards declares his repentance for this sin of lying, Psa\_119:29.

**To such and such a place;** to a certain place which is not material nor convenient now to mention, because the whole business requires concealment.

1 Samuel 21:3

**Under thine hand,** to wit, in thy power, and ready for thee to give, and for me to take, and eat.

1 Samuel 21:4

**Under mine hand**, to wit, here in the tabernacle; though doubtless he had enough of that and of other provisions in his house; but David was in great haste, and in fear of Doeg, whom he saw and knew there, 1Sa\_22:22, and therefore would not stay till any thing could be fetched thence.

**Hallowed bread**; the shew-bread, which was appropriated to the priests; of which see Exo\_25:30 Lev\_24:5.

**At least from women**; either from uncleanness by women, which might be divers ways contracted; or from conjugal converse with their wives; which though it did not defile them, yet he thought might debar them from the participation of such very sacred things; which he gathered by the analogy of that precept, Exo\_19:15. There was a double impediment to the giving of this bread to them:

1. Its sacredness in itself; which the priest implies, and David answers, 1Sa\_21:5, and the priest was satisfied therein by David's extraordinary occasions and great necessities.

2. The purity and abstinence from all women, which he supposeth should be in those that use it; concerning which he now inquires. And though he mention this only concerning David's young men, and out of modesty and reverence to David forbears to name him; yet he is also included in the number, as David's answer shows.

1 Samuel 21:5

**About these three days**; as long as the law required, Exo\_19:15. And so long David and his men had, it seems, hid themselves for fear of Saul in some of those caves, whereof there were many in those parts; whereby they were kept both from all converse with any other persons besides themselves, and consequently from women; and withal, from food convenient for them.

**Since I came out** from the place where Jonathan and David met. *The vessels* , i.e. either,

1. Their garments, or other utensils for their journey. Or,

2. Their bodies, for of them the question was, 1Sa\_21:4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were

undefiled. Thus the word *vessel* is used 1Th\_4:4, and in other authors, both Greek and Latin.

**The bread is in a manner common**, Heb. *and this* (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, 1Sa\_21:4, to which David here giveth an answer) is in *a manner*, or, *after a sort, common*, i.e. considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it; yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances.

**Though it were sanctified this day in the vessel;** if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God will have *mercy* preferred before *sacrifice*. Or thus, *especially*, when, or, *the rather because this day there is other* (i.e. new bread) sanctified in the vessel, i.e. put into the vessel which was made to receive this bread, Exo\_25:29, and thereby sanctified, or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

1 Samuel 21:6

**There was no bread there**, to wit, in the tabernacle, where David and the priest now were.

**In the day when it was taken away**, which was done upon the sabbath day, Lev\_24:8; for though they might not then kindle a fire to heat the bread in, yet they might and did keep it hot in an oven that had been heated before the sabbath.

1 Samuel 21:7

**Detained;** not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the sabbath day, on which he might not proceed in his journey, or other business; or for the discharge of some vow; or to beg direction and help from God in some great business.

**Before the Lord**, i.e. at the tabernacle.

**An Edomite;** either,

1. By his habitation and conversation among those people for some considerable time, as for the same reason Uriah is called the Hittite, and Obed-edom the Gittite: or rather,

2. By his birth and nation; but he was proselyted to the Jewish religion, or took it up for sinister ends, being advanced, as here we read, to a place of trust and preferment, possibly upon this occasion.

1 Samuel 21:8

He left his weapons behind him, that he might with less suspicion remove from place to place, and hide himself from Saul and his spies.

**The king's business required haste;** the message came to me when I was unarmed, and the business required so great expedition that I could not go home to fetch my weapons.

1 Samuel 21:9

**Behind the ephod,** i.e. behind that holy place allotted for the keeping of the sacred or priestly garments; all which are here comprehended under the *ephod*; which, as the chief of the kind, is put for all the rest. Here it was laid up as a sacred monument of God's power and goodness, and that famous victory, related **1Sa 17**.

**There is none like that;** because it not only served him for his use, for he was a strong and tall man, and one that could wield that sword, as we saw, **1Sa 17**, but was also a pledge of God's favour to him, and a great encouragement to his faith.

1 Samuel 21:10

A strange action; but it must be considered,

1. That Saul's rage was so great and implacable, his power also and diligence in hunting after him so great, that he despaired of escaping him any other way; and it is not strange if a desperate disease produceth a desperate remedy.

2. David might reasonably think, that being persecuted and banished by Saul, and the Israelites under his command, he should be welcome to the Philistines; who would be glad, not only to be



freed from all those evils which he had from time to time done, and was likely further to do to them, but also to make him their friend, and oblige him by their kindness, and to make him the more odious and irreconcilable to Saul and the Israelites.

**Quest.** But why did he go to these, and not rather to some other neighbour nation?

**Ans.** Because they were all at peace with Saul; and therefore would certainly have delivered him up, upon Saul's demands.

1 Samuel 21:11

**The king of the land**, or, of this land, i.e. of the land of Canaan. They call him *king*, either more generally for the governor, as that word is used Deu\_33:5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or rather, more specially, *the king*, to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears.

**Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?** and therefore consider what to do; and now thine and our great enemy is in thy hand, be sure thou never let him go alive.

1 Samuel 21:12

Lest either their revenge or policy should prompt them to kill him.

1 Samuel 21:13

**His behaviour;** his speech and gesture; and, it may be, his habit also.

**Feigned himself mad;** which they might the more easily believe, partly because of the disappointment of his great hopes, and his extreme danger and trouble from Saul, which might well make him mad; and partly because he had put himself into their hands, which they supposed none but a fool or a madman would have done. And David counterfeited this madness, that he might procure both their pity and their contempt; that they being freed from jealousies and fears of future mischief from David, and from his wise conduct, of which they had sad experience, might be secure of him, and so spare him.

**In their hands**, i.e. whilst he was in their power, and before them.

1 Samuel 21:14

**Ye see the man is mad**; and so were Achish and his men too, to be so soon cheated. But this must be ascribed to the wise and powerful providence of God, who, in answer to David's prayer now made, which is recorded **Psa 34 Psa 61**, did infatuate them, as he hath done many others in like cases.

**Wherefore then have ye brought him to me?** what service can I expect from him? or what cause have I to fear him?

1 Samuel 21:15

I need wise men, not such fools or madmen as this is. I will not have my court disgraced with entertaining such fellows.

## **1 Samuel 22:1 1 SAMUEL CHAPTER 22**

David cometh to Adullam, where companies resort to him, 1Sa\_22:1,**2**. He goeth to Mizpeh, and commendeth his parents to the king of Moab, 1Sa\_22:3,**4**. Admonished by Gad, he returneth to Judah: Saul pursueth him; complaineth of his servants' unfaithfulness, 1Sa\_22:5-8. Doeg accuseth Ahimelech: Saul sentenceth him, the high priest, and the rest of the priests, to die: Doeg slayeth eighty-five priests: the city Nob and all in it is laid waste; only Abiathar the priest remained alive fleeing to David, 1Sa\_22:9-21. David acknowledgeth himself to be the cause hereof, 1Sa\_22:22,**23**.

**The cave Adullam**; a place of considerable strength, 2Sa\_23:13 1Ch\_11:15, in the land of Judah, Jos\_15:21,**35**, which being his own tribe, and the tribe to which God had first promised the kingdom, Gen\_49:10, he hoped for some protection and assistance there.

**They went down thither to him**; partly, to comfort and assist him; partly, to secure themselves at the present from Saul's rage, which they knew to be fierce and cruel, and thought he might extend it to David's friends; especially, because they had so lately entertained him, 1Sa\_20:6,**29**; and partly, that they might share with David in his honour and advancement; which they now

concluded certain and near, though it was interrupted with some difficulties.

1 Samuel 22:2

**Every one that was in distress**, through want, or oppression, or otherwise.

**Every one that was in debt.** How could David receive and countenance such persons to the wrong of their creditors?

**Answ.**

1. David might be ignorant of their debts; and it is most likely they concealed that, and pretended other causes of their coming to him, as the protection of the innocent, and the defence of his just rights, &c.

2. They might be, and probably were, poor debtors, whom their creditors were obliged to spare and favour, Exo\_22:25. And though their persons were with David, yet their land and goods were liable to their creditors.

**Every one that was discontented**, or, bitter in soul, i.e. in an afflicted and calamitous condition.

**He became a captain over them;** he did not justify nor maintain any injustice or wickedness, which some of them possibly might be guilty of; but, on the contrary, he instructed and obliged them to the practice of all justice and honesty; as appears from 1Sa\_25:15; and he only used them for his just defence.

1 Samuel 22:3

**Mizpeh of Moab;** so called, to distinguish it from that Mizpeh, 1Sa\_7:5.

**He said unto the king of Moab;** partly because he was related to and descended from one of his people, Rth\_4:10; and partly because he was Saul's enemy, 1Sa\_14:47, and therefore more likely to be David's friend.

**My father and my mother,** who being very aged, were not able to endure those journeys and hardships which David foresaw that he was likely to be exposed to.

**Till I know what God will do for me;** till I see the accomplishment of God's promise made to me.

1 Samuel 22:4

**Before the king of Moab;** into his presence, that he might see them, and give them leave to dwell in his dominion.

**In the hold;** either,

1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or,

2. In the cave of Adullam, mentioned above, 1Sa\_22:1. Or,

3. In holes; the singular number being put for the plural, as is frequent; i.e. as long as David was forced to go from place to place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

1 Samuel 22:5

**Abide not in the hold;** do not shut up thyself in holes and holds.

**Get thee into the land of Judah;** go and show thyself in the land of Judah, that thou mayst publicly put in thy claim to the kingdom after Saul's death, and that thy friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise David's faith, and wisdom, and courage; and so prepare him for the kingdom, and uphold and increase his reputation among the people.

**In the forest of Hareth** there were many caves and lurking-places.

1 Samuel 22:6

**In Ramah,** i.e. in the territory of Gibeah, in or near (for so the Hebrew particle is oft used, as hath been showed) *Ramah*. Or, in the town of *Gibeah* —in a high place; for so the word *Ramah* unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters.

**Having his spear in his hand;** either as an ensign of majesty, for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

1 Samuel 22:7

**Ye Benjamites;** you that are of my own tribe and kindred, from whom David designs to translate the kingdom to another tribe, will he distribute profits and preferments amongst you

**Benjamites** as I have done, and intend still to do? will he not rather prefer those of his own tribe before you?

1 Samuel 22:8

**My son hath made a league with the son of Jesse:** this he suspected, partly from Jonathan's passionate love for David, which he had formerly and constantly declared; and from his late discontent and departure from his father, mentioned 1Sa\_20:34; and partly from David's confidence, in invading the land with four hundred men, which he thought he would never presume to do, without some encouragement or promise of assistance from Jonathan.

**To lie in wait,** i.e. to design against my crown and life (which will appear to be a most groundless suspicion and false accusation).

1 Samuel 22:9

**See Poole "1Sa\_21:7".**

1 Samuel 22:10

**He inquired of the Lord for him:** this is not recorded 1Sa 21, and therefore some think that Doeg, to curry favour with Saul, feigned this; for it is certain David chargeth him with the sin of lying, Psa\_52:3, though it is not improbable that he told other lies also, not here expressed; and withal, he was guilty of concealing part of the truth, which in this case he was also obliged to declare for Ahimelech's just defence, to wit, the cunning pretence and artifice whereby David circumvented Ahimelech. Others think this was true, because Ahimelech seems to confess it, 1Sa\_22:15, though that may be spoken by way of concession. If it were so as Doeg declares, this was no new thing. Then he might add that it was not so, though this be not here mentioned; for it is evident

that all his answer or apology is not here expressed; for here is not a word of the victuals or sword which he gave him.

1 Samuel 22:11

**All his father's house;** of the house of Eli, which God had threatened to cut off, 1Sa\_2:31.

1 Samuel 22:12

**Thou son of Ahitub;** he shows his contempt and anger, that he would not vouchsafe to name him: **See Poole "1Sa\_20:27"**.

1 Samuel 22:13

No text from Poole on this verse.

1 Samuel 22:14

He doth not determine the differences between Saul and David, nor affirm what David now was; but only declared what David had formerly been, both really, and in public fame and opinion.

1 Samuel 22:15

**Any thing,** or, *this thing* , to wit, which thou now chargest me with, that I should assist David in any evil design against thee.

**Thy servant knew nothing of all this;** or, of thy suspicion concerning him. For as for Saul's attempts upon David, well might Ahimelech impute them wholly to the violence of Saul's passion and disease, seeing even Jonathan did so, as may be gathered from 1Sa\_20:2.

1 Samuel 22:16

No text from Poole on this verse.

1 Samuel 22:17

Choosing rather to offend the king, by disobeying his wicked and bloody command, than to offend God, by shedding the blood of such innocent and sacred persons.

1 Samuel 22:18

**Turn thou;** or, *go about* , to wit, from man to man, till thou hast killed all.

**The Edomite;** which is noted to wipe off the stain of this butchery from the Israelitish nation, and to show why he was so ready to do it, because he was one of that nation which had an

implacable hatred against all Israelites, and against the priests of the Lord.

**Slew on that day fourscore and five persons**, with his own hand; which was not difficult, when no resistance was made.

**That did wear a linen ephod**; not at that time, as some fancy, but usually; such as used to minister to the Lord in a linen ephod, which priests and Levites used to do. See Exo\_28:40, &c.; 1Sa\_2:18.

1 Samuel 22:19

**He**; either Saul, or Doeg, with the help of some others whom Saul appointed to that work. By this barbarous and bloody fact Saul thought to affright all his subjects from giving any countenance or assistance to David.

1 Samuel 22:20

**Abiathar**, by his father's death, was now high priest,

**Fled after David**, to Keilah, 1Sa\_23:6,7.

1 Samuel 22:21

No text from Poole on this verse.

1 Samuel 22:22

**I knew it**; his malice and ambition made me suspect that he would do it.

1 Samuel 22:23

Because God will certainly preserve me to the kingdom which he hath promised; and I by his help will protect thee.

### **1 Samuel 23:1 1 SAMUEL CHAPTER 23**

David, inquiring of the Lord by Abiathar, rescueth Keilah, and goeth into it, 1 Samuel 23:1-6. God showing him the coming of Saul, and treachery of the Kennites, 1 Samuel 23:7-12, he flieth thence to the wilderness of Ziph, with his six hundred men, 1 Samuel 23:13-15. Here Jonathan cometh to him, and reneweth the covenant of friendship with him, 1 Samuel 23:16-18. The Ziphites discover him to Saul, 1 Samuel 23:19-23; who pursueth him into the wilderness of Maon, 1 Samuel 23:24-26. He is called

away by a message that the Philistines had invaded the land, 1 Samuel 23:27,28. David dwelleth at En-gedi, 1 Samuel 23:29.

**Then they told David;** or, *Now they had told David*, to wit, before he heard of the slaughter of the priests. **Keilah;** a city in the tribe of Judah, Joshua 15:44, not far from the forest of Hareth, where David now was, 1 Samuel 22:5.

**The threshing-floors** usually were without the cities, in places open to the wind. See Judges 6:11 Ruth 3:2, &c.

1 Samuel 23:2

**David inquired of the Lord;** either by Abiathar; or rather, by Gad, who was a prophet, 2 Samuel 24:11, and David's seer, 1 Chronicles 21:9, and was now with David, 1 Samuel 22:5; for Abiathar was not yet come to him, 1 Samuel 23:6.

**Shall I go and smite these Philistines?** for the case was both doubtful and new, he having not yet made any attempt upon the Philistines, but by Saul's commission; and dangerous, because of the small number of his forces.

1 Samuel 23:3

**Here in Judah,** i. e. in this part of Judah, whereas yet we have no army to oppose us; for else Keilah also was in Judah.

**If we come to Keilah;** when we shall have a potent enemy before us, the Philistines, and, it may be, another behind us, even Saul, who probably will come forth, either to resist the Philistines, or to intercept us.

1 Samuel 23:4

**David inquired of the Lord yet again;** not for his own, but for his soldiers' satisfaction and encouragement, as Gideon did, Judges 7.

1 Samuel 23:5

The Philistines had either brought

**their cattle** out of their land, or had taken from the Israelites in



their march, for the sustenance of their army.

1 Samuel 23:6

Or, with *the ephod*, to wit, the high priest's ephod, in which were the Urim and Thummim, Exodus 28:30, which when Ahimelech and the rest of the priests went to Saul, were probably left in his hand, and to his care; which gave him the opportunity both of escaping, whilst Doeg the butcher was killing his brethren, and of bringing away the ephod, which Saul had oft grossly neglected, and now was justly deprived of it.

1 Samuel 23:7

He easily believed what he greedily desired, though his own experience had oft showed him how strangely God had delivered him out of his hands, and what a singular care God had over him.

**For he is shut in, by entering into a town that hath gates and bars;** so that which he chose for his safety will be his certain ruin.

1 Samuel 23:8

No text from Poole on this verse.

1 Samuel 23:9

**Saul secretly practised mischief against him;** whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, *designed* or *devised*; for so the word signifies; and so it is here translated by many; and it seems both from 1 Samuel 23:8, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a traitor to his crown and dignity.

**Bring hither the ephod,** and put it upon thee, that thou mayst ask counsel of God for me.

1 Samuel 23:10

David said this by the priest, for he was to make the inquiry of God, Numbers 27:21, and David puts the words into his mouth.

1 Samuel 23:11

**Will the men of Keilah deliver me up,** to wit, if I continue in their city, and if Saul come down?

**The Lord said.** From this place it may appear that God's answer by Urim and Thummim was not by any change in the colour or situation of the precious stones in the breastplate of the ephod, but by a voice or suggestion from God to the high priest.

**He will come down,** i.e. he purposeth to come, if thou continuest here; for still, as David's question, so God's answer, is upon supposition, as is here sufficiently implied.

1 Samuel 23:12

To wit, if thou abidest there; for God saw their hearts, their purposes and passions, their aversion from David, and their affections to Saul, and knew better than themselves what they would do in that case.

1 Samuel 23:13

**Which were about six hundred;** two hundred being added to his former number, 1 Samuel 22:2, upon his last and great success against the Philistines.

**Whithersoever they could go;** hither or thither, where they could find refuge, or a hiding-place.

1 Samuel 23:14

As Saul fondly persuaded himself he intended, 1 Samuel 23:7.

1 Samuel 23:15

**David saw;** either by information from his spies, or by prospect from the top of the mountain where he was.

1 Samuel 23:16

**Jonathan went** where David had appointed to meet him at that time, and strengthened his hand in God; he comforted and supported him against all his fears, by minding him of God's infallible promises made to him, and his singular providence which hitherto had and still would be with him.

1 Samuel 23:17

**I shall be next unto thee;** which he gathered either from David's generosity, ingenuousness, and true friendship to him; or from some promise made to him by David concerning it. Or the meaning of the words, *next unto thee*, may be as much as to say, I shall be under thee, after thee, or inferior to thee, as the phrase *tibi secundus* oft signifies. So that the whole imports thus much: I do not look to be king myself, (as by my birth I might expect,) but that thou shalt be king, (God having so appointed,) and I but in a secondary place inferior to thee.

**That also Saul my father knoweth,** by strong and well-grounded conjectures, as hath been noted.

1 Samuel 23:18

**They two made a covenant,** i.e. renewed their former covenant before the Lord; setting themselves as in God's presence, and calling upon him to be witness between them.

1 Samuel 23:19

**The Ziphites** were of David's own tribe, though for this their unnatural and strange carriage to him he calls them strangers, Psalms 44:3.

1 Samuel 23:20

It shall be our care and business to the utmost of our power. Or, we will undertake to deliver him, or betray him to thee.

1 Samuel 23:21

Whilst others harden their hearts against me, and join with David in his treasonable conspiracy, you show your pity to me by your readiness to help me.

1 Samuel 23:22

**Prepare yet,** to wit, the matter; inform yourselves certainly of things, and dispose them so that we may not be frustrated in our attempt.

**Where his haunt is;** in what cave, or wood, or mountain he is most frequently.

1 Samuel 23:23

i.e. Through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See Jud\_6:15. Or, *with all the thousands of Judah* , i. e. I will raise against him all the forces of that tribe in which he trusteth and hideth himself. This he saith to animate them to the more vigorous prosecution of him.

1 Samuel 23:24

**Before Saul**, to prepare things for Saul, who marched after them.

**In the wilderness of Maon**, whither he went from the wilderness of Ziph, upon suspicion or information that Saul was coming thither.

1 Samuel 23:25

**Into a rock**, i. e. into a cave which was in the rock; or which might, be called a rock, not for the height, but the strength of its situation; where at first he might think to hide himself, but upon further intelligence or consideration he removed from thence upon Saul's approach. Or, *he came down from the rock* , i. e. either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be *on the south of Jeshimon* , 1Sa\_23:19, as this place where he now was is also described, 1Sa\_23:24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah* , as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

1 Samuel 23:26

Dividing themselves into several parties, each marching a several way after him.

1 Samuel 23:27

God stirring them up by his all-disposing providence to do it at this time for David's rescue. Compare 2Ki\_19:9.

1 Samuel 23:28

i.e.

**The rock of divisions**, because there Saul was separated, and in a manner pulled asunder from David, who was now almost within his reach.

1 Samuel 23:29

No text from Poole on this verse.

## **1 Samuel 24:1 1 SAMUEL CHAPTER 24**

Saul pursueth David to En-gedi; cometh into a cave in which was David with his men; who cutteth off the skirt of Saul' s mantle, but will not kill him, 1Sa\_24:1-7. He communeth with Saul, and hereby evidenceth his innocency towards him, 1Sa\_24:8-15. Saul acknowledgeth his fault, taketh an oath of David, and departeth, 1Sa\_24:16-22.

No text from Poole on this verse.

1 Samuel 24:2

Which the wild goats use to delight and climb into. These very rocks are exceeding steep, and full of precipices, and dangerous to travellers, as an eye-witness hath left upon record. And yet Saul was so transported with rage, as to venture himself and his army here, that he might take David, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.

1 Samuel 24:3

Some think

**the sheep cotes** to have been caves into which they used to drive their sheep for shelter in tempestuous weather.

**To cover his feet**, i.e. to ease his belly, as this phrase is thought to be used, Jud\_3:24. The reason whereof is, because the eastern and some other nations of old wore no breeches, but loose and long coats or gowns, like those which women with us wear; but shorter, whence their feet and legs were in a great part uncovered; and sometimes other parts, which also in Scripture are designed by the name of the feet, (of which **See Poole** "Gen\_49:10"; **See Poole** "Deu\_28:57"; **See Poole** "2Ki\_18:27"; **See Poole** "Isa\_7:20",) were exposed to view. But when they went to perform this office of nature, which obliged them first to lift up their garments, they afterwards disposed them so decently, that all those parts might be

covered and kept out of the sight of others. But possibly the words may have another meaning, and it is not to be despised that those ancient and venerable interpreters, the Syriac and Arabic, interpret this place and phrase quite otherwise, that *Saul went in to sleep there* ; which was no uncouth thing to Saul, who being a military man, used to sleep with his soldiers upon the bare ground, as he did 1Sa\_26:7. And it is not improbable that Saul, being exceeding weary with his eager and almost incessant pursuit, first of David, then of the Philistines, and now of David again, both needed and desired some sleep God also disposing him thereunto, that David might have this eminent occasion to demonstrate his integrity to Saul, and to all Israel; and, the season possibly being hot, he might choose to sleep in the cave, for the benefit of the shade. But all the question is, how it may appear that this is the meaning of this phrase, and what is the reason and ground of it? To which many things may be said. First, That this phrase is but twice used in Scripture, as far as I remember, here, and Jud\_3:24, and this sense may conveniently enough agree to both of them; nay, this sense may seem better to agree with that place, **Jud 3**, for that summer parlour or summer chamber (for both seem to be the same place, and were apparently for the same use, Jud\_3:24,25) seems to be a place far more convenient for sleeping than for easing of nature. And the servants' long stay and waiting for their lord seems to imply that they judged him gone to sleep, (which might take up a considerable time,) rather than to that other work, which requires but a little time. **See Poole "Jud\_3:24"**. Secondly, That there are many Hebrew phrases which do confessedly signify several things, albeit the reason of such significations be now utterly unknown to us, though it was doubtless known to the ancient Hebrews. Nor need I instance in particulars, seeing it is so in all languages, and particularly in the English tongue at this day, in which the use of many proverbs and phrases is well understood, though the reason of them be now lost; which if our modern infidels, who scoff at some passages of Scripture, which they either do not or will not understand, would consider, they would lose much of their sport. Thirdly, Although there be not that clear and full proof of this sense which some may require, (though indeed it cannot be reasonably expected in a thing so ancient, and in a phrase of so concise and narrow a language as the Hebrew is,

and in an expression so rarely used in Scripture,) yet there are some intimations in Scripture which may seem to favour this interpretation. For persons composing themselves to sleep in this manner, are not only noted in the general to have been *covered with a mantle*, as is said of Sisera, Jud\_4:18,19; but particularly they are said to have their *feet covered*, as is expressly observed concerning Boaz, when he lay down to sleep in the threshing-floor, Rth\_3:4,7. The reason whereof may possibly be this, that when they lay down to sleep in their garments, they were secured as to the other parts of their body, only their feet were open and visible; and therefore it was convenient to cover their feet, partly to prevent the inconveniences of cold, (for which reason we here take special care to cover our feet in such cases,) and partly for decency sake, lest their garments being loose and large below, should be disordered, and so their nakedness should appear, as it happened to Noah, Gen\_9:21. Compare Exo\_20:26. And therefore it cannot seem strange or forced, if in this place Saul's covering of his feet design his composing himself to his rest. And if this be so, then the following difficulties of this history will appear to be plain and easy. For if Saul were fast asleep, which might easily be perceived by David and his men within; then it is not strange that Saul neither heard David and his men talking of him, nor felt David when he came to cut off his lap.

**David and his men remained in the sides of the cave;** for that there were vast caves in those parts is affirmed not only by Josephus, but also by heathen authors; and Strabo, in his 16th book, writes of one which could receive four thousand men.

1 Samuel 24:4

**Quest.** How came it to pass that Saul did not hear his debates of David and his men?

**Ans.** First, The greater noise of Saul's men and horses, just by the cave's mouth, might easily drown the lesser. Secondly, There were in these large and capacious caves several cells or parts, whereof some were more inward and remote from the cave's mouth, in which they might freely converse and discourse, and yet neither be heard nor seen by Saul, though they could easily see him, and observe all his postures and actions, because he was in

the mouth of the cave. Thirdly, Saul might be asleep, as hath been discoursed.

**Behold the day of which the Lord said unto thee;** not that either said these words, or made any such particular promise. as some apprehend; but they put this construction upon those confessed and known promises which God had made to him, of delivering him from all his enemies, and carrying him through all hinderances and difficulties to the throne and kingdom; which promise they conceived put him under an obligation of watching and taking all opportunities which God by his providence should put into his hand for their accomplishment, whereof this was an eminent instance.

**David arose, and cut off the skirt of Saul's robe privily.**

**Quest.** How could David do thus, and Saul not perceive it?

**Answ.** First, This might be some loose and upper garment, which Saul might then lay at some distance from him, as we oft do on the same occasion. Secondly, In those vast caves there were divers particular cells and rooms, which were distinct one from another, yet so as there were secret passages from one to another, as may be gathered from the relations of historians and travellers. At the mouth of one of these, Saul might lay his upper garment; which David perceiving, and very well knowing all the cells and passages of that cave, might go some secret way to it, and cut off a little part of it. Thirdly, The noise which David's motion might be supposed to make was but small, and that he well knew would be perfectly drowned with the far greater noise of Saul's army, which lay at the mouth of the cave. Fourthly, The heroical actions of great men in Scripture are not to be measured by common rules. And as divers of the prophets and saints of old were in some of their actions, so David might be in this, moved to it by a secret and Divine impulse, which also gave him confidence of God's assistance therein, and of the success of his enterprise. Fifthly, This difficulty doth perfectly vanish, if Saul was now asleep. And as no man can prove that he was not, so that he was may seem probable from what is said on 1Sa\_24:3.



1 Samuel 24:5

Not only because it was injurious, and reproachful, and dangerous to the king; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his soldiers' suggestion, 1Sa\_24:4 which if followed would have carried him to further action.

1 Samuel 24:6

**He said unto his men;** either, first, Before he cut off Saul's lap. Or rather, secondly, Afterwards, when he returned with Saul's lap in his hand, and his soldiers were enraged that he had not killed him.

**This thing** which you persuade me to do, even cut off Saul.

**Unto my master,** whom I must still own for my sovereign lord and king, to whom I owe allegiance whilst he lives, although after his death the right of the kingdom be mine.

**To stretch forth mine hand against him,** to wit, to kill him. A synecdochical expression. See Gen\_37:22.

**The anointed of the Lord,** i.e. anointed by God to the kingdom; by which unction his person was made sacred and inviolable, and is so to be accounted by me, and you, and all his subjects. And as God only exalted him, and God only could pronounce a sentence of deprivation of his kingdom against him; so it belongs to God only to execute his own sentence, and actually to depose him.

1 Samuel 24:7

**Stayed his servants,** Heb. *cut, or clave, or divided, or cut them off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

1 Samuel 24:8

No text from Poole on this verse.

1 Samuel 24:9

He prudently and modestly translates the fault from Saul to his followers and evil counsellors.

1 Samuel 24:10

**Mine eye;** which words are easily understood both from the nature of the thing, and from the use of this phrase in other scriptures, as Deu\_7:16 **13:8**. The eye is said to spare, because it affects the heart with pity, and moves a man to spare.

1 Samuel 24:11

**My father;** so he calls him; partly, because he was his father-in-law; partly, in testimony of his respect and subjection to him as to a father; and partly, that by so amiable a compellation he might both insinuate himself into his favour, and mind him of that duty which as a father he owed to David.

**There is neither evil nor transgression in mine hand;** I neither design mischief against thee with my heart, nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

1 Samuel 24:12

**Avenge me of thee,** or, *will avenge me of thee* , to wit, if thou dost persist in thy injurious and cruel designs against me.

**Mine hand shall not be upon thee;** I will not execute vengeance on thee, but will leave it wholly to God.

1 Samuel 24:13

i.e. Wicked men will do wicked actions, among which this is one, to kill their sovereign lord and king; as David implied above, 1Sa\_24:6, and more fully expresseth, 1Sa\_26:9. And therefore if I were so wicked and vile a person as thy courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity; which because I have now neglected and refused to do, though moved to it by some of my wicked soldiers, know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus, Wicked actions (such as that would have been if I had killed thee) proceed only from the wicked, of which number I am none, and therefore my hand shall not be upon thee.

1 Samuel 24:14

After a worthless, contemptible, and impotent person, such as I am. Thou disparagest thyself in contending with such a person; and even thy conquest of me will be inglorious and shameful.

1 Samuel 24:15

No text from Poole on this verse.

1 Samuel 24:16

**Is this thy voice, my son David?** he knew his voice though being at a great distance from him, he could not discern his face.

**And wept;** partly from the sense of his sin against God, and of his wicked and base carriage to David; (for there are some such temporary passions oft-times in hypocrites and ungodly men;) and principally from the remembrance of so great and so late a danger as he had now escaped; which commonly produceth grief and tears; as 2Sa\_13:36. Yet these may be tears of affection or tenderness (upon the sense of David's kindness) rather than of grief.

1 Samuel 24:17

**Thou hast rewarded me good** for the evil that I have designed and done to thee.

**I have rewarded thee evil** for thy good will to me.

1 Samuel 24:18

No text from Poole on this verse.

1 Samuel 24:19

**Will he let him go well away?** i. e. he will certainly destroy him. And therefore thou hast not dealt with me after the manner of men, but hast imitated the clemency of God in this act.

1 Samuel 24:20

**I know well,** or, am convinced, not only by the fame of Samuel's anointing thee, but by God's singular providence watching over thee, and by that good Spirit and those great and princely virtues wherewith God hath endowed thee.

1 Samuel 24:21

Thou wilt not cut off my seed after me; as princes use to destroy their competitors, and those that have any hopes of or pretence to

their crown; and Saul had endeavoured to destroy David for the same reason, and therefore he feared a retaliation.

**Thou wilt not destroy my name**, to wit, by cutting off my seed. So it is the same thing repeated in other words, as is usual in Scripture.

1 Samuel 24:22

**David sware unto Saul.**

**Quest.** How then could David destroy so many of Saul's sons, 2Sa\_21:8,9?

**Ans.** David could bind himself by his oaths, but he could not bind God, to whose good pleasure all promises, vows, and oaths must in all reason be submitted; and that was done by God's command, and God was well pleased with it, 2Sa\_21:14. Nor is it to be supposed that David sware not to destroy any of them in case God should specially command it, or that should by miscarriage render themselves obnoxious to the sword of justice; but only that he would not do it barely on his own private account, nor seek occasions of so doing.

**Unto the hold**, to wit, of En-gedi, 1Sa\_24:1; for having had so great and frequent experience of Saul's inconstancy, and malice, and perfidiousness, he would trust him no more.

## **1 Samuel 25:1 1 SAMUEL CHAPTER 25**

Samuel dieth: David goeth to the wilderness of Paran, 1Sa\_25:1. Nabal's riches, 1Sa\_25:2. His and his wife Abigail's nature and condition, 1Sa\_25:3. David requesteth of Nabal some relief for his camp: he entreateth David's messengers scornfully. David is provoked, and mindeth to destroy him, 1Sa\_25:4-13. Abigail understands it, 1Sa\_25:14-17; taketh a present, 1Sa\_25:18-22; and by her wisdom, 1Sa\_25:23-31, pacifieth David, 1Sa\_25:32-35. Nabal hearing of this, dieth, 1Sa\_25:36-38. David taketh Abigail and Ahinoam to be his wives, 1Sa\_25:39-43; Saul having given Michal to Phalti, 1Sa\_25:44.

Buried him in his house, according to the manner of those times. See Gen\_23:9 50:5 Mat\_27:60. The wilderness of Paran, in the

southern borders of the land of Judah, that so when occasion served, he might retire out of Saul's dominions.

1 Samuel 25:2

**Maon;** a place in or near to the wilderness of Paran. See 1Sa\_23:24.

**Carmel;** not that Carmel in Issachar, of which see 1Sa\_15:12 1Ki\_18:19; but another in the tribe of Judah, near unto Maon, as appears from Jos\_15:55.

1 Samuel 25:3

This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.

1 Samuel 25:4

Which times were celebrated with feasting and jollity. See 2Sa\_13:23,24.

1 Samuel 25:5

No text from Poole on this verse.

1 Samuel 25:6

**To him that liveth in prosperity,** Heb. to him that liveth. Life is oft put for a prosperous and happy life, as in that prayer, *Let the king live* , 1Sa\_10:24 1Ki\_1:25, and in other passages of Scripture, and other authors; for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called, as 2Co\_1:10 **11:23**. By this expression David both congratulates Nabal's felicity, and tacitly minds him of the penury and distress in which David and his men now were.

**To thine house,** i.e. to all thy family.

**Unto all that thou hast;** to all thy goods. So David's prayer is very comprehensive, reaching to his soul, and body, and wife, and children, and servants, and all his estate.

1 Samuel 25:7

Which, considering the licentiousness of soldiers, and the necessities which David and his men were oft exposed to, was no small favour and privilege, which Nabal was bound both ill justice, and gratitude, and prudence to requite.

1 Samuel 25:8

**In a good day**, i.e. in a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayst relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons, Deu\_12:12 **14:26,29 15:7**.

**Unto thy servants** to us who have been and still are ready to serve and guard thee and thine. Or the word *servants* may be only used as a word of respect, frequently used in Scripture, where inferiors speak to superiors, especially when they be suppliants, and beg some favour.

**To thy son**; so he calls himself, to show that respect and affection which he bore to Nabal, as being elder and wealthier than himself, and of the same tribe with himself, and a branch of so worthy a family as Nabal's was.

1 Samuel 25:9

No text from Poole on this verse.

1 Samuel 25:10

**Who is David?** what relation or obligation have I to David?

**There be many servants now a days that break away**; hereby he taxeth both David, as one revolted from and risen up against Saul his lord and master; and his soldiers as runagates from their masters and creditors, &c. See 1Sa\_22:2.

1 Samuel 25:11

**My water**; he speaketh thus, either because in those hot and dry parts water was scarce and precious; or *water* is here put for any kind of drink, as bread is oft taken for all sorts of meat.

1 Samuel 25:12

No text from Poole on this verse.

1 Samuel 25:13

**Gird ye on every man his sword**; having resolved and sworn to revenge himself of Nabal, as is expressed, 1Sa\_25:21,22. **By the stuff**. See 1Sa\_17:22 **30:24**.

1 Samuel 25:14

One of the young men told Abigail; wisely considering the mischievous effects likely to follow so churlish a message.

1 Samuel 25:15

No text from Poole on this verse.

1 Samuel 25:16

**A wall**, i.e. a defence against wild beasts, and robbers, and enemies.

1 Samuel 25:17

**Evil is determined against our master**; which it was easy to guess; either from some threatening expressions which David's men used; or from the consideration of David's great power, and that rage which so high a provocation was likely to produce in military persons.

**A man cannot speak to him**, to wit, without hazard to himself, and therefore I acquaint thee rather than him with this matter.

1 Samuel 25:18

**Abigail took two hundred loaves**; which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of herself, and husband, and all the family from imminent ruin. And surely that real and urgent necessity which dispenseth with God's positive commands, might well dispense with the husband's right in this case.

1 Samuel 25:19

**I come after you**; for she knew she could quickly over take them.

1 Samuel 25:20

**By the covert of the hill**; in the lower part and under the shadow of the hill, or of the trees that grew upon it; so that David did not see her till she met him. David and his men came down, to wit, from another opposite hill.

1 Samuel 25:21

David had said; either in his journey, or as soon as he heard that reproachful answer.

**This fellow**; whom he thought unworthy to be named, for his barbarous ingratitude and churlishness.

1 Samuel 25:22

**Unto the enemies of David**, i. e. Unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies. See 1Sa\_20:16. The words may be thus rendered:

**So and more also let God do for** (the Hebrew *lamed* being very oft so used) the enemies of David, i.e. let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man.

**Any that pisseth against the wall**, i.e. any of the males, for they only do so; and of them this phrase is manifestly understood, 1Ki\_14:10 **21:21** 2Ki\_9:8; and men not wholly barbarous have generally spared women in such cases.

**Quest.** Why then was Abigail so much concerned and afraid?

**Answ.** Partly from humanity, and the horror of so general and dreadful a slaughter of her family and nearest relations; and partly because when the sword was once drawn, she knew not where it would rest, nor whether she should escape; for she knew nothing of this limitation of David's threatening till she came to him.

1 Samuel 25:23

Not only in token of deep reverence, but as a most humble supplicant, as 2Ki\_4:27.

1 Samuel 25:24

**Upon me let this iniquity be;** impute Nabal's sin to me, and, if thou pleasest, punish it in me, who here offer myself as a sacrifice to thy just indignation. This whole speech of Abigail is done with great artifice; and she doth here, by an absolute submitting to mercy, without any pretence of justification of what was done, (but rather with aggravation of it,) endeavour to work upon David's generosity and good nature to pardon it; and, with great art, first would divert the punishment from her husband to herself, because she had then much more to say why David should spare her than why he should spare Nabal. And there was hardly any head of argument, whence the greatest orator might argue in this



case, which she doth not manage to the best advantage, and most plausible insinuations for such an exigent.

1 Samuel 25:25

Let not my lord regard this man; his person and words deserve thy contempt, but not thy regard.

**Man of Belial;** for such he hath showed himself to be by this wicked and abominable carriage towards thee.

**Folly is with him;** his noted folly and stupidity is a more proper object for thy pity than anger. His sordid answer to thy servants did not proceed from any ill design, or deep malice, but from brutish sottishness, and want of the understanding of a man in him. It may be thought a great crime, that she traduceth her husband in this manner; but this may be said for her, that she told them nothing but what they all knew concerning him, and that she only seemed to take away that which he never had indeed, to wit, his good name, that she might preserve that which he had, and which was more dear and important to him, even his life and soul.

**Thine handmaid saw not the young men of my lord;** though I freely submit myself to the punishment in my husband's stead, yet I was innocent of the crime.

1 Samuel 25:26

**Seeing the Lord hath withholden thee from coming to shed blood;** seeing God hath so ordered this business by his wise and wonderful providence, that I should accidentally and unexpectedly come to the knowledge of my husband's vile and sordid carriage; and that I should come to meet thee, and find thee so gracious, as to give a favourable audience; and all this, that hereby he might withhold thee from the sin of blood-guiltiness.

**Be as Nabal;** let them be as contemptible and hateful as Nabal is and will be for this odious action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy pardon and favour, as Nabal now doth by my mouth; let the vengeance thou didst design upon Nabal and his family fall upon their heads, who by their constant and inveterate malice against

thee, do more deserve it than this silly fool for this one miscarriage; and much more than all the rest of our family, who, as they are none of thine enemies, nor such as seek time evil, so they were no way guilty of this wicked action. And therefore spare these, and execute thy vengeance upon more proper objects.

1 Samuel 25:27

**This blessing;** so a gift or present is called here, and Genesis 33:11, and elsewhere; not only because the matter of it comes from God's blessing, but also because it is given with a blessing, or with a good will.

**Let it even be given unto the young men,** as being unworthy of thine acceptance or use.

1 Samuel 25:28

**The trespass of thine handmaid,** i.e. which I have taken upon myself, 1 Samuel 25:21, and which, if it be not pardoned, but punished, the punishment will reach to me.

**Will certainly make my lord a sure house,** i.e. will give the kingdom to thee, and to thy house for ever, as he hath promised thee. And therefore let God's great kindness to thee make thee gentle and merciful to others; do not sully thy approaching glory with the stain of innocent blood; but consider that it is the glory of a king (which thou art by God's appointment, and shall ere long actually be) to pass by offences, and that it will be thy loss to cut off such as will shortly be thy subjects.

**The battles of the Lord,** i.e. for the Lord, and for the people of the Lord, against their enemies, especially the Philistines. And as that this is thy proper work, and therein thou mayst expect God's blessing and help; so it is not thy work to draw thy sword in thy own private quarrel against any of the people of the Lord, and God will not bless thee in it.

**Evil hath not been found in thee all thy days;** though thou hast been oft aspersed, and charged with many critics, by Saul and others; yet thy innocency hath been and is evident to all men: do not therefore now by this cruel act of vengeance justify thine

enemies' reproaches, nor blemish thy great and just reputation.

1 Samuel 25:29

**A man**, to wit, Saul, though no way injured nor justly provoked by thee.

**To seek thy soul**, i. e. to take away thy life. In the bundle of life, or, in the bundle, i.e. in the society or congregation of

**the living**; out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life; and therefore it becomes not thee unjustly and unnecessarily to take away the lives of any, especially the people of thy God and Saviour.

**With the Lord thy God**, i.e. in the hand and custody of God, who, by his watchful providence, preserves this bundle, and all that are in it; and time in a particular and singular manner, as being *thy God* in a peculiar way and special covenant. God himself will hide and keep thee in the secret of his presence, Psalms 31:20, where no hand of violence can reach thee. And therefore all the attempts of Saul or others against thee are vain and ridiculous. For who can destroy whom God will keep?

**Them shall he sling out**, as out of the middle of a sling; God himself will cut them off suddenly, violently, and irresistibly; and cast them far away, both from his presence, and from thy neighbourhood, and from all capacity of doing thee any hurt.

1 Samuel 25:30

No text from Poole on this verse.

1 Samuel 25:31

**Nor offence of heart unto my lord**; thy mind and conscience will be free from all the torment which the guilt and shame of such an action would cause in thee. By which, she cunningly insinuates what a blemish this would be to his glory, what a disturbance to his peace and felicity, if he proceeded to execute his purpose; and

withal implies how sweet and comfortable it would be to him to remember, that he had for conscience to God denied himself, and restrained his passions.

**That thou hast shed blood causeless;** which she signifies would be done if he should go on. For though Nabal had been guilty of abominable rudeness, uncharitableness, and ingratitude; yet he had done nothing worthy of death, by the laws of God or of man. And whatsoever he had done, the rest of his family were innocent.

**That my lord hath avenged himself;** which is directly contrary to God's law, Leviticus 19:18 Deuteronomy 32:35, compared with Romans 12:19.

**When the Lord shall have dealt well with my lord, then remember thine handmaid;** when God shall make thee king, and I shall have occasion to apply myself to time for justice or relief, let me find grace in thy sight, and so let me do at this time. Or, *and the Lord will bless my lord*, and recompense thee for this mortification of thy passion, and *thou wilt remember thine handmaid*, i.e. thou wilt remember my counsel with satisfaction to thyself; and thankfulness to me.

1 Samuel 25:32

Which by his gracious and singular providence so disposed matters that thou shouldst, come to rule. He rightly begins at the fountain of this deliverance, which was God; and then proceeds to the instruments.

1 Samuel 25:33

**Blessed be thy advice,** and blessed be thou, i.e. the Lord bless and recompense thee for this thy good advice.

**From coming to shed blood,** which I had sworn to do. Hereby it plainly appears that oaths whereby men bind themselves to any sin are null and void; and as it was a sin to make them, so it is adding sin to sin to perform them.

1 Samuel 25:34

**Hath kept me back from hurting thee;** not that he intended to

kill her, but the males only; as was noted in 1 Samuel 25:22. But their destruction was a dreadful affliction and damage to her.

1 Samuel 25:35

i.e. Showed my acceptance of thy person, by my grant of thy request: see Genesis 19:21.

1 Samuel 25:36

**Like the feast of a king;** as the manner was upon those solemn occasions. Sordid covetousness and vain prodigality were met together in him.

**She told him nothing;** he being then incapable of admonition, his reason and conscience being both asleep.

1 Samuel 25:37

He was oppressed with grief, and fainted away through the fear and horror of so great a mischief, though it was past. As one who, having in the night galloped over a narrow plank, laid upon a broken bridge, over a deep river, when in the morning he came to review it, was struck dead with the horror of the danger he was in.

1 Samuel 25:38

God either inflicted some other stroke or disease upon him, or increased his grief and fear to such a height as killed him.

1 Samuel 25:39

How could David rejoice at the death of his enemy?

**Answ.** Although it may be said that he rejoiced not in Nabal's death as such, but only in the declaration of God's justice in punishing so great a wickedness; which was an honour to God, and a document, and therefore a benefit to mankind, and so a public good, and cause of joy; yet the matter is not weighty, if we confess that this was another instance of human infirmity in David, and that it is not proposed for our imitation, but for our caution. Yet it may be further said, that this was not purely an act of private revenge, because David was a public person, and anointed king; and therefore Nabal's reproach cast upon David

above, 1 Samuel 25:10-11, was a contempt of God, and of his ordinance and appointment; which was vindicated by this remarkable judgment.

**Hath kept his servant from evil**, i.e. from the sin of bloodshed and self-revenge, 1 Samuel 25:33.

**David sent**, to wit, messengers; which he thought fitter than to go himself; partly because if he had met with a repulse, it had been less ignominious; and partly because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after Nabal's death, but in some convenient space of time after it; though such circumstances be commonly omitted in the sacred history, which gives only the threads and most important passages of things.

1 Samuel 25:40

No text from Poole on this verse.

1 Samuel 25:41

She showed this reverence, and spake thus to them, as representing David's person.

1 Samuel 25:42

**She went after the messengers**; not immediately, but some convenient time after they were gone. She considered not David's present straits and penury, which she thought her plentiful estate might supply; nor his danger from Saul; but by a true and strong faith rested upon God's promise made to David, not doubting but God would perform it.

1 Samuel 25:43

No text from Poole on this verse.

1 Samuel 25:44

**But**, or *for*, as the Hebrew *vau* is oftentimes used. For this seems to be added as a reason why David took other wives, because Saul had given his former wife to another man, that he might as far as he could extinguish all relation and kindred to him, whom he

hated; and withal, cut off his hopes and pretence to the crown upon that account.

## **1 Samuel 26:1 1 SAMUEL CHAPTER 26**

Saul, by the discovery of the Ziphites, cometh to Hachilah against David, 1 Samuel 26:1-3; who cometh with Abishai to Saul's camp; stayeth him from killing Saul, but taketh his spear and cruse, 1 Samuel 26:4-12. He upbraideth Abner, 1 Samuel 26:16; exhorteth Saul, 1 Samuel 26:17-20, who acknowledgeth his sin, 1 Samuel 26:21-25.

Having once betrayed him before, they thought their case desperate with David; and therefore did more strenuously assist Saul in discovering him, in order to his ruin. **Doth not David hide himself?** he is returned to his former haunt; of which see 1 Samuel 23:19. This place might be convenient for him, either for its nearness to Abigail's estate; or because he might think that Saul was mollified, and the Ziphites cautioned by the unsuccessfulness of their former attempt; or because he could from thence make good his retreat into other places, if need were.

1 Samuel 26:2

No text from Poole on this verse.

1 Samuel 26:3

i.e. He understood by information, probably from his dear friend Jonathan.

1 Samuel 26:4

No text from Poole on this verse.

1 Samuel 26:5

**Came to the place where Saul had pitched;** came near to the skirts of Saul's camp; which he might easily discover from some neighboring hill or wood, and yet not be discerned himself. And it is probable he came thither disguised, and towards night.

**Saul lay in the trench,** encompassed with his carriages for better security. Compare 1 Samuel 17:20.

1 Samuel 26:6

**Ahimelech the Hittite**; so called, either because he was one of that nation, but converted to the Jewish religion; compare 2Sam 11:3, 2Sam 15:18; or from his habitation amongst, or some relation, to some of that people.

**Zeriah**; David's sister: see 1 Chronicles 2:16. His father is not named, either because he was now dead, or because he was an obscure person.

1 Samuel 26:7

**To the people**, i. e. to Saul's host and camp. It might seem a bold and strange attempt; but many things are to be considered:

1. That heroical persons have oft attempted things of no less difficulty and danger than this was; as many credible historians relate.
2. That David did and might easily perceive that they were all fast asleep.
3. That David had a particular assurance that God would preserve him to the kingdom.
4. That he had a special instinct from God to this work; and possibly God might inform him that he had cast them into a dead sleep, that he might have this second opportunity of manifesting his innocency towards Saul, and the justice of his cause.

1 Samuel 26:8

I will nail him to the ground at one blow, that I shall not need a second stroke.

1 Samuel 26:9

Though Saul be a cruel tyrant, and rejected by God, yet he is our sovereign lord and king; and I, though designed king, as yet am but a private person, and his subject; and therefore cannot kill him without sin, nor will I consent that thou shouldst do it.



1 Samuel 26:10

**The Lord shall smite him**, by some sudden and mortal stroke.

**Or his day shall come to die**, according to the course of nature.

1 Samuel 26:11

**Take thou now the spear**, which will show where we have been, and what we could have done.

**The cruse of water** might be put there, either to wash himself, in case of any accidental pollution, which oft happened in the night; or to refresh him, and quench his thirst in that hot climate and season; or for divers other uses.

1 Samuel 26:12

Sent upon them by the Lord, for David's advantage.

1 Samuel 26:13

That his person might be out of their reach, and yet his voice might be heard; which in a clear air, and in the silence of the night, might be heard at a great distance.

1 Samuel 26:14

Or,

**with or beside the king**, i.e. so near to him, so as to disturb the king.

1 Samuel 26:15

**Who is like to thee**, for courage and conduct? and therefore thy fault herein is the greater.

1 Samuel 26:16

**This thing is not good**, i.e. it is very bad, a great crime. A figure called *meiosis*, as Proverbs 18:5, Proverbs 19:2.

1 Samuel 26:17

**My son David**; as thou wast my son by marriage, so thou hast expressed the care and affection of a son to me now a second time.

1 Samuel 26:18

No text from Poole on this verse.

1 Samuel 26:19

**If the Lord have stirred thee up against me;** if the Lord have by the evil spirit which he hath sent, or by his secret providence, directed thy rage against me for the punishment of thine or my sins.

**Let him accept an offering;** let us offer up a sacrifice to God to appease his wrath against us.

**If they be the children of men;** who by their crafty insinuations and calumnies have incensed thee against me. He showeth his prudence, and reverence, and meekness; that he accuseth not the king, but translateth the fault wholly upon his evil ministers; as the Israelites do in the like case, Exodus 5:16.

**From abiding in the inheritance of the Lord;** from the land which God hath given to his people for their inheritance, and where he hath established his presence and worship.

**Saying, Go, serve other gods:** this was the language of their actions; for by driving him from God's land, and the place of his worship, into foreign and idolatrous lands, they exposed him to the peril of being either insnared by their counsels or examples, or forced by their threats and power to worship idols.

1 Samuel 26:20

**Let not my blood fall to the earth;** do not attempt to spill my innocent blood like water upon the ground.

**Before the face of the Lord;** remember, if thou dost it, God the judge of all men seeth it, and will avenge it of thee, though I will not avenge myself.

**A flea;** hard to be taken, and not worth catching; a mean and contemptible person.

**In the mountains,** where his advantage doth no way compensate

his labour.

1 Samuel 26:21

He not only confesseth, but aggravateth his fault, because his conscience was fully convinced, though his heart was not changed.

1 Samuel 26:22

No text from Poole on this verse.

1 Samuel 26:23

I desire that God would deal no otherwise with me than I have dealt with thee.

1 Samuel 26:24

No text from Poole on this verse.

1 Samuel 26:25

**David went on his way;** knowing Saul's unstable and deceitful heart, he would not trust to any of his professions or promises, but kept out of his reach.

## **1 Samuel 27:1 1 SAMUEL CHAPTER 27**

David with his six hundred men, and all his faith, goeth to king Achish, and abideth there a while; Saul pursueth no more after him, 1 Samuel 27:1-4. He obtaineth Ziklag of Achish to dwell in, 1 Samuel 27:5-7. He invadeth neighbor nations; leaves no man alive to complain; persuadeth Achish he fought against Judah, 1 Samuel 27:8-12.

**I shall now perish one day by the hand of Saul;** I see by this late experience his restless and implacable hatred against me, and how little heed is to be given to all his pretences of repentance or friendship.

**There is nothing better for me than that I should speedily escape into the land of the Philistines:** but this was certainly a very great mistake and fault in David; for,

1. This proceeded from gross distrust of God's promise and

providence; and that after such repeated demonstrations of God's peculiar care over him, which gave hint cause to conclude quite contrary to what is here said.

2. He forsakes the place where God had settled him, 1 Samuel 22:5, and given him both assurance and experience of his protection there.
3. He voluntarily runs upon that rock which he cursed his enemies for throwing him upon, 1 Samuel 26:19, and upon many other snares and dangers, as the following history will show; and withal, deprives the people of the Lord of those succours which he might have given them, in case of a battle. But it pleased God to leave David to himself in this, as well as in other particulars, that these might be sensible demonstrations of the infirmities of the best men; and of the necessity of God's grace, and daily direction and assistance; and of the freeness and richness of God's mercy, in passing by such great offences. And besides, God hereby designed to accomplish his own counsel, to withdraw David from the Israelites, that Saul and they might fall by the hand of the Philistines, without any reproach or inconvenience to David, whom God had put into a safe place.

1 Samuel 27:2

It might seem a bold adventure; but,

1. He thought himself forced to it by Saul's inveterate rage, and continued resolutions to persecute him.
2. It is probable he had sent some persons to treat with him, and had agreed upon conditions, and received assurance of his safe and peaceable abode with him.
3. David reasonably thought that Achish would gladly receive him, as indeed he did; partly, because he saw Saul's implacable enmity against him; partly, because by this means he should be freed from the most formidable enemy which he had in all Israel, who might do him most mischief in the battle; which it seems at this time he designed; and partly, because he came

not now alone, as he did before, but brought with him sufficient pledges of his fidelity to Achish; namely, all his soldiers, and his and their wives, 1 Samuel 27:3.

1 Samuel 27:3

No text from Poole on this verse.

1 Samuel 27:4

By which it is implied that he would have gone on in persecuting David, if he had continued in his dominions.

1 Samuel 27:5

A prudent desire. Hereby David designed,

1. To preserve his people, both from the idolatry and other vices which conversation with the Philistines would have exposed them to; and from that envy, and malice, and mischief, which diversity of religion, or other prejudices, might have caused.
2. That he might have opportunity of enterprising something against God's enemies, without the knowledge or observation of the Philistines.

**Why should thy servant dwell in the royal city with thee?** which is too great an honour for me, and too burdensome to thee, and may be an occasion of suspicion and offence to thy people, and of many other inconveniences.

1 Samuel 27:6

**Gave him Ziklag;** not only to inhabit, but to possess it as his own; which he did, to lay the greater obligations upon David, whom he knew so able to serve him.

**Pertaineth unto the kings of Judah:** it was given to the tribe of Judah before, Joshua 15:31, and afterwards to the tribe of Simeon, Joshua 19:5, whose inheritance was given them within the inheritance of the children of Judah, Jos 19.

1. But the Philistines kept the possession of it till this time, and were hitherto permitted to do so. And being now given by

them to David, it now belonged not to the people of the tribe of Judah, to whom it was allotted before; but to the king of Judah, David and his heirs for ever.

**Unto this day:** this and some such clauses seem to have been added by some sacred writers after the main substance of the several books was written.

1 Samuel 27:7

Heb. *days and four months*; *days* being put for a *year*; as Leviticus 25:29. Or, some *days and four months*, i.e. some days above four months. Or, *some days and* (for *even*, or *that is*, the conjunction *and* being oft so used, as hath been proved above) *four months*.

1 Samuel 27:8

**The Gezrites** were anciently seated in other places, Joshua 12:12, Joshua 16:3, but for some reasons not now known they changed their seats, as was then very usual, and seated themselves, and had for some considerable time lived, near the Amalekites.

**The Amalekites;** the remnant of those whom Saul destroyed, **1Sa 15**, who fled from his sword, and retired into remote and desert places.

1 Samuel 27:9

**Left neither man nor woman alive,** to wit, in that part where he came; but there were more of the Amalekites yet left in another part of that land, 1 Samuel 30:1.

1 Samuel 27:10

**Against the south of Judah:** these and the following words are ambiguous; for they may be understood, either of the southern parts from Judah, &c., which he would have Achish understand; or of another country lying southward from Judah, &c., which David meant, and which was the truth. So though it was not a downright lie; yet it was an equivocation, with an intention to deceive, which is the formality of a lie, and was contrary to that simplicity which became David, both as a prince, and as an eminent professor of the true religion.

**And against**, for *that is against*; for in the following words he particularly expresseth what part of the south of Judah he went against, even that which was inhabited by the Jerahmeelites, and by the Kenites.

**The Jerahmeelites**; the posterity of Hezron, a family of Judah, 1 Chronicles 2:9,25. The

**Kenites**; the posterity of Jethro, which chose to dwell in the south of Judah, Judges 1:16. See Numbers 24:21.

1 Samuel 27:11

**Lest they should tell on us**; that the tidings of this action against this people (who were, it seems, either tributaries to or confederates with Achish) might neither come quickly nor certainly to Achish's court; which he might the rather promise himself, because Achish and all his men were now busily employed in their warlike preparations against the Israelites; and if any flying rumour came thither, he thought by his interest and artifices he could easily discredit and dash it. Besides, the consideration of God's curse denounced against the people whom he had now destroyed, and of God's particular promises made to him, and of his special providence which he constantly experienced watching over him, made him more secure and confident in this and in many other hazardous attempts.

1 Samuel 27:12

**Achish believed David**; partly, because of his confidence in David's authority and fidelity; partly, because most men easily believe what they heartily wish to be true; and partly, from God's providence, which blinded him in this and in divers other particulars relating to David's coming hither, and abiding here.

## 1 Samuel 28:1 1 SAMUEL CHAPTER 28

Achish intending war against Israel, relieth on David, 1 Samuel 28:1,2. Saul having destroyed the witches, yet, Samuel being dead, in his fear, forsaken of God, seeketh to a witch, 1 Samuel 28:3-8. She, encouraged by Saul, raiseth Samuel; of whom hearing his approaching ruin, he fainteth, 1 Samuel 28:9-20. The

woman, with his servants, refresh him with meat, 1 Samuel 28:21-25.

The Philistines were encouraged by Samuel's death, and Saul's degeneration, and David's presence with Achish.

**Thou shalt go out with me to battle:** this he saith, partly to try his sincerity; and partly in confidence of David's fidelity.

1 Samuel 28:2

**David** speaks ambitiously, as he did before, that Achish might understand him, as he did, of his acting for him against the Israelites; whereas he meant it of his acting for the Israelites against the Philistines, to which he was obliged both by God's express command, and by his indelible and manifold obligations to God, and to God's people, and by his own manifest interest. Though it is likely he would have managed his affairs with all possible regard and care of Achish's person, to whom alone, upon the matter, David stood obliged, and not to the rest of the Philistines, who had an ill opinion of him, as we shall see.

**Therefore;** for that valour which I doubt not thou wilt show on my behalf.

**Of mine head,** i.e. of my body and life, the captain of my life-guard.

1 Samuel 28:3

**Samuel was dead:** this is mentioned here as the reason why Saul did not inquire of Samuel; which, if he had now been alive, he would have done.

**In his own city,** where he had his birth and education, and most settled habitation, 1 Samuel 19:18.

**Saul had put away those that had familiar spirits, and the wizards;** according to God's command, Leviticus 19:31, Leviticus 20:6,27, Deut 18:11. This he did, either by Samuel's instigation; or from a conceit that the evil spirit came upon him by some of their means; or that he might gain the repute of a religious



prince, which was very useful to him; or that he might quiet his troubled conscience, and please God as far as his interest would give him leave. And this is here related, partly to show that a hypocrite and wicked man may obey some of God's commands, and principally to bring in the following history.

**Out of the land** of Israel.

1 Samuel 28:4

**Shunem**; a town in the tribe of Issachar, Joshua 19:18.

**Gilboa**; a mountain not far from the valley of Jezreel, where the battle was fought, 1 Samuel 31:1, 2 Samuel 1:21. So the two armies seem to be placed in the same manner as they were 1Sam 17, each upon a hill, and a valley between them.

1 Samuel 28:5

**Saul saw the host from Mount Gilboa**, 1 Samuel 31:1.

**His heart greatly trembled**; partly, from the greatness and resoluteness of the host of the Philistines, who were the aggressors; partly, from the loss of David, who might have been of great use to him at this time; partly, from the conscience of his own manifest guilt, and just expectation of Divine vengeance oft threatened, and now in all likelihood to be inflicted upon him.

1 Samuel 28:6

**Saul inquired of the Lord**, in his slight and perfunctory way, as 1 Samuel 14:19, as appears from hence, that when God did not speedily answer him, he goes to the devil for an answer, 1 Samuel 28:7; for which reason he is said,

**not** to have

**inquired of the Lord**, 1 Chronicles 10:14, i.e. not seriously, and after the right order. Possibly he inquired by some prophet then with him, or by the priest before the ark.

**The Lord answered him not**, because he sought him not in due order; not by the Urim and Thummim which were in the ephod,

which he by his cruelty to the priests had lost, 1 Samuel 23:6; and because he did not truly repent of nor put away his sins, which provoked God, and kept him from answering, as Saul well knew by his own conscience and experience, 1 Samuel 14:37-39.

**Neither by dreams,**

**nor by Urim, nor by prophets,** i.e. neither by ordinary means, nor extraordinary.

1 Samuel 28:7

**Seek me a woman,** rather than a man; for he thought that sex most likely to be given to those wicked arts, as being the weaker sex, and so aptest to be deceived, and most prone to superstition, and oftentimes most malicious and revengeful. *That hath a familiar spirit;* one that converseth with the devil, and dead men's ghosts, and by them can discover future things. See Isaiah 8:19.

**His servants said to him;** instead of dissuading him from this wicked and destructive practice, which they should and would have done, if they had either loved God or their king, they further him in it.

**En-dor;** a place in the tribe of Manasseh, within Jordan, not very far from the place where the armies were encamped.

1 Samuel 28:8

**Saul disguised himself;** both because he was ashamed to be known, or thought guilty of this practice; and because he suspected that the woman, had she known him, would not practise her art before him.

1 Samuel 28:9

**Woman said, Behold, thou knowest;** for his speech and garb discovered him to be an Israelite, and therefore acquainted with these matters.

**To cause me to die,** by accusing me to Saul as guilty of a capital crime.

1 Samuel 28:10

No text from Poole on this verse.

1 Samuel 28:11

Whose kindness and compassion to him, as he had formerly experienced, so now he expected it in his deep distress. This practice of divination by the dead, or by the ghosts or souls of dead persons, called up by magical art, was very usual among all nations, and from them Saul learned it.

1 Samuel 28:12

**She cried with a loud voice,** for fear of her life, Saul himself being witness of her crime.

**Thou art Saul:** this she knew, either by some gesture of reverence which this supposed Samuel might show to Saul, as to the king; or by information from this ghost; or from the spirit by whose help she had raised him.

1 Samuel 28:13

i.e. A god, a divine person, glorious, and full of majesty and splendour, exceeding not only mortal men, but common ghosts. She useth the plural number,

**gods,** either after the manner of the Hebrew language, which commonly useth that word of one person; or after the language and custom of the heathens. But the whole coherence shows that it was but one. For Saul desired but one, 1 Samuel 28:11, and he inquires and the woman answers only of one, 1 Samuel 28:14. Ascending out of the earth, as if it came from the place of the dead.

1 Samuel 28:14

**He is covered with a mantle;** the usual habit of prophets, 2 Kings 2:8,13; Zech 13:4, and particularly of Samuel, 1 Samuel 15:27.

**Saul perceived that it was Samuel;** the woman pretended, and Saul upon her suggestion believed, that it was Samuel indeed; and so many popish and some other writers conceived. But that it was not Samuel, but the devil representing Samuel, is sufficiently

evident. For, first, It is most incredible that God, who had just now refused to answer Saul by the means which himself appointed and used in that case, would answer him, or suffer Samuel to answer him, in that way, and upon the use of those means which God detested and contemned; which would have given great countenance and encouragement to Saul and the witch, and all professors and consulters of those devilish arts. Secondly, There are divers passages in this relation which plainly discover that this was no good, but an evil spirit; as first, That he receives that worship from Saul, 1 Samuel 28:14, which good spirits would not suffer, Revelation 19:10, Revelation 22:8,9. Secondly, That amongst his other sins for which he condemneth him, he omitteth this of *asking counsel of one that had a familiar spirit, to inquire of it; for which transgression*, with others, he is expressly said to have *died*, 1 Chronicles 10:13, which the true Samuel, who was so zealous for God's honour, and so faithful a reprovor, would never have neglected, especially now, when he takes Saul in the very fact. Thirdly, That he pretends himself to be *disquieted and brought up*, 1 Samuel 28:15, by Saul's instigation, and the witch's art; which is most false, and impious, and absurd to imagine, concerning those blessed souls who are *returned* to their God, Ecclesiastes 12:7, and *entered into peace and rest*, Isaiah 57:2, and lodged in *Abraham's bosom*, Luke 16:22, and *rest from their labors*, Revelation 14:13. The only argument of any colour to the contrary is only this, that the devil could not so particularly and punctually discover Saul's future events as this Samuel doth, 1 Samuel 28:19. But this also hath little weight in it; it being confessed and notoriously known, that evil spirits, both in the oracles of the heathen, and otherwise, have oft-times foretold future contingencies; God being pleased to reveal such things to them, and to permit them to be the instruments of revealing them to men, for the trial of some, and for the terror and punishment of others. Besides, the devil might foresee this by strong conjectures, as by the numerousness, strength, courage, and resoluteness of the Philistine host, and the quite contrary condition of the Israelites, and by divers other symptoms far above the reach of mortal men, but such as he by his great sagacity could easily discern. And for that express determination of the time, *tomorrow*, 1 Samuel 28:19, that word may be understood not of the very next day, but

indefinitely of some short time after this, as it is taken, Exodus 13:14 Deuteronomy 6:20 Joshua 4:6,21. And then it was easy to gather from the present posture of the two armies, that the fight and the ruin of the Israelites was very near. And that it was not the very next day, but some days after this, is evident from the course of the story, and hath been proved by a late learned writer. See my Latin Synopsis on this place.

1 Samuel 28:15

**Samuel said to Saul;** as the devil appeared in Samuel's shape and garb, so also he speaketh in his person, that he might insnare Saul, and encourage others to seek to him in this wicked way. And God permits him to do so for Saul's greater condemnation and punishment.

**Neither by prophets, nor by dreams;** he omitteth the Urim here, because he neither did nor could inquire by that, because Abiathar had carried it away to David, and so he expected no answer that way.

1 Samuel 28:16

No text from Poole on this verse.

1 Samuel 28:17

**The Lord hath done to him,** i.e. *to David*, as it is explained in the following words; the pronoun relative put before the noun to which it belongs, as is usual in the Hebrew text, as Psalms 87:1, Psalms 105:10, Proverbs 7:7,8 Jer 40:5. Otherwise, *to him* is put for *to thee*; such changes of persons being frequent among the Hebrews. Otherwise, *for himself*, i. e. for the accomplishment of his counsel, and prediction, and oath, and for the glory of his justice and holiness.

**As he spake by me:** still he nourisheth this persuasion in Saul, that it was the true Samuel that spake to him.

1 Samuel 28:18

**Nor executedst his fierce wrath upon Amalek;** he mentions this as an eminent instance of his disobedience.

1 Samuel 28:19

*With me*, i.e. in the state of the dead; and so it was true both of Saul and Jonathan. Or, in the state of rest; for though thou shalt suffer here for thy sin, yet after death thou shalt be happy, as dying in the Lord's quarrel: so the devil's design might be to flatter Saul into an opinion of his own future happiness, and to take him off from all serious thoughts and cares about it. And it is here observable, that as it was the manner of the heathen oracles to answer ambiguously, the better to save his credit in case of mistake; (the devil himself not being certain of future events, but only conjecturing at what was most likely;) so doth this counterfeit Samuel here. For, as concerning the time, he says

**to-morrow**; which he understood indifferently for the very next day, or for some short time after. And, as concerning the condition,

**thou shalt be with me**; which may be understood either of a good condition, if understood as spoken in the person of Samuel; or of a bad condition, if understood as spoken by an evil spirit; or at least indefinitely of a dead condition, be it good or evil; which last he foresaw by circumstances to be very likely.

1 Samuel 28:20

**Saul fell along on the earth**, being quite dispirited with these sad and surprising tidings, and so unable to stand.

1 Samuel 28:21

**The woman came unto Saul**; from whom she departed, when she had brought him and Samuel together, that they might more freely converse together, as being alone.

1 Samuel 28:22

This earnestness did not come merely from her humanity and respect to Saul, but from a prudent and necessary care of herself, because if Saul had died in her house, his blood would have been charged upon her.

1 Samuel 28:23

**Compelled him**, i.e. did over-persuade him, by importunate

entreaties, as the next words show.

1 Samuel 28:24

Not having time to leaven it.

1 Samuel 28:25

i.e. Before morning; for he came by night, 1 Samuel 28:8, and went away before day; not willing to have it discovered that he had consulted with a witch.

## **1 Samuel 29:1 1 SAMUEL CHAPTER 29**

David marching with the Philistines, is disallowed by their princes: Achish pleadeth for him and against his will dismisseth him, 1 Samuel 29:1-7. He expostulateth with Achish, 1 Samuel 29:8, his answer, 1 Samuel 29:9,10. David departeth, 1 Samuel 29:11.

**Aphék;** either, that in the tribe of Asher, Joshua 19:30, or rather another town of that name in Issachar, though not mentioned elsewhere in Scripture; this being the case of many places, to be but once named.

1 Samuel 29:2

i.e. As the life-guard of Achish, as he had promised, 1 Samuel 28:2, Achish being, as it seems, the general of the army.

1 Samuel 29:3

**The princes of the Philistines;** the lords of the other eminent cities and territories, who were confederate with him in this expedition.

**These days,** or *these years:* q.d. Did I say *days*? I might have said years; either because he hath now been with me *a full year and four months*, 1 Samuel 27:7, or because he was with me some years ago, 1 Samuel 21:10, and since that time hath been known to me. And it is not improbable but David, after his escape from thence, might hold some correspondence with Achish, as finding him to be a man of more generous temper than the rest of the Philistines, and supposing that he might have need of him for a

refuge in case Saul continued to seek his life. *Since he fell into me*, i. e. since he revolted or left his own king to turn to me; for that sense Achish put upon this escape of David, (as it is called 1 Samuel 27:1) and so is the phrase of *falling to* a party elsewhere used, Jeremiah 37:13,14.

1 Samuel 29:4

**Were wroth with him;** were unsatisfied and offended with Achish for this intention and declaration.

**Make this fellow return:** herein the wise and gracious providence of God appeared, both in helping him out of those snares and difficulties, out of which no human wit could have extricated him, but he must either have been, or have been thought, to be a traitor, and an ungrateful, unworthy person either to the one or to the other side; and moreover in giving him the happy opportunity of recovering his own and his all from the Amalekites, which had been irrecoverably lost if he had gone into this battle. And the kindness of God to David was the greater, because it had been most just for God to have left David in all those distresses into which his own sinful counsel and course had brought him.

**Of these men,** i.e. of these our soldiers: they speak according to the rules of reason and true policy, for by this very course great enemies have sometimes been reconciled together.

1 Samuel 29:5

No text from Poole on this verse.

1 Samuel 29:6

**As the Lord liveth;** he swears by Jehovah; either because he did acknowledge their Jehovah to be a God, being, it may be, convinced and instructed therein by David, though he did worship Dagon with him, and above him: or because this was David's God, and therefore he swore by him; partly out of complaisance with David, that he might receive his unwelcome message to him with less offence; and partly that this oath might gain more credit to his words with David.



**Thy going out and thy coming in with me,** i.e. thy whole conversation with me. See 1 Samuel 18:13, and many other places where that phrase is used.

**Since the day of thy coming unto me;** though before that time there was evil in thee towards me and my people.

1 Samuel 29:7

No text from Poole on this verse.

1 Samuel 29:8

This was deep dissimulation and flattery; but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards. These perplexities he brought himself into by his irregular course, in forsaking the land of Judah, where God had placed him, 1 Samuel 22:5, and promised him protection, and putting himself into the hands of the Philistines.

1 Samuel 29:9

**As an angel of God,** in whom nothing is blameworthy. Or it may be used to express David's great wisdom (as well as integrity); as 2 Samuel 14:17, 2 Samuel 19:27. The heathens acknowledged good spirits, which also they worshipped as an inferior sort of deities, who were messengers and ministers to the supreme God; only Achish had learned the title of angels from the Israelites his neighbours, and especially from David's conversation.

1 Samuel 29:10

**With thy master's servants;** he intimates the ground of the Philistines' jealousy concerning David and his men, that they were all servants of Saul, and therefore had an obligation, and were suspected to have an affection, to their old lord and master, against whom even David himself could not make them fight, especially with and for the Philistines.

**As soon as ye have light,** depart; before the battle begin, lest, if you delay, the lords of the Philistines fall upon you, and destroy you.

1 Samuel 29:11

No text from Poole on this verse.

### **1 Samuel 30:1 1 SAMUEL CHAPTER 30**

The Amalekites in David's absence spoil Ziklag, and carry away the people and his two wives captives, 1 Samuel 30:1-6. David asking counsel is encouraged by God to pursue them, 1 Samuel 30:7-10. By the means of an Egyptian, who was left behind, he is brought to the enemies, and recovereth all the spoil, and spoileth them, 1 Samuel 30:11-20; makes an order for the dividing the prey, 1 Samuel 30:21-25; sendeth presents to his friends, 1 Samuel 30:26-31.

**On the third day**, to wit, after David's departure from Achish; for Ziklag was at a great distance from the camp and place of fight, as appears from 2 Samuel 1:2; and David's men being all footmen, could make but slow marches.

**The Amalekites**; the remainders of that people who lived near those parts where David had destroyed their brethren, 1 Samuel 27:8,9.

**The south**, to wit, the southern part of Judah, and the adjacent parts. See below, 1 Samuel 30:14.

**Smitten Ziklag**, i.e. sacked and spoiled it.

1 Samuel 30:2

**They slew not any**; which was strange, considering how David dealt with them, 1 Samuel 27:9. But this must be ascribed partly to their selfish or fleshly interest; for they might reserve them, either to make sale of them for their profit, or to abuse them for their lust; or, it may be, to revenge themselves upon David and his men, by reserving them to extraordinary, and lingering, and repeated punishments; but principally to God's overruling and wonderful providence, who set these bounds to their rage; and though he designed to chastise David's sin and folly, yet would not deliver him nor his up to death.

1 Samuel 30:3

No text from Poole on this verse.

1 Samuel 30:4

Till either the humour was wholly spent, or the consideration of their calamity had made them stupid.

1 Samuel 30:5

No text from Poole on this verse.

1 Samuel 30:6

**The people spake of stoning him**, as the author of their miseries, by coming to Ziklag at first, by provoking the Amalekites to this cruelty, by his forwardness in marching away with Achish, and leaving their wives and children unguarded.

**In the Lord his God**, i.e. in this, that the all-wise and all-powerful Lord was his God by covenant relation, and special promise, and true and fatherly affection, as he had showed himself to be in the whole course of his providence towards him.

1 Samuel 30:7

**Bring me hither the ephod**, and put it upon thyself, that thou mayst inquire of God according to his ordinance, Numbers 27:21. See above, 1 Samuel 23:9. David was sensible of his former error in neglecting to ask counsel of God by the ephod when he came to Achish, and when he went out with Achish to the battle; and his necessity now brings him to his duty, and his duty meets with success.

1 Samuel 30:8

Before God answered more slowly and gradually, 1 Samuel 23:1,12, but now he answers speedily and fully at once, because the business here required more haste. So gracious is our God, that he considers even the degree of other necessities, and accommodates himself to them.

1 Samuel 30:9

No text from Poole on this verse.

1 Samuel 30:10

**Four hundred men;** a small number for such an attempt; but David was strong in faith, giving God the glory of his power and faithfulness.

1 Samuel 30:11

**They found an Egyptian,** whom by his habit they guessed to be a soldier that had been engaged in that expedition.

**They made him drink water;** partly out of humanity and compassion to a perishing creature; and partly in prudence, that by him they might learn the true state of their enemies

1 Samuel 30:12

Which is to be understood synecdochically of one whole day, and part of two others, as the same phrase is taken Matthew 12:40, as appears from the next verse, where he saith, *three days agoe I fell sick*, but in the Hebrew it *this is the third day since I fell sick*.

1 Samuel 30:13

**I am a young man of Egypt;** God by his providence so ordering it, that he was not one of that cursed race of the Amalekites, who were to be utterly destroyed, but an Egyptian, who might be spared.

**My master left me,** in this place and condition; which was barbarous inhumanity; for he ought, and easily might have carried him away with the prey which they had taken. But he paid dearly for this cruelty, for this was the occasion of the ruin of him and of all their company. And God by his secret providence ordered the matter thus for that very end. So that there is no fighting against God, who can make the smallest accidents serviceable to the production of the greatest effects.

1 Samuel 30:14

**The Cherethites,** i.e. the Philistines, as is manifest from 1 Samuel 30:16, who are so called Zephaniah 2:5.

**And upon the coast which belongeth to Judah, and upon the south of Caleb:** this is added by way of explication: q.d. that part

of the south of Judah which belongs to Caleb's posterity, Joshua 14:13.

1 Samuel 30:15

For his master had told him whither they intended to go, that he might come after them as soon as he could.

1 Samuel 30:16

**Spread abroad upon all the earth;** secure and careless, because they were now come almost to the borders of their own country, and the Philistines and Israelites both were otherwise engaged, and David, as they believed, with them. So they had no visible cause of danger; and yet then they were nearest to their destruction.

1 Samuel 30:17

**From the twilight:** the word signifies both the morning and evening twilight. But the latter seems here intended, partly because their eating, and drinking, and dancing was more customary and proper work for the evening than for the morning; and partly because the evening was more convenient for David, that the fewness of his forces might not be discovered by the daylight.

**Object.** It is not likely that David would fall upon the Amalekites before his men, who had been tired with a long and hasty march, were refreshed.

**Answ.** Nor is it said that he did. It is probable that when he came near them, he reposed himself and his army in some secret place, whereof there were many in those parts, for a convenient season; and then marched on so as to come to them at the evening time.

1 Samuel 30:18

No text from Poole on this verse.

1 Samuel 30:19

No text from Poole on this verse.

1 Samuel 30:20

**All the flocks and the herds,** to wit, which the Amalekites had

taken from the Philistines, or others.

**Before those other cattle;** before those which belonged to Ziklag.

**This is David's spoil,** i.e. the soldiers, who lately were so incensed against David, that they spake of stoning him; now upon this success magnify him, and triumphantly celebrate his praise; and say concerning this spoil, David purchased it by his valour and conduct, and he may dispose of it as he pleaseth.

1 Samuel 30:21

**They went forth to meet David,** to congratulate the victory; which, it is probable, David had sent a messenger to acquaint them with.

**He saluted them;** he spoke kindly to them, and did not blame them because they went no further with them.

1 Samuel 30:22

**Then answered all the wicked men;** when those two hundred men required or expected a part of the spoil; and they gathered from David's words and carriage that he intended to give it to them.

**Wicked men and men of Belial;** so he calls them, for their covetousness, and injustice, and churlishness to their brethren; by which expressions we may judge how heinous and odious those sins are in God's sight.

**Because they went not with us;** which was from their impotency; not by choice or design. Herein therefore was their iniquity and unreasonableness, they would punish them for no fault.

1 Samuel 30:23

**Ye shall not do so, my brethren:** he useth his power and authority to overrule them; but manageth it with all sweetness, calling them brethren; not only as of the same nation and religion with him, but as his fellow soldiers.

**With that which the Lord hath given us;** what he hath freely

imparted to us, we should not unkindly and injuriously withhold from our brethren.

1 Samuel 30:24

**Who will hearken unto you?** what wise or just man will be of your opinion in this matter?

**They shall part alike;** a prudent and equitable constitution, and therefore practised by the Romans, as Polybius and others note. The reason of it is manifest, because they were exposed to hazards as well as their brethren, and were a reserve to whom they might retreat in case of a defeat; and they were now in a vital service, and in the station in which their general had placed them.

1 Samuel 30:25

No text from Poole on this verse.

1 Samuel 30:26

Partly in gratitude for their former favour to him; and partly in policy to engage their affections to him now when he apprehended Saul's death near.

**The enemies of the Lord;** he intimates, that though he was fled to the Philistines, yet he employed not his forces against the Israelites, as, no doubt, Saul's courtiers and soldiers reported that he designed; but only against God's enemies.

1 Samuel 30:27

**Beth-el,** in Kirjath-jearim, where the ark was, 1 Samuel 10:3.

**South Ramoth;** a city in the tribe of Simeon, Joshua 19:8; so called by way of distinction from Ramoth in Gilead, which was more northward, 1 Kings 22:12.

**Jattir;** of which see Joshua 15:48.

1 Samuel 30:28

**Aroer;** not that beyond Jordan, Numbers 32:34, as many think, which was too remote from David; but another place of that name in Judah, where the rest of the places here named were; this being

one of those places where David and his men were wont to haunt, as is expressed, 1 Samuel 30:31.

1 Samuel 30:29

No text from Poole on this verse.

1 Samuel 30:31

Or, *to go*; whither they used to resort in the time of Saul's persecution, either to hide themselves in some of their territories, or to get provision from thence.

### **1 Samuel 31:1 1 SAMUEL CHAPTER 31**

The Israelites are smitten by the Philistines: Saul's sons are slain: Saul is wounded: he falleth on his own sword; as doth his armour-bearer, 1Sa\_31:1-6. The rest flee; and the Philistines possess their towns, and triumph over the dead carcasses, 1Sa\_31:7-10. They of Jabesh-Gilead by might take down the bodies of Saul and of his sons, and burn them; and mournfully bury their bones, 1Sa\_31:11-13.

**The Philistines fought against Israel**, whilst David was engaged against the Amalekites. So he returns to the history, which had been interrupted to give an account of David's concerns.

1 Samuel 31:2

**The Philistines slew Jonathan**, David's dear friend; God so ordering it for the further exercise of David's faith and patience; and that David might depend upon God alone for his crown, and receive it solely from him, and not from Jonathan; who doubtless, had he lived, would have speedily settled the crown upon David's head, which would have in some sort eclipsed the glory of God's grace and power in this work. There was also a special providence of God in taking away Jonathan, (who of all Saul's sons seems to have been the fairest for the crown,) for the preventing divisions, which have happened amongst the people concerning the successor; David's way to the crown being by this means made the more clear.

**Abinadab**, called also *Ishui*, 1Sa\_14:49. Ish-bosheth was not here, being possibly at home, for the management of public affairs there.



1 Samuel 31:3

No text from Poole on this verse.

1 Samuel 31:4

**Thrust me through, and abuse me;** lest they take me, and put me to some shameful and cruel death.

**Saul took a sword,** and fell upon it, and died of the wound, as it follows.

1 Samuel 31:5

No text from Poole on this verse.

1 Samuel 31:6

No text from Poole on this verse.

1 Samuel 31:7

**Of the valley,** to wit, the valley of Jezreel, where the battle was fought.

**On the other side Jordan;** or rather, on this side Jordan; for these were in the most danger; and the Hebrew preposition is indifferently used for *on this side* , or for beyond.

1 Samuel 31:8

No text from Poole on this verse.

1 Samuel 31:9

**They cut off his head,** as the Israelites did by Goliath.

**To publish it in the house of their idols,** to give them the glory of this victory.

1 Samuel 31:10

No text from Poole on this verse.

1 Samuel 31:11

**Jabesh-gilead,** which was beyond Jordan; for the people on this side Jordan were fled from their cities, as was now said.

1 Samuel 31:12

**Burnt their flesh, after the manner.**

1 Samuel 31:13

To testify their sorrow for the public loss of Saul, and of the people of God; and to entreat God's favour to prevent the utter extinction of his people. But you must not understand this word of

fasting strictly, as if they eat nothing for seven whole days; but in a more large and general sense, as it is used both in sacred and profane writers; that they did eat but little, and that seldom, and that but mean food, and drunk only water for that time.

## 2 Samuel 1:1 2 SAMUEL CHAPTER 1

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the messenger pretendeth himself to have killed Saul 2Sa\_1:1-12. David causeth him to be put to death, 2Sa\_1:13-16; lamenteth Saul and Jonathan with a song, 2Sa\_1:17-27.

Which though burnt, yet was not so consumed by the fire, that David and his men could not lodge in it.

2 Samuel 1:2

**On the third day**; from David's return to Ziklag, as the foregoing words manifest.

**With his clothes rent, and earth upon his head**; pretending sorrow for the loss of God's people, in compliance with David's humour.

2 Samuel 1:3

No text from Poole on this verse.

2 Samuel 1:4

He mentions only these two, as those who seemed most to obstruct David's coming to the crown.

2 Samuel 1:5

For the knowledge of this did most concern both David and the whole commonwealth of Israel.

2 Samuel 1:6

No text from Poole on this verse.

2 Samuel 1:7

No text from Poole on this verse.

2 Samuel 1:8

No text from Poole on this verse.

2 Samuel 1:9

**Stand upon me**, i.e. lean upon me by thy weight and force, that the spear may come through me; or, *stay by me*, i.e. stop thy flight, and tarry so long with me till thou hast killed me.

**Anguish is come upon me**, i.e. I am in great pain of body, and anguish of mind. Or thus, *my coat of mail, or embroidered coat, hath hindered me*, that the spear could not pierce into me. Thus divers both Hebrew and other learned expositors understand it.

**My life is yet whole in me**; I am heart-whole, and not likely to die, as well as not willing to live.

2 Samuel 1:10

**I stood upon him, and slew him**: it is most probable this was a lie, devised to gain David's favour, as he supposed. For, 1. Saul was not killed by a spear, as he pretends, but by his sword, 1Sa\_31:4.

2. It is expressly said that *Saul's armour-bearer*, being yet living, *saw that Saul was dead*, 1Sa\_31:5; which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did.

3. Saul's death is manifestly ascribed to his own action, even to his falling upon his sword, 1Sa\_31:4,5.

**I was sure that he could not live after that he was fallen**: this he addeth by way of caution and excuse, that it might be thought all act of necessity and kindness, and not of choice or ill will, that he killed Saul. But here also he betrays himself; for how could this be true, when Saul's life was whole within him, as he had now said, 2Sa\_1:9?

**The crown that was upon his head**; not that he then wore it; which would have exposed him too much, and that unnecessarily, to the rage of the Philistines; but that he used to wear it. It is not likely that he found it now actually upon Saul's head, but that he met with it in some part of the camp, whither Saul had brought it to wear it when he saw fit.

**Unto my lord**; unto thee, whom, now Saul is dead, I own for my lord and king.

2 Samuel 1:11

No text from Poole on this verse.

2 Samuel 1:12

No text from Poole on this verse.

2 Samuel 1:13

**Whence art thou?** David heard and knew before what he was, but he asked it again judicially, in order to his trial and punishment.

2 Samuel 1:14

Why didst not thou refuse to kill him, as his armour-bearer had done? For notwithstanding his great danger, something might have fallen out through God's all-disposing providence, whereby his life might have been preserved.

2 Samuel 1:15

No text from Poole on this verse.

2 Samuel 1:16

**Thy blood be upon thy head;** the guilt of thy bloodshed or death lies upon thyself, not upon me, for thy free and voluntary confession is sufficient proof of thy guilt in killing the king.

2 Samuel 1:17

No text from Poole on this verse.

2 Samuel 1:18

Also: having mentioned David's lamentation in general, before he comes to the particular description of it, he interposeth this verse by way of parenthesis; to signify, that David did not so give up himself to lamentation as to neglect his great business, the care of the commonwealth, which now lay upon him; but took particular care to fortify them against such further losses and calamities as he bewails in the following song; and by his example, and this counsel, to instruct the people, that they should not give up themselves to sorrow and despondency for their great and general loss; but should raise up their spirits, and betake themselves to action.

**He bade them:** David being now actually king upon Saul's death, takes his power upon him, and gives forth his commands.

**The children of Judah:** these he more particularly teacheth, because they were the chief, and now the royal tribe, and likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest.

**The use of the bow**, i. e. the use of their arms, which are all synecdochically expressed under the name of the *bow* , which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did.

**It is written**; not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the book of Jasher* ; of which see on Jos\_10:13.

2 Samuel 1:19

**The beauty of Israel**; their flower and glory, Saul and Jonathan, and their army, consisting of young and valiant men.

**Upon thy high places**, i.e. those which belong to thee, O land of Israel.

**How are the mighty fallen!** how strangely! how suddenly! how dreadfully and universally!

2 Samuel 1:20

**Tell it not in Gath**: this is not a precept, but a poetical wish; whereby he doth not so much desire that this might not be done, which he knew to be vain and impossible; as express his great sorrow because it was and would be done, to the great dishonour of God and of his people. He mentions

**the daughters of the Philistines**, because it was the custom of women in those times and places to celebrate those victories which their men obtained, with triumphant songs and dances; as **Exo 15 Jud 11:34 1Sa\_18:6**.

2 Samuel 1:21

**Let there be no dew, neither let there be rain, upon you**: this is no proper imprecation; which he had no reason to inflict upon those harmless mountains; but only a passionate representation of the horror which he conceived at this public loss; which was such,

as if he thought every person or thing which contributed to it were fit to bear the tokens of Divine displeasure, such as this is, when the earth wants the blessed and necessary influences of dew and rain.

**Nor fields of offerings**, i.e. fruitful fields, which may produce fair and goodly fruits fit to be offered unto God.

**The shield of the mighty**; the shields of the valiant men of Israel.

**Vilely** dishonourably; for it was a great reproach to any soldier to cast away or lose his shield.

**Cast away** to wit, by themselves, that they might flee more swiftly away, as the Israelites did, and Saul with the rest; as is said, 1Sa\_31:1,2.

**As though he had not been anointed with oil**; as if he had been no more nor better than a common soldier: he was exposed to the same kind of death and reproach as they were.

2 Samuel 1:22

**Turned not back**, to wit, without effect: compare Isa\_45:23 **55:2**. Their arrows shot from their bows, and their swords, did seldom miss, and commonly pierced fat, and flesh, and blood, and reached even to the heart and bowels.

**Empty**, i.e. not filled and glutted with blood: for the sword is metaphorically said to have a *mouth*, which we translate an *edge*; and *to devour*, 2Sa\_2:26 **11:25** Jer\_2:30 **46:10**. And this their former successfulness is here mentioned as an aggravation of their last infelicity.

2 Samuel 1:23

**Pleasant**; amiable and obliging in their carriage and conversation, both towards one another, and towards their people; for as for Saul's fierce behaviour towards Jonathan, 1Sa\_20:30,**33**, it was only a sudden passion, by which his ordinary temper was not to be measured; and for his carriage towards David, that was from that jealousy and reason of state which usually engageth even good-natured and well-nurtured princes to the same hostilities in like cases. But it is observable, that David speaks not a word here of his piety and other virtues; but only commends him for those

things which were truly in him; a fit pattern for all preachers in their funeral commendations.

**In their lives;** Jonathan was not false to his father, as was reported; but stuck close to him.

**In their death they were not divided;** and as he lived, so he died with him, at the same time, and in the same common and good cause.

**Swifter than eagles;** expeditious and nimble in pursuing their enemies, and executing their designs; which is a great commendation in a prince and in a soldier.

**Stronger than lions,** in regard of their bodily strength and the courage of their minds.

2 Samuel 1:24

**Ye daughters of Israel:** these he mentions, partly because the women then used to make songs, both of triumph and of lamentation, as occasion required; and partly because they usually are most delighted with the ornaments of the body here following.

**Who clotheth you in scarlet:** this he did, partly because he procured them so much peace as gave them opportunity of enriching themselves; and partly because he took these things as spoils from the enemies, and clothed his own people with them. Compare Psa\_68:12.

2 Samuel 1:25

**Which were in thy country,** and (had not thy father disinherited thee by his sins) in thy dominions.

2 Samuel 1:26

**For thee,** i.e. for the loss of thee. For besides the loss of a true friend, and all the comfort of friendship, which is inestimable, he lost him who both could, and undoubtedly would, have given him a speedy, and quiet, and sure possession of the kingdom; whereas now he met with long and troublesome interruptions.

**The love of women,** i.e. that love wherewith they love their husbands or children; for their affections are usually more vehement and ardent than men's.



2 Samuel 1:27

Either,

1. Metaphorically so called, to wit, Saul and Jonathan, and the brave commanders and soldiers of Israel; who might have been called *the chariots of Israel, and the horsemen thereof*. Or rather,
2. Properly; for, together with the men, their arms were lost, which was a very great aggravation of their loss, and that loss seems to be at this time more irrecoverable and dangerous than the loss of their men.

## **2 Samuel 2:1** 2 SAMUEL CHAPTER 2

David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah, 2Sa\_2:1-4. He commendeth them of Jabesh-gilead for burying Saul, 2Sa\_2:5-7. Abner maketh Ishbosheth king of Israel, 2Sa\_2:8-11. A mortal fight between twelve of Abner's and twelve of Joab's men, 2Sa\_2:12-17. Asahel pursueth Abner, and is slain by him, 2Sa\_2:18-24. At Abner's motion Joab soundeth a retreat, 2Sa\_2:25-31. Asahel's burial, 2Sa\_2:32.

**David inquired of the Lord**, by Urim, as 1Sa\_23:6,9 **30:7,8**. Thus David begins at the right end, and lays his foundation in God's counsel and assistance, which now he seeks. He asketh not whether he should take the kingdom, for that was appointed and known before; and he would not offend God, nor dishonour his ordinance, with frivolous and unnecessary inquiries; but only where he should enter upon it; whether in Judah, as he supposed, because of his relation to that tribe, and his interest in it; or whether in some other tribe; for he doth not limit God, but resolves exactly to follow his counsels. **Unto Hebron**; which was next to Jerusalem, (part whereof the Jebusites now possessed,) the chief city of that tribe, and a city of the priests, Jos\_21:10, &c., and in the very centre or middle of that tribe, to which the whole tribe might speedily resort, when need required.

2 Samuel 2:2

No text from Poole on this verse.

2 Samuel 2:3

i.e. The cities or towns belonging and subject to Hebron, which was the metropolis, Jos\_21:11,12; for in Hebron itself there was not space for them all, because it was filled with priests, and with David's court.

2 Samuel 2:4

**They anointed David king over the house of Judah:** this they did upon just grounds, because not only the kingdom was promised to that tribe, Gen\_49:10, but David was designed and anointed by God, whose will both they and all Israel were obliged to observe and obey. And they piously resolved not to neglect their duty, though they saw the other tribes would. Yet their prudent caution and modesty is observable, that they make him king of Judah only, and not of all Israel. And therefore there was need of a third anointing to the kingdom over all Israel, which he had 2Sa\_5:3. But as for that first anointing, 1Sa\_16:13, it was only a designation of the person who should be king, but not an actual inauguration of him to the kingdom.

2 Samuel 2:5

**This kindness;** this respect and affection to procure him burial. For as it is and ever was esteemed an act of inhumanity to deny burial to the dead; so it is an act of mercy and kindness to bury them.

2 Samuel 2:6

**Kindness and truth,** i. e. true and real kindness; not in words only, but also in actions, as you have now done to your king, the Lord's anointed.

**I also will require you this kindness;** so far am I from being offended with you for this kindness to my late enemy, that I will requite it.

2 Samuel 2:7

**Be ye valiant;** be not afraid lest the Philistines should punish you for this fact, but take good courage, I will defend you.

**For your master Saul is dead, or**

**though your master Saul be dead,** and so your hearts may faint within you, as if you were now sheep without a shepherd.

2 Samuel 2:8

Partly out of envy and malice against David; and partly out of his own ambition and desire of rule, because he knew that Ish-bosheth would have only the name of king, whilst he had the power.

**Ish-bosheth**, called also *Esh-baal* , 1Ch\_8:33 **9:39**; it being usual with the Hebrews, instead of Baal, the name of false gods, to put Bosheth, which signifies *shame* , or *confusion* , or a *shameful thing* ; as appeareth by comparing Jud\_9:53, with 2Sa\_11:21; and 2Sa\_4:4, with 1Ch\_8:31; and from Jer\_3:21 Hos\_9:10.

**Mahanaim**; a place beyond Jordan, whither he carried him; partly to secure those brave and valiant men of Jabesh-gilead to himself; and principally because this place was most remote from David, and from the Philistines too; and therefore here he might recruit his forces with less disturbance than in other places.

2 Samuel 2:9

**Gilead**; largely so taken for all the land of Israel beyond Jordan, as it is Jos\_22:9 Jud\_10:8.

**The Ashurites**, i.e. the tribe of Asher, as the Chaldee Paraphrast and others understand it.

**Jezreel**; a large and rich valley situate in the borders of the tribes of Zebulun, Issachar, and Naphtali, and so put synecdochically for them all.

**All Israel**; except Judah, as it follows.

2 Samuel 2:10

**Reigned two years**, to wit, before the following war broke forth; compare 1Sa\_13:1; for that he reigned longer, may appear both from the following verse and from 2Sa\_3:1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ish-bosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

2 Samuel 2:11

No text from Poole on this verse.

2 Samuel 2:12

**The servants of Ish-bosheth**, i.e. his officers and commanders, and their army.

**To Gibeon**, in the country of Benjamin, Jos\_18:25, near Judah, to fight with David's army, and to bring back the rest of the kingdom to Saul's house.

2 Samuel 2:13

**Went out**, to battle.

**Quest.** How could or durst this one tribe oppose all the rest?

**Answ.** First, This tribe was very numerous and valiant of themselves, and they had a king of extraordinary courage, and conduct, and success. Secondly, There were great numbers of the other tribes which favoured them, as appears from **1Ch 12**. Thirdly, They had the encouragement of special promises of God, made both to their tribe and to David.

**Met together**, i. e. met the opposite army, and put themselves into a posture for battle.

2 Samuel 2:14

Abner trusting to his greater numbers, offers battle.

**Play before us**, i.e. show their prowess and dexterity in managing their weapons, and fighting together. He speaks like a vain-glorious and cruel man, and a soldier of fortune, that esteemed it a sport to see men wounding and killing one another. So this he designed, partly for their mutual recreation, and trial of skill and valour; and partly that by this occasion they might be engaged in a battle.

2 Samuel 2:15

Abner selected all his combatants out of Benjamin, both because that was a warlike and valiant tribe, and that he might give the more honour to his own tribe.

2 Samuel 2:16

**By the head**; by the hair of the head, which after their manner was of a considerable length, and therefore gave their enemy advantage; which every one of them endeavoured to get, and to improve against the other.

**Helkath-hazzurim, or**

**the field of rocks**, i. e. of men who stood like rocks, unmovable, each one dying upon the spot where he fought.

2 Samuel 2:17

No text from Poole on this verse.

2 Samuel 2:18

No text from Poole on this verse.

2 Samuel 2:19

No text from Poole on this verse.

2 Samuel 2:20

No text from Poole on this verse.

2 Samuel 2:21

**Take thee his armour:** if thou art ambitious to get a trophy or mark of thy valour, desist from me, who am an old and experienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him.

2 Samuel 2:22

He was loth to enrage Joab too much against him, because his guilty conscience told him that his cause was bad, and herefore he presaged ill success, and that he might need such a friend as Joab to make his peace with David.

2 Samuel 2:23

**The hinder end of the spear** was sharp-pointed, after the manner.

**Under the fifth rib;** the seat of the liver and bowels, where wounds are mortal.

**In the same place;** upon the spot, not being able to go one step further.

2 Samuel 2:24

No text from Poole on this verse.

2 Samuel 2:25

Where, being upon the upper ground, they might better defend themselves.

2 Samuel 2:26

**It will be bitterness in the latter end;** it will produce dreadful effects, and many bloody slaughters, if by a further prosecution thou makest them desperate; which is against all the rules of policy.

**Their brethren,** by nation and religion; whom therefore they should not pursue with so fierce a rage, as if they were pursuing the Philistines.

2 Samuel 2:27

**Unless thou hadst spoken;** unless thou hadst made the motion that they might fight, 2Sa\_2:14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement; which might have been made that very morning, if he had so pleased.

2 Samuel 2:28

Either, first, at that time; or rather, secondly, in any pitched battle.

2 Samuel 2:29

**Bithron;** otherwise called *the mountains of Bether* , Son\_2:17, which were beyond Jordan; or some other country now not known by that name, which is the case of hundreds of places.

2 Samuel 2:30

No text from Poole on this verse.

2 Samuel 2:31

No text from Poole on this verse.

2 Samuel 2:32

No text from Poole on this verse.

## **2 Samuel 3:1** 2 SAMUEL CHAPTER 3

The war between the house of David and the house of Saul. Six sons born to David in Hebron, 2Sa\_3:1-5. Abner, displeased with Ish-bosheth, 2Sa\_3:6-11, revolteth to David, who requireth of him that he bring with him Michal, which he does, and communes with the elders of Israel; is feasted by David and dismissed,

2Sa\_3:12-21. Joab returning from battle is displeased with the king, and treacherously murdereth Abner, 2Sa\_3:22-27. David curseth Joab, 2Sa\_3:28-30. Mourneth over Abner, 2Sa\_3:31-39.

**Long war;** for five years longer; for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.

2 Samuel 3:2

No text from Poole on this verse.

2 Samuel 3:3

**Chileab**, called also *Daniel* , 1Ch\_3:1.

**Geshur;** a part of Syria, northward from the land of Israel, Deu\_3:14 Jos\_12:5. See 2Sa\_13:37 **14:23 15:8**. Her he married, as it may seem, in policy, that he might have a powerful friend and ally to assist him against Ish-bosheth's party in the north, whilst himself opposed him in the southern parts. But he paid dear for making piety give place to policy herein, as the history of Absalom showeth. There were other Geshurites southward from Canaan, whom David invaded, 1Sa\_27:8, and it is not impossible but they were a colony of those in the north.

2 Samuel 3:4

No text from Poole on this verse.

2 Samuel 3:5

**David's wife:** this is added, either because she was of obscure parentage, and was known by no other title but her relation to David; or to distinguish her from some other person of that name, who possibly might be of no good fame; or because this was his first and most proper wife, best known by her other name of Michal, who, though she had no child by David after she scoffed at him for dancing before the ark, 2Sa\_6:23, yet might have one before that time. And she might be named the last of these here, because she was given away from David, and married to another man, when David took the other wives; and therefore though she had been first, yet now she was become the last of them. Or this title, being put in the last place, may belong to all the rest of the women above mentioned, by a figure called *zeugma* , to distinguish them from his concubines, 2Sa\_5:13 1Ch\_3:9.

### 2 Samuel 3:6

He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, he strengthened himself in the house of Saul, i.e. he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2Sa\_12:8 **16:21** 1Ki\_1:17.

### 2 Samuel 3:7

Either, first, To satisfy thy own lust. Or rather, secondly, By that pretence to take away my crown first; for this was that which stirred up his jealousy and rage, and caused him to speak that to Abner which otherwise he neither would nor durst. But whether Abner were guilty or no, it is not evident from the following words; for if it were true, great men cannot endure to be told of their faults, though they be true and great.

### 2 Samuel 3:8

**A dog's head**, i.e. a vile and contemptible creature, as a dog was. See Deu\_23:18 1Sa\_24:14 2Sa\_9:8 **16:9** Job\_30:1 Ecc\_9:4. And a *dog's head* is put for a *dog* by a synecdoche, usual both in the Hebrew and in other languages, as the *head* is oft put for the whole man in the Latin tongue. *Which against Judah*; so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Ecc\_9:14 Jer\_34:7 Eze\_13:9, **20 Am 7:15**.

**Have not delivered thee into the hand of David**, which I could oft and easily have done. That thou chargest me to-day with a fault concerning this woman; either, that thou accusest me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

### 2 Samuel 3:9

Whence it appears that this wicked wretch did all this while fight against his own knowledge and conscience, and against God himself.



2 Samuel 3:10

No text from Poole on this verse.

2 Samuel 3:11

**He could not answer Abner**, because he durst not provoke Abner further, lest he should really execute what he supposed as yet he only threatened. Because he feared him, as having a greater interest in, and power with, both the army and the rest of the people, than himself had.

2 Samuel 3:12

**Messengers on his behalf**; who in his name and stead might treat with David concerning his reconciliation with him. Thus God overrules the lusts and passions of wicked men, to accomplish his own wise and holy purposes. And who then dare contend with that God who makes even his enemies to do his work, and destroy themselves?

**Whose is the land?** to whom doth this whole land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner.

**Make thy league with me**, that thou wilt pardon all past offences to me, and to all Israel, and thou wilt receive me into thy grace and favour.

2 Samuel 3:13

**I will make a league with thee**, to wit, upon thy terms; which, all circumstances considered, seems to be lawful, to prevent the great effusion of Israelitish blood, which otherwise would certainly have been split. And although the principle of this action of Abner's was base and wicked, yet the action itself was lawful and commendable, and no more than his duty to God and David obliged him to; and therefore David might well persuade and induce him to it.

2 Samuel 3:14

**Ish-bosheth's** consent was necessary, both to take her away from her present husband, and to persuade her to return to David. Hereby David opened to him also a door of hope for his reconciliation, lest being desperate he should hinder Abner in his present design.

**My wife Michal;** who, though she was taken from me by force, and constrained to marry another, 1Sa\_25:44, yet is indeed my rightful wife. Her David demands, partly, for the affection he formerly had and still retained to her; partly, to deliver her from the sin and reproach of adultery with another man, who was not in truth and justice her husband, though he was so called and accounted; and partly, upon a politic consideration, that she might strengthen his right and title to the kingdom.

2 Samuel 3:15

For, being forsaken by Abner, he durst not deny David, into whose power he saw he must unavoidedly come; and besides he supposed that she might be an effectual instrument to make his peace with David.

2 Samuel 3:16

**Bahurim;** a city of Benjamin, upon the borders of Judah. See 2Sa\_19:16 1Ki\_2:8.

2 Samuel 3:17

Even in Saul's time you highly honoured him, and prized his conduct, and wished that the power were in his hands; and great numbers of you went to him when he was in the hold, **1Ch 12**. And after Saul's death you would gladly have advanced him to the crown, if your respect to Saul's family, together with my authority and influence, had not diverted you.

2 Samuel 3:18

**Now then do it;** you shall have my free consent and utmost assistance in procuring it.

**The Lord hath spoken of David;** he wickedly pretends religion, when he intended nothing but the satisfaction of his own pride, and malice, and fury against Ish-bosheth. It is very probable God spake these words, but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

2 Samuel 3:19

**In the ears of Benjamin;** to these he particularly and applies himself. because they might be thought most kind to Saul his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his

design; and besides, they were a Valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest.

2 Samuel 3:20

Which in those times was customary when persons entered into covenant. See Gen\_26:30 **31:44,46**.

2 Samuel 3:21

**All Israel**, i.e. the elders and chieftains of all Israel, representing and ruling all the rest.

2 Samuel 3:22

**A troop** of robbers, either Philistines, or Edomites, or some others, who taking advantage of the discord between the houses of Saul and David, made inroads into Judah, as they had occasion.

2 Samuel 3:23

No text from Poole on this verse.

2 Samuel 3:24

**What hast thou done?** thou hast committed a great oversight, to dismiss so dangerous and mischievous a person when he was in thy hands.

2 Samuel 3:25

To search out thy counsels and secret designs, and to make use of them against thee.

2 Samuel 3:26

**He sent messengers after Abner**, in the king's name, and upon pretence of some further communication with him.

2 Samuel 3:27

**In the gate**; in the entrance into the city before he came to the king; and in the place where conferences used to be.

**Quietly**; with appearance of great civility and kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear.

**Smote him there under the fifth rib**; as he did Asahel, 2Sa\_2:23.

**For the blood of Asahel his brother;** to revenge the death of Asahel; and withal (though that be not here mentioned) to secure his own standing, and rid his hands of so great and powerful a competitor. And thus was Joab's design; but God had other designs in it, both to punish Abner's manifest wickedness, and particularly his rebellion against David, and against God and his own conscience therein; and that David might not owe his kingdom to Abner, and to his revenge and treachery, but wholly to God's wise and powerful providence.

2 Samuel 3:28

David said publicly, before his courtiers and people; and seriously, as in God's presence; I call the Lord to witness, that this was not done by my instigation or authority, or by any public counsel, but only by Joab's malice; and therefore I trust that God will not punish me nor my kingdom, but Joab only.

2 Samuel 3:29

**Let it rest,** i.e. this blood, the guilt and punishment of it.

**And on all his father's house.** But children were not to suffer for their parent's sin, Deu\_24:16; and therefore either this was only a prediction; or, if it were an imprecation, David may seem to have transgressed his bounds, and mingled his passion with his zeal, that so he might express his utter detestation of this horrid murder, and how far he was from having any hand in it.

**An issue** was not only a troublesome and shameful disease, but also infectious, both to him that had it, and to all that touched him; so that whilst it was upon a man, he was cut off in a great part from converse either with God or men.

**That leaneth on a staff,** through craziness, or feebleness, or lameness, whereby he is rendered unfit for action and public service.

2 Samuel 3:30

**Joab and Abishai;** for though Joab only committed the murder, yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation; for by these and such-like actions men are involved in the guilt of other men's sins, at least in God's judgment. Abner slew Asahel in the fury of battle, and for his own necessary defence; and therefore it was no

justification of this unnecessary and treacherous murder in a time of peace.

2 Samuel 3:31

**David said to Joab;** him he especially obliged to it; partly to bring him to repentance for his sin; partly to expose him to public shame, and to the contempt and hatred of all the people, with whom he had too great an interest, which hereby David designed to diminish.

**Mourn before Abner,** i.e. attending upon his corpse, and paying him that respect and honour which was due to his quality.

**King David himself followed the bier;** which was against the usage of kings, and might seem below David's dignity; but it was now expedient, to vindicate himself from all suspicion and contrivance or concurrence in this action.

2 Samuel 3:32

No text from Poole on this verse.

2 Samuel 3:33

i. e. As a wicked man; for such are oft called

**fools** in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah, no. The words may be thus rendered: *Shall or should Abner die like a fool, or a vile contemptible person?* i.e. unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

2 Samuel 3:34

**Thy hands were not bound, nor thy feet put into fetters;** thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot, at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he

attempt thee in that way, as a general or soldier of any worth would have done.

**Before wicked men;** or, *before* , i. e. in the presence or by the hands of *froward* , or *perverse* , or *crooked men* , by hypocrisy and perfidiousness, whereby the vilest coward may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocency herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

2 Samuel 3:35

**To eat meat;** to refresh and cheer up his depressed spirits, as they used to do at funerals. See Jer\_16:5 Eze\_24:17.

**Till the sun be down,** i.e. till evening; for then fasting days ended of course.

2 Samuel 3:36

**Took notice of it;** observed what the king said and did. It pleased them; they were satisfied concerning David's integrity, and the method he used here for his own just vindication.

**Whatsoever the king did;** either in this matter; or rather, in all things following this action. The meaning is, by his carriage herein he gained so great an interest in the hearts of his people, that they judged most favourably of, and put the best construction upon, all his words and actions; as, on the contrary, when people have a prejudice against or an ill will towards their prince, they are apt to judge most harshly of all his counsels and doings.

2 Samuel 3:37

Not done by his design or good will.

2 Samuel 3:38

**A great man,** both for his illustrious quality, and for his high courage and wise conduct; and especially now for his great usefulness and serviceableness to me in giving me the entire and peaceable possession of all Israel. But still observe David's prudence and piety, that he doth not commend him for his virtues and graces, as men of vendible consciences and tongues use to do

upon funeral occasions; but only for the kind of worth which was really in him. Compare 2Sa\_1:23.

2 Samuel 3:39

**Weak**, or *tender*, in the infancy of my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant.

**The sons of Zeruah;** Joab and Abishai, the sons of my sister Zeruah.

**To hard for me**, i.e. two powerful. They have so great a command over all the soldiers, and so great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom; especially now when all the tribes, except Judah, are yet in a state of opposition against me. But this, although it might give some colour to the delay of their punishment for a season, yet it may seem to have been one of David's infirmities, that he did not do it within some reasonable time, both because this indulgence proceeded from a distrust of God's power and faithfulness; as if God could not, or would not, make good his promise of the kingdom to him, without and against Joab and all his confederates; and because it was contrary to God's law, which severely requires the punishment of wilful murderers, Gen\_9:6 Exo\_21:14 Num\_35:21, which David had no power to dispense with. And David might and should have remembered how dear Saul paid for this very thing, that he dispensed with God's command, and spared these whom God commanded him to slay, **1Sa 15**. And it seems David's conscience oft smote him for this; which made him watch for a fit opportunity to remove, and then punish him, and having neglected it till death, he declareth his sorrow for that neglect, by giving Solomon a charge to execute it after his death, 1Ki\_2:5,6,34.

## 2 Samuel 4:1 2 SAMUEL CHAPTER 4

Ish-bosheth and his party are astonished at Abner's death, 2Sa\_1:7. Two captains murder Ish-bosheth, and bring his head to David, 2Sa\_4:2-8; who caused them to be put to death, and hanged up; and Ish-bosheth's head to be buried, 2Sa\_4:9-12.

**His hands were feeble;** his spirit, and courage, and strength failed him. This phrase is used in the same sense Ezr\_4:1 Neh\_6:9 Isa\_13:7 **35:3**. The Israelites were troubled, because now they were unable to oppose David, and doubtful of obtaining his favour, now Abner their peace-maker was dead.

2 Samuel 4:2

**Of the children of Benjamin;** of Ish-bosheth's own tribe, whom therefore he trusted the more; and this gave them opportunity to execute their wicked design.

**Beeroth also, was reckoned to Benjamin:** this is added as the reason why he called them *Beerothites* , because though Beeroth was now in the hands and possession of the Philistines, 1Sa\_31:7, yet of right it belonged to the Benjamites, Jos\_18:25.

2 Samuel 4:3

**And,** or, *yet* , or *but* ; for this comes in to anticipate an objection against what he had now said. It is true, saith he, the

**Beerothites fled.** as others did, upon the overthrow of Saul and his army, 1Sa\_31:7, to a place called

**Gittaim,** 2Sa\_4:3; not that in Benjamin, Neh\_11:33, but some other place of that name more remote from the Philistines; and so they were Gittaimites by their present habitation, but Beerothites by their original, and place of their birth.

2 Samuel 4:4

This history is inserted as that which encouraged these men to this wicked murder, because Saul's family was now reduced to a low ebb; and if Ish-bosheth was dispatched, there would be none left but a lame child, who was altogether unfit to manage the kingdom, especially in so troublesome a time as this was; and therefore the crown must necessarily come to David by their act and deed, for which they promised themselves no small recompence.

**Jezreel;** the place of that last and fatal fight, 1Sa\_29:1.

**Mephibosheth;** called also *Merib-baal* , 1Ch\_8:34. See Poole "2Sa\_2:8".



2 Samuel 4:5

Either from discontent of mind, as Ahab did, 1Ki\_21:4; or from sloth and sensuality, as David seems to have done, 2Sa\_11:2.

2 Samuel 4:6

**Into the midst of the house,** or, *into the house* ; for the midst is not always taken exactly, and mathematically, but for any part within, as Gen\_48:16 Exo\_8:22 Jos\_3:17.

**As though they would have fetched wheat;** which was laid up in public granaries in the king's house, and was fetched thence by the captains and commanders of the army for the pay of their soldiers, who in those ancient times were not paid in money, but in corn, as is well known. Upon this pretence they were admitted into the house, and so went from room to room, to the place where the king lay.

**Rechab and Baanah escaped;** which was not difficult to do, when the king was left alone; either because he desired to compose himself to rest or sleep; or because his guards, if he had any, were very small and negligent, now, at least, in his declining and forlorn condition.

2 Samuel 4:7

**Through the plain,** i.e. in the way from Mahanaim to Hebron; which for the most part was a plain country.

2 Samuel 4:8

**Which sought thy life,** i.e. to destroy it, or take it away; as this phrase is used, 1Sa\_20:1 **23:15**, and elsewhere. They thought their action not only blameless, but meritorious; because they had but executed justice upon Saul's house, and David's enemies, and made way for David's obtaining of his rights. It may seem strange they were not discouraged by David's punishing of the Amalekite for killing Saul, **2Sa 1**, and by his sharp reproof of Joab for murdering Abner; but they thought the first case much differing from theirs, because Saul was anointed king by God; whereas Ish-bosheth was not, but was a mere usurper: and for the latter, they thought that David's sharp words proceeded rather from art and policy, than from any real dislike of thee thing; which they judged, because David contented himself with words, and Joab did not only go unpunished, but continued in his former place and power.

2 Samuel 4:9

Who hath hitherto delivered and will deliver me from all mine enemies. So that I needed not your wicked help in this way.

2 Samuel 4:10

No text from Poole on this verse.

2 Samuel 4:11

**A righteous person;** for so he was comparatively, and in respect of these men, having not deserved death at their hands.

2 Samuel 4:12

**His young men;** those of his guard, who used to execute justice upon malefactors at the king's command.

**Their hands and their feet;** which had been most instrumental in this villany; their hands to cut off his head, and their feet to carry them away, and his head with them.

**Hanged them up over the pool in Hebron;** as monuments of their villany, and of David's abhorrency of it.

## 2 Samuel 5:1 2 SAMUEL CHAPTER 5

The tribes come to Hebron to anoint David king over all Israel: the years of his reign at Hebron and Jerusalem: his age, 2Sa\_5:1-5. He taketh the strong hold of Zion from the Jebusites, and dwelleth there, 2Sa\_5:6-10. Hiram maketh a league with David, and sendeth wood and workmen to build a house, 2Sa\_5:11,12. He taketh more wives, and eleven sons are born to him at Jerusalem, 2Sa\_5:13-16. David, directed by God, smiteth the Philistines at Baal-perazin, 2Sa\_5:17-21; and again at the mulberry trees, 2Sa\_5:22-25.

To wit, by their ambassadors, Ish-bosheth and Abner being now dead, and that without David's concurrence.

**Thy bone and thy flesh,** i.e. thy brethren, or kinsmen, of the same nation and parentage, though not of the same tribe; and therefore, as God's law, Deu\_17:15, permits us, so our own relation and affection incline us, to choose thee for our king; and we doubt not thou wilt receive us for thy subjects and people, and pardon our offences against thee.

2 Samuel 5:2

Thou wast our chief commander in our expeditions against the Philistines, and therefore art most fit to be king over us.

**The Lord said to thee**, to wit, by Samuel, 1Sa\_16:11-13; for though the words vary, yet the sense is the same.

**Thou shalt feed my people Israel** i.e. rule them, and take care of them, as a shepherd doth of his sheep, Psa\_78:70,71. This expression he useth to admonish David, that he was not made a king to advance his own glory and interest, but for the good and benefit of his people; and that he ought to rule them with all tenderness, and to watch over them with all diligence.

2 Samuel 5:3

**King David made a league with them**; whereby he obliged himself to rule them according to God's laws; and the people promised fidelity and obedience to him.

**Before the Lord**; either,

1. Before the ark, which might be here, though that be not mentioned in this place. Or,

2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather,

3. In the congregation of the mighty, or magistrates, where God used to be present, Psa\_82:1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Jud\_11:11 1Sa\_23:18. *They anointed David* ; either by a prophet, or the priest, to whom this office belonged. See 2Sa\_2:4.

2 Samuel 5:4

And some odd months, as it follows.

2 Samuel 5:5

No text from Poole on this verse.

2 Samuel 5:6

Having the advantage of so great a confluence of his people to make him king, he thought fit to begin his reign with some eminent action, and to lead them forth in this expedition; wherein

doubtless he asked advice from God, and the consent of the elders now present.

**To Jerusalem;** as the place which God had designed for his worship; and in the centre and heart of his kingdom, and therefore fittest for his royal city.

**The Jebusites** continued to dwell there in spite of the Benjamites, to whose lot it fell. See Jos\_15:63 Jud\_1:21 **19:10,11**.

**Except thou take away the blind and the lame, thou shalt not come in hither;** or, *Thou shalt not come in hither, but the blind and the lame shall remove or hinder thee* . By the blind and the lame they understand, either,

1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul* , 2Sa\_5:8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly, because they possessed this place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or,

2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates or walls. These they call *blind* and *lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psa\_115:5,6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called *the hated of David's soul* . But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced.

**David cannot come in hither;** concluding their fort to be impregnable.

2 Samuel 5:7

**The strong hold of Zion;** either,

1. A very strong fort which fitly had built upon Mount Zion; which being taken, the city quickly yielded. Or,
2. The city of Zion, which was very strongly fortified.

2 Samuel 5:8

**Whosoever getteth up to the gutter,** i.e. whosoever scaleth the fort, or getteth up to the top of it, where the gutter was.

**And the lame and the blind,** or *even* , or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind* ; i.e. those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten* , i. e. killed; as that word is used here, and elsewhere.

**That are hated of David's soul:** this belongs to the Jebusite, *and the lame and the blind* ; and it is explained in 2Sa\_5:6.

**He shall be chief and captain:** these words are fitly supplied out of 1Ch\_11:6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was.

**Wherefore they said, The blind and the lame shall not come into the house,** i.e. whence it became a proverb, or a common saying, used by David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i.e. the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either,

1. Of the Jebusites; or,
2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *The blind and the lame shall not come into my house* , to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of

Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, even the blind and the lame*, He (i. e. David) shall not come into the house; or, *Because they* (i. e. the Jebusites) *had said, The blind and the lame shall hinder him*; (which words are easily supplied out of 2Sa\_5:6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases;) *he shall not come into the house*, or *hither*, as they say, 2Sa\_5:6. i. e. into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Jud\_16:21.

2 Samuel 5:9

Millo seems to have been some large and well fortified building, Jud\_9:6 2Ch\_32:5, adjoining or near to the wall of the city of Zion.

2 Samuel 5:10

**Grew great** in reputation and power.

2 Samuel 5:11

For Lebanon, which was famous for its cedars, was a great part of it in his dominion. For the Tyrians were excellent artists and workmen, as both sacred and profane writers agree.

2 Samuel 5:12

By reflecting upon the promises which God had made. him, and the constant course of God's providence favouring him.

2 Samuel 5:13

This may well be reckoned amongst David's miscarriages, the multiplication of wives being expressly forbidden to the king, Deu\_17:17. The use of it seems to have been his policy, that hereby he might enlarge his family, and strengthen his interest by alliances with so many considerable families. And the number of wives being not limited, **Deu 17**, he might conceive this was no transgression of that law.

2 Samuel 5:14

No text from Poole on this verse.

2 Samuel 5:15

No text from Poole on this verse.

2 Samuel 5:16

No text from Poole on this verse.

2 Samuel 5:17

Whilst the civil war lasted between the houses of Saul and David, they wisely forbore all hostilities, and left them to tear out one another's bowels, that afterwards they might make a more easy conquest of both; but that being ended, and all united under David, they bestir themselves.

**To seek David;** to find him out, and fight against him, and cut him off now in the infancy of his kingdom; whereby they give David a just occasion to fight against them for his own necessary defence, and acquit him from any note of ingratitude, in opposing them who had formerly exercised kindness and hospitality to him; though indeed David's obligations were in a manner wholly to Achish, who seems to be dead at this time, there being no mention of him.

**To the hold;** to some fortified place to which his people might conveniently resort from all places, and where he might intrench his army, and which lay towards the Philistines.

2 Samuel 5:18

Or, *of the giants* ; which lay westward from Jerusalem, and so was the ready way to Jerusalem, which it seems they designed to take.

2 Samuel 5:19

No text from Poole on this verse.

2 Samuel 5:20

**Baal-perazim;** whither the Philistines were come from the valley of Rephaim, 1Ch\_14:11.

**As the breach of waters;** as floods or rivers of waters, which break the banks, and overflow a land, and overturn all that stands in their way.

2 Samuel 5:21

**Their images** they seem to have brought into the field to fight for them, as the Israelites had formerly done the ark.

**David burned them,** as God had commanded, Deu\_7:5.

2 Samuel 5:22

**The Philistines came up again**, doubtless with greater force, as those that saw their all lay at stake.

2 Samuel 5:23

**Thou shalt not go up**, to wit, directly against them, as the following words explain it.

**Over against the mulberry trees**, where they least expect thee. God's purposes and promises do not exclude men's just endeavours, but require them.

2 Samuel 5:24

**The sound of a going**; a noise as it were of persons walking upon the tops of them, which I shall cause; and by this sign, both thou shalt be assured that I am coming to help thee, and the Philistines shall be affrighted and amused, and not perceive the noise of thy army until thou art upon them.

**Then thou shalt bestir thyself**; do thou fall upon them.

2 Samuel 5:25

They followed their victory, and pursued them to their own borders, in which Gazer was, as Josephus relates.

## **2 Samuel 6:1** 2 SAMUEL CHAPTER 6

David fetcheth the ark with much people and great joy out of the house of Abinadab, 2Sa\_6:1-5. Uzzah laying hold of the ark is slain of God: David is grieved; carries the ark into the house of Obed-edom, whom God blesseth for its sake, 2Sa\_6:6-11. David bringeth the ark into Zion with sacrifices; danceth before it; for which Michal despiseth him, 2Sa\_6:12-16. They place it in a tabernacle: he offereth to God; blesseth the people; giveth them presets, 2Sa\_6:17-19. Michal reproving David, he answereth her: she is childless to her death, 2Sa\_6:20-23.

The stoutest and valiantest in his army and land, lest the Philistines should attempt to disturb them in this work.



2 Samuel 6:2

**With all the people that were with him;** with the whole body of the people; for these seem to be a differing party from the thirty thousand now mentioned. See 1Ch\_13:1,2.

**From Baale of Judah.**

**Quest.** How from it, when they went to it; as is evident, both from 1Ch\_13:6, and because the ark was there, and to be fetched thence?

**Ans.** Some affirm that the Hebrew preposition *mem* sometimes signifies *to* , as Gen\_13:11. But there is no need of that; for 1Ch\_13:6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence. So the sense is plain,

**They went from Baale of Judah,** to bring (or rather to *carry* , for the word signifies either)

**up from thence the ark;** whereby it is supposed that they first went thither, which is related 1Ch\_13:6. Moreover, this place is commonly called *Kirjath-jearim* , 1Sa\_7:1 1Ch\_12:5, and formerly *Kirjath-baal* , Jos\_15:60, and *Baalah* , Jos\_15:9, and here *Baale of Judah* ; so called because it was in the tribe of Judah, as is evident from Jos\_15:1, &c.

**To bring up from thence the ark of God** unto Jerusalem, which, in many respects, was fitter for it than Baalah; because this was a more public place, where it would be more observed and regarded; and in the centre of the kingdom, to which they might more easily come from all parts; and the royal city, where it might be always at hand for David to inquire at, as occasion required; and the place which God had allotted for it.

**Whose name is called by the name of the Lord of hosts:** thus *whose* belongs not to the ark, but to *God* ; for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or *at* , or *beside* , or *before*) *which (ark) the name, even the name of*

**the Lord of hosts, that dwelleth between the cherubims, is called upon;** i. e. by or before which they were to present their

prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

2 Samuel 6:3

**They set the ark upon a new cart;** being taught and encouraged to do so by the example of the Philistines, who did so without any token of God's displeasure upon them for so doing. But they did not sufficiently consider that God might wink at the Philistines, because they were ignorant of God's laws; and yet be angry with them for the same thing, because they knew, or might and should have known, the law of God, which commanded the priests to bear it upon their shoulders, Num\_4:14,15 7:9. But their present transports of joy at, the happy change of their affairs, and their greedy desire of having the ark removed, make them hasty and inconsiderate.

**In Gibeah;** or, *on the hill* , as 1Sa\_7:1.

**Uzzah and Ahio, the sons of Abinadab;** for Abinadab himself seems now to have been dead, or at least detained at home through infirmity or indispensable occasions.

2 Samuel 6:4

To lead the oxen that drew it.

2 Samuel 6:5

No text from Poole on this verse.

2 Samuel 6:6

**Nachon,** otherwise called *Chidon* , 1Ch\_13:9.

**The oxen shook it;** for they stumbled. 1Ch\_13:9.

2 Samuel 6:7

**God smote him** with some deadly disease or stroke, as it follows.

**For his error;** either,

1. For his touching the ark, when he was no Levite, as Josephus reports; nor indeed was Kirjath-jearim a Levitical city; or, that being but a Levite, he touched the bare ark, which only the priests might do, Num\_4:15 18:3. And though the ark was ordinarily

covered, yet it is not impossible but the covering might be either loose, and so blown aside by the wind; or worn out, and so he might touch the ark itself. Or,

2. Because he put the ark into a cart, and thereby exposed it to the danger of falling, which would have been a great discouragement to the Israelites, and a reproach to, the ark. And though Ahio also might have a hand in putting it into the cart, yet Uzzah only is smitten; either because he was the elder brother, and the person to whose care the ark was more especially committed; or because he was the chief author of this counsel of putting it into a cart; or because he added a new fault of touching the ark, and that out of distrust of God's care over it.

**There he died:** this may seem very severe, considering that his intention was pious, and his transgression not great. But, besides that men are very improper judges of the actions of God, and that God's judgments are always just, though sometimes obscure, there are many things to be said of this and suchlike cases.

1. That it is fit and reasonable that God should make some persons examples of his just and high displeasure against sins seemingly small; partly for the demonstration of his own exact and impartial holiness; partly for the establishment of discipline, (for which very reason even earthly princes have oftentimes inflicted great punishments for small offences,) and for the greater terror and caution of mankind, who are very prone to have slight thoughts of sin, and to give way to small sins, and thereby to be led on to greater; all which is or may be prevented by such instances of severity; and consequently, there is more of God's mercy than of his justice in such actions, because the justice is confined to one particular person, but the mercy and benefit of it public and common to mankind of that and all future ages.

2. That God is justly most severe in those things which immediately concern his worship and service; and against those persons who have the nearest relation to him, and the greatest opportunities of knowing, and the highest obligation of careful practicing, those duties which they neglect: see Lev\_10:3.

3. That this punishment possibly was not so great as it may seem to be; for as for his body, the disease, though dangerous, might not

be exceedingly painful; and for his soul, the stroke probably was not so sudden as not to give him space of repentance.

2 Samuel 6:8

**David was displeased**, or, *grieved* , both for the sin, which he acknowledgeth, 1Ch\_15:2,13, and for God's heavy judgment; whereby their hopes were dashed, and their joys interrupted, and a good subject struck dead for the circumstantial error of a pious mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp providence.

2 Samuel 6:9

**Afraid of the Lord**; either that God was displeased with him for removing the ark, and bringing it to his city; or lest God should proceed further in the way of his judgments upon him and his people; or lest the ark being brought to his house, might be the occasion of inconveniencies and great calamities, for some neglects or errors which they might easily and frequently commit.

**How shall the ark of the Lord come unto me?** how may I presume, or how shall I dare do it, when God hath showed his displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not David consult God presently by the Urim, as he used to do? This therefore seems to have been his infirmity and neglect.

2 Samuel 6:10

Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a privilege, was willing to expose himself to some hazard; and wisely considered that the late judgment was not to be imputed to the ark, but to Uzzah's carelessness in managing it.

**The Gittite**: he was certainly a Levite, 1Ch\_15:18,21,21 16:5 26:4, and here called a *Gittite* , either, first, from Gath of the Philistines, where he or his father might be born or have sojourned, which might be upon divers occasions; or, secondly, from Gath-rimmon, which was a Levitical city, Jos\_21:24,25.

2 Samuel 6:11

With happy success in all their affairs and actions.

2 Samuel 6:12

**David brought up the ark of God;** understanding that the ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former mistake, and brought it to himself.

**From the house of Obed-edom,** which is thought to have been either in Jerusalem, or very near it.

2 Samuel 6:13

**Had gone six paces** with safety and comfort. He sacrificed oxen and fatlings, upon an altar suddenly erected, as was usual in such cases. See Exo\_20:24. This he did either to appease God for the former miscarriage; or to praise him for his present mercy, that he had not made another breach upon them; or to implore his favour and gracious presence with them in this great affair.

2 Samuel 6:14

**David danced before the Lord,** to express his inward joy and thankfulness to God by his outward carriage, according to the manner of these times. See Exo\_15:20 Jud\_11:34 **21:21** 1Sa\_18:6 Psa\_149:3.

**A linen ephod;** the usual habit of the priests and Levites in their sacred ministrations, yet sometimes worn by others, as it was by the young child Samuel, 1Sa\_2:18, before he was come to those years in which the Levites were allowed to minister; and so hereby David, who laid by his royal robes, and put on this robe, to signify and declare, that although he was king of Israel, yet he willingly owned himself to be the Lord's minister and servant.

2 Samuel 6:15

No text from Poole on this verse.

2 Samuel 6:16

As one of a base and mean spirit, that knew not how to carry himself with that majesty which became his place, but behaved himself like one of the fools or vain persons in Israel.

2 Samuel 6:17

**In the tabernacle that David had pitched for it;** for Moses's tabernacle was still at Gibeon, 1Ch\_16:39 **21:29** 2Ch\_1:3, which David left there, because he designed to build a temple at

Jerusalem with all speed, though he was countermanded therein by God himself.

2 Samuel 6:18

**He blessed the people**, i.e. he heartily and solemnly prayed to God for his blessing upon them; which he did both as prophet and as their king, to whom by office it belongs, by all means, to seek his people's welfare.

2 Samuel 6:19

No text from Poole on this verse.

2 Samuel 6:20

**Who uncovered himself**; either, first, by stripping himself of his royal robes, that he might put on a Levitical ephod; or by discovering some part of his thighs or legs, as might possibly happen whilst he

**danced with all his might**, as is said above, 2Sa\_6:14, considering that the men did then wear loose garments; or she speaks thus, not that he did so, but only by way of aggravation of his fault, and to vilify him the more, as is usual with persons in such cases.

**The handmaids of his servants**; who either bore a part in the solemnity, as women sometimes did, Exo\_15:20; or at least were spectators of it, and of David's carriage in it.

**As one of the vain fellows**; as idle and light persons use to do.

2 Samuel 6:21

**It was before the Lord**; in his presence and service, which though contemptible to thee, is, and ever shall be, honourable in mine eyes.

**Which chose me before thy father, and before all his house**; which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to love and serve him with all my might.

2 Samuel 6:22

**I will be base in mine own sight**; I will always be ready to humble and abase myself before God.

**Of them shall I be had in honour;** I shall rather choose to get honour from the meanest of my people, in serving and praising God, than to gain esteem from thee by my lukewarmness in God's service.

2 Samuel 6:23

**Therefore;** not because of David's words to her, which have nothing in them to this purpose; but because of her proud, and petulant, and ungodly speech and carriage to David, which God justly punished with sterility.

**Michal had no child,** to wit, by David, and after this time, which these words evidently respect; which was true, although those five children ascribed to Michal, 2Sa\_21:8, were hers by birth, and not by adoption only.

**Unto the day of her death,** i.e. never; for if she ever had any, it must be before her death. Compare 1Sa\_15:35 Mat\_1:25.

## **2 Samuel 7:1** 2 SAMUEL CHAPTER 7

David being at rest desires to build God a house; which Nathan at first approves of; afterwards, in obedience to the word of God, forbiddeth him 2Sa\_7:1-11. He promiseth him benefits and blessings in his seed, Solomon and the Messiah, who should build the house of God, 2Sa\_7:12-17. David's prayer and thanksgiving, 2Sa\_7:18-29.

When the king sat in his house, i.e. was settled and warm in the house which Hiram's men built for him, 2Sa\_5:11; then he reflected upon the unhandsome and unsettled state of the ark.

**From all his enemies,** Philistines, Moabites, and others; so that they durst not invade his land, as they had formerly done; for though you read of David's wars with them, **2Sa 8**, yet in them David was the aggressor, and entered their lands.

2 Samuel 7:2

i.e. In a tent or tabernacle, 1Sa\_7:6 composed of several curtains, Exo\_26:1, &c.

2 Samuel 7:3

Pursue thy intentions, and build a house for the ark. The design being pious, and the thing not forbidden by God, Nathan hastily

approves it, before he had either seriously considered it in his own mind, or consulted God about it, as both he and David certainly ought to have done in a matter of so great moment. And therefore Nathan meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not speak all things by prophetic inspiration, but some things by a human spirit, and prudent conjecture; and therefore they were ignorant and mistaken in some matters, as 1Sa\_16:6 2Ki\_4:27.

2 Samuel 7:4

**It came to pass that night:** because David's mistake was pious, and from an honest mind, God would not suffer him to lie long in his mistake, nor to disquiet his mind, or run himself into inconveniencies, in order to the work, before he gave a stop to it.

**The word of the Lord came unto Nathan;** that the same person who had confirmed David in his mistake, might now rectify it.

2 Samuel 7:5

i.e. Thou shalt not. Or, *Wilt thou build* , &c.? Dost thou purpose it?

2 Samuel 7:6

These two seem thus to be distinguished; the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

2 Samuel 7:7

**Spake I a word?** did I ever give any command about it? without which neither they did, nor thou shouldst attempt it.

**With any of the tribes:** in 1Ch\_17:6, it is of the judges; and to them, not to the tribes, the following words agree,

**whom I commanded to feed my people Israel.** Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres* , as it is used Gen\_49:10, and *sceptres* put for *sceptre-bearers* or *rulers* , as is very frequent.

2 Samuel 7:8

**So shalt thou say unto my servant David:** lest David should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here



gives him the honourable title of *his servant* , thereby signifying that he accepted of his service, and of his good intentions, which also was expressed at this time, as it may seem from 1Ki\_8:18, though not in this place.

**I took thee from the sheep-cote, to be ruler over my people;** I advanced thee, and I do not repent of it.

2 Samuel 7:9

No text from Poole on this verse.

2 Samuel 7:10

**I will appoint a place,** i.e. I will make room for them; whereas hitherto they have been much constrained and distressed by their enemies, Or, *I will establish* (for so that verb sometimes signifies)

**a place for them,** i.e. I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed (or assigned, or given) a place for my people Israel* , (to wit, the land of Canaan,) and have planted them in it, *that they may dwell in their own place, and be no more driven to and fro* ; or rather, *and they shall dwell in their own place* , &c.; i.e. as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies.

**For my people Israel.** Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own.

**In a place of their own,** i.e. in their own land, not in strange lands, nor mixed with other people.

**As beforetime;** either, first, As in the land of Egypt; and so he goes downward to the judges. Or, secondly, As in Saul's time; and so he ascends to the judges.

## 2 Samuel 7:11

Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense,

**I will appoint—and will plant them, & c.;** otherwise the work was already done, God had already appointed this land for them, and actually planted them in it.

**And have caused thee to rest from all thine enemies,** i. e. and until this time in which I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this verse, and in 2Sa\_7:10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest* , &c., or, *and I will cause thee to rest* , &c., to wit, more fully and perfectly than yet thou dost.

**He will make thee an house;** for thy good intentions to make him an house, *he will make thee an house* , to wit, *a sure house* , as is expressed, 1Ki\_11:38, i. e. he will increase and uphold thy posterity, and continue thy kingdom in thy family.

## 2 Samuel 7:12

**When thy days be fulfilled;** when the time of thy life shall expire. This phrase implies that his days shall be completed and prolonged to the usual course and stint of nature, and not out off in the midst, by any violent or untimely death.

**I will set up thy seed after thee;** I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversely, part of his posterity in general or

indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages.

**Out of thy bowels;** out of thy inward parts, or from thy loins; who shall be begotten by thee.

2 Samuel 7:13

**He shall build an house:** this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb\_3:3,6 1Pe\_2:5.

**For my name,** i. e. for my service, and worship, and glory.

**I will stablish the throne of his kingdom:** this is not meant of Solomon, for his kingdom was not for ever. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, 2Sa\_7:15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ in whose person the kingdom was to be lodged for ever, Isa\_9:7 Dan\_2:44 Luk\_1:32,33.

2 Samuel 7:14

I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb\_1:5.

**If he commit iniquity:** this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as Solomon did, who therein was no type of Christ and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ.

**With the rod of men;** either, first. With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See, Job\_23:6 Psa\_39:11 Isa\_47:3 Rom\_9:22 Heb\_10:31 **12:29**. Or, secondly, With such rods as are gentle and moderate, and suited to man's

weakness; as a tolerable and resistible *temptation* is called *human* , or *common to men* , 1Co\_10:13.

2 Samuel 7:15

**My mercy**, or *my kindness* , i. e. the kingdom which I have mercifully and kindly promised to thee and thine.

**As I took it from Saul**; in regard of his posterity, for the kingdom was continued to his person during life.

2 Samuel 7:16

**Before thee**; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1Ki\_1:39,40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messia, Psa\_90:1, &c., whose *day he saw by faith*, as Abraham did, Joh\_8:56, and whom he knew *that God would raise out of the fruit of his loins to sit on his throne* , as is affirmed, Act\_2:30, and that for ever: and so the eternity of his kingdom is rightly said to be before him. The LXX. and Syriac read *before me* , which is a usual phrase, which makes no great variation in the Hebrew text.

2 Samuel 7:17

Although it was contrary to his own opinion, and an evidence of his rashness and folly. This therefore is here mentioned as an evidence of his fidelity and impartiality in relating the whole mind of God herein, and of his modesty in taking shame to himself.

2 Samuel 7:18

**Sat**: this word may note either, first, His bodily posture, for there is no certain gesture to which prayer is limited and we have examples of saints praying in that posture, Exo\_17:12 1Ki\_19:4; or he might sit for a season whilst he was meditating upon these things, and then alter his posture, (though it be not here expressed,) and betake himself to prayer. Or rather, secondly, His continuance, as this Hebrew word is oft used, as Gen\_22:11 Lev\_14:8 1Sa\_1:22 **20:19**, that he did not barely present himself

before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psa\_95:6 and Solomon accordingly practiseth, 1Ki\_8:54 2Ch\_6:13.

**Who am I, and what is my house, that thou hast brought me hitherto?** how indefinitely unworthy am I and my family of this great honour and happiness!

2 Samuel 7:19

**This**, to wit, which thou hast already done for me, as he now said, *that thou hast brought me hitherto* , i.e. to that pitch of honour, and peace, and prosperity, in which through thy favour I now stand. *This was yet a small thing in thy sight* ; though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give me.

**For a great while to come;** for many future ages and indeed to all eternity.

**Is this the manner of man, O Lord God?** do men use to deal so freely and kindly with their inferiors, as thou hast, done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *Is this the manner, or law, or custom, of mean or obscure men* , &c, as the Hebrew *adam* is confessed and sometimes to signify as Psa\_49:2 **62:9** Isa\_2:9; i.e. Is this the manner of men's dealing with mean and obscure persons, such as I am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1Ch\_17:17, where the words are, *thou hast regarded me according to the estate of a man of high degree* , i.e. thou hast dealt with me as if I had been not a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

2 Samuel 7:20

**What can David say more unto thee?** either, first, In way of gratitude and praise to thee; words cannot express my obligations to thee, nor my sense of these obligations. Or rather, secondly, In way of prayer, as appears by the parallel place, 1Ch\_17:18. What can I ask or desire of thee more than thou hast freely done?

**Thou knowest thy servant;** thou knowest, either, first, my deep sense of thy favours, and my obligations to thee; or rather, secondly, my condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare Mat\_6:8,32.

2 Samuel 7:21

**For thy word's sake;** that thou mightest fulfil thy promises made to me by Samuel and Nathan, and thereby demonstrate thy faithfulness.

**According to thine own heart,** i. e. of thine own mere liberality and good pleasure, without any desert of mine. So far was David, though now a very gracious man, from thinking his actions meritorious.

**To make thy servant know them,** i.e. that thy gracious and wonderful purposes of mercy towards me, which lay hid in thine own heart, might be manifested unto me and others by thy most kind words and actions. So it agrees with 1Ch\_17:19.

2 Samuel 7:22

**Thou art great,** both in power and in goodness, as appears by the great and good things which thou hast done for me,

**All that we have heard with our ears;** what we have heard from our parents, or out of thy word, concerning the incomparable excellency of thy majesty, and of thy works; of that I have this day eminent experience.

2 Samuel 7:23

**God went,** to wit, into Egypt; an expression of God after the manner of men.

**To make him a name;** to advance the glory of his power and goodness, and other perfections. Compare Exo\_9:16.

2 Samuel 7:24

**Thou hast confirmed to thyself;** partly by thy promises, and that sure covenant which thou hast made with them; and partly by thy glorious works wrought on their behalf, as it appears this day.

**Thou art become their God,** in a peculiar manner, and by special relation and covenant; for otherwise he is *the God and Father of all things* , 1Co\_8:6.

2 Samuel 7:25

No text from Poole on this verse.

2 Samuel 7:26

**The Lord of hosts is the God over Israel,** i.e. do thou never cease to manifest thyself to be the God and Governor of Israel.

2 Samuel 7:27

Because thy promise hath given me encouragement to pray, and assurance of answer.

**Found in his heart,** or, *found his heart* , i.e. taken courage; as a man is said to lose his heart when he wants courage.

2 Samuel 7:28

That God who hast declared thyself to be Israel's God, and in particular my God.

2 Samuel 7:29

**Thou, O Lord God, hast spoken it,** and therefore wilt certainly do it, for thy words never fail.

## 2 Samuel 8:1 2 SAMUEL CHAPTER 8

David subdueth the Philistines and the Moabites; smiteth the king of Zobah, and the Syrians; placeth a garrison in Damascus, 2Sa\_8:1-8. Toi sendeth Joram with presents to bless him; which with the spoil he dedicateth to God, 2Sa\_8:9-13: smiteth the Edomites, and placeth a garrison in their land, **2Sa 14**. David's government and officers, 2Sa\_8:15-18.

**Metheg-ammah,** i.e. *Gath and her towns* , as it is expressed in the parallel place, 1Ch\_18:1, which are called *Metheg-ammah* , or the bridle of Ammah, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines,

and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

2 Samuel 8:2

**He smote Moab;** for although the king of Moab, out of hatred to Saul, pretended some kindness to David, and gave protection to his parents, 1Sa\_22:3,4; yet the Moabites were perpetual and sworn enemies to the Israelites, who therefore were forbidden to admit them into the congregation of the Lord, and to seek their peace and prosperity, Deu\_23:6. And though God commanded them in their march to Canaan to spare the Moabites, Deu\_2:9,19, yet afterwards they proved unthankful, and insolent, and fierce enemies to God and his people, Num\_22:2,24:17,18 Jud 3:14, &c.; 1Sa\_14:47, &c., and thereby provoked God to alter his course and carriage towards them.

**With a line,** i. e. as with line, the particle as being oft understood, as Psa\_11:1 22:6 45:1. The sense is, having conquered the land, he made an estimate of it, and, as it follows, distributed the towns and people into three parts.

**Casting them down to the ground,** i. e. overthrowing their towns, and utterly destroying their people in, manner following.

**With two lines measured he to put to death;** which severity was necessary for his own and his people's security, because they were numerous and potent, and bordering upon Canaan, and very vexatious and mischievous to the Israelites. And now that prophecy, Num\_24:7, was accomplished.

2 Samuel 8:3

**Hadadezer,** called *Hadarezer*, 1Ch\_18:3, the Hebrew letters *daleth* and *reseh* being alike, and so oft interchanged.

**Zobah;** a part of Syria, lying north-east from Canaan, towards Hamath, 1Ch\_18:3. See 1Sa\_14:47.

**As he went.**

**Quest.** Who?



**Answ.** Either, first, *Hadarezer* ; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David, who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and stablish his dominion as far as Euphrates.

2 Samuel 8:4

**Chariots;** which word is fitly supplied out of 1Ch\_18:4, such substantives being oft understood in the Hebrew language, as Gen\_26:30 2Sa\_21:16.

**Seven hundred horsemen,** or *seven hundred companies* of horsemen, i. e. in all *seven thousand* ; as it is 1Ch\_18:4; there being ten on each company, and each ten having a ruler or captain, Exo\_18:21 Deu\_1:15. Or these *seven hundred* were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders.

**Houghed,** i.e. cut the sinews of their legs, that they might be useless for war. Compare Jos\_11:6.

**All the chariot horses,** except the following reserve. Chariots are here put for chariot horses, as they are 1Sa\_13:5 2Sa\_10:18 Psa\_76:6. David did this because he could not keep them for his own use, Deu\_17:16.

2 Samuel 8:5

**The Syrians of Damascus,** i. e. who were subject to Damascus, the chief city of Syria.

2 Samuel 8:6

**Brought gifts,** to purchase their peace, and acknowledge their subjection to him.

2 Samuel 8:7

**That were on the servants,** or rather, *which were with the servants* , i.e. committed to their custody, as being kept in the king's armory; for it is not probable they carried them into the field.

2 Samuel 8:8

In 1Ch\_18:8, it is *from Tibnath and from Chun* . Either therefore the same cities were called by several names, as is usual, the one by the Hebrews, the other by the Syrians; or those were two other cities, and so the brass was taken out of these four cities.

2 Samuel 8:9

**Hamath;** another eminent city of Syria.

2 Samuel 8:10

**Toi sent Joram:** here also the names differ from 1Ch\_18:9,10, where it is *Tou* and *Hadoram* .

**Had wars,** Heb. *was a man of wars* , i.e. was exercised with continual wars. Compare Gen\_9:20, &c.

2 Samuel 8:11

**Unto the Lord;** to the building of God's temple. So he showed his affection to God and his house, in preparing for it when he was not permitted to build it.

2 Samuel 8:12

No text from Poole on this verse.

2 Samuel 8:13

**Gat him a name,** i.e. much increased his reputation. *The Syrians* , or *Edomites* , as they are said to be, 1Ch\_18:12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army, (as the number of the men slain in it showeth,) consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew:

**And David gat him a name when he returned from smiting of the Syrians,** in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture)

**in the valley of salt eighteen thousand men**, who were *Edomites*, as is sufficiently implied here in the next verse, and expressed 1Ch\_18:12.

**The valley of salt;** a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. Being eighteen thousand men; as it is also 1Ch\_18:12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason, they are said to be smitten by Joab, Psa\_60:1, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterwards recruited their forces and fought with Joab, and lost other 12,000 men. Nor is it strange if two battles were fought in one place; of which there are divers instances in historians.

2 Samuel 8:14

No text from Poole on this verse.

2 Samuel 8:15

**Judgment and Justice**, i. e. just judgment, as Deu\_16:18. A figure called *hendiadis* as in Gen\_3:16 Mat\_4:16.

2 Samuel 8:16

**Joab** having doubtless declared his repentance for his former crimes, and having done eminent service for his country, and having received the chief command by virtue of David's promise and contract, 2Sa\_5:8, was still continued in his place.

**Recorder;** either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Ahithophel is called, 2Sa\_15:12 1Ch\_27:33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1Ki\_4:3 2Ki\_18:18.

2 Samuel 8:17

**The son of Ahitub;** not of that Ahitub, **1Sa 22;** for that was of Ithamar's race, but this of Eleazar.

**Ahimelech the son of Abiathar;** so Abiathar called his son by the name of his father, **1Sa\_22:20.** The priests, i. e. the chief priest next under Abiathar, who fled to David, **1Sa\_22:20,** and now was high priest, as may be gathered from **2Sa\_15:35 1Ki\_2:27,35:** under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See **Num\_3:32 1Ch\_24:3,4.** Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

2 Samuel 8:18

**Was over:** these words are supplied out of the parallel place, **1Ch\_18:17,** and out of **2Sa\_20:23,** where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from **2Sa\_15:18 20:7 1Ki\_1:38,44;** and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either, first, from their office, which was upon the king's command to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain they were either a branch of the Philistines, or a people neighbouring to them, and confederate with them, as is manifest from **1Sa\_30:14 Eze\_25:16 Zep\_2:4,5.** And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c. were given for the same reason. One of their exploits against the Cherethites is in part related **1Sa\_30:14.** And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one.

**Were chief rulers;** had the places of greatest. authority and dignity conferred upon them.

## **2 Samuel 9:1** 2 SAMUEL CHAPTER 9

David, for Jonathan's sake, sendeth for his son Mephibosheth, 2Sa\_9:1-6; entertaineth him at his table; and restoreth him all that was Saul's; appointing Ziba to be his servant, 2Sa\_9:7-13.

David's wars being ended, he set himself to the administration of justice to all his people, 2Sa\_8:15; and, amongst others, he minds his just debt and obligation to Jonathan and his family.

**Of the house of Saul;** he saith not *of the house of Jonathan* , for he knew not of any son which he had left, and therefore thought his kindness and obligation was to pass to the next of his kindred. As for Mephibosheth, he was very young and obscure, and possibly concealed by his friends, lest David should cut him off from jealousy of state, as hath been usual among princes in like cases, and therefore was unknown to David, as well he might be, especially when David's head and hands were full of war with divers and potent enemies, as they had hitherto been.

2 Samuel 9:2

**A servant;** one who had been a servant, and, as it may seem, a steward to Saul. **See Poole** "2Sa\_9:10".

2 Samuel 9:3

**The kindness of God;** either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1Sa\_20:14,15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

2 Samuel 9:4

In a place beyond Jordan, 2Sa\_17:27, where his friends thought he might be kept out of David's sight.

2 Samuel 9:5

No text from Poole on this verse.

2 Samuel 9:6

No text from Poole on this verse.

2 Samuel 9:7

**All the land of Saul** is now seized and possessed by David, as due to him, either in right of his wife, to whom the inheritance was devolved, Saul's sons by his wives being all dead; see Num\_27:8; or by Divine donation, as belonging to the crown which God had now given him; or by forfeiture, because of Ishbosheth's rebellion against his lord and king.

2 Samuel 9:8

So contemptible in my person and condition.

2 Samuel 9:9

No text from Poole on this verse.

2 Samuel 9:10

**That thy master's son may have food to eat**, i.e. that he may have wherewith to buy food for all his family, and all manner of provisions (which oft come under the title of *food* and bread) necessary for himself and them.

It is probable he had been the chief steward to manage Saul's lands; whereby he had great opportunities to enrich himself, which also he was very intent and resolved upon, either directly or indirectly, as the following history of him shows; and therefore it is not strange that he was so rich.

2 Samuel 9:11

These are the words, either, first, Of David; the words *said he* , or *said the king* , being supplied out of the former and following verses. Or, secondly, Of Ziba, being thus rendered and understood. *Also Mephibosheth* , if the king so please,

**shall eat at my table**, and shall be treated there according to his quality, *as one of thy sons* , as thou desirest; for the estate will suffice for that also.

2 Samuel 9:12

**Mephibosheth had a young son**; either, first, Before he was discovered and brought to the king; and then David seems guilty of a great error in forgetting his dear Jonathan so long; although his long and continued wars, both civil and foreign, might afford him some excuse, as filling his mind and time with business of

another nature. Or, secondly, After that time; for there is nothing here which determines when this son was born. Whose name was

**Micha**; who also had other children and grandchildren, to keep up the name and memory of worthy and famous Jonathan. See 1Ch\_8:34,**35 9:40,41**.

2 Samuel 9:13

No text from Poole on this verse.

## **2 Samuel 10:1** 2 SAMUEL CHAPTER 10

David sendeth messengers to comfort the king of the Ammonites: he abuseth them, 2Sa\_10:1-5. The Ammonites and Syrians prepare to fight against the Israelites; and are overcome by Joab and Abishai, 2Ki\_10:6-14. They renewing their forces, are again conquered by David, 2Ki\_10:15-19.

**The king of the children of Ammon**; Nahash, 2Sa\_10:2; probably the same whose army Saul defeated and destroyed, **1Sa 11**, who out of enmity to Saul showed kindness to David, as it follows; hoping also by fomenting the differences between Saul and David, to make way for his future conquests.

2 Samuel 10:2

Therefore there had hitherto been peace and friendship between David and him; and therefore *the spoils of the children of Ammon* are mentioned 2Sa\_8:12, by way of anticipation, and with respect to the story here following.

**As his father showed kindness unto me**; which he might do either by offering him his help, if he needed it; or by supplying him with military or other provisions upon occasion, or many other ways.

2 Samuel 10:3

To observe where the city is weakest, and may soonest be taken. The ground of this suspicion was, partly, the conscience of their ill deserts and carriage towards the Israelites, whose quarrel David had espoused; partly, the opinion they had of David's policy; and partly, the severity of God's law, particularly against them, Deu\_23:6, which might easily come to their ears. And they knew David was a zealous asserter of God's laws.

2 Samuel 10:4

**Shaved off the one half of their beards;** partly that he might compel them to bear a part in their mourning, and that in such a way as was usual with them, but forbidden to the Israelites, Lev\_19:27 Deu\_14:1; which probably was not unknown to them; and partly to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare Isa\_20:4 **47:2 50:6**.

**Even to their buttocks:** this was worse than the former, because the Israelites wore no breeches, and so their nakedness was hereby uncovered. Compare Isa\_20:4.

2 Samuel 10:5

**He sent to meet them;** he sent them clothes and other necessaries.

**Tarry at Jericho;** both because this was one of the first places which they came to in Canaan; and because it was now a very obscure village, and therefore fittest for them in their circumstances; for it was not built as a city till after this time, 1Ki\_16:34.

**Until your beards be grown;** for the want or loss of beards was esteemed a reproach among the Israelites.

2 Samuel 10:6

**Beth-rehob,** near Hamath, Num\_13:21.

**Zoba;** of which see 1Sa\_14:47 2Sa\_8:3.

**Of king Maacah,** i. e. of that part of Syria which was under king Maacah; for Syria was a large country, and there were divers kings in the several parts of it. This part was near Gilead. See Deu\_3:14.

**Of Ish-tob;** or, *of the men of Tob* , the country where Jephthah dwelt, Jud\_11:3. Besides these, they hired others out of Aram-naharaim, or Mesopotamia, as appears from 1Ch\_19:6 Psa\_60:1. And all these were forward enough to combine against David, both to revenge their former losses and reproaches, and to give check to his growing greatness.

2 Samuel 10:7

Choosing wisely to carry the war into their country, rather than to expect it in his own.



2 Samuel 10:8

**Of the gate**, to wit, of Medeba, as it is expressed, 1Ch\_19:7, which was a frontier city. See Num\_21:30. This place they chose for the fight, that they might both defend that city and their country, whereof that was the entrance, and, if need were, might retreat into it. *The Syrians were by themselves in the field* ; that by their numerous forces they might fall upon the Israelites on the other side. Which were the most valiant and expert soldiers.

2 Samuel 10:9

Which were the most valuable valiant and expert soldiers.

2 Samuel 10:10

No text from Poole on this verse.

2 Samuel 10:11

No text from Poole on this verse.

2 Samuel 10:12

**For our people**; for the preservation of ourselves and all our brethren from that utter ruin which our enemies design for us. Our war is not vainly undertaken to enlarge our empire or glory, but for our own just and necessary defence; and therefore we may hope for God's blessing and assistance in it.

**For the cities of our God**; which are devoted to his worship and service, and therefore he will plead their cause against his enemies.

**The Lord do that which seemeth him good**; let us do our parts, and quietly refer ourselves and the event to God's good pleasure, which we have no reason to distrust.

2 Samuel 10:13

He prudently falls upon them first, because they were but mercenaries, and not concerned so much in the success as the Ammonites were, all whose interest lay at stake; and therefore not likely to venture too far in their defence.

2 Samuel 10:14

**That the Syrians were fled**; in whose numbers and prowess they had the most confidence.

**Joab returned from the children of Ammon;** not judging it convenient or safe to pursue them, because the forces were not utterly ruined, but only dispersed and put to flight, and so might easily rally together.

2 Samuel 10:15

Partly, to wipe out the stain of cowardice which they had now contracted; partly, to prevent that vengeance which they supposed David would execute upon them for their last attempt; and partly, to shake off the yoke that David had lately put upon them.

2 Samuel 10:16

**Hadarezer;** the same with *Hadadezer* , 2Sa\_8:3.

**The Syrians that were beyond the river;** who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being also persuaded and hired to this second expedition, 2Sa\_10:19. *Shobach* , or *Shopach* , 1Ch\_19:16.

2 Samuel 10:17

**All Israel,** i.e. the chosen and valiant men picked out of all Israel.

2 Samuel 10:18

**The men of seven hundred chariots;** Heb. *seven hundred chariots* , i.e. the men belonging to them, that fought in or with them; as plainly appears,

1. Because the men only, and not the chariots, were capable of being killed, as these are said to have been.

2. Because it is thus explained in the Book of Chronicles, which was written after this book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these words, are seven thousand men which fought in chariots, 1Ch\_19:18. And this is a very common metonymy; of which see above, 2Sa\_8:4, and the notes on 1Sa\_13:5. Although there might be seven thousand chariots in all, whereof seven hundred were *chosen ones* ; according to the distinction made Exo\_14:7.

**Forty thousand horsemen;** for which in 1Ch\_19:18, is forty thousand footmen; which may be reconciled divers ways.

1. Both these may be true, that he slew forty thousand horsemen, which being the most considerable part and strength of the army, it might seem sufficient to name them, and every one could easily understand that the footmen in that case were certainly cut off; and that he slew also forty thousand footmen, as is said in 1 Chronicles where he mentions them only, because they were omitted in 2 Samuel, and the horsemen being expressed here, it was needless to repeat them in **1Ch 2**. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deu\_17:16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could.

3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback, (as hath been frequently done in like cases,) who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.

2 Samuel 10:19

**The kings that were servants to Hadarezer**, to wit, for that time, or in that expedition to which he hired them.

## **2 Samuel 11:1** 2 SAMUEL CHAPTER 11

Whilst Joab besieged Rabbah David committeth adultery with Bath-sheba, 2Sa\_11:1-4. And hearing that she was with child, he sendeth for Uriah her husband out of the camp, to cover his shame. He will not go to his own house, neither sober nor drunk,

2Sa\_11:5-13. David sendeth him again into the camp with a letter to Joab to expose him to death, 2Sa\_11:14-17. The news of which Joab sendeth to David: he marrieth Bath-sheba, 2Sa\_11:18-27.

**After the year was expired;** when that year ended, and the next begun, which was in the spring time, Exo\_12:2.

**When kings go forth;** which is when the ground is fit for the march of soldiers, and brings forth provision for man and beast.

**To battle:** these words are to be understood here, as Gen\_10:11 **14:8.**

**Rabbah;** the chief and royal city of the Ammonites, Deu\_3:11.

2 Samuel 11:2

**From off his bed;** where he had lain and slept for some time; being possibly disposed to sleep after dinner, by reason of some excess committed in eating or drinking; and indulging himself in his lazy humour, which may seem very improper for so great a prince and captain, who had so many and great burdens upon his shoulders, especially in a time of war; and therefore such practices have been condemned by heathens; and Homer will not allow a general and great counsellor to sleep all the night, much less to take any part of the day for it. And therefore this is thought to be David's first error, and the occasion of his following fall. Walked upon the roof; which was plain, after the manner, Deu\_22:8.

**Washing herself,** to wit, in a bath, which possibly was in her garden, or in some room near to the king's palace, where she might wash herself divers ways, and for different ends; either for health, or coolness, or to cleanse herself from some kind of legal impurity; where also, the windows being open, and she careless, David might espy her.

2 Samuel 11:3

Instead of suppressing that lust which the sight of his eyes had kindled, he seeks rather to feed it; and first inquires who she was; that, if she were unmarried, he might make her either his wife or his concubine.

**Bath-sheba,** called also *Bath-shuah*, 1Ch\_3:5, where also *Eliam* is called *Ammiel*. *The Hittite*; so called, either,

1. By his original, being born either of that race, but become a zealous proselyte; or, at least. among that people. Or,
2. By his habitation among them. Or,
3. For some notable exploit of his against that people: see 1Sa\_26:6, and **See Poole** "2Sa\_8:18".

2 Samuel 11:4

**David sent and took her** from her own house into his palace, not by force, but by persuasion, as desiring to speak with her.

**She came in unto him;** into his palace and chamber, as he desired. For she was purified, to wit, from her menstruous pollution, according to the law, Lev\_18:19; which is here noted as the reason, either why David pursued his lustful desire, or why she so easily yielded to it, because she was not under that pollution which might alienate her from it; or rather, why she so readily conceived, that time being observed by Aristotle and others to be the most likely time for conception.

2 Samuel 11:5

Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

2 Samuel 11:6

No text from Poole on this verse.

2 Samuel 11:7

Frivolous questions, which any common messenger could have answered; which probably made Uriah suspect that there was some other secret cause why he was sent for. And he might understand something, either by David's messengers, 2Sa\_11:4, or by some of his own family, concerning her being sent for to the court; which, together with other circumstances, might give him cause of further suspicion. Yet such might be the questions (though not here particularly mentioned) concerning those heads, as every private person might not be acquainted with, nor able to resolve, but such only as were acquainted with the counsel of war.

2 Samuel 11:8

**Go down to thy house;** not doubting but he would there converse with his wife, and so cover their sin and shame.

**Wash thy feet;** as travellers there used to do. There followed him a mess of meat; seemingly as testimony of David's respect and affection to him; but really to cheer up his spirits, and dispose him to desire his wife's company.

2 Samuel 11:9

**With all the servants of his lord;** with the king's guard. This he did, either upon some suspicion of the matter; see 2Sa\_11:7 or by the secret direction of God's wise and irresistible providence, who would bring David's sin to light.

2 Samuel 11:10

**When they had told David;** whether of their own accord, or being first asked by David, it doth not appear.

**Camest thou not from thy journey,** wearied with hard service and travel, and therefore didst need refreshment? nor did I expect or desire that thou shouldst now attend upon my person, or keep the watch.

2 Samuel 11:11

**The ark,** it seems, was now carried with them for their encouragement and direction, as was usual: see Num\_10:35 1Sa\_4:4.

**In the open fields,** to wit, in tents which are in the fields.

**And to lie with my wife:** he might possibly add these words, to insinuate his apprehension of the king's design, and to awaken his conscience to the consideration of his sin, and of the injury which he had done him. His meaning is, Now when God's people are in a doubtful and dangerous condition, it becomes me to sympathize with them, and to abstain even from lawful delights. Whereby he might possibly intimate how unworthy it was for David in such a season to indulge himself in sinful and injurious pleasures. But David's ear was now deaf, his heart being hardened through the deceitfulness of sin.

2 Samuel 11:12

No text from Poole on this verse.

2 Samuel 11:13

**When David had called him,** i.e. being invited by David.

**He made him drunk**, or, *he made him merry* , as the word oft signifies. He caused him to drink more than was convenient.

**He went out to lie on his bed**; which it doth not appear that he did the night before; but now his excess in eating and drinking might make it more necessary for him.

**With the servants of his lord**, i.e. in some chamber in the king's court, where the king's servants used to take their repose.

2 Samuel 11:14

No text from Poole on this verse.

2 Samuel 11:15

So far is David from repenting upon these just and great occasions, that he seeks to cover one sin with another; and to hide his adultery with murder, even the murder of a most excellent person, and that in a most malicious and perfidious manner.

2 Samuel 11:16

Placed there to defend it, because that part of the city was supposed either the weakest, or the place designed for the assault. Joab having formerly committed a base murder upon Abner, was ready to execute this wicked command of the king; that so he being involved in the same guilt with him, might the more willingly receive him into favour.

2 Samuel 11:17

No text from Poole on this verse.

2 Samuel 11:18

No text from Poole on this verse.

2 Samuel 11:19

No text from Poole on this verse.

2 Samuel 11:20

No text from Poole on this verse.

2 Samuel 11:21

**Jerubbesheth**, called also *Jerubbaal* , Jud\_9:1. See Poole "2Sa\_2:8". Thy servant Uriah the Hittite is dead also; which he knew would be acceptable news to the king, and therefore allay his wrath. This indeed might make the messenger suspect that David had a hand in Uriah's death; and possibly Joab might say so

for that very reason, that these matters by degrees being known, David might be hardened in sin, and so Joab might have the greater interest in him.

2 Samuel 11:22

No text from Poole on this verse.

2 Samuel 11:23

We beat them back, and pursued them even to the gate.

2 Samuel 11:24

No text from Poole on this verse.

2 Samuel 11:25

**Let not this thing displease thee;** be not dejected or discouraged by this sad occasion.

**Encourage thou him,** i.e. Joab, to proceed in the siege.

2 Samuel 11:26

No text from Poole on this verse.

2 Samuel 11:27

**When the mourning was past;** which was seven days, Gen\_1:10 1Sa\_31:13. Nor could the nature of the thing admit of longer delay lest the too early birth of the child might discover David's sin.

**David sent and fetched her to his house, and she became his wife;** by which it appears that David continued in the state of impenitency for divers months together, and this notwithstanding his frequent attendance upon God's ordinances; which is an eminent instance of the corruption of man's nature, which is even in the best; and, without Divine assistance, is too strong for them; of the deceitfulness of sin, and of the tremendous judgment of God in punishing one sin, by delivering a man up to another.

**The thing that David had done,** i.e. his adultery and murder, as is evident from the next chapter.

## **2 Samuel 12:1** 2 SAMUEL CHAPTER 12

Nathan by a parable reproveth and threateneth David, 2Sa\_12:1-12. He confesseth his sin, and is pardoned, but the child must die, 2Sa\_12:13,14: David mourneth and prayeth for it whilst life was



in it; after is satisfied and cheered: the reason, 2Sa\_12:15-23. He goeth in to Bath-sheba: Solomon is born of her, and is called *Jedidiah*, 2Sa\_12:24,25. David taketh Rabbah, and tortureth the people thereof, 2Sa\_12:26-31.

**Nathan**, the prophet, 2Sa\_7:2 1Ki\_1:8. When the ordinary means did not awaken David to repentance, God useth an extraordinary course. Thus the merciful God pities and prevents him who had so horribly forsaken and forgotten God.

Nathan prudently ushereth in his reproof with a parable, after the manner of the eastern nations and ancient times, that so he might surprise David, and cause him unawares to give sentence against himself. He manageth his relation as if it had been a real thing; and demands the king's justice in the case. Though the application of this parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable; because it was fit to put in some such clauses, either for the decency of the parable, or that David might not too early discover his designs.

2 Samuel 12:2

Noting David's many wives and concubines.

2 Samuel 12:3

**The poor man had nothing, save one little ewe lamb;** designing Uriah, with his own and only wife. Which he had bought; as men then used to buy their wives; or, had procured. Lay in his bosom; which David might take for hyperbolical expressions of his tender care of and affection to it; although there want not instances of some who have treated such brute creatures in this manner.

2 Samuel 12:4

**A traveller:** this some make to be the devil, whom David gratified by his sin; but it rather seems added for the decency of the parable.

2 Samuel 12:5

This seems to be more than the fact deserved, or than he had commission to inflict for it, Exo\_22:1. But it is observable, that David now, when he was most indulgent to himself, and to his own sin, was most severe to others; as appears by this passage and the following relation, 2Sa\_12:31, which was done in the time of David's impenitent continuance in his sin.

2 Samuel 12:6

No text from Poole on this verse.

2 Samuel 12:7

**Thou art the man;** thou hast committed this crime with great aggravations; and out of thine own mouth thy sentence hath proceeded, and thou art worthy of death.

2 Samuel 12:8

**Thy master's wives,** or, *women*, as that word is elsewhere used; as Num\_31:18. And though we read not a word of God's giving, or of David's taking, any of Saul's wives into his bosom; or, which is all one, into his bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the wives and concubines of the precedent king belonged to the successor, to be at least at his dispose. And to pretend to them, was interpreted little less than pretending to the crown; which made it fatal to Adonijah to ask Abishag, 1Ki\_2:23; and to Abner to be suspected for Rizpah, 2Sa\_3:8. And Absalom, usurping the crown, usurped the concubines also; which is looked on as a crime unpardonable, 2Sa\_16:21. Nor would this have been reckoned amongst the mercies and blessings which God here is said to give him, and which are opposed to that which he sinfully took. But we do read, that Merab, Saul's daughter, was given to him for his wife by Saul's promise, and consequently by God's grant; though afterwards Saul perfidiously gave her to another man; and that Michal, the other daughter, was actually given to him, **1Sa 18**. And it is very possible that some other of David's wives were nearly related to the house of Saul; whereby David might design to enlarge and strengthen his interest in the kingdom; although there is no absolute necessity of restraining this to Saul, seeing the word is plural, masters, and may belong to others also, who sometimes were owned by David as his masters, lords, or superiors, such as Nabal was, and some others not elsewhere named might be, whose houses and wives, or, at least, women, God might give to David. Such and such things; such other things as thou hadst wanted, or in reason desired.

2 Samuel 12:9

**The commandment of the Lord**, i. e. those laws of God which forbade thee to do this thing, by not giving them that respect and observance which they deserved.

**Uriah the Hittite**; that valiant, and generous, and noble person.

**Hast taken his wife to be thy wife**: this he mentions amongst his other sins; partly because he had rewarded her, who by God's law should have been severely punished; partly because he compassed this marriage by wicked practices, even by Uriah's murder, and for sinful ends, even for the gratification of his inordinate and sensual lusts, and for the concealment of that sin which he was obliged to confess and lament.

**Hast slain him with the sword of the children of Ammon**; those cursed enemies of God, and of his people, whom thou hast encouraged and hardened in their idolatry, by giving up him and others of God's people into their hands. And note here, that although David did not kill Uriah himself, nor command any to do it; but only that he should be put upon dangerous service (which a general of an army oft doth to soldiers under him, on justifiable accounts, without being therefore legally chargeable with murder, though the person so employed die in the service); yet in God's account, who judged of David's design therein, it is justly so reputed. And therefore, though the Ammonites slew Uriah, yet David is said to have killed him with their sword.

2 Samuel 12:10

**Shall never depart from thine house**, during the residue of thy life; as appears from the following history.

2 Samuel 12:11

**I will raise up evil**, to wit, the evil of punishment.

**Out of thine own house**; from thy own children and family.

**Before thine eyes**, i. e. openly, so as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it.

**Give them**, i.e. I shall by my providence give him power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my grace or providence.

**Unto thy neighbour;** to one who is very near to thee, even thy beloved son Absalom. But God expreseth this here darkly and doubtfully, that the accomplishment of it might not be hindered.

**In the sight of the sun;** in the open day, and in a public place. The accomplishment hereof, see 2Sa\_16:22.

2 Samuel 12:12

**I will do this thing,** i.e. I will execute this judgment. This God did by inclining David's heart to leave his concubines to keep his house, and so to come into Absalom's power; by giving up Ahithophel to his own carnal policy, which readily suggested to him that wicked and desperate counsel; and by exposing Absalom to these temptations, and leaving him to his own vicious inclinations, which God certainly knew would in such circumstances produce that effect. So the sin was wholly from men, but the ordering and overruling their mistakes and miscarriages to this end was from God.

2 Samuel 12:13

**I have sinned against the Lord;** I now freely confess that sin which I have hitherto so wickedly smothered; and I have deserved all these and far heavier judgments for it; and I am more troubled for my sin against my sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathological this confession was, we may see, **Psa 51**.

**The Lord also hath put away thy sin,** i.e. so far as concerns thy own life and eternal salvation; both which were forfeited by this sin.

**Thou shalt not die,** as by thy own sentence, 2Sa\_12:5, thou didst deserve, and as thou mightest expect to do by my immediate stroke; though possibly thou mightest elude the law before a human judicature, or there be no superior to execute the law upon thee.

2 Samuel 12:14

**To blaspheme,** i. e. to reproach both God and his people, and the true religion. For though these were not concerned in David's sin, the blame and shame of which should have been appropriated to him; yet heathens and wicked men would, according to their own evil minds and malicious hearts, fasten the reproach of this upon

God and religion; as if God were unholy, because the man after God's own heart was so; and partial, in conniving at so great a crime, when Saul was cast off for a far less sin; and negligent in the government of the world, and of his church, in suffering such a wickedness as even heathens have abhorred to go unpunished; and as if all religion were but hypocrisy and imposture, and a pretence for villainies. Besides, the Ammonites, upon their success against Uriah and his party, did doubtless magnify and praise their idols, and blaspheme the God of Israel.

**The child shall surely die;** which, considering his affection to it, and the punishment threatened to the poor innocent infant for his sake, must needs be grievous to him.

2 Samuel 12:15

**The Lord struck the child** with some sudden and dangerous distemper.

2 Samuel 12:16

**David besought God for the child;** supposing the threatening might be conditional, and so the execution of it prevented by prayer.

**Went in,** to wit, into his closet, as Mat\_6:6, to pray solitarily and earnestly, as he had done with others. Or this word may only note his progress and continuance in the actions here expressed.

2 Samuel 12:17

**The elders of his house;** the chief officers of his kingdom and household who were there present.

This excessive mourning did not proceed simply from the fear of the loss of the child; but from a deep sense of his sin, and from the Divine displeasure manifested herein; and particularly from a just apprehension of the injury which he had done to the child by his sin, which justice obliged him to do his utmost to repair by prayer or other means.

2 Samuel 12:18

**On the seventh day;** either,

1. From the beginning of the distemper. Or rather,

2. From the day of his birth, which is the most usual way of computation of men's days or years; for it is apparent that this happened during the time of David's fasting and lying upon the earth, 2Sa\_12:20, which it is not probable that it lasted for seven days.

**They said**, whispering among themselves, 2Sa\_12:19.

2 Samuel 12:19

No text from Poole on this verse.

2 Samuel 12:20

**Into the house of the Lord**, i. e. to the tabernacle, to confess his sin before the Lord, and to own his justice in this stroke and the other threatenings, and to deprecate his great and just displeasure, and to acknowledge God's rich mercy in sparing his own life, and to offer such sacrifices as were proper and required in such cases. Nor did David transgress that law, Num\_19:14, in going thither before the seven days were expired. For neither is there the same reason of a tent, and of a dwelling-house, where the several rooms of the house are as distinct as several tents; nor is it here said, that David was in the same room, or in the same house, where the child died.

2 Samuel 12:21

No text from Poole on this verse.

2 Samuel 12:22

For God's threatening of the child's death might be conditional, as that was of Nineveh's destruction, Jon\_3:4.

2 Samuel 12:23

**Wherefore should I fast**, seeing fasting and prayer cannot now prevail with God for his life?

**I shall go to him;** *into the state of the dead, in which he is, and into heaven* , where I doubt not I shall find him.

2 Samuel 12:24

**David comforted Bathsheba;** who was now much dejected, both for her former sin, which she truly repented of, as may be gathered from Pro\_31:1-3, &c., and for the loss of that child which was very dear to her, and which might seem to be the only tie of David's affection to her; which being now dead, she might

think that David would utterly cast her off, and leave her to that shame and punishment which she had deserved. Went in unto her, to wit, into her chamber or bed. The Lord loved him, i.e. the Lord declared to David that he loved his son, notwithstanding the just cause which David had given to God to alienate his affections from him.

2 Samuel 12:25

Either because of the Lord's love to him, as the name signifies; or because the Lord commanded him to do so.

2 Samuel 12:26

i.e. That part of the city where was the king's palace, where he ordinarily resided; though now it seems he was retired to a strong fort.

2 Samuel 12:27

The same royal city so called, because it either stood beside the river, or was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus,

**I have taken**, or *intercepted*, or *cut off water from the city*; which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as Gen\_4:1 44:4 Exo\_9:29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

2 Samuel 12:28

**Take it**; for having taken one part of the city, he concluded the remaining part of it could not long stand out.

**Lest it be called after my name**; lest I have the honour of taking it. Thus he seeks to ingratiate himself with the king, by pretending great care for his honour and interest.

2 Samuel 12:29

**David, gathered all the people together**; either because Joab needed more help for the storming of the city; or, at least, for the prosecution of the victory, and execution of justice upon the whole

land; or because he would have them all to partake of the spoil of the city, which was there in great abundances, 2Sa\_12:30; the rather because they were all exposed to the hazard of utter ruin, in case the Ammonites had prevailed against them.

2 Samuel 12:30

**The weight whereof was a talent of gold**, or rather, *the price whereof*, &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *mishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of

**precious stones**, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put on upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

2 Samuel 12:31

**The people that were therein**: the words are indefinite, and therefore not necessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villainous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was



hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation.

**Put them under saws:** he sawed them to death; of which punishment we have examples, both in Scripture, Heb\_11:37, and in other authors. **Under harrows of iron, and under axes of iron;** he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. **Made them pass through the brick-kiln,** i.e. to be burnt in brickkilns. Or, *made them to pass through the furnace of Malchen*, i.e. of *Moloch*, called also *Milchom*, and here *Malchen*; punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2Ki\_16:3 **23:10** Lev\_18:21 **20:2** Deu\_18:10.

## 2 Samuel 13:1 2 SAMUEL CHAPTER 13

Amnon loveth his sister Tamar; ravisheth her; then hateth and driveth her away, 2Sa\_13:1-19. Absalom entertaineth and revengeth her with Amnon's death, 2Sa\_13:20-29. David is grieved: Absalom fleeth to Geshur, 2Sa\_13:30-39.

**A fair sister;** his sister by father and mother: see 2Sa\_3:3.

2 Samuel 13:2

**He fell sick;** the passion of his mind disturbed his body, as is usual. She was a virgin, and therefore diligently kept, so as he could not get private converse with her; and withal modest, and abhorring any compliance with his lustful desires, both from her inclination and interest.

2 Samuel 13:3

Shimeah, called also Shammah, 1Sa\_16:9.

2 Samuel 13:4

**From day to day,** Heb. *from morning to morning*; for whereas in the day he had many diversions and refreshments, in the night he was pestered with tormenting thoughts and passions; the effects whereof appeared in his countenance in the morning.

**Wilt thou not tell me,** thy sure friend and faithful servant, who am ready to advise and assist thee?

2 Samuel 13:5

**Let my sister Tamar come;** so he calls her, to prevent the suspicion of any dishonest design upon so near a relation, whom neither nature nor respect and affection would permit him to vitiate.

**Eat it at her hand;** pretending that his stomach was so nice that he could eat nothing but what he saw dressed, and that by a person whom he much affected.

2 Samuel 13:6

No text from Poole on this verse.

2 Samuel 13:7

It is strange that so wise and sagacious a person as David did not see through so vain a pretence; but that must be ascribed partly to the instincts of nature, which generally preserve near relations from such monstrous actions; and partly to God's providence, which blinded David's mind, that he might bring upon him the designed and threatened judgments.

2 Samuel 13:8

**He was laid down upon his bed,** or rather his couch.

2 Samuel 13:9

**Poured them out;** out of the frying-pan into the dish.

2 Samuel 13:10

**Into the chamber;** an inner chamber; either,

1. That wherein he lay sick upon his bed, where also Tamar made the cakes in his sight, who then carried them out into the next room, to bring them in again when he called for them. Or rather,

2. Another chamber; Ammon lying upon his couch in one chamber where the company were with him, where also she made the cakes before him, first sendeth all out of that room, and then riseth from his couch, and, upon some pretence, goes into another secret chamber, where he might have the better opportunity for his intended wickedness.

2 Samuel 13:11

No text from Poole on this verse.

2 Samuel 13:12

**Nay, my brother,** whom nature both teacheth to abhor such thoughts, and obligeth to defend me from such a mischief with thy utmost hazard if another should attempt it.

**Do not force me:** thou shouldst abhor it, if I were willing; but to add violence to thy filthiness is abominable.

**In Israel;** among God's people, who are taught better things; who also will be infinitely reproached for such a base action.

2 Samuel 13:13

**Whither shall I cause my shame to go?** how can I either endure or avoid the shame and reproach of it?

**As one of the fools in Israel,** i.e. loathsome and contemptible to all the people, whereas now thou art in great reputation, and heir apparent of the crown.

**He will not withhold me from thee:** this she spake, either because she did not understand or not remember that the law of God prohibited such marriages between a brother and his half-sister; or because she thought her royal father could or would dispense with it, upon this extraordinary occasion, to save his first-born son's life; or that by this pretence she might free herself from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs.

2 Samuel 13:14

No text from Poole on this verse.

2 Samuel 13:15

**Then Amnon hated her exceedingly;** partly because, his lust being now satisfied, his mind and conscience had a true and clear prospect and deep sense of the natural turpitude and baseness of the action, and of that shame, and contempt, and loss, and mischief which was likely to follow it, and consequently an utter aversion from her who had been the instrument and occasion of his sin; and principally by the just judgment of God, both upon Amnon and David, that so the sin might be made public, and way made for the succeeding tragedies; for otherwise it would probably produce love and kindness to her, as it did in another, Gen\_34:2,3; especially, in him, whom both nature, and interest,

and even lust itself, obliged to allay her grief and shame by all possible demonstrations of kindness.

2 Samuel 13:16

**There is no cause,** to wit, given thee by me.

**This evil is greater than the other:** this she might truly say, because though the other was in itself a greater sin, yet this was an act of greater inhumanity and barbarous cruelty, and a greater wrong and calamity to her, (which she means by evil,) because it exposed her to public infamy and contempt, as if she had been an impudent strumpet, and had either enticed him to the sin, or at least consented to it; and besides, it turned a private offence into a public scandal, to the great dishonour of God and of his people Israel, and especially of all the royal family, and was likely to cause direful passions, and breaches, and mischiefs among them.

2 Samuel 13:17

No text from Poole on this verse.

2 Samuel 13:18

**Of divers colours;** of embroidered work. Compare Gen\_37:3.

2 Samuel 13:19

**Put ashes on her head, and rent her garment;** to signify her grief for some calamity which had befallen her, and what that was concurring circumstances did easily discover.

**Laid her hand on her head,** in token of grief and shame, as if she were unable and ashamed to show her face. See Jer\_2:37.

**Went on crying,** to manifest her abhorrency of the fact, and that it was not done by her consent.

2 Samuel 13:20

**Been with thee,** i.e. lain with thee. Behold, and imitate the modesty of Scripture expressions.

**He is thy brother;** therefore thou must forgive and forget the injury; therefore thy disgracing of him will be a blot to us all; therefore thou wilt not get right from David against him, because he is as near and dear to him as thou; therefore thy dishonour is the less, because thou wast not abused by any mean person, but by a king's son; therefore this evil must be borne, because it cannot

be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity.

**Regard not this thing**, so as to torment thyself.

**Desolate**; neglected and forsaken by others, none now seeking her in marriage; and through shame and dejection of mind, giving herself up to solitude and retirement.

2 Samuel 13:21

To wit, with Amnon; whom yet he did not punish, at least so severely as he should; either from the conscience of his own guilt in the like kind; or from that foolish indulgence which he oft showed to his children; or because the case was perplexed; for if he had been put to death for the fact, by virtue of that law, Deu\_22:23,24, she also, who was innocent, must have died with him, because she did not cry out; although indeed that law did not reach the present case, Tamar not being betrothed to a husband: and for the following law concerning a virgin not betrothed, that could have no place here: he could not force Amnon to marry Tamar, because that marriage had been incestuous.

2 Samuel 13:22

Absalom spake unto his brother Amnon neither good nor bad, i. e. he said nothing at all to him, to wit, about that business. It is a synecdochical expression, used in like manner, Gen\_31:24. He neither debated it with him, nor threatened him for it; but seemed willing to cover it, and pass it by with brotherly kindness. For if he had wholly forborne all discourse and converse with him, it would have raised great jealousies in Amnon and David, and hindered him in his intended and desired revenge.

**For Absalom hated Amnon**; or rather, *but*, or *though Absalom*, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

2 Samuel 13:23

**After two full years**: this circumstance of time is noted, partly as an aggravation of Absalom's malice, which was so inveterate and implacable; and partly as an act of Absalom's policy, that both

Amnon and David might more securely comply with his desires, as being now free from all suspicion of revenge.

**Absalom had sheep-shearers**, according to the manner of those ancient times, when princes did not give themselves up to sloth and luxury, but spent their time and pains in some honest employment.

**Ephraim**; either, first, The city called *Ephraim* , or *Ephrem* , Joh\_11:54. Or, secondly, The tribe of Ephraim, towards or nigh unto which this place was situate.

2 Samuel 13:24

**To the feast**, which was usual upon those occasions. See Gen\_38:12 1Sa\_25:7,11.

2 Samuel 13:25

**He pressed him**; pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the breast of a king so wise and experienced, and under the expectation of God's dreadful judgments to be inflicted upon his family.

**Blessed him**; dismissed him with thanks for his kindness, and with his fatherly blessing.

2 Samuel 13:26

**Let my brother Amnon go with us**; for the king designed (as the following words show) to keep him at home with him, as being his eldest son, and heir of his kingdom; otherwise Absalom would never have made particular mention of him, which now he was forced to do. Nor did this desire of Amnon's presence want specious pretences, as that seeing the king would not, he who was next to him might, honour him with his company; and that this might be a manifest and public token of that love and friendship which was between him and his brother, notwithstanding the former occasion of difference.

2 Samuel 13:27

It is strange that his urgent desire of Amnon's company raised no suspicion in so wise a king; but God blinded his mind, that he might execute his judgments upon David, and bring upon Amnon the just punishment of his lewdness.

2 Samuel 13:28

**When Amnon's heart is merry with wine;** when he least suspects, and will be most unable to prevent the evil.

**Have not I commanded you;** I who am the king's son, and, when Amnon is gone, his heir; who therefore shall easily obtain pardon for you, and will liberally reward you?

2 Samuel 13:29

Mules were in use amongst the Israelites. See 1Ki\_1:33. For though they might not promote such mixed kinds of procreation, Lev\_19:19, yet they might use creatures so engendered.

2 Samuel 13:30

Which was not improbable, when the sword was once drawn among them, and one of them killed, which might provoke the rest to draw their swords, both to defend themselves, and to revenge their brother's death, and thereby occasion the death of all. And God suffered this false report to be spread for David's greater terror and humiliation, that he who had formerly rejoiced in the tidings of Uriah's death, might now be tormented with the report of the death of all his sons.

2 Samuel 13:31

No text from Poole on this verse.

2 Samuel 13:32

**Jonadab** was a man of great craft and subtlety, and one that had exact knowledge of Amnon's fact, and of Absalom's temper.

**By the appointment,** or, *by the command* ; Heb. *mouth* , put for *command* , Num\_3:16. From the day; it was resolved from that time in his breast; but the word of command was not then given to others, for that would probably have hindered his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

2 Samuel 13:33

No text from Poole on this verse.

2 Samuel 13:34

**Absalom fled;** he who had undertaken to defend his servants flees or his own life.

**Behind him;** behind the watchman; for it seems they did not come in the direct road, where the watchman looked for them, but (for some reason or fancy they had) fetched a compass, and came that way which he least expected them.

2 Samuel 13:35

No text from Poole on this verse.

2 Samuel 13:36

No text from Poole on this verse.

2 Samuel 13:37

**Talmi, the son of Ammihud;** his mother's father, 2Sa\_3:3; that he might have present protection and sustenance from him; and that by his mediation he might obtain his father's pardon and favour.

2 Samuel 13:38

No text from Poole on this verse.

2 Samuel 13:39

**To go forth unto Absalom,** to wit, to visit him, or to send for him. And thus this word the *soul* is here understood, partly from the Hebrew verb, which being of the feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and the soul expressed, as Psa\_84:2 **119:81**. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom* ; for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is oft used, Gen\_14:18 2Sa\_11:1) *against* (for so the Hebrew particle *el* is oft used, as Jer\_34:7 **Eze 13 9,20 Am 7:15**). *Absalom* ; i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1Ki\_3:1, he *made an end of building* . It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David,



which is masculine. It may be answered, That enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exo\_1:21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

## **2 Samuel 14:1** 2 SAMUEL CHAPTER 14

Joab suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 2Sa\_14:1-24. Absalom's beauty, hair, and children, 2Sa\_14:25-27. After two years Joab bringeth, him into the king's presence, 2Sa\_14:28-33.

He desired to see him, but was ashamed to show kindness to one whom God's law and his own conscience obliged him to punish; and wanted a fair pretence, which therefore Joab gave him.

2 Samuel 14:2

**Tekoah;** a city of Judah, 2Ch\_11:5,6. One of Jerusalem was not convenient, lest the king might know the person, or search out the business. And besides, this woman seems to be of great eminency for her wisdom, as the following discourse manifests.

**A wise woman,** rather than a man, because women can more easily express their passions, and do sooner procure pity in their miseries, and an answer to their requests.

**Anoint not thyself with oil;** as they used to do when they were out of a mourning state. See Rth\_3:3 Mat\_6:17.

2 Samuel 14:3

No text from Poole on this verse.

2 Samuel 14:4

No text from Poole on this verse.

2 Samuel 14:5

**I am indeed a widow woman;** one of them who most need thy compassion and assistance, and whom thou art by God's law obliged in a singular manner to protect and relieve.

2 Samuel 14:6

**There was none to part them;** and therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise.

**Slew him;** as the avengers of blood report.

2 Samuel 14:7

**That we may kill him;** according to the law, Num\_35:19 Deu\_19:12.

**We will destroy the heir also;** so they plainly discover that their prosecution of him was not so much from love of justice, as from a covetous desire to deprive him of the inheritance, and to transfer it to themselves; which self-interest might justly render their testimony suspected. Or perhaps these words are not spoken as the expresswords of the prosecutors, (who can hardly be thought so directly to express a sinister design,) but as the woman's inference or comment upon what they were doing, (for this would be indeed the result of it, though they did not say so in express words,) thereby to represent her case as the more deserving pity.

**My coal which is left;** the poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired.

**To my husband;** she names him rather than herself, because children bear the names of their fathers, not of their mothers.

2 Samuel 14:8

That thy cause may be justly and truly examined, and thy son preserved from their unjust and malicious proceedings.

2 Samuel 14:9

The sense is, either, first, this, If I do not inform thee aright, and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God, and men; I acknowledge thou art wholly innocent in the case. Compare Gen\_27:13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted thereby. Whereby she both insinuates her great esteem

of and affection for the king, thereby winning upon him to compass her design; and withal implies that such an omission of the king's will bring guilt upon him; and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. Compare Exo\_5:16,2Sa\_20:16. This sense seems best to agree with David's answer, which shows that she desired some further assurance of the king's care and justice in her concern.

2 Samuel 14:10

i.e. So as to hurt or molest thee, by pursuing thy son.

2 Samuel 14:11

**Let the king remember the Lord thy God:** the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the Lord thy God, to wit, in an oath, i.e. swear to me by God, that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from **Num 35**, and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, thirdly, this, Remember the Lord in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it.

**That thou wouldest not suffer the revengers of blood to destroy any more,** Heb. *lest the avenger of blood multiply to destroy*, i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy*, i. e. lest by thy connivance

at their cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders.

**Lest they destroy my son;** or, and *let them not destroy my son* ; the future tense being put for the imperative mood, as is frequent.

**There shall not one hair of thy son fall to the earth,** i. e. he shall not suffer the least damage. We have the same phrase used 1Sa\_14:45 1Ki\_1:52 Act\_27:34: compare Mat\_10:30.

2 Samuel 14:12

Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case.

2 Samuel 14:13

If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished!

**The king doth speak this thing as one which is faulty;** by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son.

**His banished,** to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do. It is true, there was a considerable disparity between her son's and Absalom's case, the one being a rash and sudden action, the other a deliberate and premeditated murder; but that may seem to be balanced in some measure, partly by Amnon's great and lasting provocation, and principally by the vast

difference between a private injury, which was her case, and in a public calamity and grievance, which she affirmed, and the king easily believed, was Absalom's case: and what David said in the case of Joab's murder of Abner, that he could not revenge it, *because the sons of Zeruiah were too hard for him*, 2Sa\_3:39; the like peradventure might have been said in this case, where the people's hearts may seem to have been universally and vehemently set upon Absalom, and the rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among people; and therefore it might really be out of the king's power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole kingdom.

2 Samuel 14:14

**We must needs die**, Heb. *in dying we shall die*, i. e. we shall certainly and suddenly die all of us; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom; and Absalom, who, if he do not die by the hand of justice, must shortly die by the necessity of nature; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land.

**Spilt on the ground, which cannot be gathered up again**; which is quickly drunk up and buried in the earth, and cannot be recovered.

**Neither doth God respect any person**, to wit, so far as to exempt him from this common law of dying. But this version seems not to agree with the Scripture phrase; for

**the accepting of a person** is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panira*, every where. The words therefore may be rendered either thus, *yet God will not take away*, or *doth not use to take away*, (the future tense oft noting a continued act, as Hebricians observe,) *the soul*, or *souls*, or *lives* of men, to wit, by violence. God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature; and therefore so

shouldst thou do too. Or rather thus *yet God hath not taken away his soul or life* ; the pronoun his being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach; but hath hitherto preserved him even in a heathenish land; all which are intimations that God would have him spared.

**Yet doth he devise means, that his banished be not expelled from him;** or, *but hath devised means* , &c., i.e. hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts* , or, *but hath designed* , or, *therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled or banished from him* , i.e. from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

2 Samuel 14:15

**It is because the people have made me afraid;** the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor; or lest, in the mean time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should by continual and familiar conversation with heathens be ensnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded.

**And thy handmaid said,** or, therefore *thy handmaid said* ; either within myself, i.e. I intended; or to the people, to quiet them.

2 Samuel 14:16

For I know the king is so wise and just, that I assure myself of audience and acceptance; which expectation of hers is cunningly insinuated here, that the king might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his subjects now had of him.

**To deliver his handmaid out of the hand of the man;** to grant my request concerning my son, and consequently the people's petition concerning Absalom.

**Me and my son;** implying that her life was bound up in the life of her son, and that she could not outlive his death; (and supposing, it is like, that it might be David's case also, and would therefore touch him in a tender part, though it were not proper to say it expressly;) and thereby suggesting that the tranquillity, safety, and comfort of the people of Israel depended upon Absalom's restitution, and the settlement of the succession in him.

**Out of the inheritance of God,** i.e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

2 Samuel 14:17

**The word of my lord the king shall now be comfortable;** I doubt not the king will give a gracious and satisfactory answer to my petition.

**As an angel of God,** to wit, in wisdom, and justice, and goodness.

**To discern good and bad;** to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. So she intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request, and withal arms the king against the suggestions of them

who should advise him to a rigorous execution of God's law against Absalom, and be ready to censure him for restoring Absalom, and this for want of that angelical wisdom which the king had, who wisely considered many things far above their reach.

**Therefore;** because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment.

**The Lord thy God will be with thee;** God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.

2 Samuel 14:18

No text from Poole on this verse.

2 Samuel 14:19

**Is not the hand of Joab with thee in all this?** hast thou not said and done this by Joab's direction and contrivance?

**None can turn to the right hand or to the left from ought that my lord the king hath spoken:** as the king is so wise that no man can deceive him by any turnings or windings to the right or left hand, but he quickly searcheth out the truth in every thing; so, (it is a folly to dissemble, or go about to conceal it,) it is even so, thou hast now discovered the truth of this business.

**He put all these words in the mouth of thine handmaid,** to wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the king's answer gave occasion, which also she did with singular prudence.

2 Samuel 14:20

**To fetch about this form of speech,** i.e. to propose mine, and his, and the people's desire of Absalom's restitution in this parabolical manner, in mine and my son's person.

**In the earth,** or, *in this land* , in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.



2 Samuel 14:21

**I have done this thing**, in compliance with thy desire; although in truth it was according to his own desire. He overlooks the woman in this grant, because she was but Joab's instrument in it.

**The young man**; by which expression he mitigates his crime, as being an act of youthful heat, and folly, and rashness.

2 Samuel 14:22

i.e. Restored Absalom at my request; whereby. Joab thought to establish himself for ever, and that he should be both the father's and the son's favourite.

**Quest.** Whether David did well in granting this request?

**Answ.** Although there be some circumstances which in part extenuate David's fault herein, as Amnon's high provocation of Absalom; Absalom's being out of the reach of David's justice, where also he could and would have kept himself, if David had not promised him immunity; the extreme danger of Absalom's infection by heathenish principles and practices; the safety of David's kingdom, which seemed to depend upon the establishment of the succession, and that upon Absalom, to whom the hearts of the people were so universally and vehemently inclined, if the matter was really so, and not pretended or magnified by the art of this subtle woman: yet it seems most probable that David was faulty herein, because this action was directly contrary to the express laws of God, which strictly command the supreme magistrate to execute justice upon all wilful murderers, without any reservation, Gen\_9:6 Num\_35:30,31. And David had no power to dispense with God's laws, nor to spare any whom God commanded him to destroy; for the laws of God did bind the kings and rulers as well as the people of Israel to observe and obey them, as is most evident from Deu\_17:18,19, and from Jos\_1:8, and many other places. And indeed we may read David's sin in the glass of those tremendous judgments of God which befell him, by means of his indulgence to Absalom. For although God's providences be in themselves no rule to judge of the good or evil of men's actions; yet where they comply with God's word, and accomplish his threatenings, as here they did, they are to be taken for the tokens of God's displeasure.

2 Samuel 14:23

No text from Poole on this verse.

2 Samuel 14:24

**Let him not see my face;** lest whilst he showed some mercy to Absalom, he should seem to approve of his sin, and thereby wound his own conscience, and lose his honour, and encourage him and others to such-like attempts; and that by this means Absalom might be drawn to a more thorough humiliation and true repentance.

2 Samuel 14:25

This is here noted as the occasion of his pride and insolency, and of the people's affections to him, and consequently of the following rebellion.

2 Samuel 14:26

Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier, than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

2 Samuel 14:27

**Three sons;** all which died not long after they were born, as may be gathered from 2Sa\_18:18, where it is said that *Absalom had no son. Tamar* ; so called from her aunt, 2Sa\_13:1.

2 Samuel 14:28

No text from Poole on this verse.

2 Samuel 14:29

**To have sent him to the king;** that by his mediation he might be admitted into the king's favour and presence.

**He would not come;** partly, because perceiving David's affections to be cold to Absalom, he would not venture his own interest for him, especially in desiring that which he feared he should be denied; partly, lest by interceding further for Absalom, he should revive the remembrance of his former murder, and meet with the reproach of one murderer's interceding for another; and partly, because by converse with Absalom he observed his temper to be such, that if once he were fully restored to the king's favour,

he would not only eclipse and oppose Joab's interest and power with the king, but also attempt high things, not without danger to the king and kingdom, as it happened.

2 Samuel 14:30

**Go and set it on fire**, that Joab may be forced to come to me to complain of and demand reparations for, this injury.

2 Samuel 14:31

No text from Poole on this verse.

2 Samuel 14:32

**It had been good for me to have been there still**, rather than here, because my estrangement from him now when I am so near to him is both more grievous and more shameful to me. But the truth of the business was this, Absalom saw that his father had accomplished his design in bringing him thither, having satisfied both his own natural affection, and his people's desire of Absalom's return from banishment; but that he could not without restitution into the king's presence and favour compass his design, i.e. confirm and improve that interest which he saw he had in the people's hearts.

**Let him kill me**; for it is better for me to die, than to want the sight and favour of my dear father. Thus he insinuates himself into his father's affections, by pretending such respect and love to him. It seems that by this time Absalom having so far recovered his father's favour as to be recalled, he began to grow upon him, and take so much confidence as to stand upon his own justification, as if what he had done had been no iniquity, at least not such as to deserve death; for so much this speech intimates.

2 Samuel 14:33

In testimony of his thorough reconciliation to him; which Absalom did very ill requite, as the next chapter manifesteth.

## **2 Samuel 15:1** 2 SAMUEL CHAPTER 15

Absalom stealeth the hearts of Israel, 2Sa\_15:1-6. Under pretence of a vow obtaineth leave to go to Hebron: there with Ahithophel's aid he conspires to be king, 2Sa\_15:7-12. David fleeth from

Jerusalem with all his men; leaveth ten of his concubines, 2Sa\_15:13-37.

As being the king's eldest son, now Amnon was dead; for Chileab, who was his eldest brother, 2Sa\_3:3, was either dead, or manifestly incapable of the government. And this course he knew would draw the eyes and minds of people to him, and make them conclude that David intended him for his successor.

2 Samuel 15:2

**Rose up early;** thereby making a show of self-denial, and diligence, and solicitude for the good of the public, and of every private person, as he had opportunity.

**Beside the way of the gate;** either, first, Of the king's palace. Or rather, secondly, Of the city; for that was the place of judicature or judgment, for which these men came.

**Absalom called unto him,** preventing him with the offers of his assistance.

**Of what city art thou?** as if he were ready to make particular inquiry into the state of his cause.

**Of one of the tribes of Israel;** or rather, of one city (which word is easily understood out of the foregoing question) *of the tribes of Israel*, i.e. of an Israelitish city, either this or that; of such or such a city.

2 Samuel 15:3

**Thy matters are good and right:** upon some very slight hearing of their case he approved it, that he might oblige all.

**No man deputed of the king to hear thee,** to wit, none such as will do thee justice. The other sons and relations of the king, and the rest of the judges and rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least, not careful and diligent, as they should be; and my father being grown in years, is negligent of public affairs, leaving them wholly to their conduct.

2 Samuel 15:4

**Oh that I were made judge in the land!** for the king had only restored Absalom to favour, but thought not fit to put him into any place of power and trust.

**I would do him justice;** I should refuse no man, and decline no pains to do any man good. So he pretends to a very public spirit.

2 Samuel 15:5

Putting on the garb of singular humanity and good will to all men; for that seems to have been a ceremony in frequent use in those times of showing respect, as pulling off the hat, and bowing, or embracing, is at this day with us.

2 Samuel 15:6

i.e. He secretly and subtly undermined his father, and robbed his father of the good opinions and affections of his people, that he might gain them to himself, by such insinuations into their affections, by his plausible and over-civil carriage.

2 Samuel 15:7

**After forty years.**

**Quest.** Whence are these to be computed?

*Answ.* Not from Absalom's birth; for he was born in Hebron some considerable time after David had begun his reign, 2Sa\_3:3, much less from the time of his vow made, or of his return from banishment; but either, first, From the time of David's election or designation to the kingdom. 1Sa\_16:13. Or, secondly, From the beginning of Saul's reign; which being a solemn time, and observable for the change of the government in Israel, might very fitly be made an epochs, from which the computation or account of times begin; as the Greeks and Romans began their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years; and so the words may be rendered, *about or towards the end of forty years*, i. e. in the beginning of the fortieth year. And so this very phrase is used Deu\_15:1, *At the end of every seven years*, i.e. in the seventh year, even from the beginning of it, as is manifested and confessed. So in a like expression, *After three days will I rise again*, Mar\_8:31, i.e. on the beginning of the third day, when Christ did rise; the number of three days being then completed

when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor, as well by the conscience of his own wickedness and unfitness for so great a trust, as by that eminent wisdom and piety which appeared in Solomon in his tender years, and that great respect and affection which his father must needs have and manifest to him upon this account, and by that promise and oath given to Bathsheba concerning his succession mentioned 1Ki\_1:30, but made before that time, which also might come to Absalom's ear. Against this opinion two things are objected: first, That David was in the time of this rebellion a strong man, for he marched on foot, 2Sa\_15:30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2Sa\_21:1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, 2Sa\_15:30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and rigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related **2Sa 21**, &c., though they be placed after this rebellion, yet indeed were done before it; the proof of which see on 2Sa\_21:1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur prius et posterius in Saetia literis*; that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transplacing of this history, which is allowed in other like cases,

that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years*; and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures. And that some men choose the latter way rather than the former, is an evidence that they are infidels by the choice of their wills, more than by the strength of their reasons.

**Let me go and pay my vow:** he pretends piety, which he knew would please his father, and easily procure his consent.

**Hebron** is mentioned as the place, not where the vow was made, for that was at Geshur, 2Sa\_15:8, but where he intended to perform it. The pretence for which was, that he was born in this place, 2Sa\_3:3, and that here was a famous high place; and, till the temple was built, it was permitted to sacrifice upon the high places.

2 Samuel 15:8

i.e. Worship him by the offering of sacrifices of thanksgiving to God, for restoring me to the place of his presence and service, and to my father's favour. But why should not this service have been performed at Zion, or at Gibeon? Here was some ground of suspicion; but God blinded David's eyes, that he might bring upon David and upon Absalom the judgments which they deserved, and he designed.

2 Samuel 15:9

This place he chose, as being an eminent city, and next to Jerusalem, the chief of the tribe of Judah, and the place of his birth, and the place where his father began his kingdom, which he took for a good omen, and where it is probable that he had secured many friends, and which was at some convenient distance from Jerusalem, that his father could not suddenly reach him.

2 Samuel 15:10

**Absalom sent** from Hebron; or, had sent from Jerusalem; that when he went to Hebron, they should go into the several tribes to

sift the people, and to dispose them to Absalom's party, and acquaint them with his success.

**As soon as ye hear the sound of the trumpet;** which I shall take care to have sounded in several parts by other persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the trumpet was sounded at Hebron; partly to call the people together for my assistance; and partly to celebrate my inauguration to the kingdom, which you shall speedily know by messengers whom I shall send to you to that end.

2 Samuel 15:11

**That were called;** such as Absalom had picked out as fit for his purpose; such as were of some quality and reputation with the king and people, which would give a great countenance to his undertaking, and give occasion to people at first to think that this was done by his father's consent or connivance, as being now aged, and infirm, and willing to resign the kingdom to him, as his eldest son, and the noblest too, as being descended from a king by both parents; and such as by their wisdom and interest in the people might have done David much service in this needful time; yet such as were not very martial men, nor likely with violence to oppose his proceedings. They knew not any thing concerning Absalom's design.

2 Samuel 15:12

**Ahithophel** is thought to have been the author, or, at least, the fomentor of this rebellion; either because he was discontented with David, for which there might be many reasons; or because he saw the father was old and nigh his end, and he thought it best policy to worship the rising sun, and to follow the young prince, whom he observed to have so great an interest in the hearts of the people, and whom he supposed he could easily manage as he pleased, which he could not do with David.

**While he offered sacrifices;** which he did not in devotion to God, for he neither feared God, nor revered man; nor to implore God's favour and assistance against his father, which he knew was a vain thing to expect; but merely that upon this pretence he might call great numbers of the people together, whereof many would



come to join with him in the worship of God, and most to partake of the feasts which were made of the remainders of the sacrifices, according to the manner.

### 2 Samuel 15:13

The generality of the people are for him; which is not strange, considering either, first, David, whose many miscarriages had greatly lost him in the hearts of his people. Or, secondly, The people, whose temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, thirdly, Absalom, whose noble birth, and singular beauty, and most obliging carriage, and ample promises, had won the people's hearts; considering also that he was David's first-born, to whom the kingdom of right belonged, and yet that David intended to give away his right to Solomon, which the people thought might prove the occasion of a civil and dreadful war, which hereby they designed to prevent. Or, fourthly, The just and holy God, who ordered and overruled all these things for David's chastisement, and the instruction and terror of sinners in all future ages.

### 2 Samuel 15:14

**Arise, and let us flee;** for though the fort of Zion was strong and impregnable, and he might have defended himself there; yet he had not laid in provisions for a long siege; and, if he had been once besieged there, Absalom would have got speedy and quiet possession of his whole kingdom; whereas if he marched abroad, he might raise a considerable army for his defence, and the suppression of the rebels. Besides, the greatest part of Jerusalem could not be well defended against him. And he suspected that a great number of the citizens might take part with Absalom, and possibly deliver him up into Absalom's hands. Besides, if he had made that the seat of the war, he feared the destruction of that city, which he vehemently desired to preserve, because it was the chief and royal city, and the place in which God had appointed to put his name and worship. Moreover, when David considered that God's hand was now against him, and that he was now bringing *evil upon him out of his own house* , as he had threatened, 2Sa\_12:11, it is no wonder if he was intimidated and disposed to flee.

## 2 Samuel 15:15

No text from Poole on this verse.

## 2 Samuel 15:16

**After him**, or, *on foot* , by comparing 2Sa\_15:30, which the king chose to do rather than to ride; partly, to humble himself under the hand of God; partly, to encourage his companions in this hard and comfortless march; and partly, to move compassion in his people towards him.

**The king left ten women;** for he supposed that their sex would protect them even among barbarians, and their relation to David would gain them some respect, and, at least, safety from his son. But it seems he did not now actually consider that clause of the threatening concerning his wives, (God diverting his mind to other things,) or he thought that would be accomplished some other way, conceiving that Absalom would abhor the thoughts of such incestuous converse, especially with persons which were now grown in years.

## 2 Samuel 15:17

Either to rest and refresh themselves a little; or rather, in expectation of others who should or would come after him, that they might march away in a considerable body, which might both defend the king, and invite others to come in to their assistance.

**A place that was far off;** at some convenient distance, but not very far.

## 2 Samuel 15:18

*Of the Cherethites and the Pelethites See Poole on "2Sa\_8:18".* **The Gittites** were either, first, Israelites by birth, called Gittites because they went with him to Gath, and abode with him in that country. Or rather, secondly, *Strangers* , as Ittai their head is called, 2Sa\_15:19, and they are called his *brethren* , 2Sa\_15:20; and probably they were Philistines by birth born in the city or territory of Gath, as the following words imply, who by David's counsel, and example, and the success of his arms, were won to embrace and profess the true religion, and had given good proof of their military skill, and valour, and fidelity to the king.

2 Samuel 15:19

**Return to thy place;** either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is.

**And abide,** or, *or abide* ; for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus,

**Return** (to wit, to Jerusalem) and *abide with the king* (there);

**for thou art a stranger and exile** *from thy own place* ; or, *in respect of thy own place* , or, *as concerning thy place* , i. e. in regard of the place of thy birth and former habitation. *With the king* ; with Absalom, who is now made king by the choice of the people, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended.

**A stranger, and also an exile;** not much concerned in our affairs, and therefore not fit to be involved in our troubles.

2 Samuel 15:20

**Thou camest but yesterday;** by which it may be gathered that these were not the Israelitish soldiers which went with David to Gath, and came up with him from thence to Hebron, which was above thirty years before this time, but some proselytes which came from thence more lately. For though this word

**yesterday** be sometimes used of a time long before past, as @2Ki 9:26 Job\_8:9 Isa\_30:33; yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used.

**Go whither I may;** I know not whither; having now no certain dwelling-place.

**Thy brethren;** thy countrymen and soldiers the Gittites, 2Sa\_15:18.

**Mercy and truth be with thee;** since I am now unable to recompense thy kindness and fidelity to me, my hearty prayer to God is, that he would show to thee his mercy, in blessing thee with all sorts of blessings, and his faithfulness, in making good all

those promises which he hath made, not to Israelites only, but in and with them to all true-hearted proselytes, such as thou art.

2 Samuel 15:21

No text from Poole on this verse.

2 Samuel 15:22

For being so deeply engaged for David, he durst not leave his little ones to Absalom's mercy.

2 Samuel 15:23

**All the country**, i.e. the generality of the people by whom they passed; for it must be considered that Absalom's friends and partisans were gone to him to Hebron, and the rest of the people thereabouts were either well-willers to David, or at least moved with compassion at the sad and sudden change of so great and good a king, which was able to affect a heart of stone.

**The brook Kidron** was near Jerusalem. See Mat\_26:36 Joh\_18:1.

**Toward the way of the wilderness;** which was between Jerusalem and Jericho.

2 Samuel 15:24

**Bearing the ark of the covenant of God;** as a pledge of God's presence and assistance, and that David might inquire at it upon occasion.

**They set down the ark of God;** either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or that all the people might pass along, and the ark might come in the rear of them for their safeguard and encouragement.

**Abiathar went up;** either,

1. From the ark, which now was in the low ground, being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple, as appears from Mar\_13:3, where he could discern when the people ceased to come out of the city after David; which when they did, he gave notice to David that he should wait no longer, but march away and carry the ark with him. Or,

2. From the ark to the city, which was in a higher ground, that so he being high priest, might use his authority and interest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son; and there he staid until all those whom he could persuade were gone forth.

2 Samuel 15:25

**Carry back the ark of God into the city;** partly, out of care and reverence to the ark, which though sometimes it was and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to exposed; partly, out of respect to the priests, whom, by this means, he thought he should expose to the rage of Absalom, as he had before exposed them to Saul's fury on another occasion **1Sa 22**; and partly, that by this, means he might have the better opportunity to search out and to counterwork Absalom's plots; which was so necessary, not only for himself, but for the defence and maintenance of the ark, and all God's ordinances, and of the true religion.

**His habitation,** i.e. the tabernacle which David had lately built for it, **2Sa\_6:17**, in which the ark, and God, by means thereof, ordinarily dwelt. And hereby he insinuates another reason of his returning the ark to Jerusalem, be cause there was the tabernacle made for the receipt of it.

2 Samuel 15:26

**I have no delight in thee;** I will not receive thee into my favour, nor restore thee to thy throne and city, and to the enjoyment of my ark and ordinances.

**Here am I,** ready to obey him, and to submit to his will and pleasure concerning me.

2 Samuel 15:27

**The king said also unto Zadok;** either because Abiathar was gone from him, **2Sa\_15:24**, and not yet returned; or because David put more confidence in Zadok.

**A seer,** i.e. either,

1. A prophet, for such were called *seers* , 1Sa\_9:9 2Sa\_24:11 Amo\_7:12. And such he may be called, either because he really had the gift of prophecy or because as the name of prophets is sometimes given to those who had not prophetic gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1Sa\_10:5, &c.; 1Ki\_18:4,13; compare 1Ch\_25:1-3; so it is reasonable that the name of seers be extended to the same latitude; and therefore he may properly and fitly be called a

*seer* , as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or,

2. *A seeing* , or *discerning* , or *observing man* ; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy.

**In peace;** as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

2 Samuel 15:28

No text from Poole on this verse.

2 Samuel 15:29

No text from Poole on this verse.

2 Samuel 15:30

**He went barefoot,** in testimony of his deep sorrow, and humiliation and shame for his sins, whereby he had procured, this evil to himself; for these were the habits of mourners, 2Sa\_19:4 Est\_6:12 Isa\_20:3,4 **Jer 14:3,4**; and to take a holy revenge upon himself for his former delicacy and luxury.

2 Samuel 15:31

**One told David,** or, *David told* , i.e. David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him.

**Turn the counsel of Ahithophel into foolishness;** either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

2 Samuel 15:32

**He worshipped God;** looking towards Jerusalem, where the ark and tabernacle was. Compare 1Ki\_8:44,**48 Da 6:10.**

2 Samuel 15:33

Increasing my charge, and care, and sorrow for what may befall thee, and being but of little use to me: for it may seem he was an old man, and fitter for counsel than for war.

2 Samuel 15:34

i.e. I will be as faithful to thee as I have been to thy father; which he neither was nor ought to be; and therefore the profession of this was great dissimulation. And David's suggesting this crafty counsel may be reckoned amongst his errors; which, proceeding from a violent temptation, and his present and pressing straits, God was pleased mercifully to pardon, and to direct this evil advice to a good end.

2 Samuel 15:35

No text from Poole on this verse.

2 Samuel 15:36

**There with them;** not in Jerusalem, but in a place near to it, to which they could easily send upon occasion. See 2Sa\_17:17.

2 Samuel 15:37

No text from Poole on this verse.

## **2 Samuel 16:1** 2 SAMUEL CHAPTER 16

Ziba, by presents and false suggestions, obtaineth of David his master's inheritance, 2Sa\_16:1-4. Shimei revileth and curseth David, who restraineth Abishai from revenging it, 2Sa\_16:5-14. Absalom cometh with Ahithophel to Jerusalem; lieth with his father's concubines in the sight of all Israel, according to the counsel of Ahithophel, who was esteemed as an oracle, 15—23.

**Ziba;** a crafty man, who, being persuaded that God would in due time appear for the righteous cause of so good a king, and scatter

the cloud which was now upon him, takes this occasion to make way for his future advancement. **A bottle;** a large bottle or vessel proportionable to the other provisions.

2 Samuel 16:2

**For the king's household to ride on;** for the king and his wives and children were all on foot; not that he had not or could not procure asses for them at Jerusalem, but because he chose it as best becoming that state of penitence and humiliation in which they were.

2 Samuel 16:3

Which though it might seem a very unlikely thing, yet such vain expectations do often get into the minds of men; nor was it impossible, that when David's family was thus divided, and one part engaged against another, they might destroy themselves by mutual wounds; and the people being tired out with civil wars, might restore the kingdom to the family of Saul their old master, whereof this was the top branch. And this was a time of general defection of many whom the king had greatly obliged, witness Ahithophel. And Mephibosheth's absence made the calumny more probable.

2 Samuel 16:4

**Thine are all that pertained unto Mephibosheth;** a rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biassed by Ziba's great and seasonable kindness, And he might think that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved.

**I humbly beseech thee that I may find grace in thy sight:** thy favour is more to me than this gift; which, as a token of thy favour, I accept with all thankfulness.

2 Samuel 16:5

**Bahurim;** a city in Benjamin, 2Sa\_3:16 **19:16;** i.e. to the territory of it, for to the city he came not till 2Sa\_16:14.

2 Samuel 16:6

**He cast stones;** not so much to hurt them, as to show his contempt of them.



**All the people were on his right hand and on his left;** which is noted to show the prodigious madness of the man; though rage (which is truly said to be a short madness) and the height of malice hath oft transported men to the most hazardous and desperate speeches and actions.

2 Samuel 16:7

Or rather, *go out* , as the word properly signifies. Be gone out of thy kingdom, as thou deservest.

2 Samuel 16:8

**All the blood of the house of Saul;** either,

1. The blood of Abner and Ish-bosheth; which he maliciously imputes to David, as if they had been killed by David's contrivance; especially the former, because David did only give Joab hard words, as in policy he was obliged to do; but instead of punishing him, did reward and prefer him. Or,

2. The death of Saul's seven sons, 2Sa\_21:8, which, though related after this, seems to have been done before; of which See Poole on "2Sa\_15:7".

**In thy mischief:** the same mischief thou didst bring upon others, is now returned upon thy own head. Or, thy sin hath found thee out, and thou art now receiving the just punishment of it.

2 Samuel 16:9

No text from Poole on this verse.

2 Samuel 16:10

**What have I to do with you?** to wit, in this matter I ask not your advice, nor will I follow it; nor do I desire you should at all concern yourselves in it, but wholly leave it to me, to do what I think fit.

**Because the Lord hath said unto him;** not that God commanded it by his word, for that severely forbids it, Exo\_22:28; or moved him to it by his Spirit, for neither was that necessary nor possible, because *God tempteth no man* , Jam\_1:13; but that the secret providence of God did order and overrule him in it. God did not put any wickedness into Shimei's heart, for he had of himself a heart full of malignity and venom against David; but only left him to his own wickedness; took away that common prudence which

would have kept him from so foolish and dangerous an action; directed his malice that it should be exercised against David, rather than another man, as when God gives up one traveller into the hands of a robber rather than another; inclined him to be at home, and then to come out of his doors at that time when David passed by him; and brought David into so distressed a condition, that he might seem a proper object of his scorn and contempt. And this is ground enough for this expression, *the Lord said*, not by the word of his precept, but by the word of his providence, in respect whereof he is said to command the ravens, 1Ki\_17:4, and to send forth his word and commandment to senseless creatures, Psa\_147:15,18.

**Who shall then say?** not unto Shimei, for it was justly said so to him afterwards, 1Ki\_2:9, but unto the Lord; who shall reproach God's providence for permitting this? Or, who shall by words or actions restrain him from executing God's just judgment against me?

2 Samuel 16:11

Ver. 11. No text from Poole on this verse.

2 Samuel 16:12

**It may be;** he speaks doubtfully, because he was conscious that by his sins he had forfeited all his claim to God's promises.

**The Lord will look on mine affliction** with an eye of commiseration.

2 Samuel 16:13

Not that he could reach him or hurt him with it; but only as an expression of contempt. And the like is to be thought concerning the stones, wherewith he could not think to reach David, when he was encamped with his men on every side.

2 Samuel 16:14

**Came** to the city of Bahurim, 2Sa\_16:5.

2 Samuel 16:15

No text from Poole on this verse.

2 Samuel 16:16

To wit, Absalom, whom he pretends to own for his king and liege lord.

2 Samuel 16:17

**Is this thy kindness to thy friend?** doth this action answer that profession of greatest friendship which thou hast hitherto made to him? Dost thou thus requite his favour and true friendship to thee? He speaks thus only to try him. And he saith, *thy friend* , by way of refection on David; as one who was a *friend* to Hushai, and to strangers, but not to his own sown, whom, by his severity and design to give away his right to Solomon, he provoked to this course; and therefore he doth not vouchsafe to call him his *father* .

2 Samuel 16:18

Though as a private person I owed and paid friendship to David whilst he was king; yet I must make all my obligations give place to the authority of God, who putteth down and setteth up kings at this pleasure; and to the common sense and decree of the whole body of the nation. But Hushai expresseth himself very cautiously; for though he would be thought to understand Absalom, yet in truth this character did not agree to him, whom neither God nor all the people had chosen, but only a part, and that the worst part of them.

2 Samuel 16:19

Thou art his son, and heir, and successor, and now in his place and stead; whereby my friendship which was due to him is devolved upon thee by right of inheritance; and I reckon that my friendship is not wholly alienated from him, when it is transferred upon one that came out of his bowels.

2 Samuel 16:20

No text from Poole on this verse.

2 Samuel 16:21

This counsel he gave, partly to revenge the injury done to Bathsheba, who was the daughter of Eliam, 2Sa\_11:3 who was

**the son of Ahithophel**, 2Sa\_23:34; and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action which must needs provoke David in the highest degree, both for the sin and shame of it; as the like action had done Jacob, Gen\_49:3,4; and cut off all hopes of reconciliation, which otherwise might have been expected by some treaty between

Absalom and his tender-hearted father; in which case his followers, and especially Ahithophel himself, had been left to David's mercy.

**Israel shall hear that thou art abhorred of thy father;** and therefore obliged by thy own interest to prosecute the war with all possible rigour, and to abandon all thoughts of peace; as knowing that his father, though he might dissemble, yet would never forgive so foul and scandalous a crime.

**Then shall the hands of all that are with thee be strong;** they will fight with greater courage and resolution when they are freed from the fear of thy reconciliation, which otherwise would make their hearts faint and hands slack in thy cause. But by this we may see the character of Absalom's party, and how abominably wicked they were, whom such a loathsome and scandalous action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn how corrupt and filthy the body of the people was, and how ripe for that severe judgment which is now hastening to them.

2 Samuel 16:22

**Upon the top of the house,** to wit, of the king's palace, the very place from whence David had spied and gazed upon Bath-sheba, 2Sa\_11:2. So that his sin was legible in the very place of his punishment.

**Unto his father's concubines,** i.e. to one or some of them; and by so doing did further make claim to the kingdom as his own; and, as it were, take possession of it; it being usual in the eastern countries to account the wives and concubines of the late king to belong of right to the successor: **See Poole on 2Sa\_12:8.**

**In the sight of all Israel;** who saw him go into the tent, and thence concluded that he lay with them, as he had designed to do.

2 Samuel 16:23

**Was as if a man had inquired at the oracle of God;** it was received by the people with equal authority and veneration, and was usually attended with as certain success; which is mentioned as the reason why a counsel which had so ill a face, should meet with such general approbation.

**With David;** to whose pious disposition he accommodated himself, as policy obliged him; but being weary of it, he takes this first occasion to discover himself, and execute that wickedness which before lay in his heart.

## 2 Samuel 17:1 2 SAMUEL CHAPTER 17

Hushai, David's friend, being, by David's order, gone over to Absalom, by God's appointment overthroweth Ahithophel's counsel, 2Sa\_17:1-14. Hushai certifieth David thereof, and adviseth him forthwith to march on, 2Sa\_17:15-21. David passeth over Jordan, 2Sa\_17:22. Ahithophel hangeth himself, 2Sa\_17:23. David cometh to Mahanaim: Absalom passeth over Jordan, making Amasa the captain of his host, 2Sa\_17:21-26. David is there furnished with provisions by his friends, 2Sa\_17:27-29.

I am so well assured of the goodness of this counsel, that I will venture my own person and life in execution of it.

### 2 Samuel 17:2

**Weary and weak-handed;** tired with a tedious march on foot, and destitute of men and military provisions; and disheartened by his own small numbers, and by the general defection of his subjects.

### 2 Samuel 17:3

**The man whom thou seekest is as if all returned,** i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

### 2 Samuel 17:4

No text from Poole on this verse.

### 2 Samuel 17:5

A wonderful effect of Divine Providence, blinding his mind, and influencing his heart, that he could not rest in Ahithophel's counsel, though it was so evidently wise, and good, and approved by the general consent of his whole party; and that he should desire Hushai's advice, though neither his reputation for wisdom was equal to Ahithophel's, nor had he yet given any one proof of his fidelity to Absalom as Ahithophel had done; nor was he so

fixed by his interest to him as Ahithophel was; and though there wanted not just cause to suspect him and his counsel too. But there is no contending with that God who can arm a man against himself, and destroy him by his own mistakes and passions, without any other help.

2 Samuel 17:6

No text from Poole on this verse.

2 Samuel 17:7

Though at other times he generally gives most wise and admirable counsel; yet, as he is a man, he seems now to be under a mistake, and not sufficiently to consider all the present circumstances of this business.

2 Samuel 17:8

**Mighty men;** of approved courage and strength, therefore not so soon vanquished as Ahithophel supposeth.

**Chafed in their minds,** Heb. *bitter of soul* , inflamed with rage; desperate, and therefore resolved to sell their lives at a dear rate.

**A man of war;** a wise prince and general; who knowing of what importance it is to secure his own person, and that your great design is against his life, will doubtless use extraordinary care to keep out of your reach, which he may easily do.

2 Samuel 17:9

**He is hid now in some pit, or in some other place;** having been oft accustomed to that course, and well acquainted with all hidingplaces from Saul's time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in ambush for us; and when they see a fit opportunity, they will suddenly come forth and surprise some of our men when they least expect it, and fall upon them with great fury, and probably will at first put them to flight.

**Some of them,** to wit, of Absalom's men sent against David.

**Overthrown at the first;** implying that their good success at first would mightily animate David's men to proceed vigorously in the fight, and intimidate Absalom's army, and consequently would be both a presage and an occasion of their total defeat.

**Whosoever heareth it will say;** they who first hear these ill tidings will propagate it, and strike terror with it into the rest of the army.

2 Samuel 17:10

The known fame of the prodigious valour of David and his followers will easily gain credit to that report, and strike the stoutest of our men with dread, even Ahithophel himself, if he should go with them.

2 Samuel 17:11

His pretence was, that they might have a far greater army, and make sure though slow work; his design was to gain David more time, that he might increase his army, and make better provisions for the battle; and that the present heat of the people might be cooled, and they might at last bethink themselves of their duty to David, and return to their former allegiance.

**That thou go to battle in thine own person;** for thy presence will put more life and courage into all thy soldiers, who will be ambitious to show their utmost skill and courage in defending thy person and cause, when they know that all their actions are observed by him who hath the distribution of rewards and punishments in his hands. So mayst thou also give counsel as occasion offers, and encourage thy men to kill David, which otherwise they may possibly be afraid to do. Besides, the glory of the victory will be wholly thine, which now Ahithophel seeks to get to himself.

2 Samuel 17:12

**As the dew falleth on the ground,** i. e. plenteously, suddenly, irresistibly, and on all sides; for so the dew falls.

2 Samuel 17:13

**Then shall all Israel bring ropes to that city;** not that they should do so, or that it was the custom to do so; but it is an hyperbolical and thrasonical expression, suited to the vain-glorious temper of this insolent young man; and therefore most likely to prevail with him; implying that they would do so if they could not discover and destroy him another way; or that they should be enough to do so, if there were occasion. We will draw it

into the river, adjoining to the city; it being usual to build cities near some river, both for defence, and for other accommodations.

2 Samuel 17:14

**Absalom and all the men of Israel** were infatuated by a Divine power, and given up to believe lies and mistakes.

**The Lord had appointed to defeat the good counsel;** so it was, politically considered; being the wisest and most effectual course to accomplish Absalom's end.

2 Samuel 17:15

No text from Poole on this verse.

2 Samuel 17:16

**Lodge not this night in the plains of the wilderness,** lest the king's and people's minds change, and Ahithophel, by his deep wit and great interest, persuade the king to follow his former advice, and to pursue you speedily.

2 Samuel 17:17

**En-rogel**, or, *the fuller's well* ; a place near Jerusalem, Jos\_15:7 **18:16.**

**A wench went and told them;** pretending to go thither to wash some clothes,

2 Samuel 17:18

**A lad saw them,** who knew them to be favourers of David, and observed them to wait there upon design, and to gain intelligence, and possibly saw the wench speaking privately to them.

**They went both of them away quickly;** suspecting by this lad's observation and carriage that they were discovered.

**Wither they went down;** either to some hole in the side of the pit; or to the bottom of the pit, it being then dry, as pits often were in those hot countries. And this being in so open a place, they concluded none would imagine them to be hid there. And besides, they relied upon God's good providence, which they knew watched over David, and them for his sake.

2 Samuel 17:19

**Spread ground corn thereon,** under pretence of drying it by the sun; which shows it was summer time.



2 Samuel 17:20

**Over the brook of water**, i.e. over Jordan. This was a manifest lie; but because it was spoken for no hurt, but good only, many persons in those times conceived such lies to be lawful. Compare Exo\_1:19 Jos\_2:4,5. But although God was pleased to overlook and pardon the sin, and graciously to reward the good intention which accompanied them; yet it is certain that all kinds of lies are moral evils, and condemned by plain scriptures, and that we must not do evil that good may come, nor tell a lie for God's glory, Rom\_3:7,8.

2 Samuel 17:21

No text from Poole on this verse.

2 Samuel 17:22

**They passed over Jordan**; either at the ford, or in boats.

2 Samuel 17:23

Put his household in order; disposed of his estate by will. Compare Isa\_38:1.

**Hanged himself**; partly because he could not endure to outlive his disgrace, and the rejection of his counsel; and partly because he foresaw by this means David would gain time and strength, and in all probability be victorious, and then the storm would fall most heavily upon his head, as the main author and pillar of the rebellion, and the contriver of those two pernicious counsels above mentioned.

2 Samuel 17:24

**Mahanaim**; a place in the country of Gilead, bordering upon the land of the Ammonites, 2Sa\_17:27. See Gen\_32:2 2Sa\_2:8.

**Absalom passed over Jordan**; not speedily, but when all the men of Israel were gathered together according to Hushai's counsel, who are said to be with him here, as it follows.

2 Samuel 17:25

**Ithra an Israelite.**

**Object.** He was an Ishmaelite, 1Ch\_2:17.

*Answ* . Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents,

or by his long habitation among them, or for some other reason now unknown. Compare 2Sa\_15:18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, 2Sa\_19:14.

**That went in to Abigail**, i.e. lay with her, whether being first married to her, or not, is uncertain.

**The daughter of Nahash.** Nahash is either another name of Jesse; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

2 Samuel 17:26

No text from Poole on this verse.

2 Samuel 17:27

**Shobi**, as it may seem, disliked and disowned that barbarous action to the ambassadors; and therefore, when the rest were destroyed, was left king or governor of the residue of the Ammonites.

**Machir the son of Ammiel of Lodebar.** See above, 2Sa\_9:4.

2 Samuel 17:28

**Beds and basons**, i.e. all sorts of household stuff, as well as other provisions, all which David now wanted.

2 Samuel 17:29

i.e. Having been

**in the wilderness**; which is an easy and common ellipsis. Or, because of (so the Hebrew particle *beth* is oft used) *the wilderness*, which they have passed through, in which provisions are very scarce.

## 2 Samuel 18:1 2 SAMUEL CHAPTER 18

David viewing the armies in their march, giveth them charge of Absalom, 2Sa\_18:1-5; whose men are smitten: he hanging by his hair on an oak, is slain by Joab, and cast into a pit: his pillar and monument, 2Sa\_18:6-18. David hearing hereof, 2Sa\_18:19-32, mourneth for Absalom, 2Sa\_18:33.

**The people that were with him;** which flocked to him thither, so as to make up a small army.

2 Samuel 18:2

**Under the hand of Joab,** to wit, for his especial conduct and management in the battle: otherwise Joab was the general of all the forces; nor had David yet taken away that power from him, nor was this a time to do it. But such distributions of forces are usual in battles.

**I will surely go forth with you myself also,** that by my presence I may put life and courage into my soldiers; and because it is fit I should run the same hazards with you, which you do for my sake.

2 Samuel 18:3

**Thou shalt not go forth;** for this was Absalom's great error, into which he was drawn by a Divine infatuation, and by Hushai's craft, to go to battle in his own person, which was the utter ruin of him and of his cause.

**Thou art worth ten thousand of us;** not only for the dignity of thy person, but also for the importance of our common cause and concern, which, if thou art slain, is irrecoverably lost.

**That thou succour us out of the city,** by sending us supplies of men, and provisions of all sorts, as we have occasion; and by securing our retreat, if we be defeated. Or thus, Not go along to the battle with us, but only go out with us, or accompany us out of the city, (to encourage the company,) slid then retire for thy own safety. And so it seems by the next verse.

2 Samuel 18:4

**By the gate side,** i.e. *between the two gates of the city* , as it is expressed below, 2Sa\_18:24.

## 2 Samuel 18:5

**Deal gently with Absalom;** if you conquer, (which he presaged they would by God's gracious answer to his prayer for the turning of Ahithophel's counsel into foolishness,) take him prisoner, but do not kill him. Which desire proceeded, partly, from his great indulgence towards his children; partly, from David's consciousness that he himself was the meritorious and procuring cause of this rebellion, Absalom being given up to it for the punishment of David's sins, and therefore did indeed deserve some pity from him; partly, from the consideration of his youth, which commonly makes men foolish, and heady, and violent, and subject to ill counsels; and partly, from his piety, being loth that he should be cut off in the act of his sin without any space or means for repentance, whereby both his soul and body would be in danger to perish for ever. All the people, to wit, the citizens and others who stood with the king in the gate when the army marched forth.

## 2 Samuel 18:6

So called, not from its situation in the tribe of Ephraim, which was on the other side Jordan, as is evident; but from some memorable action or occurrent of the Ephraimites beyond, Jordan; whether it was their killing of Oreb and Zeeb there, Jud\_7:25 **8:3**, or their slaughter by Jephthah, Jud\_12:5,6, or some other not mentioned in sacred Scripture.

## 2 Samuel 18:7

**The people of Israel**, i.e. the soldiers of Absalom; so called, partly to note that all Israel (some few excepted) were engaged in this rebellion, which made David's deliverance more glorious and remarkable; and partly in opposition to David's men, who, as to the main body, or most considerable part, were of the tribe of Judah, or had followed him from Judah.

## 2 Samuel 18:8

**The battle was there scattered**, i. e. the warriors being beaten in the fight, fled, and were dispersed; the abstract being put for the concrete, as *poverty* is put for *poor men* , 2Ki\_24:14, and *deceit* for the *deceiver* , and *dreams* for *dreamers* , Pro\_12:24 **13:6**.

**The wood devoured more people**, i.e. more people died in the wood, either through hunger, and thirst, and weariness; or by the wild beasts, whereof great numbers were there, which, though they were driven away by noise and clamour from the place of the main battle, yet might easily meet with them when they fled several ways, which also might be directed and sent to them by God's providence and just judgment to punish them for their rebellion; or by falling into ditches and pits, which were in that place, 2Sa\_18:17, and probably were covered with grass or wood, so as they could not see them till they fell into them; or by being hanged in trees, as Absalom was, 2Sa\_18:9; and especially by David's men, who pursued them, and killed them in the wood: and the *wood* is rightly said to have *devoured* them, because it gave the occasion to their destruction, inasmuch as the trees, and ditches, and pits, entangled them, and stopped their flight, and made them an easy prey to David's men, who followed them, and slew them in the pursuit, being therein directed and assisted by the people of that country, who, after the manner, fell in with the victorious side.

**Than the sword devoured**, to wit, in the main battle; *the sword* being put for the *battle*, by a common metonymy.

2 Samuel 18:9

**Absalom met the servants of David**, who, according to David's command, spared him, and gave him an opportunity to escape.

**His head caught hold of the oak**; in which probably he was entangled by the hair of the head, which being very long and thick, might easily catch hold of a bough, especially when the great God directed it. Either he wore no helmet, or his helmet was such as left much of his hair visible; or he had thrown away his helmet as well as his other arms, to hasten his flight, or because of the heat of the season. Thus the matter of his pride was the instrument of his ruin, as also Asahel's swiftness, 2Sa\_2:18, and Ahithophel's policy, 2Sa\_17:23, were the occasions of their destruction.

**The mule that was under him went away**; which might easily happen, because being in flight the mule passed along very swiftly.

2 Samuel 18:10

No text from Poole on this verse.

2 Samuel 18:11

Why didst thou not smite him down from the oak, and with thy spear nail him to the ground?

**A girdle;** a military belt of more than ordinary price, as a testimony of thy valour and good service. **See Poole on "1Sa\_18:4"**.

2 Samuel 18:12

Or, *take heed what* (for so the Hebrew pronoun *mi* is sometimes used, as Jud\_13:17) ye do *with the young man* . He expresseth David's sense, though not his words.

2 Samuel 18:13

Either, first, I should have been guilty of false and perfidious dealing against the king's express injunction, and that with the manifest hazard of my own life. Or, secondly I should have betrayed my own life. I should not only have deceived myself with false hopes, either of concealing my fact from the king, or of obtaining a reward, yea, or a pardon, from him or thee for it; but also have destroyed myself thereby, and laid a plot against my own life.

**There is no matter hid from the king;** this, as all other things, would certainly come to the king's ear.

**Thou thyself wouldest have set thyself against me;** thou wouldest have been my adversary and accuser; partly because it was thy duty to be so; and partly to vindicate thyself by casting the blame upon another. Or, *thou wouldest have stood afar off* , as this phrase is used, Psa\_38:11. Thou wouldest not have stood to me to intercede for my life or reward, but wouldest keep at a distance from me.

2 Samuel 18:14

**I may not tarry thus with thee;** I must not lose time in contending with thee till I let the occasion slip.

**Through the heart of Absalom;** not properly so called, for he was yet alive after these wounds, and was slain, 2Sa\_18:15; but through his middle, as the word heart is oft used, as Psa\_46:2, and

that too not exactly, but more largely understood, as Deu\_4:11 Eze\_27:4 Mat\_12:40; or through his body; which might be, and yet the wounds not mortal.

**While he was yet alive**, or, *yet he continued alive* , i.e. the darts did not despatch him, and therefore they smite him again, and kill him, 2Sa\_18:15.

2 Samuel 18:15

Judging that there could be no safety to the king, nor peace to the kingdom, nor security to himself, and all David's friends and loyal subjects, and good men, if Absalom had lived, as may seem probable from 2Sa\_19:10, and yet perceiving that the king's heart was reconcilable to Absalom, notwithstanding his abominable crimes of lying with his father's concubines, and of horrid and unnatural rebellion; both which were capital crimes by the law of God; he adventured to save David's life against his will. But whether Joab did well in this, all things considered, I shall not here determine.

2 Samuel 18:16

Who otherwise were highly incensed against the rebels, and hotly pursued them. But the head of the rebellion being cut off, and the danger thereby past, he puts a stop to the effusion of Israelitish blood.

2 Samuel 18:17

**Laid a very great heap of stones upon him**, as a lasting monument of Absalom's sin and shame, and of the righteous judgment of God upon him. Compare Jos\_7:26 **8:29 10:27**. He was first hanged, after a sort, which was an accursed death, Deu\_21:23; and then thrust through with darts and swords; and, after all, in a manner stoned, which was the proper punishment of a rebellious son, Deu\_21:21.

**Every one to his tent**; to their houses and dwellings, to avoid the shame and punishment of their rebellion.

2 Samuel 18:18

**A pillar**, to preserve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion. But this was the effect of his pride and vain-glory.

**The king's dale;** a place near Jerusalem so called. Gen\_14:17.

**He said, I have no son.**

**Object.** He had three sons, 2Sa\_14:27.

**Answ.** Either they were all now dead; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons.

**Absalom's place,** Heb. *Absalom's hand*, i.e. his work, made though not by his hand, yet for him and his glory, and by his procurement.

2 Samuel 18:19

No text from Poole on this verse.

2 Samuel 18:20

And thou shalt not be a messenger of evil tidings, which will be unwelcome to him, and prejudicial to thee.

2 Samuel 18:21

**To Cush,** or, *to an Ethiopian*; so he might be by birth, and yet by profession an Israelite.

2 Samuel 18:22

**My son;** so he calls him with respect both to his younger years, and to that true and tender affection which he had for him.

2 Samuel 18:23

**The way of the plain** was the smoother and easier, though the longer way.

2 Samuel 18:24

**Between the two gates;** for the gates of the cities then were, as now they are, large and thick; and, for the greater security, had two gates, one more outward, the other inward. Here he sat, that he might hear tidings when any came into the city.

**Unto the wall;** unto the top of the wall or tower upon the gate, where watchmen used to watch. Compare 2Ki\_9:17 Eze\_33:2.



2 Samuel 18:25

**There is tidings in his mouth;** he is sent with some special message; which was a very probable conjecture; for if he had run or fled from the enemy, many others would have followed him.

2 Samuel 18:26

No text from Poole on this verse.

2 Samuel 18:27

He loves me well, and therefore would not afflict me with evil tidings.

2 Samuel 18:28

Into thy hand and power; or, to destruction. Compare 1Sa\_24:18 **26:8**.

2 Samuel 18:29

**The king's servant,** Cush.

**I knew not what it was;** he seems to tell an untruth, as is evident from 2Sa\_18:20, because he now plainly perceived what Joab foretold him, that such tidings would be very unwelcome to David. But he made a bad choice, to offend God with a lie, rather than to displease the king with a truth. Yet thus far it might be true, that though he had reason to think Absalom was dead, yet was not able to give account of the particulars which concerned it, wherewith Cush was intrusted.

2 Samuel 18:30

No text from Poole on this verse.

2 Samuel 18:31

No text from Poole on this verse.

2 Samuel 18:32

May they perish and be cut off, as he is.

2 Samuel 18:33

**Went up to the chamber over the gate;** retiring himself from all men and business, that he might wholly give up himself to lamentation.

David might speak thus from a deep sense of his eternal state, because he died in his sins, without the least testimony of

repentance, and because David himself had by his own sins been the unhappy instrument and occasion of his son's death.

## **2 Samuel 19:1** 2 SAMUEL CHAPTER 19.

Joab by hard words moveth the king to cease his mourning, and show himself to the people, 2Sa\_19:1-8. The king is brought back by the men of Judah, and Amasa put in Joab's place, 2Sa\_18:9-15. Shimei sueth for mercy, and obtaineth it, 2Sa\_19:16-23. Mephibosheth meeting the king, recovers half his estate, 2Sa\_19:24-30. Barzillai is dismissed; Chimham his son is taken into the king's family, 2Sa\_19:31-40. The Israelites expostulate with Judah for bringing home the king without them, 2Sa\_19:41-43.

**It was told Joab**, by his messengers, upon their return.

2 Samuel 19:2

No text from Poole on this verse.

2 Samuel 19:3

Not openly, and orderly, and triumphantly, as conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, lest David should see them, and look upon them with an evil eye, as those that had a hand in the killing of his dearly beloved son.

2 Samuel 19:4

**The king covered his face**, as a deep mourner, as one that desired neither to see, nor to be seen by any others.

2 Samuel 19:5

**Joab came into the house**; either the gate-house, or his now dwelling-house in the city, to which he was retired, that he might more freely indulge himself in the expressions of his grief.

**Thou hast shamed the faces of all thy servants**, by disappointing their just hopes of praises and rewards, and by requiting them with contempt and tacit rebukes.

**Thy life, and the lives of thy sons, and of thy daughters, and of thy wives, and of thy concubines**; all which Absalom struck at, and had sooner or later actually taken away, if he had not been cut

off in such a manner, without expecting thy knowledge or consent; and therefore thy carriage towards them that have saved the lives of thee and thine, with the utmost hazard of their own, is highly unjust and ungrateful.

2 Samuel 19:6

This is not to be understood as exactly true in the rigour of it, but only comparatively and hyperbolically spoken; for David desired their preservation and Absalom's too: but it must be considered that Joab was now in a high transport of passion, which might easily hurry him into indecent expressions; and that David's carriage gave too much colour to such a suggestion; and that such sharpness of speech was in a manner necessary to awaken the king out of his lethargy, and to preserve him from the impendent mischiefs.

2 Samuel 19:7

**I swear by the Lord:** this oath was either assertory of what he believed might in reason be expected, as likely in great measure to come to pass; or else promissory; or rather, minatory of what he by his influence could and would effect; and if so, it was much more than became him to say to his sovereign, and could only be excused by the circumstances, which at this time might make it seem necessary: for David was indeed to blame in taking no more notice of their good service (however Joab might be faulty also in disobeying the king's express command as to Absalom's person); and great reason there was that David, as Joab did now advise, should show himself less displeased to the people, who had exposed their lives to preserve him and his.

**If thou go not forth to the gate,** to show thyself to thy people, and kindly and thankfully to acknowledge the good service that they have now done thee.

**There will not tarry one with thee this night;** the hearts of all thy people will forthwith be irrecoverably alienated from thee, and they will look out for some other person on whom they may set the crown.

2 Samuel 19:8

**The king arose, and sat in the gate;** He was come forth out of his retirement, and appeared in public on the seat of judgment, at

the gate of the city, to receive the addresses of his people, and mind the affairs of the kingdom.

**All the people came before the king,** to congratulate him for the victory, and to profess their subjection to him. So Joab's speech, though very severe and presumptuous, was it seems a word in season, and had that good effect which he designed.

2 Samuel 19:9

**All the people were at strife;** quarrelling one with another, as the authors or abettors of this shameful and cursed rebellion, discoursing privately and publicly of David's high merits, which God, being now reconciled to David, brings afresh to their memories, and reneweth the sense of their obligations to their king, which they had lately shaken off. Thus the crowns of kings sit faster or looser upon their heads, as God is pleased to dispose of the thoughts and hearts of their people, which he can turn in an instant which way he will.

**Now he is fled out of the land for Absalom:** now we come to reflect upon our own actions, we are sensible of our folly and unworthiness in adhering to Absalom, and thereby forcing David to flee out of the land of Canaan to the parts beyond Jordan for his security.

2 Samuel 19:10

**Whom we anointed,** i.e. caused to be anointed by Zadok or Abiathar, or some other of the priests, whom they persuaded or constrained to do this office: for this being a sacred ceremony, of a great reputation, and a likely means to gain the more authority and veneration from the people to Absalom, as one whom God by his vicegerent had constituted and set up; and this rite being usual upon all translations of the government from one person to another in an extraordinary way, as this confessedly was; it is not likely that they would now omit it; though otherwise anointing is frequently put for designing or constituting.

**Is dead in battle;** and therefore we have no obligation to him, and no hope of any thing from him.

**Why speak ye not a word?** the people of Israel speak thus to the elders of Israel, as appears by comparing this verse with the next. Seeing their designs for Absalom disappointed, they now repented

of that undertaking, and were willing to testify so much by their forwardness to bring back David, and reestablish him.

2 Samuel 19:11

**Speak unto the elders of Judah;** who being the first and chief abettors of Absalom's rebellion, despaired of ever obtaining the king's grace and pardon, and therefore were backward to promote the king's restoration.

**To his house;** to his royal palace at Jerusalem.

**To the king, even to his house,** i.e. even to Mahanaim, where now the king's house and family is. Thus sometimes one word is taken in divers senses in the same verse, as Mat\_8:22. Or rather thus, About bringing the king back *to his house* : for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exo\_22:15 Deu\_1:4, &c.

Secondly, It seems most reasonable to understand the same phrase,

**to his house,** being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage.

Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field.

Fourthly, David had no house in Mahanaim which could properly be called his house, as he had in Jerusalem. And then the parenthesis should close before those last words,

**even to his house,** or *even to his own house* , to wit, that at Jerusalem.

2 Samuel 19:12

**My bones and my flesh;** of the same tribe, and some of you of the same family, with myself; and therefore if I should revenge myself of you, which perhaps you may fear I will do when I have fully regained my power, I should but tear my own flesh in pieces,

and hate my own body which nature and interest obligeth every man to preserve.

**Wherefore then are ye the last to bring back the king?** this delay doth not suit with the relation you have, and the affection you owe to me.

2 Samuel 19:13

**Amasa**, Absalom's late general; who judging his case, above all others, desperate, might be ready to use all his interest with that tribe to delay or hinder the king's return.

**Of my bone, and of my flesh**, i.e. my near kinsman, my nephew. See 1Ch\_2:16,17.

**Before me**, i.e. in my presence, or now whilst I live; lest he should think he promised him only the reversion of it.

**In the room of Joab**; who, besides his other crimes, had lately exasperated the king by his wilful murder of Absalom, contrary to David's express command; and by his insolent carriage towards him. And therefore the king having now the opportunity of another person, who had a greater interest both in Judah and Israel than Joab, he gladly complies with it, that so he might both chastise Joab for his faults, and rescue himself from the bondage in which Joab had hitherto held him. Yet it is not necessary, from those words *in the room of Joab*, to conclude that Joab was to be displaced to make room for Amasa, but that he might be in like condition with Joab; but what follows in the next chapter makes it very probable that he was indeed displaced, and Amasa put in his place.

2 Samuel 19:14

**He**; either, first, Amasa, by his great influence upon them. Or rather, secondly, David, by his prudent and kind message, and his free offer of pardon and favour to them, as if they had never offended.

2 Samuel 19:15

To attend upon the king in his passage over Jordan, and to furnish him with conveniences for his passage and journey. See below, 2Sa\_19:41,42.

2 Samuel 19:16

No text from Poole on this verse.

2 Samuel 19:17

**A thousand men of Benjamin with him;** whom he brought, partly to show his power and interest in the people, whereby he was able to do David either great service or great disservice; and partly as intercessors on his behalf, and as witnesses of David's clemency or severity, that in him they might see what the rest of them might expect.

**And Ziba;** who, being conscious of his former abuse of David, and of his master Mephibosheth, which he knew the king would understand, designed to sweeten David's spirit towards him, by his great officiousness and forwardness in meeting him, and congratulating his return.

**They went over Jordan before the king;** they did not tarry on this side Jordan, waiting till the king came over, as the most of the men of Judah did; but went over Jordan to pay their respects and duty to the king there, to express their eager and impatient desire to see the king.

2 Samuel 19:18

**A ferry boat,** made by the men of Judah for the king's proper use; besides which there were doubtless many boats ready for the use of others.

**As he was come over Jordan,** or rather, *as he was passing* , or *about to pass, over Jordan* ; but this was beyond Jordan; for as he went over Jordan to the king, 2Sa\_19:17, so doubtless he fell down before him at his first coming into his presence there.

2 Samuel 19:19

i.e. Be affected with it, or excited to revenge it.

2 Samuel 19:20

**Thy servant doth know that I have sinned;** I do not excuse my sin, but with grief and shame confess it; in which case the Lord thy God is ready to pardon offenders, and so I trust wilt thou be.

**I am come the first;** the sense of my former sin now hath, and whilst I live will, make me the first and most forward in all acts of

duty and service to thy majesty.

**Of all the house of Joseph.**

**Object.** He was a Benjamite, 2 Samuel 16:5. How then doth he make himself one of the house of Joseph?

**Answ.** The house of Joseph is here put, either,

1. For the ten tribes, which are oft distinguished from Judah, and then they are called the house of Joseph, as [Zechariah 10:6](#). But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or,
2. For all the tribes of Israel, who are called the children of Joseph, Psalms 77:15; compare Psalms 80:1, Psalms 81:5; as well they might, not only because of Joseph's eminency, (the most eminent persons and things being oft put for the rest of the kind,) and because the rights of primogeniture were in a great part devolved upon him, 1 Chronicles 5:1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Genesis 47:12. But in this sense this was not true, for the house of Judah came before him, 2 Samuel 19:15.

Or rather,

3. For all the tribes except Judah, which are conveniently called *the house of Joseph* for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chronicles 5:2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numbers 10:22-24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psalms 80:2.



2 Samuel 19:21

i.e. The king. By this expression he minds David of his former zeal against those who offered any injury to Saul, because he was the Lord's anointed, 1 Samuel 24:6, 1 Samuel 26:9; and therefore demands the same justice against Shimei for his cursing of the king, which was so expressly forbidden, Exodus 22:28, and by the analogy of that law, Exodus 21:17, might seem punishable with death.

2 Samuel 19:22

**What have I to do with you?** I do not ask, neither will I take, your advice in this matter.

**Ye sons of Zeruiah;** implying that Joab's hand was in this contrivance, or that he suspected it.

**That ye should this day be adversaries unto me,** i.e. that you put me upon things unfit for me to do, and contrary to my present interest; for it was David's interest at this time to appease the people, and reconcile them to him, and not now to give them any new distaste by acts of severity; for this would make others jealous, that David will not forgive them neither, but would watch an opportunity to be revenged on them. You pretend friendship herein, and would have me take it for an effect of your zeal for my service; but in truth you give me such counsel as my enemies would wish me to follow, that thereby I might awaken the fears and jealousies of my people which are now asleep, and cast them into a second rebellion: which either Joab and Abishai really designed by this advice, that so Joab might recover his place again, and be made necessary for the king's service; or David suspected that they did so.

**Do not I know that I am this day king over Israel?** is not my kingdom, which for my sins was in a manner wholly lost, just now restored and assured to me? And when God hath been so merciful to me in forgiving my sin, shall I now show myself revengeful to Shimei? Shall I sully the public joy and glory of this day with an act of such severity? or shall I alienate the hearts of my people from me, now when they are returning to me?

2 Samuel 19:23

**Thou shalt not die**, to wit, this day, as Abishai desireth; nor whilst I live, nor by my hands, as it is repeated and explained, 1 Kings 2:8; nor for this cause alone. For though David gave order to Solomon for his punishment after his death; nor was it fit for the public good that such a horrid crime should go unpunished; yet he would not have him punished for this fault alone, but for some other capital crime, which he presumed Shimei's temper would easily betray him to, and Solomon's deep wisdom would easily find out, 1 Kings 2:9.

**The king sware unto him**, that he would *not put him to death with the sword*, as it is expressed, 1 Kings 2:8.

2 Samuel 19:24

**The son of Saul**, i.e. the grandson, 2 Samuel 9:3,6.

**Had neither dressed his feet**; by cutting his nails, and by washing his feet, which was usual in those hot climates, and very refreshing; and therefore now neglected, as becoming a mourner.

**Nor trimmed his beard**; but suffered it to grow very long and disorderly, as was usual with many persons in a forlorn or mournful state.

**Nor washed his clothes**; his linen clothes. This and the former were signs that he was a true and obstinate mourner, that laid aside his usual refreshments; and they are here mentioned as evidences of the falsehood of Ziba's former relation concerning him, 2 Samuel 16:3.

2 Samuel 19:25

**When he was come to Jerusalem**; so it is supposed, that Mephibosheth, though he went to meet the king, wanted either courage or fit opportunity to speak to the king till he came to Jerusalem, because of the great multitudes that addressed themselves to the king by the way. Though it might more reasonably be thought that he could not go from Jerusalem to meet the king, as others did, because he wanted conveniences for his journey; for Ziba had gotten all his lands and goods, 2 Samuel

16:4, and it is not likely that he, who would not provide him an ass to ride on, or to accompany the king at his departure, would now be hasty to furnish him with one to meet the king, to whom he knew he would complain of him. But the words may seem to be better rendered thus, *when he went* (for so the Hebrew verb signifies, Ruth 3:7 Jonah 1:3) from (which preposition is oft understood) *Jerusalem*; for there he was, 2 Samuel 16:3; and having continued there, as probably he did, (because he wanted an ass to convey him elsewhere, and knew not where to be with more safety,) he could not properly nor truly be said to have come thither to meet the king.

**Wherefore wentest not thou with me**, as justice and gratitude obliged thee to do?

2 Samuel 19:26

**My servant deceived me**, by carrying away the ass which I bid him saddle for me.

2 Samuel 19:27

**As an angel of God**, to distinguish between true reports and calumnies: **See Poole on "2 Samuel 14:20"**.

2 Samuel 19:28

**Before my lord the king**, i.e. before thy tribunal: we were all at thy mercy; not my estate only, (which thou hast now granted to Ziba,) but my life also was in thy power, if thou hadst dealt with rigour, and as earthly kings use to do with their predecessors' and enemies' children. For otherwise by the law of God Saul himself had not deserved to die by David's hands, as David himself confessed; much less his children, who were not to die for their father's sins, Deuteronomy 24:16. But Mephibosheth speaks like a courtier, and like an orator, aggravating matters against himself, that he might seem to justify the king's sentence, and to submit to it; and so insinuate himself unto the king's favour.

**To cry any more unto the king**, to wit, for the vindication of mine honour, and the restitution of my estate.

2 Samuel 19:29

**Why speakest thou any more of thy matters?** For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter.

**I have said,** to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say*; I pronounce this sentence in the cause.

**Thou and Ziba divide the land:** the meaning is either,

1. The land shall be divided between thee and him, as it was by my first order, 2 Samuel 9:10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee. And to this the following words may well enough be accommodated, Yea, let him take all, to wit, to his own sole use.

Or, 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompence. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation; and it might be pretended that Mephibosheth neglected the trimming and dressing himself only in policy, and that for a season, till David and his family had destroyed one another by their civil wars, and given him a fit opportunity to take the crown. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, 2 Samuel 16:1,2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here

recorded; for we must not think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

2 Samuel 19:30

I am contented to lose all, being fully satisfied with the happiness of seeing my dear and dread sovereign restored to his crown, and truth and peace returned to his kingdom.

2 Samuel 19:31

And then to cross Jordan again, and so return to his native land.

2 Samuel 19:32

No text from Poole on this verse.

2 Samuel 19:33

No text from Poole on this verse.

2 Samuel 19:34

Seeing my time of continuance in this world is but short, it is not advisable to change my habitation, or to give thee or myself any further trouble.

2 Samuel 19:35

My senses are grown dull, and uncapable of relishing the delights of the court. I am past taking pleasure in delicious tastes, or sweet music, and other such delights of the court. I am through age both useless and burdensome to others, and therefore most improper for a court life.

2 Samuel 19:36

**A little way over Jordan;** a little onward in thy way to Jerusalem, and then return.

**Recompense it me**, or, *recompense me*, to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

2 Samuel 19:37

**Chimham**, Barzillai's son, 1 Kings 2:7

2 Samuel 19:38

No text from Poole on this verse.

2 Samuel 19:39

No text from Poole on this verse.

2 Samuel 19:40

**Conducted the king**; attended upon him on his journey towards Jerusalem.

**And also half the people of Israel**; whereas the men of Judah came entirely and unanimously to the king, as is noted here, and above, 2 Samuel 19:14, the Israelites of the other tribes came in but slowly, and by halves, as being no less guilty of the rebellion than the tribe of Judah; but not encouraged and invited to come in by such a particular and gracious message as they were. And this is here mentioned as the occasion both of the contention here following, and of the sedition, 2Sa 20.

2 Samuel 19:41

**All the men of Israel**, to wit, such as were present.

**Stolen thee away**, i.e. conveyed thee over Jordan hastily and privily, not expecting nor desiring our consent and concurrence in the business, which we were no less ready to afford than they. It is also a secret reflection upon the king, for permitting this precipitation.

**All David's men**, i.e. all thy men; such changes of persons being most frequent in the Hebrew language; thy officers, and guards, and soldiers. This is mentioned as an aggravation of their fault, that they did not only carry the king over Jordan, but all his men too, without asking their advice.

2 Samuel 19:42

**Near of kin to us;** of the same tribe with us, and therefore both oweth the more respect to us, and might expect and challenge more respect from us. Hath he given us any gift? we have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty to the king, and used all expedition in bringing him back, which you also should have done, and not have come in by halves, and so coldly as you have done. See 2 Samuel 19:40.

2 Samuel 19:43

**We have ten parts;** they say but ten, though strictly there were eleven; either because they accounted Joseph (which comprehends both Ephraim and Manasseh under it) for one tribe, as it is sometimes reckoned; or because Simeon, whose lot lay within the tribe of Judah, were joined with them in this action.

**In the king,** i.e. in the kingdom, and the management of the affairs of it; the word *king* being put for *kingdom*, as it is 2 Chronicles 23:20 Isaiah 23:15 Daniel 7:17 Hosea 10:15. Or, in the king's person, and the disposal thereof.

**We have also more right in David than ye;** as in the general we have more right in the king and kingdom, so particularly we have more right in David, than you, because you were the first beginners and the most zealous promoters of this rebellion; and as David is nearest of kin to you, so he hath been most injured by you; howsoever, as he is king, we justly claim a greater interest in him than you, inasmuch as we are the far greatest part of his subjects.

**That our advice should not be first had in bringing back our king;** that we being the far greater number, should not have the first and chiefest vote in this action. But the words are by some, and may well be, rendered interrogatively, *And was not my word first about bringing the king back?* Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, 2 Samuel 19:11; and therefore the neglect of their advice herein might seem more inexcusable.

**The words of the men of Judah were fiercer;** instead of mollifying them with gentle words, they answered them with greater fierceness and insolency; so that David durst not interpose himself in the matter.

## **2 Samuel 20:1 SAMUEL CHAPTER 20**

By occasion of this quarrel Sheba stirreth up Israel to sedition, 2 Samuel 20:1,2. David's ten concubines are shut up in perpetual prison, 2 Samuel 20:3. Amasa is slain by Joab, 2 Samuel 20:4-10. He and Abishai pursue Sheba unto Abel, 2 Samuel 20:11-15. The citizens, by the advice of a wise woman, cut off his head, and cast it over the wall to Joab, 2 Samuel 20:16-22. David's officers, 2 Samuel 20:23-26.

**There happened to be there;** his presence was casual in itself, though certain, and ordered by God's providence.

**Man of Belial;** a lawless person, one that attempted to shake off the yoke of civil authority. See Deuteronomy 13:13.

**Benjamite;** aggrieved at the translation of the kingdom from Saul and that tribe to David.

**We have no part in David:** the tribe of Judah have monopolized the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king.

**The son of Jesse;** an expression of contempt, implying their rejection of him, that he was no more to be owned as their king, but as a private person, as the son of Jesse.

**Every man to his tents;** let us all desist from this unthankful office of bringing the king back, and go each to our homes, that we may consider, and then meet together to choose a new king.

2 Samuel 20:2

**Every man of Israel,** i.e. the generality of those Israelites who were present.



2 Samuel 20:3

**Put them in ward;** partly, because they had not vigorously opposed Absalom's lustful desire, as they should have done, even with the hazard of their lives; and partly, lest the sight of them should renew the memory of Absalom's filthiness, and of their own and David's reproach, which it was fit to bury in-perpetual oblivion; and partly, because it might appear incestuous to have to do with those who had been defiled by his own son; and partly, because as David would not, so it was not now convenient that any other man should have any conjugal conversation with them.

2 Samuel 20:4

**Assemble me the men of Judah,** and march in the head of them as their general, as I have promised thee, 2 Samuel 19:13.

**Within three days;** which he supposed Amasa, having been their late general, could easily do; and the business required haste.

**Be thou here** present within that time to receive orders and instructions from me.

2 Samuel 20:5

Either because the people, being wearied out by the late civil war, were not forward to engage in another; or because the soldiers had more affection to Joab than to their new general, to whose ill conduct possibly they might impute their unsuccessfulness in the last battle; or because Amasa for his own interest might seek delays, to render himself more necessary and useful to the king, and to keep up his honourable and profitable employment, which is the common policy of such men.

2 Samuel 20:6

**David said to Abishai;** not to Joab, lest by this means he should recover his place, and Amasa be discontented, and David's fidelity in making good his promise to Amasa be questioned.

**Thy lord's servants,** i.e. my guards that attend upon my person, and the other soldiers who are now present with me. He speaks of himself in the third person, as is very frequent. For it is not probable he would now call Joab his lord, whom he had lately

deposed; nor Amasa, who had not yet taken actual possession of his place, nor had the command over the king's guards.

2 Samuel 20:7

**Joab's men;** the remainders of Joab's army who were there present, with whom also Joab might go as a reformer, watching an opportunity to do what he designed. Of the Cherethites and the Pelethites, **See Poole on "2 Samuel 8:18"**.

2 Samuel 20:8

**Amasa went before them;** having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned 2 Samuel 20:7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general.

**Girded unto him,** after the manner of travellers and soldiers.

**As he went forth** to meet and salute Amasa, who was coming towards him to do him honour.

**It fell out;** things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

2 Samuel 20:9

As the manner of ancient times was, when they kissed and saluted one another.

2 Samuel 20:10

**The sword that was in Joab's hand;** which falling out, as it seemed, casually, he supposed that Joab intended only to put it into its scabbard, and therefore took no care to defend himself against the stroke.

**In the fifth rib: See Poole on "2 Samuel 2:23"**. Struck him not again; he despatched him at one stroke, or gave him his death's

wound at the first blow, and needed not to smite him again.

**Joab** now boldly resumed his former place, and marched in the head of the army. It is not strange that Amasa's soldiers did not fight to revenge his death; partly because not many of them were yet come up, but came by degrees, as the following verses show; and partly because Joab's interest and authority with the military men was very great, especially with David's guards, who were here present, and who had no kindness for Amasa, as having been the general of the rebellious army; and, as they might think, was not fit to be put into a place of so great power and trust.

2 Samuel 20:11

**One of Joab's men**, left there on purpose to deliver the following message.

**He that favoureth Joab**; he that would have Joab to be general, rather than such a perfidious rebel and traitor as Amasa.

**He that is for David**; he that wisheth David good success against Sheba, and against all rebels; whereby he implies that though this fact of his was done against the king's command, yet it was for his interest and defence.

2 Samuel 20:12

**Wallowed**, Heb. *rolled himself*, being in the pangs of death; yet having so much life left as to move himself a little, though not to raise himself up from his place.

**In blood**; in his own blood, which was shed there.

**All the people**, to wit, the soldiers which were upon their march.

**Stood still**; wondering at the spectacle, and inquiring into the author and occasion of it.

**He removed Amasa out of the highway into the field**; perceiving that it both incensed them against Joab, and hindered the king's present service.

2 Samuel 20:13

No text from Poole on this verse.

2 Samuel 20:14

**He went;** either,

1. Joab, who pursued Sheba through all the tribes as far as Abel.  
Or rather,
2. Sheba, who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree.

**Unto Abel, and to Beth-aachah,** or rather, *to Abel, even to Beth-maachah*, i.e. unto *Abel-beth-maachah*, as this place is called here in the Hebrew text, 2 Samuel 20:15 1 Kings 15:20 2 Kings 15:29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Samuel 10:8.

**The Berites;** such as lived in the city or territory of Beeroth of Benjamin, Joshua 18:25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel.

**They were gathered together,** to wit, the tribes of Israel, i. e. a considerable number of them; as might well be expected, when the discontents were so high and general.

**After him,** i.e. after Sheba.

2 Samuel 20:15

**They came,** i.e. Joab and his army, which is easily understood, both from the foregoing and following verses.

**They cast up a bank;** from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings 19:32 Jeremiah 32:24, Jeremiah 33:4.

Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side.

**It stood in the trench**, i.e. the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

2 Samuel 20:16

No text from Poole on this verse.

2 Samuel 20:17

No text from Poole on this verse.

2 Samuel 20:18

According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration*; and so all parties were satisfied, and disputes ended. But there is another translation in the margin, embraced also by some others, which seems to be the best:

**They** (i. e. the citizens of this city) *plainly* (or, *commonly*) spake (among themselves) *in the beginning*, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) *saying, Surely they will ask of Abel, and so make an end*. They will peaceably expostulate the business with us, and inquire why we received Sheba into our city; and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, [Deuteronomy 20:10](#), they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

2 Samuel 20:19

Or, I (to wit, the city of Abel, in whose name and person she

speaks this) am one of the

**peaceable and faithful** cities of Israel. Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion.

**A city and a mother**, i.e. a mother; for great cities are commonly called mothers; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their daughters, as Ezekiel 16:27,46.

**The inheritance of the Lord**, i.e. a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

2 Samuel 20:20

**A Man of Mount Ephraim.**

**Quest.** How can this be so when he is called a Benjamite, 2Sa\_20:1?

**Answ,** Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare 2Sa\_18:6. *Hath lift up his hand*, i.e. taken up arms, or raised rebellion. *His head shall be thrown, to thee over the wall*; which she undertook, because she knew the present temper and great fears of the citizens, and soldiers too; and that considering their evident and extreme danger, they were generally desirous of peace, from which they were restrained only by Sheba's authority and interest;

and therefore did not doubt by God's blessing upon her wise counsel to effect it, as indeed she did. And it is not unlikely that this woman might be a governess in that city for though this office was commonly performed by men, yet were not the women wholly excluded, but sometimes employed in the government; as we see in Deborah, who judged Israel, Jud\_4:4; and queen Athaliah, **2Ki 11**.

2 Samuel 20:21

**A man of Mount Ephraim.**

**Quest.** How can this be so when he is called a Benjamite, 2Sa\_20:1?

**Answ.** Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare 1Sa\_18:6. **Hath lift up his hand**, i.e. taken up arms, or raised rebellion. **His head shall be thrown**, to thee over the wall; which she undertook, because she knew the present temper and great fears of the citizens, and soldiers too; and that considering their evident and extreme danger, they were generally desirous of peace, from which they were restrained only by Sheba's authority and interest; and therefore did not doubt by God's blessing upon her wise counsel to effect it, as indeed she did. And it is not unlikely that this woman might be a governess in that city for though this office was commonly performed by men, yet were not the women wholly excluded, but sometimes employed in the government; as we see in Deborah, who judged Israel, Jud\_4:4; and queen Athaliah, **2Ki 11**.

2 Samuel 20:22

**In her wisdom** prudently treated with them about it, either severally or jointly, as she saw fit; representing to them the certainty and nearness of all their ruin, if they did not speedily comply with her desires, and certain deliverance if they did.

**They retired;** Joab and his army which besieged them.

2 Samuel 20:23

**Joab was over all the host of Israel:** the good success of this and of the former expedition, under the conduct of Joab, had so fixed his interest in the army, and others of David's fastest friends, that the king could not without danger to the public weal displace him.

2 Samuel 20:24

**Over the tribute;** the receiver and manager of the king's public revenue. **See Poole on "1Ki\_4:6".**

**Jehoshaphat was recorder: See Poole on "2Sa\_8:16".**

2 Samuel 20:25

No text from Poole on this verse.

2 Samuel 20:26

**The Jairite;** so called from his birth or dwelling in the country of Jair in Gilead, Num\_32:41 Jud\_10:4.

**A chief ruler;** either the president of the king's council; or his chief minister (as the Hebrew word *cohen* signifies) of state, instead of Ahithophel; or in some other very high place near the king's person. Compare 2Sa\_8:18, where this title is given to David's sons, the chief of which were now cut off. And these things are here repeated with some alteration to show that David was now fully re-established in his former estate.

## **2 Samuel 21:1 SAMUEL CHAPTER 21**

A three years' famine, declared by God to be for the Gibeonites' sake, ceaseth by their hanging seven of Saul's sons, 2Sa\_21:1-9. Rizpah preserveth the dead bodies, 2Sa\_21:10,11. David burieth the bones of Saul and Jonathan, as also of them that were hung up, in his father's sepulchre, 2Sa\_21:12-14. Four battles against the Philistines, wherein four valiants of David slay four giants, 2Sa\_21:15-22.

**Then there was a famine:** when? Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the participle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations



doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and **2Sa 24** are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds.

First, This particule *then* is here explained, *in the days* , i.e. during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things* , or some such expression, as it is 2Ch\_32:1, and in many other places.

Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2Sa\_16:8, where he is charged with *the blood of the house of Saul* ; for which there was not the least colour till this time.

Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, 2Sa\_21:12-14, till that time.

Thirdly, That the Philistines should wage war with David again and again, 2Sa\_21:15, &c., so long after he had fully subdued them, 2Sa\_8:1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so.

Fourthly, That David should then have so vehement a desire to number his people, 2Sa\_24:1, &c., which being an act of youthful heat and vanity, seems not at all to agree with his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the

more considerable, because it tends to the clearing of that great difficulty, 2Sa\_15:7.

**David inquired of the Lord** concerning the reason of his displeasure, and this judgment.

**Because he slew the Gibeonites;** which was not only an act of cruelty, but also of perfidiousness and perjury, because it was a direct and public violation of that solemn oath given to them for their security by Joshua and the princes, in the name of all the Israelites, of that and of succeeding generations, and consequently a great scandal to the true religion, and the professors of it, and a mean to discourage others from embracing it, as the Gibeonites had done.

**Quest.** Why did not God punish Saul whilst he was alive for this fault, but his innocent children, and David, and the Israelites of this age?

**Ans.** First, God did severely punish Saul for this and his other sins.

Secondly, As God may justly inflict temporal punishments upon any offender, either in his person or in his posterity, when he pleaseth; so it is meet he should take his own time for it; and it is folly and wickedness in us to quarrel with God for so doing.

Thirdly, The Israelites might sundry ways make themselves guilty of Saul's sin, though it be not particularly mentioned in Scripture; advising or encouraging him to it; or by assisting him in the execution of it; or by conniving at it; or by rejoicing in it for some worldly advantage which they received or expected from it; or by not repairing the injuries which Saul had done them as far as they might.

And some of these ways David himself might be involved in the guilt, although indeed this evil fell principally upon the people. And whereas many of the people probably were innocent of that crime, yet they also were guilty of many other sins, for which God might punish them, though he took this occasion for it. And it may be further observed, that God is pleased many times severely to punish lesser delinquents, and to suffer the greater for the present to go unpunished; and that not only to manifest his own sovereign

power and liberty, but also to give the world thereby assurance of a future judgment, and punishments reserved for the next life.

2 Samuel 21:2

**Saul sought to slay them**, i. e. he sought occasions and pretences how he might cut them off with some colour of law or justice, diligently searching out and aggravating their faults, and punishing them worse than they deserved; oppressing them with excessive labours, and openly killing some of them, and intending by degrees to wear them out.

**In his zeal to the children of Israel and Judah**; conceiving, or rather pretending, that it was not for the honour, nor comfort, nor advantage of God's people, to nourish any of that viperous brood in their bosoms; and that howsoever Joshua and the princes which then were, had by their fraud been drawn into an oath to preserve them, Jos\_9:15, yet in truth that oath was contrary to God's command, Exo\_23:32 Deu\_7:2, and therefore (as he thought) not to be observed. This was his pretence. But how little zeal he had for God, or for the public good of his people, is evident by the whole course of his life; and therefore it is more than probable he had some particular motive or design in the case; either because some of them had highly provoked him, for whose sake he would be revenged of the whole race; or because, they being cut off, their estates might be forfeited to the crown; or for some other reason now unknown.

2 Samuel 21:3

**Unto the Gibeonites**; to some of the chief of them, who were to impart it to the rest.

**What shall I do for you?** what satisfaction do you expect or require for the injuries formerly done to you?

**That ye may bless the inheritance of the Lord**; that by your acknowledgment of satisfaction received, the guilt and curse may be removed from the land and people of God, and by this means, as also by your prayers, God may be reconciled, and may restore his blessing of plenty to us, which hitherto he hath denied us.

2 Samuel 21:4

**Any man in Israel**; except Saul's family, as it here follows.

**What you shall say**, to wit, in any reason, and as far as God's law will permit.

2 Samuel 21:5

That we should be either killed, or banished from the land of Israel; which is as bad as death to us, because here, and here only, God is truly worshipped and enjoyed. Whereby it seems divers of them were hearty proselytes, and godly persons; and therefore God is more severe in punishing the injuries done to them. Compare 1Sa\_26:19.

2 Samuel 21:6

**Unto the Lord;** to vindicate his honour, which was injured by Saul's violation of the oath and covenant of God, and to appease his wrath.

**In Gibeah of Saul;** Saul's country, 1Sa\_10:26 **11:4**, for their greater shame.

**Whom the Lord did choose;** this is added to aggravate Saul's offence, that it was committed not only against them, but also against the Lord, who had chosen and advanced him, and therefore did little deserve this from Saul's hand, to have his laws broken, and his name dishonoured by perjury.

**I will give them;** having doubtless consulted God in the matter, who as he had before declared Saul's bloody house to be the causes of this judgment, so now commanded that justice should be done upon it, and that the remaining branches of it should be cut off; as sufficiently appears from hence, that God was satisfied and well pleased with the action; which he would not have been, if David had done it without his command; for then it had been a sinful action of David's, and contrary to a double law of God, Deu\_21:23 **24:16**, which none but God himself could dispense with.

2 Samuel 21:7

**The king spared Mephibosheth;** for the Gibeonites desiring only such a number, without designing the persons, it was at David's choice whom to spare. Or, he prevailed with the Gibeonites that they did not demand him; and with the Lord, that he might not be one of those who were devoted to destruction.

**The son of Jonathan:** this is expressly added, to distinguish him from the other Mephibosheth, 2Sa\_21:8.

2 Samuel 21:8

**Rizpah;** Saul's concubine, 2Sa\_21:11 2Sa\_3:7.

**The five sons of Michal,** or, of Michal's sister, to wit, Merab; for Michal had no children, 2Sa\_6:23, nor was she married to this Adriel, but to *Phalti*, or *Phaltiel, the son of Laish*, 1Sa\_25:44 2Sa\_3:15; and Merab her sister was married to this very *Adriel the Meholathite*, 1Sa\_18:19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, 2Sa\_21:19, and *uncle* for *uncle's son*, Jer\_32:7, **12**. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of son is oft given in Scripture, as Gen\_48:5 Exo\_2:10 Deu\_25:5, **6 Rth 1:11, 12 4:17**.

**Quest.** But why then are not these called *the sons of Merab* ?

**Ans.** Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this.

**Whom she brought up;** for so this Hebrew verb, which primarily and properly signifies to *bear*, is sometimes used, as Gen\_1:23 Rth\_4:17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Rth\_4:16, **17**; and compare Gen\_16:2 **30:3** Num\_11:12 Gal\_4:19.

**The Meholathite;** of Abel-meholah in the tribe of Benjamin, Jud\_7:22; so he is here called by way of distinction from *Barzillai the Gileadite*, 2Sa\_19:31.

2 Samuel 21:9

**He delivered them into the hands of the Gibeonites.**

**Quest.** How could David do this, when he had sworn that he would not cut off Saul's seed, 1Sa\_24:21,22?

**Ans.** Because he had special warrant and direction from God about it, who, as all confess, can dispense with men's oaths and with his own laws when he sees fit. And that he did so here is manifest, because God was pleased with it, and removed the judgment upon it; whereas otherwise David had been guilty of the same sin with Saul, to wit, of the breach of his oath and covenant, for which this famine was inflicted.

**See Poole** "1Sa\_24:22".

**In the hill**, or, *in a hill*, in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future.

**Before the Lord**; as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, 2Sa\_21:6.

**They fell**, i.e. died; for so the word *to fall* is oft used, as Exo\_19:21 1Ch\_21:14 Psa\_91:7 Jer\_39:18 Hos\_5:5; or were executed. The barley harvest was before the wheat harvest.

2 Samuel 21:10

**Spread it for her**, as a tent to dwell in; being informed that their bodies were not to be taken away speedily, as the course of the law was in other and ordinary cases, Deu\_21:23, but were to continue there until God was entreated, and did remove the present judgment. And God was herein pleased to dispense with his own law, that it might plainly appear that these were not put to death by David for politic reasons, as that he and his sons might be freed from competitors, which doubtless David's enemies were ready to suggest; but by God's special command, who was pleased to execute this judgment upon them, as partly and principally for the punishment of Saul's sin, so secondarily for the stablishing of David's throne to himself and to his seed for ever, as he had promised.

**Upon the rock**; in some convenient place in a rock, near adjoining.

**Until water dropped upon them out of heaven**, i.e. until they were taken down; which was not to be done till God had given rain as a sign of his favour, and a mean to remove the famine, which was caused by the want of it. To

**rest on them**, i.e. on their carcasses.

**Nor the beasts of the field**; from which she might preserve herself and them by divers methods.

2 Samuel 21:11

**It was told David**; who heard it with so much approbation, that he thought fit to imitate her piety, being by her example provoked to do what hitherto he had neglected, to bestow an honourable interment upon the remains of Saul and Jonathan, and, with them, upon those that were now put to death, that the honour done to them herein might be some comfort to this dejected and disconsolate widow.

2 Samuel 21:12

No text from Poole on this verse.

2 Samuel 21:13

Having first burnt off the flesh which remained upon them when they were taken down. Compare 1Sa\_31:10, &c.

2 Samuel 21:14

**Zelah**; a place in Benjamin, mentioned Jos\_18:28.

**After that**; after those things were done which were before related, i.e. after they were hanged up; for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or if this relate to what was last mentioned, the meaning is, that God was pleased to restore the blessing of plenty to the land.

2 Samuel 21:15

These wars, though here related, were transacted long before this time: of which **See Poole "2Sa\_21:1"**. For it is no way probable, either that the Philistines, being so fully and perfectly subdued by David, 2Sa\_8:1, should in his days be in a capacity of waging war with the Israelites; or that David in his old age would undertake to fight with a giant, or that his people would permit him to do so.

2 Samuel 21:16

**The giant;** so called by way of eminency. Or, *of Rapha* , a giant so called.

**The weight of whose spear weighed three hundred shekels:** see 1Sa\_17:5.

**With a new sword,** or rather, *with a new girdle* or belt; for, first, This was the usual habit of soldiers, 1Sa\_18:4 2Sa\_18:11 1Ki\_2:5 Isa\_5:27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Eze\_23:15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word

**being girded;** such ellipses of conjugate words being frequent in the Hebrew tongue, as Num\_11:14 Psa\_76:12 Mat\_20:12. Thirdly, The newness of the sword seems to have no emphasis nor significancy for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

2 Samuel 21:17

Lest thou be slain, and thereby thy people be ruined. Good kings are in Scripture justly called the light of their people, as 1Ki\_11:36 **15:4** Psa\_132:17, because the beauty and glory, the conduct and direction, the comfort, and safety, and welfare of a people depend upon them, and come from them.

2 Samuel 21:18

**After this;** after the battle last mentioned.

**At Gob,** or, *in Gezer* , as it is 1Ch\_20:4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both.

**Sibbechai the Hushathite;** one of David's worthies, 1Ch\_11:29.

2 Samuel 21:19

**Elhanan. The brother of Goliath the Gittite:** the relative word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1Ch\_20:5, where it is expressed. And such defects



of relatives are not unusual in Scripture. Thus the word *wife* is understood, Mat\_1:6 Joh\_19:25; and *father or mother* , Mar\_15:40,47, compared with Mar\_16:1 Luk\_24:10; and *son* , Mat\_4:21 Mar\_2:14 Joh\_21:15; and *brother* , Luk\_6:16, compared with Jud\_1:1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregiro, slew Beth-halachmi* , or *Lahmi* , (as he is called by way of abbreviation, 1Ch\_20:5, which is very frequent in the Hebrew tongue,) who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is oft rendered, as hath been noted before) *Goliath the Gittite* , i.e. in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi* , a *Goliath* (or another Goliath) of Gath, or the Gittite. So the name of the giant was *Beth-halachmi* , who may be here called *Goliath* , not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, **1Sa 17**, that name was either given to him by others, or taken by himself.

**Like a weaver's beam**, in thickness. See 1Sa\_17:7.

2 Samuel 21:20

**In Gath**, i. e. in the territory of the city of Gath; which circumstance intimates that this, and consequently the other battles here described, were fought before David had taken Gath out of the hands of the Philistines, which he did 2Sa\_8:1, compared with 1Ch\_18:1, and therefore not in the last days of David, as some conceive from their mention in this place.

**A man of great stature**, or, *a man of Middin or Madon* , as the LXX. render it; so called from the place of his birth, as *Goliath* is said to be of Gath for the same reason.

2 Samuel 21:21

No text from Poole on this verse.

2 Samuel 21:22

**Fell by the hand of David**; either because they were slain by his conduct, and counsel, or concurrence; for he contributed by his

hand to the death of one of them, whilst maintaining a fight with him, he gave Abishai the easier opportunity of killing him, 2 Samuel 21:16,17; or because what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane writers.

## **2 Samuel 22:1** 2 SAMUEL CHAPTER 22

A Psalm of thanksgiving for God's powerful deliverance and manifold blessings.

This chapter is in a manner wholly the same with Psa 18, and therefore I shall adjourn the exposition of it to that place.

2 Samuel 22:1

See comments on Psalm 18.

2 Samuel 22:2

See comments on Psalm 18.

2 Samuel 22:3

See comments on Psalm 18.

2 Samuel 22:4

See comments on Psalm 18.

2 Samuel 22:5

See comments on Psalm 18.

2 Samuel 22:6

See comments on Psalm 18.

2 Samuel 22:7

See comments on Psalm 18.

2 Samuel 22:8

See comments on Psalm 18.

2 Samuel 22:9

See comments on Psalm 18.

2 Samuel 22:10

See comments on Psalm 18.

2 Samuel 22:11

See comments on Psalm 18.

2 Samuel 22:12

See comments on Psalm 18.

2 Samuel 22:13

See comments on Psalm 18.

2 Samuel 22:14

See comments on Psalm 18.

2 Samuel 22:15

See comments on Psalm 18.

2 Samuel 22:16

See comments on Psalm 18.

2 Samuel 22:17

See comments on Psalm 18.

2 Samuel 22:18

See comments on Psalm 18.

2 Samuel 22:19

See comments on Psalm 18.

2 Samuel 22:20

See comments on Psalm 18.

2 Samuel 22:21

See comments on Psalm 18.

2 Samuel 22:22

See comments on Psalm 18.

2 Samuel 22:23

No text from Poole on this verse.

2 Samuel 22:24

No text from Poole on this verse.

2 Samuel 22:25

No text from Poole on this verse.

2 Samuel 22:26

No text from Poole on this verse.

2 Samuel 22:27

No text from Poole on this verse.

2 Samuel 22:28

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2 Samuel 22:29

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2 Samuel 22:30

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2 Samuel 22:31

No text from Poole on this verse.

2 Samuel 22:32

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2 Samuel 22:33

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2 Samuel 22:34

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2 Samuel 22:35

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2 Samuel 22:36

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2 Samuel 22:37

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2 Samuel 22:41

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2 Samuel 22:42

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2 Samuel 22:45

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2 Samuel 22:46

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2 Samuel 22:47

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2 Samuel 22:48

No text from Poole on this verse.

2 Samuel 22:49

No text from Poole on this verse.

2 Samuel 22:50

No text from Poole on this verse.

2 Samuel 22:51

No text from Poole on this verse.

## **2 Samuel 23:1** 2 SAMUEL CHAPTER 23

David's last words: a character of himself; of a good ruler, and his usefulness, 2Sa\_23:1. His faith on God's covenant with him, 2Sa\_23:5. Destruction to the wicked, 2Sa\_23:6,7. David's worthies and their valiant acts, 2Sa\_23:8-39.

**The last words of David;** not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death; or the last which he spoke by the Spirit of God, assisting and directing him in an extraordinary manner.

**Raised up on high;** advanced from an obscure family and estate to the kingdom.

**The anointed of the God of Jacob;** whom, though despised by men, and rejected by his own brethren, God himself singled out from all his father's house, and out of all the families and tribes of Israel, and anointed to be king.

**The sweet psalmist of Israel;** or, *sweet* , or *delightful* , or *amiable in the songs of Israel* : either, first, As the object of them;

he whom the people of Israel mentioned in their songs with joy and praise, as when they sung, *Saul hath slain his thousands* , and *David his ten thousands* ; and many others which doubtless they made and sung concerning him, upon the occasion of his eminent victories, and the blessings of his wise and righteous government; some whereof we have in the Book of Psalms. Or, secondly, As the author of them, he who was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God, and for the use of his church in after-ages; for he did not only indite most of the Book of Psalms, by the direction of God's Spirit; but also invented the tunes, or appointed tunes to which they were to be sung, and the instruments of music which were used in and with those holy songs, *1Ch\_25:1,6 Am 6:5*. If the expressions here used seem arrogant, and not fit to be said by David in his own praise, let it be considered, first, That holy men spake by inspiration from God; and therefore must follow his suggestions impartially, as indeed they do sometimes in the publishing their own praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the edification of the church requires.

Secondly, That these seem not to be the words of David, but of the sacred penman of this book, to make for and gain the greater attention and respect unto David's following words.

2 Samuel 23:2

The following words, and consequently the other words and Psalms composed and uttered by me upon the like solemn occasions, are not to be looked upon as my private fancies or human inventions, but both the matter and the words of them are suggested and governed by God's Spirit, which is the great Teacher of the church.

2 Samuel 23:3

**The Rock of Israel;** he who is the strength, and defence, and protector of his people; which he here manifests by obliging and directing kings and rulers so to manage their power and authority. as may most conduce to their comfort and benefit.

**Spake to me**, by way of command; or, *of me* , by way of prediction and promise concerning me and my house, and the Messias who is to come out of my loins.

**He that ruleth over men must be just, ruling in the fear of God:** thus it is a precept or declaration of the duty of kings, and particularly of Solomon his son, (to whom as a dying man he gives this advice,) and of his successors the kings of God's Israel, for whose instruction he gives this rule. And so here are the two principal parts of a king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people; to which if you add benignity and clemency, whereby a king renders his government not frightful and burdensome, but acceptable and amiable to his people, which possibly may be meant by the following similitudes, here is a complete character of an excellent prince or governor. Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a Ruler over men* , (or rather, *among men* , as the Hebrew word properly signifies, to wit, the Messias, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just or righteous one* , (a title oft given to Christ, as Isa\_53:11 Jer\_23:5,6 33:15 Zec\_9:9)

**ruling in the fear of the Lord**, making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord* , i.e. governing and ordering the worship of God, which is oft called the *fear of God* . And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet. And if this be the meaning of the place, then as Jacob, being greatly afflicted with the troubles which he by the Spirit of prophecy foresaw were coming upon his posterity, comforts himself with the thoughts of that great and glorious salvation of God, which he also foresaw and waited for, Gen\_49:18; so David, reflecting upon the great disorders, and miscarriages, and calamities which had already

arisen in his house, and either wisely presaging or foreseeing by the *Spirit of the Lord* , 2Sa\_23:2, that the same sins and miseries should be fall his posterity and successors, he supports and comforts himself with this consideration, that one of them should be a most excellent person, just, and pious, and merciful, and an unspeakable blessing to David himself, and to all his family and people, and to the whole world, even the great Messiah, who was undoubtedly revealed to and expected by David, as appears by many passages of the Psalms, and by other scriptures.

## 2 Samuel 23:4

These words are either,

1. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather,

2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself; in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, , and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messiah.

## 2 Samuel 23:5

**Although my house be not so with God;** although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and



thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time.

**Yet he hath made with me an everlasting covenant:** notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars. which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were foreknown before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, 2Sa\_7:16, until the coming of the Messias, who is to be my Son and successor, and whose kingdom shall have no end.

**Ordered in all things;** ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psa\_89:31-34. *Sure, or preserved or observed, or kept*, to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom\_3:3 2Ti\_2:13. *For*, or *therefore*, as the Hebrew particle *chi* oft signifies; therefore, i.e. because God hath made such a covenant. *This is*, or, *he is*, he who hath made this covenant; or, *in this is*, i.e. it consists in and depends upon this covenant.

**All my salvation;** both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine.

**All my desire,** or, *every desirable thing*; the word *desire* being oft put for *desired*, or a *desirable thing*; as Psa\_21:2 **78:29,30 Eze 24:16**. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce.

**Although he make it not to grow,** i.e. my house, mentioned before. So the sense is, Although God as yet hath not made my

house or family to grow, i.e. to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag\_2:7, so in a special manner is my desire, and the author of all my salvation.

2 Samuel 23:6

**The sons of Belial**, or, the men of Belial, as it is expressed 2Sa\_16:7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1Sa\_10:27 2Ch\_13:7.

**As thorns thrust away** which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either,

1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, 2Sa\_23:3,4; so here he requires them to be severe in punishing and purging away wicked and incorrigible men from about his throne, and from among his people; the encouraging of the good, and the punishing of the bad, being the two chief works of every good magistrate, and the two pillars of all government. Or,

2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be sons of Belial in it, who would endeavour to disturb and overthrow it, but to no purpose; for all their projects against it should be vain, and fall upon their own heads.

2 Samuel 23:7

**The staff of a spear;** so the meaning is, he must fill his hand, or arm himself *with* some *iron* weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*, i. e. his hand, wherewith he attempted to touch and take them, with thorns, as

**with iron and the staff of a spear;** i.e. he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand.

**And they shall be utterly burned,** or, *therefore*; because men cannot safely touch them, therefore they will burn them up. Or, or, i.e. if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them.

**In the same place,** or, *in their place*, where they grow or stand; and they will not trouble not hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

2 Samuel 23:8

**Of the mighty men whom David had,** i. e. of his chief and most valiant commanders. And as it was noted upon 2Sa\_21:1, that the things related in that chapter were done before Absalom's and Sheba's rebellion, though they be mentioned after them; so that

opinion is confirmed by this catalogue, which, though placed here, was taken long before, as is manifest from hence, that Asahel and Uriah are named here. And whereas there are some differences between this list and that **1Ch 11**, most of them are easily reconciled by these two considerations:

1. That nothing is more common than for one person to have divers names.
2. That as some of the worthies died, and others came in their steads; so this must needs cause some alteration in the latter catalogue, **1Ch 11**, from this, which was the former.

**The Tachmonite**, or, *Hachmonite* , called *Jashobeam* , 1Ch\_11:11, from his place; or, as here, *Josheb-bassebet* , i. e. as we render it,

**that sat in the seat**, i.e. was, under Joab, chief or president of the council of war, or lieutenant (*locum tenens* ).

**The same was Adino**: this was his proper name.

**The Eznite**; so called, either from his family, or from the place of his birth or education.

**He lift up his spear**; which words are fitly supplied out of 1Ch\_11:11, where they are expressed. Or thus, he *was above eight hundred* , i.e. he conquered them. So there is only an ellipsis of the verb substantive, which is most frequent.

**At one time**; in one battle, which though it be strange, yet cannot seem incredible, supposing him to be a person of extraordinary strength and activity, and his enemies to be weak, or discouraged, and fleeing away; and especially, God's singular blessing and assistance; all which may very reasonably be supposed.

**Object**. But this man is said to have slain only three hundred in 1Ch\_11:11.

**Answ.** 1. Possibly he slew eight hundred at one time, and three hundred at another; whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles, which supplies many passages omitted in the former writings.

2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, because he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit.

3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

2 Samuel 23:9

**The Ahohite;** of the children of *Ahoah* , 1Ch\_8:4.

**One of the three,** i. e. one of the first three, 2Sa\_23:19.

**Mighty men with David;** who were with David at this time, or who usually attended upon David.

**When they defied the Philistines;** when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, *when some of* , or *among, the Philistines defied them* , i. e. the Israelites, according to their manner, and the example of their great Goliath, 1Sa\_17:25,36. Or, *in Harpam* (for some make it a proper name of a place) *among the Philistines* . *Gone away* , i. e. fled away, 1Ch\_11:13, being dismayed at the approach of their enemies. Heb. *ascended* , i. e. vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

2 Samuel 23:10

**He arose,** i. e. he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled.

**His hand clave unto the sword;** either through sweat or blood, or by a contraction of the sinews. Or thus, *yet did his hand cleave to his sword* , i.e. though he was weary, he did not desist, but continued fighting.

**Only to spoil** i.e. to pursue the enemy, whom he had discomfited, and to take their spoil.

2 Samuel 23:11

**Full of lentiles**, or *barley*, as it is 1Ch\_11:13; for both might very well grow in the same field, in divers parts of it. And this fact is ascribed to Eleazar, 1Ch\_11:12, but so as it is implied that he had some partner or partners in it: for it is there said, 1Ch\_11:14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley was, and Shammah there where the *lentiles* were.

2 Samuel 23:12

**Defended it**; that the Philistines could neither burn, nor tread it down and spoil it or carry it away.

2 Samuel 23:13

**Three of the thirty**; either,

1. The three already named, as is generally supposed, because it is said of them, in the close of this history, 1Ch\_11:19, *These things did these three mightiest*. But in the Hebrew it is only *these three mighty men*, as the same words are rendered here, 2Sa\_23:17. Or rather,

2. The following

**three**; for it is expressly said, both here, 2Sa\_23:18, and 1Ch\_11:20, that

**Abishai was chief**, and therefore one of the three; and this three are plainly distinguished from the first three, 2Sa\_23:19 1Ch\_11:25.

**Unto the cave of Adullam**; which was a strong place, where David had been before, 1Sa\_22:1, &c., and where he had now again fortified himself in the beginning of his reign, when the Philistines were too strong for him.

**In the valley of Rephaim**; of which see above, @2Sa\_5:18.

2 Samuel 23:14

No text from Poole on this verse.

2 Samuel 23:15

Being hot and thirsty, he expresseth how acceptable a draught of that water would be to him, as is usual with men to do in such cases; but was far from desiring or expecting that any of his men should hazard their lives to procure it, as appears from 2Sa\_23:17.

2 Samuel 23:16

**The host of the Philistines** was in the valley of Rephaim, 2Sa\_23:13, and in the way to Beth-lehem.

**He would not drink thereof;** lest by gratifying himself upon such terms, he should seem either to set too high a price upon the satisfaction of his appetite, or too low a price upon the lives of his soldiers, or should encourage others to the like vain-glorious and foolish attempts.

**Poured it out unto the Lord,** as a kind of drink-offering, and acknowledgment of God's goodness in preserving the lives of his captains in so dangerous an enterprise; and to show that he esteemed it as a sacred thing, which, considering all things, it was not fit for him to drink it.

2 Samuel 23:17

**Is not this the blood of the men,** i.e. the price of their blood or lives, which they rashly exposed to manifest hazard?

**These things did these three mighty men;** either one of these three are here omitted, as one of the first three is not named, **1Ch 11**; or Abishai, who follows next, was one of these three.

2 Samuel 23:18

He fought with and killed three hundred men in one battle.

**Had the name among the three,** i.e. was the most famous and eminent among them.

2 Samuel 23:19

He fell short of them in strength and valour.

2 Samuel 23:20

**Of Kabzeel;** a place in Judah, Jos\_15:21.

**Who had done many acts:** this may belong either to *Benaiah*, or to his father, to note that Benaiah was a son becoming such a father.

**Two lionlike men,** for courage and strength. Or, *lions of God*, i.e. great and strong lions. Or, two gigantic persons; and therefore both so called, as being either equal in might, or brethren by birth.

**In the midst of a pit;** where he put himself under a necessity, either of killing, or being killed.

**In time of snow;** when lions are most fierce, both from the sharpness of their appetite in cold seasons, and from want of provisions, cattle being then shut up, and fed at home.

2 Samuel 23:21

**A goodly man;** for stature, as it is expressed, 1Ch\_11:23.

**With a staff;** without a sword, or any warlike weapon.

2 Samuel 23:22

No text from Poole on this verse.

2 Samuel 23:23

Heb. *over* (for *el* is sometimes put for *al*) the men (which is oft understood, as hath been noted before) *of his command*. So his guard is called, because they were always at the king's hand, ready to hear and receive the king's commands, and to put them in execution. Over the Cherethites and Pelethites, as appears by comparing 2 Samuel 8:18, 2 Samuel 20:23, who were faithful and obedient to him, when others revolted from him, 2 Samuel 15:18.

2 Samuel 23:24

**One of the thirty;** Heb. *with* or *among the thirty*; not only as one, but as the chief of them.

2 Samuel 23:25

In 1 Chronicles 11:27,

**Shammoth the Harorite;** concerning which and such-like alterations, and other changes of the names, which will be observed by comparing this catalogue with that, it will be sufficient to suggest,

1. That the same names of persons or places are differently pronounced, according to the different dialects used by men of divers places or ages.
2. That one man had oft two names.



3. That David had more worthies than those here mentioned; and as some of these were slain in the former part of David's reign, as Asahel was; so others came up in their steads; and some were added to this number, as appears from 1Ch 11, where they are named, but not numbered, as they were here; and where there is a greater number than is here expressed.

2 Samuel 23:26

No text from Poole on this verse.

2 Samuel 23:27

No text from Poole on this verse.

2 Samuel 23:28

No text from Poole on this verse.

2 Samuel 23:29

No text from Poole on this verse.

2 Samuel 23:30

No text from Poole on this verse.

2 Samuel 23:31

No text from Poole on this verse.

2 Samuel 23:32

No text from Poole on this verse.

2 Samuel 23:33

No text from Poole on this verse.

2 Samuel 23:34

No text from Poole on this verse.

2 Samuel 23:35

No text from Poole on this verse.

2 Samuel 23:36

No text from Poole on this verse.

2 Samuel 23:37

No text from Poole on this verse.

2 Samuel 23:38

No text from Poole on this verse.

2 Samuel 23:39

Here are but thirty-six named; either therefore one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the lord-general of all.

## 2 Samuel 24:1 2 SAMUEL CHAPTER 24

David, tempted by Satan, forceth Joab to number the people; who are thirteen hundred thousand fighting men, 2 Samuel 24:1-9. David acknowledgeth his sin in it: having three judgments propounded by God, he is in great distress, and chooseth the pestilence; of which seventy thousand men die, 2 Samuel 24:10-15. David by his humiliation preventeth the destruction of Jerusalem, 2 Samuel 24:16,17. He by Gad's direction and order from God purchaseth Araunah's threshing-floor to build an altar there; on which having sacrificed, the plague stayeth, 2 Samuel 24:18-25.

**Again**, to wit, after the former tokens of his anger, such as the three years' famine, 2Sa 21.

**He moved David** *he: who?* Either,

1. Satan, as is expressed, 1 Chronicles 21:1. Or,
2. God; who is said, in like manner, *to stir up Saul against David*, 1 Samuel 26:19, and *to turn the hearts* of the Egyptians to hate his people, Psalms 105:25, and to make men to *err from his ways*, Isaiah 63:17, and to *send strong delusions, &c.*, and to *harden their hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hinderances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which, being

tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. Against them, i.e. for Israel's punishment. *To say*, or, *saying*. For this may be referred, either,

1. To God, of whom the same expression is used 2 Samuel 16:10, *The Lord said to Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or,
2. To David; he moved *David to say*, to wit, to Joab, as he did, 2 Samuel 24:2.

#### 2 Samuel 24:2

Which expression points at David's sin in this matter, that he numbered them, not by direction from God, nor for any important business of the church or kingdom; but out of mere curiosity, and pride, and vain-glory; accompanied either with a secret distrust of God's promise; or rather, with a carnal confidence in the numbers of his people; all which were great sins, and were so manifest, that not only God saw them, and all the degrees and aggravations of them, in David; but even Joab and the captains of the host were very sensible of them, 2 Samuel 24:3,4.

#### 2 Samuel 24:3

What reason or necessity is there for this action? It is to no purpose, and will be burdensome to thy people, and may offend God, and produce ill effects.

#### 2 Samuel 24:4

Joab perceiving the king bent upon it, would not hazard the king's favour by further disputing or disobeying his command.

#### 2 Samuel 24:5

**They passed over Jordan;** they began their computation in the eastern part of David's dominions, which were beyond Jordan.

**Pitched,** or *encamped*. For Joab carried with them divers of his

commanders, and others; partly, for his honour, and, the credit of the work; partly, to assist him in that troublesome work; and partly, to overcome the people, in case they should oppose it as sinful or burdensome, or savouring of some evil design which David might have upon them.

**Of the river of Gad**, i. e. of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called *Arnon*, Deuteronomy 2:36.

**Toward Jazer**, or, *near Jazer*, which also was upon the river Arnon.

2 Samuel 24:6

**To Gilead**; to Mount Gilead, which lay northward from Arnon.

**Tahtim-hodshi**; a place so called. Or, the *lowland lately gained*, i. e. not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chronicles 5:10.

**Dan-jaan**, i.e. probably the famous city of Dan, as it is called, Joshua 19:47 Judges 18:7; for this was in the northern border of the land, and in the way from Gilead to Zidon.

**About to Zidon**, i.e. to the city and territory of Zidon; but not into it, because it was not in the power and possession of the Israelites: and the like is to be thought concerning Tyre, and the cities which the Hivites and Canaanites yet possessed in the neighbourhood of Tyre and Sidon.

2 Samuel 24:7

No text from Poole on this verse.

2 Samuel 24:8

No text from Poole on this verse.

2 Samuel 24:9

**Eight hundred thousand.**

**Object.** In 1 Chronicles 21:5, they are numbered 1,100,000.

*Answ.* The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1Ch 27, amounts to 288,000, which either with their several commanders, or with the soldiers, placed in several garrisons, might very well make up 300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000.

**Five hundred thousand.** In 1 Chronicles 21:5, but 470,000.

**Answ.** Either,

1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or,
2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or,
3. They were 300,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or,
4. There are included here the 30,000 which belonged to the thirty colonels mentioned 2Sa 23, who are excluded 1Ch 21, although it be questionable whether those were all of the tribe of Judah.

2 Samuel 24:10

**David's heart smote him;** his conscience discerned his sin, and he was heartily sorry for it. And the occasion of his repentance

was God's message by the prophet Gad, as it here follows, 2 Samuel 24:11, For when, &c.; as formerly God's message by Nathan had the same effect, 2Sa 12; both which passages are noted, to show how necessary the further and repeated supplies of God's grace are, even to the best of men, to raise them when they fall into sin.

**For I have done very foolishly**, because I am sensible of my sin and folly, as it is more fully expressed, Psalms 51:5,6. Or, *although*, as this particle is oft used.

2 Samuel 24:11

**David's seer**; so called, because he was a prophet, (for such were called seers, 1 Samuel 9:9) now and at other times employed by God to reveal his mind and will to David. See 1 Samuel 22:5 1 Chronicles 29:29.

2 Samuel 24:12

No text from Poole on this verse.

2 Samuel 24:13

*Seven years of famine.*

**Object.** In 1 Chronicles 21:12, it is only three years of famine.

*Answ.* 1. Some conceive that here was an error in the transcriber, and that the true reading is three years, as the LXX. read it in this place, being supposed to have found it so in their copies, and that otherwise they durst never have presumed to make so great a change in the text.

2. In Chron. he speaks exactly of those years of famine only which came for David's sin; but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, 2Sa 21. And this sin of David's was committed in the year next after them, which was in a manner a year of famine; either because it was the sabbatical year, wherein they might not sow nor reap; or rather, because not being able to sow in the third year, because of the excessive drought, they were not capable of reaping this fourth

year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the words is this, As thou hast already had four years of famine, shall three years more come? And that it is said of these seven years, that they shall come, it is a synecdochical expression frequent in Scripture, because part of the years were yet to come; even as it is said of the Israelites, that they should wander in the wilderness forty years, Numbers 14:33, when part of that time was already spent.

2 Samuel 24:14

**Into the hand of the Lord**, to wit, his immediate stroke, which is chiefly in the pestilence; for though the sword and famine be also God's hand, yet there is also the hand of man or other creatures in them. The reason of this choice was partly his experience in and confidence of God's great goodness; partly, because the other judgments, especially the sword, had been more dishonourable, not only to David, but also to God, and to his people, and to the true religion; and partly, because he having sinned himself, thought it just and reasonable to choose such a plague to which he was as obnoxious as his people; whereas he had better fences for himself against sword and famine than they had. For his mercies are great; and therefore will not exceed measure in his strokes, as men will do.

2 Samuel 24:15

**To the time appointed;** either,

1. From morning to evening, which is here called the time appointed; or, the *time of the convention*, or, *public meeting*, as this Hebrew word oft signifies, i. e. till the time of the evening prayer and sacrifice, when the people used more solemnly to meet together. See Psalms 141:2 Acts 3:1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather,

2. *From the morning* (or rather, *from that morning*; for the article seems to be emphatical, and to denote that very morning in which Gad came to David, 2 Samuel 24:11, and that the plague did immediately ensue after Gad's offer, and David's choice,)

**even to the time appointed**, to wit, by God, i.e. for three days, as God had set the time, 2 Samuel 24:13.

*Object.* If it continued three days, how is it said that God repented him of the evil, and stopped the angel in his course? 2 Samuel 24:16.

*Answ.* This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done. *Seventy thousand men*; so the number of his people, which was the matter of his pride and glorying, was diminished.

2 Samuel 24:16

**The angel** appeared in the shape of a man with a sword in his hand, 1 Chronicles 21:16, to convince them more fully that this was no natural nor common plague, but inflicted immediately by the hand of God.

**Upon Jerusalem**; which he had begun to smite, and was proceeding to make a far greater slaughter.

**The Lord repented him of the evil**, i.e. he moderated, and in part recalled, his sentence of the plague's continuance for three whole days, and this he did upon David's prayers and sacrifices, as appears from 2 Samuel 24:25, though these be mentioned afterward.

**Araunah**, called also *Araniah* in the Hebrew of 2 Samuel 24:18, and *Ornan*, 1 Chronicles 21:22; such changes in the pronunciation of the names being usual in Scripture.



2 Samuel 24:17

**Let thine hand be against me;** wherein David shows his justice, and piety, and fatherly care of his people, and that he was a type of Christ.

**Against my father's house;** against my nearest relations, who probably either put David upon, or encouraged him in, this action, because they were no less vain-glorious than David; and the honour which they thought would come to David thereby, would also redound to them; or, at least, they did not use their utmost endeavours to dissuade David from it, as they should have done, and therefore were involved in David's guilt. Howsoever, it was but fit and reasonable that his family, which did partake of his honour and happiness, should also partake in his suffering, rather than those who were less related to him. Nor doth David absolutely desire that they may suffer, but only speaks comparatively, and by way of supposition, and with reference to God's good pleasure.

2 Samuel 24:18

**Gad came that day to David,** by command from God, 2 Samuel 24:19 1 Chronicles 21:18.

**Go up** to Mount Moriah.

**In the threshing-floor of Araunah the Jebusite;** which place God appointed for this work, partly, in gracious condescension to and compliance with David's fear of going to Gibeon, which is expressed 1 Chronicles 21:29,30; partly, because this was the place where God by his angel appeared in a threatening posture, where therefore it was meet he should be appeased; and partly, because God would hereby signify the translation of the tabernacle from Gibeon hither, and the erection of the temple here, [2 Chronicles 3:1](#).

2 Samuel 24:19

No text from Poole on this verse.

2 Samuel 24:20

No text from Poole on this verse.

2 Samuel 24:21

**Wherefore is my lord the king come to his servant?** wherefore doth the king do me this honour, and give himself the trouble of coming to me?

2 Samuel 24:22

**Here be oxen;** which were employed by him in his present work, which was threshing, 1 Chronicles 21:20. See Poole "Deuteronomy 25:4".

2 Samuel 24:23

**As a king;** the particle as being understood, as it oft is in the Hebrew, i.e. with a royal bounty. Or, *Arannab the king*, as he might be called, either because he was king of the Jebusites before David took their city, or because he was the son and heir of that king.

**These things did Araunah give;** he not only offered, but actually gave them, i.e. he actually resigned his right and property in them unto David; for so he did; and David by his refusal returned it to Araunah again.

**The Lord thy God accept thee;** he was a Jebusite by nation, but a hearty proselyte; which made him so liberal in his offers to God's service, and the common good of God's people.

2 Samuel 24:24

**Of that which doth cost me nothing;** for this would be both dishonourable to God, as if I thought him not worthy of a costly sacrifice; and a disparagement to myself, as if I were unable and unwilling to offer a sacrifice of my own goods; and unsatisfactory to the command of God, which obligeth all offenders, and me in a particular manner, to offer sacrifice of their own estate.

**For fifty shekels of silver.**

**Object.** In 1Ch\_21:25, he is said to give for the place *six hundred shekels of gold by weight* .

**Answ.** These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshing-floor, and oxen, and instruments; and there for the whole place adjoining, on

which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had Araunah's house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in **1Ch 21** of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they render this place thus, agreeably enough to the words and the order of the Hebrew text, he *bought* them for *silver* , (or, for money, as the Hebrew word *chesoph* oft signifies, and particularly in this very history in the parallel place, 1Ch\_21:24, where David desires to buy it *for the full price* , or for *full money* , where in the Hebrew it is for *full silver* ,) even *for fifty shekels* , to wit, of gold, as it is expressed 1Ch\_21:25; which place they render thus, and that consonantly to the Hebrew, *he gave shekels of gold of the value* (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2Sa\_12:30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what David

**bought** it, or what he was obliged to give for it; and in Chronicles what he actually gave for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

2 Samuel 24:25

**David built there an altar unto the Lord;** which he might well do, having God's command for it, and the place being sanctified by God's special presence in and by the angel.

**Offered burnt-offerings,** to make atonement for his sins.

**And peace-offerings,** to praise God for his gracious manifestation of himself.

**The Lord was entreated for the land,** as appears both by fire from heaven, which consumed the sacrifice, as was usual in such cases; and by the speedy cessation of the plague.

## **THE FIRST BOOK OF KINGS COMMONLY CALLED THE THIRD BOOK OF THE KINGS**

### **THE ARGUMENT**

THESE two Books called Of the Kings, because they treat of the kings of Judah and Israel, were written by the prophets, or holy men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the penman, that these are a part of those Holy Scriptures which were Divinely inspired is sufficiently evident first,

From the concurring testimony of the whole Jewish church in all ages, to whom were committed the oracles of God, **#Ro 3:2**, who also did faithfully discharge their duty in preserving and delivering them entirely and truly to their posterity from time to time, as plainly appears, because Christ and his apostles, who reproved them freely for their several sins, never taxed them with this fault, of depraving the Holy Scriptures of the Old Testament. Secondly, Because this is manifest concerning divers parcels of them which were taken out of the records of the prophets Nathan, Ahijah, and Iddo, **#2Ch 9:29**, and out of the prophecies of Isaiah and Jeremiah; and the rest doubtless were of the same nature.

Thirdly, From the approbation of these books by the New Testament, both generally, as **#2Ti 3:16**, All Scripture is given by inspiration from God, &c., which is affirmed concerning all those Holy Scriptures which Timothy had known, from a child, **#2Ti 3:15**, and therefore must necessarily be meant of all the books of the Old Testament, which the Jews owned for canonical Scripture; and particularly **#Ro 11:2,3**, &c., where a passage out of these books is quoted and owned as a part of the Holy Scripture, called the Scripture by way of eminency.

### **1 Kings 1:1 1 KINGS CHAPTER 1**

Abishag cherisheth David in his extreme age, **1Ki\_1:1-4**. Adonijah usurpeth the kingdom, **1Ki\_1:5-10**. By the counsel of Nathan to Bath-sheba, and their petition to David, he reneweth his oath of making Solomon king after him, **1Ki\_1:11-31**. He, by

David's appointment, is anointed king; the people triumph, 1Ki\_1:32-40. Adonijah hearing this, his guests flee, and himself fleeth to the horns of the altar; is pardoned by Solomon, and sent to his own house, 1Ki\_1:41-53.

**Stricken in years;** Being in the end of his seventieth year. **He gat no heat;** which is not strange in a person not only of so great an age, but also who had been exercised with so many hardships in war, and with such tormenting cares, and fears, and sorrows, for his own sins, (as divers of his Psalms witness,) and for the sins and miseries of his children and people. See Pro\_17:22. Besides, this might be from the nature of his disease, or bodily distemper.

1 Kings 1:2

**His servants;** his physicians.

**A young virgin;** whose natural heat is fresh and wholesome, and not impaired with bearing or breeding of children. The same counsel doth Galen give for the cure of some cold and dry distempers.

**Let her stand before the king,** i.e. minister unto him, or wait upon him, (as this phrase is oft used,) in his sickness, as occasion requires. Let her lie in thy bosom, as his wife or concubine; for that she was so may appear by divers arguments. First, Otherwise this had been a wicked counsel and course; which therefore neither his servants durst have prescribed, nor would David have used, especially being now in a dying condition. And seeing this was easily prevented by his taking her for his concubine, which then was esteemed allowable, it is absurd to think that he would not choose the safer way. Secondly, That passage, 1Ki\_1:4,

**but the king knew her not,** implies that the king might have had carnal knowledge of her without sin or scandal. Thirdly, it appears from this phrase of

**lying in his bosom,** which is every where in Scripture mentioned as the privilege of a wife and concubine, as Gen\_16:5 Deu\_13:6 2Sa\_12:8 Mic\_7:5. Fourthly, This made Adonijah's crime, in desiring her to wife, so heinous in Solomon's account, because he wisely saw, that by marrying the king's wife he designed to revive his pretence to the kingdom, at least in case of Solomon's death;

which pretence had been ridiculous, if she had been only the king's handmaid.

1 Kings 1:3

**A fair damsel;** whose beauty might engage his affections, and refresh his spirits, and invite him to those embraces which might communicate some of her natural heat to him, as was designed.

**A Shunammite,** of the city of Shunem in Issachar, Jos\_19:18. See 2Ki\_4:8.

1 Kings 1:4

Which is mentioned to note the continuance and progress of the king's malady, and the ground of Adonijah's rebellion, and of his following request, 1Ki\_2:17.

1 Kings 1:5

**Then,** on notice of the desperateness of the king's disease, and the approach of his death,

**Adonijah the son of Haggith** {see 2Sa\_3:4} exalted himself; entertained high thoughts and designs.

**I will be king;** as the right of the kingdom is mine, 1Ki\_1:6, so I will now take possession of it, lest, Solomon attempt to deprive me of it.

**He prepared him chariots and horsemen, and fifty men to run before him,** as Absalom had done upon the like occasion, 2Sa\_15:1; such ill use did he make of that example, that he committed the same wickedness which he had done, and yet feared not the same disappointment and destruction which he brought upon himself.

1 Kings 1:6

**His father had not displeased him at any time:** this is noted as David's great error, and the occasion of Adonijah's presumption. *Why hast thou done so ?* he neither restrained him from, nor reprov'd him for his miscarriages; which was a great sin against that plain law, Lev\_19:17, and severely punished in Eli, which David was not ignorant of, except Adonijah's errors were small, or concealed from David.

**He also:** this particle relates, either, first, To Absalom here following, who also was a goodly man. Or rather, secondly, To what goes before, to signify that this was a second ground of his confidence, because his great comeliness made him amiable in the people's eyes, as his father's indulgence was the first.

**After Absalom,** i. e. next after Absalom was born of his mother: see 2Sa\_3:3,4.

1 Kings 1:7

Either because they thought the right of the crown was his; or rather, from secret grudges, because they perceived themselves neglected by David, and possibly by Solomon too; and from carnal policy, that they might secure and advance their own interest, which they saw to be in manifest danger.

1 Kings 1:8

His great and famous commanders, and the guards and soldiers under them.

1 Kings 1:9

**Adonijah slew sheep and oxen and fat cattle;** partly for a sacrifice; and partly for feasts, that he might engage God to be on his side, and draw a multitude of people after him.

**By En-rogel,** or, *the fountain of Rogel,* or, *of the fuller* ; a place nigh to Jerusalem: see Jos\_15:7 **18:16** 2Sa\_17:17.

**Called all his brethren the king's sons;** either because he knew they envied and were discontented with Solomon, and therefore would favour him; or that he might engage them so to do.

**All the men of Judah the king's servants;** except these here excepted, 1Ki\_1:10.

1 Kings 1:10

Because he knew they favoured Solomon his competitor.

1 Kings 1:11

**Nathan** was prompted to this both by his piety in fulfilling the will of God declared to him, and by him to David, concerning Solomon's succession, 2Sa\_7:13 1Ch\_22:8,9; and by his prudence, as knowing that Adonijah hated him for being the principal instrument of Solomon's advancement. Bath-sheba being



retired and private in her apartment, was yet ignorant of what was done abroad; and she was likely to be most zealous in the cause, and most prevalent with David.

**David our lord knoweth it not;** so far is he from consenting to it, as thou mayest fear or others think, that they have not yet acquainted him with it.

1 Kings 1:12

For he will never reckon himself safe till his competitor and his friends be taken out of the way.

1 Kings 1:13

**Didst not thou swear,** i.e. Thou didst swear; which David himself owneth, 1Ki\_1:30, which probably he did to satisfy Bath-sheba's doubts and fears about it, and to oblige himself to a compliance with the Divine will declared about it. See 1Ki\_2:15 1Ch\_28:5. *Thine handmaid* ; so she calleth herself, to testify her reverence and subjection to him, not only as her husband, but as her king.

**He shall sit upon my throne;** another expression of the same thing, to signify David's sincerity and fervency in his swearing, which adds to his obligation.

**Why then doth Adonijah reign?** how comes this to pass? or why dost thou suffer it?

1 Kings 1:14

No text from Poole on this verse.

1 Kings 1:15

No text from Poole on this verse.

1 Kings 1:16

No text from Poole on this verse.

1 Kings 1:17

**Thou swarest by the Lord thy God;** to whom thou art highly obliged, whose name thou justly fearest and honourest; and therefore thou wilt not pollute it by perjury, but make conscience of thy oath.

1 Kings 1:18

This she adds, partly lest she should seem to accuse the king of inconstancy and perfidiousness; and partly to aggravate

Adonijah's crime, from that gross neglect and contempt of the king which did accompany it.

1 Kings 1:19

Who is not so presumptuous as Adonijah, usurping the throne before his time; but carries himself modestly and submissively, as thy son, and servant, and subject.

1 Kings 1:20

**The eyes of all Israel are upon thee;** the generality of the people are in suspense, whether Adonijah's practices be with thy consent or no, and wait for thy sentence, which they will readily embrace.

**Who shall sit upon the throne of my lord the king;** she speaks only in general, as owning my king's prerogative to give the crown to which of his sons he pleased, if he had not restrained himself by his oath to Solomon.

**After him,** i.e. after thy death; whereby she taxeth Adonijah's ambition, who usurped the crown whilst his father lived.

1 Kings 1:21

**Shall sleep with his fathers,** i.e. die as his fathers did. See Gen\_47:30.

**I and my son Solomon shall be counted offenders;** we shall be punished with death as malefactors, as guilty of practicing against the right heir of the crown, and transferring the kingdom to Solomon, and covering our ambitious designs with a pretence of religion.

1 Kings 1:22

To discourse with the king; which made it fit for her to withdraw, as she did, 1Ki\_1:28.

1 Kings 1:23

No text from Poole on this verse.

1 Kings 1:24

**Is this done by thy consent?** without which it seems strange that he durst attempt it.

1 Kings 1:25

No text from Poole on this verse.

1 Kings 1:26

**Even me thy servant**, whom he knew to be acquainted with thy mind, and with the mind of God in this matter; and therefore his neglect of me herein gives me cause to suspect that this is done without thy privy; which now I come to know.

1 Kings 1:27

**Thou hast not showed it unto thy servant**; who, having been an instrument in delivering God's message to thee concerning thy successor, might reasonably expect that if the king had changed his mind, or God had since made some revelation contrary to the former, thou wouldst have acquainted me with it, as being both a prophet of the Lord, and one whom thou hast always found faithful to thee, and to whom thou hast used to communicate thy secret counsels.

1 Kings 1:28

**Call me Bath-sheba**; who, upon Nathan's approach to the king, had modestly withdrawn herself, either in another room, or into another part of this room, more remote from the bed upon which David lay.

1 Kings 1:29

No text from Poole on this verse.

1 Kings 1:30

No text from Poole on this verse.

1 Kings 1:31

i.e. For a long time, as that word is oft used, as 1Ki\_2:33 Dan\_2:4. Though I desire thy oath may be kept, and the right of succession confirmed to my son; yet I am far from thirsting after thy death for his advancement, and should rather rejoice, if it were possible for thee to live and enjoy thy crown for ever.

1 Kings 1:32

No text from Poole on this verse.

1 Kings 1:33

**The servants of your Lord**, i.e. my public officers, and my guards.

**To ride upon mine own mule;** as a token that the royal dignity is transferred upon Solomon, and that by my consent. Compare Gen\_41:43 Est\_6:8.

**To Gihon;** a river near Jerusalem, on the west side, as may be gathered from 2Ch\_32:30, as En-rogel, where Adonijah was inaugurated, was on the east side. This place David chose, either as remote from Adonijah and his company, that so the people might go thither, and be there without fear of tumults or bloodshed; or to show that Solomon was chosen king in opposition to Adonijah; or because this was a place of great resort, and fit to receive and display that numerous company which he knew would follow Solomon thither; or that he might from thence return and make the more magnificent entrance into the city.

1 Kings 1:34

**Anoint him there king;** as they used to do where there was any thing new, or doubtful, or extraordinary in the succession, as 1Sa\_10:1 **16:12,13** 1Ki\_19:15,**16** 2Ki\_9:3. And this unction signified both the designation of the persons to the office, and the gifts and graces which were necessary for their office, and which they, seeking them sincerely from God, might expect to receive.

**Blow ye with the trumpet;** to make the action more solemn, and glorious, and public.

1 Kings 1:35

**King in my stead;** my deputy and vice-king whilst I live, and absolutely king when I die. Or if David and Solomon were joint kings, it is no more than was afterwards frequent at Rome, where the father and son, or two other persons, were not seldom joint emperors.

**I have appointed,** and that by Divine direction.

**And over Judah:** this is added, partly as being the most eminent and royal tribe; it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1Ki\_11:1 Psa\_18:1 Mar\_16:7; and partly lest the men of Judah, who were in a special manner invited by Adonijah, 1Ki\_1:9, might think themselves exempted from his jurisdiction.

1 Kings 1:36

**Amen;** which was both an approbation of the king's fact, and a profession of his allegiance to the new king, and a petition to God to ratify and confirm it.

**The Lord God of my lord the king say so too;** the Lord stablish Solomon's throne in spite of Adonijah, and all his other enemies.

1 Kings 1:37

Which petition, albeit it might have offended an unworthy, vain-glorious, and envious father, he knew would be welcome to so pious and generous a man as David was, and to one so kind and indulgent to his children.

1 Kings 1:38

No text from Poole on this verse.

1 Kings 1:39

**Zadok the priest;** for though he was not the high priest, he might do this office, especially having the direction of the prophet Nathan, 1Ki\_1:34.

**Out of the tabernacle;** that which David had erected for the ark, 2Sa\_6:17, in which oil was kept for divers sacred uses; for Moses's tabernacle was at Gibeon, 1Ch\_16:39 **21:29**, which was too remote for the present occasion, which required all possible expedition.

1 Kings 1:40

**All the people came up after him;** which flocked in of so thither abundance; some out of curiosity to see so solemn an action; others to do their duty; and others in expectation some advantage by their cheerful attendance upon the new king.

**Rejoiced with great joy;** partly because this would certainly prevent civil wars, under which they had lately and so sorely groaned, and which they had reason to fear from Adonijah's pretence to the crown, and the assistance he might have from the great and famous lord-general Joab, and from Abiathar the high priest, and from others who were or might easily be engaged for him, if David had not ended the controversy in his lifetime; and partly because of the singular wisdom and virtue for which Solomon was even then famous. See 1Ki\_2:6,9. *The earth rent ;*

an hyperbolic expression; yet even solid bodies have been oft broken and rent by great sounds.

1 Kings 1:41

**As they had made an end of eating;** for Nathan having given wise counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

1 Kings 1:42

**Jonathan** it seems was left at Jerusalem for a spy, as he had formerly been under Absalom.

**Thou art a valiant man;** or,

**a man of virtue or worth,** as this Hebrew word is used, Pro\_12:4; and therefore a happy man, and hast good news for thyself and us. Compare 2Sa\_18:27.

1 Kings 1:43

**Verily,** or, *but* , or, *nay but* , i.e. the matter is not as thou expectest, but quite contrary.

1 Kings 1:44

No text from Poole on this verse.

1 Kings 1:45

No text from Poole on this verse.

1 Kings 1:46

i.e. Is put into actual possession of the kingdom.

1 Kings 1:47

**To bless our lord king David;** to praise and thank him for his great and good care, in leaving them in the hands of so excellent a successor, under whom they might expect peace and all prosperity; and to congratulate with him for God's great mercy to him, in giving him such a son and successor, and that his eyes had now seen the actual accomplishment of God's promise made to him concerning this thing.

**The king bowed himself upon the bed;** adoring God for this great mercy, and thereby declaring his hearty approbation and consent to this action. Compare Gen\_47:31.

1 Kings 1:48

No text from Poole on this verse.

1 Kings 1:49

i.e. The way to his own house, lest they should be discovered and taken.

1 Kings 1:50

Either that which was at Gibeon, as appears from 1Ch\_16:39 2Ch\_1:3; and was made with four horns, Exo\_38:2; to which the sacrifices were bound Psa\_118:27. Or rather, that which set David had lately up in the threshing-floor of Araunah, which doubtless was made after the same form as that at Gibeon; for, first, This was next at hand. Secondly, The altar only is mentioned here, whereas in Joab's case there is mention of the tabernacle and altar both, 1Ki\_2:28,29, which seems to be noted to distinguish the two altars; for Adonijah being the king's son, he might safely go to Araunah's altar, and the people would not be forward to seize upon him, or bring him to justice: but Joab truly thought it was not safe for him to venture himself there, and therefore he fleeth to Gibeon, as a place more remote from Jerusalem. Hither he fled, either to implore God's mercy; or rather, to avoid Solomon's rage; supposing that his reverence to that sacred place would not permit him to pollute it with his brother's blood; or that the consideration of God's grace and mercy, which himself needed and begged of God, in pardoning his offences, and accepting the sacrifices which he should offer there, would engage and dispose him to show mercy to his offending and now penitent brother; or that his piety would not allow him violently to pluck him as it were out of the arms of God, into which he had put himself. And for these or such-like reasons the altar was esteemed a kind of sanctuary or place of refuge, not only among the Gentiles, but also among the Hebrews, though it be not called by that name, as may be gathered from Exo\_21:14 1Ki\_2:28.

1 Kings 1:51

He owns Solomon as his king, and himself as his servant and subject; and being sensible of his great guilt, and of the jealousy which kings have of their competitors, could not be satisfied without Solomon's oath.

1 Kings 1:52

**A worthy man**, Heb. *a man of strength or courage* ; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously.

**There shall not an hair of him fall to the earth:** herein Solomon manifests his clemency and brotherly affection, and withal his prudence in sparing him, whom, being his brother, and his eldest brother too, it would have been invidious to have slain.

**If wickedness shall be found in him;** not only if he shall be guilty of some capital crime, but of any great wickedness or evil design; for as this pardon was Solomon's free act, so he might justly qualify it as he pleased.

1 Kings 1:53

Lead a private or retired and quiet life, without noise and numerous attendants, and meddle not with the affairs of the court and kingdom.

## 1 Kings 2:1 1 KINGS CHAPTER 2

David lying on his death-bed, giveth charge to Solomon of a religious life, 1Ki\_2:1-4. Of Joab, Barzillai, and Shimei, 1Ki\_2:5-9. He dieth: Solomon succeedeth, 1Ki\_2:10-12. Adonijah suing for Abishag, is put to death, 1Ki\_2:13-25. Abiathar is deprived of the priesthood, 1Ki\_2:26,27. Joab fleeing to the horns of the altar is slain there, 1Ki\_2:28-34. Benaiah is put in Joab's room, and Zadok in Abiathar's, 1Ki\_2:35. Shimei confined to Jerusalem; going thence to Gath is put to death, 1Ki\_2:36-46.

No text from Poole on this verse.

1 Kings 2:2

**Of all the earth**, i.e. of all men upon the earth. Compare Jos\_23:14 Heb\_9:27.

**Be thou strong;** for to govern his people according to the law of God, as it here follows, requires great fortitude or strength of mind; to arm himself against the subtle devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful men, and especially against himself and his own weakness, partiality, through fear or favour;



and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontrollable power naturally expose them. See Pro\_16:32.

**Show thyself a man**, in manly wisdom, and courage, and constancy, though thou art but young in years, 1Ch\_22:5.

1 Kings 2:3

**The charge of the Lord thy God**, i.e. what God hath charged or commanded thee to do; the act being put for the object; as is usual.

**In the law of Moses**; which the prince was enjoined to transcribe and read, Deu\_17:18, that he might govern his own and his people's actions by it.

**That thou mayest prosper**; or, *behave thyself prudently* ; for the word signifies both. Hereby he intimates that religion is the truest reason of state, and that all true wisdom and good success depends upon piety.

1 Kings 2:4

**Confirm his word**, i.e. fulfil his promise, the condition upon which it was suspended being performed.

**Take heed to their ways**, i.e. diligently observe all their actions, to order them according to God's word.

**To walk before me**; to live as those that have God before their eyes, and endeavour to approve themselves to him.

**In truth**; not only in pretence and show, but truly and sincerely. With all their heart, and with all their soul, i.e. universally, freely, and fervently.

**There shall not fail thee a man on the throne of Israel**; the succession shall be continued in thy line without any interruption.

1 Kings 2:5

**Did to me**, i.e. against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, trampling upon my authority and commands when they thwarted his humour or interest, provoking my spirit by his words and actions. See 2Sa\_3:39 **19:7**. Or, secondly, Indirectly, in what he did against Abner and Amasa;

whose death was a great injury to David, as it was a breach of his laws and peace; a contempt of his person and government; a pernicious example to others of his subjects upon the like occasions; a great scandal and dishonour to him, as if Joab had been only David's instrument, to effect what he secretly desired and designed; whereby the hearts of his people either were or might have been alienated from him, and inflamed against him, and the wounds which were well nigh healed might have been widened again, and made to bleed afresh.

**And what he did**, or, *even* ; the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly* ; as his other miscarriages, so these especially.

**Shed the blood of war in peace**; he slew them as if they had been in the state and act of war, when there was not only a cessation of arms, but also a treaty and agreement of peace, of which also they were the great procurers and promoters.

**Upon his girdle that was about his loins, and in his shoes that were on his feet**: this is added to note his impudence and impenitency, that although by his perfidious manner of killing them, when he pretended to embrace them, he stained his own garments with their blood, yet he was not ashamed of it, but gloried in it, and marched boldly along with the army with the same girdle and shoes which were sprinkled with their blood. See 2Sa\_20:10.

1 Kings 2:6

**According to thy wisdom**, i.e. what in reason and justice thou seest fit. For though I was forced to forbear him when it was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou wisely and severely examine all his actions, and particularly this last rebellion, and punish him according to his demerits.

**Let not his hoar head go down to the grave in peace**; though he be old, having been the general of the army forty years, yet do not suffer him to die a natural death, but cut him off by the sword of justice.

1 Kings 2:7

**Quest.** Why doth he not require the like kindness to Mephibosheth the son of his dear Jonathan?

**Ans.** Either he and his were now extinct, or by their after-miscarriages had forfeited his favour.

**For so**, i.e. with such kindness either as I cannot express, (as the particle so is elsewhere used,) or as I command thee to show to them.

**They**, i.e. Barzillai and his sons; for though Barzillai only be mentioned, 2Sa\_17:27, yet his sons doubtless were instrumental in the business, especially Chimham, 2Sa\_19:37,**38**.

1 Kings 2:8

**With thee**, i.e. in thy power, as that phrase is oft used.

**Cursed me with a grievous curse**; or, *reproached me with bitter reproaches*, 2Sa\_16:7,**8**; which David could not but deeply resent from him, though, as it was an affliction sent from God, he patiently submitted to it.

**I will not put thee to death with the sword.**

**Quest.** How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei?

**Ans.** First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies.

Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom to

find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, 1Ki\_2:36,37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

1 Kings 2:9

**Hold him not guiltless;** though I have spared his life, do not treat him as an innocent person, neither let him go wholly unpunished.

**Thou art a wise man,** and therefore wilt easily find out just occasions to chastise him, especially considering his perverse and wicked disposition.

**What thou oughtest to do unto him;** how to punish him, not without just cause, and yet without any violation of my oath, or reflection upon me, or upon religion for my or thy sake.

**With blood,** i.e. with the effusion of his blood; with a bloody or violent death.

1 Kings 2:10

**Slept with his fathers;**

**See Poole "1Ki\_1:21", See Poole "Deu\_31:16".**

**In the city of David,** i.e. in that part of Jerusalem which was called by his name, because he took it from the Jebusites. See 2Sa\_5:7 1Ch\_11:5 2Ch\_5:2.

1 Kings 2:11

**Seven years;** more precisely, seven years and six months, 2Sa\_5:5; but smaller sums are oft neglected in Scripture computations.

1 Kings 2:12

Being settled upon him with universal consent and approbation, and with the hearty affections of his people, which all wise men know to be a prince's best and surest establishment.

1 Kings 2:13

**Comest thou peaceably,** or with some evil design upon me or my son? which she might well surmise, knowing his ambition and

envy at Solomon, and his hatred against her, as the chief occasion of his dejection.

1 Kings 2:14

No text from Poole on this verse.

1 Kings 2:15

**The kingdom was mine**, both by birthright and by actual inauguration. It seems he could not yet forget his pretence to the crown, nor his ambition for it, but continues his claim; which, it seems, Solomon did apprehend and resent, though Bath-sheba did not; the wives and concubines of the late king being reputed to appertain to the successor. See 2Sa\_12:8.

**All Israel set their faces on me**; they looked upon me as their king, and David's successor, expecting that David should confirm my election.

**The kingdom is turned about**; translated from me to him, by the vicissitude of human affairs, and the changeable humour of the people.

**It was his from the Lord**; either, first, By God's providence so disposing David's mind, and the people's hearts. Or rather, secondly, By God's appointment and particular designation, wherein he would seem to acquiesce; which he mentions, not that he made any conscience of it, or had any regard to it; but only that by this pretence he might deceive both her and Solomon, as if he were far from any design of usurping the kingdom.

1 Kings 2:16

**Deny me not**, Heb. *do not turn away my face*, i.e. do not send me out of thy presence sad or ashamed. Compare 2Ch\_6:42 Psa\_132:10.

1 Kings 2:17

Which though it was against a positive law of God, Lev\_18:7, yet either Adonijah might be ignorant of it, being a man more studied in the affairs of the court than in the book of God; or might think her not concerned in it, because David knew her not, 1Ki\_1:4.

1 Kings 2:18

No text from Poole on this verse.

1 Kings 2:19

The most honourable place next to the king's. See 2Ch\_18:18  
Neh\_8:4 Psa\_45:9 Mat\_20:21.

1 Kings 2:20

**One small petition;** so she esteemed it, because she did not perceive his design in it; and as for that law, Lev\_18:7, she might apprehend, that because David knew her not, it was only a contract for marriage, and therefore no impediment of her marriage to any other after his death; which also is the opinion of some of the late learned Hebrew doctors.

**I will not say thee nay;** supposing thy request be but small, as thou sayest it is, and not unlawful, nor injurious to myself or others.

1 Kings 2:21

**Thy brother,** by the father's side, whom brotherly affection and relation obligeth thee to gratify, at least, in small things.

1 Kings 2:22

**Ask for him the kingdom also:** his design is not upon Abishag, but upon the kingdom; which, by this means, he thinks to recover; partly because she was the last king's wife, or concubine, which might strengthen his pretence to the crown; see 2Sa\_3:7 **12:8 16:21**; and partly because by her eminent beauty, and near relation to David, she had a powerful interest in the court.

**Quest.** Was not this too harsh a censure, and the following punishment of it too severe?

**Ans.** 1. That Adonijah had such a design is very probable, both from his temper, for he was an aspiring and designing man, and highly discontented with Solomon's government, and desirous of a change; and from the nature of the thing, because he would not have made so daring and presumptuous a request, if he had not some great design in it.

2. It is very likely from the following words, though not expressed, that he, and Joab, and Abiathar were engaged in some design against Solomon, and that Solomon had got information of it; and therefore he did and might reasonably take this for an indication, and the first overt act of his treason.

3. Solomon did not pardon Adonijah's treason simply and absolutely, but upon condition that he carried himself worthily, 1Ki\_1:52; and this being confessedly a bold and unworthy action, and arguing more confidence and presumption than became him, and carrying in it the appearance and intention of an incestuous marriage, he might justly revive his guilt, and take this occasion to execute the sentence which he formerly deserved. If it be said, That it is very improbable that Adonijah should expect to get the kingdom from Solomon, who was so firmly established in it with universal applause; it may be answered, That Adonijah was not the only man that hath fed himself with vain hopes, and engaged himself in high and treasonable designs, where to other wise men there was but little likelihood of success; and that he might now be only laying the foundation of what he further intended, when he saw a fit time, and getting a pretence for his future attempts upon the crown; either when Solomon should lose the people's affections, as David had done; or when Solomon should die, which also Adonijah might secretly procure and hasten; and he had only Solomon's young and tender son to contest with. All which, and many other things, Solomon in his great wisdom might easily discern; yea, or have some secret intelligence of, though it be not recorded.

**He is mine elder brother;** he looks upon the kingdom as his by nature and birthright, and the law of nations; and therefore he may seek to recover his own, and to cast me out as a usurper.

**And for Abiathar and for Joab;** who have all a hand in the plot, though he alone appear in it; which appears the more likely, because of Solomon proceeding against them all at the same time, as appears in the following verses.

1 Kings 2:23

**Sware by the Lord;** once here, and again, 1Ki\_2:24; which he did to oblige himself irrevocably to it, and to prevent all intercessions for his life, it being of so great importance to him.

1 Kings 2:24

Though Adonijah be my elder brother, yet I have an undoubted right and title to the crown, and that from the promise and appointment of that God who disposeth of all kingdoms, and

especially this of Israel, to whom he pleaseth; and therefore Adonijah in this and his former attempt is guilty of treason against me, and of rebellion against God.

**Who hath made me an house;** either,

1. Who hath given me posterity, as that phrase is used, Exo\_1:21, and elsewhere; for Rehoboam most probably was born before this time, by comparing 1Ki\_14:21. Or rather,

2. Who hath established me in the house and throne of David; which he thus expresseth, to signify, that God hath fulfilled in and to him that promise which he made to David, in 2Sa\_7:11, where the same phrase is used, and where it doth not so much signify the giving of David posterity, which he had sufficiently before that time, as the settlement of the crown in him and his seed.

**Adonijah shall be put to death this day;** for he knew delays were dangerous in matters of that nature.

1 Kings 2:25

For the execution of justice was not then committed to obscure persons, as now it is; but to persons of great honour and authority. See Jud\_8:21 1Sa\_22:18 2Sa\_1:15 **4:12**. He fell upon him with a sword, or other instrument of death; as below, 1Ki\_2:32,**34,46**.

1 Kings 2:26

**To Anathoth,** a city of the priests, Jos\_21:18, to lead a private life there.

**Unto thine own fields;** either that part of the suburbs which fell to his share, or other land which he had purchased there. See Jer\_32:7.

**At this time:** he doth not fully pardon him, but only forbears him, and reserves to himself a liberty of punishing him afterwards, if he saw occasion; which he doth to keep him in awe, that he might not dare to raise or foment discontents or tumults among the people, which otherwise he might be prone to do.

**Because thou barest the ark of the Lord God before David my father,** when he thought fit to carry it out with him; as 2Sa\_15:24,**29** 1Ch\_15:11,**12**; when he as high priest was to attend upon it. Thus Solomon showeth his respect to his sacred function.



**Thou hast** been afflicted in all wherein my father was afflicted: here he mixeth mercy with justice, and requites Abiathar's former kindness to David; hereby teaching princes that they should not write injuries in marble, and benefits in sand or water, as they have been too oft observed to do.

1 Kings 2:27

**From being priest unto the Lord;** either from his office, or at least, from the execution of his office. For some think that he was thrust from his office before David's death, when Zadok was formerly made priest, i.e. high priest, in his stead, 1Ch\_29:22. But that seems to be a mistake; for although that passage immediately follows the history of what was done in the time of David's life and health, when he was in a capacity of going into the public congregation; yet it manifestly belongs to another time, and was done after it; for he there speaks of Solomon's

**being made king the second time,** and he was made king but twice; once undoubtedly before this, 1Ch\_23:1; and again 1Ki\_1:39; when David was bedrid, and Adonijah's usurpation made a second unction necessary. And therefore what is said 1Ch\_29:22, of Zadok's being made priest, was done after Abiathar's deposition, and upon that occasion.

**That he might fulfil the word of the Lord;** for what hinders but Solomon might intend this not only as a punishment for his treason, but also as a means to accomplish God's word?

**Concerning the house of Eli,** i.e. concerning the translation of the priesthood from the house of Eli, and of Ithamar, unto that of Eleazar; which being threatened eighty years ago, is now executed. So Divine vengeance, though sometimes it be slow, is always sure.

1 Kings 2:28

**Tidings came to Joab,** concerning Adonijah's death, and Abiathar's deposition.

**The tabernacle of the Lord** then was at Gibeon, 1Ki\_3:4, compared with 2Ch\_1:3,5. Caught hold on the horns of the altar; of which see before, 1Ki\_1:50.

1 Kings 2:29

To wit, if he will not come thence, as I foresee he will not.

1 Kings 2:30

**Thus saith the king, Come forth:** that the king gave him this command, though it be not mentioned before, is evident, both from the nature of the thing; for Solomon would not pollute the altar without necessity; and from Benaiah's affirmation of it; for why should he tell a lie without a cause? and from his return to the king for new orders upon Joab's resolution not to come thence.

**I will die here;** for he supposed either that Solomon would not defile that place with his blood; or that he would spare him for his respect to it, as he had done Adonijah; or he had a superstitious conceit that his dying there might give his guilty and miserable soul some advantage.

1 Kings 2:31

**Do as he hath said;** either,

1. Kill him in that place; and for so doing Solomon might seem to have warrant from God, Exo\_21:14, and might further design by this just severity to deter future offenders, by showing that no place nor person should protect them from the stroke of justice. Or rather,

2. Let him die as he is resolved; kill him, though he be there; take him by violence from that place, and then kill him; for Exo\_21:14 doth not command the ruler to kill the murderer there, but to remove him thence, to

**take him from the altar, that he may die.** And seeing this might be done, why should Solomon unnecessarily stain the altar with his blood?

**The innocent blood,** i. e. both the guilt of it, which would rest upon my father and my family if it went unpunished; and the scandal and reproach of it, that neither this nor following ages may imagine that it was done by David's secret instigation, or with his consent.

1 Kings 2:32

**His blood,** i.e. the guilt of the blood which he shed.

**More righteous and better than he;** of more ingenuous and generous tempers, abhorring from all such treacherous practices; and both of them then devoted to and employed in my service.

1 Kings 2:33

**Upon the head of his seed for ever;** either as long as he shall have a posterity, or for a long time, as that phrase is commonly used; but in and by this execution of justice upon him, and such malefactors, my throne shall be established, and God will bless me and mine with peace and prosperity.

1 Kings 2:34

Places which have but few houses and inhabitants are oft so called in Scripture, as Isa\_42:11 Jer\_25:24 Eze\_34:25.

1 Kings 2:35

He now put him in the execution of that office to which he may seem to have been anointed before, 1Ch\_29:22; but of that, **See Poole "1Ch\_29:27"**.

1 Kings 2:36

This Solomon ordered, partly, for his own security, that being removed from that place where his kindred, and estate, and interest lay, to a place where he was but a stranger, and sufficiently odious for his former and never-to-be-forgotten insolency towards his lord and king, he might be incapable of raising any tumults and seditions; partly, as a penalty for his former wickedness, wherein yet there was more mercy than justice, and from which David had not promised him any security, but only given him his life; and partly, that being in this public theatre, all his words and actions might be narrowly observed; which, considering his busy, and covetous, and wicked temper, was likely to give Solomon the advantage which he sought for; and this very prohibition would probably inflame his desire of transgressing it, as the manner of men is.

1 Kings 2:37

**The brook Kidron;** a brook nigh unto Jerusalem, of which see 2Sa\_15:23 2Ki\_23:4; which he particularly names, because that was the way to Bahurim, his former and settled habitation: but this is not to be understood exclusively to other ways and places; for the restraint was general, that he should

**not go forth thence any whither**, 1Ki\_2:36, to wit, as far any other way as Cedron was: which also appears from the following history; for when he went to Gath, he went not over Cedron, (which lay eastward from the city,) but westward, as Gath lay.

**Thy blood shall be upon thine own head;** the blame and guilt of thy blood shall lie upon thyself only.

1 Kings 2:38

**The saying is good;** thy sentence is much more merciful than I expected or deserved. So will thy servant do; and Shimei did not only promise it, but also swore to it; being required by Solomon to do so, as is manifest from 1Ki\_2:42,43.

1 Kings 2:39

**Achish son of Maachah king of Gath;** a king, but subject and tributary, first to David, and then to Solomon. This might be either that Achish who showed so much kindness to David, 1Sa 27,1Sa 28, or his son; who, in requital of this kindness, was still permitted to enjoy the title and honour of a king, but not the full power; whence it was that Achish could not, or durst not, keep these servants, though they had fled to him for protection, but suffered Shimei to take them away from his royal city.

1 Kings 2:40

**Went to Gath;** which, though highly dangerous, he attempted, partly, because he was blinded with covetousness and rage and against his servants, which two lusts have done, daily do, engage men to such courses and actions as are no less dangerous to their lives than this is; partly, because he thought length of time had worn this out of Solomon's mind, and other men's thoughts; and that this being done secretly and speedily, would never have come to Solomon's ears; or that Solomon would not be severe in this case, where it was not wantonness nor contempt of his authority, but the necessity of his household concerns, which put him upon it; and partly, because God withdrew from him the light of common prudence, and wholly left him to his own mistakes, and folly, and lusts; and withal, to the instigation of the devil, whose cunning and powerful artifices and insinuations he could not resist without Divine help.

1 Kings 2:41

**It was told Solomon**, who doubtless had his spies appointed to observe him in all his motions.

1 Kings 2:42

No text from Poole on this verse.

1 Kings 2:43

He was guilty both of rebellion against the express, and just, and (as himself called it) good command of the king, and of perjury against God; which were two high and heinous crimes. His oath he calls

**the oath of the Lord**, because it was taken in God's presence, and he was called upon as a witness of it, and as the avenger of all violations of it, and because the law of God obliged him to the performance of it.

1 Kings 2:44

**Thou knowest all the wickedness which thine heart is privy to;** for which thy own conscience accuseth thee, and there is no need of other witnesses.

**Shall return**, Heb. *hath returned* , which seems most proper. God hath punished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

1 Kings 2:45

**The throne of David;** that royal power and dignity conferred upon David to him and his heirs for ever.

**Shall be established** by the execution of such righteous judgments as this is.

**Before the Lord;** in the presence of that God who is both an observer and rewarder of all such righteous actions; or under God's inspection, and by his blessing.

1 Kings 2:46

**Which went out;** carrying Shimei along with him to the place of execution, which was not fit to be in the king's presence.

**The kingdom was established in the hand of Solomon;** his secret and worst enemies being taken out of the way.

## 1 Kings 3:1 1 KINGS CHAPTER 3

Solomon married Pharaoh's daughter: high places being in use, he went to Gibeon to sacrifice, 1Ki\_3:1-4. There the Lord appeared to him; gives him a choice: he preferred wisdom; obtained it, and also riches and honour, 1Ki\_3:5-15. His judgment between the two harlots, 1Ki\_3:16-28.

**Made affinity with Pharaoh king of Egypt**, as being a powerful neighbour. **Took Pharaoh's daughter**; upon what conditions is not here expressed; but it is probable she was first instructed in and proselyted to the Jewish religion; as may be gathered,

1. Because he was not yet fallen from God, **but loved the Lord, and walked in the statutes of David**, 1Ki\_3:3; and therefore would never have married a gross idolater, which was so contrary to God's law, and so pernicious in its consequences.

2. Because he is nowhere reproved for this fact, as he is for **loving many other strange women**, 1Ki\_11:1.

3. By comparing **Psa 45** and the Book of Canticles; whereby it plainly appears that this action had something extraordinary in it, and was designed by God to be a type of Christ, calling his church to himself, and to the true religion, not only out of the Jews, but even out of the Gentile world. *The city of David* ; of which see 1Ki\_2:10; into David's palace there. *The house of the Lord* , i.e. the temple appropriated to the worship and honour of God. *The wall of Jerusalem round about* ; which though in some sort built by David, 2Sa\_5:9, yet Solomon is here said to build, either because he made it higher, and stronger, and more beautiful and glorious; in which or the like sense Nebuchadnezzar is said to have built Babylon, Dan\_4:30; or because he built another wall besides the former, for greater security; for after this time Jerusalem was encompassed with more walls than one.

1 Kings 3:2

**Only**: this particle is used here and 1Ki\_3:3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev\_17:3,4 **Deu 12:13,14**, except in some extraordinary cases. Possibly he permitted it

because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudential considerations should have given place to the will and wisdom of God.

**In high places;** which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer\_7:31 Eze\_6:3,4 **Ho 10:8**, the Hebrews to the true God.

**Because there was no house;** which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, **Deu 12\$, &c.**

**Unto the name of the Lord;** either,

1. To the Lord; the name of the Lord being oft put for the Lord himself, as Deu\_28:58 Job\_1:21 Psa\_7:17 **116:13 135:1**. Or,
2. To the honour, and praise, and service of God; to the glory of his name, i.e. of his majesty, and all his perfections, which shall be adored and manifested there.

1 Kings 3:3

**And,** or, *yet*, although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both *loved* him with inward affection, and walked with him in outward conversation and worship.

**In the statutes of David**, i.e. according to the statutes or commands of God, which are here called the statutes of David, not only because they were so freely chosen, and heartily loved, and diligently practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1Ki\_2:2-4 1Ch\_28:8,9.

1 Kings 3:4

**The great high place**; the most eminent and frequented, because there was the tabernacle and the altar of Moses, 1Ch\_16:39 **21:29** 2Ch\_1:3,5,6, which possibly were placed upon a high or raised ground.

**A thousand burnt offerings did Solomon offer upon that altar**; thereby showing his special respect to this above all other places, and by his example teaching and inviting all his people to do so.

1 Kings 3:5

**Quest.** How could Solomon pray in his dream, or that prayer be acceptable to God, as this was, 1Ki\_3:10?

**Ans.** The dreams of men are not such insignificant things as many imagine. That good dreams are oftentimes praiseworthy, and evil dreams blameworthy, is not only the opinion of the Jews and Christians, but of divers of the wiser and better heathens; and the reason hereof is evident, because men's dreams are commonly the images of their minds and tempers, and do only reflect and represent, though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking meditations and daily conversation; and therefore it is not unreasonable, that either the sinful dreams of evil-minded men should be imputed to them, and punished in them, or the virtuous dreams of good men be imputed to and rewarded in them: which was Solomon's case; for his heart having been daily and constantly employed in passionate longings and prayers for the wisdom which here he begs, it was a natural and likely thing that his heart should, as it did, work that way even in his dreams. Although, to speak truly and strictly, Solomon's prayer made in his dream would have been no way pleasing to God, nor profitable to himself, if it had not been the result of his daily and most serious practice; and though God signified his mind in a dream,



yet it was Solomon's waking prayers (which were shadowed by this dark representation) which God accepted and requited; and this acceptance of God was signified to him in an extraordinary manner, and by a Divine dream, which was one of those ways whereby God oft used to communicate his will to his prophets and people. So the whole business lies thus: Solomon dreamed that God bid him ask what he would, 1Ki\_3:5, and that he did ask wisdom, 1Ki\_3:6, &c., and that God accepted his desire, 1Ki\_3:10, and gave him that gracious answer, 1Ki\_3:11. &c. And all this was done in a dream, but with this difference; Solomon's prayer was but imaginary, but God's answer was real, though conveyed in a dream. And when he awoke, he knew by Divine inspiration that this was a dream sent from God to assure him that he would give him wisdom, and riches, and honour, and this with respect unto his frequent, constant, and fervent waking desires, which his dream of his prayers did sufficiently intimate. **See Poole "1Ki\_3:6"**.

**God said**, i.e. he dreamed that God said so.

1 Kings 3:6

**Solomon said**, i.e. he dreamed that he said. **See Poole "1Ki\_3:5"**. Or, he really said. For although the use of reason is ordinarily so dark and imperfect in dreams, that such actings are not human actions; yet in extraordinary and Divine dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a man's reason in his dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections; and consequently such acts of the soul may be moral acts, and regardable by God and men? And this might be a kind of ecstasical rapture, whereby his soul might be as it were carried out of his body, as St. Paul's was, 2Co\_12:3, for a season; in which case both his reason might clearly and distinctly apprehend God's mind, and his gracious offer; and his will might make a free choice of wisdom; which therefore might be accepted and rewarded by God.

**In truth**; either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, in uprightness of heart. Or rather, secondly, In the true worship and service of

God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Pro\_23:23 Joh\_17:17 Gal\_3:1. So

**truth** here contains all his duties to God, as

**righteousness** doth his duties to men, and uprightness the right manner of performing both sorts of duties.

**Uprightness of heart with thee**, i.e. in thy judgment, to whom alone his heart was known; and to whom he oft appealed as the witness of his integrity; and with respect to whom he performed all his duties, even to men. Thou hast kept, or, reserved, that which thou didst not reserve for Saul, whose posterity thou didst cut off from the kingdom.

1 Kings 3:7

**I am but a little child**; so he was in years; not as if he were now but twelve years old, as many gather from this name of child; for that name is given to Ishmael when eighteen years old, Gen\_21:14,15, and to Rehoboam when forty-one years old, 2Ch\_13:7, where the word is the same in the Hebrew; and before this time David calls him a wise man, 1Ki\_2:9: but he was now not above twenty years old; and withal, (which he principally intends,) he was raw and unexperienced, as a child, in state affairs, and altogether unfit for so hard a task.

**To go out or come in**, i.e. to govern my people, and manage affairs, as that phrase signifies, Num\_27:17 Deu\_31:2 Jos\_14:11.

1 Kings 3:8

**Is in the midst of thy people**, i.e. is set over them to rule and guide them; a metaphor from the overseer of divers workmen, who usually is in the midst of them, that he may the better observe how each of them dischargeth his office.

**Which thou hast chosen**; thy peculiar people, whom thou takest special care of, and therefore wilt expect a more punctual account of my government of them.

1 Kings 3:9

**An understanding heart**; whereby I may both clearly discern, and faithfully perform, all the parts of my duty; for both these are spoken of in Scripture as the effects of a good understanding; and

he that lives in the neglect of his duties, or the practice of wickedness, is called a *fool* , and one void of understanding.

**Judge**, or, *govern* , as that word is used, Jud\_3:10 4:4 Psa\_7:8 67:4 Isa\_2:4 16:5.

**That I may discern between good and bad**, to wit, in causes and controversies among my people; that I may not through mistakes, or prejudices, or passions, give wrong sentences, and *call evil good* , or *good evil* .

**Who is able** of himself, or without thy gracious assistance.

1 Kings 3:10

How such a dreaming prayer could please God **See Poole** "1Ki\_3:5", **See Poole** "1Ki\_3:6".

1 Kings 3:11

**Nor hast asked the life of thine enemies**; that God would take away their lives, or put them into thy power to destroy them.

1 Kings 3:12

**I have done according to thy words**; I have granted, and do at this present grant, unto thee thy desire. And accordingly at this time God did infuse into him a far higher degree and greater measure of wisdom than he naturally had.

**A wise and an understanding heart**, i.e. wisdom to govern thy people, to know and do thy several duties; which was the thing that Solomon desired, 1Ki\_3:7,9, and the effects whereof here follow, 1Ki\_3:16, &c.; and withal, all Divine and human wisdom, the knowledge of all things, of all the arts and sciences, as may be gathered from 1Ki\_4:29, &c., and that in a far greater proportion than by his years, and the time he could get for his study, could possibly produce.

**So that there was none**; either no king, or rather, no man; for he is herein preferred, not only before all kings, but before all men, 1Ki\_4:31; no mere man since the fall equalled him, to wit, in universal knowledge, and especially in the art of well-governing his people.

**Neither after thee shall any arise like unto thee.**

**Quest.** Did not the apostles excel him? **Answ.** They did not in natural and political knowledge, but only in the knowledge of the mysteries of faith, which were more freely and more fully imparted in those times; the ignorance whereof was no disparagement to Solomon's wisdom, because they were not discoverable by any creature without Divine revelation, which God saw fit not to afford in Solomon's time. I know no inconvenience in affirming that Solomon's natural capacities were higher than any of the apostles; and Solomon had a more comprehensive knowledge of all things known in that age, than the apostles had in all the discoveries of their age.

1 Kings 3:13

**I have also given;** either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel place, 2Ch\_1:12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all.

**There shall not be;** so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not only in riches, but also in wisdom, and in honour or renown.

**All thy days,** to wit of thy life; whereby he signifies, that these gifts of God were not temporary and transient, as they were in Saul, but such as should abide with him whilst he lived.

1 Kings 3:14

**If thou wilt walk in my ways:** this caution God gives him, lest his great wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal, to justify himself in case he should afterwards alter the course of his providence towards Solomon; and that when men are surprised with Solomon's dreadful fall, they might know it was no

surprisal to God, but that he did foresee it, and would overrule it to his own glory one way or other.

1 Kings 3:15

**It was a dream**, i.e. he perceived that it was a dream; not a vain dream, wherewith men are commonly deluded; but a Divine knew, dream, assuring him of the thing; which he partly by a Divine impression and inspiration thereof in his mind after he was awakened; and partly by the vast alteration which he presently found within himself in point of wisdom and knowledge.

**The ark of the covenant of the Lord** was there in the city of David, 2Sa\_6:17, before which he presented himself in the way of holy ministration and adoration, which may be noted by the word stood. Or that word may note his abode there for some considerable time, as the offering of so many sacrifices required.

**Offered up burnt-offerings**, chiefly for the expiation of his and his people's sins, through the blood of Christ, manifestly signified in these sacrifices.

**And offered peace-offerings**, solemnly to praise God for all his mercies, and especially for giving him a quiet and fixed possession of the kingdom, and for his glorious appearance to him in a dream, and for the great promise therein made to him, and the actual accomplishment of it since wrought in him.

1 Kings 3:16

**Harlots**, or, *victuallers* ; for the Hebrew word signifies both. See **Poole** "Jos\_2:1". And possibly they might be both; this by their open profession, and the other by their secret practice: not that they were common harlots; for neither would Solomon have tolerated such; nor durst such have presented themselves before so wise and just a ruler; nor did such use either to bring forth children, or to have such a tender care of and affection to them as these express. Yet that they were unmarried persons, and so guilty of fornication, seems most probable, both because there is no mention of any husbands, whose office it was, if there were any such, to contest for their wives; and because they lived a solitary life in one house.

**Unto the king**: haply they had presented their cause to the inferior courts, who could not determine; and therefore now they bring it

to the king, as the supreme magistrate, and famous for his wisdom.

**Stood there before him**, desiring and expecting his sentence in the case.

1 Kings 3:17

No text from Poole on this verse.

1 Kings 3:18

**The third day**; so they could not be distinguished by their age.

**There was no stranger with us in the house**; therefore no witness on either side; and although there might be some sensible difference to an exact observer between the features of the two children, yet it is not probable that was much minded by the neighbours; for though civil women might assist them both in their child-births, yet it is not likely they would afterwards converse much with them, as being persons of suspected fame, and the features of the children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the testimonies of the women were of equal credit, i.e. of none at all.

1 Kings 3:19

And so smothered it; which she justly conjectures, because there were evidences of that kind of death, but no appearance of any other cause thereof.

1 Kings 3:20

**She arose at midnight**, when I was asleep, as she reasonably and truly concluded.

**Took my son from beside me**; either because she really desired the comfort of a child, to be educated by her, and owned as hers; or because she would not be thought guilty of the child's death, for which she knew not how severely Solomon would punish her.

**While thine handmaid slept**; as she might well know, because had she been awake, she had discovered and prevented her design.

1 Kings 3:21

No text from Poole on this verse.

1 Kings 3:22

Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.

1 Kings 3:23

No text from Poole on this verse.

1 Kings 3:24

No text from Poole on this verse.

1 Kings 3:25

He said this with seeming sincerity and earnestly, though with a design far above the reach of the two women or of the people present, who probably with admiration and horror expected the execution of it.

1 Kings 3:26

No text from Poole on this verse.

1 Kings 3:27

As is evident from her natural and motherly affection to the child, which she had rather have alienated and given away from her than destroyed.

1 Kings 3:28

**The wisdom of God;** either great and eminent wisdom,

**as the cedars or mountains** of God are the highest and most eminent of the kind; or Divine wisdom with which God had inspired him for the better government of his people.

**Was in him to judgment;** to assist him in wisely examining and justly determining the causes and controversies of his people.

#### **1 Kings 4:1 1 KINGS CHAPTER 4**

Solomon's chief princes, 1Ki\_4:1-6; and officers for provision, 1Ki\_4:7-19. The peace and largeness of his kingdom, 1Ki\_4:20,21. His daily provision for his court, 1Ki\_4:22-25. The stables for his horses, 1Ki\_4:26-28. His wisdom, 1Ki\_4:29-34.

This is spoken with respect to his successors, who were kings only over a part, and that the smallest part of it. Or in reference to the times of division and rebellion under David; when part went after David, and part after Ish-bosheth; or part after Absalom, or Sheba,

or Adonijah. But now all Israel were united under Solomon, and adhered to him, not only a part of them; especially since the death of Adonijah and Joab, (who may be suspected to have watched an opportunity of revolting,) and the confinement of Abiathar and of Shimei, (if not his death also,) who could now have little or no interest or opportunity of setting up a party against Solomon, (their principals being taken away, to whom they were but accessaries,) nor in probability any design to attempt it.

1 Kings 4:2

**The princes which he had**, i.e. the chief rulers or officers belonging to him.

**The son**, or, the grandson, by comparing this with 1Ch\_6:8,9.

**Of Zadok**; either Zadok the priest, 1Ch\_6:8,9, or some other of that name.

**The priest**; So he was the second priest, or the priest that attended upon Solomon's person in holy offices and administrations. But when this sacred writer professeth to give an account of Solomon's princes, why should he put the second priest, or Solomon's domestic priest, in the first place? or why should he be mentioned distinctly from his father, who was generally present with Solomon, and could easily, either by himself, or some other fit person or persons appointed by him, manage all the king's sacred concerns? or why is he named before his father? Others therefore render this Hebrew word

**prince**, as it is used Gen\_41:45 **47:22,26 Exo 2:16 2Sa\_8:18**. So he was either the chief in dignity, the first prince, and the highest officer in the state next to the king; or the chief minister of state, by whom the great affairs of state were managed and prepared for the king's consideration, &c.

1 Kings 4:3

**Scribes**, i.e. secretaries of state. He chose two, whereas David had but one; either because he observed some inconveniences in trusting all those matters in one hand; or because he had now much more employment than David had, this being a time of great peace and prosperity, and his empire enlarged, and his correspondencies with foreign princes more frequent.



**The recorder;** of which See Poole "2Sa\_8:16".

1 Kings 4:4

i.e. The high priests, to wit, successively, first Abiathar, and then Zadok.

**Quest.** Why is Abiathar named when he was deposed?

**Answ.** First, Because it is ordinary for persons to retain the names and titles of those places which in reality they have lost. Secondly, Because though he was deposed from the high priesthood, yet he was a priest, and the chief of one of the priestly families: and as Zadok was jointly named with Abiathar, when Abiathar alone was the high priest, as 2Sa\_8:17 **20:25**; so now Zadok and Abiathar are joined, although the high priesthood was rested in Zadok alone. Thirdly, Possibly Abiathar, though he was deposed from the supreme priesthood, yet upon his serious repentance, and by the intercession of his friends, was restored to the execution of the priestly office, and put into that place which Zadok enjoyed when Abiathar was high priest. Fourthly, Some say that here is mention made of all Solomon's chief officers, both such as now were, and such as had been, and such as were afterwards, as they gather from 1Ki\_4:11,**15**, where two persons are named who married two of Solomon's daughters, which could not be till many years after this time.

1 Kings 4:5

**Over the officers, or overseers, or surveyors,** to wit, over those twelve officers named 1Ki\_4:7, &c., where this Hebrew word is used, who were all subject, and to give up their accounts to him; though the word signifies any governors or commanders of the higher sort, as 1Ki\_5:16 2Ch\_8:10.

**Son of Nathan,** the prophet, who had been so highly instrumental in Solomon's establishment in the throne.

**Principal officer;** possibly president of the king's council. The Hebrew word is *cohen*, which, 1Ki\_4:2, is rendered *priest*; whence some read this place thus: *Zabud the son of Nathan the priest*, or *the minister*, (as the word properly signifies, and that title well enough agrees to a prophet; or the prince, for the prophet Nathan was a man considerable both for his quality, and for his honour and esteem with the king,) *was the king's friend*.

**The king's friend;** either his special favourite, both for his father's sake and for his own, having, it seems, been brought up with him; or his confidant, with whom he used to communicate his most secret counsels.

1 Kings 4:6

**Over the household;** steward of the king's household.

**Over the tribute,** to wit, the personal tribute, or the levy of men, as appears by comparing this with 1Ki\_5:13,14, it being very fit that there should be some one person to whom the chief conduct or inspection of that great business was committed.

1 Kings 4:7

No text from Poole on this verse.

1 Kings 4:8

This and others of them are denominated from their fathers, because they were known and famous in their generation.

1 Kings 4:9

Or, *Elon, the house or dwelling-place of Hanan* ; and *Hanan* may be a man's name and this place may be so differenced from other *Elons* . Or, *the plain* (for so the Hebrew word signifies) of Beth-hanan.

1 Kings 4:10

There were two *Sochohs* , but both near together. See Jos\_15:35,48.

**The land of Hephher,** in Judah. See 1Ch\_4:6.

1 Kings 4:11

**The region of Dor,** in Manasseh within Jordan, where also were Taanach, Megiddo, and Beth-shean, 1Ki\_4:12.

1 Kings 4:12

**Zartanah beneath Jezreel,** which was in Issachar. And this seems added to distinguish it from that

**Zartanah,** Jos\_3:16.

1 Kings 4:13

**In Ramoth-gilead;** Ramoth in the land of Gilead, Deu\_4:43 Jos\_20:8 1Ki\_22:3; so called to difference it from Ramoth in Issachar, 1Ch\_6:73.

**Jair;** in Manasseh beyond Jordan. See Num\_32:41 Deu\_3:14.

**Great cities with walls and brasen bars:** this is added by way of distinction from those towns of Jair; for being without Jordan, they were liable to the attempts of their enemies.

1 Kings 4:14

The city and territory of **Mahanaim**; of which see Gen\_32:2 Jos\_13:26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2Sa\_17:27. Or, *to Mahanaim* . So he may understand all the space from the parts last mentioned to Mahanaim, which was in the tribe of Gad.

1 Kings 4:15

No text from Poole on this verse.

1 Kings 4:16

No text from Poole on this verse.

1 Kings 4:17

No text from Poole on this verse.

1 Kings 4:18

**The son of Elah;** which he adds to distinguish him from that cursed and cursing Shimei, 2Sa\_16:5.

1 Kings 4:19

**In the country of Gilead,** i.e. in the remaining part of that land of Gilead, which was mentioned above, 1Ki\_4:13.

**In the land,** or rather, *in that land* ; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted

concerning him as his privilege above the rest, whose jurisdictions were of a narrower extent.

1 Kings 4:20

No text from Poole on this verse.

1 Kings 4:21

**From the river Euphrates;** for so far David, having conquered the Syrians, extended his empire, which Solomon also maintained in that extent. And so God's promise concerning the giving of the whole land, as far as Euphrates, to the Israelites, was fulfilled. And if the Israelites had multiplied so much that the land of Canaan would not suffice them, having God's grant of all the land as far as Euphrates, they might have seized upon it whensoever occasion required.

**Unto the land of the Philistines,** which is to be understood inclusively; for it is unreasonable to think that the Philistines were not within Solomon's dominion.

**Unto the border of Egypt;** unto the river Sihor, which was the border between Egypt and Canaan, Jos\_13:3. Compare Gen\_15:18.

**Served Solomon,** by tribute, or other ways, as he needed and required.

1 Kings 4:22

**Thirty measures,** Heb. *cors* ; each of which contained ten ephahs, Exo\_16:36. So this provision was sufficient for near three thousand persons.

**Meal,** of a coarser sort, for common use, and for the inferior sort.

1 Kings 4:23

**Ten fat oxen,** fitted in stalls.

**Out of the pastures;** well fleshed, tender, and good, though not so fat as the former.

1 Kings 4:24

**Tiphseh;** either that *Tiphseh* , 2Ki\_15:16, which was in the kingdom of Israel within Jordan; or rather, another place of that name upon the river now mentioned, to wit, Euphrates, even that

eminent city which is mentioned by Ptolemy, and Strabo, and Pliny, called *Thapsarum* . And this best agrees with the following

**Azzah**, which was the border of Canaan in the south and west, Gen\_10:19 Deu\_2:23, as Tiphseh was in the north and east. And so his dominion is described by both its borders.

**All the kings on this side the river;** who owned subjection and paid tribute to him.

1 Kings 4:25

**Under his vine and under his fig tree;** enjoying the fruit of his own labours with safety and comfort. Under these two trees, which were most used and cultivated by the Israelites, he understands all other fruit-bearing trees, and all other comforts, by a synecdoche. And they are brought in as sitting or *dwelling under* these trees, partly, for recreation or delight in the shade; and partly, for the comfort or advantage of the fruit; and withal, to note their great security, not only in their strong cities, but even in the country, where the vines and fig trees grew, which were most open to the incursions of their enemies.

1 Kings 4:26

**Forty thousand stalls of horses.** In 2Ch\_9:25, it is but *four thousand* . *Answ* . First, Some acknowledge an error of the transcriber, writing *arbahim* , forty, for *arbah* , four, which was an easy mistake. And such mistakes in some copies, in these lesser matters, God might permit, for the trial and exercise of our faith, without any prejudice to the authority of the sacred Scriptures in the great doctrines of faith and good life. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls* ; and therefore there may well be allowed some difference in the signification, the one signifying properly stables, of which there were 4000, the other stalls or partitions for each horse, which were 40,000; which great number seems directly forbidden, Deu\_17:16, except Solomon had some particular dispensation from God, which might be, though it be not recorded.

**For his chariots;** both for his military chariots, which seem to be those 1400, 1Ki\_10:26, and for divers other uses, as about his

great and various buildings, and merchandises, and other occasions, which might require some thousands of other chariots.

**Twelve thousand horsemen;** appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare 1Ki\_10:26. But the words may be otherwise rendered,

**and twelve thousand horses,** for *parash* manifestly signifies *both a horse and horsemen*. And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, *and for* (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen*; and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

1 Kings 4:27

**Those officers;** named above, 1Ki\_4:7, &c.

**They lacked nothing;** or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

1 Kings 4:28

**Dromedaries,** or *mules*, by comparing this with 2Ch\_9:24; or *post horses*, which are particularly mentioned and distinguished from the other horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift beasts, which is evident from Est\_8:10, **14 Mic 1:13**.

1 Kings 4:29

**Largeness of heart,** i.e. either, first, Magnanimity, or generosity, and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather, secondly, Vastness of understanding; a most comprehensive knowledge of all things, both Divine and human; for this wisdom is the thing for which he is here commended, both in the foregoing and following words.

**Even as the sand that is on the sea-shore;** which cannot be numbered or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts: and so it may

note that Solomon's wisdom was both vast, reaching to all things; and most accurate, searching and discerning every small thing.

1 Kings 4:30

**The children of the east country;** the Chaldeans, Persians, and Arabians, who all lay eastward from Canaan, and who were famous in ancient times for their wisdom and learning, as appears both from sacred and profane writers.

**The wisdom of Egypt,** i.e. the Egyptians, whose fame was then great for their skill in the arts and sciences, which made them despise the Grecians as children in knowledge. See Act\_7:22.

1 Kings 4:31

**Wiser than all men;** either of his nation, or of his time, or of all times and nations, whether of the east or any other country, excepting only the first and Second Adam.

**Ethan the Ezrahite, and Heman;** Israelites of eminent wisdom, probably the same mentioned 1Ch\_2:6 **15:19 25:4** Psa\_88:1 **89:1**.

**Chalcol and Dorda** of whom see 1Ch\_2:6.

**The sons of Mahol.**

**Object.** All these four were the sons of *Zerah* , 1Ch\_2:6, or of *Ezrah* , as others call him.

**Answ.** Either the same man had two names, *Zerah* and *Mahol* , which was common amongst the Jews; and he might be called *Mahol* from his office or employment; for that signifies a *dance* , or a *pipe* ; and he was expert in musical instruments, and so were his sons, 1Ch\_15:17-19, who possibly may here be called, by a vulgar Hebraism, *sons of the musical instrument* , from their dexterity in handling it, as upon another account we read of *the daughters of music* , Ecc\_12:4.

1 Kings 4:32

**Proverbs,** i.e. short, and deep, and useful sentences, whereof a great and the best part are contained in the Books of Proverbs and Ecclesiastes. Of his songs the chief and most divine are in the Canticles.

1 Kings 4:33

**Of trees**, i.e. of all plants, of their nature and qualities; all which discourses are lost, without any impeachment of the perfection of the Holy Scriptures; which were not inspired and written to teach men philosophy or physic, but only to make men wise to salvation. See Joh\_20:31 2Ti\_3:16,17.

**From the cedar tree unto the hyssop**, i.e. from the greatest to the least.

1 Kings 4:34

**From all kings of the earth**, to wit, from all the neighbouring kings; universal particles being frequently understood in a restrained sense; and such restriction is grounded upon the following words, where this is limited to such as heard of Solomon's wisdom.

## 1 Kings 5:1 1 KINGS CHAPTER 5

Hiram sendeth to congratulate Solomon; who desireth of Hiram timber to build the temple, 1Ki\_5:1-6. Hiram blesseth God for Solomon; and, for food for his family, sendeth him trees, 1Ki\_5:7-12. The number of labourers and workmen employed about the temple, 1Ki\_5:13-18.

**Hiram sent his servants unto Solomon**, to wit, as soon as he heard of his succession in the throne, as the following words show, he sent to congratulate with him, as the manner of princes is.

1 Kings 5:2

No text from Poole on this verse.

1 Kings 5:3

**Thou knowest**, by common fame, and by particular information.

**Could not build an house unto the name of the Lord his God**, i.e. either, first, For the worship and service of God, 1Ki\_3:2. Or, secondly, For the Lord himself, as that phrase is used, Deu\_28:58 Psa\_20:1 **52:9**.



**Which were about him on every side;** which diverted his cares and thoughts to other things, and withal occasioned God's denial of the honour of that work to him.

**Put them under the soles of his feet,** i.e. made them subject to him, that he might trample upon them at his pleasure. Compare Psa\_8:6 1Co\_15:27.

1 Kings 5:4

No text from Poole on this verse.

1 Kings 5:5

No text from Poole on this verse.

1 Kings 5:6

**Command thou that they,** i.e. thy servants, as appears both from the foregoing words, *command*, &c., and from the following opposition of *my servants* And this assistance which these Gentiles gave to the building of Solomon's temple was a type of the calling of the Gentiles, and that they should be very instrumental in the building and constituting of Christ's spiritual temple, to wit, his church.

**Hew me cedar trees;** which, for their soundness, and strength, and fragrancy, and durableness, were most excellent and proper for his design. Of these David had procured some, but not a sufficient number.

**Lebanon** was either wholly or in part in Solomon's jurisdiction; and therefore he doth not desire that Hiram would give him the cedars, because they were his own already; but only that his servants might hew them for him; which required art and skill in the time and manner of doing of it; all which the ingenious Tyrians well understood.

**My servants shall be with thy servants;** either to be employed therein as they shall direct; or to receive the cedars, being cut down and hewed, from their hands, and to transmit them to me; although Hiram in his return eased him of that trouble.

**Unto thee will I give hire for thy servants,** i.e. pay them for their labour and art.

**The Sidonians**, or Tyrians; for these places and people being near, and subject to Hiram, are promiscuously used one for another.

1 Kings 5:7

**He rejoiced greatly**; being an ingenuous prince, a lover of excellency, and a faithful friend to David and to his house.

**Blessed be the Lord**; for though it be not probable that he was a sincere proselyte, because he did not endeavour the instruction of his people, and the extirpation of their gross idolatry, which by God's blessing and Solomen's help he might easily have effected; yet he had sufficient information concerning the nature and excellency of the God of Israel, and had honourable thoughts of him, as also divers other heathens had, 1Sa\_4:8 Dan\_6:16; /**APC 2Ma 3:3**.

1 Kings 5:8

**Hiram sent** a letter, 2Ch\_2:11.

**Concerning timber of fir**; which formerly was, and still is, very useful in most buildings. Others render the Hebrew word, *pitch trees* , or *ash trees* , or *pine trees* . To others it was a particular sort of cedars, and therefore comes under the general name of *cedars* , in Solomon's message before related.

1 Kings 5:9

**Unto the sea**; the midland sea.

**In floats**, or *ships* , or *rafts* . It is thought the timbers were tied together in the water, as now it is usual, and so by the help of boats or ships conveyed to the appointed place, which was at no great distance.

**Unto the place that thou shalt appoint me**; which was Joppa, 2Ch\_2:16, a town upon the sea, Jos\_19:46 Act\_9:43.

**Discharged**, Heb. *dispersed* , or *dissolved* ; which implies that they were tied together.

**Food for my household**, i.e. either, first, My kingdom or people; for the word *house* or *family* is sometimes used for a nation or people, as Jud\_13:2 **18:11** Zec\_12:13 **14:18**. The reason of this desire is, because the country belonging to Tyre and Sidon was very barren, and the people there being very numerous, depended

upon Solomon's country for relief, as is manifest from Act\_12:20: compare Eze\_3:7 Eze\_27:17. And this relief or provisions Hiram doth not desire to be freely given to him, but to be sold to him and his people at a reasonable rate, as Josephus reports it. Or, secondly, *My servants* employed in the work, as it is expressed, 2Ch\_2:15; though divers, both Jewish and Christian, interpreters conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to Hiram himself, and to his house, for the materials which were taken out of his territories; and in **2Ch 2** of what was given to his servants for their labour. Or, thirdly, My royal family and court, which most properly is called his house.

1 Kings 5:10

No text from Poole on this verse.

1 Kings 5:11

**Twenty measures of pure oil**, Heb. *twenty cors*

**of pure oil**; but in 2Ch\_2:10, it is *twenty thousand baths of oil* ; to which is there added *twenty thousand measures of barley* , and *twenty thousand baths of wine* . Either therefore, first, He speaks of several things, as was now said on 1Ki\_5:9. Or, secondly, He speaks there of what Solomon offered; for it runs thus,

**I will give**; and here of what Hiram accepted; and accordingly Solomon gave, for it is here said

**Solomon gave Hiram**. Or, thirdly, The barley, and wine, and *twenty thousand baths* of common oil, mentioned **2Ch 2**, must be added to the *twenty thousand measures of wheat, and the twenty measures of pure oil, here expressed* , and the whole sum is to be made up from both places; that Book of Chronicles being written to supply and complete the histories of the Books of Samuel and of the Kings.

**Thus gave Solomon to Hiram year by year**; either, first, For sustenance to the workmen, during the years wherein they were employed in the cutting down and hewing of the timber. Or, secondly, For the yearly support of the king's house during the said time. And these words being left out in **2Ch 2**, may seem to favour their opinion, that these places speak of divers passages, and several recompences, the one given to the king's house, the

other to the labourers, although the argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

1 Kings 5:12

**The Lord gave Solomon wisdom**, i.e. he increased in wisdom more and more; which is here mentioned, because he showed his wisdom in all his transactions with Hiram.

1 Kings 5:13

Which were to be employed in the most honourable and easy parts of the work relating to the temple, in manner expressed, 1Ki\_5:14. And these were Israelites; but those 150,000, mentioned 1Ki\_5:15, were strangers, by comparing this with 1Ki\_9:21,22. If it seem strange to any man that so many thousands should be employed about so small a building as the temple was, it must be considered,

1. That the temple, all its parts being considered, was far larger than men imagine, of which more hereafter.
2. That it is probable, that they were employed by turns, as the 30,000 were, 1Ki\_5:14, else they had been oppressed with hard and uninterrupted labours.
3. That the timber and stone hewed and carried by them was designed, not only (though principally) for the temple, but also for Solomon's own houses and buildings; because we read of no other levy of men, nor of any great care and pains taken, after the building of the temple, for the procurement or preparation of materials for his own houses, or his other buildings; which implies, that that work was done before; nay, that this very levy of men was made and employed *for the building of the Lord's house, and Solomon's house, and Millo, and the wall of Jerusalem, and Hazor and Megiddo, and Gezer*, is expressed 1Ki\_9:15, which may fully satisfy that scruple.

1 Kings 5:14

No text from Poole on this verse.

1 Kings 5:15

Either of timber, or rather of stones; for Hiram had taken care of the timber.

1 Kings 5:16

Whereof 3000 were set over the 150,000, expressed 1Ki\_5:15, each of these over 50 of them, and the odd 300 were set over these 3000, each of these to have the oversight of ten of them, to take an account of the work from them. But in 2Ch\_2:18, these overseers are said to be 3600.

**Answ.** The 300 added in **2Ch 2** might be a reserve, to supply the places of the other 3000; yea, or of the 3300; as any of them should be taken off from the work by death, or sickness, or weakness, or necessary occasions; which was a prudent provision, and not unusual in such-like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both computations may fairly stand together. Some learned men add, that those 3600 were strangers, which indeed is manifest from 2Ch\_2:17; and that those 3300 were a distinct number of men, and Israelites, which were set over all the rest, both strangers and Israelites; who therefore are here called the

**chief of Solomon's officers**, and are said *to rule over the workmen* ; whereas all that is said of those 3600, 2Ch\_2:18, is, that they were overseers *to set the people a work* ; which may deserve further consideration. Others say, that the 300 added in 2 Chron. were overseers of the Tyrian workmen in Mount Lebanon, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.

1 Kings 5:17

**Costly stones;** marble and porphyry, or other stones of great size and value.

**To lay the foundation of the house;** where they could not afterward be seen; and therefore that this was done, is mentioned only as a point of magnificence, except it was intended for a type or mystical signification of the preciousness of Christ, who is *the foundation* of the true temple, the church of God, as he is called, Isa\_28:16 1Co\_3:11.

1 Kings 5:18

**The stone-squarers**, Heb. *the Gibites* ; the inhabitants of Gebel, a place near Zidon, named Psa\_83:7 Eze\_27:9, famous for artificers and architects, Jos\_13:5. These are here mentioned apart, as distinct from the rest of Hiram's builders, as the most eminent of them.

## 1 Kings 6:1 1 KINGS CHAPTER 6

The building of the temple, and the time thereof; the form and largeness, windows, chambers, and materials, 1Ki\_6:1-10. God's promise unto it, 1Ki\_6:11-13. The ceiling and adorning it, 1Ki\_6:14,15. The oracle, 1Ki\_6:16-22. The cherubims, and divers ornaments, 1Ki\_6:23-30. The doors, 1Ki\_6:31-35. The inner court, 1Ki\_6:36. The time in building, 1Ki\_1:37,38.

This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars:

1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deu\_4:45, where the words in the Hebrew are not *after* , &c., as we translate it, but *in their coming forth out of Egypt* ; and Psa\_94:1-3, *When Israel came forth &c.*, Heb. *their coming forth &c.* And it is not impossible it may be so understood here, *after they were come out &c.*, to wit, completely, i.e. towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth* , which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after* , so also doth *lamed*, Gen\_7:4,10 **Num 33:38**.

2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as,

1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen

years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases.

2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty or eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest*, or *began to rest*, or recovered its rest, *in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number exceeds ten) *year*, to be computed from some remarkable time; and so that phrase doth not note how long time, or till what time, the rest continued, but at what time it began. As for instance, in Jud\_3:11, *the land had rest*, not *forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of, the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and of the elders that outlived him, Jud\_2:7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Jud\_3:30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, Jud\_3:11. And Jud\_5:31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Jud\_3:30. And Jud\_8:28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that fatuously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

**In the fourth year of Solomon's reign;** his three first years being spent partly in settling the affairs of his kingdom, without which neither civil nor ecclesiastical concerns could have any consistency; and partly in making necessary preparations for the work. **He began to build;** for so it is expressed 2Ch\_3:1; and so it is explained here below, 1Ki\_6:37, *The foundation of the house was laid* ; though in the Hebrew it be only *be built* . Thus active words are oft understood of the beginning of the action, as Gen\_5:32 **11:26**.

1 Kings 6:2

**The house;** properly so called, as distinct from all the walls and buildings which were adjoining to it, to wit, the holy and most holy place.

**The length thereof;** from east and to west. And this and the other measures may seem to belong to the inside from wall to wall.

**Threescore cubits;** cubits of the sanctuary; of which **See Poole** "Gen\_6:15".

**The height thereof,** to wit, of the house; for the porch was 120 cubits high, 2Ch\_3:4. So that all the measures compared each with other were harmonious. For 60 to 20 (the length to the breadth) is triple, or as 3 to 1; and 60 to 30 (the length to the height) is double, or as 2 to 1; and 30 to 20 (the height to the breadth) is sesquialter, or one and a half, as 3 to 2; which are the proportions answering to the three great concords in music, commonly called a twelfth, an eighth, and a fifth; which therefore must needs be a graceful proportion to the eye, as that in music is graceful to the ear.

1 Kings 6:3

**Before the temple of the house;** in the front of or entrance into the house, 2Ch\_3:4; being *a peristilium* or *portico* , a walk or gallery, at one end of the building (from side to side). And the measures of this were harmonious also. For 20 to 10 (the length of the portico to the breadth of it) is double, or as 2 to 1. And if the height within be the same with that of the house, that is, 30; it will be to the length of it as 3 to 2, and to its breadth as 3 to 1. Or if we take in the whole height mentioned 2Ch\_3:4, which is 120; there is in this no disproportion, being to its length as 6 to 1, and to its



breadth, as 12 to 1; especially when this height was conveniently divided into several galleries, one over another, each of which had their due proportions.

1 Kings 6:4

Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might better receive and more disperse the light. Or, *for prospect*, i.e. to give light; yet *shut*, i.e. so far closed as to keep out weather, and let in light.

1 Kings 6:5

**Against the wall;** or, *upon it*; or, *joining to it*; for the beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. *He built chambers*, for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God, therein: see 2Ki\_11:2 1Ch\_28:12 Eze\_42:13,14.

**Round about;** not simply, for there were none on the, east side; and it may seem that there were some spaces left for the windows, which being narrow outwardly, little spaces would suffice; but in a manner, i.e. on all the sides except the east, where the porch was, and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers; for these were only fifteen cubits high, and the wall was twenty cubits high.

**He made chambers,** Heb. *ribs*, i.e. either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man's body; and which were necessary for passage to all the several chambers.

1 Kings 6:6

**Five cubits broad,** to wit, on the inside, and besides the galleries mentioned above.

**Narrowed rests,** or, *narrowings*; as in our buildings the walls of a house are thicker or broader at the bottom, and narrower towards the top; only these narrowings were in the outside of the wall, which at each of the three stories was a cubit narrower than that beneath it. And this is mentioned as the reason of the differing

breadth of the chambers, because the wall being narrower, allowed more space for the upper chambers.

**That the beams should not be fastened in the walls of the house;** that there might be no holes made in the wall for the fastening of them; and that the chambers might be removed, if occasion were, without any inconvenience to the house.

1 Kings 6:7

**Made ready;** hewed, and squared, and fitted exactly according to the direction of the architect. No

**tool heard in the house, while it was in building:** so it was ordered, partly, for the ease and conveniency of carriage; partly, for the magnificence of the work, and commendation of the workmen's skill and diligence; and partly, for mystical signification. And as this temple was a manifest type, both of Christ's church upon earth, and of the heavenly Jerusalem; so this circumstance signified as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of contention, or division, or violence be heard in that sacred building; and for the latter, that no spiritual stone, no person, shall bear a part in that heavenly temple, unless he be first hewed, and squared, and made meet for it in this life.

1 Kings 6:8

**The door for the middle chamber,** i.e. by which they entered to go up to the middle chamber or chambers, to wit, such as were in the middle story.

**In the right side,** i.e. in the south side, called *the right side here*, and in the Hebrew text, Psa\_89:12, and in other authors; because when a man looks towards the east, or sun-rising, which is esteemed the most glorious part of the heavens, and to which men most frequently look for divers reasons, the south is on his right hand; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here.

**With winding stairs;** which were either,

1. Within the thickness of the temple wall, as many think; which is not probable, as tending to the great weakening of the wall; especially in the upper parts, where the wall was much narrower. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, 1Ki\_6:6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather,

2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers.

**Into the middle chamber**, or rather, *into the middle story* , or row of chambers, and so in the following words, out of the middle story; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

1 Kings 6:9

**He built the house, and finished it**, to wit, the bulk and the body of the house.

**Covered the house**, or, *the house* i.e. the top of the house, for the like is said of the sides and bottom, 1Ki\_6:15, even

**the beams and boards**, ( or, *the vault-beams*

**and the ceilings**; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,)

**with cedars.**

1 Kings 6:10

**Against all the house**; which interpreters understand of those chambers described 1Ki\_6:5,6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber, or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus,

**He built a roof** (to wit, a flat and plain roof, called *yatziah* , because of the exact resemblance it hath with the floor of a house)

*over all the house* , according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deu\_22:8 Jos\_2:6 2Sa\_11:2. The inner roof was arched, 1Ki\_6:9, that it might be more beautiful and glorious to behold; but the outward roof was flat.

**Five cubits high**, above the walls of the temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure.

**They rested**, Heb. *it rested* , to wit, the roof; for the Hebrew verb is of the singular number.

**With timber of cedar**; which rested upon the top of the wall, as the chambers, 1Ki\_6:5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

1 Kings 6:11

Either by some prophet, or rather in a vision or dream, as it did before.

1 Kings 6:12

God speaks thus, partly to encourage him to proceed in his work, and partly to purge out that pride and vain-glory, (which God, the searcher of hearts, saw either then did or would arise in Solomon's mind, as being the author and builder of so glorious a work,) and that presumption and security, which was very likely to grow, and God foresaw would grow, both in Solomon and in the people; as if God was now in a manner engaged to continue his presence with them, and in his own temple; and that they had now no great reason to fear God's departure from them, though they should provoke him. Therefore he expreseth the condition upon which his promise and favour is suspended; and by assuring him thereof in case of obedience, he plainly intimates the contrary upon his disobedience.

1 Kings 6:13

No text from Poole on this verse.

1 Kings 6:14

No text from Poole on this verse.

1 Kings 6:15

**Both the floor**, or rather, *from the floor* , as it is in the Hebrew; for the floor itself was not covered with cedar, but with *fir* , as it here follows.

**And the walls of the ceiling**, or rather, as it is in the Hebrew, *unto the walls of the ceiling* , or *of the roof* , i.e. unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or,

**unto the walls of the ceiling**, i.e. unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of *a wall* is not appropriated to stone or brick, because we read of a *brassen wall* , Jer\_15:20, and *a wall of iron* , Eze\_4:3. And that *wall into which Saul smote his javelin* , 1Sa\_19:10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis, from the floor of the house unto the walls of the ceiling* , he designs all the side walls of the house.

**He covered them**, to wit, the side walls of the house, now mentioned.

**With wood**, i.e. with other kind of wood, even with fir, as appears from 2Ch\_3:5, wherewith the floor is here said to be covered.

**The floor of the house:** this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2Ch\_3:5.

1 Kings 6:16

**Twenty cubits on the sides of the house**, i.e. the most holy place, which contained in the length of the house twenty cubits, by comparing this with 1Ki\_6:2,17, which may be said to be *on the sides of the house* because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i.e. on all the sides, as indeed it was) *of the house, or of that house* , to wit, the most holy place, as it here follows. Or, *from the*

*sides of the house* , i.e. from one side to the other. And so this is meant only of the partitionwall, which was between the holy and the most holy place.

**Both the floor and the walls**, or rather, as 1Ki\_6:15, *from the floor to the wall* , or *ceiling* , or *roof* . So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place, was thirty cubits high, 1Ki\_6:2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house* , 1Ki\_6:17, and that the lesser, or the most holy place, was but twenty cubits high, as divers think; or that the ten cubits at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense.

**For the oracle, even for the most holy place**, i. e. that it might be the oracle, or *the most holy place* . Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) *of* (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle* , even *of the most holy place* ; which last words are added to explain what he means by the word *oracle* , which he had not used before.

1 Kings 6:17

**The house**, i.e. the holy place. *That is, the temple* : this is added to restrain the signification of the word *house* , which otherwise notes the whole building. **Before it**, i.e. before the oracle. Or, as it is in the Hebrew, *before my face* , i.e. before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people. So this part of the house, distinct from the most holy, hath its harmonious proportions also. The length 40, to the height 30, is sesquiterian, or 4 to 3 (which is that of a fourth in music); the length to the breadth, 40 to 20, as 2 to 1; the height to the breadth, 30 to 20, as 3 to 2.

1 Kings 6:18

**All was cedar**, i.e. all the house was covered with cedar.

**Quest.** How was this true, when it was covered with fir, 2Ch\_3:5?

**Answ.** 1. It was done with cedar and fir; of which **See Poole** "1Ki\_6:15".

2. It may be said to be *all cedar* , because the greatest part was so, universal particles being oft so used.

3. *Cedar is here named* , not to exclude all other wood, but *stone* only, as the following words show.

4. Or, *all was of cedar* ; that is, all the carving was of cedar.

1 Kings 6:19

**He prepared**, i.e. adorned and fitted it for the receipt of the ark.

**In the house**, Heb. *in the middle of the house* , or building; not the middle mathematically or exactly, but in general within the house, as that phrase, *in the middle* , oft signifies; as Deu\_4:11 Jos\_7:21 Dan\_3:26.

**Within**, or, *in the uttermost part of the house* ; for so this was, the entrance into the house being at the other end.

1 Kings 6:20

**In the forepart**, or rather, which was *in the inner part* , to wit, of the house; called here in Hebrew, *the forepart* , not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him. Thus the same, or the like word proceeding from the same root, is oft used, as Lev\_10:18 1Ki\_6:19,29,30,36 1Ch\_28:11.

**Twenty cubits in the height thereof.**

**Object.** The great house was thirty cubits high, above, 1Ki\_6:2.

**Answ.** It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits; which was no way inconvenient, nor against the rules of proportion observed in buildings. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either,

1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof; it being but decent that that eminently holy place should be distinguished from the less holy, even by its outward and visible shape. Or,

2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered*, i.e. with gold, 1Ki\_7:48 1Ch\_28:18. The altar, to wit, the altar of incense, which was put next to the most high place, 1Ki\_6:22.

### **Which was of cedar.**

*Object*. This altar was made of *shittim wood*, Exo\_30:1.

*Answ*. Either that was covered with cedar, that it might be agreeable to the rest; all being cedar, as was said, 1Ki\_6:18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1Ch\_28:12, &c. But this place may seem to be better translated thus, *and he covered the altar with cedar*; either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid, 1Ki\_6:22.

1 Kings 6:21

**The house**, or, *that house*, to wit, the oracle.

**With pure gold:** compare 2Ch\_3:8.

**He made a partition by the chains of gold**, i.e. he made a veil, which was upon or before the partition; or which was a further partition between the holy and the most holy; which veil did hang upon these golden chains. Others render it thus, *he closed* or *shut* (as the word signifies in the Chaldee dialect, from which divers Hebrew words borrow their signification) it (i.e. the house now mentioned, to wit, the door of it) with *chains or bars of gold*. *Before the oracle*, i.e. in the outward part of the wall, or partition,



which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed.

**He overlaid it**, to wit, the partition; which he here distinguisheth from the house, or the main walls of the house, which he had in the former part of this verse told us were overlaid with gold; and now he affirms as much of the partition.

1 Kings 6:22

**The whole house**; not only the oracle, but all the holy place; and, as some add, even the chambers belonging to it.

**The whole altar that was by the oracle**, i.e. the altar of incense, which was set in the holy place close by the doors of the oracle.

**He overlaid with gold**, as before he overlaid it with cedar; of which **See Poole** "1Ki\_6:20".

1 Kings 6:23

Besides those two made by Moses, Exo\_25:18, which were of gold, and far less than these, and fixed in another place and posture.

**Of olive tree**, or, *of oily trees*, which sometimes are distinguished from the olive trees, as Isa\_41:19.

1 Kings 6:24

No text from Poole on this verse.

1 Kings 6:25

No text from Poole on this verse.

1 Kings 6:26

No text from Poole on this verse.

1 Kings 6:27

No text from Poole on this verse.

1 Kings 6:28

No text from Poole on this verse.

1 Kings 6:29

**Carved figures of cherubims**, as signs of the presence and protection of the angels vouchsafed by God to that place.

**Palm trees**; emblems of that peace and victory over their enemies which the Israelites duly serving God in that place might expect.

**Within and without**; within the oracle and without it, in the holy place.

1 Kings 6:30

No text from Poole on this verse.

1 Kings 6:31

i.e. Four cubits in height or breadth, whereas the wall was twenty cubits. Or,

**a fifth part** of the door now mentioned. Or rather, *five-square*, having five sides and five angles, which is not incongruous nor unusual in buildings,

1 Kings 6:32

No text from Poole on this verse.

1 Kings 6:33

Or rather, *four-square*. **See Poole** "1Ki\_6:31".

1 Kings 6:34

No text from Poole on this verse.

1 Kings 6:35

No text from Poole on this verse.

1 Kings 6:36

**The inner court**, i.e. the priests' court, 2Ch\_4:9; so called, because it was next to the temple, which it did encompass.

**With three rows of hewed stone, and a row of cedar beams**; which is understood either,

1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or,

2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and

possibly of a differing colour from the rest, and all covered with cedar. Or rather,

3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1Ch\_28:11,12.

1 Kings 6:37

No text from Poole on this verse.

1 Kings 6:38

**Seven years complete,** and six months, as appears by computation. But smaller sums are usually neglected, and swallowed up in the greater, both in Scripture, as Jud\_20:46 2Sa\_5:4 1Ki\_2:11, and in other authors. It is not strange that this work took up so much time; for,

1. The temple properly so called was for quantity the least part of it, there being very many and great buildings both above ground in the several courts, (for though only the court of the priests be mentioned, yet it is thereby implied that the same thing was proportionably done in the others,) and under ground.

2. The great curiosity of art which was used here, and the fewness of exquisite artists, required the longer time for the doing of it. And if the building of Diana's temple did employ all Asia for two hundred years, and the building of one *pyramid* employed three hundred and sixty thousand men for twenty years together, both which Pliny affirms; no reasonable man can wonder that this temple was seven years in building.

## 1 Kings 7:1 1 KINGS CHAPTER 7

The building of Solomon's house: the house of Lebanon, 1Ki\_7:1-5. The porch of pillars, and of judgment: the house of Pharaoh's daughter, 1Ki\_7:6-12. Hiram's work of the two pillars of brass, 1Ki\_7:13-22. Of the molten, sea, 1Ki\_7:23-26. Of the ten bases of brass, 1Ki\_7:27-37. The ten brasen lavers: all the vessels of brass and gold, 1Ki\_7:38-50. The dedicated things are brought into the temple, 1Ki\_7:51.

**His own house;** the royal palace for himself, and for his successors. Or, *his houses*, the singular number being put for the plural. **Thirteen years;** almost double time to that in which the temple was built; because neither were the materials so far provided and prepared for this as they were for the temple; nor did either he or his people use the same alacrity and diligence in this as in the other work; nor had they the same obligations to this work as they had to that, to which they were quickened by God's express command, and by the necessity of setting up God's worship there, as the foundation of all the hopes and happiness both of king and people, whereas his building was only for Solomon's greater conveniency, and he had already a palace of David's building.

1 Kings 7:2

**The house of the forest of Lebanon;** a house so called, either, first, Because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was

**the throne of judgment,** 1Ki\_7:7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isa\_22:8, and Solomon's golden shields were put there, as is manifest from 1Ki\_10:17 **14:25,26,28**, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place, for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and

other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them.

**The length thereof**, to wit, of the principal mansion; to which doubtless other buildings were adjoined. Upon four rows of cedar pillars; upon which the house was built, and between which there were four stately walks.

**With cedar beams upon the pillars**; which were laid for the floor of the second story.

1 Kings 7:3

So in this second story were only three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third story.

1 Kings 7:4

**Light was against light**; one directly opposite or answering to the other, as is usual in well-contrived buildings. In three ranks; one exactly under another.

1 Kings 7:5

He speaks either, first, of the same lights mentioned 1Ki\_7:4, it being the manner of the Hebrews to repeat the same things; or rather, of the smaller windows or lights, which were over the several doors, as the manner of many buildings is.

1 Kings 7:6

**A porch of pillars**, i.e. supported by divers pillars, for the more magnificent entrance into the house; upon which also it is thought there were other rooms built, as in the house.

**The porch**, now mentioned, which is said to be

**before them**, i.e. before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned 1Ki\_7:5; or, *a porch*, i.e. another and a lesser porch, which was before them, i.e. before the pillars of the greater porch now mentioned.

**And the other pillars**, or, *and pillars*, i.e. fewer and lesser pillars for the support of the lesser porch.

**The thick beam**; which was laid upon these pillars, as the others were, 1Ki\_7:2.

1 Kings 7:7

**He made a porch;** another porch or distinct room without the house.

**For the throne,** described 1Ki\_10:18.

**Where he might judge** the people that brought their causes before him.

**From one side of the floor to the other,** i.e. the whole floor; or, *from floor to floor*, i.e. from the lower floor on the ground, to the upper floor which covered it.

1 Kings 7:8

**Within the porch,** i.e. between the porch and the house, called therefore the middle court, 2Ki\_20:4.

**A house for Pharaoh's daughter;** of which see 1Ki\_3:1 2Ch\_8:11.

**Like unto this porch;** not for form or quantity, but for the materials and workmanship, the rooms being covered with cedar, and furnished with like ornaments.

1 Kings 7:9

**All these** buildings described here and in the former chapter.

**According to the measures of hewed stones;** either first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great.

**Within and without;** both on the inside of the buildings which were covered with cedar, and on the outside also.

**From the foundation unto the coping;** from the bottom to the top of the building.

**On the outside toward the great court;** not only on the outside of the front of the house, which being most visible, men are more careful to adorn; but also of the other side of the house, which looked towards the great court belonging to the king's house.

1 Kings 7:10

**Stones of ten cubits;** not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid

measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following

**eight cubits** are to be understood.

1 Kings 7:11

**Above**, i.e. in the roof or upper part; for this is opposed to the *foundation*. *Costly stones and cedars* , intermixed here the one, and there the other.

1 Kings 7:12

**The great court**, to wit, of Solomon's dwelling-house, mentioned 1Ki\_7:8.

**A row of cedar beams**; of which See Poole "1Ki\_6:36".

**Both for the inner court of the house of the Lord** , or, *as* (Heb. *and* , which is oft used in that sense for a particle of comparison or similitude, as Pro\_11:25 **17:3** Pro\_25:23) *for the inner court* , &c., i.e. as it was in that inner court, of which the very same thing is said 1Ki\_6:36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house.

**For the porch of the house**, or, *of this house* , to wit, of which I am here speaking, i.e. of the king's house, the porch where of had pillars, 1Ki\_7:6, and these both of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and quality of the pillars of the porch was omitted, 1Ki\_7:6, that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

1 Kings 7:13

No text from Poole on this verse.

1 Kings 7:14

**A widow's son of the tribe of Naphtali.**

**Object.** She was one *of the daughters of Dan* , 2Ch\_2:14.

**Answ.** So indeed Hiram king of Tyre there affirms; but he might easily mistake or be misinformed, especially being no Israelite, nor a careful observer of the distinction of tribes. Or she might be

of Dan by her father, and of Naphtali by her mother, or by her husband, who was of that tribe, and therefore she was truly

**a widow of Naphtali. His father was a man of Tyre;** either by his descent, being a Tyrian by birth; or by education and habitation, he or his father being given to the study of these arts, and having planted themselves at Tyre for their improvement therein. However that was, it was a singular providence of God, that there was at that time so excellent a workman fit for so great and glorious works.

**All works in brass, and of gold, and stone, and purple, and blue, &c.,** as is affirmed, 2Ch\_2:14. But only his skill in brass is here mentioned, because he speaks only of the brazen things which he made.

1 Kings 7:15

**He cast two pillars of brass;** of which see 2Ki\_25:16,17 Jer 52:21.

**Of eighteen cubits high apiece.**

**Object.** They are said to be thirty-five cubits high, 2Ch\_3:15.

**Answ.** That place manifestly speaks of both the pillars; and this of *each*, or *one* pillar, as it is in the Hebrew.

**Object.** But then it should have been thirty-six cubits.

**Answ.** Either the odd half cubit is swallowed up either in the top of the chapter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are.

**Line of twelve cubits did compass either of them about;** so the diameter was four cubits, which, considering the chapter of five cubits added to the height of each pillar, 2Ch\_3:14, was not unproportionable to the height.

1 Kings 7:16

**The height of the one chapter was five cubits.**

**Object.** It is but *three* cubits in 2Ki\_25:17.

**Answ.** The word **chapter** is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or



more strictly, either for the *pommels* , as they are called, 2Ch\_4:12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it four cubits, as it is below, 1Ki\_7:19; and the other work upon it took up one cubit more, which in all made five cubits.

1 Kings 7:17

**For the chapters,** which those nets and wreaths did encompass, either covering, and as it were receiving and holding, the pomegranates, or being mixed with them.

1 Kings 7:18

**And he made;** or, *so he made* , or *framed* , or *perfected* .

**Two rows;** either of pomegranates, by comparing this with 1Ki\_7:20, or of some other curious work.

1 Kings 7:19

**Of lily work;** made like the leaves of lilies, or such flowers.

**In the porch;** or, *as in the porch* , i.e. such work as there was in the porch of the temple, in which these pillars were set, 1Ki\_7:21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as* , which is frequent, as Gen\_49:9 Deu\_33:22 Psa\_11:1 Isa\_21:8.

**Four cubits;** of which See Poole "1Ki\_7:16".

1 Kings 7:20

**Over against the belly;** so he calls the middle part of the chapter, and that which jetted furthest out.

**The pomegranates were two hundred:** these pomegranates are variously accounted in Scriptures. They are said to be *ninety and six on a side of a pillar* , i.e. in one row, and in all an hundred, Jer\_52:23; four great pomegranates between the several checker-works being added to the first ninety-six. And it must needs be granted that there were as many on the other side of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here said, and four hundred upon both pillars, as they are numbered 2Ch\_4:13.

1 Kings 7:21

**In the porch of the temple;** where they were placed for mere ornament and magnificence, for they supported nothing.

**Jachin** signifies *he* , i.e. God, *shall establish* , to wit, his temple, and church, and people; and

**Boaz** signifies *in it* , or rather, *in him* , (to answer the *he* in the former name,) *is strength* . So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.

1 Kings 7:22

No text from Poole on this verse.

1 Kings 7:23

**He made a molten sea;** he melted the brass, and cast it into the form of a great vessel, for its vastness called a sea, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things as occasion required, with the water which they drew out of it. See 2Ch\_4:2. Compare Exo\_30:19,20.

1 Kings 7:24

**Knops;** or, *carved or molten figures* ; for learned Hebricians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of oxen, 2Ch\_4:3, unless there were so many figures, or sculptures of gourds, or other flowers; and in each of these a little ox's head.

**Ten in a cubit;** so there were three hundred in all.

**The knops were cast together** with the sea, not carved.

**In two rows:** it seems doubtful whether the second row had ten in each cubit, and so there were three hundred more; or whether the ten were distributed into five in each row.

1 Kings 7:25

**It stood upon twelve oxen,** of solid brass, which was necessary to bear so great a weight. It is probably conceived that the water was by cocks drawn out of the mouths of these oxen. Three of these

looked each way; partly for the more equal and convenient support of the vessel; and partly that divers persons might draw water out of it at the same time, which was frequently necessary, especially in great solemnities.

1 Kings 7:26

Which amounts to five hundred barrels, each bath containing about eight gallons; the bath being a measure of the same bigness with an ephah, Eze\_45:11.

**Object.** This sea is said to contain three thousand baths, 2Ch\_4:5.

**Ans.** Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2Ch\_4:5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained*, or could contain, three thousand baths.

1 Kings 7:27

**He made ten bases;** upon which stood the ten lavers mentioned below, 1Ki\_7:38, in which they washed the parts of the sacrifices, 2Ch\_4:6.

1 Kings 7:28

**They had borders;** broad brims, possibly for the more secure holding of the lavers.

1 Kings 7:29

**A base;** so he calls the uppermost part of the base; for though it was above, yet it was a base to the laver, which stood upon it.

**Certain additions;** either as bases for the feet of the said lions and oxen, or only as further ornaments.

1 Kings 7:30

**Four brazen wheels;** whereby the bases and lavers might be carried from place to place, as need required.

**Undersettters**, Heb. *shoulders* ; fitly so called, because they strongly supported the lavers, that they should not fall from their bases when the bases were removed together with the lavers.

1 Kings 7:31

**The mouth of it**; so he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it, and fastened in it.

**Within the chapter**, i.e. within the little base, which he calls the *chapter* , because it rose up from and stood above the great base, as the head doth above the rest of the body.

**And above**; above the chapter; for the mouth went up and grew wider, like a funnel.

**Was a cubit**; either in breadth; or rather in height, 1Ki\_7:35; whereof half a cubit was above the chapter or little base, as is said, 1Ki\_7:35, and the other half is here implied to be within it, and below it.

**A cubit and a half**, to wit, in compass.

**Four-square**, not round; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

1 Kings 7:32

No text from Poole on this verse.

1 Kings 7:33

And cast together with the bases.

1 Kings 7:34

Not only of the same matter, but of the same piece, being cast with it.

1 Kings 7:35

No text from Poole on this verse.

1 Kings 7:36

**According to the proportion**, or, *empty place* , i.e. according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

1 Kings 7:37

No text from Poole on this verse.

1 Kings 7:38

**Forty baths;** ten barrels; of which **See Poole "1Ki\_7:26"**.

1 Kings 7:39

**On the right side**, i.e. in the south side, as is expressed in the end of the verse, and as *the right side* is used above, 1Ki\_6:8 Psa\_89:12.

**On the right side of the house;** not within the house, but in the priests' court, where they washed either their hands or feet, or the parts of the sacrifices. *On the left side of the house* , i.e. on the north side; for this is here opposed to the right or south side.

**Over against the south**, i.e. in the south-east part, where the offerings were prepared.

1 Kings 7:40

No text from Poole on this verse.

1 Kings 7:41

No text from Poole on this verse.

1 Kings 7:42

No text from Poole on this verse.

1 Kings 7:43

No text from Poole on this verse.

1 Kings 7:44

No text from Poole on this verse.

1 Kings 7:45

**The pots**, to seethe those parts of the sacrifices which the priests or officers were to eat. To these *flesh-hooks* are added, 2Ch\_4:16.

1 Kings 7:46

**In the clay ground**, or, *in thick clay* ; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

1 Kings 7:47

**Solomon left all the vessels unweighed**, because the weighing of them was very troublesome, and to no purpose.

1 Kings 7:48

**All the vessels that pertained unto the house of the Lord;** such as God by the mouth of Moses had commanded to be made for his house and service, and such as Moses had made; only these were larger, and richer, and more, according to the difference of the temple and tabernacle, and Solomon's vast riches, and the poverty of Moses and the Israelites at that time.

**The altar of gold,** to wit, of incense, as appears from 1Ch\_28:18, where this is mentioned amongst the things for which David left gold, and Solomon is here said to build it; and therefore this cannot be that altar made by Moses, Exo\_25:23,24 Exo 30:1,3, which also was of shittim wood, whereas this was made of cedar, and covered with gold, 1Ki\_6:20.

**The table of gold, whereupon the shewbread was;** under which, by a synecdoche, are comprehended both all the utensils belonging to it, and the other ten tables which he made together with it, 2Ch\_4:7,8.

1 Kings 7:49

**The candlesticks;** which were ten, according to the number of the tables; whereas Moses made but one; whereby might be signified the progress of the light of sacred truth, which was now grown clearer than it was in Moses's time, and should shine brighter and brighter until the perfect day of gospel light.

**Of pure gold;** of massy and fine gold.

**Before the oracle,** in the holy place. The flowers wrought upon the candlesticks, as it had formerly been. **See Poole "Exo\_25:31".**

1 Kings 7:50

No text from Poole on this verse.

1 Kings 7:51

**The silver and the gold;** either, first, all of it; and so Solomon built it wholly at his own charge; or, secondly, so much of it it was left.

**The vessels;** those which David had dedicated, and with them the altar of Moses, and some other of the old utensils which were now laid aside, far better being put in the room of them.

## 1 Kings 8:1 1 KINGS CHAPTER 8

The feast of the dedication of the temple; the ark of the covenant with the holy instruments are brought into it; the Lord giveth a token of his presence, 1Ki\_8:1-11. Solomon's blessing and thanksgiving, 1Ki\_8:12-21. His prayer, 1Ki\_8:22-61. His sacrifice of peace-offerings, 1Ki\_8:62-66.

**The elders of Israel;** the senators, and judges, and rulers.

**The heads of the tribes;** for each tribe had a peculiar head or governor.

**The chief of the fathers;** the chief persons of every great family in each tribe.

**Unto king Solomon;** unto himself; the antecedent noun being put for the relative and reciprocal pronoun, as is frequent with the Hebrews.

**In Jerusalem,** where the temple was built, and now finished.

**That they might bring up the ark** to the top of this hill of Moriah, upon which it was built; whither they were now to carry the ark in a solemn pomp, that by this their attendance they might make a public profession of that service, and respect, and obedience which they owed unto that God who was graciously and gloriously present in the ark.

**Out of the city of David,** where David had placed the ark, 2Sa\_6:12,17. See Poole "1Ki\_2:10 3:1".

**Which is Zion;** which is called Zion, because it was built upon that hill.

1 Kings 8:2

**All the men of Israel;** not only the chief men who were particularly invited, but a vast number of the common people, as being forward to see and to join in this great and glorious solemnity.

**At the feast:** understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast; for that began on the 15th day of the 7th month, Lev\_23:34, but this began at the

least seven days before that feast; for Solomon and the people kept the feast for fourteen days, here, 1Ki\_8:65, i.e. seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2Ch\_7:9,10.

**Which is the seventh month;** which time he chose with common respect to his people's convenience, because now they had gathered in all their fruits, and now they were come up to Jerusalem to celebrate the feast of tabernacles.

**Quest.** The temple was not finished till the eighth month, 1Ki\_6:38, how then could he invite them in the seventh month

**Ans.** This was the seventh month of the next year; for although *the house in all its parts* was finished the year before, yet the utensils of it, described **1Ki 7**, were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

1 Kings 8:3

For although the Levites might do this, Num\_4:15, yet the priests did it at this time, partly for the greater honour of the solemnity, and partly because the Levites might not enter into the holy place, much less into the holy of holies, where it was to be placed, into which the priests themselves might not have entered, if the high priest alone could have done it.

**Object.** The Levites are said to have done this, 2Ch\_5:4.

**Ans.** That is most true, because all the priests were Levites, though all the Levites were not priests.

1 Kings 8:4

**The tabernacle of the congregation;** that made by Moses, which doubtless before this time had been translated from Gibeon to Zion, and now, together with other things, was put into the treasuries of the Lord's house, to prevent all the superstitious use and profane abuse of it, and to oblige the people to come up to Jerusalem, as the only place where God would now be worshipped.



**The priests and Levites;** the priests carrying some, and the Levites others.

1 Kings 8:5

**Sacrificing sheep and oxen;** either, first, In the way, David did upon the like occasion, 2Sa\_6:13. Or, secondly, When the ark was come into the priests' court, where the altar stood, whence it was speedily to be conveyed to that place where the people could never behold it more. Or rather, thirdly, When the ark was seated in its place; for although they might in the way or passage offer some sacrifices, as David did; yet that was not a proper season to offer so many sacrifices as could not be told nor numbered, as these are here said to be; which far better agrees with what is more particularly related below, 1Ki\_8:62-64, which is here signified in the general by way of anticipation, as is frequently done in the Scripture in like cases.

1 Kings 8:6

**Into the oracle of the house,** i.e. to that part of the house which is called the oracle, 1Ki\_6:5,**16,19,23**; or, as it here follows,

**the most holy place. Under the wings of the cherubims,** to wit, of Solomon's new-made cherubims, 1Ki\_6:23,**24,27**; not of the Mosaical cherubims, which were far less, and unmovably fixed to the ark, Exo\_37:7,**8**; and therefore, together with the ark, were put under the wings of these cherubims.

1 Kings 8:7

No text from Poole on this verse.

1 Kings 8:8

**They drew out the staves;** not wholly, which was expressly forbidden, Exo\_25:15 Num\_4:6; but in part.

**In the holy place;** either, first, Properly so called; which place was indeed

**before the oracle,** But how then could it be said that they were not seen without, to wit, in the holy place? For that they should be seen without, to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust

forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place* , as Exo\_29:30 **39:1** Lev\_6:30 **10:18 16:2,16,17,20**. And the Hebrew words rendered before the oracle, may be as well rendered *within the oracle* , the phrase *al pene* being so used, Gen\_1:2, *the Spirit of God moved upon the face of the waters* , i.e. in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen\_1:20, where it is well rendered *in the open firmament of heaven* , i.e. of the air. And thus the whole is most true; they were *seen out* , to wit, without the ark, and the cherubims which covered all the other parts, but they were not seen without the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark* , which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

1 Kings 8:9

**Nothing in the ark;** strictly and properly: for in a more large sense, as in is oft taken for *by* or *near* , as is confessed, and hath been proved before; so *the pot of manna* and *Aaron 's rod* were also *in it* , Heb\_9:4, i.e. by it, to wit, in the most holy place, before the ark of the testimony, where God commanded Moses to put them, as it is expressed, Exo\_16:33,**34 Num 17:10**, and not strictly in it. But of this more, God assisting, on Heb\_9:4.

1 Kings 8:10

**Out of the holy place;** either, first, The most holy place, into which the priests had now entered to carry in the ark. Or rather,

secondly, The holy place, where they might have *stood to minister*, if the cloud had not hindered them, as may be gathered from the next verse.

**The cloud;** the usual token of God's glorious presence. See Exo\_16:10 **24:15,16 Num 9:15**. Filled the house of the Lord; partly in testimony of his gracious acceptance of this work, and their service; and partly to beget an awe and reverence in them, and in all others, when they approach to God.

1 Kings 8:11

**Because of the cloud;** because the cloud was either so bright that it dazzled their eyes; or rather so dark, that it struck them with horror and amazement, as is implied in the next verse.

1 Kings 8:12

Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God's dislike or disfavour, as some of them might possibly imagine; but a token of his approbation, and grace, and special presence among them.

**The Lord said;** not in express words, but by plain consequence, because he hath declared, both by his words and actions, that he would manifest his presence with and dwelling among his people by a dark cloud, in which he would appear. See Exo\_13:21,**22 24:16 40:35 Num\_9:15 Deu\_4:11 5:22 Psa\_18:12 97:2**.

1 Kings 8:13

**I have surely built thee an house to dwell in;** I perceive by this thick darkness that thou art coming among us, and therefore make haste and come, O thou blessed Guest, into the dwelling-place which I have built by thy command, and for thy service.

**A settled place for thee to abide in for ever;** not a tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual habitation.

1 Kings 8:14

**The king turned his face about,** from the temple, towards which he was looking to observe that thick and extraordinary darkness, to the body of the congregation.

**Blessed all the congregation of Israel**, or, *blessed* (to wit, *the Lord* , which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the people at all) *with* (so the Hebrew *eth* is oft used, as hath been showed before) *all the congregation* . Although he might do both, first bless the congregation, which possibly he might do in that solemn and appointed form, **Num 6**; which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, 1Ki\_8:55,**56**, &c. The congregation of Israel stood; partly in way of devotion to God, whom they adored; and partly out of respect to the king.

1 Kings 8:15

Praised be God, both for his grace in making such a promise, and for his goodness and truth in fulfilling it.

1 Kings 8:16

**Since the day that I brought forth my people Israel out of Egypt**, until David's time; for then he did choose Jerusalem.

**I chose no city**, i.e. I did not declare my choice of it; for so *choosing* is used for declaring or executing one's choice, as Deu\_12:1 2Ch\_6:5 Zec\_2:12, and things are oft said to be done when they are only manifested or declared to be such; in which sense God is said to be *justified* , Psa\_51:4, and men to be *guilty* , Hos\_5:15. Otherwise, to speak properly, whatsoever God chooseth, he chooseth from eternity.

**That my name might be therein**; that my presence, and grace, and worship, and glory might be there.

**I chose David**, and in and with him the tribe of Judah, of which he was, and Jerusalem, where he dwelt; which is here implied by the opposition of this to the former part of the verse.

1 Kings 8:17

**In the heart of David my father**; in his desire and purpose, as this or the like phrase is used, 1Sa\_10:7 **14:7** 2Sa\_7:3.

1 Kings 8:18

Thy intention and affection was well-pleasing to me.

1 Kings 8:19

No text from Poole on this verse.

1 Kings 8:20

No text from Poole on this verse.

1 Kings 8:21

**The covenant of the Lord**, i.e. the tables of the covenant, by a metonymy, wherein the conditions of God's covenant with Israel are written.

1 Kings 8:22

**Solomon stood** upon a scaffold set up for him in the court of the people, 2Ch\_6:13.

**Before the altar of the Lord**, with his face towards the altar of burnt-offerings.

**In the presence of all the congregation of Israel**, who stood round about the scaffold, in the same court with him.

1 Kings 8:23

No text from Poole on this verse.

1 Kings 8:24

**That thou promisedst him**; that branch of thy promise concerning the building of this house by David's son.

1 Kings 8:25

**Keep with thy servant David my father that thou promisedst him**; make good the other branch of thy promise, and do not lose the glory of thy faithfulness, which now thou hast got.

1 Kings 8:26

No text from Poole on this verse.

1 Kings 8:27

Reflecting upon God's performance of his promise concerning the building of the temple, he breaks forth into admiration, Is it possible that the great, and high, and lofty God should stoop so low, as to take up his dwelling here amongst men? O astonishing condescension!

**The heaven**; all this vast space of the visible heaven.

**And heaven of heavens**; the third and highest, and therefore the largest heaven, called the *heaven of heavens* here, as also Deu\_10:14 Psa\_148:4, for its eminency and comprehensiveness.

**Cannot contain thee;** for thy essence teacheth far beyond them, being omnipresent.

**How much less this house that I have builded?** this house therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorify thee.

1 Kings 8:28

Though thou art not comprehended within this place, yet show thyself to be graciously present here, by accepting and granting my present requests here tendered unto thee.

1 Kings 8:29

**That thine eyes may be open** to behold, to wit, with an eye of favour and compassion. So it is a synecdochical expression: compare Psa\_33:18 **34:15** Zec\_12:4.

**My name;** my presence, and glory, and grace. See Poole "1Ki\_8:16".

**Towards this place;** this temple, to which Solomon did now look, and, it may be, point; and towards which the godly Israelites directed their looks in their prayers. See Dan\_6:10.

1 Kings 8:30

**Thy dwelling-place;** which he adds, that the people might not idolize the temple, nor presume upon it, as if God were now fast tied to them, as having no other dwelling-place; and to direct them in all their addresses to God in his temple, to lift up their eyes above it, even to heaven, where God's most true and most glorious dwelling-place is.

**And when thou hearest, forgive,** to wit, the sins of thy people praying, and even of their prayers; which, if not pardoned, will certainly hinder the success of all their prayers, and the course of all thy blessings upon them.

1 Kings 8:31

**If any man trespass,** i.e. if he be accused of a trespass.

**An oath be laid upon him;** either by the judge, or by the party accusing him, or by the accused person himself; which was usual,

when there were no witnesses. See Exo\_22:8,11 Num 5:12,15, &c.

**And the oath come before thine altar in this house;** for here God, who was appealed to as witness, was especially present. Hence the heathens used to swear at their altars.

1 Kings 8:32

**To bring his way,** i.e. the just recompence of his wicked action and course.

**Justifying the righteous, to give him according to his righteousness;** to vindicate him, and to manifest his integrity.

1 Kings 8:33

**And confess thy name;** give glory to thy name, by acknowledging their sins, and thy justice; and by accepting the punishment of their iniquity; and by trusting to thy power and goodness alone for their deliverance.

1 Kings 8:34

**Bring them again,** from the land into which they are supposed to be carried by their enemies, into Canaan.

**Quest.** If they were banished into a strange land, how could they pray

**in this house,** as they are said to do, 1Ki\_8:33?

**Answ.** 1. That may be rendered *to* or *towards this house* , as it is expressed, 1Ki\_8:29,30. The Hebrew preposition *beth* , *in* , being oft put for *el*, *to* , or *towards* .

2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.

1 Kings 8:35

**Heaven;** the lower heaven, in which the clouds are; as Deu\_11:17 Psa\_147:8.

**Is shut up;** the heaven is compared to a great store-house in God's keeping, out of which nothing can be had so long as it is close shut up.

**If they turn from their sin, when thou afflictest them;** do not reject their prayers, because they are forced from them by their afflictions, as thou mayest justly do.

1 Kings 8:36

**That thou teach them;** that their sin being pardoned, and thou being reconciled unto them, mayest vouchsafe to teach them. Or rather, as our translators render the very same words, 2Ch\_6:27, *when thou shalt teach* , or *hast taught them* ; not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit, enlightening their minds, and inclining their hearts, that they may learn and profit both by the word and by their afflictions. And this is here fitly added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance.

**The good way,** i.e. the way or will of God; or the way of their duty, as the following words explain it, which is most rightly called the good way here, and 1Sa\_12:23, because it is both just and holy, and therefore good in itself; and good, that is, both delightful and profitable to those that walk in it. The meaning is, When thou hast effectually taught them, and they have thoroughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them.

**Give rain.** The order of Solomon's prayer is very observable: first and chiefly he prays for their repentance and forgiveness, which is the chief blessing, and the only solid foundation of all other mercies; and then he prays for the temporal mercy; thereby teaching us what to mind and desire principally in our prayers; which also Christ hath taught us in his perfect pattern and form of prayer; wherein there is but one petition for outward, and all the rest are for spiritual blessings.



1 Kings 8:37

**Caterpillar**, i.e. the plague of locusts, or caterpillars, infesting a land by their great numbers, and venomous or noxious qualities; of which see Exo\_10:4,5 Deu 28:42 Psa\_105:34,35.

**Whatsoever plague**; that chiefly signifies an extraordinary judgment sent from God.

1 Kings 8:38

**The plague of his own heart**, i.e. either,

1. His sin, which may be called *the plague of his heart* , in opposition to the other plagues here mentioned, which afflict only the body, or outward man; so the sense is, Who by their afflictions are brought to a true and serious sense of their worse and inward plague of their sins, which are most fitly called *the plague of the heart* , because that is both the principal seat of sin, and the fountain from whence all actual sins flow, Mat\_15:19. Or rather,

2. His affliction; for so this is explained in the parallel place, 2Ch\_6:29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) *when every one shall know his own sore, and his own grief; which is not unfitly called the plague of his heart* , because it was that plague which his heart was most afflicted with, *which pained him at the very heart* , as the phrase is, Jer\_4:19; compare Psa\_55:4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i.e. be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of *knowledge* in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture *not to know God* , or *Christ* , or *his word* , &c. And therefore no man knows his sore in a Scripture sense but he *who bears the rod* , who *turneth unto him that smiteth him* , and sincerely seeketh to the Lord for relief.

1 Kings 8:39

**According to his ways**; according to his repentance or impenitency. I pray with more hope and confidence, because I do not desire that thou wouldst deliver such as are insensible of thy

judgments, and their sin; but only those who truly know the plague of their own heart, in manner before explained.

**Whose heart thou knowest:** thou knowest who are truly penitent, and who are not; and therefore the granting of my request will be no dishonour to thy government, nor injury to thy holy nature.

1 Kings 8:40

**That they may fear thee;** that when thou hast first smitten them, and then so eminently delivered them, and that in answer to their prayer, they may hereby be taught to fear thee, and thy justice, and thy goodness.

1 Kings 8:41

This may note either,

1. The end of his coming, that he may worship and glorify thy name; or rather,
2. The motive or occasion of his coming, which was the fame of God's greatness, and power, and kindness to his people; as the following words explain it.

1 Kings 8:42

No text from Poole on this verse.

1 Kings 8:43

**Do according to all that the stranger calleth to thee for,** to wit, agreeable to thy will and word; for he would not have them heard, if they had prayed for any thing dishonourable to God, or destructive to his people. It is observable, that his prayer for the strangers is more large and comprehensive than for the Israelites, that thereby he might both show his public spiritedness, and encourage strangers to the worship of the true God.

**That all people may know thy fame, to fear thee, as do thy people Israel;** whereby we see how sincerely and heartily the ancient and godly Jews desired the conversion of the Gentiles; whereas the latter and degenerate Jews, in the days of Christ and of the apostles, did envy, oppose it, and fret at it.

**Is called by thy name,** i.e. is owned, not only by us, but by thyself, as thy house; the only place in the world to which thou

wilt vouchsafe thy presence and protection, and wherein thou wilt be publicly and solemnly served.

1 Kings 8:44

**Withersoever thou shalt send them**, i.e. in a just cause, and by thy warrant or commission; whereby he implies that it was unlawful for them to undertake any war merely for their own glory or lust, or to enlarge their empire beyond its due bounds; and that they could not with safe conscience pray to God for his blessing upon such a war.

**And shall pray unto the Lord**; whereby he instructs them that they should not trust either to the strength or justice of their arms, but only to God's help and blessing, which they were to pray for.

**The city which thou hast chosen**, to wit, for thy dwelling-place, and the seat of thy temple.

**Toward the house that I have built for thy name**; for to it they were to turn their faces in prayer; partly thereby to profess themselves to be the worshippers of the true God, in opposition to idols; and that they sought help from him, and from no other; and partly to strengthen faith in God's promises and covenant, the tables whereof were contained in that house.

1 Kings 8:45

Declare the justice of their cause, by giving them the victory.

1 Kings 8:46

**There is no man that sinneth not**: the universal corruption of man's whole race and nature makes me presage that they will fall into sins; and withal, makes me to hope that thou wilt not be severe to deal with them as their sins deserve.

1 Kings 8:47

**If they shall bethink themselves**, Heb. *bring back their hearts* , to wit, their sin; expressed 1Ki\_8:46, and implied in the following word,

**repent. Saying**, sensibly, and with an honest heart,

**We have sinned, & c.**

1 Kings 8:48

**With all their heart, and with all their soul**, i.e. sincerely, universally, and stedfastly.

1 Kings 8:49

Heb. *their right* , against their invaders and oppressors. For they had forfeited all their rights to God only, but not to their enemies; whom though God used as scourges to chastise his people's sins, yet they had no pretence of right to their land, nor any regard to it; but only minded the satisfaction of their own lusts and interests. See Isa\_10:5,6 47:6 Zec\_1:15.

1 Kings 8:50

i.e. May gently use them whilst they are there, and proclaim liberty to their captives to go to their own land.

1 Kings 8:51

**They be thy people**; for howsoever they may sin against thee, or suffer from men, yet still remember that they are thy peculiar people, and therefore do thou pity, and pardon, and save them.

**The furnace of iron**; so called, either from the metal melted in it; or rather, from the matter of which it consisted, an iron furnace being more hot and terrible than one of brick or stone. He understands hereby their cruel bondage and painful labours. See **Poole** "Deu\_4:20".

1 Kings 8:52

No text from Poole on this verse.

1 Kings 8:53

**Thou didst separate them to be thine inheritance**; thou hast begun to build a work of great and glorious mercy to them; do not give occasion to thine enemies to think thou wast unable to finish it; or that thou art unstable in thy ways and counsels, or unkind to thine own children.

1 Kings 8:54

No text from Poole on this verse.

1 Kings 8:55

No text from Poole on this verse.

1 Kings 8:56

**There hath not failed one word of all his good promise:** see the like Jos\_21:45 **23:14** 2Ki\_10:10.

1 Kings 8:57

**The Lord our God be with us,** by the presence of his grace and mercy.

1 Kings 8:58

**That he may incline our hearts unto him;** that he may not only bless us with outward prosperity and glory, but especially with spiritual blessings; and that as he hath given us his word and statutes to teach and direct us, so he would by his Holy Spirit effectually incline and engage our hearts to keep and obey them.

1 Kings 8:59

**Of his servant,** i.e. of me, as 1Ki\_8:28-30, their king, and consequently of all my successors.

**And the cause of his people Israel,** according to mine or their various necessities and exigencies.

1 Kings 8:60

Both by our virtuous and holy lives, to which thou inclinest us by thy grace; and by the eminent manifestations of thy power and goodness, in defending and delivering us from all the assaults and devices of our enemies.

1 Kings 8:61

**Perfect,** i.e. sincere and serious in your purposes of obedience; for sinless perfection he himself taught them was not to be expected here, Ecc\_7:20.

1 Kings 8:62

No text from Poole on this verse.

1 Kings 8:63

**Solomon offered a sacrifice,** by the hands of the priests.

**A hundred and twenty thousand sheep;** not all in one day, but in the seven, or, it may be, in the fourteen days, mentioned 1Ki\_8:65. So, i.e. by these sacrifices and holy exercises.

**Dedicated the house of the Lord,** i.e. began to set it apart for the work and service of God.

1 Kings 8:64

**The middle of the court**, to wit, of the priests' court, in which the great altar was. This he consecrated as he did the great altar, to wit, by sacrifices; but with this difference, that he consecrated that for lasting and perpetual use, but this only for the present time and occasion, being warranted to do so both by the necessity of it for God's service; and for the present solemn work, for which the brazen altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith Solomon was endowed, as being a prophet as well as a king. Here therefore he suddenly reared up divers altars, which after this solemnity were demolished.

1 Kings 8:65

**Held a feast**, i.e. kept the solemnity. *From the entering in of Hamath unto the river of Egypt*; the usual and known bounds of the land, in the utmost length of it; of which see Num\_34:8 Jos\_13:5 Jud\_3:3.

**Before the Lord**, i.e. before the temple, and as in God's presence.

**Seven days and seven days**; seven for the dedication of the temple or altar, and the other seven for the feast of tabernacles, as, may be gathered from 2Ch\_7:9. And it seems to be expressed in this manner, to intimate that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary, because the day of atonement was on the tenth day of this month, Lev\_23:27. And because these fourteen days ended on the twenty-second day, 2Ch\_7:9, it may seem most probable that the feast of the dedication was kept before the tenth day, and the feast of tabernacles some days after it.

1 Kings 8:66

Solomon having joined with the people in the solemn assembly, which was kept on the eighth day, in the close of that day and service he took his solemn farewell, and dismissed them with his blessing; and the next morning when the heads and elders who came to Solomon upon this special summons, above, 1Ki\_8:3, and with them divers of the people came to take their leave of the

king, he sent them away. And so this place agrees very well with 2Ch\_7:9,10.

**They blessed the king**, i.e. they prayed to God to bless him, according to their duty and custom. Or,

**they praised him**, for his great care and pains in building of the temple, and setting up God's worship among them.

**The goodness that the Lord had done for David**, in giving him a sure house, and a wise and religious son, by whom he had now fulfilled the promise made to David about the building of the temple.

## 1 Kings 9:1 1 KINGS CHAPTER 9

God's covenant, in a second vision, with Solomon, 1Ki\_9:1-9. The mutual presents of Solomon and Hiram, 1Ki\_9:10-14. Strong holds built by Solomon, 1Ki\_9:15-19. The Gentiles are bondmen: the Israelites not so, 1Ki\_9:20-23. Pharaoh's daughter removeth to her house, 1Ki\_9:24. Solomon's yearly solemn sacrifices, 1Ki\_9:25. His navy fetcheth gold from Ophir, 1Ki\_9:26-28.

No text from Poole on this verse.

1 Kings 9:2

To wit, in a dream or vision; for that which is mentioned 1Ki\_6:11, seems to have been imparted unto him by some prophet or messenger sent from God with that errand. The time of this revelation was either,

1. After all Solomon's buildings, as the words thus rendered plainly imply. And if it seem strange that God should not reveal this purpose and sentence of his concerning the temple till so many years after the finishing of it, it must be considered,

1. That as it is an act of God's singular grace when he doth thus reveal himself to any person, so it is but meet he should choose his own time for it.

2. That God had presently after the finishing of the temple, at the feast of the dedication of it, sufficiently showed his acceptance and approbation of it by that glorious cloud, 1Ki\_8:10,11, and therefore this revelation was not then necessary.

3. That God might choose this as the fittest time for giving Solomon the following admonition, when he perceived that his heart befall to be lifted up in pride for his sumptuous and magnificent buildings, &c., and that he was grown vain, and careless, and secure; and therefore most needed such all awakening oracle. Or,

2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to 1Ki\_9:11, are to be enclosed with a parenthesis; and the place must be thus rendered, 1Ki\_9:2, *For* (so the Hebrew *vau* is oft rendered) *the Lord appeared, or had appeared, to Solomon* , &c.; 1Ki\_9:3, *And the Lord had said unto him* , &c. And this parenthesis may seem to have a foundation in 1Ki\_9:10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions; and then he completes the sentence, 1Ki\_9:11, &c., which till then had been suspended. Nor are such long parentheses without example in Scripture. See my Latin Synopsis on Rom\_5:12, &c.; Eph\_3:1, &c. Rev\_22:7.

1 Kings 9:3

**I have hallowed this house;** I have, by my glorious presence in the cloud, and by my acceptance of thy sacrifices, sanctified it to my proper use and service.

**For ever;** as long as the Mosaical dispensation lasts; whereas hitherto my name and worship hath been successively in several places.

**Mine eyes,** i.e. my watchful and gracious providence.

**Mine heart;** my true and tender affection.

**Shall be there;** shall be towards this place and people, Perpetually; upon condition of your obedience, as it here follows.



1 Kings 9:4

**As David thy father walked;** who, though he miscarried in some things, yet in the general course of his life was upright and faithful towards me.

1 Kings 9:5

**Then;** upon that condition; for my promise to David was conditional.

1 Kings 9:6

**If ye shall at all turn from following me;** or rather,

**if ye shall wholly turn, & c.;** if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them, as to mark every thing that was amiss; but would bear with much, as he did in David &c., only that he would not endure a total defection from him.

1 Kings 9:7

**Will I cast out of my sight;** I will not regard it; I will take away my protection and gracious presence from it.

**Israel shall be a proverb;** their miseries shall be named proverbally, to express extreme calamities. See Deu\_28:37.

1 Kings 9:8

**Which is high,** i.e. exalted in its privileges, glorious, and renowned. The particle which is oft understood, and is here fitly supplied out of 2Ch\_7:21, where it is expressed.

**Shall be astonished** at its unexpected and wonderful ruin.

**Shall hiss,** by way of contempt and derision. See Jer\_19:8 **49:17 50:13.**

1 Kings 9:9

No text from Poole on this verse.

1 Kings 9:10

No text from Poole on this verse.

1 Kings 9:11

Or, *near* (as *beth* oft signifies, as hath been proved before)

**the land of Galilee**, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them.

**Quest.** How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev\_25:23?

**Answ.** 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt.

2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, 1Ki\_12:4.

3. These cities, though they were within those large bounds which God fixed to the Land of Promise, Gen\_15:18 Jos\_1:4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher, (as some suppose,) as may be gathered both from Jos\_19:27, where *their border* is said to go out only to the land of *Cabul* , to wit, exclusively; and Jos\_19:30, where all their cities are said to be but twenty and two; and from 2Ch\_8:2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there* ; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites, or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

1 Kings 9:12

He did not accept them for satisfaction, because the cities were out of repair, as appears from 1Ki\_9:13, and the soil not good in his eyes, and therefore he refused them, 2Ch\_8:2, and expected,

and doubtless had, satisfaction some other way, as may be gathered from the following story.

1 Kings 9:13

**The land of Cabul**, i.e. *of dirt* , as most interpret it. Not that it was a barren soil, as some imagine; for they who describe those parts commend them as fruitful; nor would Solomon have made him so unworthy a return: but because it was not pleasant, nor agreeable to his nor to his people's humour; because, though the land was very good, yet being a thick and stiff clay, and therefore requiring great pains to manure and improve it, it was very unsuitable to the disposition of the Tyrians, who were delicate, and lazy, and luxurious, and wholly given to merchandise.

1 Kings 9:14

Or rather, *for Hiram had sent* . And this seems to be here added, both to declare the quantity of the gold sent, which had been only named before, 1Ki\_9:11, and as the reason why he resented Solomon's action so ill, because so great a sum required a better recompence.

1 Kings 9:15

**The levy which king Solomon raised;** both the levy of men, of which 1Ki\_5:13, and the levy of money upon his people and subjects, which is sufficiently evident from many scriptures. And this sentence may look both backward and forward. He raised this levy, both to pay what he owed to Hiram, which is mentioned before; and to build the works here following.

**Millo** seems to have been an eminent, and large, and strong fort or castle in Jerusalem, as may be gathered from 1Ki\_11:27 2Ch\_32:5.

**Hazor**, in Naphtali. See Jos\_11:10 Jos\_19:36.

**Megiddo**, in that part of the tribe of Manasseh within Jordan; of which see Jos\_17:11.

**Gezer**, in Ephraim, Jos\_21:21. It now was, and long had been, in the possession of the Canaanites, Jos\_16:10 Jud\_1:29, and permitted so to be by David and Solomon, either by neglect, or because they were busied in greater and more necessary employments.

1 Kings 9:16

Not now, but long before this time, and presently after the marriage of his daughter, as is most probable; and it is here mentioned only as the occasion of Solomon's building it. Possibly the Canaanites of this place had been guilty of some heinous crime; and because Solomon thought not fit to destroy them himself, he desired Pharaoh to do it for him, or Pharaoh might offer his service herein for his daughter's advantage.

1 Kings 9:17

In Benjamin, Jos\_18:13,14; and *Beth-horon the upper* , which is added 2Ch\_8:5, a city in the tribe of Ephraim, Jos\_16:5, possibly bordering upon Benjamin, and nigh unto the lower

**Beth-horon;** which alone may be here mentioned, either because it was the more famous place, or because it needed more reparations.

1 Kings 9:18

**Baalath**, in the tribe of Dan, Jos\_19:40,44.

**Tadmor;** supposed to be called *Tamar* , Eze\_47:19.

**In the land:** this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or rather, secondly, To *Tadmor* , which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

1 Kings 9:19

**The cities of store;** to lay up arms and ammunition for war, and corn or other provisions against a time of scarcity. See Exo\_1:11.

**In Lebanon;** either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon; of which see 1Ki\_7:2.

1 Kings 9:20

No text from Poole on this verse.

1 Kings 9:21

He used them as bond-men, and imposed burdens and bodily labours upon them. See 2Ch\_2:18. Hence some think they are called *Solomon's servants*, Ezr\_2:55,58.

**Quest.** Why did not Solomon destroy them, as God had commanded, when now it was fully in his power to do so?

**Ans.** First, The command of destroying them, Deu\_7:2, did chiefly, if not only, concern that generation of Canaanites who lived in or near the time of the Israelites' entering into Canaan. Secondly, That command seems not to be absolute and universal, but conditional, and with some exception for those who should submit to them, and embrace the true religion, as may be gathered both from Jos\_11:19, and from the history of the Gibeonites, **Jos 9**, whom Joshua did not sin in sparing, when he had sworn to do so; and Saul did sin in endeavouring to destroy them. But if God's command had been absolute, the oaths of Joshua, and of the princes, could not have obliged them, nor dispensed with such a command.

1 Kings 9:22

No text from Poole on this verse.

1 Kings 9:23

**Object.** They were only two hundred and fifty in 2Ch\_8:10.

**Ans.** First, Those might be officers of another sort; for they are not said to be *over the work*, as these are, but only over the people. Secondly, The two hundred and fifty were Israelites, who are therefore distinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

1 Kings 9:24

No text from Poole on this verse.

1 Kings 9:25

**Three times in a year**, i.e. at the three solemn feasts, which is not said exclusively, as is evident both from 2Ch\_8:13, and from the express and oft-repeated commands of God to offer at other times, which it is absurd to think that Solomon, not yet fallen into sin, should so wickedly and scandalously neglect; but because then he did it more solemnly, and more costlily, and more publicly; whereby it might be presumed that he did so at all other appointed times.

**So he finished the house**, or, so he perfected the house, to wit, by applying it to the use for which it was made, in which the perfection of such things consists. Or *the house* may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or *the words* may be and are rendered thus, *After that* (for so the Hebrew *vau* oft signifies, as Isa\_37:9, **36 Ho 1:11 Zec\_12:2**) *he finished the house*, i.e. from the time of the finishing of the house, until this time, he continued to do so.

1 Kings 9:26

**Solomon made a navy of ships**; not now in the order in which it is placed in the history, but in the beginning of his reign; as appears, because the *almug trees* which he used in this work were brought in this navy from Ophir, 1Ki\_10:11, **12** 2Ch\_9:10, **11**, which was a three years' voyage & here, 1Ki\_10:22; for Ophir and Tharshish were either the same place, or one near to another.

**Eloth**, or *Elath*, as it is called, 2Ki\_14:22. See Deu\_2:8. It is thought to be that famous port on the Red Sea which Ptolemy and Strabo call *Elana*.

**In the land of Edom**; which David brought under his dominion, and Solomon kept it.

1 Kings 9:27

The Tyrians were famous for

**knowledge of the sea**. He sent also ships to join with Solomon's, 2Ch\_8:18; not from Tyre, the famous city of Phoenicia, which was

in the midland sea, from whence he could not sail to the Red Sea without fetching a vast compass; but from an island in the Red Sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.

1 Kings 9:28

**Ophir;** a place famous for the plenty and fineness of the gold there; of which see Gen\_2:11,**12 Job 22:24 28:16** Psa\_45:9 Isa\_13:12. It is manifest and agreed that it was a part of the East Indies, which though very remote from us, yet was far nearer to the Red Sea, from whence they might easily sail to it in these ancient times, because they needed not to go far from the coast to come to it, because they might (according to the manner of these first ages) sail all along near the coast, though the voyage was thereby more tedious, which was the reason why three years were spent in it. And here, and here only, were to be had all the commodities which Solomon fetched from Ophir, 1Ki\_10:22.

**Four hundred and twenty talents:** in all there came to the king four hundred and fifty talents, whereof it seems thirty talents were allowed by Solomon to Hiram and his men for the voyage, and so there were only four hundred and twenty that came clearly into the king's treasury.

## **1 Kings 10:1 1 KINGS CHAPTER 10**

The queen of Sheba cometh to Jerusalem; admireth Solomon's wisdom and glory; giveth God thanks, and Solomon presents, 1Ki\_10:1-10. His riches, 1Ki\_10:11-15; targets, ivory throne, vessels, 1Ki\_10:16-23; presents, chariots and horses, tribute, 1Ki\_10:24-29.

**The queen of Sheba;** either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in the ends of the earth, whence she came, Mat\_12:42. Or rather, secondly, Of that part of Arabia called Sabaea, which was at a great distance from Jerusalem, and really in the ends of the earth, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, 1Ki\_10:2,**10**. Howsoever, this is there said for her commendation, that being a woman, and a queen, and living at great ease, and in such remote

parts, she was willing to take so long and chargeable a journey to improve herself in knowledge, and that of Divine things, as is here implied.

**Concerning the name of the Lord**, i.e. concerning the great work which he had done *for the name* , i.e. the honour, and service, and worship, of the Lord, as it is expressed 1Ki\_8:17, and elsewhere. Or, concerning God; *the name of God* being oft put for *God* , as hath been noted before; concerning his deep knowledge in the things of God. For it is very probable that she had, as also had divers other heathens, some knowledge of the true God, and an earnest desire to know more of the being, and nature, and worship of God, wherein the heathens were generally at a great loss, and which many of them desired and endeavoured to understand. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner. **With hard questions**; concerning natural, and civil, and especially concerning Divine things, about which there are, and ever where, the hardest questions.

1 Kings 10:2

i.e. Of all the doubts and difficulties wherewith her mind was perplexed.

1 Kings 10:3

**All her questions**, Heb. *all her matters* ; he satisfied her in all things she desired to know. There was not any thing she asked which Solomon did not both understand himself, and acquaint her with.

1 Kings 10:4

Or, *the houses* , the singular number being put for the plural, to wit, both the temple and the king's house, in both which there were evidences of singular wisdom.

1 Kings 10:5

**The sitting of his servants**, i.e. the order and manner in which his courtiers or other subjects (who all were his servants in a general sense) sat down at meals, at several tables in his court.

**The attendance of his ministers**, to wit, upon the king, both at his table, and elsewhere in his court; and when he went abroad to the temple or other places,



**Their apparel;** both the costliness of it., and especially the conveniency of it to their several places and offices.

**His ascent by which he went up unto the house of the Lord** from his own palace. See 2Ki\_16:18. But the ancients, and some others translate the words thus, *and the burnt-offerings which he offered up in the house of the Lord* ; under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord, which doubtless she would not neglect to see; and in the ordering of which she might discern really characters of excellent wisdom, especially when she had so excellent an interpreter as Solomon was to inform her of the reasons of all the circumstances of that service.

**There was no more spirit in her;** she was astonished, and rapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.

1 Kings 10:6

No text from Poole on this verse.

1 Kings 10:7

**I believed not the words** which the reporters used concerning him; or, *the things* reported; they seemed incredible, and above the perfection of human nature.

**Prosperity;** or, *happiness* ; or, *virtue* ; Heb. *goodness* .

1 Kings 10:8

No text from Poole on this verse.

1 Kings 10:9

**Blessed be the Lord thy God;** he deserves all blessing and praise, for delighting to honour and advance so worthy a person.

**To set thee on the throne of Israel;** for it was God's special act to make him king rather than his elder brother.

**To do judgment and justice,** i.e. to execute just judgment among them, to govern them with right and equity. She tacitly admonisheth Solomon, that he was not made king that he might live in ease, and pleasure, and splendour, but for the good of his people.

1 Kings 10:10

No text from Poole on this verse.

1 Kings 10:11

No text from Poole on this verse.

1 Kings 10:12

**Almug trees**, called also (by an inversion of the letters, which is usual among the Hebrews) *algum trees* , 2Ch\_2:8 **9:10**; whereof there were some in Lebanon, 2Ch\_2:8, but the best sort came from Ophir, as is here said.

**Pillars**, or *supporters* , either for the ascent or stairs, by which they went from the king's house to the temple; see 1Ch\_26:16 2Ch\_9:11; or for divers parts both of the Lord's and of the king's house.

1 Kings 10:13

No text from Poole on this verse.

1 Kings 10:14

Which amounts to about two millions of our money. And this gold did not come from Ophir in India, or Tarshish; but from Arabia and Ethiopia, and other parts, which then were well replenished with gold, though since exhausted by the insatiable avarice of succeeding ages.

1 Kings 10:15

**Of the merchantmen**, Heb. *of the searchers* , or spies, i.e. either merchants, who use to inquire and search out commodities, and all advantages of trade; or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights.

**Of the spice merchants**, or rather, *of the merchants* in general, as that word is oft used in **Eze 27**, and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities.

**Of all the kings of Arabia**, to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only

governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called *kings*. *Of the country* , or, *of the land* , or, *of that land* , for there is an article in the Hebrew; i.e. either of the land of Canaan; or rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

1 Kings 10:16

For pomp and magnificence, and (as may be thought from the use of the brazen shields, 1Ki\_14:27,28) to be carried before him by his guard when he went abroad.

1 Kings 10:17

**Three pound**, or, three hundred *shekels* , as it is expressed 2Ch\_9:16.

1 Kings 10:18

**Overlaid it**; not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was ivory, but some cavities were left in it which were filled with gold.

1 Kings 10:19

**Round behind**; made like the half of a circle.

**Two lions**: these and the following lions seem added, to express either the tribe from which Solomon sprung, compared to a lion, Gen\_49:9; or rather, that majesty and power wherewith a prince is adorned and armed, which his subjects cannot resist; or the duty of a prince in the execution of judgment, which ought to be done with great courage and magnanimity.

1 Kings 10:20

No text from Poole on this verse.

1 Kings 10:21

Comparatively; such hyperbolic expressions being frequent, both in Scripture and other authors.

1 Kings 10:22

**A navy of Tharshish**; either, first, the ships of the sea, which may seem to be called Tarshish, as Psa\_48:7 Isa\_60:9, from an eminent

part of the sea near Judea, so called. Or rather, the ships that went to Tarshish; for Tarshish was the name of a certain place upon the sea, famous for its traffic with merchants, as it is manifest from Isa\_23:6,10 66:19 Jer\_10:9 Eze\_27:12; and it was a place very remote from Judea, as appears from the three years usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the Indies, it is needless to determine.

1 Kings 10:23

No text from Poole on this verse.

1 Kings 10:24

**All the earth**, i.e. all the kings of the earth, (as it is expressed, 2Ch\_9:23) to wit, of those parts of the earth; which synecdoche is very frequent.

1 Kings 10:25

No text from Poole on this verse.

1 Kings 10:26

**Solomon gathered together chariots and horsemen**; like a wise prince, in deep peace providing for war.

**A thousand and four hundred chariots**: See Poole "1Ki\_4:26".

1 Kings 10:27

**Sycamore trees** were vile and common. See Isa\_9:10.

1 Kings 10:28

**Horses and linen yarn**; the two chief commodities of Egypt. See Pro\_7:16 Son\_1:9 Isa\_3:23 Eze\_27:7.

**The king's merchants received the linen yarn for a price**; Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

1 Kings 10:29

**A chariot**: this is not to be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c.,

were of great value; and the king's custom, together with the charges of the journey, amounted to these sums.

**The Hittites;** a people dwelling principally in the northern and eastern parts of Canaan, Jos\_1:4, whom the Israelites, contrary to their duty, spared, and suffered to live among them, Jud\_3:5, who afterwards, it seems, grew numerous and potent, and, it may be, they sent out colonies (after the manner of the ancient times) into some parts of Syria and Arabia and possibly these kings of the Hittites may be some of those kings of Arabia, 1Ki\_10:15.

## **1 Kings 11:1 1 KINGS CHAPTER 11**

Solomon's wives and concubines, which in his old age seduce him to idolatry, 1Ki\_11:1-8. God threateneth him, 1Ki\_11:9-13. His adversaries are, Hadad, who fleeth into Egypt, and is entertained there, 1Ki\_11:14-22; Rezon, who reigned in Damascus, 1Ki\_11:23-25; Jeroboam, to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life, 1Ki\_11:26-40. His acts, reign, and death. Rehoboam succeedeth him, 1Ki\_11:41-43.

He loved them inordinately and lustfully, and he sinned against God's known law, both in their number, Deu\_17:17, and in their quality.

1 Kings 11:2

**Ye shall not go in to them,** i.e. marry them. See Poole "Gen\_6:4".

**They will turn away your heart after their gods:** possibly Solomon might think himself too wise to be drawn to idolatry by his wives, and therefore to be unconcerned in the reason of the law; and consequently free in some measure from the obligation of the law; and so, like our first parents, trusting his own fancy more than God's word, he fell dreadfully.

1 Kings 11:3

**Seven hundred wives, and three hundred concubines;** partly for his lust, which being indulged, becomes infinite and unsatiable; and partly from his pride, accounting this a point of honour and magnificence.

1 Kings 11:4

**When Solomon was old;** as having now reigned nigh thirty years, when it might have been expected that age should have cooled his lust, and experience have made him wiser and better, and when probably he was secure as to any such miscarriages; then God permitted him to fall so shamefully, that he might be to all succeeding generations an example of God's severity, and of the folly, and weakness, and wickedness of the wisest and best men, when left to themselves.

**Turned away his heart after other gods,** not that they changed his mind or opinion about the true God and idols, which is not credible; but that they cooled his zeal against them, obtained from him a public indulgence for their worship, and money for the making of idols, and the support of the charges of their priests and sacrifices, and possibly persuaded him sometimes in complaisance to join with them in the outward act of idol worship, or, at least, in their feasts upon their sacrifices, which was a participation of their idolatry. See Psa\_106:28 1Co\_10:20.

1 Kings 11:5

**Solomon went after Ashtoreth,** in manner explained in the former verse. *Milcom* , called also *Molech* ; of which see Lev\_18:21 2Ki\_23:10.

1 Kings 11:6

i. e. Did not worship God wholly and solely, but joined idols with him.

1 Kings 11:7

**Then did Solomon build,** i. e. suffer to be built, or gave money for it.

**A high place,** i.e. an altar upon the high place, as the manner of the heathens was: See Poole "Num\_22:41" See Poole "Num\_23:1".

**In the hill that is before Jerusalem,** i.e. in the Mount of Olives, which was nigh unto Jerusalem, 2Sa\_15:30, and from this act was called *the mount of corruption* , 2Ki\_23:13; idolatry being often called and esteemed *a corruption* .

1 Kings 11:8

Having once given way to some few of most beloved wives, he was forced to comply with the rest.

1 Kings 11:9

**From the Lord God of Israel;** from the express command and from the worship of God; not that he wholly neglected God, but because God esteems all the worship of idols (though it be not exclusive of, but conjoined with his own worship) to be a forsaking of and departing from God, and ofttimes so calls it.

**Which had appeared unto him,** to wit, in an extraordinary and most gracious and obliging manner.

1 Kings 11:10

No text from Poole on this verse.

1 Kings 11:11

**The Lord said unto Solomon;** either by suggestion to his mind, or by appearance to him in a terrible manner, or by the prophet Ahijah, of whom 1Ki\_11:29.

**I will surely rend;** I will violently take away. The word in the Hebrew is doubled, for the greater assurance of the thing.

**To thy servant;** to one of thy servants and subjects, which was Jeroboam, 1Ki\_11:26, &c.

1 Kings 11:12

**For David thy father's sake;** for the respect I bear to his memory, and for my promise sake made to him, **2Sa 7**.

1 Kings 11:13

How but *one tribe* , when he had both Judah and Benjamin, 2Ch\_11:12?

**Ans.** Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah: or *one* , to wit, of that kingdom which he here threatens to rend away from him, i.e. of the kingdom of Israel, and that was Benjamin; one beside Judah, which was his own tribe: or but *one* , because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1Ki\_12:29, and Ephraim, 2Ch\_13:19, both which were towns of Benjamin, Jos\_18:22. Or if

God promised to give one, and gave him two, I suppose that was no great injury to him.

**For Jerusalem's sake;** not, surely, for its merits; but because he had chosen it, as it follows, to be the seat of his temple and worship; it being God's usual method

**to give to him that hath,** and to continue and multiply favours to them whom he hath begun to favour.

1 Kings 11:14

No text from Poole on this verse.

1 Kings 11:15

**When David was in Edom,** to wit, by his army, to war against it. See 1Ch\_18:12,13.

**To bury the slain,** to wit, the Israelites which were slain in the battle, 2Sa\_8:13,14, whom he honourably interred in some certain place, to which he is said to go up for that end. And this may be mentioned as that which gave Hadad the opportunity of making his escape, whilst Joab and his men were employed in that solemnity.

**After he had smitten every male in Edom;** or, *and he smote*, &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, he smote, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

1 Kings 11:16

No text from Poole on this verse.

1 Kings 11:17

No text from Poole on this verse.

1 Kings 11:18

**They arose out of Midian;** he fled at first with an intent *to go into Egypt*, as is said, 1Ki\_11:17, but took Midian, a neighbouring country, in his way, and staid there a while, possibly till he had by some of his servants tried Pharaoh's mind, and prepared the way for his reception.

**Paran;** another country in the road from Edom to Egypt, where he hired men to attend him, that making his entrance there something



like a prince, he might find more favour and respect from that king and people.

**Appointed him victuals**, and gave him land, to support himself and his train out of the profits of it.

1 Kings 11:19

God so disposing his heart, that Hadad might be a scourge to Solomon for his impieties, which God foresaw long before they were done.

1 Kings 11:20

No text from Poole on this verse.

1 Kings 11:21

**Joab the captain of the host**, whom he feared as much as David himself.

**That I may go to mine own country**; whither accordingly he came, and was there even from the beginning of Solomon's reign; where he either lived as a private person, yet secretly working for the recovery of his crown when an opportunity was offered; or rather, by the near relation which was between his wife and Solomon's; and by Pharaoh's intercession he obtained his kingdom, with condition of subjection and tribute to be paid by him to Solomon; which condition he kept till Solomon fell from God, and then it seems he began to be troublesome to him, and dangerous to his house and kingdom.

1 Kings 11:22

No text from Poole on this verse.

1 Kings 11:23

When David had defeated him: see 2Sa\_10:10, &c.

**Zobah**; a part of Syria between Damascus and Euphrates; of which see 1Sa\_14:47 2Ch\_8:3 Psa\_60:1.

1 Kings 11:24

**Over a band**, to wit, of soldiers, who fled and dispersed themselves upon that defeat, **2Sa 10**, and others who readily joined themselves with them, and lived by robbery, as many Arabians did.

**They went to Damascus**, when they were increased in number and strength, and took it, whilst Solomon was wallowing in luxury, and grown effeminate.

1 Kings 11:25

He was a secret enemy, watching all occasions to do them mischief cunningly and privately all that time; and when Solomon had forsaken God, and was forsaken by God, he showed himself more openly and maliciously.

**Beside the mischief that Hadad did;** so the sense is, this infelicity was added to the former concerning Hadad, mentioned above, 1Ki\_11:14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew names, as is well known,) *and that for* , or *because of* , (for the Hebrew particle *eth* is sometimes put for *el* , which oft signifies *for* , or *because of* , as Hebricians know,) *the evil which befell Hadad* , or Hadadezer, i.e. he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master.

**Reigned over Syria;** over all that part of Syria, enlarging his empire more and more, and thereby laying a foundation for much misery to Solomon's house and kingdom.

1 Kings 11:26

i.e. Rebelled against the king; not now and immediately in the person of Solomon himself, but in his son and successor, Rehoboam.

1 Kings 11:27

No text from Poole on this verse.

1 Kings 11:28

**A mighty man of valour**, or, a man of great strength of body, *or courage of mind* , or both.

**Industrious;** ingenious, and diligent, and active, and every way fit for business and for command.

**Over all the charge**, i.e. the taxes and tributes which were to be gathered of the people by his power and authority.

**Of the house of Joseph**; either of Ephraim and Manasseh, who were jointly comprehended under this name, Jos\_17:17; or of Ephraim only, who elsewhere comes under that name, as 1Ch\_5:1 Psa\_78:67 Eze\_37:6. And it seems most probable that each tribe had a several ruler.

1 Kings 11:29

**When Jeroboam went out of Jerusalem**; upon some occasion, possibly to execute his charge.

**They two were alone in the field**; having gone aside thither for some private conference; for otherwise it is most likely that he had servants attending upon him, who, though they heard not the words, yet might see the action, and the rending of Jeroboam's coat; and thus it came to Solomon's ears, who being so acute and wise, could easily understand the thing by what he heard of the action, especially when a prophet did it.

1 Kings 11:30

No text from Poole on this verse.

1 Kings 11:31

**Take thee ten pieces**; whence the kingdom of Israel is oft called the kingdom of the ten tribes; by which expression it may seem that David's posterity should have one tribe reserved out of the kingdom of Israel besides that of Judah, which because of its greatness and eminency, is commonly distinguished from Israel, and that not only after the division of the two kingdoms, but even before it, as 1Sa\_11:8 2Sa\_5:5.

1 Kings 11:32

**See Poole** "1Ki\_11:13"

1 Kings 11:33

**They have forsaken me**, i.e. the king, and his concubines, and people, who easily followed his example, but were not at all excused by it.

1 Kings 11:34

**The whole kingdom**, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take any thing*, or part of *the*

*kingdom* . For the Hebrew phrase *lo col* , which properly signifies *not all* , or *not the whole* , doth usually signify *not any thing* , as Deu\_8:9, *thou shalt not want every thing* , i.e. not any thing. So also Gen\_4:15 23:6 39:23 Psa\_49:17 143:2, &c. *The whole kingdom out of his hand* ; he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it.

**Because he kept my commandments and my statutes;** whereby he showeth that he doth not judge of men by some particular acts, but by their general purpose and course of life.

1 Kings 11:35

No text from Poole on this verse.

1 Kings 11:36

**A light**, i.e. a son and successor, to preserve his name and memory, and to give light to the people in his stead. Kings are oft called

**lights**, partly from their great splendour, and partly for the counsel and comfort which their people have or should have from them. Compare 2Sa\_21:17 1Ki\_15:4 Psa\_132:17.

**Always before me;** in my presence, which is in Jerusalem, and under my favour and protection.

1 Kings 11:37

**I will take thee**, and place thee in the throne, as it follows.

**According to all that thy soul desireth;** he secretly taxeth him for his ambitious and aspiring mind.

1 Kings 11:38

**Build thee a sure house**, i.e. firmly settle thee and thy posterity in the throne, as this or the like phrase is used, 2Sa\_7:16,27; but he doth not say he would do this for ever, as is there said of David's house 1Ki\_11:16.

1 Kings 11:39

**For this;** for this cause, which I mentioned 1Ki\_11:33.

**But not for ever;** there shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be uppermost, as it was in the days of Asa Hezekiah, and

Josiah. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph, and rule over all the Jews and Gentiles too.

1 Kings 11:40

This might come to the ears of Solomon, either,

1. By Jeroboam himself, who might speak of this, either out of vain-glory and ostentation, or with design to prepare the people for his purpose. Or,

2. By the servants. **See Poole "1Ki\_11:29"**.

**Shishak king of Egypt;** who was either,

1. Solomon's brother-in-law, who yet might be jealous of, him, or alienated from him, because he had taken so many other wives to his sister, as is here noted, 1Ki\_11:1; or might cast a greedy eye upon the great riches and glorious things which Solomon had amassed together, and upon which, presently after Solomon's death, he laid violent hands, 2Ch\_12:9. All this was known to Jeroboam, who therefore durst put himself into Shishak's protection; especially, considering how little such relations commonly signify in the affairs of princes; and withal, being made confident by God's promise of the kingdom. Or,

2. One of another line or house, to whom that crown might descend for want of issue.

1 Kings 11:41

In the public records, where the lives and actions of kings were registered from time to time. So this was only a political, but not a sacred book.

1 Kings 11:42

No text from Poole on this verse.

1 Kings 11:43

**Slept with his fathers:** this expression is promiscuously used concerning good and bad, and signifies only that they died as their fathers did. But hence interpreters question, whether Solomon was saved, or damned? That he was damned, some believe upon this only argument, that he died without repentance; which they gather,

1. Because his repentance is not mentioned in his history.

2. Because if he had repented, he would have abolished the monuments of idolatry which he had erected; which that he did not they gather from 2Ki\_23:13, of which (God assisting) I shall speak upon that place. But to the former many things may be said:

1. We read nothing of the repentance of Adam, Noah, after his drunkenness, Lot, Samson, Asa, &c.; shall we therefore conclude they were all damned? The silence of the Scripture is a very weak argument in matters of history.

2. If he did repent, yet the silence of the Scripture about it in this history was not without wise reasons; as, among others, that his eternal condition being thus far left doubtful, his example might have the greater influence for the terror and caution of future offenders.

3. His repentance is sufficiently implied in this, (to omit divers other passages,) that after Solomon's death *the way of Solomon* is mentioned with honour, and joined with the way of David, 2Ch\_11:17. But it seems to be put out of dispute by the Book of Ecclesiastes, which (by the general consent both of Jewish and Christian interpreters) was written by Solomon, and that after his fall, as is evident, not only from the unanimous testimony of the Hebrew writers, who thence conclude that he did repent, and was saved; but also from the whole strain of that book, which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Ecc\_7:27, &c; which makes it more than probable, that as David wrote **Psa 51**, so Solomon wrote this book, as a public testimony and profession of his repentance. And this argument is so cogent, that those interpreters who are of the other opinion confess it, if Solomon did write this book after his fall, which they pretend he wrote before it; but they offer not any argument to prove it. And therefore we have reason to conclude that Solomon did repent, and was saved.

## 1 Kings 12:1 1 KINGS CHAPTER 12

The Israelites seek to Rehoboam for relaxation, 1Ki\_12:1-5. He refusing the old men's counsel, by the advice of the young men answereth them roughly, 1Ki\_12:6-15; for which ten tribes revolt; kill Adoram; and make Rehoboam to flee, 1Ki\_12:16-20. He raising an army is forbidden by Shemaiah, 1Ki\_12:21-24. Jeroboam, king of Israel, strengtheneth himself by cities, and by the idolatry of the two calves, 1Ki\_12:25-33.

Rehoboam did not call them thither, but went thither, because the Israelites prevented him, and had generally pitched upon that place rather than upon Jerusalem; partly, because it was most convenient for all, as being in the centre of the whole kingdom; partly, because that being in the potent tribe of Ephraim, they supposed there they might use that freedom of speech which they resolved to use to get their grievances redressed; and partly, by the secret direction of Jeroboam, or his friends, who would not trust themselves in Jerusalem, and thought Shechem a fitter place to execute their design. **To make him king;** to confirm him in the kingdom, which they generally-intended to do; he being the undoubted heir of the crown, and the only son which Solomon had from so vast a number of wives.

1 Kings 12:2

**Heard of it;** in the Hebrew it is only *heard*, and may relate either to Solomon's death, or to the meeting which all the tribes had appointed at Shechem.

1 Kings 12:3

**They sent and called him:** when the people sent him word of Solomon's death, they also sent a summons for him to come to Shechem. Or as soon as he had heard the tidings of Solomon's death from others, or from common fame; presently there came a solemn message to him from the people, who desired his presence and assistance, as it seems probable, from divers motives; some, that they might translate the kingdom from Rehoboam to him; and others only for this reason, that the presence and countenance of a man of so great interest and reputation, and one that had some claim or pretence upon the kingdom, might lay the greater obligation upon Rehoboam to grant their desires of ease and relief.

1 Kings 12:4

**Thy father made our yoke grievous** by heavy taxes and impositions, not only for the temple and his magnificent buildings, but for the expenses of his numerous court, and of so many wives and concubines, whose luxury and idolatry must needs be very costly. And Solomon having so grossly forsaken God, it is no wonder if he oppressed the people, and made their yoke most grievous, as they speak. But here the people's perverseness is very observable, both in this, that they mention and aggravate only the grievances of the government, but take no notice of the vast benefits which they received from it; and in that, that they mind nothing but their outward pressures, and have no regard unto that abominable idolatry which he set up among them; being, it seemed, either leavened with it by his pernicious example, or grown careless and negligent of all the concerns of religion; by which, see how ripe they were for all those dreadful judgments of God which are now hastening upon them.

1 Kings 12:5

Give me that time for deliberation and advice.

1 Kings 12:6

**With the old men that stood before Solomon;** with Solomon's old counsellors, whom age, and experience of men and things, and converse with such a king, had made wise.

1 Kings 12:7

**If thou wilt be a servant unto this people this day,** by complying with their desires, and condescending to them for a season, till the troubled humours be quieted, and the opportunity they now have, and that some of them seek, for sedition be gone, and thou be better stablished in thy throne. They use this expression, as foreseeing that some would dissuade him from this course, as servile or slavish, and below the majesty of a prince.

**And answer them,** for that is, answer them. Thy service, say they, is not hard; it is only a few good words, which it is as easy to give as bad ones.

1 Kings 12:8

**He forsook the counsel of the old men;** judging it unworthy of his majesty and authority, and likely to encourage and increase the



people in their insolent demands. The young men; so called comparatively to the old men; otherwise they were near forty years old, as the following words imply.

**That were grown up with him;** which is added as the reason of his inclination to their counsels, because his daily converse with them, and the likeness of their age and humour to his, had engaged his affections to them, and that bribed his judgment, as it commonly doth.

1 Kings 12:9

No text from Poole on this verse.

1 Kings 12:10

Or rather, *is thicker*, and therefore stronger, and mere able to crush you, if you proceed in these mutinous demands,

**than his loins,** in which is the principal seat of strength. My father was young and weak, and had many enemies, when he first took the kingdom; but I am the undoubted heir; and I find the kingdom by his wise care far better settled and fortified against all enemies, foreign or domestic, than he did.

1 Kings 12:11

**I will add to your yoke,** i.e. make it heavier and stronger, both to punish your petulancy, and to curb and restrain you from seditious attempts.

**With scorpions,** i.e. with such whips as will sting you like scorpions: if you proceed in these courses, I will most severely punish you for it.

1 Kings 12:12

No text from Poole on this verse.

1 Kings 12:13

No text from Poole on this verse.

1 Kings 12:14

No text from Poole on this verse.

1 Kings 12:15

**The cause was from the Lord;** who gave up Rehoboam to so foolish and fatal a mistake, and alienated the people's affections

from him, and ordered all circumstances by his wise providence to that end.

1 Kings 12:16

**What portion have we in David**, i.e. in David's family and son? we can expect no benefit or relief from him, and therefore we renounce all commerce with him, and subjection to him. See 2Sa\_20:1. They named David rather than Rehoboam, to signify, that they did renounce, not Rehoboam only, but all David's family.

**The son of Jesse**; so they call David in contempt: q. d. Rehoboam hath no reason to carry himself with such pride and contempt toward his people, for if we trace his original, it was as mean and obscure as many of ours. And since he abuseth his power, let us reduce him to his former obscurity.

**To your tents, O Israel**, i.e. let us all forsake him, and go to our own homes. there to consider, and then to meet and conclude how to provide otherwise for ourselves. *Now see to thine own use, David* , i.e. govern thy own family; for thou shalt no longer rule over us. Thus they brake out into actual rebellion against him, whom God had made their lawful sovereign; wherein, though they fulfilled God's counsel, yet they violated his authority and command. And they do again make an opprobrious mention of David, whom they should not have named without honour.

1 Kings 12:17

**Which dwelt in the cities of Judah**; by which phrase he principally understands the tribe of Judah; but withal, those parts and parcels of the tribes of Levi, and Simeon, and Benjamin, whose dwellings were within the confines of Judah, or intermixed with them.

1 Kings 12:18

**He sent Adoram**, either,

1. To pacify the people, and promise them relief, now when it was too late. But then he would not have sent a person so ungrateful to the people, as that sort of men use to be. Or rather,

2. To pursue the counsel which he had resolved upon, and to execute his office, and exact their tribute with rigour and violence, if need were.

**To flee to Jerusalem**, from Shechem, where it seems he yet staid, and his guards and friends with him; that being there in the midst of his kingdom, and among the seditious tribes, he might overawe them by his presence, and repress any tumults in their first rise.

1 Kings 12:19

Their revolt is called *rebellion*, and therefore was sinful, because it was contrary to God's authority, and command of subjection to David, and his seed for ever; from which the people were not freed by God's promise and grant made to Jeroboam, which was but a secret transaction, not yet sufficiently revealed to them, and was not a grant of present and actual possession; but only a promise that God would give it to him in his own time and way, which might have been done, though neither Jeroboam nor the people had used these indirect and evil courses to bring it about, as it befell David upon the same occasion. Besides, the people did not this in compliance with God's counsel, but to gratify their own passions, and get themselves a little ease.

1 Kings 12:20

**That Jeroboam was come again**, to wit, from Egypt, which was known before to the chief of the tribes, and to them who met at Shechem, and now was more universally known by all the people. They

**sent** to his tent or habitation, to which he had retired himself, as others also generally did: see above, 1Ki\_12:16.

**Called him unto the congregation**; which was summoned by the elders of the several tribes, to take advice how to settle their affairs, which they easily agreed to do, by conferring the crown upon Jeroboam, according to God's promise made to him.

**There was none**, i.e. no entire tribe. See Poole "1Ki\_11:13,31,32".

1 Kings 12:21

**With the tribe of Benjamin**, i.e. that part of it which was next to Judah, and joined with them. See Poole "1Ki\_11:13".

**Against the house of Israel**, i.e. the families or tribes (for these words are promiscuously used one for the other) of Israel.

1 Kings 12:22

**The man of God**, i.e. the prophet, so called, partly to distinguish him from others of that name; see Neh\_6:10 Jer\_29:31; and partly to add the more weight to his words.

1 Kings 12:23

No text from Poole on this verse.

1 Kings 12:24

**This thing is from me**; this event is from my counsel and providence, to punish Solomon's apostacy, though they procured it by sinful means; and therefore, if you proceed, you must fight with me as well as them.

**They hearkened therefore to the word of the Lord**; either from conscience of their duty, or because they durst not oppose so potent an adversary.

1 Kings 12:25

**Jeroboam built Shechem**, i.e. he repaired, and enlarged, and fortified it; for it had been ruined long since, Jud\_9:45. He might choose it as a place both auspicious, because here the foundation of his monarchy was laid; and commodious, as being near the frontiers of his kingdom.

**Penuel**; a place beyond Jordan; of which see Gen\_32:30 Jud\_8:17; to secure that part of his dominions.

1 Kings 12:26

**Said in his heart**, i.e. reasoned within himself: The phrase discovers the fountain of his error, that he did not consult with God, who had given him the kingdom; as in all reason, and justice, and gratitude he should have done; nor believed God's promise, 1Ki\_11:38; but his own imaginations and carnal policies.

1 Kings 12:27

This in itself might seem a prudent conjecture; for this would give Rehoboam, and the priests and Levites, the sure and faithful friends of David's house, many opportunities of alienating their minds from him, and of reducing them to their former allegiance. But considering God's providence, by which the hearts of all men, and the affairs of all kings and kingdoms, are governed, and of

which he had lately seen so eminent an instance, it was a foolish as well as wicked course.

1 Kings 12:28

**Made two calves of gold**, in imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he the rather presumed to do, because he knew the people of Israel were generally very prone to superstition and idolatry, as their whole history showeth; and that Solomon's example and countenance given to false worships had exceedingly strengthened those inclinations; and therefore they were in a great measure prepared for such an attempt; especially when his proposition tended to their own case, and safety, and profit, which he knew was much dearer to them, as well as to himself, than their religion.

**It is too much for you**; too great a trouble and charge, and neither necessary nor safe for them, as things now stood.

**Behold thy gods, O Israel, which brought thee up out of the land of Egypt**; not as if he did himself believe, or thought to persuade the people to believe, that these calves were properly and truly that very God of Israel who brought them out of Egypt; (which was so monstrously absurd and ridiculous, that no Israelite in his right wits could believe it;) and had been so far from attaining his end, and satisfying his people, that this would have made him both hateful and contemptible to them: but his meaning was, that these images were visible representations, in and by which he designed to worship the true God of Israel; as appears, partly, from that parallel place, Exo\_32:4, **See Poole "Exo\_32:4"**; partly, because the priests and worshippers of the calves are said to worship Jehovah, and, upon that account, are distinguished from those belonging to Baal, 1Ki\_18:21 **22:6,7**; and partly, from Jeroboam's design in this work, which was to quiet the people's minds, and remove their scruples about going to Jerusalem to worship their God in that place, as they were commanded; which he doth, by signifying to them that he did not intend any alteration in the substance of their religion, nor to draw them from the worship of the true God to the worship of Ashtoreth, or Milcom, or any of those Baals which were set up by Solomon; but to worship that selfsame God whom they worshipped in Jerusalem, even the true God, and the God of their fathers, who brought them

out of Egypt, but only to vary a circumstance; and that as they worshipped God at Jerusalem by and before one visible sign, even the ark, and the sacred cherubims there; so his subjects should worship God by another visible sign, even that of the calves, in other places: and as for the change of the place, he might suggest to them that God was present in all places where men with honest minds did call upon him; that before the temple was built, the best of kings, and prophets, and people did pray and sacrifice to God in divers high places, without any scruple, notwithstanding that restraint of God to one place, Deu\_12:5, &c.; that God would dispense with them also in that matter, because going to Jerusalem was very dangerous to them at this time, and God would have mercy rather than sacrifice; and God had been pleased to dispense with his own ordinances in cases of necessity or great inconvenience, as he did with circumcision for forty years in the wilderness.

1 Kings 12:29

Which two places he chose for his people's conveniency;

**Beth-el** being in the southern, and

**Dan** in the northern parts of his kingdom.

1 Kings 12:30

**A sin**, i.e. a cause or occasion of great wickedness among that people; not only of idolatry, which is called *sin* by way of eminency; nor only of the worship of the calves, wherein they pretended to worship the true God; but also of the worship of Baal, and of the utter desertion of the true God, and of all sorts of impiety and abominable sins, as is manifest from the history of that kingdom; in which there was not one good king, and very few of the people who were not guilty of heinous crimes, as the prophets witness.

**The people went to worship:** the king's counsel and example seduced them, though it did not excuse their sin; and *they willingly walked after* this his wicked commandment, Hos\_5:11.

**Unto Dan;** which is not here mentioned exclusively, for that they went also to Beth-el is evident from 1Ki\_12:32,**33**, but for other reasons; either because that of Dan was first made, or best frequented, the people in those parts having been long leavened

with idolatry; see Jud\_18:30; or to show the people's readiness to comply with the king's command, and their zeal for idols; that those who lived in or near Beth-el had not patience to stay till that calf was finished, but all of them were forward to go as far as Dan, which was in the utmost borders of the land, to worship an idol there, when it was thought too much for them to go to Jerusalem to worship God.

1 Kings 12:31

**An house of high places**, or, *an house* (i.e. houses, or chapels) *in the high places*. Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old.

**Made priests of the lowest of the people;** which he might do, either,

1. Because the better sort refused it, as an office below their quality. Or,

2. Because such would be satisfied with mean allowances; and so he could put into his own purse a great part of the rich possessions and revenues of the Levites, which doubtless he seized upon when they forsook him, and went to Jerusalem, 2Ch\_11:13,14, which also was very necessary for his present and pressing occasions; the rather, because he durst not yet lay grievous taxes upon that people, who had newly cast off Rehoboam for that very reason. Or,

3. Because mean persons would depend upon his favour, and therefore be very pliable to his humour, and firm to his interest, and zealous to promote the worship of the calves. But the words in the Hebrew properly signify *from the ends of the people*; which is and may be translated thus, *out of all the people*; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these,

**which were not of the sons of Levi;** though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his

sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2Ch\_26:18,19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe.

**Not of the sons of Levi;** to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

1 Kings 12:32

Either,

1. A feast of dedication, like that which was in Judah, at the dedication of the temple. Or rather,

2. The feast of tabernacles, as may be thought, 1. Because that began on the fifteenth day of the month, Lev\_23:34.

2. Because he is not blamed for devising the feast, (which thereby seems to have been of God's appointment,) but only for devising the month, 1Ki\_12:33; for keeping God's feast, not in God's time, which was the fifteenth day of the seventh month, and so onward, Lev\_23:34; but on the fifteenth day of the eighth month. And this alteration he made, either,

1. To keep up the difference between his subjects and those of Judah, as by the differing manners, so by the distinct times of their worship. Or,

2. Lest he should seem directly to oppose the God of Israel, (who had in a special manner obliged all the people to go up to Jerusalem at that time, Deu\_16:16) by requiring their attendance to celebrate the feast elsewhere at the same time. Or,

3. To engage as many persons as possibly he could to come to his feast; which they would more willingly do, when the feast at Jerusalem was past, and all the fruits of the earth were most perfectly gathered in.

**On the fifteenth day of the month;** and so onward till the seven days ended. He took his pattern thence, to show that he worshipped the same God, and professed the same religion for substance, which they did; howsoever he differed in circumstances, as here he did in the time.



**He offered;** either,

1. By his priests. Or rather,

2. By his own hands; as appears from 1Ki\_13:1,4; which he did, to give the more countenance to his new-devised solemnity. Nor is this strange; for he might plausibly think, that he who by his own authority had made others priests, might much more exercise a part of that office; at least, upon an extraordinary occasion; in which case he knew David himself had done some things, which otherwise he might not do.

**So did he in Beth-el,** i.e. he himself did offer there in like manner, as he now had done at Dan.

**Unto the calves;** for they were two, 1Ki\_12:29.

**He placed in Beth-el the priests;** as he had done at Dan, 1Ki\_12:31.

1 Kings 12:33

**Which he had devised of his own heart;** which he appointed without any warrant from God, which was superstition. Compare Jer\_7:31.

## **1 Kings 13:1 1 KINGS CHAPTER 13**

A prophet of Judah prophesieth against the altar at Beth-el: Jeroboam offering him violence, his hand withereth; and, at the prayer of the prophet, is restored, 1Ki\_13:1-6. He refusing the king's entertainment, departeth from Beth-el, 1Ki\_13:7-10. An old prophet seducing him, bringeth him back, 1Ki\_13:11-19. He is for it reprov'd of God by the old prophet; and is slain by a lion; and buried by the old prophet; who confirmeth his prophecy, 1Ki\_13:20-32. Jeroboam's obstinacy, 1Ki\_13:33,34.

**A man of God;** a holy prophet. **By the word of the Lord;** by Divine inspiration and command.

1 Kings 13:2

**He cried against the altar;** and consequently, against all that worship, which is oft signified by the name of the *altar*. See Isa\_19:19 1Co\_9:13 Heb\_7:13 **13:10.** *O altar, altar*; he directs his speech to the altar, partly because the following signs were

wrought upon it, and partly to signify that Jeroboam would no more regard his words than the altar did, and yet they should take effect.

**A child shall be born unto the house of David, Josiah by name;** which being done above three hundred years after this prophecy, plainly shows the absolute certainty of God's providence and foreknowledge, even in the most contingent things. For this was in itself uncertain, and wholly depended upon man's will, both as to the having of a child, and as to the giving it this name. Therefore God can certainly and effectually overrule man's will which way he pleaseth; or else it was possible that this prediction should have been false, which is blasphemous to imagine.

**Upon thee shall he offer the priests;** synecdoehically, the bones of the priests, 2Ki\_23:15,16, whereby the altar should be defiled.

1 Kings 13:3

**He gave a sign the same day,** i. e. he then wrought a miracle, to assure them of the truth of his prophecy.

1 Kings 13:4

**He put forth his hand,** to point out the man whom he would have the people lay hands on, and to stir them up to do so.

**From the altar;** where it was employed in offering something upon it. *Dried up* , or *withered* ; the muscles and sinews, the instruments of motion, were shrunk up. This God did, partly, to chastise Jeroboam for offering violence to the Lord's prophet; partly, to secure the prophet against further violence; and partly, that in this example God might show how highly he resents the injuries done to his ministers in and for the faithful discharge of their office.

1 Kings 13:5

No text from Poole on this verse.

1 Kings 13:6

**The king answered,** i.e. spoke, as that word is oft used in both Testaments.

**Entreat now the face of the Lord thy God,** who by his zeal for time hath manifested himself to be thy God and Friend in a singular manner; and therefore will hear thy prayers for me,

though he will not regard mine, because I have forsaken him and his worship.

**The man of God besought the Lord**, to assure Jeroboam that what he had said was not from ill-will to him, and that he heartily desired his reformation, not his ruin.

**The king's hand was restored again;** partly, to assure him that the stroke was from God; partly, because he repented of that violence which he intended against the prophet, for which God inflicted it; and partly, that the goodness of God to him might have led him to repentance; or if he continued impenitent, leave him without all excuse.

1 Kings 13:7

**Horrid stupidity!** He desires to requite the instrument, but takes no notice of the chief cause and author of this great and wonderful mercy, which was God.

1 Kings 13:8

No text from Poole on this verse.

1 Kings 13:9

My refusal of thy favour is not from any contempt or hatred of thy person, but in obedience to the just command of my God, who hath forbidden me all further converse or communication with thee.

**Eat no bread, nor drink water,** to wit, in that place, or with that people; whereby God declares how detestable they were in God's eyes; not because their idolatry was so bad as that of the heathens, but because they were vile apostates from the true God, and embraced this idolworship against the light of their own consciences, merely to comply with the king's humour and command; and because their vicinity and relation to the tribe of Judah made this more dangerous, as to their infection by it.

**Nor turn again by the same way that thou camest;** that by thy avoiding the way that led thee to Beth-el as execrable, although thou wentest by my special command, thou mightest teach all others how much they should abhor that way, and all thoughts of going to that place, or to such people, upon any trivial and unnecessary occasion.

1 Kings 13:10

No text from Poole on this verse.

1 Kings 13:11

**An old prophet;** a prophet of the Lord; one to whom and by whom God did sometimes impart his mind, as is manifest from 1Ki\_13:20,21, and one first had a respect to the Lord's holy prophets, and gave credit to their predictions; all which the following relation shows: but whether he was a holy and good man may justly be doubted, seeing all those qualifications might meet in a vicious man, to and by whom he may reveal some part of his mind, as he did to Balaam, **Num 23**, &c., and in such his other qualities are sometimes found; and we find him in a downright and premeditated lie, and that without any great temptation to it, 1Ki\_13:18. And albeit a holy prophet might possibly have continued in the kingdom of Israel, he would never have gone from his own habitation to dwell at Beth-el, the chief seat of idolatry, unless with design to preach against it; which it is evident he did not; his sons seem to have been present at, and to have joined with others in that idolatrous worship, 1Ki\_13:11, and that not without their father's connivance. *In Beth-el* ; for thither he came to dwell, probably expecting some great advantages from Jeroboam; but he came out of Samaria, 2Ki\_23:18, where he either was born, and had lived before; or his usual dwelling was at Beth-el, but had lately been at Samaria, and was now returned to Beth-el.

**His sons came;** who probably were eye and ear witnesses of what had passed.

1 Kings 13:12

No text from Poole on this verse.

1 Kings 13:13

No text from Poole on this verse.

1 Kings 13:14

**Sitting under an oak;** being faint and weary with his journey, and possibly with the heat, which makes him choose this shady place; and especially with hunger and thirst, 1Ki\_13:9. And he might easily guess that this was the old prophet, by his age and carriage,

and, it may be, by his prophetic mantle, and by the character which his sons had given him.

1 Kings 13:15

No text from Poole on this verse.

1 Kings 13:16

i.e. In Beth-el, where thou desirest me to do it.

1 Kings 13:17

No text from Poole on this verse.

1 Kings 13:18

Not with evil design against him, but out of curiosity to know all the truth and circumstances from his own mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscarriages. But his sin was great; for he did not only tell a premeditated lie, but also made God a liar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

1 Kings 13:19

No text from Poole on this verse.

1 Kings 13:20

**As they sat at the table;** there the prophet meets with a severe judgment, where he was pleasing himself with this seasonable refreshment.

**The word of the Lord came** by secret instinct into his mind, as sometimes God spake to Moses and other prophets when they were in company with others.

**Unto the prophet that brought him back;** so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back* which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing 1Ki\_13:23, where the very same phrase is so rendered; and 1Ki\_13:26, where this message is said to be *spoken* to him. But these arguments are not cogent; not that from 1Ki\_13:23, because it is a common thing for the same phrase in

divers verses, and sometimes in one and the same verse, to be diversely used; nor that from 1Ki\_13:27, for that may be rendered *concerning him* . And therefore our translation is better, as is manifest from 1Ki\_13:21.

1 Kings 13:21

**He cried** with a loud voice, the effect of his passion, both for his own guilt and shame, and for the prophet's approaching misery, and his unhappy influence both in procuring and in denouncing of it.

**The mouth**, i.e. the word of command coming out of his mouth; a metonymy of the cause for the effect.

1 Kings 13:22

i.e. Thou shalt not die a natural, but a violent death; and that in this journey, before thou returnest to thy native habitation; and thy carcass shall not be buried in the proper sepulchre; which was esteemed a kind of curse, and a note of infamy; as the contrary was reckoned an honour and blessing. See 1Ki\_14:13 Isa\_14:19, **20 Jer 22:19 26:23**.

1 Kings 13:23

That he might sooner come to his home, and, if possible, escape the judgment threatened. But it is observable, he doth not accompany him; his guilty conscience making him to expect and fear to be involved in the same judgment with him.

1 Kings 13:24

**A lion met him**; for there were many lions in Judea, and this was brought hither by God's special providence.

Why doth God punish a good man so severely for so small an offence?

**Answer.** First, His sin was not small, for it was a gross disobedience to a positive command.

**Object.** But he supposed, and was told by another prophet, that God had repealed his command, and so was deceived.

**Answer.** First, He had no sufficient discharge from the former command; for he neither was assured that the old man was a prophet, nor that the message he delivered was from God; but had

reason to suspect the contrary, or at least to inquire the mind of God in this doubtful point, which he grossly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a prophet was obliged to the greater exactness in obedience to all God's precepts; and therefore this sin was much greater in him than in another, because hereby God was dishonoured, and the authority and success of his message blasted, and Jeroboam and the idolatrous Israelites hardened in their wicked courses, for the prevention whereof it was necessary that God should exercise severity towards him.

**Ans.** Secondly, As his sin was not so small, so his punishment was not so great, as may be imagined. For as to his outward man, his bodily death (which was a debt that he owed to God and nature) in this way was not so painful and terrible as many other kinds of death; and as to his soul, God, by giving him a gracious admonition both of his sin and danger, 1Ki\_13:21,22, awakened him to true repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil time and world, and speedily let into eternal glory.

**Ans.** Thirdly, As the world and all men in it were made for God's glory, and all their lives and deaths ought to be laid out in his service; so it cannot seem strange nor harsh if God should bring his deserved death upon him in this manner, for the accomplishment of his own glorious designs, as to vindicate his own honour and justice from the imputation of partiality; to assure the truth of his predictions, and thereby provoke Jeroboam and his idolatrous followers to repentance; to justify himself in all his dreadful judgments which he intended to inflict upon Jeroboam's house, and the whole kingdom of Israel, for their cursed apostacy; and to warn all succeeding sinners not rashly to venture upon small sins, and especially to take heed of greater sins, for which they might expect far sorer punishments.

**His carcass was cast in the way;** his life and soul being gone, his dead body falls to the ground, and lies there.

**The lion also stood by the carcass: See Poole "1Ki\_13:28".**

1 Kings 13:25

No text from Poole on this verse.

1 Kings 13:26

Or rather,

**concerning him;** for so the particle *lamed* is oft used, as Gen\_10:13 Psa\_3:2 **91:11**, compared with Mat\_4:6. See Poole "1Ki\_13:20".

1 Kings 13:27

Being secure as to himself, because so many others had been there without any harm; and because he perceived the prophet's death was a judgment of God, and that for special reasons.

1 Kings 13:28

Here was a concurrence of miracles: That the ass did not run away from the lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the prophet to his burial; that the lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was sent for, but stood still; partly, to preserve the carcass of the prophet from other wild beasts or fowls, which would quickly have eaten it; partly, as an evidence that the prophet's death was not casual, nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment; and consequently, that this prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of God's favour to the deceased prophet, of whose very carcass: he took such special care; thereby signifying, that although for wise and just reasons he thought fit to take away his life, yet his remains were precious to him, and his soul did live in his sight.

1 Kings 13:29

No text from Poole on this verse.

1 Kings 13:30

So that threatening, 1Ki\_13:22, was fulfilled; and withal, the memory of his prophecy was revived and preserved among them, and his very carcass resting there might be a witness of their madness and desperate wickedness, in continuing their abominable idolatry after such an assurance of the dreadful effects of it.



**They mourned over him;** the old prophet, and his sons, and others, whom common humanity taught to lament the untimely death of so worthy a person.

**Alas, my brother!** was a usual form of expression in funeral lamentations. See Jer\_22:18.

1 Kings 13:31

That I may be secured from that judgment threatened 1Ki\_13:2.

1 Kings 13:32

**Of Samaria,** i.e. of the kingdom of Samaria, as it was called, though not when this fact was done, yet before these books were written. Samaria was properly the name of one city, 1Ki\_20:1; but from hence the whole kingdom of Israel was so called, Jer\_31:5 Hos\_7:1 Hos\_8:5 Amo\_3:9; and the king of Israel is called the king of Samaria, 2Ki\_1:3 Hos\_10:7; and (as here) we read of the cities of Samaria, Eze\_4:10.

1 Kings 13:33

**After this thing,** i.e. after all these things; the singular number put for the plural; after so many, and evident, and successive miracles; which is noted to aggravate his infidelity and apostacy.

**Made again of the lowest of the people priests;** he abated not so much as a circumstance in his idolatrous worship.

**Whosoever would;** without any respect to tribe or family, or integrity of body, or mind, or life; all which were to be regarded in the priesthood.

**He consecrated him,** Heb. *he filled his hand* ; of which phrase see Exo\_28:41 **29:9,33.**

1 Kings 13:34

**This thing became sin;** either an occasion of sin, and means of hardening all his posterity in their idolatry; or, a *punishment* , for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

## **1 Kings 14:1 1 KINGS CHAPTER 14**

Jeroboam sendeth his wife disguised, and with presents, to the prophet Ahijah at Shiloh, to inquire concerning his son, who was

sick, 1Ki\_14:1-4. He, forewarned by God, denounceth his ruin because of idolatry; and the death of his child; and the destruction of Israel, 1Ki\_14:5-16. His son dieth, and is buried; and he likewise: Nadab his son succeedeth, 1Ki\_14:17-20. Rehoboam and Judah sin against the Lord, 1Ki\_4:21-24. Shishak king of Egypt spoileth Jerusalem, 1Ki\_14:25-28. He dieth, and Abijam his son succeedeth, 1Ki\_14:29-31.

Either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Ahijah the prophet might be very old, as he is described to be, 1Ki\_14:4. Or, secondly, Many years after it, i.e. whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan\_12:1 Mat\_4:1. Abijah fell sick, by the stroke of God, to punish Jeroboam's rebellion against God.

1 Kings 14:2

**Jeroboam said to his wife;** partly, because he would trust none else with this secret; partly, because she might, without suspicion, inquire concerning her own child; and partly, because she would inquire most exactly and diligently, and faithfully acquaint him with the whole truth.

**Disguise thyself;** change thy habit and voice, and go like a private and obscure person.

**That thou be not known to be the wife of Jeroboam:** this caution proceeded, first, From the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless idols, and to give glory to the God whom he had forsaken. Secondly, From jealousy and suspicion, lest the prophet knowing this, should either give her no answer, or make it worse than indeed it was. Thirdly, From policy, lest his people should by his example be drawn to forsake the senseless calves, and to return to the God of Judah, whom they had rashly forsaken.

1 Kings 14:3

**A cruse of honey;** a present, after the manner, Jud\_13:17 1Sa\_9:7,8 2Ki\_5:15 **8:8;** but mean, as became an ordinary country woman, which she personated.

**And go to him**, to inquire the event of this sickness, as the following words imply.

1 Kings 14:4

Or, *stood still* , or *were grown stiff* ; the nerves, by which the eyes and eye-lids are moved, being contracted and withered.

1 Kings 14:5

No text from Poole on this verse.

1 Kings 14:6

By this discovery he both reproves their folly, who thought to conceal themselves or their designs from that God from whom they expected and desired the discovery of the most secret things; and withal gives her assurance of the truth and certainty of that message which he was to deliver.

1 Kings 14:7

They were God's people when Jeroboam was first set over them.

1 Kings 14:8

**As my servant David**; who though he fell into some sins, yet, first, he constantly persevered in the true worship of God, from which thou art revolted; secondly, he heartily repented of and turned from all his sins, whereas thou art obstinate and incorrigible.

1 Kings 14:9

**Above all that were before thee**; above all the former kings of my people, as Saul, and Solomon, and Rehoboam.

**Other gods, and molten images**, or *other gods* , to wit, (for so and oft signifies among the Hebrews, as hath been formerly noted,)

**molten images**, namely, the golden calves; which he calls others gods, not as if the Israelites esteemed the calves made of their own gold to be *gods* indeed, which it is incredible should find belief with any man in his wits, especially with the whole body of the Israelites, who knew that the ark and cherubims, though made by God's special direction, were not gods, but only pledges of God's presence, &c.; nor as if they thought them to be

**other gods** in a strict and proper sense; for it is apparent that they still pretended to worship the God of their fathers, as the Jews at Jerusalem did, though in a differing manner: but only because God rejected their whole worship; and howsoever they called or accounted it, he reckoned it a manifest defection from him, and a betaking of themselves to *other gods* , or *devils* , as they are called, 2Ch\_11:15, by whose instigation they were led to such idolatrous practices, and whom alone they served and worshipped therein, whatsoever pretences they had to the contrary.

**To provoke me to anger**, i.e. whereby thou didst provoke me; for otherwise this was not Jeroboam's design in it, but only to establish himself in the throne.

**Cast me behind thy back**; despised, and disregarded, and forsaken me, and my commands, and my worship, as we do things which we cast behind our backs.

1 Kings 14:10

**See Poole "1Sa\_25:22"**.

**Him that is shut up and left**; those who had escaped the fury of their enemies invading them, either because they were shut up in caves, or castles, or strong towns; or because they were left, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. **See Poole "Deu\_32:26"**.

**As a man taketh away dung**; which they remove as a loathsome thing out of their houses, and that thoroughly and universally.

1 Kings 14:11

So both sorts shall die unburied.

1 Kings 14:12

Presently upon thy entrance into the city; when thou art gone but a little way in it, even as far as to the threshold of the king's door, 1Ki\_14:17, which possibly was near the gates of the city. And by the event of this branch judge of the truth of the rest of my prophecy.

1 Kings 14:13

**All Israel shall mourn for him**; either, first, for the loss of so worthy and hopeful a person; or, secondly, for the sad calamities

which should follow his death, which possibly his moderation, and wisdom, and virtue might have prevented, whereof his death was a certain presage and evidence. So they should mourn, not simply for him, but for their own loss in him.

**Shall come to the grave;** shall have the honour of burial, denied to the rest, 1Ki\_14:11.

**Some good thing toward the Lord God of Israel;** some pious inclinations and intentions of taking away the calves, or of permitting or obliging his people to go up to Jerusalem to worship, if God gave him life and authority to do it, and of trusting God with his kingdom in that case.

**In the house of Jeroboam;** which is added for his greater commendation; he was good in the midst of so many temptations and wicked examples; a good branch of a bad stock.

1 Kings 14:14

Baasha, 1Ki\_15:28.

**Who shall cut off the house of Jeroboam that day;** when he is so raised; in the very beginning of his reign, 1Ki\_15:29.

**But what?** but what do I say, *he shall raise* , as it were a thing to be done at a great distance of time? he hath already raised him in some sort; the man is now in being, if not in power, who shall do this; this judgment shall be shortly executed.

1 Kings 14:15

**The Lord shall smite Israel,** because they obeyed Jeroboam's wicked command of worshipping the calves, and that willingly, Hos\_5:11.

**As a reed is shaken in the water;** easily and variously, hither and thither, with every wind; so shall the kingdom and people of Israel be always in an unquiet and unsettled posture, tossed to and fro by foreign invasions and civil wars, by opposite kings and factions, and by the dissensions of the people. See 2Ki\_17:18.

**Beyond the river,** to wit, Euphrates, oft so called by way of eminency, as Gen\_15:18 **31:21** 1Ki\_4:21,24. This was accomplished in part, 2Ki\_15:29, and more fully 2Ki\_17:6.

**Because they have made their groves**, for the worship of their idols, Exo\_34:13 Deu\_16:21. God having before condemned the making and worshipping of the calves, by which they designed or pretended to worship the true God; he now takes notice that they were not contented with the calves, but (as it is the nature of idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of idolatry, even their worship of the heathenish Baals, which they commonly exercised in groves. **See Poole "1Ki\_18:19"**.

1 Kings 14:16

To wit, by his invention, and making of the occasion of their sin, the calves; by his example, by encouraging those, and only those, that worshipped the calves; and by his authority, requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he was not content with his own sin, but was the great author and chief cause of drawing others into sin, and of corrupting and undoing the whole kingdom; which therefore God would never forgive him, nor forget him, but upon all occasions mentions him with this eternal brand of infamy upon him.

1 Kings 14:17

**Tirzah**; an ancient and royal city, Jos\_12:24, in a pleasant place, Son\_6:4, where the kings of Israel had a palace, 1Ki\_15:33 **16:6,8,15,23**; whither Jeroboam was removed from Shechem, either for his pleasure, or for his son's recovery, by the healthfulness of the place.

**To the threshold of the door**, to wit, of the king's house, which probably was upon or by the wall of the city, and near the gate, which was the place of judicature. See 1Ki\_14:12.

1 Kings 14:18

No text from Poole on this verse.

1 Kings 14:19

Heb. **in the book of the words or things of the days**, & c. By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which

the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

1 Kings 14:20

So he lived till Asa's second year, 1Ki\_15:25.

**He slept with his fathers;** either, first, He was buried with his ancestors. But their sepulchre seems to be too mean and improper for a great king; and kings used to be buried in peculiar sepulchres. Or, secondly, He died, as his fathers did.

1 Kings 14:21

**Rehoboam was forty and one years old;** therefore he was born a year before Solomon was king, as appears from 1Ki\_11:42. This is noted as an aggravation of Rehoboam's folly, that he was old enough to have been wiser.

**An Ammonitess;** a people cursed by God, and shut out of the congregation of his people for ever, Deu\_23:3 Neh\_13:1. This is observed as one cause both of God's displeasure in punishing Solomon with such a son, and of Rehoboam's apostacy after his three first years, 2Ch\_11:17.

1 Kings 14:22

**Judah did evil,** after a little time, 2Ch\_11:17.

1 Kings 14:23

**They also built them high places;** they followed the example of the Israelites, although they were better instructed, and had the temple in their kingdom, and liberty of access to it, which was denied to the Israelites; and the privilege of worshipping God in his own way, and the counsels, and sermons, and examples of the priests and Levites to and stablish them, and the dreadful example of Israel's horrid apostacy to caution and terrify them. The building of high places was unlawful, and now especially when the temple was built, and ready to receive them; unnecessary, and therefore expressed a greater contempt of God and his express command to the contrary.

**Images and groves;** not only after the manner of the heathens and Israelites, but against a direct and particular prohibition.

**Under every green tree:** the people were universally corrupted; which is a prodigious sin, all things considered, and is a clear evidence of the greatness and depth of the original corruption of man's nature, which without God's grace is ready to break forth into all sorts of wickedness.

1 Kings 14:24

**Sodomites**, i.e. males, who prostituted their bodies to the filthy lusts of others; of whom **See Poole** "Deu\_23:17"; who also did this in the worship and to the honour of their idols as also the women did, Num\_25:1,2. And this might be one occasion of so great a spreading of idolatry among the lustful Israelites. And, on the other side, God doth frequently punish idolatry with corporeal uncleanness, Rom\_1:21,28. See 1Ki\_15:12 **22:46** 2Ki\_23:7.

1 Kings 14:25

**In the fifth year of king Rehoboam;** presently after his and his people's apostacy, which was not till his fourth year; when the apostical Israelites enjoyed peace and some kind of prosperity, at first, for many years together; of which difference two reasons may be given: first, That Judah's sins were committed against clearer light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speed judgments. Secondly, that God discovered more love to Judah in chastising them speedily, that so they might be humbled, and reformed, and so graciously preserved, as it happened; and more anger against Israel, that he spared them, and by their impunity hardened and ripened them to that total destruction which he intended to bring upon them.

**Shishak king of Egypt;** of whom see 1Ki\_11:40 2Ch\_12:2, &c., where this history is more fully described. He is thought by many to be Solomon's brother-in-law. But how little such relations signify among princes, when their interest is concerned, all histories witness. Besides, Rehoboam was not Solomon's son by Pharaoh's daughter, and so the relation was in a manner extinct.

**Came up against Jerusalem;** either from ambition, and a desire to enlarge his empire; or from jealousy of Rehoboam's growing greatness; of which see **2Ch 11**; or by Jeroboam's instigation; or from a covetous desire of possessing these great treasures which



David and Solomon had left; and, above all, by God's providence, disposing his heart to this expedition for Rehoboam's punishment.

1 Kings 14:26

**He took away the treasures;** it is implied, that first he took the city; which may seem strange considering the great strength of that city, and how much time it took Nebuchadnezzar and Titus to take it. But, first, It might cost Shishak also some time and a long siege ere he took it, though that be not here related. Secondly, It is probable that David and Solomon, in their building and altering of this city, had more respect to state and magnificence than to its defence, as having no great cause to fear the invasion of any enemies, and being too secure in reference to their posterity, because of God's promise of the kingdom to be continued to them and to their seed for ever. And it is probable and certain, that after the division between Judah and Israel, the kings of Judah did add very much to the fortifications of this city.

1 Kings 14:27

Whereas the golden shields, as being more precious, were kept in a certain place.

1 Kings 14:28

**When the king went into the house of the Lord;** by which it seems the affliction had done him some good, and brought him back to the worship of God, which he had forsaken.

1 Kings 14:29

Such a book of chronicles as that mentioned above, 1Ki\_14:19.

1 Kings 14:30

Not an invasive war with potent armies, which was forbidden, 1Ki\_12:24, and not revived until Abijam's reign, 2Ch 13; but a defensive war from those hostilities which by small parties and skirmishes they did to one another.

1 Kings 14:31

**His mother's name was Naamah, an Ammonitess;** this is repeated as a thing very observable. See Poole "1Ki\_14:21".

## 1 Kings 15:1 1 KINGS CHAPTER 15

Abijam followeth his father's sins; God however keepeth promise: he dieth, and Asa his son succeedeth him, 1Ki\_15:1-8. His good reign, 1Ki\_15:9-15. Baasha wareth against him: he maketh a league with Ben-hadad, 1Ki\_15:16-22. He dieth, and Jehoshaphat succeedeth him, 1Ki\_15:23,24. Nadab's wicked reign: Baasha slayeth him; destroyeth his father's house, and succeeds him: his wicked reign, 1Ki\_15:25-34.

**Object.** How can this be, when he reigned three years, 1Ki\_15:2, and Asa his successor began his reign in the twentieth year of Jeroboam, 1Ki\_15:9?

**Ans.** Parts of years are commonly called and accounted years, both in the Old and New Testament, and in profane writers. So his reign began with Jeroboam's eighteenth year, and continued his whole nineteenth year, and ended within his twentieth year, in which also Asa's reign began. And thus one and the same year may well be, as it frequently is, attributed to two several persons.

1 Kings 15:2

**Three years: See Poole "1Ki\_15:1".**

**Of Abishalom,** or, of *Absalom* , as he is called, 2Ch\_11:21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar* , 2Sa\_14:27, and from her royal grandmother, 2Sa\_3:3 *Maachah* ; and that she is called *Michaiah* (which differs not much from *Maachah* ) the daughter of *Uriel* , 2Ch\_13:2, because she was first married to Uriel, as Josephus affirms, Antiq. viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

1 Kings 15:3

**In all the sins of his father;** which his father lived in; either, first, Before his humiliation. Or rather, secondly, After his deliverance from Shishak, when, though he did not openly renounce the worship of God, he seems to have relapsed into his former sins; which otherwise would not have been remembered against him; as

David's name and memory is never loaded with the shame of his sins, because he truly repented of them.

1 Kings 15:4

**A lamp**, i.e. a son and successor to perpetuate his name and memory, which otherwise had gone into obscurity. The same phrase is used above, 1Ki\_11:36 2Ki\_8:19 2Ch\_21:7.

**To establish Jerusalem**, i.e. that he might maintain that city, and temple, and worship, as a witness for God in the world against the Israelites and heathen world, who should have inquired after it, and embraced the true religion there established and set up, as a beacon upon a high hill, that all men might take notice of it.

1 Kings 15:5

**Quest.** How is this true, seeing David sinned in the matter of Nabal, **1Sa 25**, and Achish, **1Sa 27**, and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? Answ. This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of turning aside from God, or from his commands, doth constantly imply, as appears from Exo\_32:8 Deu\_9:12, **16** 1Sa\_8:3 Psa\_78:57 Isa\_44:20 1Ti\_1:6 **5:15**, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out, as in the cases of Nabal and Achish; or mistakes of his judgment, which was not fully convinced of the sinfulness of such actions, as in the other cases alleged; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

1 Kings 15:6

Which was said 1Ki\_14:30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described **2Ch 13**. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may be thus rendered, Yet there

was war, &c., i.e. although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

1 Kings 15:7

**The chronicles of the kings of Judah;** in their annals; whence they were long after this time translated into the sacred Book of Chronicles. **See Poole "1Ki\_14:19".**

1 Kings 15:8

No text from Poole on this verse.

1 Kings 15:9

In or towards the end of the year. **See Poole "1Ki\_15:1".**

1 Kings 15:10

i. e. His grandmother's, as appears from 1Ki\_15:2, who is called his mother, as David is called Abijam's father, 1Ki\_15:3, and this Asa's father, 1Ki\_15:11. And so the names of father, and mother, and sons, and daughters are oft taken, both in sacred and profane authors, for grandparents and grandchildren. And his grandmother's name may be here mentioned rather than his mother's, because his mother was either an obscure person, or was long since dead, or indisposed or unwilling to take care of the education of her son, and so he was educated by the grandmother, who, though she did poison his father Abijam with her idolatrous principles, 1Ki\_15:12, yet could not infect Asa, nor withhold him from prosecuting his good purposes of reforming religion; which is here remembered to his praise.

1 Kings 15:11

**That which was right in the eyes of the Lord;** as to the government of his kingdom and life, and the reformation and establishment of God's worship.

1 Kings 15:12

**The Sodomites,** of whom see 1Ki\_14:24, not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from 1Ki\_22:46.

1 Kings 15:13

**Her he removed from being queen**, i.e. he took from her either the name and authority of queen-regent, which she, having been Rehoboam's wife, and Abijam's mother, took to herself during Asa's minority, and abused to the patronage of idolatry; or the dignity of the queen-mother, and those guards, or other ensigns of honour, or instruments of power, which, as such, she had enjoyed and misemployed. Otherwise,

**he removed her from the queen**, i.e. from his wife, that she might not be infected by her, and afterwards infect his children; which was a prudent and necessary care, for the prevention of so great and public a mischief.

**An idol**, Heb. *a terror; or horror* , i.e. a horrible idol; which it may be so called, either because all idols, though for a season they please, yet in the end will bring dreadful effects upon their worshippers; or because this was an idol of a more horrible or terrible shape, more abominable than ordinary, and not to be seen without horror; whether it was that filthy idol, called *Priapus* , which was commonly placed in groves or gardens; or *Pan* , or some other heathen god, to whose service she in a special manner devoted herself.

**Burnt it by the brook Kidron**; that when it was burnt to powder, it might be thrown into the water, and be unfit for any use. See Exo\_32:20 Deu\_12:3.

1 Kings 15:14

**The high places were not removed.**

**Object.** He did take these away, 2Ch\_14:3.

**Answ.** He took away those which were devoted to the worship of idols, as is there said, he took away the altars of the strange gods, and the highplaces, to wit, where they were worshipped: but as for those high places where the true God was worshipped, he did not take them away; partly, because he thought there was no great evil in them, because they had been used by David and Solomon, and other good and wise men; and because the true God was there worshipped, and that in the manner, though not in the place, which God had appointed; and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by

occasioning the total neglect of God's worship by many of the people, who either could not, or through want of competent faith and zeal would not, go up to Jerusalem to worship, now especially, when the Israelites, their near neighbours, formerly their friends, were become their enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their males were gone up to Jerusalem; and partly, because the people were so obstinately bent towards them, that it was, or at least seemed to him, impossible to remove them without great offence, or such commotions as were highly dangerous to that church and state.

**Asa's heart was perfect with the Lord**, i.e. he did sincerely and constantly adhere to the worship and service of God. Though he could not hinder the people from using the high places, yet he did entirely devote himself to the worship of God in the manner and place prescribed by God.

1 Kings 15:15

**Which his father had dedicated**, Abijam, to wit, when he was in distress, and going to fight with Jeroboam, **2Ch 13** though afterwards he did not perform his vows, nor bring in what he had devoted; whether because he was prevented by death, or because he afterwards relapsed to idolatry, as may seem probable from the 12th verse of this chapter.

1 Kings 15:16

So long as they two lived and reigned together; which is not so to be understood, as if there were a solemn and declared war continuing all that time, (for Asa was quiet in a great measure for his first ten years, **2Ch 14:1**, till the Israelites had recovered themselves from that dreadful blow given them by Abijah, **2Ch 13**, and Baasha began to reign in Asa's third year,) but so that there were many private and particular hostilities practised among them; in which sense the same phrase is used **1Ki 14:30**.

1 Kings 15:17

**Baasha went up against Judah**; perceiving Asa's great success, of which see **2Ch 14 2Ch 15**, and the defection of many of his own subjects to him upon that occasion, **2Ch 15:9**, he began to bestir himself, and commenceth a war against him.

**Built**, i.e. repaired and fortified, Ramah, a city of Benjamin; which either belonged to the kingdom of Israel, from the division, (as some other places of that tribe are supposed to have done; of which See **Poole** "1Ki\_11:13".) or belonged to Judah, but was now invaded and taken by Baasha, and fortified.

**That he might not suffer any to go out or come in to Asa king of Judah;** therefore he chose this place, because it was in the way from his kingdom to Jerusalem, and, as some add, in or near the straits of the mountains, where they could easily discover and hinder all passengers that way.

1 Kings 15:18

**All the silver and the gold that were left;** these poor remainders, which either Shishak had left at that time, 1Ki\_14:26, or Abijam, or Asa, or others, both of Israel and Judah, had dedicated; which probably was not inconsiderable, because Asa had got great spoils from Zerah, **2Ch 14**, and he and his numerous and prosperous people did at this time express a great zeal for the house and worship of God.

**Asa sent them to Ben-hadad;** wherein he committed three great faults, amongst many others. First, He alienated things consecrated to God without necessity. Secondly, He did this out of carnal fear and distrust of that God whose power and goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his league and covenant with Baasha, 1Ki\_15:19, and to take away part of that land which by right, and the special gift of God, belonged to the Israelites.

1 Kings 15:19

**There is a league between me and thee, and between my father and thy father;** whereby it appears, that albeit he was an adversary to Israel all Solomon's days, 1Ki\_11:25, yet after the division of the kingdoms of Israel and Judah he was in league with both of them; either because his designs lay upon the enlargement of his empire other ways; or rather, because he thought it his wisdom and interest to leave them to themselves, to undo one another by their intestine wars, and so to prepare the way to his conquest of both; whereas his invading of either of them might have made up the breach, and forced them to unite

against their common enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity.

**That he may depart from me;** that being called to defend himself, he may be forced to depart from my territories.

1 Kings 15:20

The northern parts of Baasha's kingdom, which were nearest to his own kingdom of Damascus, and most remote from those parts where Baasha was now employed, which were in the most southern parts of his dominions.

1 Kings 15:21

Now the royal city of Israel. See 1Ki\_14:17. There he abode to defend his own kingdoms, and durst not return to oppose Asa, lest the Syrian king should make a second and worse invasion. So Asa met with success in his ungodly course, as on the other side good men sometimes meet with disappointment in a good cause and course. So there is no judging of causes by events.

1 Kings 15:22

**None was exempted;** all sorts of persons were obliged to come, except those who were disabled by age, or infirmity, or absence, or by the public service of the king and kingdom in other places.

**Asa built with them Geba of Benjamin, and Mizpah,** i.e. repaired and strengthened them, for they were built before. See Jer\_41:9.

**Quest.** Why did he not rather perfect the fortifications of Ramah which Baasha had begun?

**Answ.** Because Baasha might have returned and recovered it afterwards; and he thought it most convenient that there should be no city nor fort in that place.

1 Kings 15:23

**Nevertheless;** notwithstanding the great things which he had done, and the glory and prosperity which he enjoyed, he felt the effects of human infirmity, and of his own sins; of which see 2Ch\_16:12,13.



1 Kings 15:24

No text from Poole on this verse.

1 Kings 15:25

Not complete, as appears from 1Ki\_15:28,33.

1 Kings 15:26

i.e. In the worship of the calves which his father had made.

1 Kings 15:27

**Of the house of Issachar**, i.e. of the tribe, which is oft called a house, as Jud\_10:9 Psa\_135:20 Hos\_1:7. Which belonged to the Philistines; who, taking advantage of the division between Israel and Judah, had retaken this town, which belonged to the tribe of Dan, Jos\_19:44, and belonged to the Levites, Jos\_21:23; upon whose departure to Judah, 2Ch\_11:14, the kings of Israel seized their towns and lands to their own use, as was noted before; which made them so much concerned for this town, to besiege it both now and many years after this time, 1Ki\_16:15.

1 Kings 15:28

**In the third year of Asa**: how this agrees with 2Ch\_16:1, see in the notes there.

**Did Baasha slay him**; which he did, not to fulfil God's threatening, but only to advance himself; and therefore this is called murder, 1Ki\_16:7.

1 Kings 15:29

**Any that breathed**, i.e. any of the males of that family. See Deu\_20:16 Jos\_10:40. According unto the saying of the Lord: so God overruled Baasha's ambition and cruelty, to fulfil his own counsel and prediction.

1 Kings 15:30

**Which he made Israel sin**; so that same wicked policy which he used to establish the kingdom in his family proved his and their ruin; which is very frequently the event of ungodly counsels.

1 Kings 15:31

No text from Poole on this verse.

1 Kings 15:32

No text from Poole on this verse.

1 Kings 15:33

No text from Poole on this verse.

1 Kings 15:34

No text from Poole on this verse.

## 1 Kings 16:1 1 KINGS CHAPTER 16

Jehu prophesieth against Baasha, 1Ki\_16:1-7, Elah succeedeth him: him Zimri slayeth and succeedeth: he, besieged by Omri, burneth himself, 1Ki\_16:8-20. Omri prevaieth against Tibni, and is king; buildeth Samaria; followeth the sins of Jeroboam, and dieth, 1Ki\_16:21-28. Ahab his son succeedeth him: he is more wicked than his predecessors, 1Ki\_16:29-33. Hiel buildeth Jericho; and Joshua's curse is fulfilled in him, 1Ki\_16:34.

Jehu, a prophet, of whom see more 2Ch\_19:2 **20:34**. **Hanani** also was a prophet, 2Ch\_16:7.

1 Kings 16:2

Out **of the dust**; out of a low and mean estate. See 1Sa\_2:8 Psa\_113:7.

**Quest:** How is Baasha's exaltation to the kingdom ascribed to God, when he got it by treachery and cruelty? Answ. Though that way or manner of invading the kingdom was from himself, and his own wicked heart; yet the translation of the kingdom from Nadab to Baasha, simply considered, was from God, who by his decree and providence ordered it, and disposed of all occasions, and of the hearts of all the soldiers and people, so that Baasha should have opportunity of executing God's judgment upon Nadab; and such success thereupon, that he should get a present and quiet possession of the kingdom. Nay, the very act of Baasha, to wit, the killing of his master Nadab, was an act of Divine justice, foretold and appointed by God, 1Ki\_14:10. And if Baasha had done this in obedience to God's command, and with a single design to execute God's vengeance threatened against him, it had been no more a sin than Jehu's act in killing his master king Jehoram, upon the same account, **2Ki 9**. But that Baasha did this merely to gratify his own pride, or covetousness, or malice, this was not from God, but from himself, and therefore is charged upon him as murder here, 1Ki\_16:7.

**To provoke me to anger: See Poole "1Ki\_14:9".**

1 Kings 16:3

No text from Poole on this verse.

1 Kings 16:4

No text from Poole on this verse.

1 Kings 16:5

No text from Poole on this verse.

1 Kings 16:6

No text from Poole on this verse.

1 Kings 16:7

**By the hand of the prophet Jehu came the word of the Lord:** the meaning is, the message which *came from the Lord to Jehu* , 1Ki\_16:1, &c., was here delivered *by the hand* , i.e. the ministry, of *Jehu* , unto Baasha. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself.

**And because he killed him,** i.e. Nadab; who, though he be not expressed, yet is sufficiently understood:

1. By the manifest reference which these words have to the murder committed by Baasha, which was done upon Nadab only, 1Ki\_15:28.

2. By the foregoing words,

**the house of Jeroboam,** i.e. his posterity, which was Nadab.

*Quest* . Why doth God punish him for doing God's work?

*Answ* . 1. Though God appointed that Jeroboam's family should be cut off, yet he did not give Baasha commission to do it, nor had declared how or by whom he would do it.

2. Baasha did this not to fulfil God's will, but his own lusts. **See Poole "1Ki\_16:2".**

1 Kings 16:8

One complete, and part of the other, 1Ki\_16:10, which in Scripture account is reckoned for a year. **See Poole "1Ki\_15:25".**

1 Kings 16:9

**Captain of half his chariots**, i.e. of all his military chariots, and the men belonging to them; the chariots for carriage of necessary things being put into other and meaner hands.

**As he was in Tirzah**; whilst his forces were elsewhere employed, 1Ki\_16:15, which gave Zimri advantage to execute his design.

1 Kings 16:10

No text from Poole on this verse.

1 Kings 16:11

**Kinsfolks**, Heb. *avengers* ; to whom it belonged to revenge his death: see Num\_35:12.

**Nor of his friends**; his confidants and familiar acquaintance, such as were most likely to hinder his settlement in the throne, and to avenge their friend's quarrel.

1 Kings 16:12

i. e. Thus fulfilling God's threatening, but either without his knowledge, or merely for his own ends.

1 Kings 16:13

i.e. Idols, oft called *vanities* , as Deu\_32:21 1Sa\_12:21 Jer\_14:22, because they are but imaginary deities, and mere *nothings* , 1Co\_8:4, having nothing at all of a God in them, and nothing of power to do either good or hurt.

1 Kings 16:14

No text from Poole on this verse.

1 Kings 16:15

Which had been besieged before, 1Ki\_15:27, but, it seems, was then relieved, or afterwards recovered by the Philistines, taking the advantage of the disorders and contentions which were among their enemies.

1 Kings 16:16

No text from Poole on this verse.

1 Kings 16:17

No text from Poole on this verse.

1 Kings 16:18

**Burnt the king's house over him;** or, *and he burnt*, &c. Either,

1. Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or rather,

2. Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

1 Kings 16:19

**For his sins,** i.e. this befell him for his sins.

**Walking in the way of Jeroboam;** which he might do, either before his reign, in the whole course of his life, which is justly charged upon him, because of his impenitency; or in the seven days of his reign; in which he had time enough to publish his intentions or decrees about the continuance of the worship of the calves; or to sacrifice to them for his good success, either already obtained, or further desired.

1 Kings 16:20

No text from Poole on this verse.

1 Kings 16:21

**The people of Israel** fell into a civil war; yet neither this nor any other of God's dreadful judgments could win them to repentance; which is an evidence of their prodigious impiety and incorrigibleness, and how ripe they were for ruin.

**Half of the people followed Tibni,** disdaining that the soldiers should usurp such a power over the whole kingdom.

**Half followed Omri,** because they approved the person, though not the manner of his election.

1 Kings 16:22

**The people that followed Omri prevailed;** partly because they had the army on their side; and principally by the appointment and judgment of God, giving up the Israelites to him who was much the worst, 1Ki\_16:25,26.

**Tibni died** a violent death in the battle.

1 Kings 16:23

**Began Omri to reign over Israel twelve years**, i.e. and he reigned twelve years, not from this thirty-first year of Asa, for he died in his thirty-eighth year, 1Ki\_16:29; but from the beginning of his reign, which was in Asa's twenty-seventh year, 1Ki\_16:15,**16**. So he reigned four years in a state of war with Tibni, and eight years peaceably.

1 Kings 16:24

**Built on the hill**, to wit, the city; and especially, a royal palace, because that at Tirzah was burnt, 1Ki\_16:18.

1 Kings 16:25

No text from Poole on this verse.

1 Kings 16:26

**He walked in all the way of Jeroboam**, i.e. did not only promote the worship of the calves, as Jeroboam and all his successors hitherto had done; but did also imitate all Jeroboam's other sins, which doubtless were many and great; and peradventure he added this to the rest, that together with the calves he worshipped devils, i.e. other idols of the heathens, as may be thought from 1Co\_10:20, where his worship *of the devils* and of *the calves* is distinguished. Besides, though he did no more for the substance of the action than his predecessors did, yet he might justly and truly be said to do worse than they, because he did it with greater aggravations, after so many terrible examples of Divine vengeance upon the kings and people of Israel for that sin; or because he made severer laws concerning the calf-worship, whence we read *of the statutes of Omri*, Mic\_6:16; or did more industriously and violently execute them, with greater despite against God, and malice against his servants.

1 Kings 16:27

No text from Poole on this verse.

1 Kings 16:28

No text from Poole on this verse.

1 Kings 16:29

No text from Poole on this verse.

1 Kings 16:30

No text from Poole on this verse.

1 Kings 16:31

**As if it had been a light thing for him;** as if that sin were not big enough to express his contempt of God; as if he thought it below his wit and dignity to content himself with such a vulgar fault. But the Hebrew runs thus, *Was it a light thing*, &c.? i.e. was this but a small sin, that therefore he needed to add more abominations? where the question, as is usual among the Hebrews, implies a strong denial; and intimates that this was no small sin, but a great crime, and might have satisfied his wicked mind without any additions. *Jezebel*; a woman infamous for her idolatry, and cruelty, and sorcery, and filthiness. See 1Ki\_18:4 **21:8** 2Ki\_9:22 Rev\_2:20.

**Ethbaal**, called *Ithobalus*, or *Itobalus*, in heathen writers.

**King of the Zidonians;** so she was of a heathenish and idolatrous race, and such whom the kings and people of Israel were expressly forbidden to marry.

**Baal**, i.e. the idol which the Zidonians worshipped, which is thought to be Hercules, or false gods, for this name is common to all such. And this idolatry was much worse than that of the calves; because in the calves they worshipped the true God, but in these, false gods or devils, as is evident from 1Ki\_18:21.

1 Kings 16:32

No text from Poole on this verse.

1 Kings 16:33

**Ahab made a grove**, against God's express prohibition, Deu\_7:5.

1 Kings 16:34

**In his days:** this is here added,

1. As a character of the time, and an instance of the truth and certainty of Divine predictions and comminations, this being fulfilled eight hundred years after it was threatened; and withal, as a warning to the Israelites, not to think themselves innocent or safe, because the judgment threatened against them by Ahijah, 1Ki\_14:15, was not yet executed, though they continued in that calf-worship which he condemned; but to expect the certain

accomplishment of it in due time, if they persisted in their impenitency. Or,

2. As an evidence of the horrible corruption of his times, and of that high contempt of God which then reigned.

**Hiel the Beth-elite;** who lived in Beth-el, the seat and sink of idolatry, wherewith he was thoroughly leavened.

**Built Jericho;** a place seated in the tribe of Benjamin, but belonging to the kingdom of Israel; which place he seems to have chosen for his buildings; not so much for his own advantage as out of a contempt of the true God, and of his threatenings, which he designed to convince of falsehood by his own experience; and out of an ambitious desire to advance his own reputation and interest thereby, by attempting that which he knew his king and queen too would be highly pleased with.

**He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub;** i.e. in the beginning of his building God took away his first-born, and others successively in the progress of the work, and the youngest when he finished it. And so he found by his own sad experience the truth of God's word, and how vain it was to contend with him.

**Quest.** Why did not God rather punish Hiel himself?

**Answ.** This was a terrible punishment, to see his children cut off by Divine vengeance before their time, one after another; and all this for his own folly and rashness. Compare Jer\_52:10. And as for Hiel himself, possibly after he had been spared so long, that he might be an eyewitness of his sons untimely deaths, he also might be cut off, though it be not recorded, as not belonging to the prophecy here mentioned; or if not, his present impunity was his greatest misery; either as it continued his torment in the sad and lasting remembrance of his loss and misery; or as it was a mean to harden his heart so for greater judgments, to which he was reserved.

**According to the word of the Lord, which he spake by Joshua;** of which See Poole "Jos\_6:26".



## 1 Kings 17:1 1 KINGS CHAPTER 17

Elijah foretelleth, Ahab that there shall be a great drought; is sent to Cherith, where the ravens feed him, 1Ki\_17:1-7. He is sent to Zarephath to a widow, who feedeth him with meal and oil, which wasted not, 1Ki\_17:8-16. Her son dieth, and he raiseth him, 1Ki\_17:17-23. She acknowledgeth him to be a prophet, 1Ki\_17:24.

**Elijah** was the most eminent of the prophets, Mat\_17:3, who is here brought in, like Melchisedek, Gen\_14:18 Heb\_7:3, without any mention of his father, or mother, or beginning of his days; like a man dropped out of the clouds, and raised by God's special providence as a witness for himself in this most degenerate time and state of things; that by his zeal, and courage, and power of miracles, he might give some check to their various and abominable idolatries, and some reviving to that small number of the Lord's prophets and people who yet remained in Israel, as we shall see.

**The Tishbite;** so called, either from the place of his birth or habitation, or for some other reason not now known.

**Of the inhabitants of Gilead;** which was the land beyond Jordan. See Gen\_31:21.

**Said unto Ahab;** having doubtless admonished him of his sin and danger before this; and now, upon his obstinacy in his wicked courses, he proceeds to declare and execute the judgment of God upon him.

**As the Lord God of Israel liveth:** I swear by the God of Israel, who, is the only true and living God; when the gods whom thou hast joined with him, or preferred before him, are dead and senseless idols.

**Before whom I stand;** either,

1. Whose minister I am, (as this phrase is oft used, as Num\_3:6 Deu\_10:8 17:12 18:5) not only in general, but especially in this threatening, which I now deliver in his name and authority, and not from my own imagination or passion. Or,

2. Who is now present with me, and a witness of what I say; and let him punish me severely, if I speak not the truth. **There shall not be dew nor rain:** this was a prediction, but was seconded with his prayer, that God would verify it, as it is recorded, Jam\_5:17. And this prayer of his was not voluntary and malicious, but necessary, and (all things considered) truly charitable; that by this sharp and long affliction God's honour, and the truth of his word and threatenings, (which was now so horribly and universally contemned,) might be vindicated, and the Israelites (whom their present impunity and prosperity had hardened in their idolatry) might hereby be awakened to see their own wickedness, and the vanity of their calves and other idols, and their dependence upon God, and the necessity of returning to the true religion. *These years*, i.e. these following years, which were three and a half, Luk\_4:25 Jam\_5:17. **But according to my word**, i.e. until I shall declare that this judgment shall cease, and shall pray to God for the removal of it.

1 Kings 17:2

No text from Poole on this verse.

1 Kings 17:3

Thus God rescues him from the fury of Ahab and Jezebel, who he knew would seek to destroy him.

**Quest.** Why did not Ahab seize upon him immediately upon these words?

**Answ.** 1. This must be ascribed to God's overruling providence, who hath the hearts of all men in his hands, and hath oft protected his prophets and servants in such cases.

2. He might say this not by word of mouth, but by letter and message sent to him; as that word is sometimes used, as Exo\_18:6.

1 Kings 17:4

i.e. I have decreed or appointed. Or, *I shall command*, i.e. effectually move them, by instincts and inclinations which I shall put into them, which shall be as forcible with them as a law or command is to men. God is said to command both brute creatures, as Amo\_9:3 Jon\_2:10, and senseless things, as Job\_38:11, **12 Psa**

**78:23** Isa\_5:6 **45:12**, when he causeth them to do the things which he intends to effect by them.

**I have commanded the ravens;** which he names, and chooseth for this work; partly to succour the prophet's faith against human infirmity, by the credibility of the thing; there being many ravens in those parts, and those delighting to reside near brooks of water; and that sort of creatures being apt and accustomed to seek provisions, and to carry them away to the places of their abode; and partly to show his care and power in providing for the prophet by those creatures, which are noted for their greediness in monopolizing provision to themselves, and for their malignity and unnaturalness towards their own young; that by this strange and noble experiment he might be taught to trust God in those many and great difficulties to which he was likely to be exposed.

**Object.** The ravens were unclean, Lev\_11:15.

**Ans.** They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the Lawgiver's dispensation.

1 Kings 17:5

No text from Poole on this verse.

1 Kings 17:6

**Bread and flesh;** not raw, but boiled by the ministry of some angel or man, and left in some place or places till the ravens came for it, in all which there is nothing incredible, considering the power and providence of God.

**In the morning and in the evening,** i.e. for dinner and supper, according to the custom. See Gen\_43:25 Rth\_2:14 Luk\_14:12 Act\_10:9,10.

1 Kings 17:7

**After a while,** Heb. *at the end of days*, i.e. of a year; for so the word days is oft used, as in Exo\_13:10 Lev\_25:29 Num\_9:22 Jud\_17:10 1Sa\_1:3 **27:7**. And this seems to be a convenient time for the drying up of the brook, which was gradually dried up; and so this agrees well with 1Ki\_18:1,

**in the third year;** of which See Poole "1Ki\_18:1".

**The brook dried up;** God so ordering it, partly, for the punishment of those Israelites who lived near it, and had hitherto been refreshed by it; partly, for the trial and exercise of Elijah's faith, and to teach him to depend upon God alone, not on any creature, for his support; and partly, to show his own all-sufficiency in providing for his people.

1 Kings 17:8

No text from Poole on this verse.

1 Kings 17:9

**Zarephath;** a city between Tyrus and Sidon, called *Sarepta* by Luk\_4:26, by Pliny, and others.

**To Zidon;** to the jurisdiction of that city, which therefore was inhabited by Gentiles. See Luk\_4:25. And God's providing for his prophet, first by an unclean bird, and then by a Gentile, whom the Jews esteemed unclean, was a notable presage of the calling of the Gentiles, and of the rejection of the Jews.

**I have commanded,** i.e. appointed or provided, as before, 1Ki\_17:4; for that she had as yet no revelation or command of God about it, appears from 1Ki\_17:12.

1 Kings 17:10

**He called to her;** knowing by Divine suggestion that this was the woman designed.

1 Kings 17:11

Which he said only to try her, and to make way for what follows.

1 Kings 17:12

**As the Lord thy God liveth;** by which she discovers, that though she was a Gentile, yet she owned the God of Israel as the true God.

**Two sticks,** i.e. a few sticks, that number being oft used indefinitely for any small number, both in Scripture, as Hos\_6:2, and by other authors. That we may eat it, and die; for having no more provision, we must needs perish with hunger. For though the famine was only in the land of Israel, yet the effects of it were in Tyre and Zidon, which were fed by the corn of that land. See Act\_12:20. Or the same famine might be in those parts also; the

chief cause of the famine, to wit, the worship of Baal, being common to both places.

1 Kings 17:13

**Make me thereof a little cake first;** which he requires as a trial and exercise of her faith, and charity, and obedience, which he knew God would graciously and plentifully reward; and so this would be a great example to encourage others to the practice of the same graces upon like occasions.

1 Kings 17:14

**Thus saith the Lord God of Israel,** in whom I perceive thou trustest.

**The barrel of meal,** i.e. the meal of the barrel; an hypallage or metonymy. So

**the cruse of oil,** for *the oil of the cruse* .

1 Kings 17:15

**She did according to the saying of Elijah;** giving glory to the God of Israel, by believing his prophet.

**Many days,** i.e. a long time, even above two years: see 1Ki\_18:1. Heb. *days* , i.e. *a full year* ; as 1Ki\_17:7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

1 Kings 17:16

God still creating new, as fast as the old was spent.

1 Kings 17:17

Or, *no soul* , or *life* , as this Hebrew word oft signifies, i.e. he died, as is manifest from the following verses. See also Heb\_11:35.

1 Kings 17:18

**What have I to do with thee?** wherein have I injured or provoked thee? or, why didst thou come to sojourn in my house, (as the following words seem to explain these,) if this be the fruit of it? They are words of a troubled mind, savouring of some rashness and impatience.

**Art thou come unto me?** didst thou come for this end, that thou mightest severely observe my sins, and by thy prayers bring down

God's just judgment upon me for them, as thou hast for the like cause brought down this famine upon the nation?

**To remembrance;** either,

1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather,

2. To God's remembrance; for God is oft said in Scripture to remember sins, when he punisheth them; and to forget them, when he spares the sinner. See 2Sa\_16:10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

1 Kings 17:19

**Give me thy son** *into mine arms* .

**Into a loft;** a private place, where he might more freely and fully pour out his soul to God, and use such gestures or methods as he thought most proper, without any offence or observation.

1 Kings 17:20

A prayer full of powerful arguments. Thou art *the Lord* , that canst revive the child; and *my God* , and therefore wilt not, do not, deny me. She is a *widow* ; add not affliction to the afflicted; deprive her not of the great support and staff of her age. She hath given me kind entertainment; let her not fare the worse for her kindness to a prophet, whereby wicked men will take occasion to reproach both her and religion.

1 Kings 17:21

**He stretched himself upon the child;** not as if he thought this could contribute any warmth or life to the child; but partly to express, and withal to increase, his grief for the child's death, and his desire of its reviving; that thereby his prayers might be more fervent, and consequently more prevalent with God; and partly that it might appear that this miracle, though wrought by God alone, yet was done for the sake of Elijah, and in answer to his prayers. Compare 2Ki\_4:34 Joh\_9:6 Act\_20:10.

**And cried unto the Lord:** first he stretched himself, then he prayed, and that for three times successively.

**Let this child's soul come into him again;** by which it is evident that the soul was gone out of his body, and therefore doth subsist without it after death. Compare Gen\_35:18. This was a great request; but Elijah was encouraged to make it; partly, by his zeal for God's honour, which he thought was concerned in it, and would be eclipsed by it; partly, by the experience which he had of his prevailing power with God in prayer; and partly, by a Divine impulse moving him to desire it.

1 Kings 17:22

No text from Poole on this verse.

1 Kings 17:23

No text from Poole on this verse.

1 Kings 17:24

**Now by this I know;** now I am assured of that concerning which I began upon this sad occasion to doubt.

**That the word of the Lord in thy mouth is truth;** that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion; and therefore henceforth I wholly renounce the worship of idols.

## **1 Kings 18:1 1 KINGS CHAPTER 18**

Elijah in the extremity of famine is sent to Ahab; meeteth good Obadiah, 1Ki\_18:1-7; chargeth him to certify the king of his coming: he bringeth Ahab to him, 1Ki\_18:8-16. He reproveth Ahab and the congregation: by fire from heaven convinceth Baal's prophets: they are slain, 1Ki\_18:17-40. Elijah by prayer obtaineth rain; runs before Ahab to Jezreel, 1Ki\_18:41-46.

**In the third year;** either,

1. From the time when he went to hide himself by the brook Cherith; six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year, it makes up these three years and six months, Jam\_5:17. Or,

2. From the time of his going to Sarepta, which probably was a year after the famine began; **See Poole "1Ki\_17:7"**; and so this

might be in the middle of the third year, which also makes up the three years and six months.

**Show thyself unto Ahab;** to acquaint him with the cause of this judgment, 1Ki\_18:18, and to advise him to remove it, and upon that condition to promise him rain.

**I will send rain upon the earth,** according to thy word and prayer, which thou shalt make for it. Thus God takes care to maintain the honour and authority of his prophet, and in judgment remembers mercy to Israel for the sake of the holy seed yet left among them, who suffered in this common calamity.

1 Kings 18:2

**Elijah went to show himself unto Ahab;** wherein he shows a strong faith, and resolute obedience, and invincible courage, that he durst at God's command run into the mouth of this raging lion; which was a degree of martyrdom.

1 Kings 18:3

**Which was the governor of his house;** being valued by Ahab for his great prudence and fidelity, and therefore indulged as to the worship of the calves and Baal.

**Obadiah feared the Lord greatly.**

**Quest.** How could he and some other Israelites be said to fear the Lord, when they did not go up to Jerusalem to worship, as God had commanded?

**Answ.** Although they seem not to be wholly excusable in this neglect, because they should have preferred God's service before their worldly commodity, according to the good example of the priests and Levites, and the generality of the godly people who did so, 2Ch\_11:13,16; yet because they worshipped God in spirit and truth, and performed all moral duties to God and their brethren, and abstained from idolatry, and being kept from Jerusalem by violence, they thought necessity and the apparent hazard of their lives would excuse them from ceremonial services; and God bare with their infirmity herein.

1 Kings 18:4

**Prophets:** this name is not only given to such as are endowed with an extraordinary spirit of prophecy, but to such ministers as



devoted themselves to the service of God in preaching, praying, praising God, and the like, as 1Sa\_10:10-12; and in this place compared with 1Ki\_18:22, where Elijah saith,

**I only remain a prophet of the Lord,** to wit, strictly so called; and Mat\_10:41 1Co\_12:28,29 1Co\_14:29.

**Fed them,** with the hazard of his own life, and against the king's command; as wisely considering that no command of an earthly prince could overrule the command of the supreme Lord, the King of kings, or discharge him from those acts of piety to God, and charity to men, which God's law indispensably required.

**With bread and water;** either properly, which was a great kindness in those circumstances; or figuratively, i.e. with meat and drink.

1 Kings 18:5

**Unto all fountains of water, and unto all brooks;** about which grass was most probably to be found in that great drought.

1 Kings 18:6

**Ahab went one way by himself;** not daring to trust any other, Obadiah excepted, lest being bribed by such as had grass for their own use, they should not give him a true account.

1 Kings 18:7

By this profound reverence showing his great respect and love to him.

1 Kings 18:8

**Tell thy lord,** Ahab; whom, though a very wicked man, he owns for Obadiah's lord and king; thereby instructing him that he did well in owning him as such, and that the wickedness of kings doth not exempt their subjects from obedience to their lawful commands.

1 Kings 18:9

**What have I sinned?** wherein have I so offended God and thee, that thou shouldst inflict this punishment upon me, and expose me to certain ruin by this means?

1 Kings 18:10

**There is no nation or kingdom**, to wit, near to his own, where he could in reason think that Elijah had hid himself. Nothing is more frequent than to understand general expressions with such limitations.

**He took an oath of the kingdom and nation, that they found thee not**; not that he could force other kingdoms to take an oath, but that by his persuasions he prevailed with the chief persons in several kingdoms for his satisfaction to swear that they did not know of Elijah's being among them; which was not hard for him to obtain. For Ahab was a great prince, and had a great interest among the neighbouring kings, the king of Tyre was his father-in-law; the king of Moab tributary to him; Jehoshaphat his friend and relation, to whom the king of Edom was tributary. We read also of

**all the kings of Arabia, and of all the kings of the Hittites, and of Syria**, 1Ki\_10:15,29; which as they corresponded with Solomon, so how far they might be allied to or confederate with Ahab we know not; nor what articles or agreements were between him and them, among which this might be one, that they should deliver up to one another all their fugitive or banished subjects upon demand; which might give sufficient ground for his desire or expectation of this oath.

**Quest.** How then could Elijah lie hid in the house of the widow of Sarepta?

*Ans.* That might easily be, either because she herself, or at least others, did not know particularly who he was; or because she used all possible care to conceal him, her conscience and interest both obliging her so to do; or because God secured him there.

1 Kings 18:11

No text from Poole on this verse.

1 Kings 18:12

**The Spirit of the Lord**; the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Holy Scripture, as Isa\_48:16 **61:1** Mat\_4:1 Act\_16:6,7, who might do this either immediately by his own power, or by an angel, or by a strong wind.

**Shall carry thee whither I know not;** such transportations of the prophets having doubtless been usual before this time, as they were after it. See 2Ki\_2:16 Eze\_3:12,14 Mt 4:1 Act\_8:39.

**He will slay me;** either as a cursed impostor that hath deluded him with vain hopes; or rather, because I did not forthwith seize upon thee, and bring thee to him to receive punishment.

**I thy servant fear the Lord from my youth:** he speaks not these nor the following words in way of vain boasting, but only for his own necessary vindication and preservation, that he might move the prophet to pity and spare him, and not put him upon that hazardous action; which yet he was resolved to do, if the prophet peremptorily required it.

1 Kings 18:13

No text from Poole on this verse.

1 Kings 18:14

No text from Poole on this verse.

1 Kings 18:15

**As the Lord of hosts liveth;** the Lord of all the creatures, which are called God's hosts, Gen\_2:1 Deu\_4:19 Psa\_103:21 Psa\_148:2, and are all subject to his command. He mentions this title as his shield, under the protection whereof he did and durst venture to come into Ahab's presence.

1 Kings 18:16

No text from Poole on this verse.

1 Kings 18:17

Have I at last met with thee, O thou great disturber of my kingdom, the author of this famine, and of all our disquiets and calamities?

1 Kings 18:18

These calamities are not to be imputed to my passions, but thine and thy father's wickedness, which God punisheth by this means. He answered him thus boldly, because he spoke and acted in God's name, and for his honour and service, whose vassal Ahab was.

1 Kings 18:19

**Now therefore send**, to wit, messengers, that this controversy between thee and me may be decided, the true cause of these heavy judgments discovered and removed, that so this plague may be removed.

**Gather to me all Israel**, by their deputies, or heads, or representatives, that they may be witnesses of all our transactions.

**Unto Mount Carmel**; not that Carmel in Judah, 1Sa\_15:12, but another in Issachar by the midland sea, Jos\_19:26 Jer\_46:18; which he chose as a very convenient place, being not far from the centre of his kingdom, to which all the tribes might conveniently resort; and at some good distance from Samaria, that Jezebel might not hinder his design; and a very high mountain, Amo\_9:3, and that upon the sea, whence he might have the opportunity to discover the rain at its first approach, which he did, 1Ki\_18:42, &c.

**And the prophets of Baal**; which were dispersed in all the parts of the kingdom.

**The prophets of the groves**; which attended upon those Baals or idols which were worshipped in the groves, which were near the royal city, and much valued and frequented by the king and the queen, 1Ki\_15:13 **16:33** 2Ki\_13:6, and therefore were maintained at the queen's charges.

1 Kings 18:20

He complied with Elijah's motion; partly, because it was so fair and reasonable, that he could not refuse it with honour, nor without the discontent of all his people, this being proposed in order to their deliverance from this terrible famine; partly, because the urgency of the present distress made him willing to try all means to remove it; partly, from a curiosity of seeing some extraordinary events; and principally, because God inclined his heart to close with it.

1 Kings 18:21

**How long halt ye between two opinions?** why do you not make straight paths with your feet? as the phrase is, Heb\_12:13; why do you walk so lamely and unevenly, being so unsteady in your

opinions and practices, and doubting whether it is better to worship God or Baal?

**If the Lord be God;** whom you pretend to worship in the calves, 2Ki\_10:16,31: compare Exo\_32:4.

**Follow him;** worship him, and him only, and that in such place and manner as he hath commanded you, and not by the calves.

**But if Baal;** if Baal can prove himself to be the true God.

**The people answered him not a word,** being convinced of the reasonableness of his proposition; taught by experience that Jehovah had sent this judgment, and that Baal could not remove it, which had staggered them in their opinion about Baal; yet not daring to disown Baal, for fear of the displeasure of the king, then present.

1 Kings 18:22

**I only remain,** to wit, here present, publicly to own and plead the cause of God; for he opposeth himself only to Baal's four hundred and fifty prophets, because they only were present; the prophets of the groves being, it seems, not permitted by Jezebel (through her pride, or obstinacy, or care and kindness to them) to go thither. See 1Ki\_22:6. As for the other prophets of the Lord, many of them were slain by Ahab or Jezebel, others banished, or hid in caves.

1 Kings 18:23

He attempts the decision of this controversy, not by God's word, which was either rejected, or despised, or grossly neglected by the generality of that people; but by a miracle, to which all that had common sense must needs submit.

**Let them choose one bullock for themselves,** which they judge best and fittest for their purpose.

1 Kings 18:24

**That answereth by fire,** i.e. that shall consume the sacrifice by fire sent from heaven; which the people knew the true God used to do, as Gen\_4:4 Jud\_6:21 **13:20**.

**All the people;** even the Baalites themselves; partly because they could not without great reproach to themselves and Baal refuse so

equal a motion; and partly because they were confident of Baal's power and divinity, having probably had some experiments of supernatural and prodigious events done in the worship of Baal by God's just and wise permission, for the hardening of that apostatical and wicked people in their idolatry; as God hath in several ages for the like reason suffered lying wonders to be wrought by the devil, whom they worshipped in and by their idols.

1 Kings 18:25

**Ye are many**, and I am willing to give you the precedency. This he did, partly because if he had first offered, and God had answered by fire, as he knew that he would do, Baal's priests would have been discouraged, and upon some excuse (which would easily be accepted in regard of the king's authority, and the favour which they had with the people) would have desisted from making the trial on their part; and partly because the disappointment of the priests of Baal, of which he was well assured, would notably prepare the way for the people's more diligent attention unto his words and actions, and cause them to entertain the prophet's good success with more admiration and affection; and this coming last, would leave the greater impression and relish upon their hearts. And this they accepted, because they might think, that if Baal did answer them first, which they presumed he would, the people would be so confirmed and heightened in their opinion of Baal, that they by the king's assistance might murder Elijah before he came to his experiment.

1 Kings 18:26

**They took the bullock which was given them;** which being chosen by them, 1Ki\_18:25, was now put into their hands by those who had the beasts in their custody, till they were taken away for sacrifice.

**They dressed it;** cut it in pieces, and laid the parts in or upon the wood.

**From morning;** from the time of the morning sacrifice; which advantage Elijah suffered them to take for their sacrifice.

**Upon the altar;** or, *over the altar* ; which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside* (as the Hebrew (al) oft signifies) *the altar* ; or,

before it. They used some superstitious, unusual, and disorderly gestures, either pretending to be acted by the spirit of their god, and to be in a kind of holy rage, and religious ecstasy; or in way of devotion to their god; which they might borrow from the practice of their progenitors, who, amongst other things, used dancing in God's service and presence, as Exo\_15:20 **32:19** Jud\_21:21 2Sa\_6:14.

**Which was made**, Heb. *which he made* ; either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, 1Ki\_18:31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

1 Kings 18:27

**At noon**; when they had long tried all means in vain.

**Elijah mocked them**; derided them and their gods, which were indeed, and had now proved themselves to be, ridiculous and contemptible things. By this example we see that all jesting is not unlawful, but only that which intrencheth upon piety and good manners. **See Poole "Eph\_5:4"**.

**Either he is talking, or he is pursuing, or he is in a journey**; he is employed about some other business, and hath not leisure to mind you; for being a god of a small and narrow understanding, he cannot mind two things at once, and you are immodest and unreasonable to expect it from him.

1 Kings 18:28

**They cried aloud**; as if Elijah had spoken the truth, and their god needed rousing.

**Cut themselves**; mingling their own blood with their sacrifices; as knowing by experience, that nothing was more acceptable to their Baal (which was indeed the devil) than human blood, and hoping hereby to move their god to pity and help them. And this indeed was the practice of divers heathens in the worship of their false gods, as is manifest both from Scripture, as Lev\_19:28 Deu\_14:1 1Ki\_18:28, and from the express testimonies of Plutarch, Lucian, Apuleius, and many others.

1 Kings 18:29

**They prophesied**, i. e. praised, and prayed unto, and worshipped their god; for so the word *prophesying* is used, 1Sa\_10:10 **19:20** 1Ch\_25:2,3 Mt 7:22 1Co\_11:4 **14:5,6**, &c.

**Of the evening sacrifice**, Heb. *of the sacrifice* ; which being here opposed to the time of their offering, which was the morning, 1Ki\_18:26, must needs be meant of the evening sacrifice; of which see Exo\_29:39, &c.; which is called *the sacrifice* , by way of eminency, because it was more solemn, and public, and frequented than the morning sacrifice; of which divers reasons may be given. See Exo\_12:6 Psa\_141:2 Act\_3:1.

**Nor any that regarded**, Heb. *there was no attention* ; either, first, Of their god, who was so far from answering, that he did not mind any of their words and actions. Or, secondly, Of the people, who were now tired out with so long attention and expectation; and therefore more readily deserted them, and approached to Elijah and his altar, at his call, 1Ki\_18:30.

1 Kings 18:30

**Come near unto me**; come away from these impudent deceivers to me, and expect from me what satisfaction you desire.

**He repaired the altar**, which by the people's help was quickly done; the materials being all ready, and very slightly put together, only for the present occasion.

**The altar of the Lord**; which had been built there by some of their ancestors for the offering of sacrifice to the God of Israel, which was frequently done in high places, of which this was none of the least eminent ones; but being for some time neglected, it needed reparations.

**That was broken down**; either, first, By the priests of Baal at this time, who leaped upon it to that end; of which **See Poole** "1Ki\_18:26". Or rather, secondly, By some of the Baalites, out of their enmity to the true God, whose temple, because they could not reach, they showed their malignity in destroying his altars, 1Ki\_19:14.



### 1 Kings 18:31

This he did, partly, to renew the covenant between God and all the tribes, as Moses did, Exo\_24:4; partly, to show that he prayed and acted in the name and for the service of the God of all the patriarchs, and of all the tribes of Israel, and for their good; and partly, to teach the people, that though the tribes were divided as to their civil government, they ought all to be united in the worship of the same God, and in the same religion.

**Unto whom the word of the Lord came;** which Jacob was graciously answered by God when he prayed to him, and was honoured with the glorious title of Israel, which noted his prevalency with God and men. And I, calling upon the same God, doubt not of a like gracious answer; and if ever you mean to have your prayers granted, you must not seek to Baal for it, who, as you now see, neither hears nor regards his most devout worshippers; but unto the God of Jacob; and if you would recover the honour which was once conferred upon Jacob, and continued a long time to his posterity, you must return to that God from whom you are revolted.

### 1 Kings 18:32

With the assistance of the people, who readily yielded their helping hand,

**he built an altar;** which, though generally forbidden, he might do, because he did it by the command and suggestion of God, who can dispense with his own laws, and upon apparent and urgent necessity, and for a work of great mercy, (to which even by God's command the ceremonial laws must give place, Hos\_6:6 Mar\_2:27) even for the conversion of the Israelites, whom it was impossible to bring to the altar of Jerusalem at this time.

**In the name of the Lord;** by the authority of God, and for his worship.

**Two measures,** i.e. two third parts of an ephah; which shows that the trench was of a competent largeness.

### 1 Kings 18:33

**Fill four barrels with water;** which they could quickly fetch, either from the river Kishon; or if that was dried up, from the sea; both which were at the foot of the mountain. See Jer\_46:18.

**Pour it on the burnt-sacrifice**, and on the wood: this he did, to make the miracle more glorious, and more unquestionable, and so more successful.

1 Kings 18:34

No text from Poole on this verse.

1 Kings 18:35

No text from Poole on this verse.

1 Kings 18:36

**At the time of the offering of the evening sacrifice;** which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem, who at that time assembled together to pray, Act\_3:1.

**That I have done all these things;** brought this famine, gathered the people hither, and done what I have done, or am doing here. At thy word; not in compliance with my own passions, but in obedience to thy command, as thy agent and minister. For that action of shutting up heaven, and that of killing the priests of Baal, must needs expose him to great envy and reproach; which made this public vindication necessary, as it was also effectual, being witnessed from heaven.

1 Kings 18:37

**That thou hast turned their heart;** that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned* , &c., or, *because thou* , &c. So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers.

**Back again unto thee** , from whom they have revolted.

1 Kings 18:38

No text from Poole on this verse.

1 Kings 18:39

**They fell on their faces,** in way of acknowledgment and adoration of the true God.

**He is the God;** he alone; and Baal is a dull and senseless idol. And they double the words, to note their abundant satisfaction and assurance of the truth of their assertion.

1 Kings 18:40

**Elijah said unto them;** he takes the opportunity, whilst the people's hearts were warm with the fresh sense of this great miracle.

**Elijah brought them down to the brook Kishon,** that their blood might be poured into that river, and thence conveyed into the sea, and might not defile the holy land.

**Slew them there.**

**Quest.** How could Elijah do this, seeing he was but a private person?

**Ans.** First, he had no doubt the consent of all the heads of the people, who were there assembled; and of the king too, who durst not resist the universal torrent, and could not deny that they were impostors, and worthy of death; and probably was by the prophet assured of rain when this was done.

**Ans.** Secondly, As these idolatrous priests were manifestly under a sentence of death, passed upon such by the sovereign Lord of life and death, **Deu 13 Deu 17;** so Elijah had sufficient authority to execute it, as being a prophet, and an extraordinary minister of God's vengeance against sinners, now especially when the magistrate so grossly neglected his duty therein.

1 Kings 18:41

**Get thee up from the river,** where the king and he had been present at the slaughter of Baal's priests, to thy tent; which probably was pitched on the side of Carmel.

**Eat and drink;** take comfort, and refresh thyself; for neither the king nor any of the people could have any leisure to eat, being wholly intent upon the decision of the great controversy.

**There is a sound of abundance of rain;** the rain is as certainly and speedily coming, as if I did actually see it, or hear the noise which it makes. God's wrath is now appeased, and thou shalt have no cause to repent of this day's work.

1 Kings 18:42

**Elijah went up to the top of Carmel;** where he might secretly and ardently pour out his prayers unto God; and whence he might look towards the sea, and discern when the rain was coming.

**Put his face between his knees;** he either sat, or rather kneeled upon his knees, and then cast down his face to the ground between his knees; either in token of profound reverence and humility, or out of fervency of spirit, which oft disposeth men to uncouth gestures, which at other times, or in other men, would be ridiculous; but in them, and in that case, are usual and allowed: or, that turning away his eyes from all outward objects, he might be more intent and earnest upon his work, or pray to God without distraction.

1 Kings 18:43

**Go up now,** whilst I continue praying.

**Look toward the sea;** whence clouds and vapours usually arise. Elijah desired to have timely notice of the very first appearance and signification of rain, not out of vanity or ambition, but that Ahab and the people might know that it was obtained from Jehovah by the prophet's prayers, and thereby be confirmed in the true religion.

**Go again seven times;** let us not be dejected for some disappointments, but continue to wait upon God, who will answer me, and that speedily.

1 Kings 18:44

No text from Poole on this verse.

1 Kings 18:45

Not that in Judah, Jos\_15:56, but another city in the border of Issachar and Manasseh, Jos\_19:18.

1 Kings 18:46

**The hand of the Lord was on Elijah:** God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for so many miles together.

**He girded up his loins,** that his garments, which were then long, might not hinder him. See 2Ki\_4:29 9:1.

**Ran before Ahab;** partly, to show how ready he was to honour and serve the king, if he did not exalt himself above or against God; partly, that by this humble and selfdenying carriage it might appear that what he had done was not from envy, or ambition, or human passion, but only from a just zeal for God's glory; partly, that by his presence with the king, and his courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun reformation of religion; and partly, to demonstrate that he was neither ashamed of, nor afraid for, what he had done, though he knew how Jezebel would resent it, but durst venture himself in the midst of his enemies, as being confident of the Divine power and protection.

## **1 Kings 19:1 1 KINGS CHAPTER 19**

Elijah, threatened by Jezebel, fleeth to Beer-sheba; is comforted by an angel, 1Ki\_19:1-8. At Mount Horeb, complaining to God, he is strengthened by a special revelation, 1Ki\_19:9-14; is sent to anoint Hazael, Jehu, and Elisha, 1Ki\_19:15-18. Elisha followeth Elijah, 1Ki\_19:19-21.

**Ahab told Jezebel** this for his vindication, and her satisfaction. **All the prophets,** to wit, of Baal; not of the groves, who were not present, as may be gathered from 1Ki\_18:19, **22 22:6.**

1 Kings 19:2

**Jezebel sent a messenger unto Elijah;** she gives him notice of it beforehand; partly, out of the height of her spirit, as scorning to kill him secretly and surreptitiously, and resolving to make him a public sacrifice; partly, out of her impatience, till she had breathed out her rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the people; partly, because she supposed that he who had the confidence to come thither, (where, it seems, she was at this time,) would still have the same confidence to stay there, and be obliged in honour to maintain his ground; and principally, from God's all-disposing providence, that so he might have an opportunity of escaping.

**So let the gods do to me,** and more also: so far was she from being changed by that most evident miracle, that she persists in

her former idolatry, and adds to it a mad and monstrous confidence, that in spite of God she would destroy his prophet.

1 Kings 19:3

**Went for his life**, i.e. to save his life; or, according to his soul, or mind; whereby it may be intimated, that he did not flee from Jezreel by the hand or direction of the Lord, by which he came thither, 1Ki\_18:46, but because of his own fear and apprehension of danger; for this may seem to be an act of human frailty. For God had brought him hither, and his presence might seem very necessary here to encourage and engage the king and people to go on to destroy the priests of the groves, and to purge out idolatry; and his withdrawing, as we see, did discourage all the rest, and occasioned their return to idolatry again; and having had such a late and ample experience of God's all-sufficiency in protecting him against the king and four hundred and fifty of Baal's priests, and the current of the people incensed against him for the famine, he had little reason to fear the threats of an impotent woman, whom God could cut off in a moment. But *Elias was a man subject to like passions as we are*, Jam\_5:17, which probably is said with respect to his fear and discontent, manifested here and 1Ki\_19:4. And *lest he should be exalted above measure* (which was also Paul's case, 2Co\_12:7) for his eminent gifts, and graces, and miraculous works, God saw fit to withdraw his grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's honour to himself.

**Which belonged to Judah**; either, first, To the tribe of Judah, according to the first division; for Simeon's part, in which Beer-sheba was, was afterwards taken out of it. Or, secondly, To the kingdom of Judah.

**Left his servant there**; partly, that he might abide there in safety; and partly, that he should wait there till his return: partly, because he would not expose him to those perils and hardships which he expected; and partly, because he desired solitude, that he might more freely converse with God.

1 Kings 19:4

**Into the wilderness;** the vast wilderness of Arabia. He durst not stay in Judah, though good Jehoshaphat reigned there, because he was allied to Ahab, and was a man of an easy temper, whom Ahab might circumvent, and either by force or art seize upon Elijah.

**For himself,** Heb. *for his life, or his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isa\_26:9, i.e. he desired it heartily or fervently. Which he did, not only for his own sake, that he might be freed from his great fears and troubles; but especially from his zeal for God's glory, which he saw was and would be dreadfully eclipsed by the relapse of the Israelites into idolatry, and by Elijah's death, if it should be procured by the hands of Jezebel, or of the worshippers of Baal; and therefore he wished to die in peace, and by the hand of God.

**It is enough;** I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these unstable and incorrigible people.

**I am not better than my fathers,** that I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel, or other persecutors.

1 Kings 19:5

No text from Poole on this verse.

1 Kings 19:6

No text from Poole on this verse.

1 Kings 19:7

i.e. Above thy strength, now especially when thou art faint, and weary, and fasting.

1 Kings 19:8

**In the strength of that meat;** God giving that food a far greater and more durable virtue than ordinary.

**Unto Horeb:** he wandered hither and thither for forty days, till at last he came to Horeb, which in the direct road was not above three or four days' journey.

1 Kings 19:9

A tacit reproof. This is not thy proper place, nor the station in which I set thee, which was in Israel, to turn that backsliding people, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there. Nor did I give thee those excellent gifts to lie idle in this wilderness, but to employ them for thy people's good, whom now thou hast deserted, and art come hither, not by my command, but through thy own fear and cowardice.

1 Kings 19:10

**I have been very jealous for the Lord God of hosts;** I have not been wholly wanting to my vocation, but have executed my office with zeal for God's honour and service, and with the hazard of my own life; and am fled hither, not being able to endure to see the dishonour done to thy name by their obstinate idolatry and wickedness.

**Thrown down thine altars;** those which were erected for thy worship in high places, which they did not destroy because they were to be abolished by thy command, **Deu 12**, but out of mere contempt and opposition against thee, and therefore they suffered the altars of Baal to stand.

**I only am left,** to wit, of all thy prophets, I mean, which do boldly and publicly plead thy cause; for the rest of thy prophets who are not slain hide themselves, and dare not appear to do thee any service.

**They seek my life to take it away:** I despair of doing them any good; for instead of receiving my testimony, they hunt for my life.

1 Kings 19:11

**The Lord passed by;** either, first, by his harbingers; for, as it follows, the Lord was not yet there; or, secondly, himself. And so this is a brief and general description of the thing, after which the manner of it is particularly explained.

**Rent the mountains, and brake in pieces the rocks;** whereby he both prepares Elijah to receive this discovery of God with greatest humility, reverence, and godly fear; and signifies his almighty and irresistible power to break the hardest hearts of the Israelites, and



to bear down all opposition that was or should be made against him in the discharge of his office.

**The Lord was not in the wind;** the Lord did not vouchsafe his special and gracious presence to Elijah in that wind, where he confidently expected him; which possibly was, either, first, To qualify the excessive fervour and passion of Elijah, which mixed itself with his zeal for God, and to make him more mild in his censures, and more meek and patient in waiting for the conversion of Israel; wherein he might sooner expect God's presence and blessed success, than in the storm of anger or impatience. Or, secondly, To teach him not to wonder if God did not accompany his terrible administration at Mount Carmel with the presence of his grace, to turn the hearts of the Israelites to himself, as he desired, but God for wise and just reasons saw fit to deny.

1 Kings 19:12

Wherein it is implied that God was present; which peradventure was to insinuate, that God would do his work in and for Israel in his own time, not by might or power, but by his own Spirit, Zec\_4:6, which moves with a powerful, but yet with a sweet and gentle gale.

1 Kings 19:13

**He wrapped his face in his mantle,** through horror and dread of God's presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. Compare Gen\_16:13, with Exo\_3:6.

**Stood in the entering in of the cave;** which God commanded him to do; and as he was going towards the mouth of the cave, he was affrighted and stopped in his course, by the dreadful wind, and earthquake, and fire; and when these were past, he prosecutes his journey, and goeth on to the mouth of the cave, and there stands still. Or the words may be rendered, *after* (as *vau* is elsewhere used) *he was gone out, and standing in the mouth of the cave* ; which may be mentioned as the reason why he covered his face, because now he wanted the shelter of the cave.

**What doest thou here, Elijah?** what before he spake by an angel, he now speaks to him again immediately.

1 Kings 19:14

No text from Poole on this verse.

1 Kings 19:15

**Return on thy way**, by which thou camest; for so in part lay the way from Horeb to Damascus.

**Anoint Hazael to be king over Syria:** *anoint* ; either, first, Figuratively, i.e. appoint or declare him king; which was done, 2Ki\_8:12; for this word is oft used of them who were never anointed with oil, Psa\_45:7 Isa\_45:1 **41:1** Zec\_4:14 Dan\_9:24. Or, secondly, Properly; which might be done, though it be not related. Again, *anoint* , either by thyself, or by another; for so he anointed Jehu by Elisha, 2Ki\_9:1,6.

1 Kings 19:16

**The son of Nimshi**, i. e. his grandson, for he was the son of Jehoshaphat, 2Ki\_9:2; he constituted

**Elisha** prophet, by casting his mantle over him, here, 1Ki\_19:19.

1 Kings 19:17

Here the order of times seems to be perverted; for Elisha was prophet before Jehu or Hazael were kings, and Hazael was king before Jehu. But that is of no moment as to the substance of the thing threatened, which is only this, that one or other of these should infallibly execute God's judgments upon the apostatical Israelites. Elisha is said to *slay* them, either because he slew those forty-two children, 2Ki\_2:24, besides others whom upon like occasions he might destroy; or because he by God's appointment inflicted the famine, 2Ki\_6:31; or rather, by the sword which came out of his mouth, as Isa\_49:2 Rev\_1:16 **19:15,21**, by his cutting prophecies and threatenings of God's judgments; the prophets being said *to pull down and to destroy* what they only declare and foretell shall be pulled down, &c. Hazael began to slay them before Jehu was king, 2Ki\_8:28, though his cruelty was much increased afterward, 2Ki\_10:32 **13:1-3**; and Jehu destroyed those whom Hazael did not, king Joram himself, and Ahaziah, and his forty-two brethren, 2Ki\_9:24,**27 10:14**, all the near relations of wicked Ahab.

1 Kings 19:18

**I have left**, or, *I have reserved to myself*; I have by my grace kept from the common contagion; therefore thou art mistaken to think that thou art left alone, or that the people are universally corrupted. Or, *I will reserve*, from the slaughters last mentioned, and from Jezebel's rage.

**Seven thousand**; either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Lev\_26:18 Psa\_12:6 Mic\_5:5 Zec\_3:9 Luk\_17:4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others.

**All the knees which have not bowed unto Baal, and every mouth which hath not kissed him**, i.e. all those who have not worshipped Baal, nor professed reverence or subjection to him; which idolaters did to their idols, by bowing the knee, Rom\_11:4; compare Rom\_14:11 Phi\_2:10, and by kissing them, or by kissing their hand with their mouth before them, and in respect to them; of which mention is made both in Scripture, as Job\_31:26,27 **Ho 13:2**; compare Psa\_2:12, and in Pliny, Apuleius, and other profane authors. And God chooseth these expressions here, to teach men that it is not sufficient to deny inward veneration of mind and heart to idols, unless they do also forbear all outward significations of worship or reverence to them; and that he will own none for his people that do otherwise.

1 Kings 19:19

**He with the twelfth**; who had twelve ploughs going, whereof eleven were managed by his servants, and the last by himself; according to the simplicity and humility of those ancient times, in which men of good worth and estate submitted themselves to the meanest employments.

**Cast his mantle upon him**; by that ceremony conferring upon him the office of a prophet, which God was pleased to accompany with the gifts and graces of his Spirit, wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets. See 2 Kings 1:8 Zechariah 13:4. But whether he did also anoint him is uncertain. **See Poole** "1 Kings 19:16".

1 Kings 19:20

**He ran after Elijah;** being powerfully moved by God's Spirit to follow Elijah, and wholly to give up himself to his affection.

**And said;** or, *but he said;* or, *yet he said.*

**Let me kiss my father and my mother,** i.e. bid them farewell, by the usual ceremony. See Genesis 29:11 Genesis 31:28 Acts 20:37.

**Go back again,** and take thy leave of them, as thou desirest, and then return to me again.

**What have I done to thee?** either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayest follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetic office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

1 Kings 19:21

**He returned back from him;** from Elijah to his parents, whom when he had seen and kissed, he returned to the field where Elijah was.

**With the instruments of the oxen,** i.e. with the wood belonging to the plough, &c., to which more was added, as occasion required; but that he burned, to show his total relinquishing of his former employment.

**Gave unto the people,** i.e. he made thereof a feast for his servants who had been ploughing with him, and for him, and his other friends and neighbours who came to take their leave of him. Hereby he showed how willingly and joyfully he forsook all his friends, that he might serve God in that high and honourable employment.

## 1 Kings 20:1 1 KINGS CHAPTER 20

Ben-hadad, not content with Ahab's homage, besiegeth Samaria, 1 Kings 20:1-12. By the direction of a prophet the Syrians are twice beaten, and Ben-hadad hides himself, 1 Kings 20:13-30. The Syrians submit themselves, and Ahab maketh a covenant with Ben-hadad, 1 Kings 20:31-34. The prophet by a parable reproveth Ahab, and denounceth judgments against him 1 Kings 20:35-43.

**Ben-hadad;** called *Adad* by Josephus, and *Ader* by the LXX., and *Adores* by Justin; such changes of names being usual in their translations into other languages, and by other authors.

**Gathered all his host together,** to war against Israel; wherein his design was to amplify the conquests which his father had made, 1 Kings 15:20, but God's design was to punish Israel for their apostacy and idolatry. **Thirty and two kings;** petty kings, such as were in Canaan in Joshua's time, who indeed were no more than governors of cities or small territories. These were either subject or tributary to Ben-hadad, or hired by him.

1 Kings 20:2

No text from Poole on this verse.

1 Kings 20:3

I challenge them as my own, and accordingly expect to have them forthwith delivered into my possession, if thou expectest peace with me.

1 Kings 20:4

I do so far comply with thy demand, that I will own thee for my lord, and myself for thy vassal and tributary; and will hold my wives, and children, and estate as by thy favour, and with an acknowledgment. But it is not likely that he would deliver up his wives and children into the barbarian's hand, or that his proud and imperious wife Jezebel would permit him to do so.

1 Kings 20:5

Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayest seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented;

1 Kings 20:6

Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay; and then I will grant thee a peace.

1 Kings 20:7

**The elders of the land;** whose counsel and concurrence he now desires in his distress.

**See how this man seeketh mischief;** though he pretended peace, and a friendly agreement upon these terms propounded, it is apparent by those additional demands that he intends nothing less than our utter ruin.

**I denied him not;** I granted his demands in the sense before mentioned.

1 Kings 20:8

No text from Poole on this verse.

1 Kings 20:9

**This thing I may not do;** if I would do it, I cannot, because my people will not suffer it.

1 Kings 20:10

If I do not assault thy city with so potent and numerous an army, that shall turn all thy city into a heap of dust, and shall be sufficient to carry it all away, though every soldier take but one handful of it: see the like boast 2 Samuel 17:13.

1 Kings 20:11

Do not triumph before the fight and victory, for the events of war are uncertain.

1 Kings 20:12

**Set yourselves in array;** put yourselves and engines in order to make the assault.

1 Kings 20:13

**There came a prophet;** who having hid himself before, now ventures to come to Ahab, having this welcome message in his mouth.

**Thus saith the Lord:** God, though forsaken and neglected by Ahab, prevents him with his gracious promise of help; partly that Ahab and the idolatrous Israelites might hereby be fully convinced, and won to God, or left without all excuse; and partly, that Ben-hadad's intolerable pride, and contempt of God, and of his people, might be repressed and punished; and partly, that the remnant of his prophets and people who were involved in the same calamity with the rest of the Israelites might be preserved and delivered.

**Thou shalt know** that I am the Lord, and not Baal, because I will deliver thee, which he cannot do.

1 Kings 20:14

**By the young men of the princes of the provinces;** not by old and experienced soldiers, but by those young men; either the sons of the princes and great men of the land, who were generally fled thither for safety; or their pages or servants that used to attend upon them, who are bred up delicately, and seem unfit for the business.

**He answered, Thou,** partly to encourage the young men to fight courageously, as being in the presence of their prince; and partly that it might appear that the victory was wholly due to God's gracious and powerful providence, and not to the valour or worthiness of the instruments.

1 Kings 20:15

**All the children of Israel;** either,

1. All the men; for they only went out to battle; and the rest of the men might be consumed with the sword or famine, or other judgments. Or rather,

2. All the men of war, or all that were fit to go out to war; all except those whom their age, or infirmity, or other sufficient causes excused. **Being seven thousand;** which number may possibly be noted with respect unto those seven thousand,

commended 1 Kings 19:18, for whose sakes principally God gave this deliverance.

1 Kings 20:16

**They went out at noon;** when they were eating, and drinking, and secure from all fear and expectation of an assault.

1 Kings 20:17

No text from Poole on this verse.

1 Kings 20:18

He bids them not fight; for he thought they needed not to strike one stroke, and that the Israelites could not stand the first brunt.

**They slew every one his man,** i.e. him who came to fight with him, or to seize upon him, as Ben-hadad had commanded.

**The Syrians fled;** being amazed at the unexpected and undaunted courage of the Israelites, and being struck with a Divine terror.

1 Kings 20:19

No text from Poole on this verse.

1 Kings 20:20

No text from Poole on this verse.

1 Kings 20:21

**Went out,** i.e. proceeded further in his march, and fought against them.

**The horses and chariots,** i.e. the men that fought from them, or belonged to them; for so horses and chariots are sometimes taken. **See Poole "1Sa\_13:5".**

1 Kings 20:22

**Mark, and see what thou doest;** consider what is fit and necessary for thee to do by way of preparation, or prevention.

**At the return of the year;** next year about this time, when the season comes of going forth to battle; of which see 2Sa\_11:1 1Ch\_20:1 2Ch\_36:10.

1 Kings 20:23

**The servants of the king of Syria** suppose that their gods were no better than the Syrian gods, (which the idolatry of the Israelites had given them too great cause to imagine,) and that there were



many gods who had each his particular charge and jurisdiction; which was the opinion of all heathen nations, that some were gods of the woods, others of the rivers, and others of the mountains; and they fancied these to be the latter, because the land of Canaan was a mountainous land, Deu\_12:2; and the great temple of their god at Jerusalem stood upon a hill, and so did Samaria, where they had received their last blow: or because the Israelites did generally chose high places for the worship of their gods. It is observable that they do not impute their ill success to their negligence, and drunkenness, and bad conduct, or cowardice, of which they were really guilty; nor to the valour of the Israelites; but to a Divine power, which indeed was visible in it.

**Let us fight against them in the plain;** wherein there was not only superstition, but policy, because the Syrians most excelled the Israelites in horses, which are most serviceable in plain ground.

1 Kings 20:24

**The kings being of softer education,** and less experienced in military matters, were less fit for his service; and being many of them but mercenaries, and therefore less concerned in his good success, would be more negligent and cautious in venturing themselves for his good.

**Captains,** i.e. experienced soldiers of his own subjects, who will faithfully obey the commands of the general, (to which the kings would not so readily yield,) and use their utmost skill and valour for their own interest and advancement.

1 Kings 20:25

No text from Poole on this verse.

1 Kings 20:26

Not that *Aphek* in Judah, of which Jos\_13:4 Jos\_15:31; but that in Asher, of which Jos\_19:30 Jud\_1:31, nigh unto which was the great plain of Galilee. And this seems to be one of those cities which Ben-hadad's father had taken from Israel, 1Ki\_20:34. Here also the Syrians might retreat, if they should be worsted.

1 Kings 20:27

**Were all present**, i.e. all the forces of the Israelites were here gathered together to oppose the Syrians; so if these had been conquered, all had been lost.

**Went against them**; being persuaded and encouraged so to do; partly to invent the mischiefs of a siege in Samaria, and the waste of all the rest of their country; and partly by the remembrance of their former success, and an expectation of the same assistance from God again.

**Pitched before them**; probably upon some hilly ground, where they might secure themselves, and watch for advantage against their enemies; which may be the reason why the Syrians durst not assault them before the seventh day, 1Ki\_20:29.

**Like two little flocks of kids**, i.e. few, and weak, and heartless; being also for conveniency of fighting, and that they might seem to be more than they were, divided into two bodies.

1 Kings 20:28

**Because the Syrians have said**; which he knew, either by common report, strengthened by their present choice of a plain ground for the battle; or rather, by revelation from God, who discovered their secret counsels, 2Ki\_6:12. I am the Lord, to wit, the universal Lord of all places, and persons, and things.

1 Kings 20:29

No text from Poole on this verse.

1 Kings 20:30

**The wall**, or, *the walls*, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels; which cannot be incredible to any man, except to him that denies the truth of all the miracles recorded in the Old and New Testament; which being attested, many of them, by Jews and heathens, it is the height of folly and impudence to deny. For if

ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only that *the wall fell upon them* , killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew ran thus,

**the wall fell upon twenty-seven thousand** (not *of the men that are left* , as we render it, but) *which were left* of that great army. *Into the city* ; either,

1. Out of the fields, as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psa\_18:1. Or,
2. At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city.

**Into an inner chamber;** or, a *chamber within a chamber* ; where he supposed he might lie hid, till he had an opportunity of making an escape, or of obtaining mercy.

1 Kings 20:31

**Merciful kings;** more merciful than others, because that religion which they had professed taught them humanity, and obliged them to show mercy.

**Sackcloth on our loins, and ropes upon our heads;** as a testimony of our sorrow for undertaking this war; and that we have justly forfeited our lives for it, which we submit to their mercy.

1 Kings 20:32

I do not only freely pardon him, but honour and love him as my brother.

1 Kings 20:33

**Did hastily catch it;** or, they took that word for a good token, and made haste and snatched it (i.e. that word) from him, i.e. from his mouth; they repeated the word again, to try whether the king would own it, or it only dropped casually from him: or *made haste to know whether it was from him*, i.e. whether he spoke this from his heart, or only in dissimulation or design; for it seemed too good news to be true.

**Thy brother Ben-hadad;** understand, liveth; for that he inquired after, 1Ki\_8:32.

1 Kings 20:34

**The cities which my father took from thy father;** either,

1. From Baasha, 1Ki\_15:20, whom he calls Ahab's father, because he was his legal father, i.e. his predecessor. Or,

2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture.

**Thou shalt make streets,** or *markets*, &c., places where thou mayest either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or *outlets* (as the LXX. render it) in or into Damascus, i.e. some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel. *With this covenant*: he takes no notice of his blasphemy against God, nor of the vast injuries which his people had suffered from him; but only minds his own grandeur, and the advancement of his power.

1 Kings 20:35

**Unto his neighbour,** or brother; another son of the prophets.

**In the word of the Lord;** in the name and by the command of God, whereof doubtless he had informed him.

**Smite me**, so as to wound me, 1Ki\_20:37. He speaks what God commanded him, though it was to his own hurt; by which obedience to God he secretly reproacheth Ahab's disobedience in a far easier matter. And this the prophet by God's appointment desires, that looking like a wounded soldier, he might have the more free access to the king, and discourse with him; which it was very hard for a prophet to obtain, that sort of men being hateful to Ahab, 1Ki\_22:8, and to his courtiers.

**The man refused to smite him**; not out of contempt of God's command, but most probably in tenderness and compassion to his brother.

1 Kings 20:36

If the punishment seem too severe for so small a fault, let it be considered.

1. That disobedience to God's express command, especially when it is delivered by a prophet, is a great sin, and no less than capital, Deu\_18:19.

2. This fault was much worse in a prophet, who very well knew the authority of God's commands, and this way or manner of publishing them.

3. We cannot judge of the case, because this man might be guilty of many other heinous sins unknown to us, but known to God; for which God might justly cut him off; which God chose to do upon this occasion, that by the severity of this punishment of a prophet's disobedience, proceeding from pity to his brother, he might teach Ahab the greatness of his sin, in sparing him through foolish pity, whom by the laws of religion, and justice, and prudence, and common safety, he should have cut off, and what punishment he might expect for it.

1 Kings 20:37

No text from Poole on this verse.

1 Kings 20:38

*That he might sooner gain access to the king, and audience from him . See Poole "1Ki\_20:35".*

**With ashes**; whereby he changed the colour of it. Or, *with a veil*, or *cloth*, or *band*, (as the Hebrew doctors understand the word,)

whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

1 Kings 20:39

**Thy servant went out:** this following relation is not an untruth, but a parable; a usual way of instruction in the eastern parts, and ancient times, and most fit for this occasion, wherein an obscure prophet was to speak to a great king; whose ears were tender, and impatient of a downright reproof, and exceeding partial in his own cause; who by this artifice is made to condemn himself before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation: compare **1Sa 12 1Sa 14**.

**A man turned aside;** my commander or superior, as the manner of his expression here following showeth.

**Then shall thy life be for his life;** thou shalt die in his stead; as below, 1Ki\_20:42: compare Exo\_21:23.

1 Kings 20:40

i. e. Thy sentence; or the sentence against thee: thou must perform the condition to which thou didst submit; either suffer the one, or do the other.

1 Kings 20:41

Either,

1. By his face, which was known either to the king, or to some of his courtiers there present. Or,

2. By the change of the manner of his address to him, which now was such as the prophets used.

1 Kings 20:42

**Quest.** What was the great sin of Ahab in this action for which God so severely punisheth him?

**Answ.** The great dishonour hereby done to God in suffering so horrid a blasphemer, 1Ki\_20:23, to go unpunished, which was, contrary to an express law, Lev\_24:16.

**Object.** What is this to Ben-hadad, seeing that law concerned Israelites only?

**Answ.** It reached both to them that were *born in the land* , and (as is there expressed) *unto strangers* that were among them, and in their power, which was Ben-hadad's case; for God had delivered him into Ahab's hand for his blasphemy, as he promised to do, 1Ki\_20:28, by which act of his providence, especially compared with that law, it was most evident that this man was appointed by God to destruction, as is here said. But Ahab was so far from punishing this blasphemer, that he doth not so much as rebuke him, but treats him like a friend and a brother; dismisseth him upon easy terms, and takes his word for the performance, and takes not the least care for the reparation of God's honour, but only for the amplification of his own power.

### **Thy people for his people.**

**Quest.** Why were the people punished for Ahab's sin?

**Answ.** 1. Because Ahab was punished in the loss of his people.

2. The people were punished for their own sins, which were many and great; though God took this occasion to inflict it.

3. The great injury and mischief was hereby done to his own people, who by this most foolish and wicked act were exposed to all those rapines and slaughters which Ben-hadad either did commit, or might have committed, against them afterwards; of which consequently Ahab was guilty. And it must be considered that all the Israelites were the Lord's peculiar people; nor did their apostacy from God deprive God of his right; and the kings of Israel and Judah had these committed to them, in way of trust, to be governed and protected by them. And therefore Ahab for this gross breach of his trust was justly liable, though not to the censures of his people, yet to the hand of God, who was his King and Governor.

1 Kings 20:43

**Heavy and displeased;** not for his sin, but for the sad effects of it upon himself and people; which he might confidently expect, having had many experiences that God did not suffer the words of his prophets to fall to the ground.

## 1 Kings 21:1 1 KINGS CHAPTER 21

Ahab coveteth to buy Naboth's vineyard; which is denied him, and he is grieved, 1Ki\_21:1-4. Jezebel writeth letters against Naboth; he is condemned of blasphemy, and stoned, 1Ki\_21:5-14. Ahab possesseth the vineyard, 1Ki\_21:15,**16**. Elijah denounceth judgment against Ahab and Jezebel, 1Ki\_21:17-26. He repenting, God deferreth the judgment, 1Ki\_21:27-29.

**In Jezreel;** where one of Ahab's palaces was, as the other was in Samaria.

1 Kings 21:2

No text from Poole on this verse.

1 Kings 21:3

For God hath expressly, and for divers weighty reasons, forbidden the alienation of lands from the tribes and families to which they were allotted, Lev\_25:15,**23,25 Num 36:7 Eze\_46:18**. And although these might have been alienated till the jubilee, yet he durst not sell it to the king for that time; because he supposed that if once it came into the king's hand, especially to be made a garden of pleasure, and affixed to his palace, neither he nor his posterity could ever recover it again; and so he should both offend God, and wrong his posterity; which being, as it seems, a pious man, he durst not do.

1 Kings 21:4

**Turned away his face from the light,** and company which either then were with him, or might come to him to the wall, as Hezekiah did under a like dejection of spirit, Isa\_38:2.

**Would eat no bread;** refused to eat meat in his usual time.

1 Kings 21:5

No text from Poole on this verse.

1 Kings 21:6

No text from Poole on this verse.

1 Kings 21:7

**Dost thou now govern the kingdom of Israel?** art thou fit to be king, that canst put up such affronts from thy subjects, and hast



not the courage to use thy absolute power to dispose of them and theirs as seemeth good unto thee?

1 Kings 21:8

Whom she very well knew to be fit for her purpose.

**In his city**, i.e. in Jezreel. So she seeks to destroy him with a pretence of justice, and with as little reflection upon Ahab as might be.

1 Kings 21:9

**Proclaim a fast**, to remove all suspicion of hatred or evil design in Ahab, and to beget a good opinion of him amongst his people, as if his afflictions had done him good, and as if he were grown zealous for God's honour, and careful of his people's welfare, and therefore desirous to prevent the further displeasure of God against his city and kingdom; and in order thereunto, to inquire into all those sins which provoked God against them, and effectually to purge them out.

**Set Naboth on high**; in a scaffold, or some other high place, where malefactors were usually and fitly placed, that they might be seen, and their defence heard by all the people.

1 Kings 21:10

**Thou didst blaspheme**, Heb. *bles* . Blessing is put for *cursing and blaspheming* , as Job\_1:5 **2:9**, so also here, as is apparent, because his blessing God and the king had been no crime. It is a figure called *euphemisms* . God would have blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare Psa\_16:4.

**Carry him out**, to the place where malefactors were punished, which was out of the city, Lev\_24:23 Jos\_7:24 Mar\_15:20 Heb\_13:12, partly to show that they were unworthy of all human society, and abhorred by all the people; and partly because the place where they were killed was thereby ceremonially polluted.

**Stone him**; the proper punishment of blasphemers, Lev\_24:15,16.

**That he may die**; as one that cursed his God, and his political father, his king. See Exo\_21:17 **12:28**.

1 Kings 21:11

**The elders and the nobles did as Jezebel had sent unto them;** which is not at all strange in them who had for a long time cast off the fear and sense of God, and prostituted their consciences and religion to please their king, and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey Jezebel's command, by whom they knew the king was wholly governed, and who could easily have taken away their lives in the same manner, if they had refused to kill Naboth.

1 Kings 21:12

No text from Poole on this verse.

1 Kings 21:13

And his sons with him, as may be thought from 2Ki\_9:26, that so the king might have an undisturbed possession; for which they might pretend those examples, Num\_16:32 Jos\_7:24. But these were examples of extraordinary vengeance, and by special warrant from God; and the law of God was positively contrary to it, Deu\_24:16.

1 Kings 21:14

**They sent to Jezebel;** by whom they knew the affairs of the kingdom were managed, and this design contrived.

1 Kings 21:15

**Take possession of the vineyard of Naboth;** either, first, By right of confiscation, to repair the injury which he did to the king by blaspheming him. Or, secondly, By tyrannical usurpation. Or, thirdly, By right of inheritance; for some say that Ahab was his next kinsman, his sons being dead; which they judge more likely, because his land was next to the king's.

1 Kings 21:16

No text from Poole on this verse.

1 Kings 21:17

No text from Poole on this verse.

1 Kings 21:18

**Which is in Samaria;** either who now is there, and about to depart thence to Jezreel; or who commonly dwells there.

**He is in the vineyard**, or rather, he will be; by that time that thou comest thither thou shalt find him there.

1 Kings 21:19

**Hast thou killed, and also taken possession?** Thou hast murdered an innocent and righteous man; and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and cheerfully to reap the fruit of thy wickedness. He ascribes Jezebel's fact to Ahab, because Jezebel did it by his connivance, and consent, and authority, and for the satisfaction of his inordinate appetite.

**Quest.** How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, 1Ki\_22:38, which was in the tribe of Ephraim?

**Ans.** First, This was done, though not in the same individual place, yet in the same general place, i.e. in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, This was particularly accomplished in his son Joram, as is affirmed, 2Ki\_9:25,26; whose blood is not improperly called Ahab's blood, because children are said to be born of their parents' blood. See Joh\_1:13 Act\_17:26.

**Object.** These words,

**thy blood, even thine**, show that it is meant of Ahab's person.

**Ans.** True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, 1Ki\_21:29.

**Object.** This is said to be fulfilled in Ahab's person, 1Ki\_22:38.

**Ans.** Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his

person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered in

**the place where**, may be, and is by some learned men, otherwise rendered; either thus *instead of this that* ; that being frequently said to be done in another's place which was only done in his *stead* ; or, *like as* ; or, *because that* . So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zec\_2:1.

1 Kings 21:20

**Ahab said to Elijah**; upon and after his delivery of the message last mentioned, which it was needless to repeat.

**Hast thou found me?** Dost thou pursue me from place to place? Wilt thou never let me rest? Art thou come after me hither with thy unwelcome messages?

**O mine enemy**; that art always disturbing, threatening, and opposing me, and expressing not so much God's mind as thy own hatred and enmity against me. Compare 1Ki\_22:8.

**I have found thee**; the hand of God hath found and overtaken thee in the very act of thy sin.

**Thou hast sold thyself**; thou hast wilfully and wholly resigned up thyself to be the bond-slave of the devil, or Baal, and of wicked Jezebel, to do whatsoever they persuade thee to do; as a man that sells himself to another is totally in his master's power, and must employ all his time and strength for his service. Compare 2Ki\_17:7: **See Poole "Rom\_7:14"**.

**In the sight**, i.e. impudently and contemptuously. Withal he minds him, that although his sin was in a great measure hid from the eyes of men by Jezebel's cunning contrivance, yet it was evident and known to God, who would require it at his hands.

1 Kings 21:21

**See Poole "1 Kings 14:10"**

1 Kings 21:22

No text from Poole on this verse.

1 Kings 21:23

Or, *by the ditch, or fort; or, in the portion*, as it is explained 2 Kings 9:36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

1 Kings 21:24

No text from Poole on this verse.

1 Kings 21:25

**There was none like unto Ahab;** none among all the kings of Israel which had been before him.

**Whom Jezebel his wife stirred up:** this is added to show that temptations to sin are no excuse to the sinner.

1 Kings 21:26

**The Amorites**, i.e. the seven nations of Canaan, all called by this name, as Genesis 15:16 48:22 Amos 2:9,10.

1 Kings 21:27

i. e. Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

1 Kings 21:28

No text from Poole on this verse.

1 Kings 21:29

**Before me**, i.e. in my presence, and upon my threatening. But this humiliation or repentance of Ahab's was only external and superficial, arising from the terror of God's judgments; and not sincere and serious, proceeding from the love of God, or a true sense of his sin, or a solemn purpose of amendment of his life, as appears, because all the particulars of his repentance here, 1 Kings 21:27, are external and ritual only; nor is there the least intimation of any one sign or fruit of his true repentance, as that he restored Naboth's land, or reprov'd his infamous wife; but in the very next chapter you find him returning to his former vomit, hating and threatening the Lord's prophets, &c.

**The evil**, i.e. the judgment threatened, both that 1 Kings 21:19, which was not inflicted upon Ahab with so much ignominy, and with that particular signature of God's vengeance, that it was to be done in the same place, as it was upon his son Joram; and especially that 1 Kings 21:21,22, which was wholly suspended until his son's days.

## **1 Kings 22:1 1 KINGS CHAPTER 22**

Ahab, intending war against the Syrians, is advised by Jehoshaphat first to ask counsel of God: Ahab's prophets advise him to it, especially Zedekiah, 1 Kings 22:1-12, Micaiah, a prophet of the Lord, dissuadeth him from it; and is put in prison by Ahab, 1 Kings 22:13-28. Ahab goeth to the battle; is slain; the dogs lick his blood; and Ahaziah succeedeth him, 1 Kings 22:29-40. Jehoshaphat's good reign over Judah: his acts and death: Jehoram succeedeth him, 1 Kings 22:41-50. Ahaziah's evil reign, 1 Kings 22:51-53.

**They continued;** the Syrians and Israelites, designed in the following words. **Three years;** computed from the last war and league wherewith it was concluded; because both Ahab and Benhadad were so weakened and broken by the late wars, that they needed and desired peace to recruit themselves, and repair their former losses.

1 Kings 22:2

Having now, as he supposed, made a firm peace with Ahab by the alliance contracted between Jehoram his son, and Athaliah, Ahab's daughter; of which see 2 Kings 8:18 2 Chronicles 18:1.

1 Kings 22:3

**Is ours**, i.e. belongeth to us by right, both by God's donation, and designation of it for a city of refuge, Joshua 21:38, and by our last agreement with Ben-hadad, 1 Kings 20:31, which he refuseth to deliver up to us upon our demand.

1 Kings 22:4

I will heartily and effectually join with thee, and my forces shall be at thy service, as much as thy own.

1 Kings 22:5

By some prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the godly. See Judges 1:1, Judges 20:28 1 Samuel 23:2.

1 Kings 22:6

**The prophets** doubtless were his own false prophets, or the priests of Baal; probably those very four hundred men whom Jezebel preserved from that great slaughter, 1Ki 18, who yet gave in their answer in the name of Jehovah, not of Baal; either in compliance with Jehoshaphat; or rather, by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.

1 Kings 22:7

Besides these, who may seem to be such by your opinion, and their own profession; but I desire further satisfaction from some other prophet.

1 Kings 22:8

**There is yet one**, to wit, in this place, for whom I can speedily send; for there were also other prophets elsewhere in the kingdom, as Elijah, Elisha, and others; but these were not at hand for the present occasion.

**Micaiah**; not one of the twelve prophets, who lived about one hundred and fifty years after this time, but another of that name.

**He doth not prophesy good concerning me, but evil**; he is always a messenger of evil tidings; which was true, but no sufficient reason why he should hate him, because Micaiah was purely God's instrument in all his messages; and whatsoever evil he threatened, Ahab himself was the cause and procurer of it.

**Let not the king say so**; do not presage evil to our enterprise: let us neither hate his person, nor despise his message; but first hear it, and then do as we see cause.

1 Kings 22:9

No text from Poole on this verse.

1 Kings 22:10

**Their robes;** their royal robes, and ensigns of majesty.

**In a void place;** in the place of judicature, which was in or nigh the gate of the city, and in the front of some void place, where either people stood to hear and see justice administered, or soldiers were placed for the defence of the city in time of war.

1 Kings 22:11

**Horns of iron;** fit emblems of the power and victory of these two kings. The devil is God's ape, and the false prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See Isaiah 20:2 Jeremiah 27:2.

**Thus saith the Lord,** Heb. *Jehovah*; whose name he pretends, to gain the more credit and countenance to his words. **See Poole** "1 Kings 21:7".

1 Kings 22:12

No text from Poole on this verse.

1 Kings 22:13

This he designs, not out of any love to Micaiah, (whom he persuades to debauch his conscience,) but merely out of a desire to gratify his king's humour.

1 Kings 22:14

What answer God shall put into my mind and mouth; which, it seems, was not yet done.

1 Kings 22:15

**He answered him;** not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears, first, From his omission of that solemn preface,

**Thus saith the Lord,** or, *This is the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, 1 Kings 21:19.



Secondly, From Ahab's reply, 1 Kings 21:16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Genesis 3:22 Judges 10:14 1 Kings 18:27 Ecclesiastes 11:9 Ezekiel 20:39 Amos 4:4,5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

1 Kings 22:16

**How many times shall I adjure thee?** I adjure thee again and again, that thou give over this mockery, and seriously tell me the mind of God in this matter.

1 Kings 22:17

**I saw;** in the spirit, or in a vision.

**Upon the hills;** upon the mountains of Gilead, nigh Ramoth; either where they lay encamped by Ahab's order, or to which they fled from the enemy, esteeming that the safest place. See Matthew 24:16.

**As sheep that have not a shepherd;** as people who have lost their king. See Numbers 27:17 Isaiah 40:11 44:28 Ezekiel 34:23.

**Every man to his house in peace;** discharged from the war; which was fulfilled, 1 Kings 22:36.

1 Kings 22:18

Now thou seest my words verified, and this man showing his hatred by this malignant and treasonable prophecy, and how little heed is to be given to his words: which crafty insinuation seems to have had too great an influence upon good Jehoshaphat; otherwise he would never have gone to the battle.

1 Kings 22:19

Because thou givest credit to thy false prophets, and distrustest my words, as if they were but the suggestions of my own fancy, and hatred of thy person, I will give thee a distinct and true account of the whole matter, in God's name and presence.

**I saw the Lord**, by the eyes of my mind; for he could not see the Lord with bodily eyes.

**The host of heaven**, i.e. the angels, who are oft called God's host or hosts, because of their great number, excellent order, and constant readiness to attend upon God, and to execute his commands. See Genesis 2:1 Psalms 103:21 Psalms 148:2. These angels were both good and bad; the one possibly on his right, the other on his left hand. Nor is it strange that the devils are called *the host of heaven*, if you consider, first, That their original seat was in heaven, and men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *heaven* is oft given to all that part of the world which is above the earth, and among the rest to the air, as Genesis 1:20 Gen 7:11, Gen 8:2, Gen 27:28 Deuteronomy 4:11 11:11, where the devil's residence and dominion lies, Ephesians 2:2; and that both Michael and his angels, and the dragon and his angels, are said to be and to wage war in heaven, Revelation 12:7, i.e. either the air, or the church. And this place is not to be understood as if Micaiah had seen with his bodily eyes the Lord and his angels sitting in the third heaven; but that he saw a representation of the Divine presence in the air, attended with good and bad angels.

**Standing by him**, in the posture of ministers, to receive and execute his commands.

1 Kings 22:20

This is not to be grossly understood, as if God did ask and take counsel from his creatures, or were at a loss to find out an expedient to accomplish his own will; did consider several ways, and then chose with that which upon debate appeared to be best; all which it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down Divine things to

our shallow capacities, and to express the various means which God hath to execute his own designs.

1 Kings 22:21

An evil spirit came out of the knot or company of them, standing possibly on the left hand, and presented himself before the throne, as having something to say to the Lord.

1 Kings 22:22

**I will be a lying spirit in the mouth of all his prophets;** I will inspire a lie into the minds and mouths of his prophets.

**Thou shalt persuade him, and prevail also:** I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedness, which will certainly lead them into dreadful mistakes.

**Go forth, and do so:** this is not a command, but only a permission; which is oft expressed in the imperative mood; as 1Sa\_16:10 Mat\_8:22 Joh\_13:27. I will not hinder thee from tempting them, nor give them grace to withstand their temptation; whereby thou mayest be assured of success.

1 Kings 22:23

No text from Poole on this verse.

1 Kings 22:24

**Zedekiah the son of Chenaanah;** the chief of the false prophets, who was much in the king's favour, upon which he now presumed.

**Smote Micaiah on the cheek,** in way of contempt and scorn, Job\_16:10 Jer\_20:2 Lam\_3:30 Mar\_14:65.

**Which way went the Spirit of the Lord,** i.e. in what manner went it? Forasmuch as I and my brethren have consulted the Lord, and answered in his name, and have the same Spirit which thou pretendest to have, and not a lying spirit, as thou dost falsely and maliciously affirm, how is it possible that the same Spirit should tell us one thing, and thee the quite contrary?

1 Kings 22:25

Out of a just fear and expectation of the deserved punishment of a false prophet, and of the great author and abettor of this pernicious war, and of Ahab's destruction.

1 Kings 22:26

**Carry him back**, to wit, into prison; where it seems he was before shut up; for so the Lord's prophets were used by Ahab. And some think he was the deliverer of that unwelcome message, 1Ki\_20:41,42.

1 Kings 22:27

i. e. With a very coarse and sparing diet, whereby he may be only supported to endure his torment. See Deu\_16:3 2Ch\_18:26 Isa\_30:20.

**Until I come in peace**; until I return in triumph, which I doubt not I shall do in spite of all his malicious suggestions to the contrary, and then I shall call him to an account for all his lies and impudence.

1 Kings 22:28

**The Lord hath not spoken by me**; I acknowledge myself to be an impostor, and to deserve death.

**He said**, i.e. Micaiah, the person last named, being assured of the truth of his prophecy, calls all the people to be witnesses of it.

1 Kings 22:29

Jehoshaphat, though a good man, yet was easily deceived in this matter; partly because Micaiah was a person unknown to him, and both he and the other prophets pretending to give their answer in the name of the Lord, it seemed hard to him to determine the controversy, which only the event could decide; and therefore it is no wonder if he was overborne by the vast disproportion of four hundred prophets to one, and by his relation, and obligation, and affection to Ahab: and partly because the war was just and lawful, to recover his own rights, which the Syrian king unjustly detained from him.

1 Kings 22:30

**I will disguise myself**, i.e. put off my imperial habit, that the Syrians may not know me, and direct their main force against me;

which they will assuredly endeavour, as knowing that this war proceedeth from me, and is likely to die with me; and then thou shalt see that this man is a false prophet, and I shall have the success which I desire and expect, notwithstanding all his presages.

**Thy robes;** thy royal robes; which thou mayest do without any danger, because thou art not the object either of the Syrians' rage, or of this false prophecy.

1 Kings 22:31

**His thirty and two captains that had rule over his chariots;** and the men that fought from them, or with them, i.e. his whole army. Possibly the chariots and the whole army were distributed into thirty-two several parts, and each captain ruled those chariots and soldiers attending upon them, which fell to his share.

**Save only with the king of Israel:** this he ordered either in policy, truly supposing this to be the best way to put an end to the war; or with design to take him prisoner, that thereby he might wipe out the stain of his own captivity, and recover the honour and advantage which then he lost; or rather by the power and providence of God, which disposeth the hearts of kings as he pleaseth, and inclined them to this course, that they might, though ignorantly, accomplish his word and counsel.

1 Kings 22:32

**They turned aside;** they drew their forces from their several quarters towards Jehoshaphat.

**Jehoshaphat cried out to the Lord for help,** 2Ch\_18:31.

1 Kings 22:33

**When the captains perceived that it was not the king of Israel;** which they easily perceived, either by the words uttered to God or them, or by the difference of his shape and countenance from that of Ahab, which probably many of them very well knew.

1 Kings 22:34

**At a venture,** Heb. *in simplicity* , i.e. ignorantly, without care, or choice, or any design, or thought of reaching Ahab. Or, *according to his perfection* , i.e. with his perfect or utmost strength; which is

mentioned as the reason why it pierced through the joints of his armour.

**Between the joints of the harness;** where the several parts of his armour are joined together; which possibly were not then joined with so much art and closeness as now they are.

**Out of the host;** out of the midst of the host, where the heat of the battle was, into a safer part of the army. See 1Ki\_22:35.

1 Kings 22:35

**The battle increased,** i.e. grew hot and violent.

**Was stayed up;** was supported by cordials, or by his servants, that by his presence he might encourage his soldiers to fight more courageously, and that he might see the event of the battle.

1 Kings 22:36

**There went a proclamation;** probably by Jehoshaphat's order, with the consent of the chief captains of Israel; and possibly with the permission of the king of Syria, upon notice of Ahab's death, which was the only thing at which he aimed, 1Ki\_22:31.

**Every man to his own country:** the king is dead, and the battle ended; and therefore every man hath liberty to return to his own house and private occasions.

1 Kings 22:37

No text from Poole on this verse.

1 Kings 22:38

**The dogs licked up his blood,** together with the water wherewith it was mixed.

**According unto the word of the Lord;** of which See Poole "1Ki\_21:19".

1 Kings 22:39

**The ivory house,** Heb. *the house of the tooth or teeth*, to wit, of elephants: see 1Ki\_10:18. Not that it was made wholly of solid ivory, but because the other materials were covered, or intermixed, or adorned with ivory. Compare Amo\_3:15.

1 Kings 22:40

No text from Poole on this verse.

1 Kings 22:41

Who reigned twenty-two years; therefore he reigned about eighteen years with Ahab.

1 Kings 22:42

**He reigned twenty and five years;** part by himself and partly with his sons, whom he took into the fellowship of his kingdom; of which see more on 2Ki\_1:17.

1 Kings 22:43

**He walked in all the ways of Asa his father;** he took the same care for the government of his kingdom, and especially for the reformation of religion, that Asa did; of whom see 1Ki\_15:11.

**The high places were not taken away.**

**Object.** It is said *he did take them away*, 2Ch\_17:6.

**Ans.** He took away those which were erected to idols; of which he seems to speak there, because the high places are there joined with groves, which were generally erected to idols, and not to the true God, as will appear to any one that shall compare all the scriptures where groves are mentioned; but he could not take away those which were erected to the true God, of which this; place manifestly speaks; as also that parallel place 1Ki\_15:14, where **See Poole** "1Ki\_15:14". Or he took them away, but not fully; or not in the very beginning of his reign.

1 Kings 22:44

With Ahab first, and then with his son. This is noted as a blemish in his government, 2Ch\_19:2, and proved of most mischievous consequence to Jehoshaphat's posterity; as we shall see, **2Ki 9 2Ki 10**.

1 Kings 22:45

Whence the most memorable passages were translated into that canonical book of the Chronicles.

1 Kings 22:46

**The sodomites;** of whom see Deu\_23:17 1Ki\_14:24 **15:12**.

1 Kings 22:47

Sent and set over them by the kings of Judah, from the time of David, 2Sa\_8:14, until the days of Jehoram, 2Ch\_21:8.

1 Kings 22:48

See 2Ch\_20:36. Or, there were to *Jehoshaphat ten ships* ; the ellipsis of the verb substantive, and of the prefix *lamed* , being frequent in the Hebrew language. Some render the words, *he made ten ships* ; so joining both texts together, and out of both completing the sense.

**Of Tharshish;** either,

1. Of the sea, as this word is thought sometimes to be used. Or rather,

2. *To go to Tharshish* , (as it is expressed, 2Ch\_20:36) and thence to Ophir, as it here follows. See more on 1Ki\_10:22.

**To Ophir;** of which see 1Ki\_9:28.

**Ezion-geber** was in Edom, and consequently in Jehoshaphat's territories.

1 Kings 22:49

**Object.** It is said that he did join with Ahaziah herein, 2Ch\_20:35,36.

**Answ.** That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, 1Ki\_22:48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2Ch\_20:37. And good Jehoshaphat being warned and chastised by God for this sin, would not be persuaded to repeat it; whereby he showed the sincerity of his repentance.

1 Kings 22:50

No text from Poole on this verse.

1 Kings 22:51

By comparing this verse with 1Ki\_22:41, it appears that Ahaziah was made king by his father, and reigned in conjunction with him, a year or two before Ahab's death, and as long after it; even as Jehoram the son of Jehoshaphat was made king by his father in his lifetime, as we shall see hereafter; which possibly was done in compliance with Ahab's desire upon marriage of his daughter to Jehoshaphat's son; and it may be Ahab, to induce and encourage



him to do so, gave him an example of it, and made his son his partner in the kingdom.

**Reigned two years;** either after his father's death; or one before it, and another after it.

1 Kings 22:52

Which clause seems here added, to show how little the authority and example of parents or ancestors is to be valued where it is opposed to the will and word of God.

1 Kings 22:53

No text from Poole on this verse.

"

## 2 Kings 1:1 2 KINGS CHAPTER 1

Moab rebelleth against Israel, 2Ki\_1:1. Ahaziah being sick sendeth to Baal-zebul; Elijah foretelleth his death, 2Ki\_1:2-4. Ahaziah hearing it, sendeth twice captains of fifty, to bring Elijah to him; upon whom he bringeth fire from heaven, 2Ki\_1:5-12. The third captain entreateth Elijah; who, encouraged by an angel, goeth and telleth the king of his death, 2Ki\_1:13-16. Jehoram succeedeth him, 2Ki\_1:17,18.

**Moab;** which had been subdued by David, 2Sa\_8:2, as Edom was; and upon the division of this kingdom into two Moab was adjoined to that of Israel, and Edom to that of Judah, each to that kingdom upon which it bordered. And when the kingdoms of Israel and Judah were weak and forsaken by God, they took that opportunity to revolt from them; Moab here, and Edom a little after it.

2 Kings 1:2

**In his upper chamber;** in which the lattice might be left to convey light into the lower room; which if it now seem to be absurd in a king's palace, we must not think it was so then, when the world was not arrived to that height of curiosity and art in which now it is. But the words may be, and are by some, rendered, *through the battlements* (or *through the lattice in the battlements* ) of *the roof of the house* ; where being first walking, after the manner, and then standing and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell into the court or garden belonging to the house.

**Baal-zebul;** properly, the *god of flies* ; an idol so called, because it was falsely supposed to deliver those people from flies, which were both vexatious and hurtful to them; as Jupiter and Hercules were called by a like name among the Grecians for thee same reason. And it is evident, both from sacred and profane histories, that the idol gods, being consulted by the heathens, did sometimes through God's permission and just judgment give them answers, though they were generally observed, even by the heathens themselves to be dark and doubtful.

2 Kings 1:3

**Is it not because there is not a God in Israel?** Dost thou not by this action cast contempt upon the God of Israel, as if he were either ignorant of the event of thy disease, or un-able to give thee any relief, and as if Baal-zebub had more skill and power than he?

2 Kings 1:4

**Now therefore;** for this was a very heinous crime, to deny the perfections of God, and to transfer them to an idol. See Lev\_19:31 **20:6,27 Deu 18:10.**

**Elijah departed;** the messengers not daring to apprehend him, as suspecting him to be more than man, because he knew the secret message which the king delivered to them in his bedchamber.

2 Kings 1:5

Before you have been at Ekron; which he easily knew by their quick return.

2 Kings 1:6

No text from Poole on this verse.

2 Kings 1:7

No text from Poole on this verse.

2 Kings 1:8

**An hairy man;** either,

1. As to his body; the hair of his head and beard being through neglect grown long, and spread over much of his time. Or rather,

2. As to his outward garment, which was rough and hairy, such as were sometimes worn by eminent persons in Greece in ancient times, and were the proper habit of the prophets. See Isa\_20:2 Zec\_13:4 Mat\_3:4 Heb\_11:37.

**With a girdle of leather about his loins;** as John the Baptist also had, Mat\_3:4, that by his very outward habit he might represent Elias, in whose spirit and power he came.

2 Kings 1:9

**Thou man of God;** so he calls him in way of scorn and contempt: q.d. Thou that vauntest as if thou wast more than a mere man.

**The king hath said, Come down;** the king commands thee to come to him; which if thou refusest, I am here to carry thee to him by force.

2 Kings 1:10

Elijah's desire did not proceed from a carnal and malicious passion; but from a pure zeal to vindicate God's name and honour, which was so horribly abused; and from the motion of God's Spirit, as is evident from God's miraculous answer to his desire. And therefore Christ doth not condemn this fact of Elias, but only reproves his disciples for their perverse imitation of it from another spirit and principle, and in a more unseasonable time, Luk\_9:54,**55**.

2 Kings 1:11

Wherein he discovers more petulancy and impudence than the former, and shows how little he was moved or affrighted by the former example.

2 Kings 1:12

No text from Poole on this verse.

2 Kings 1:13

**Fell on his knees, and besought him;** expressing both reverence to his person, and a belief of his power, and a dread of God's judgments.

2 Kings 1:14

No text from Poole on this verse.

2 Kings 1:15

Not fearing the rage of the king, nor of Jezebel, nor of all their forces; wherein he gives an eminent example of his faith and obedience; and withal, of his growth in grace since that time that he fled for fear of Jezebel, 1Ki\_19:3.

2 Kings 1:16

**And he said unto him;** to his very face. Nor durst the king lay hands upon him, being daunted with the prophet's presence, and great courage, and confidence; and affrighted by the late dreadful evidence of his power with God and over men: and withal, struck with a Divine and extraordinary terror.

2 Kings 1:17

**Jehoram;** Ahaziah's brother, 2Ki\_3:1, for he had no son to succeed him, as it here follows.

**In the second year of Jehoram the son of Jehoshaphat:** other passages of Scripture seem to clash with this, as that Ahaziah, who reigned but two years, began his reign in *Jehoshaphat's seventeenth year*, 1Ki\_22:51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2Ki\_8:16.

**Ans.** These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1Ch\_23:1 **29:22**, in Uzziah, 2Ch\_26:21, and (to come close to the point) in Jehoshaphat, 2Ki\_8:16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and *in the fifth year of the reign of this Joram, son of Ahab*, which was about the twenty-fourth year of Jehoshaphat's reign,

**Jehoram the son of Jehoshaphat** was formally made *king of Judah*, together with his father; or whilst *Jehoshaphat* lived, and was *king of Judah* also. And so all the places agree. To which some add, that this verse, or this part of it, wherein the difficulty consists, is wanting in some ancient copies, and is omitted by the LXX. interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

2 Kings 1:18

No text from Poole on this verse.

## 2 Kings 2:1 2 KINGS CHAPTER 2

Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 2Ki\_2:1-8; and granting Elisha his request on condition, is taken up by a fiery chariot into heaven, 2Ki\_2:9-11. Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor, 2Ki\_2:12-18. He with salt healeth the waters at Jericho, 2Ki\_2:19-22. Children mock him; he curseth them, and they are devoured by two bears, 2Ki\_21:23-25.

No text from Poole on this verse.

### 2 Kings 2:2

**Elijah said unto Elisha:** this he desires, either,

1. That he, being left alone, might better prepare himself for his great change. Or,
2. Out of his humility and modesty; he desired no witnesses of his glorious removal, and no fame and glory from it. Or,
3. Out of indulgence to Elisha, that he might not be overwhelmed with grief at so sad a sight. Or,
4. That he might try his love, and whet his desire to accompany him; it being highly convenient for God's honour, and the church's good, (which Elijah sought above all things,) that there should be witnesses of so glorious a translation.

**The Lord hath sent me to Beth-el;** which was truth, but not the whole truth; for he was to go a far longer journey. But he was first to go to Beth-el, as also to Jericho, to the schools of the prophets there, that he might comfort and strengthen their hearts in God's work, and give them his last and dying counsels.

### 2 Kings 2:3

**The Lord will take away thy master:** this was revealed to some of the sons of the prophets, and by them to the whole college.

**From thy head,** Heb. *from above thy head* ; which phrase may respect, either,

1. The manner of sitting in schools, where the scholar sat at his master's feet, Deu\_33:3 Act\_22:3. Or,

2. The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither.

**Hold ye your peace;** do not aggravate my grief, nor divert me with any unseasonable discourses; that I may digest my sorrow, and prepare myself for so great a stroke, and diligently attend all my master's steps, lest he be snatched away from me whilst I am talking with you; and that I may beg and obtain some great blessing from him before his departure.

2 Kings 2:4

No text from Poole on this verse.

2 Kings 2:5

No text from Poole on this verse.

2 Kings 2:6

No text from Poole on this verse.

2 Kings 2:7

**Stood to view;** to observe this great event, Elijah's translation to heaven, which they expected every moment, now when he had taken his last farewell of all the prophets; and whereof they desired to be spectators, not so much to satisfy their own curiosity, as that they might be witnesses of it to others.

2 Kings 2:8

No text from Poole on this verse.

2 Kings 2:9

Either,

1. Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect. Or rather,

2. Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the firstborn, Deu\_21:17. But though Elisha desired no more, yet God gave him more than he desired or expected; and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

2 Kings 2:10

**A hard thing**, i. e. a rare and singular blessing, which I cannot promise thee, which only God can give; and he gives it only when and to whom he pleaseth.

**If not, it shall not be so:** this sign he proposed not without the instinct and direction of God's Spirit, that hereby he might engage him more earnestly to wait, and more fervently to pray, for this mercy.

2 Kings 2:11

**A chariot of fire, and horses of fire;** a bright cloud formed into such a likeness, managed by holy and blessed angels sent from heaven to conduct him thither.

**Into heaven;** into the third heaven being in the way so transformed and changed, as might make him meet to be admitted into those blessed mansions.

2 Kings 2:12

**My father, my father;** so he calls him for his fatherly affection to him, and for his fatherly authority which by his office he had over him, in which respect the scholars of the prophets are called their sons, as 1Ki\_20:35.

**The chariot of Israel, and the horsemen thereof;** who by thy example, and counsels, and prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses, or other warlike provisions. The expression alludes to the form of chariots and horses which he had seen.

2 Kings 2:13

God so ordering it for Elisha's comfort, and the strengthening of his faith, as a pledge that, together with Elijah's mantle, his office and spirit should rest upon him.

2 Kings 2:14

**Where is the Lord God of Elijah?** who at Elijah's request divided these waters, and is as able to do it again; and hath given me his spirit and office; and therefore I humbly beg, and confidently expect, his assistance in this matter.

**They parted;** but these words after



*Where is the God of Elijah* ? are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same* ? (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he* , is, to wit, here present, and ready to help me. Or, *Surely* he is the same, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah. Then the following words they render, as they are in the Hebrew,) *and he smote the water, and it was divided* . By which repetition it may seem that he smote it twice, and that at the first smiting the success did not answer his desire and expectation; which God so ordered, partly to keep him in a modest and humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; compare 2Co\_12:7; and partly to stir him up to a more lively exercise of faith and prayer, which followed God's denial or suspension of his help, as it is here expressed; which also was attended with desired success.

2 Kings 2:15

Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him over against them* , from some hill where they stood at a convenient distance to observe the event, 2Ki\_2:7.

**They said**, Heb. *and they said* , either by revelation; or rather, by the visible effects of it which they saw.

**They bowed themselves to the ground**; thereby testifying their reverence and subjection to him as Elijah's successor, and their master and teacher.

2 Kings 2:16

**Strong men**; able to take such a journey. They thought, either,

1. That God had not finally taken him away from them, but only for a time; compare 1Ki\_18:12; which they heartily desired, and therefore easily believed; or

2. that God had only taken away his soul, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

2 Kings 2:17

**Till he was ashamed**, i.e. to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, till they were ashamed, because he did so oft and so obstinately deny their request.

2 Kings 2:18

No text from Poole on this verse.

2 Kings 2:19

Either it was so originally, at least as to that part of the city where the college of the prophets was, for it is not necessary to understand this of the whole territory; or it became so from the curse of God inflicted upon it, either when Joshua first took it, or afterwards when Hiel rebuilt it. Howsoever, upon the prophet's care, it grew exceeding fruitful, and therefore is commended for its fertility by later writers.

2 Kings 2:20

**A new cruse**; partly that there might be no ground of suspicion that the cure was wrought by any natural virtue of any thing which was or had been in the cruse before, but only by God's power; and partly that there might be no legal pollution in it which might offend God, and hinder his miraculous operation by it.

**Put salt therein**; a most improper remedy; for salt naturally makes waters brackish, and lands barren. Hereby therefore he would show that this was effected solely by the Divine power, which could work either without means, or against them.

2 Kings 2:21

**Cast the salt in there**; which was in itself idle and ineffectual, considering both the quality of salt, and the small quantity of it, and the place where it was put, the fountain, which quickly works out any thing which is put into it; see Lev\_11:36; but was only used as a sign of God's presence and power, which did the thing: compare Exo\_15:25 2Ki\_4:41 **6:6**.

**Any more death**, i.e. hurt or danger, as death is oft used, {as 2Co\_11:23} to men or beasts, by drinking of it, as formerly.

2 Kings 2:22

No text from Poole on this verse.

2 Kings 2:23

**He went up from thence unto Beth-el**, to the other school or college of prophets, to inform them of Elijah's translation and his succession into the same office; and to direct, and comfort, and stablish them, as he saw occasion.

**Little children**; or, *children*, or *young men*; as this Hebrew word oft signifies, as Gen\_22:5, **12 Ge 41:12** 2Ch\_13:7 Isa\_11:6. It is more than probable they were old enough to discern between good and evil as their expression showeth.

**Out of the city**; Beth-el, which was the mother city of idolatry, 1Ki\_12:28, **29 Ho 4:15 5:8**, where the prophets planted themselves, that they might bear witness against it, and dissuade the people from it; though, it seems, they had but small success there.

**Mocked him**, with great petulancy and vehemency, as the conjugation of the Hebrew verb signifies; deriding both his person and ministry, and that from a profane contempt of the true religion, and a passionate love to that idolatry which they knew he opposed.

**Go up; go up** into heaven, whither thou pretendest that Elijah is gone. Why didst not thou accompany thy friend and master to heaven? Oh that the same Spirit would take thee up also, that thou mightest not trouble us nor our Israel, as Elijah did!

**Thou bald-head**; so they mock his natural infirmity, which is a great sin.

**Go up, thou baldhead**: the repetition shows their heartiness and earnestness, that it was no sudden nor rash slip of their tongue, but a scoff proceeding from a rooted impiety and hatred of God and his prophets.

2 Kings 2:24

**Cursed them**; nor was this punishment too great for the offence, if it be considered that these children were grown up to some maturity; (See **Poole "2Ki\_2:23"**;) that their mocking proceeded from a great malignity of mind against God; that they mocked not

only a man, and an ancient man, whose very age commanded reverence, and a prophet; but even God himself, and that most admirable and glorious work of God, the assumption of Elijah into heaven, which makes it in some degree resemble the sin against the Holy Ghost; that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deserved death; that the idolatrous parents were punished in their children; and that if any of these children were more innocent and ignorant of what they said, God might have mercy upon their souls, and then this death was not a misery, but a real blessing to them, that they were taken away from that wicked and idolatrous education, which was most likely to expose them not only to temporal, but to an eternal destruction.

**In the name of the Lord;** not from any carnal or revengeful passion, but by the motion of God's Spirit, and by God's command and commission, as appears by God's concurrence with him; which God did, partly for the terror and caution of all other idolaters and profane persons, who abounded in that place; partly to vindicate the honour and maintain the authority of his prophets, and particularly of Elisha, now especially in the beginning of his sacred ministry. And this did beget such a confidence in Elisha, that he durst venture to go into Beth-el after this was done; and such a terror in the Beth-elites, that they durst not avenge themselves of him.

**Two she-bears;** possibly robbed of their whelps, and therefore more fierce, Pro\_17:12 Hos\_13:8; but certainly acted by an extraordinary fury, which God raised in them for this purpose.

**Forty and two children:** this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen\_32:22 34:4 37:30 Rth\_1:5.

2 Kings 2:25

**He went from thence;** partly, to decline the fury of the people of Beth-el; partly, that he might retire himself from men, and converse more freely with God, and so fit himself more for the discharge of his employment; and partly, that he might visit the sons of the prophets who lived in that place, or near it.

**He returned to Samaria**, by the direction of God's Spirit, for the service which he did, 2Ki\_3:11, &c.

## **2 Kings 3:1 2 KINGS CHAPTER 3**

Jehoram followeth the sin of Jeroboam; he, with Jehoshaphat and the king of Edom, goeth to battle against Moab, 2Ki\_3:1-8. They, in distress for water, obtain it by Elisha, and a promise of victory, 2Ki\_3:9-20. The Moabites, deceived by the colour of the water, coming to spoil, are overcome, 2Ki\_3:21-25. The king of Moab, by sacrificing his eldest son, raiseth the siege, 2Ki\_3:26,27.

### **The eighteenth year of Jehoshaphat.**

**Quest.** How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1Ki\_22:51?

**Answ.** Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called years in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

### **2 Kings 3:2**

**He put away the image of Baal;** not from any principle of conscience (for that would have reached the calves also); but either because he was startled at the dreadful judgments of God inflicted upon his father and brother for Baal worship; or because he needed God's help to subdue the Moabites, which he knew Baal could not do; or to gratify Jehoshaphat, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, Jezebel was willing to connive at it, as a trick of state.

### **2 Kings 3:3**

**The sins of Jeroboam,** i.e. the worship of the calves; which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah. Thus he shows that his religion was overruled by his interest and policy.

2 Kings 3:4

**A sheep-master;** a man of great wealth, (which in those times and places consisted much in cattle,) which enabled and emboldened him to rebel against his sovereign lord.

2 Kings 3:5

See of this 2Ki\_1:1. It is here repeated to make way for the following story. Ahaziah did not attempt the recovery of Moab, either because he was a man of a low spirit and courage; or because his sickness, or the shortness of his reign, gave not opportunity for it.

2 Kings 3:6

**Out of Samaria,** to some place appointed for the rendezvous of his people.

**All Israel,** to wit, such as were fit for war.

2 Kings 3:7

Of which see on 1Ki\_22:4. He joins with him in this war, partly because the war was very just in itself, and convenient for Jehoshaphat, both in the general, that rebels and revolvers should be chastised and suppressed, lest the example should pass into his dominions, and the Edomites should be hereby encouraged to revolt from him, as they did from his son; and in particular, that the Moabites should be humbled, who had with others invaded his land before this time, 2Ch\_20:1, and might do so again if they were not brought low, for which a fair opportunity was now offered to him; and partly because Jehoram had reformed some things, and Jehoshaphat hoped by this means to engage him to proceed further in that work.

2 Kings 3:8

**He said;** either Jehoshaphat; or rather, Jehoram; for the following answer may seem to be Jehoshaphat's.

**Through the wilderness of Edom;** which though it was much the longer way, yet they thought it best; partly to secure the king or viceroy of Edom, of whom they might have some suspicion, from that passage, 2Ch\_20:22, and to carry both him and his soldiers along with them into the war, both to get their assistance, and to prevent them from, making a war of diversion against Judah, whilst Jehoshaphat was engaged against Moab; and partly that

they might invade Moab on their weakest side, and where they least expected them. God also thus disposed their hearts to make way for the following miracle.

2 Kings 3:9

**The king of Edom**, i.e. the viceroy under Jehoshaphat, 1Ki\_22:47, here called *king*; either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler. See Deu\_33:5 Jud\_18:1 **21:25** 1Ki\_20:1.

**They fetched a compass**, because they made a great army, which could move but slowly; and they fetched a greater compass than was usual, for some advantage which they expected by it.

**There was no water**; a frequent want in those hot and desert parts; and now, as it seems, increased by the extraordinary heat and dryness of the season.

2 Kings 3:10

So he chargeth his calamity upon God; and not upon himself, whose sins were the true and proper causes of it.

2 Kings 3:11

**Is there not here a prophet?** this he should have asked before, when they first undertook the expedition, as he did in a like case, 1Ki\_22:5, and for that neglect he now suffers; but better late than never. His affliction brings him to the remembrance of his former sin and present duty.

**Which poured water on the hands of Elijah**, i.e. who was his servant; this being one office of a servant; and this office was the more necessary among the Israelites, because of the frequent washings which their law required.

2 Kings 3:12

**The word of the Lord is with him**; we may inquire the mind of God by him, for he is a true prophet; which Jehoshaphat might easily understand, because being a good man, and a great favourer of the Lord's prophets, he would diligently inquire, and many persons would be ready to inform him, of all things of that nature, and, amongst others, of Elijah's calling of Elisha by casting his prophetic mantle over him, 1Ki\_19:19, and of Elijah's

translation and Elisha's substitution in his place, and of the proof of it, 2Ki\_2:8,14.

**Down to him;** to his tent; which was either in the camp, or not far from it; for he went along with the army by the impulse of God's Spirit for this very occasion. They did not send for him, but went to him, that by giving him this honour they might more effectually engage him to give them his utmost assistance; and because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetened, and so disposed to pity and relieve them.

2 Kings 3:13

**What have I to do with thee?** I desire to have no discourse nor converse with thee.

**To the prophets of thy father, and to the prophets of thy mother,** i.e. to the calves, which thou after thy father's example dost worship; and to the Baals which thy mother yet Worshippeth by thy permission, and to which thy heart is yet inclined, though thou hast destroyed one of his images for politic reasons. Let these idols whom thou worshippest in thy prosperity now help thee in thy distress.

**Nay,** I renounce those false prophets and Baals, and will seek to none but God for help.

**These three kings:** if thou hast no respect for me, yet pity this innocent king of Edom, and good Jehoshaphat, who are involved in the same danger with myself.

2 Kings 3:14

**Jehoshaphat the king of Judah,** whom I reverence and love for his virtue and piety.

2 Kings 3:15

**A minstrel;** one that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed, and cheered, and united within itself, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the prophetic inspiration. For although prophecy be the gift of God, yet men



might do something either to hinder or further the reception of it; for which cause Paul bids Christians study to get the gift of prophecy, 1Co\_14:1. And for this very end the colleges of the prophets were erected, wherein the sons of the prophets did use divers means to procure this gift, which also they did sometimes receive, as we see 2Ki\_2:3,5; and, amongst other means, they used instruments of music to exhilarate their spirits, &c., 1Sa\_10:5. Of the great power of music upon the affections, See **Poole** "1Sa\_16:16".

**The hand of the Lord**, i.e. the Spirit of prophecy; so called, to note that it was not from Elisha's temper of body or mind; that it was no natural nor acquired virtue inherent in him; but a singular gift of God, given to whom and when he pleased. This phrase is used also Eze\_1:3 **3:14,22 8:1**.

2 Kings 3:16

Which may receive the water, and hold it for the use of men and beasts.

2 Kings 3:17

**Ye shall not see wind**; any of those winds which commonly produce rain. And *seeing* is here put for perceiving or feeling, one sense for another, or for all, as Gen\_42:1: compare Act\_7:12 Exo\_20:18, and elsewhere.

2 Kings 3:18

This is but a small favour in comparison of what he intends to you for Jehoshaphat's sake. He will give you more than you ask or expect. For they were so weakened and discouraged with the great drought, that they had no hopes of proceeding in the offensive war, and thought it sufficient, if it were possible, to defend themselves from the Moabites, 2Ki\_3:13.

2 Kings 3:19

This is either, first, A command; and then the last clause is an exception from that law, Deu\_20:19, which being delivered by a prophet, might be obeyed. And if this command seem severe, it must be considered that the Moabites were a very wicked people, perfidious, cruel, implacable enemies to God's people upon all occasions, and now in a state of rebellion. Or rather, secondly, A prediction of their success, that they should have so full and

complete a victory, that they should be able to do all which is here expressed.

2 Kings 3:20

**When the meat-offering was offered**, i.e. the morning sacrifice; of which Exo\_29:39,40, which doubtless was attended with the solemn prayers of God's people, as the evening sacrifice unquestionably was, Act\_3:1, there being the same reason for substance for both times. At this time Elisha joined his prayers with the prayers of God's people, especially those at Jerusalem, as Elijah had done at a like time, 1Ki\_18:29; and this time God chose to answer his and their prayers, and to work this miracle, that thereby he might determine the controversy between the Israelites and the Jews, about the place and manner of worship, and give a public testimony from heaven for the Jews, and against the Israelites.

**There came water**; miraculously produced out of some rock or vein of the earth.

**By the way of Edom**; from those parts which were towards Edom.

2 Kings 3:21

**To put on armour**, Heb. *to gird on a girdle*, i.e. a military girdle, to which the sword was fastened, 2Sa\_20:8 1Ki\_2:5.

**In the border**, or, in that border, to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

2 Kings 3:22

Because of the morning sun, which meeting with the vapours that arose from the earth, and shining through them upon the water, gave it a reddish tincture. God also so ordered things, that their senses and fancies were disturbed, or the air so disposed, that it might seem of this colour. And they might more easily mistake this for blood, because they knew that that ground was generally dry, and without any trenches or streams of water, now especially in this dry season, there being no noise of wind and rain, 2Ki\_3:17. And they might justly think that the three kings being divided in their religion and interests, and discontented for want of

water, might fall into dissensions, and heats, and mutual slaughters, of which they had a late example, 2Ch\_20:22,23.

2 Kings 3:23

They were so highly confident, that they send no scouts, but march thither with their whole army, and that in great disorder; wherein there was also a Divine hand, strengthening them in their mistakes, and hardening them to their destruction.

2 Kings 3:24

They pursued them to their own country, and entered it with and after them; the passes, which before the Moabites defended, being now open for them.

2 Kings 3:25

**Cast every man his stone:** the stones which haply had been with great care and pains picked out of the land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again.

**Kir-haraseth** was the royal and strongest city of the Moabites, Isa\_16:7,11, into which the remnant of the Moabites were gathered, where also their king was with them.

**The stones thereof:** the walls and buildings of this city only were left; other cities, and in a manner their whole country, being utterly destroyed.

**The slingers;** either, first, such as slung small stones against those that stood upon the wall to defend it; or rather, secondly, Such as slung great stones against the walls to break them down, according to the manner of those times.

**Smote it,** i.e. made breaches in the walls, by which they might enter into the city, and take it.

2 Kings 3:26

That being unable to defend the city longer, he might make an escape; which he chose to do on the king of Edom's quarter, because he thought either that his was the weakest side, or that he would more willingly suffer him to escape, because he was not so hearty in the war as the rest, but only forced to it, and he might hereafter have some occasion of the king of Moab to join with him, as before he had, 2Ch\_20:22.

2 Kings 3:27

**His eldest son;** either, first, The king of Edom's son; whom in this eruption he took, and then sacrificed. Compare Amo\_2:1. But, first, That place speaks of the *king*, not of *the king's son*; and of the burning of his bones, not of the offering of a living man for a burnt-offering. Secondly, This would not have made the besiegers to raise their siege, but to have followed it more warmly to revenge so barbarous an action. Thirdly, The following clause,

**that should have reigned in his stead,** agrees not so well to the Edomites, whose king was only Jehoshaphat's viceroy, and therefore his son had no right to succeed him; as it doth to the Moabites, whose king was revolted from Israel, and intended to keep that kingdom to himself and children. Or rather, secondly, his own son; whom he sacrificed, partly to obtain the favour of his god, according to the manner of the Phoenicians and other people in grievous and public calamities; whereof we have manifest testimonies, both in Scripture, as Psa\_106:37 Eze\_20:31, and in heathen authors, as Porphyrius, Plutarch, and others; and partly to oblige the Israelites to quit the siege out of compassion, or as despairing to conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and city to the utmost extremity.

**Offered him for a burnt-offering upon the wall,** that the besiegers might see it, and be moved by it.

**Great indignation against Israel,** or, *great trouble or repentance upon Israel*; i.e. the Israelitish king and people (who was the first cause of the war, and had brought the rest into confederacy with him) were greatly afflicted and grieved for this barbarous action, and resolved to prosecute the war no further, and so withdrew their forces, as also did their allies, and returned to their several homes; which they were the more willing to do, because the kingdom and country of Moab were so ruined, both as to their men, and cities or villages, and lands, that they were all secure of any great annoyance from him.

## 2 Kings 4:1 2 KINGS CHAPTER 4

Elisha multiplieth the widow's oil, 2Ki\_4:1-7. He is lodged by a Shunammite woman, who is barren: he promiseth her a son; which is born, 2Ki\_4:8-17; dieth, and is raised by Elisha, 2Ki\_4:18-37. At Gilgal he healeth the deadly pottage, 2Ki\_4:38-41; and feedeth one hundred men with twenty loaves and ears of corn, 2Ki\_4:42-44.

**The sons of the prophets**, though they were wholly devoted to sacred employment, were not excluded from marriage, no more than the priests and Levites. **Thy servant did fear the Lord**; his poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his piety, because he would not comply with the king's way of worship, and therefore lost all worldly advantages. **To be bond-men**; either to use them as his slaves, or to sell them to others, according to the law; of which see Exo\_21:2 Lev\_25:39 Isa\_1:1 Mat\_18:25.

2 Kings 4:2

**What shall I do for thee?** how shall I relieve thee, who am myself poor?

**What hast thou in the house**, which may contribute to the payment of thy debts, or, at least, to the satisfaction of thy creditors, who may perchance deal favourably with thee through my persuasion?

**Save a pot of oil**; which was useful for divers things about the service of God, and health, or delight, or ornament, and other uses of men. See Jud\_9:9.

2 Kings 4:3

No text from Poole on this verse.

2 Kings 4:4

**Shut the door upon thee**; partly, that none may hinder thee from minding thy work of filling and removing the vessels, which will require attention and diligence; partly, that thou alone mayest enjoy the benefit of it; partly, lest any of thy creditors should break in upon thee, and seize upon thy borrowed vessels before they are filled; partly, that thy mind being freed from distraction,

may be wholly employed in prayer and praising of God; and partly, that it may be manifest that this is the work of God alone.

**Pour out;** out of the pot, in which God multiplied the oil from time to time.

2 Kings 4:5

No text from Poole on this verse.

2 Kings 4:6

**Unto her son;** to one of them, for she had two, 2Ki\_4:1. The oil stayed, to teach us, that we should not waste any of God's good creatures, and that God would not work miracles unnecessarily.

2 Kings 4:7

First do justice to others, and then take care of thyself and children.

2 Kings 4:8

**To Shunnam** a city in Issachar, near Mount Carmel, Jos\_19:17,18, whither the prophet frequently went.

**Was a great woman;** for estate, or birth and quality. See Gen\_24:35 1Sa\_25:2.

**She constrained him,** by her importunate desire.

**To eat bread;** to take his repast there.

2 Kings 4:9

**An holy man of God;** a prophet, as Jud\_13:6, and that of eminent holiness, by our kindness to whom we shall procure a blessing to ourselves.

2 Kings 4:10

**Let us make a little chamber on the wall,** that he may be free from the noise of family business, and enjoy that privacy which, I perceive, he desireth for his prayers and meditations. He will not be troublesome or chargeable to us; he cares not for rich furniture or costly entertainment, and is content with bare necessaries.

2 Kings 4:11

No text from Poole on this verse.

2 Kings 4:12

i.e. Before the prophet, in the door of his chamber, as it is said, 2Ki\_4:15. The relation seems to be a little perplexed, but may be thus conceived. It is in this verse recorded, in the general, that the prophet sent Gehazi to call her, and that she came to him upon that call; then follows a particular description of the whole business, with all the circumstances, first, of the message with which Gehazi was sent when he went to call her, and of her answer to that message, 2Ki\_4:13, and of Gehazi's conjecture thereupon, 2Ki\_4:14, and then of her coming to the prophet at his call; which is there repeated to make way for the following passages.

2 Kings 4:13

**What is to be done for thee?** wherewith shall I recompense all thy care and kindness to me and my servant?

**To the king, or to the captain of the host;** with whom he justly had great power for his eminent service, **2Ki 3.**

**I dwell among mine own people;** I live in love and peace among my kindred and friends; nor have I any cause to complain of them, or to seek relief from higher powers.

2 Kings 4:14

**What then is to be done for her?** hast thou observed any thing which she wants or desires? For the prophet kept himself much in his chamber, whilst Gehazi went more freely about the house, as his occasions led him.

2 Kings 4:15

Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

2 Kings 4:16

**According to the time of life;** of which phrase See Poole on "Gen\_18:10".

**Do not lie unto thine handmaid;** do not delude me with vain hopes. She could not believe it for joy, and supposed the prophet might say thus either for her trial, or from his own private judgment and affection, and not by warrant from God.

2 Kings 4:17

No text from Poole on this verse.

2 Kings 4:18

No text from Poole on this verse.

2 Kings 4:19

His head was grievously pained; which possibly came from the heat of the harvest season, to which he was exposed in the field.

2 Kings 4:20

No text from Poole on this verse.

2 Kings 4:21

**Shut the door upon him;** partly in hopes that this might contribute something to the child's restitution to life, she having in all probability had an account of the like miracle done by Elijah, 1Ki\_17:21; and partly that she might for the present conceal the death of the child; which if it had been known, would have filled her husband with grief, and hindered her journey, and opened the mouths of the enemies of God and his prophets to blaspheme; whereas she had a confidence put into her by God, that the prophet could and would restore her son.

2 Kings 4:22

No text from Poole on this verse.

2 Kings 4:23

**New moon and sabbath** were the chief and usual times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time.

**It shall be well;** my going will not be troublesome to him, nor prejudicial to thee or me. Heb. *peace* , i.e. peace be to thee, farewell; or, be contented, let me go.

2 Kings 4:24

No text from Poole on this verse.

2 Kings 4:25

No text from Poole on this verse.

2 Kings 4:26

So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or, it shall be well: though the child be dead, I doubt not by God's blessing upon thy



endeavours it shall live again, and do well. But she answers ambiguously, and briefly too, that, she might sooner come to the prophet, and more fully open her mind to him.

2 Kings 4:27

**She caught him by the feet;** she fell at his feet, and touched them, as a most humble and earnest suppliant. Compare 1Sa\_25:24 Mat\_28:9. Withal, she intimated, what she durst not presume to express in words, that she desired him to go along with her. Gehazi came near to thrust her away; judging this posture indecent for her, and offensive to his master.

**Let her alone, for her soul is vexed within her;** disturb her not, for this uncouth gesture is a sign of some extraordinary grief.

**The Lord hath hid it from me, and hath not told me;** whereby he signifies that what he knew or did was not by any virtue inherent and abiding in himself, but only from God, who revealed to him only what and when he pleased. Compare 2Sa\_7:3.

2 Kings 4:28

This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, Gen\_30:1, compared with Gen\_35:18; but was freely promised to me by thee in God's name, and from his special grace and favour; and therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction, as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do.

**Do not deceive me,** with vain hopes of a comfort that I should never have? And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.

2 Kings 4:29

**Gird up thy loins;** tie up thy long garments about thy loins for expedition. See 1Ki\_18:46. Make no delays nor stops by the way, neither by words nor actions, but go with all possible speed. Compare Luk\_10:4. He requires this haste, that the miracle might be done secretly and speedily, before the child's death was divulged, which might cause many inconveniences. **See Poole**

"2Ki\_4:21". Lay my staff upon the face of the child; for God can work a miracle by the most unlikely and contemptible means, as he did by a rod, Exo\_14:16, and a mantle, 2Ki\_2:8.

2 Kings 4:30

**I will not leave thee**, until thou goest home with me. For she had no great confidence in Gehazi, nor was her faith so strong as to think that the prophet could work so great a miracle at this distance, and by his staff; which possibly was one reason why this did no good. Compare Mat\_9:18 **13:58 17:20**.

2 Kings 4:31

**Neither voice, nor hearing**, i.e. neither speech nor sense, nor any sign of life, to wit, in the child; which disappointment might proceed from hence, that Elisha having changed his mind, and yielded to her importunity to go with her, did alter his course, and not join his fervent prayers with Gehazi's action, but reserved them till he came thither.

**Not awaked**, i.e. not revived; death being oft and fitly compared to a sleep, as Psa\_76:5 Dan\_12:2, because of the resurrection which will in due time follow it, and here followed speedily, which makes the expression most proper in this place.

2 Kings 4:32

No text from Poole on this verse.

2 Kings 4:33

**Upon them twain**; upon himself and the dead child, that he might pray to God without distraction, and might more freely use all those gestures and means which he thought fit.

2 Kings 4:34

**He went up, and lay upon the child**; and although some ceremonial uncleanness might seem to be contracted by the touch of this dead body, yet that was justly to give place to a moral duty, and to an action of so great piety and charity as this was, especially when done by a prophet, and by the instinct of God's Spirit, who can dispense with his own laws.

**His mouth upon his mouth**, & c; one part upon another successively; for the disproportion of the bodies would not permit it to be done together. Compare 1Ki\_17:21 Act\_20:10.

**The flesh of the child waxed warm;** not by any external heat, which could not be transmitted to the child's body by such slight touches of the prophet's body; but by a natural heat, proceeding from a principle of life, which was already infused into the child, and by degrees enlivened all the parts of his body.

2 Kings 4:35

**Walked in the house to and fro:** he changeth his postures for his own necessary refreshment, and walked to and fro, exercising his mind in prayer to God, and faith, for the accomplishment of this work.

**Went up, and stretched himself upon him;** repeating his former actions, to teach us not to be discouraged in our prayers, if we be not speedily answered, but to wait with patience, and continue, and be instant in prayer, till we obtain what we seek for.

**The child opened his eyes;** so the work begun in the former verse is here perfected. Although miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1Ki\_18:44,45 Mr 8:24,25.

2 Kings 4:36

**Come in unto him,** Heb. come to him, to wit, to the door of his chamber; where probably he met her with this joyful message.

2 Kings 4:37

**She went in;** into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him, and went her way.

2 Kings 4:38

**Elisha came again to Gilgal;** where he came with Elijah, 2Ki\_2:1; where was a school of the prophets, whom he designed to comfort concerning the present dearth and their other discouragements, and to confirm in the profession and practice of religion, and to instruct in the duties of the present season.

**Sitting before him;** at his feet, as scholars to be taught by him. See 2Ki\_2:3 Act\_22:3.

**Seethe pottage:** he provides no delicious meats, but mere necessaries, to teach them the contempt of worldly delights.

2 Kings 4:39

**A wild vine;** a plant called coloquintida, whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious to the eater.

2 Kings 4:40

**There is death in the pot,** i.e. some deadly thing; which they gathered from its excessive bitterness, by which possibly some of them might discern what it was.

2 Kings 4:41

**He cast it into the pot,** together with the pottage which they had taken out of it. There was no harm in the pot: the meal took away that hurtful quality, not by its natural power, which could do little in so short a time, but by the supernatural blessing of God upon it.

2 Kings 4:42

**Bread of the first-fruits,** which were the priest's due, Num\_18:12; but these, and probably the rest of the priest's dues, were usually brought by the pious Israelites, according to their ability and opportunity, to the Lord's prophets; partly because they did a great part of the priest's office, and partly because they were not permitted to carry them to Jerusalem; and they might reasonably think that their circumstances, being extraordinary, would warrant their giving of them to extraordinary persons; and that those ceremonial institutions ought to give place to the greater laws of necessity and mercy to the Lord's prophets. And this passage seems to be noted here, not only on occasion of the following miracle; but also that by this one instance we might understand how so many schools of the prophets were supported.

**Twenty loaves;** small loaves, as appears, both because one man brought them all so far, and because otherwise there had been no miracle here. Give unto the people, to wit, the sons of the prophets, who were then present with him, 2Ki\_4:38.

2 Kings 4:43

No text from Poole on this verse.

2 Kings 4:44

No text from Poole on this verse.

## 2 Kings 5:1 2 KINGS CHAPTER 5

Naaman, by his captive maid's report, goeth to Elisha to be cured of his leprosy, 2Ki\_5:1-9. Elisha sends to him a command to wash in Jordan: he is angry, and disdaineth it: his servants' advice: he doth it, and is healed, 2Ki\_5:10-14. He returneth with gifts to Elisha, who refuseth them: he departs, 2Ki\_5:15-19. Gehazi, Elisha's servant, abusing his master's name unto Naaman, taketh gifts from him: is smitten with leprosy, 2Ki\_5:20-27.

**A great man with his master;** in great power and favour with the king of Syria. *Honourable* ; highly esteemed, both for his quality and success. **By him the Lord had given deliverance unto Syria;** which expression he useth, partly to mind the Israelites that all the hurt they had from the Tyrians was from the Lord, who used them as his rod, and gave them the successes against Israel, which are recorded; and partly to check that proud conceit which then was working, and afterwards more fully discovered itself, in the Israelitish nation, as if the care, and providence, and goodness of God were wholly confined to themselves, and not imparted to any other people.

2 Kings 5:2

**Gone out by companies;** making inroads into the land of Israel to rob and plunder, after the manner of those times. See 1Sa\_30:8 2Ki\_13:21 **24:2.**

**She waited on,** Heb. was before, i.e. stood before her, or ministered to her. Compare Deu\_1:38.

2 Kings 5:3

**In Samaria;** either, first, In the kingdom of Samaria. Or, secondly, In the city of Samaria; where he was when she was taken; or where he commonly resided, though he went to other places, as need required.

**He would recover him of his leprosy;** or, *take him away* (as this Hebrew verb is used, Gen\_30:23 Zep\_1:2) *from his leprosy* , i.e. take away his leprosy from him.

2 Kings 5:4

One of Naaman's servants hearing this, went in and told it to Naaman, and he to the king of Syria, which is implied. Or,

**And he went in, & c.,** i.e. Naaman, mentioned 2Ki\_5:1, hearing this from his wife, told it to the king of Syria, as the next words intimate.

2 Kings 5:5

**The king of Israel;** Jehoram the son of Ahab, 2Ki\_3:1.

**I will send a letter unto the king of Israel,** desiring him to obtain this favour from the prophet.

**Ten talents of silver, and six thousand pieces of gold;** partly for the charges of his journey; and partly for presents to the prophet, or others, as he saw fit.

2 Kings 5:6

i.e. Procure his recovery by the means of Elisha, 2Ki\_5:3,4, whom thou mayest command to use his utmost skill and power herein.

2 Kings 5:7

**He rent his clothes;** either in detestation of his blasphemy, in giving God's perfections to him; or rather, for grief arising from a suspicion and fear that the Syrian made this only a pretence for the war which he designed against him.

**I God, to kill and to make alive?** he expresseth it thus, because leprosy is a kind or degree of death, Num\_12:12, and he thought it as impossible to cure it as to raise the dead.

**See how he seeketh a quarrel against me,** for not doing what he requires, which he knows impossible for me to do.

2 Kings 5:8

Jehoram had not advised with Elisha, either because the sudden surprisal made him forget it, or because he hated him, and scorned to beg any thing from him.

**Wherefore hast thou rent thy clothes?** there was no just occasion for thee to do so.

2 Kings 5:9

Waiting for Elisha's coming to him.

2 Kings 5:10

**Elisha sent a messenger;** partly, to try and exercise Naaman's faith and obedience; partly, for the honour of his religion and

ministry, that it might appear he sought not his own glory and profit in his miraculous performances, but only God's honour, and the good of men; and partly, for the discovery of the almighty power of God, that could by such slight means cure so desperate a disease.

**Thy flesh shall come again;** which was in great part consumed by the leprosy. See Num\_12:12.

2 Kings 5:11

**Naaman was wroth;** supposing himself despised and mocked by the prophet. Herein he gives an example of the perverseness of mankind, who are apt to prefer their own fancies before God's appointments.

**Over the place;** over or upon the affected part where the leprosy is, without which it seemed to him ridiculous to expect a cure.

2 Kings 5:12

**Is there not as great a virtue in them to this purpose?** But he should have considered that the cure was not to be wrought by the water, but by the power of God, who might use what means and methods of cure he pleased.

2 Kings 5:13

**My father;** or, *our father* ; so they call him, both to show their reverence and affection to him, and to mitigate his exasperated mind.

2 Kings 5:14

**Like unto the flesh of a little child,** i.e. fresh and pure, free from the least mixture or mark of the disease.

2 Kings 5:15

**He returned to the man of God,** to give him thanks, and a recompence for his great kindness.

**I know that there is no God in all the earth, but in Israel;** by this wonderful work I am fully convinced the God of Israel is the only true God, and that other gods are but impotent idols.

**A blessing;** a thankful acknowledgment. See Gen\_33:11.

## 2 Kings 5:16

Not that he thought it simply unlawful to receive gifts or presents, which he did receive from others, 2Ki\_4:42, but because of the special circumstances of the present case; this being much for the honour of the true God and religion, that the Syrians should see the generous piety, and charity, and kindness of his ministers and servants, and how much they despised all that worldly wealth and glory which the priests or prophets of the Gentiles so greedily sought after; and that hereby Naaman might be much confirmed in that good religion which he had embraced, and others might be brought to a love and liking of it.

## 2 Kings 5:17

**Two mules' burden of earth;** wherewith I may make an altar of earth, as was usual, Exo\_20:24. He desires the earth of this land, because he thought it more holy and acceptable to God, and proper for his service; or because he would by this token profess and declare his conjunction with the Israelites in the worship of God, and constantly put himself in mind of his great obligations to that God from whose land this was taken. And though he might freely have taken this earth without asking any leave, yet he rather desires it from the prophet's gift, as believing that he who had put so great a virtue into the waters of Israel, could put as much into the earth of Israel, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in a heathen and a novice, who was not yet thoroughly instructed in the true religion.

## 2 Kings 5:18

**Rimmon;** a Syrian idol, called here by the LXX. Remman, and Act\_7:43 *Remphan* .

**On my hand;** or, *arm* , as that word sometimes signifies, both in Scripture and other authors; or, *shoulder* ; upon which the king leaned, either for state or for support. Compare 2Ki\_7:2.

**When I bow down myself in the house of Rimmon;** not in honour to the idol, which I do here, and shall there, openly renounce; but only in compliance with the king's infirmity and conveniency, who cannot well bow if I stand upright. The Lord pardon thy servant in this thing: because there seemed to be an



appearance of evil in this action, though done with an honest mind, he desires the prophet's prayers that God would not charge it upon him as idolatry nor be displeased with him for that practice.

2 Kings 5:19

**Go in peace:** these words may contain an answer, either, first, To his last petition, 2Ki\_5:18; and so the sense may be this, Be not too solicitous about this matter; go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, 2Ki\_5:17; Trouble not thyself about any of our earth, but go to thy own land, and I wish thee from God, and doubt not but God will give thee, peace, i.e. his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Act\_16:6,7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, Joh\_16:12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples; Mat\_9:14-17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

2 Kings 5:20

**Naaman this Syrian;** a stranger, and one of that nation who are the implacable enemies of God's people; whom therefore my master should not have had so much regard to as to the Lord's prophets, who before deserved and more needed the money which he offered than Naaman himself did.

**As the Lord liveth;** he swears, that he might have some pretence for the action to which he had bound himself by his oath, not considering that to swear to do any wicked action is so far from excusing it, that it makes it much worse.

2 Kings 5:21

**He lighted down from the chariot to meet him** thereby testifying his great respect to the prophet his master.

2 Kings 5:22

This was a very unlikely story; but Naaman was not willing to question it, but glad of the opportunity of showing his gratitude to the prophet.

2 Kings 5:23

**He urged him,** who at first refused it upon a pretence of modesty and obedience to his master's command.

2 Kings 5:24

**The tower;** a safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such-like frauds and artifices.

**He let the men go** before they came within sight of his master.

2 Kings 5:25

No text from Poole on this verse.

2 Kings 5:26

**Went not mine heart with thee?** did not my mind. being enlightened by God's Spirit, discern what thou saidst and didst?

**Is it a time?** was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; of which See Poole "2Ki\_5:16"; and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought

only a fitter place and opportunity to take; and that all our religion is but an imposture; and that the God who owns such a vile wretch for his prophet, as thou hast represented me to him, is not so holy and righteous as we pretend.

**Garments, and oliveyards, & c.;** which Gehazi intended to purchase with this money; and therefore the prophet names them, to inform him that he exactly knew by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

2 Kings 5:27

**And unto thy seed for ever,** i.e. for some generations; or for a long time, as that word is oft used, and as may be thought by comparing this with Exo\_20:5 **24:7.**

**He went out from his presence;** being confounded with the sense of his guilt, and shame, and misery, and banished from the company of others by God's law, **Le 13 Le 14.**

**A leper as white as snow;** which is the worst kind of leprosy, and noted by physicians to be incurable. See Exo\_4:6 Num\_12:10 2Ch\_26:19,20. Nor was this punishment too severe for Gehazi's wickedness, which was great and various; horrid covetousness, which is idolatry; the profanation of God's name by a wicked oath; downright theft; deliberate and impudent lying, and that to a prophet, which was in a manner a lying to the Holy Ghost, like theirs, Act\_5:3; a desperate contempt of God's omniscience, justice, and holiness; a horrible reproach fastened upon the prophet, and his religion; and a mischievous scandal given to Naaman and all other Syrians that might hear of it.

## **2 Kings 6:1 2 KINGS CHAPTER 6**

Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim, 2Ki\_6:1-7. He discloseth the king of Syria's counsel, 2Ki\_6:8-12; who sendeth Syrians to apprehend him: he is preserved by angels: they are smitten with blindness; are brought into Samaria, and dismissed in peace, 2Ki\_6:13-23. Samaria is besieged, and brought to such extreme want and famine, that women eat their own children, 2Ki\_6:24-29. The king sendeth to slay Elisha, 2Ki\_6:30-33.

**The sons of the prophets;** either at Beth-el, or Jericho or rather, at Gilgal; as may seem from its nearness to the river of Jordan, 2Ki\_6:2. **With thee,** or, *before thy face* , i.e. under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face* ; which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this **place is too strait for us.** *Is too strait for us* ; the number of the prophets increasing by the gracious providence of God, and by the ministry and miracles of Elijah and Elisha.

2 Kings 6:2

**Unto Jordan,** i.e. to the woods near Jordan, which were near to them. **See Poole** "2Ki\_6:1".

**A beam,** i.e. a piece of timber for the building. Hence it may be gathered, that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations; yet they did sometimes employ themselves about manual arts; which now they might be forced to, through the iniquity of the times.

2 Kings 6:3

No text from Poole on this verse.

2 Kings 6:4

No text from Poole on this verse.

2 Kings 6:5

**The ax head fell into the water;** the iron fell from the wood.

**Alas, master! for it was borrowed:** he was the more concerned, partly because he was now forced to be idle and useless to them in the common work; and partly because it was his friend's loss, who now was likely to suffer for his kindness; and as justice obliged him to restore it, so his poverty disenabled him from it.

2 Kings 6:6

No text from Poole on this verse.

2 Kings 6:7

No text from Poole on this verse.

2 Kings 6:8

Thither I will send my forces, to surprise some place; or to lie in ambush where the king or his people were to pass, 2Ki\_6:9.

2 Kings 6:9

No text from Poole on this verse.

2 Kings 6:10

**Sent to the place**, either spies, to try whether the prophet spake truth; or rather, soldiers, to secure the place and passage designed.

**Saved himself**; either his person when he was to pass that way; or his people, or places of importance.

**Not once nor twice**, but much more frequently.

2 Kings 6:11

No text from Poole on this verse.

2 Kings 6:12

No text from Poole on this verse.

2 Kings 6:13

**That I may send and fetch him**; for though I cannot conceal my designs from him, yet I may possibly take him by force; his power being, I doubt not, much inferior to his knowledge.

**Dothan**; a city near Shechem, Gen\_37:17, and not far from Samaria.

2 Kings 6:14

No text from Poole on this verse.

2 Kings 6:15

**The servant** having been with him but a little time, even since Gehazi's dismissal, had not yet seen any experiments of his great power; or if he had, his faith might easily be shaken upon so great and sudden a danger.

**Gone forth**; either out of the gates of the city, where he might see them; or out of his house into the streets of the city, where he might learn this by the common fame and tumult of the people.

2 Kings 6:16

No text from Poole on this verse.

2 Kings 6:17

**That he may see;** that by some visible appearance he may see the invisible guard of angels which encompass and defend us.

**Chariots of fire;** which is useful, both for defence to those that are surrounded by it, and offence to the enemies who shall attempt to break through it.

**Round about Elisha:** either the mountains were round about the city, and therefore round about Elisha, who was within it; or he saw in a vision Elisha upon the mountain encompassed with fiery horses and chariots.

2 Kings 6:18

**When they came down to him;** either in the city, into which they easily got admission, when they declared that the only end of their coming was to take Elisha; or in the field without the city, whither he went to meet them.

**He smote them with blindness;** not with a total blindness, that they could see nothing, for then they would not have followed him; but with a partial blindness, that they could not distinctly discern the man they sought; which might be by some alteration made by God in their brain, or in the air. **See Poole "Gen\_19:11"**.

2 Kings 6:19

**This is not the way, neither is this the city,** to wit, where you will find the man for whom you seek; which was very true, because he was now come out of the city; and if they had gone on in that way into the city, they had found that Elisha was gone thence. There is indeed some ambiguity in his speech, and an intention to deceive them, which hath ever been esteemed lawful in the state of war, as appears from the use of stratagems.

**I will bring you to the man whom ye seek;** and so he did, though not in such manner as they expected and desired.

**He led them to Samaria;** which seemed to them to be some small and ordinary city; their senses being still deluded by a Divine operation.

2 Kings 6:20

No text from Poole on this verse.

2 Kings 6:21

Elisha had doubtless sent notice of his intentions to

**the king of Israel**, that he might accordingly prepare himself.

**My father:** now he gives him this title of reverence and affection, because of a great and present benefit he received from him; though otherwise he hated him, and would not hearken to his counsel.

**Shall I smite them?** the repetition of the question shows his great desire to smite them, and that with utter destruction.

2 Kings 6:22

It is against the laws of humanity, and custom of war, to kill captives, though thou thyself hast taken them with thy own sword and bow, which may seem to give thee some colour of right to destroy them; but much more unworthy will it be in cold blood to kill these, whom not thy arms, but God's miraculous providence, hath put into thy hands.

**Set bread and water before them**, i.e. give them meat and drink, which may refresh and strengthen them for their charity, in doing good to their enemies, which was much to the honour of the true religion; and of no less prudence, that hereby the hearts of the Syrians might be both mollified towards the Israelites, and afraid to oppose that people who had such an invincible Protector.

2 Kings 6:23

**He sent them away**, refreshed, but disarmed, as is most probable.

**The bands of Syria came no more;** either,

1. In such a manner, to wit, in small bands, or companies, which might be entrapped, as these had been; but their next attempt was by all open and solemn war, and a conjunction of all their forces, which they still ridiculously conceited would be too hard for the king, and prophet, and God of Israel, notwithstanding their multiplied experiences to the contrary. Or,

2. For some considerable time, until the terror of these examples was got out of their minds.

2 Kings 6:24

He whom Ahab wickedly and foolishly spared, 1Ki\_20:42, who now comes to requite Ahab's kindness, and to fulfil that Divine prediction.

**Ben-hadad** was a name very frequent among the kings of Syria, 1Ki\_15:18 2Ki\_13:3,24, if not common to them all. See Jer\_49:27 Amo\_1:4.

2 Kings 6:25

**Pieces of silver**, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds; a vast price, especially for that which had on it so little meat, and that unwholesome, and unclean by law, Lev\_11:3; though necessity might seem to excuse their violation of that law.

**A cab**; a measure containing twenty-four eggs.

**Dove's dung**; which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isa\_36:12, and affirmed by grave historians. Secondly, That some creatures do usually eat the dung of others. Thirdly, That doves' dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first, of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of *cicer* or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung*; for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and *a cab* was the usual measure of all sorts-of grains and fruits of that sort.



2 Kings 6:26

Passing by upon the wall, to give necessary order for the defence of the city against assaults, and to see if the several guards were watchful and diligent, and if his directions were executed, and to observe the motions of the enemy.

2 Kings 6:27

**If the Lord do not help thee**, or, *let not God help thee*, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus, amongst others, understand it; which agrees too well with the character of the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from 2Ki\_6:31. Or they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job\_20:17 Psa\_24:5 Psa\_41:2 **50:3** Pro\_3:3,5 **31:4**) *let the Lord help thee*. So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No; come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, 2Ki\_6:33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as Elisha pretends; *whence then shall I help thee?*

**Out of the barn-floor, or out of the winepress?** Dost thou ask of me corn or wine, which I want for myself?

2 Kings 6:28

No text from Poole on this verse.

2 Kings 6:29

**We boiled my son, and did eat him;** a dreadful judgment, threatened to them in case of their apostacy, Deu\_28:56,57, in which they were now deeply plunged. Compare Eze\_5:10.

**She hath hid her son;** either that she might eat him alone; or rather, that she might save him from death; her bowels yearning towards him, and her hunger being in great measure satisfied.

2 Kings 6:30

If I do not this day take his head and life. This wretched and partial prince overlooks his own great and various sins, and, amongst others, his obstinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, 2Ki\_9:22, and the wickedness of his people, which was the true and proper cause of this and all their calamities; and lays the blame of all upon Elisha; either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elijah had formerly done, 1Ki\_17:1; or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophets could not work what miracles and when they pleased, but only as far as God saw fit, whose time was not yet come; otherwise it was Elisha's interest as well as theirs to be freed from this distress.

2 Kings 6:31

If I do not this day take his head and life. This wretched and partial prince overlooks his own great and various sins, and, amongst others, his obstinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, 2Ki\_9:22, and the wickedness of his people, which was the true and proper cause of this and all their calamities; and lays the blame of all upon Elisha; either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elijah had formerly done, 1Ki\_17:1; or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophets could not work what miracles and when they pleased, but only as far as God saw fit, whose time was not

yet come; otherwise it was Elisha's interest as well as theirs to be freed from this distress.

2 Kings 6:32

**In his house;** in the house where he lodged; for he had no house of his own, having forsaken all when he followed Elijah, 1Ki\_19:20,21.

**The elders;** so they might be called, either, first, from their age; or rather, secondly, from their office, which was either ecclesiastical or civil: so they were either the sons of the prophets; or rather, some godly men who were then in some power and office, either in the court, or army, or city, as may seem probable from what he requires of them. And though Jehoram was a wicked king, and most of his officers probably like himself; yet there were some of them, whom Elisha's holy life, and powerful ministry, and glorious miracles, and the great and public benefits procured by him, had won to God, and to the true religion, at least to the profession of it, among which Jehu might be one: and these were here sitting with him, either to receive comfort and counsel from him in this distressed time, or rather to solicit him to use his power with God for their relief; which accordingly he doth, and in compliance with them, not out of any fear of the king, (from which he very well knew by frequent experience, and certain assurance, that God both could and would deliver him,) he gives the following answer, 2Ki\_7:1.

**A man from before him,** or, *one* of them who stood *before his face*, one of his guard, or some other officer, to take away his head, as it follows.

**He said to the elders;** being admonished by God of his danger.

**This son of a murderer;** the genuine son of that wicked Ahab the murderer of the Lord's prophets, 1Ki\_18:4 **21:9**; whose son he is not by birth only, but also by his manners and bloody disposition. Compare Joh\_8:44. This expression may seem very harsh and unfit; nor is it to be drawn into imitation by others; but it must be considered that he was an extraordinary prophet, intrusted with a power in some sort superior to that of Jehoram, and had authority to control and rebuke him in the name of the King of kings.

**To take away mine head;** to kill me, before he hear what I have to say.

**Hold him fast;** not the king, but the messenger, who was last mentioned; that he may not break in upon me, and take away my life, before the king comes.

**Is not the sound of his master's feet behind him?** you shall not need to hold him long, for the king is just at his heels, coming, as is probable, either to recall his rash and furious sentence, or at least to debate the matter with the prophet, and to procure relief.

2 Kings 6:33

**Unto him,** to wit, to the door, where also we are to understand that he was held fast, that he could not come at the prophet till the king came, as the prophet had commanded them to do.

**He said;** either, first, The messenger, in the king's name and words. Or, secondly, The king himself, who, though not here named, may be presumed to be present, both by the prophet's prediction of his speedy coming, and by the presence of *the lord on whose hand the king leaned*, 2Ki\_7:2. This evil; this dreadful famine, which is now so extreme that women are forced to eat their own children.

**Is of the Lord;** he hath inflicted it, and (for aught that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own and his mother's wickedness, which provoked God, who doth not willingly afflict, to send this heavy judgment upon him.

**What should I wait for the Lord any longer?** thou biddest me wait upon God for help; but I perceive I may wait long enough before deliverance comes; I am weary with waiting, I can wait no longer.

## 2 Kings 7:1 2 KINGS CHAPTER 7

Elisha prophesieth incredible plenty in Samaria; and the death of a great lord, who would not believe the prophecy, 2Ki\_7:1,2. Four lepers visit the camp of the Syrians, and bring tidings of their flight, being hasted away by God, 2Ki\_7:3-11. The king sendeth spies, who confirm this report; and he spoileth their tents. Great

plenty. The lord on whose hand the king leaned is trodden upon by the people, and dieth, 2Ki\_7:12-20.

**Elisha said;** either to the messenger, to be reported to the king; or rather, to the king, being then come to him, as it is expressed, 1Ki\_7:18; and to his courtiers, who were come with him, 1Ki\_7:2. **Thus saith the Lord:** the Lord, whom you have so highly offended, and at present despise and refuse to wait upon, of his own mere grace and bounty hath sent you the glad tidings of your deliverance. **A measure,** Heb. *seah* ; a measure containing 6 cabs, or 144 egg-shells, or about a peck and a pottle of our measure. **Be sold for a shekel:** compare this with 2Ki\_6:25.

2 Kings 7:2

**On whose hand the king leaned,** when he walked. See 2Ki\_5:18.

**If the Lord would make windows,** through which he could rain down corn, as once he did manna.

**Shalt see it with thine eyes, but shalt not eat thereof;** a just punishment for such peremptory unbelief, whereby he made not only the prophet, but even God himself, (in whose name it was evident Elisha said and did this and other things,) a liar.

2 Kings 7:3

**At the entering in of the gate,** to wit, of the city, out of which they were shut by virtue of God's law, Lev\_13:46 **14:3** either the the dwelling place of the lepers was near the gate, or they were come very near to the gate, for fear of the Syrians.

2 Kings 7:4

No text from Poole on this verse.

2 Kings 7:5

**in the twilight;** in the evening twilight, as appears from 2Ki\_7:9,12.

2 Kings 7:6

**To hear a noise;** either in the air; or rather, in their ears; otherwise the Samaritans had heard it.

**The Hittites** under which name (as elsewhere under the name of the Amorites) he seems to understand all or any of the people of Canaan. For though the greatest number of that people were

destroyed, yet very many of them were spared, and many of them upon Joshua's coming fled away, some to more remote parts, (which that famous and ancient inscription upon a pillar in Africa testifies,) and others to the lands bordering upon Canaan, where by reason of the scarcity of inhabitants there was in that age room enough for them; and there they seated themselves, and grew numerous and powerful and had (after their ancient and constant manner) kings over them. The kings also of Tyrus or Sidon may be here included.

**The kings of the Egyptians;** by which they may understand either the king of Egypt, the plural number being put for the singular, as it is elsewhere; of the princes and governors of the several *nomi* or provinces in Egypt, such being oft called *kings* in Scripture.

2 Kings 7:7

To save their lives; which they fancied to be in such present and extreme danger, that they durst not stay to take away any of their goods, but every man fled the next way before him.

2 Kings 7:8

No text from Poole on this verse.

2 Kings 7:9

**We do not well;** not well for our brethren, whom we should pity, and help; nor well for ourselves; for we may suffer for this neglect; either from the Syrians, who may lie lurking hereabouts; or from our king and people; or from God's immediate hand.

2 Kings 7:10

**They told them,** to wit, the porter and his companies.

2 Kings 7:11

**The porters;** either his fellow porters of the city; or rather, the porters or guards of the gate of the king's house.

2 Kings 7:12

No text from Poole on this verse.

2 Kings 7:13

So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for

our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be reordered otherwise, *Behold, they are of a truth* (the Hebrew prefix *caph* being not here a note of similitude, as the other translations make it, and as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Num\_11:1 Deu\_9:10 Hos\_4:4 **5:10** Joh\_1:14)

**all the multitude** of the horses of Israel that are left in it (to wit, in the city); *behold*, I say, *they are even all the multitude of the horses of the Israelites which* (i.e. which multitude) *are consumed*, i.e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double

**behold**, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

2 Kings 7:14

**Two chariot horses**, or, *two chariots of horses*; or rather, *two chariot horses*, as divers render the words, i.e. horses which belonged to the king's chariots. For single horses seem much more proper for this service than chariots and horses. And whereas it was moved by the king's servant, that all the five horses should be sent, it seems it was thought by the king and others that two were sufficient for that purpose.

2 Kings 7:15

**In their haste**, or, *in their fear*, or consternation, wherewith God struck them.

2 Kings 7:16

No text from Poole on this verse.

2 Kings 7:17

**To have the charge of the gate**; partly to prevent tumults and disorders and mischiefs amongst the people; and partly to take

order about the shutting of the gates, if need were, and if the Syrians should happen to return upon them.

2 Kings 7:18

No text from Poole on this verse.

2 Kings 7:19

No text from Poole on this verse.

2 Kings 7:20

No text from Poole on this verse.

## **2 Kings 8:1 2 KINGS CHAPTER 8**

The Shunammite having, by Elisha's advice, left the land because of the famine, returneth home; and hath her whole estate restored to her for Elisha's sake, 2Ki\_8:1-6. He cometh to Damascus. Ben-hadad is sick, and sendeth Hazael to him with presents. Elisha foretelleth Ben-hadad's violent death, and Hazael's cruel reign, with tears. Hazael's answer: he killeth his master, and succeedeth him, 2Ki\_8:7-15. Jehoram's wicked reign in Judah: Edom and Libnah revolt, 2Ki\_8:16-23. He dieth, and Ahaziah his son succeedeth him: his wicked reign: he entertaineth friendship with Joram king of Israel, 2Ki\_8:24-29.

**Then:** this particule of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammitish woman lived. Possibly this might happen before the history of Naaman, **2Ki 5**, or at least before the siege of Samaria, **2Ki 6**; but this is not certain.

**Unto the woman;** expressing his gratitude for her former kindnesses, by taking special care for her preservation.

**Wheresoever thou canst sojourn;** in any convenient place out of the land of Israel.

**Hath called for a famine,** i.e. hath appointed to bring a famine, or a great scarcity of provisions. This expression intimates that all afflictions are sent by God, and come at his call or command.



**Seven years;** a double time to the former famine under Elijah, Jam\_5:17, which is but just and reasonable, because they were still obstinate and incorrigible under all the severe and succeeding judgments of God, and under the powerful ministry of Elisha, who confirmed his doctrine by glorious miracles. See Lev\_26:21,**24,28**.

2 Kings 8:2

Either because that was near her lands and dwelling, which she thought she might have an eye to, when occasion required; or because there was more plenty than in Judah; or because she knew that her going to dwell in Judah would be very displeasing to the king of Israel, whose favour she was like to need hereafter. Nor was there now that danger of idolatry from the Philistines as there had been formerly, because their power and influence was now grown inconsiderable, and probably many of the Jews and Israelites lived among them. And this land, though bordering upon Israel, was free from this famine, that it might appear that this was a special hand and judgment of God upon the Israelites for their idolatry, and for their unprofitableness under all the means of grace which now they plentifully enjoyed by Elisha and many other prophets; which the Philistines not enjoying, their sin was much less, and therefore their present condition was better.

2 Kings 8:3

Which having been forsaken by her, were possessed by her kindred, or others, who had obtained them from the king, and now intended to keep the possession of them.

2 Kings 8:4

**Quest.** How could the king speak with Gehazi, who was a leper?

**Answ.** Either the king might speak with him at a convenient distance, it being usual for others to discourse with lepers, as 2Ki\_7:8 Mat\_8:2 Luk\_17:12; or his leprosy might be of that sort which was not infectious; or, if his leprosy was such as made him yet to be unclean, the king's great curiosity might easily prevail with him to break a ceremonial law, who made no scruple of violating God's moral law.

2 Kings 8:5

The woman was by God's wonderful and gracious providence brought thither in the most advantageous season.

2 Kings 8:6

**The king asked the woman** concerning the truth of Gehazi's relation.

2 Kings 8:7

**To Damascus;** either to the city, or rather to the kingdom, of Damascus, by comparing 2Ki\_8:9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which **See Poole "1Ki\_13:32"**. Hither he came by the special direction of the Spirit, and under God's protection, upon the errand here following.

2 Kings 8:8

**Take a present in thine hand;** by which he thought to purchase his favour, and the healing of his disease.

2 Kings 8:9

**Forty camels' burden.** Hazael carried the more noble present, hoping, as his master did, to get some interest in the prophet and advantage to himself by it. Whether the prophet received it or not, is not here mentioned; but it is most probable he did not, from his former practice, **2Ki 5** and because the reasons which then swayed him were still of the same force.

**Son Ben-hadad:** he who before persecuted him as an enemy, 2Ki\_6:13,14, now in his extremity honours him like a father.

2 Kings 8:10

Here is no contradiction; for the first words contain an answer to Ben-hadad's question, 2Ki\_8:8,

**Shall I recover of this disease?** To which the answer is, *Thou mayest or shalt recover*, i.e. notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observable, that in the Hebrew text it is lo, the adverb, which signifies not; which though most affirm to be put for to, the pronoun, signifying to him; yet others take it

as it lies, and translate the words thus, *Say, Thou shalt not recover; for the Lord hath showed me that he shall surely die* . Or, according to the former reading, the first words may be taken interrogatively, *Say unto him, Shalt thou indeed recover ?* (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) *for the Lord hath showed me that he shall surely die* .

2 Kings 8:11

**He settled his countenance stedfastly;** the prophet fixed his eyes upon Hazael.

**Until he was ashamed;** either till the prophet was ashamed to look any longer upon him; or till Hazael was ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, the man of God wept.

2 Kings 8:12

So here was a double cause of his grief and tears, the evil of sin in Hazael, and the evil of suffering upon Israel.

2 Kings 8:13

**Is thy servant a dog?** either so vile and unworthy, as this expression is used, 2Sa\_3:8 **9:8**; or so impudent, for which dogs are noted; or so fierce, and barbarous, and inhuman. Compare Psa\_22:16,**20 59:6**.

**Thou shalt be king over Syria;** and then thou shalt have power in thy hand, thou wilt discover that bloody disposition, and that hatred against God's people, which now lies hid from others, and possibly from thyself; and therefore with the kingdom thou wilt inherit their cruel dispositions.

2 Kings 8:14

He represents the prophet's answer by halves, that by his master's security he might have the fitter opportunity to execute his reasonable design.

2 Kings 8:15

**Spread it on his face;** pretending, it may be, to cool his immoderate heat with it; but applying it so closely, that he choked him therewith; by which artifice his death seemed to be natural, there being no signs of a violent death upon his body. And this he the more boldly attempted, because the prophet's prediction made him confident of the success.

**Hazael reigned in his stead;** having the favour of the people, and of the men of war.

2 Kings 8:16

Jehoram was first made king or viceroy by his father divers years before this time, to wit, at his expedition to Ramoth-gilead, as was noted before; which dominion of his ended at his father's return. But now Jehoshaphat, being not far from his death, and having divers sons, and fearing some competition and dissension among them, makes Jehoram king the second time, as David did Solomon upon the like occasion, 1Ch\_29:22, which is the thing here related. But of this **See Poole "2Ki\_1:17"; See Poole "2Ki\_3:1"**.

2 Kings 8:17

Part with his father, and part by himself alone.

2 Kings 8:18

**He walked in the way of the kings of Israel,** after his father's death. *The daughter of Ahab* ; Athaliah, 2Ki\_8:26. This unequal marriage, though Jehoshaphat possibly designed it as a mean of uniting the two kingdoms under one head, and in the true religion, is here and elsewhere noted as the cause both of the great wickedness of his posterity, and of those sore calamities which befell them.

2 Kings 8:19

**Always,** Heb. *all days* , until the coming of the Messiah, as it is elsewhere limited and explained; for so long, and not longer, this succession might seem necessary for the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession, and the sceptre might and did without any inconvenience depart from Judah, and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own

person, though not in so gross a way as the carnal Jews imagined, but in a spiritual manner.

**A light**, i.e. a son and successor. Of this phrase, **See Poole** "1Ki\_11:36".

2 Kings 8:20

**From under the hand of Judah;** under which they had been from David's time, 2Sa\_8:14. Compare 1Ki\_22:47.

2 Kings 8:21

i.e. The common soldiers of the Edomites, herein following the example of their captains.

2 Kings 8:22

**Edom revolted;** for though Joram had given them a defeat, yet it may seem to have been no great slaughter, but only a putting them to flight; and therefore they might easily rally again. And Joram could not pursue the victory, because he was recalled by the revolt of his own subjects, which had taken the occasion of his absence, and probably feared that others would follow their example, if they had the like occasion.

**Libnah;** a considerable city in Judah, belonging to the priests, Jos\_15:42 **21:13**. Why Libnah revolted, see 2Ch\_21:10,**11**. It is probable they returned to their obedience, because those words, unto this day, which are added to the former clause, are omitted here.

2 Kings 8:23

of which **See Poole** "1Ki\_14:19".

2 Kings 8:24

No text from Poole on this verse.

2 Kings 8:25

**In the twelfth year of Joram.**

**Object.** It was in the eleventh year of Joram, 2Ki\_9:29.

**Ans.** Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year,

and the former half of his twelfth year: and if he could not be said to

**begin to reign** in both these years, yet he might unquestionably be said to reign in both of them; and the Hebrew word, both here and 2Ki\_9:29, properly signifies *he reigned* , and not he *began to reign* , as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2Ch\_21:18, &c.; and this was in Joram's eleventh ear, and then his father died, and he began his single reign in Joram's twelfth year.

**Ahaziah**, called also *Jehoahaz* , 2Ch\_21:17, and Azariah, 2Ch\_22:6.

2 Kings 8:26

How this agrees with 2Ch\_22:2, **See Poole "2Ch\_22:2"** on that place.

**The daughter of Omri**, i.e. his granddaughter. See above 2Ki\_8:18.

2 Kings 8:27

He was the proper son of Athaliah, daughter of Ahab, and the grandson-in-law of Ahab, because his father was Ahab's son-in-law, 2Ki\_8:18.

2 Kings 8:28

No text from Poole on this verse.

2 Kings 8:29

The same place with Ramoth, or Ramoth-gilead.

## **2 Kings 9:1 2 KINGS CHAPTER 9**

Elisha sendeth a young prophet with instructions to anoint Jehu king over Israel; whom he chargeth to destroy the house of Ahab, and fleeth, 2Ki\_9:1-10. Jehu is made king by the soldiers; killeth Joram in the field of Naboth, 2Ki\_9:11- 26; killeth also Ahaziah king of Judah, 2Ki\_9:27-29; causeth Jezebel to be thrown out of a window; who is devoured by dogs, 2Ki\_9:30-37.

**Gird up thy loins;** for haste, to take this opportunity when the kings of Israel and Judah were both absent, 2Ki\_8:29, and Jehu, as it seems, was left in chief command. Partly that the work may not be hindered, and partly for the security of thy own person. See 2Ki\_9:3.

2 Kings 9:2

Partly that the work may not be hindered, and partly for the security of thy own person. See 2Ki\_9:3.

2 Kings 9:3

**I have anointed thee king over Israel:** this was not his whole message; but the rest of it is particularly declared 2Ki\_9:7-10, and is to be understood here.

2 Kings 9:4

Which is here noted as an eminent act of obedience, whereby he run into a manifest hazard of his life.

2 Kings 9:5

No text from Poole on this verse.

2 Kings 9:6

**Into the house,** i.e. into an inner chamber in the house, 2Ki\_9:2.

**He poured the oil on his head;** thereby in God's name letting him into the actual possession of the kingdom. For if Elijah did before this time anoint him, as some think, from 1Ki\_19:16, that unction did only confer a remote right to the kingdom, as Samuel's unction did to David, 1Sa\_16:13. Though others think Elijah did perform that command by Elisha, to whom he left it in charge, and Elisha waited God's time and command for the actual execution of it, which he received at this time.

2 Kings 9:7

**Smite,** i.e. kill and destroy, as that word is used, Gen\_8:21, and elsewhere.

**Thy master;** thy former lord and king.

2 Kings 9:8

No text from Poole on this verse.

2 Kings 9:9

No text from Poole on this verse.

2 Kings 9:10

**In the portion of Jezreel;** in that part of land in or near the city, which belonged to Naboth.

2 Kings 9:11

**To the servants of his lord;** to the rest of the commanders and officers there present.

**Is all well?** is not this unlucky messenger come with some ill tidings?

**Wherefore came this mad fellow?** they perceived him to be a prophet by his habit, and gestures, and manner of speech. And these profane soldiers esteemed the Lord's prophets madmen; partly, because of their neglect of themselves, and contempt of all worldly wealth and honour, which the wise men of this world so greedily seek, and of their strange and uncouth manner of living; partly, because of their holy exercises to which they devoted themselves, which they esteemed nothing but a religious frenzy; and partly, because of those unusual and seemingly ridiculous gestures and actions which the prophets sometimes used in raptures of spirit, or in the fervours of devotion. Compare Jer\_29:26 Joh\_10:20 Act\_26:24.

**Ye know the man, and his communication;** you rightly guess that he was a madman, and so it appears by his discourse with me, which was, after the manner of that sort of man, vain and impertinent, to tell me of my sins, or of my duty, or such things as are not worth my speaking, or your hearing.

2 Kings 9:12

**It is false:** there is something extraordinary and of great importance in his message, as we plainly perceive by his calling thee into an inner chamber, by his great expedition, and by his gesture and carriage.

**Tell us now:** his concealment of the thing made them more greedy to know it.

2 Kings 9:13

**Then they hasted;** being well-pleased with the thing; partly, from the advantage which hereby they expected; partly, from that desire



of change which is in most men's natures; and principally, by God's providence inclining their hearts to Jehu.

**Took every man his garment,** and put it under him; a ceremony used in the eastern parts towards superiors, in token of great reverence to his person, that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet, and into his disposal. **See Poole "Mat\_21:7".**

**On the top of the stairs;** in some high and eminent place, whence he might be seen and owned by all the soldiers, who were called together upon this great occasion.

2 Kings 9:14

**Joram had kept Ramoth-gilead;** which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the inner chamber, 2Ki\_9:2, and of the top of the stairs here; secondly, from 2Ki\_9:15, *Let none go forth out of the city* . But these arguments seem not to be cogent. Not the former, because there might be some suburbs or outbuildings belonging to the city, or not far from it, which the Israelite might have in their possession. Nor the latter, as we shall there see. And if it was taken, why should all Israel be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew,

**Joram had kept,** or *did keep* , (to wit, by his army left there,) or *put guards* , or *laid siege at* , or *to* , (for so the particle *beth* is oft used,)

**Ramoth-gilead.** And therefore he had all Israel, i.e. all the military force of Israel, with him, that he might both maintain the siege, and withal oppose Hazael, who sought to relieve it.

2 Kings 9:15

**When he fought with Hazael;** when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city* ; or, *from the city* ; either from within the city, or from before it, from the siege or army.

**To go to tell it in Jezreel;** that we may surprise him, and so more easily subdue him.

2 Kings 9:16

**Went to Jezreel**, accompanied with the horsemen of his army.

2 Kings 9:17

Inquire who it is comes, and if he come upon peaceable terms. For he feared, lest either the Syrians had prevailed there, or some sedition or rebellion was raised against him; which the example of Libnah, and his own guilty conscience, made him fear.

2 Kings 9:18

**What hast thou to do with peace?** what right hast thou, or thy master that sent thee, to peace?

2 Kings 9:19

No text from Poole on this verse.

2 Kings 9:20

As his temper is hasty and fierce, so is his march.

2 Kings 9:21

**Against Jehu**, or, *to meet Jehu*, to know his intentions, and by his presence to repress any seditious inclinations which might be in Jehu or his followers.

**In the portion of Naboth the Jezreelite;** in that field which formerly belonged to Naboth, part whereof was enclosed by Ahab, and made a garden.

2 Kings 9:22

**Is it peace?** dost thou come to me with a peaceable mind, or in a way of hostility? For now, when it was too late, he began to suspect some treachery; which God hid from him before, to prepare him for destruction.

**What peace?** what cause hast thou to expect peace, when thou hast so long abetted, and dost still abet, and allow thy mother in her abominable practices?

**The whoredoms of thy mother Jezebel, and her witchcrafts;** which are to be understood, either, literally; spiritual whoredom, which is idolatry, being oft punished with corporal; see 2Ki\_9:30; and

**witchcraft** there was oft practised by idolaters. Or rather, mystically and spiritually of her idolatry, which is oft called

*whoredom* , because it is a departing from God to whom we are all tied by many obligations; and *witchcraft* , either because it doth so powerfully bewitch and deceive men's minds, or because it is a manifest entering into covenant with the devil. For idolatry being her chief sin, and the cause of all the rest, it seems improbable that Jehu would omit that in the indictment which he drew against her. He mentions not Joram's, but his mother's sins; partly, because they were more notorious and infamous; partly, because they were the principal cause why God inflicted, and he was come to execute, these judgments; partly, because by his connivance he had made them his own; and partly, because he could find no gross and odious matter wherewith to charge him, except about the worship of the calves; which he forbore to mention, both lest it should lose his interest amongst his officers and soldiers, who were devoted to that worship; and because he himself intended to keep it up.

2 Kings 9:23

**Joram turned his hands;** either that therewith he might turn the reins of the chariot, or that by this motion he might direct his charioteer to turn it from Jehu.

2 Kings 9:24

**Between his arms;** between his shoulders, when he was turned or turning back, the chariot being probably open behind, as many times they were.

2 Kings 9:25

**When I and thou rode together after Ahab his father;** which might be when Ahab went in his chariot, attended with his nobles or chief officers, (of which these were two,) to take a formal and solemn possession of Naboth's land; for then the prophet Elijah met him, and denounced this judgment against him, 1Ki\_21:17, &c.

**This burden,** i.e. this grievous prophecy; for such are oft and truly called burdens, as Isa\_13:1 15:1 Jer\_23:33,34 Na 1:1.

2 Kings 9:26

**The blood of his sons;** who, as it seems, were killed with their father by Jezebel's advice, to make the possession of the vineyard more sure to Ahab, though it be not mentioned in its proper place,

1Ki\_21:13; for it is not unusual to bring in such fragments of history in succeeding writings which were neglected in the history of those matters. Thus we read of the *earthquake in the days of Uzziah* , Amo\_1:1, which was not recorded in his history, in the Books of the Kings or Chronicles. Although he might well be charged with taking away the lives of his sons, because he took away the necessary supports of their lives. *I will requite thee in this plat* ; of which **See Poole "1Ki\_21:19"**.

**Cast him into the plat of ground**; where he shall lie unburied, and be a prey to the dogs or fowls, according to the prediction, 1Ki\_21:24.

2 Kings 9:27

**By the way of the garden-house**; by some secret way, hoping to escape whilst they were busy about Joram.

**Smite him also**, as you have done Joram; for he also is of the house of Ahab, 2Ki\_8:18.

**They did so**; they smote or wounded him, but not mortally; either supposing that the wound was mortal; or being more remiss in executing Jehu's sentence against him, because they were not so much concerned in his as in Joram's design; or because they had some kindness for him, either for his own or for Jehoshaphat's sake.

**He fled to Megiddo, and died there.**

**Quest.** How doth this agree with 2Ch\_22:9, *He sought Ahaziah: and they caught him , for he was hid in Samaria, and brought him to Jehu: and when they had slain him , &c.*

**Answ.** Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1Ki\_13:32, and elsewhere, in which Megiddo was; and so that may be noted to show that he could not flee into his own kingdom, where he might have been safe; but was forced to take up in another part of the kingdom of Israel, in the territory of Samaria, and there to hide himself. Or, secondly, If Samaria be the city, then the history is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of

both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

2 Kings 9:28

Which they did by Jehu's permission for Jehoshaphat's sake, 2Ch\_22:9.

2 Kings 9:29

Of this **See Poole** "2Ki\_8:25".

2 Kings 9:30

Either hoping that by her majestic dress and carriage she might strike Jehu or his followers with such an awe, that they should not offer any injury to her person; or rather, because perceiving her case to be desperate, and that she could not live, was resolved to die with honour and gallantry.

2 Kings 9:31

**At the gate** of the king's palace.

**Had Zimri peace**, who slew his master? remember that thy brother traitor Zimri had but a very short enjoyment of the benefit of his treason, and was speedily and severely punished for it by my grandfather, Omri, 1Ki\_16:9,16, and do thou expect the same from some of my posterity.

2 Kings 9:32

For such used to attend upon queens in their chambers.

2 Kings 9:33

**They threw her down**; being mercenary creatures, they quickly comply with Jehu's command, sacrificing her life to save their own.

2 Kings 9:34

This he suddenly commanded: either because he had forgot the charge given him above, 2Ki\_9:10, or because having done his own business, he was careless about God's work, and the fulfilling of his threatening.

**For she is a king's daughter:** see 1Ki\_16:31. He doth not say, because she was a king's wife, lest he should seem to show any respect to that wicked and cursed house of Ahab, which God had devoted to ignominy and utter destruction.

2 Kings 9:35

No text from Poole on this verse.

2 Kings 9:36

**This is the word of the Lord:** this strange providence brings that to his mind which he had forgotten, or did not regard.

2 Kings 9:37

These words are not extant in the place where this prophecy is first mentioned, 1Ki\_21:23, but are here added, either by Jehu, by way of explication and amplification; or rather, because Elijah spoke them, though they be not there recorded, as being for the substance of them contained in the former words; it being usual to insert some passages in following writings which had been omitted in the former.

## **2 Kings 10:1 2 KINGS CHAPTER 10**

Jehu by his letters causeth seventy of Ahab's sons to be slain: the fact is excused by Elijah's prophecy, 2Ki\_10:1-11. Also forty-two of king Ahaziah's brethren, 2Ki\_10:12-14. By subtlety he slayeth all the priests and prophets of Ahab; breaketh down his images and temple, 2Ki\_10:18-28. He followeth the sin of Jeroboam, 2Ki\_10:29-31. Hazeal oppresseth Israel: Jehoahaz succeedeth Jehu, 2Ki\_10:32-36.

**Ahab had seventy sons;** either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended, who are oft called *sons*, and grandfathers *fathers*, in Scripture. **In Samaria;** either because they were bred up there, that being the chief city of the kingdom; or because upon the tidings of Joram's slaughter they fled thither, or were by their friends conveyed from several parts thither, as to the strongest place; in which it may seem by Jehu's message they intended to defend themselves and Ahab's children, and to set up one as king in Joram's stead; or rather, because they were left there by Joram when he went to Ramoth-gilead, that if the Syrians had prevailed against him, they

might have safety in that very strong and great city, and he by their means succour from it.

**Unto the rulers of Jezreel**, Heb. *the princes of Jezreel* , i.e. the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons, upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there.

**To the elders**; either by age, or rather by office; the rulers or senators of Samaria.

**To them that brought up Ahab's children**; that had a more particular care of the several children under the inspection of the princes or rulers here mentioned.

2 Kings 10:2

No text from Poole on this verse.

2 Kings 10:3

Thus he speaks, either because he had some notice of their intentions thus to do; or to make trial of them, whether they would do so, or would be true to him and his designs; or to signify to them his intentions of fighting against them, if they did so, that by the terror hereof he might bring them to a compliance with him.

2 Kings 10:4

All their power and interest, either in Jezreel, or in the army before or in Ramoth-gilead, could not hinder him from executing his design from killing the two kings, and from invading one of their kingdoms. It is true, he surprised the kings, which a little weakens their argument; but fear and self love made them easily yield to it.

2 Kings 10:5

**He that was over the house**; the chief governor of the king's palace or castle there.

**He that was over the city**; the chief magistrate or military governor.

**We will do all that thou shalt bid us**; they make no delays or conditions, but submit all to his mercy.

2 Kings 10:6

**Then he wrote a letter:** thus Jezebel is requited for her letter directed in like manner to the elders of Naboth's city, whereby his life was wickedly taken away, 1Ki\_21:8. And it is probable that some of these elders were concerned in that very business, which makes the judgment of God more remarkable.

**Take ye the heads of the men;** which word seems to imply that some of them were grown up, who doubtless trod in their parents' steps; and those that were younger were justly cut off for their parents' sin; of which See Poole "Exo\_20:5"; See Poole "Deu\_5:9".

2 Kings 10:7

**Slew seventy persons:** Jehu justly required this, because the sovereign and most righteous Lord of all men's lives commanded it; but the Samaritans wickedly obeyed it, because they destroyed persons in a great measure innocent, merely out of slavish fear, and without any knowledge of or regard to God's command.

2 Kings 10:8

**At the entering in of the gate;** the place of judicature, to signify that this was an act of justice, and of God's righteous judgment; and the place of greatest concourse, where people went out of the city, and came into it, and whither they resorted for judgment and other occasions; that all men might behold this dreadful spectacle of Divine vengeance upon Ahab's family, and thereby might justify Jehu's cause and proceedings.

2 Kings 10:9

**To all the people;** either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted with these unusual and dismal occurrences: if any thing be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, 2Ki\_10:6: to them he speaks in the audience of all the people; or by *all the people* may be meant all those who



brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose,

**You are righteous** in your own eyes, and you look upon me as a traitor, and rebel, and murderer, because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, to all the people, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

2 Kings 10:10

But the truth is, neither I nor they are to be blamed; nor you that assisted and encouraged me herein; for this is not man's work, but God's, and done by his command. He mentions

**Elijah** rather than Elisha; partly because Elijah was now dead, and therefore his name and memory was more sacred than Elisha's, who was yet alive; this being the common humour and folly of mankind, to value and honour those that are dead, whom they contemned whilst they lived; and partly because Elijah's prophecy was known, and public, and famous; when Elisha's was delivered in a corner, and that not from his own mouth, but by one of the sons of the prophets.

2 Kings 10:11

**All his great men;** whom he had advanced and made great in wealth, for honour, and quality; who had been partners with him in his sins, and who were likely to be avenged of his death.

**His priests;** his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1Ki\_18:19. Or, *his chief officers* of state, as that word is sometimes used; of which see 2Sa\_8:18, compared with 1Ch\_18:17.

**Object.** These were included in

**his great men** mentioned before.

**Answ.** Yet may they well be mentioned apart, as a distinct and the most eminent sort of them.

**He left him none remaining,** to wit, in that place and kingdom; for he did leave some of the royal seed of Judah, 2Ki\_1:1,2.

2 Kings 10:12

Where they used to shear sheep, and then to feast, after their manner, 1Sa\_25:36 2Sa\_13:23. Or this may be the name of a place, *Beth-hekel of the shepherds* ; or, *Beth-heked-rohim* .

2 Kings 10:13

**The brethren;** not strictly so, for they were killed before this, 2Ch\_21:17; but his *brethren 's sons* , as they are called, 2Ch\_22:8, or others of his near kinsmen, such being oft called brethren in Scripture; as Gen\_13:8.

2 Kings 10:14

**They took them alive, and slew them;** partly in compliance with God's command, 2Ki\_9:8, for these were of the house of Ahab by the mother's side, 2Ki\_8:18; and partly that they might neither claim the kingdom of Israel in right of their grandmother; as they might well have done, if God had not given it to Jehu; nor revenge the deaths of their near relations.

**At the pit of the shearing-house,** where he intended to bury them.

2 Kings 10:15

**Jehonadab the son of Rechab;** a Kenite, 1Ch\_2:55, and a man of singular prudence and piety; as appears from this history, and from Jer\_35:6.

**Coming to meet him,** to congratulate with him for the destruction of that wicked family, and to encourage and advise him to proceed in fulfilling the will of God revealed to him.

**He saluted him;** Jehu saluted Jehonadab.

**Is thine heart right, as my heart is with thy heart?** dost thou heartily approve of and affect me, and my present proceedings, as my heart doth as sincerely cleave to thee as thine own heart doth?

**Give me thine hand**, as a sign of friendship and consent. See Gal\_2:9. These may be the words, either,

1. Of Jehu; and so here is an ellipsis, *If it be* , for *And Jehu said, If it be* . Compare 1Ki\_20:34. Or,

2. Of Jehonadab, who having said, *It is* , adds, *If it be* , i.e. if thine heart be with mine, as thou sayest it is, *give me thine hand* . But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

2 Kings 10:16

**My zeal for the Lord**, i.e. for the vindication of his honour and quarrel, and for the execution of his commands. Do not believe my words, but mine actions, which thine eyes shall behold.

**They**, i.e. Jehu's servants, opened the door of his chariot, and lifted up Jehonadab into it.

2 Kings 10:17

**All that remained unto Ahab**; either all his household; or rather, all his kindred and relations, though more remote from him.

2 Kings 10:18

**Jehu gathered all the people together**; by their representatives, their elders or rulers, as was usual; to whom he imparts his mind; and they being generally corrupt, and timeservers, and such as had no sense of religion in them, durst not oppose his resolution, but seemed to comply with it.

**Jehu shall serve him much**: as if he had said, My quarrel is only with Ahab's family, and not with Baal; which my actions shall manifest; which words being manifestly false, and spoken with a design to deceive, cannot be excused from sin, though they were uttered with a pious intention; this being an unmovable principle, that we must not do the least evil of sin, that the greatest good may come, Rom\_3:8. And if Jehonadab did concur with Jehu herein, it was a human infirmity.

2 Kings 10:19

**All his servants**; either,

1. All his ministers; of whom there may seem to have been several sorts, whereof two are here distinctly mentioned, his prophets and priests; and the rest of the inferior sort may be comprehended under this general title of servants, because they were to attend upon the others in their sacred ministrations. And these being once destroyed, Jehu rightly concluded that the rest would fall of course. And this sense may seem to be favoured by 2Ki\_10:22, wherein vestments were brought forth

**for all these worshippers of Baal;** which were not commonly used by the people in the worship either of God or of Baal, but only by the priests or ministers. Or,

2. All his worshippers, as the same word is translated in the close of this verse.

**Quest.** How could all these be contained in one house of Baal?

**Answ.** Well enough, for the number of Baal's worshippers had been vastly diminished by the ministry of Elijah and Elisha, and the rest of the prophets, and by Joram's neglect and disuse of that worship. For the generality of the Israelites had too much knowledge to have any real and religious respect to such senseless idols; only they practised it in compliance with the humour of their king and queen, and for worldly or wicked ends; and therefore when the king deserted it, they generally forsook it, some few silly and besotted persons excepted, who are here gathered together. Besides, this house or temple of Baal might be very large and capacious, and probably was so, because it was the chief of that sort, as being in the king's city, and nigh his palace, and for the use of the king and queen, and the while court, and for great and high solemnities. Moreover, as the name of the house or temple of God at Jerusalem oft signifies not only the principal building, but all the other buildings and courts belonging to it, in which all the worshippers stood when they worshipped; so it might be here; and so there was space sufficient for all the worshippers of Baal which can reasonably be thought to have been at this time in all Israel.

**I have a great sacrifice to do to Baal;** I will offer to him a noble and acceptable sacrifice; not of sheep, or oxen, &c., as they

understood it, but of his own beloved priests, and prophets, and servants, as he meant it.

**In subtlety;** with another design, that he might both certainly discover and utterly destroy them all, without any further trouble, or danger of sedition or tumult in his kingdom.

2 Kings 10:20

**Proclaim,** Heb. *sanctify* . Prepare yourselves and all things necessary for this solemn day, and sacrifice, and feast, which I intend to keep.

2 Kings 10:21

**There was not a man left that came not;** either,

1. Because they thought Jehu was serious and sincere in his professions; it being natural and usual for men too easily to believe what they wish to be true. And for the priests which Jehu destroyed before, 2Ki\_10:11, they might think that was done only because of their nearness and relation to Ahab and his family. Or,

2. For fear of their lives; for certain death was threatened to all that did not come, 2Ki\_10:19, which considering Jehu's fierce and bloody temper, they knew would be executed; whereas, if they did come, there was more than a possibility of the sparing of their lives; for Jehu was known to be indifferent and unconcerned in matters of religion, one that had served Baal when his prince Ahab lived and did so and forsook it when the next prince Joram did; and therefore it was doubtful whether Jehu had not in good earnest returned to his first love, to that religion which he had formerly embraced, and only deserted in complacency to others. Or,

3. By God's just providence, deceiving their minds and inclining their hearts to come to their own destruction.

**Into the house,** i.e. the temple.

2 Kings 10:22

**Vestments;** sacred garments; such as were used by the priests and others of the Lord's ministry in God's worship; and from thence the devil borrowed this custom in his worship.

2 Kings 10:23

The Baalites possibly did not know Jehonadab, and therefore suspected nothing; or if any of the more crafty sort suspected anything, it was now too late to amend their error.

**Look that there be here with you none of the servants of the Lord;** because their presence will offend Baal, and deride or pollute his worship; whence profane persons have been oft excluded from solemn acts of worship, both by Jews and heathens. So this did not raise their suspicion.

2 Kings 10:24

**When they went in;** when some in the name of the rest went to the altar to offer sacrifice.

**Jehu appointed fourscore men;** far greater numbers being doubtless in readiness to assist then, in case of any opposition.

2 Kings 10:25

**As soon as he,** i.e. the chief priest of Baal: see 2Ch\_23:17.

**Made an end of offering the burnt-offerings;** so far he suffered them to proceed; either because till then they were not all come into the house; or because having been taken in the very act of gross idolatry, their destruction was more just and reasonable.

**To the guard, and to the captains,** i.e. to the fourscore men and their officers.

**Cast them out,** i.e. cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house, and bury them in its ruins, and turn it into a draught house, as it follows. This word therefore is and may be joined with the next, and both rendered, *they went hastily and eagerly* ; properly, *they flung themselves out* , (*hiphil* for *hithpahel* , which is not unusual in the Hebrew language,) *and went* . The like expression is used Est\_6:12, *hasted* , Heb. *pushed* himself on, or *flung* himself, i.e. went with great haste; and in the Greek text, Mar\_14:72.

**To the city of the house of Baal;** either,

1. To some city near to Samaria, where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned, both in the foregoing and following verses. Or rather,

2. To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c.; so it may properly be conceived that this famous temple of Baal had many such buildings, in some of which the priests of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1Ki\_18:19) peradventure might dwell; and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that hastily, to surprise and kill those inferior ministers of Baal, who were there employed in preparing things for the sacrifices which were to be offered, or in other services belonging to that house, or that solemnity.

2 Kings 10:26

Heb. *it*, i.e. the collection of the images, or each of them.

2 Kings 10:27

**The image of Baal;** the chief image, which they worshipped more than the rest.

**Brake down the house of Baal;** and the like they did with the rest of the houses of Baal in Israel; as may be gathered both from the nature and reason of the thing, and from 2Ki\_10:28.

2 Kings 10:28

No text from Poole on this verse.

2 Kings 10:29

**Jehu departed not from after them:** herein he discovers his hypocrisy, that he follows God as far as his interest would permit; namely, in destroying the house of Ahab, and the worship of Baal, but no further; for he still resolves to keep up the worship of the calves; partly lest he should disoblige and irritate his own nobles and subjects, who had been long inured, and were heartily affected to it; and partly lest he should open a door for his people to return

to their obedience to the house of David. And his sin and folly is the more inexcusable, both because he durst not trust that God with the keeping of his kingdom, of whose power, and faithfulness, and kindness to him he had such ample experience in his giving him the kingdom; and because he had so great and uncontrollable a power in the matters of religion; having first pretended, and seemed to set up, the worship of Baal with all his might, and then destroying it with no less vehemency, none daring to mutter against him in either case; and because the house of David, and kingdom of Judah, his competitor, now was, and was likely to be, in a feeble and declining condition, and much more likely to fall into his hands, than that his kingdom should come into theirs.

2 Kings 10:30

**The Lord said unto Jehu;** by some prophet, as above, 2Ki\_9:7.

**Executing that which is right in mine eyes,** i.e. in part, and so far as is here expressed, these actions were good and right, though his heart was not so.

**Thy children of the fourth generation shall sit on the throne of Israel;** and so they did; namely, Jehoahaz, below, 2Ki\_10:35; Joash, 2Ki\_13:10 Jeroboam, 2Ki\_14:24; and Zachariah, 2Ki\_5:8.

2 Kings 10:31

**With all his heart:** His obedience wanted three necessary properties, care or heedfulness, universality, and sincerity.

**He departed not from the sins of Jeroboam;** his resolved continuance in one single course is justly alleged as an argument of his false-heartedness in all his other actions.

2 Kings 10:32

**In those days;** in the time of Jehu's life and reign, as may be gathered by comparing 2Ki\_10:31.

**To cut Israel short;** either to diminish the number of the people, by cutting them off; or to straiten their borders.

**In all the coasts of Israel,** i.e. in their borders, or the uttermost part of their land beyond Jordan, as it is explained, 2Ki\_10:33. And at this time possibly he executed those cruelties mentioned 2Ki\_8:12.



2 Kings 10:33

From Jordan eastward, to wit, from the land of Canaan.

2 Kings 10:34

No text from Poole on this verse.

2 Kings 10:35

No text from Poole on this verse.

2 Kings 10:36

No text from Poole on this verse.

## **2 Kings 11:1 2 KINGS CHAPTER 11**

Athaliah destroyeth all the royal family: only Joash escapeth; is hid six years in the house of God, 2Ki\_11:1-3. Jehoiada, giving order to the captains, in the seventh year anointeth him king, 2Ki\_11:4-12. Athaliah is slain, 2Ki\_11:13-16. The covenant is renewed between God, the king, and the people; and Baal's worship is destroyed: the king is set on his throne, 2Ki\_11:17-21.

i.e. All of the royal family left after those slaughters, 2Ch\_21:2,4 22:1 2Ki\_10:13,14, except one, as the next verse limits and explains it. This she did, partly, out of rage at the extirpation of her family, resolving that David's family should not outlive liars; partly, from ambition and desire of rule, for which many persons have destroyed their nearest relations; partly, from the zeal which she had for idolatry, and the worship of Baal, which she intended to establish, to which she knew the house of David were implacable enemies; and partly, in her own defence, that she might secure herself from Jehu's fury, who was commanded by God, and resolved in himself, utterly to destroy all the branches of Ahab's family, whereof she was one, 2Ki\_8:18,26; for had she not done this, she suspected that either the king or people of Judah would have delivered her up to Jehu upon his demand. Possibly those whom she slew were Joram's children by another wife; of which **See Poole** "2Ki\_1:2". And this was the fruit of Jehoshaphat's marrying his son to a daughter of that idolatrous and wicked house of Ahab, even the extirpation of all his posterity but one. And this dreadful judgment God permitted, and inflicted upon him and his, to show how much he abhors all such sinful and unequal affinities.

2 Kings 11:2

**Jehosheba**, called *Jehoshabeath* , 2Ch\_22:11.

**The daughter of king Joram**, to wit, by another wife, and not by this Athaliah; for it is not likely Jehoiada, who married her, 2Ch\_22:11, would have married one of that wicked and cursed house, except he were married very young, and therein overruled by his parents.

**Joash the son of Ahaziah:** either,

1. His adopted and legal son, who was to succeed him, though he was of another house, and of Nathan's family, as many think; such persons being sometimes called the sons of their predecessors, as we shall see hereafter. Or rather,

2. His proper and natural son; for not only he, but the rest who were slain, are here called the king's (i.e. Joram's) sons. *From among the king's sons which were slain* ; either,

1. From amidst of the carcasses, where this infant was laid, and supposed by her to be killed, though it was not quite dead, either through the compassion or connivance of the instruments of this execution, or by some other artifice which his nurse used. Or,

2. Out of that apartment of the palace which was allotted for the king's children.

**They hid him;** Jehosheba and her husband Jehoiada.

**In the bed-chamber;** which was in the house of the Lord, as is affirmed in the next verse. So that it was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

2 Kings 11:3

Either Athaliah thought they were all dead; or if she suspected that Joash was preserved, she thought an infant could do her no great harm; and that she could so well assure the kingdom to herself within a few years, that she need not fear any such weak competitor: or she was willing to smother up the business, lest if she had made a strict and diligent search for it, the people should

thereby learn that there was yet a son of David's family left, and so be unquiet under her government, and desirous of a change.

**Athaliah did reign over the land;** which she had an opportunity, to do, because she was not only the late king's wife, but also was probably made queen-regent upon Joram's going to Ramoth-gilead.

2 Kings 11:4

If this action of Jehoiada's seem strange and irregular, this was no ordinary case, but there were divers peculiar things in it, as, that Athaliah was a mere usurper, having no pretence of right to the crown, and one of that wicked house which God had particularly, and by name, devoted to destruction: that Jehoiada's wife was nearer allied, and had more right to the crown, than Athaliah: that the crown of Judah was by Divine appointment appropriated to the sons of David; and therefore the right of the crown was inherently in him whom Jehoiada set up, which right her usurpation could not exclude: that Jehoiada was not a mere private person, but the husband of the king's aunt; and probably the high priest, to whom it belonged in great part to see the laws of God executed: that Jehoiada did not act alone in the business, but had the consent and concurrence of the chief rulers, both civil and ecclesiastical: and besides all this, that it is conceived that he had a special motion of God's Spirit, or the direction and encouragement of the prophets of that time. So that this action cannot be drawn into a precedent for succeeding times, and for other kingdoms.

**The rulers over hundreds;** of whom see Exo\_18:25. Of these there were five which are named, 2Ch\_23:1. And these were either,

1. Civil or military officers. But then such small officers could not have stood him in much stead. And why did he not rather engage captains of thousands, or greater persons, whom doubtless he might easily have brought into this confederacy? Or rather,

2. Priests or Levites of eminency, as their work showeth, 2Ki\_11:5-7 2Ch\_23:1,2, and their distinction from the

**captains and guard.** *The captains, or princes, or nobles, or commanders* ; such as he knew were weary of her idolatrous and tyrannical government, and faithful to their king.

**The guard;** possibly those who had been the former king's guard, who had been displaced by Athaliah, as persons whose fidelity she suspected.

**Into the house of the Lord,** i.e. into the courts of that house, which oft come under the name of the *house* , or *temple* of the Lord; for into the house none but the priests or Levites might enter.

**Made a covenant with them,** to restore the king to his kingdom, and religion to its purity.

**Took an oath of them,** for their secrecy and fidelity in the present design.

2 Kings 11:5

**A third part of you;** either,

1. **A third part of you,** (i.e. of the whole number, including those **that come in** and those

**that go out on the sabbath,**) even

**they that enter in on the sabbath;**

and so the two other third parts were to consist of those that went out on the sabbath, as some gather from 2Ki\_11:6,7. Or rather,

2. *A third part only of those that enter in on the sabbath* , who seem to be plainly divided into three thirds here, and 2Ki\_11:6, as those that went forth on the sabbath are expressly distributed into two parts, 2Ki\_11:7. *That enter in on the sabbath* , i.e. that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see **1Ch 23 1Ch 24**.

**The watch of the king's house;** either,

1. Of that bed-chamber where the king now was. But it is unlikely, and without example, either that one bed-chamber, or the temple, or any part of it, should be called the king's house. And besides, the king's person is secured by other persons, 2Ki\_11:7. Or rather,
2. Of that part which leadeth to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

2 Kings 11:6

**At the gate of Sur;** the chief gate of the temple, called *the high gate* , 2Ki\_15:35, and *the foundation gate* , 2Ch\_23:5, and the eastgate, Jer\_19:2, and *the middle gate* , Jer\_39:3, and *the gate of the entrance* , Eze\_40:15.

**Behind the guard;** either,

1. The king's guard; or,
2. The guard of the temple; for such a guard there was, and a captain of the guard, called the captain of the temple, Act\_4:1 **5:24**. This gate was in the south side; and, as some think, is that which is called *sippim* , or *the threshold gate* , 2Ch\_23:4.

**So shall ye keep the watch of the house, that it be not broken down,** i.e. so you shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the house Massach* , as the LXX. and other interpreters render it; who think this was the name of a house not far from the temple; in which, or against which, they were to keep a guard.

2 Kings 11:7

**You that go forth on the sabbath,** i.e. who having finished their course and week, should have gone home, but were detained, 2Ch\_23:8.

**They shall keep the watch of the house of the Lord about the king;** whilst the rest guard the doors and entrances into the temple, these shall have a special care of the king's person, part on his right, and part on his left hand.

2 Kings 11:8

When you have set your watches and guards, all the rest of you shall draw near to the king to preserve his royal person from all assaults and dangers.

**The ranges**, or *fences* , i.e. the walls wherewith the courts of the temple were environed: see 2Ki\_11:15. Or, your *ranks* , or *order* . If any of Athaliah's guards shall attempt to break in upon you, or within your bounds.

**Be ye with the king as he goeth out and as he cometh in;** whether the king shall go out of the temple, to offend or subdue his enemies, or retire hither to defend himself, do you always accompany him.

2 Kings 11:9

No text from Poole on this verse.

2 Kings 11:10

**Spears and shields;** offensive and defensive weapons, which he gave to the captains, both for themselves, and for all their soldiers; for they all came into the temple unarmed, to prevent suspicion. These are called

**David's**, either because they were such as he had taken from his enemies which he had dedicated to God, and laid up in the temple as monuments of God's goodness to him; see 1Sa\_21:9 2Sa\_8:7,11 1Ki\_7:51; or because David had made a sacred armory in the temple, whence arms might be taken upon extraordinary occasions, for the defence of the temple or city of God.

2 Kings 11:11

**From the right corner of the temple to the left corner of the temple;** from the south-east to the north-east side. *By the altar* ; the altar of burnt-offerings, which was by the great and eastern gate of the temple.

**And the temple**, i.e. by and towards the other parts of the temple, which they defended on all sides.

2 Kings 11:12

**The testimony**, i.e. the book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his

kingdom, which was to read and write out that holy book, Deu\_17:18, and to govern himself and his kingdom by it; the law of God being frequently and most properly called a *testimony*, as Psa\_78:5 **132:12** Isa\_8:16,**20**; see also Deu\_6:17,**20** 2Ki\_23:3, because it is a witness of God's will, and man's duty.

**Anointed him;** as they used to do in doubtful cases, when there was any competition or question about the crown, as now there was.

2 Kings 11:13

**The noise of the people,** who came thither upon the hearing of the noise and tidings of what was done.

**She came to the people,** to inquire into the cause of this great noise; being hitherto kept in deep ignorance; partly because it wits managed with so much secrecy, and in the temple; and partly because the people universally hated her, and wished her downfall.

**Into the temple of the Lord,** i.e. into the courts; whither by Jehoiada's direction she was permitted to enter, though contrary to his general order, 2Ki\_11:8, that so he might draw her into his net.

2 Kings 11:14

**By a pillar;** possibly by one of the two famous pillars of the temple; of which see 1Ki\_7:21; nigh unto which the throne was erected. If it be said, that none but priests might come thither; I answer, ordinarily they might not; but the king being a sacred person, especially upon such extraordinary occasions, might be there. Or, *upon a scaffold*; possibly that brazen scaffold which Solomon erected, 2Ch\_6:13, and left there for such purposes. See 2Ki\_23:3.

2 Kings 11:15

**The officers of the host;** of these companies of Levites, who are elsewhere called the Lord's *host*, and now were the king's host.

**Without the ranges;** of which see above, 2Ki\_11:8. If she will not go out of them of her own accord, force her out of them.

**Him that followeth her;** if any of the people, come hither upon this occasion, shall stand up for her help.

**In the house of the Lord**, i.e. in the court of the temple, lest it be polluted with her blood.

2 Kings 11:16

**They laid hands on her**, or, they gave her space or room, to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her* ; they ordered two bands of the Levites to follow her, and kill her.

**By the way by the which the horses came into the king's house**; by the great and public road in which horses and chariots went to the palace.

**There was she slain**; in an ignominious place and manner, as her mother Jezebel had been.

2 Kings 11:17

**Between the Lord and the king and the people**; a sacred covenant, whereby he solemnly engaged both the king and people, as it here follows,

**that they should be the Lord's people**, i.e. that they should renounce and root out all idolatry, and set up and maintain God's true worship. Compare 2Ki\_23:10.

**Between the king also and the people**: this was a civil covenant, whereby the king engaged himself to rule them justly, and in the fear of God; and the people obliged themselves to defend and obey him. Compare 2Sa\_5:3.

2 Kings 11:18

**Before the altar**; to which possibly he fled for refuge; or rather, he was brought thither as a fit sacrifice to his God.

**Officers over the house of the Lord**; of which see more particularly, 2Ch\_23:18,19.

2 Kings 11:19

**By the way of the gate of the guard**, i.e. by the gate of the royal palace, where the king's guard stood.

2 Kings 11:20

No text from Poole on this verse.



2 Kings 11:21

No text from Poole on this verse.

## 2 Kings 12:1 2 KINGS Chapter 12

Jehoash reigneth well all the days of Jehoiada: he giveth order for the repair of the temple, 2Ki\_12:1-16. He diverteth Hazael from Jerusalem by a present of the hallowed treasures: he is slain by his servants: Amaziah succeedeth him, 2Ki\_12:17-21.

No text from Poole on this verse.

2 Kings 12:2

To wit, for the matter of it, though not with an honest and sincere mind, but only by the influence of his good tutor and restorer, as the words here following plainly imply.

2 Kings 12:3

The people were so fondly and strangely addicted to

**the high places**, that the foregoing kings, though men of riper years, and great power and courage, and finally settled in their thrones, could not take them away; and therefore it is not strange if Jehoiada could not now remove them, when the king was very young and tender, and not well settled in his kingdom, and when the people were more corrupt and disorderly through Athaliah's maladministration.

**Sacrificed and burnt incense in the high places** to God.

2 Kings 12:4

Remembering that he owed his preservation and restoration to the temple, and that he was made by God the guardian of his temple and worship, and that he had covenanted to be so, Jehoash now takes care to repair it.

**All the money of the dedicated things:** this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, 2Ki\_12:18, and compare 1Ki\_7:51 **15:15** 2Ki\_12:18 2Ch\_15:8; or by this king or his people.

**That is brought**, or rather, *that shall be brought* ; for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use.

**The money of every one that passeth the account**, i.e. the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used Exo\_30:13 compare 2Ch\_24:5,6,9.

**The money that every man is set at**, Heb. *the money of souls* , or persons, according to *his taxing* , i.e. the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev\_27:2, &c.

**All the money that cometh into any man's heart**; all that shall be freely offered. See Exo\_25:2 **35:5**.

2 Kings 12:5

**Let the priests take it to them**; let them go abroad through all the parts of the land, as they have acquaintance and interest, and gather up the money, and bring it to Jerusalem.

**Wheresoever any breach shall be found**; either through decay, or by ill accidents, or by the malice of Athaliah or her relations; of which see 2Ch\_24:7.

2 Kings 12:6

Either because the people were generally corrupt and backward to the worship of God, especially where it cost them any thing; or because the persons employed in making the collections were negligent, or unfaithful, perverting the money received to their own uses, as may seem probable from the contrary character of other persons, of whom it is noted that they dealt faithfully, below, 2Ki\_12:15; or because the people did not like this way of collection, and had no good opinion of the collectors' faithfulness.

2 Kings 12:7

i.e. The money which you have already received.

2 Kings 12:8

Nor to take the charge of that work which the king had committed unto them, but freely to resign it to whom the king should appoint.

2 Kings 12:9

**Jehoiada the priest**, by the king's consent, 2Ch\_24:8.

**Beside the altar**, in the priests' court.

**Object.** It was placed without at the gate of the house of the Lord, 2Ch\_24:8.

**Answ.** Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction, that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in.

**The priests that kept the door;** the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Num\_18:4 1Ch\_9:26, &c.

2 Kings 12:10

**The king's scribe**, who kept an exact account hereof in writing. See 2Ki\_19:2 **22:3**.

2 Kings 12:11

**Them that did the work, that had the oversight of the house of the Lord;** who were chosen out of the people, not without a reflection upon the priests for their neglect or unfaithfulness.

2 Kings 12:12

And for all other things which were necessary for the reparation of the house.

2 Kings 12:13

**There were not made**, to wit, until all the breaches of the house were repaired; but when that was done, they laid it out for these things, as is noted, 2Ch\_24:14.

2 Kings 12:14

No text from Poole on this verse.

2 Kings 12:15

For they perceived by many experiments that they were faithful.

2 Kings 12:16

i.e. It was not employed towards the reparation of the house, because, as it follows, it was the priests'; it was given to them for their private use and maintenance.

**Quest.** If this reason was weighty, how could the money of them that passed the account, or the money that every man was set at, be thus employed, as they were, 2Ki\_12:4, for these also may seem to have been the priests'?

**Answ.** They were not appropriated to the priests, *but for the service of the tabernacle of the congregation*, as is said of the former, Exo\_30:16; or, *for the Lord*, Lev\_27:2,**9,14,23**.

2 Kings 12:17

**Then**, i.e. in this king's days, when Jehoiada was dead, and Joash revolted from God; of which see 2Ch\_24:17 &c. *Gath*; once a city of the Philistines, but taken by David, 1Ch\_18:1, and now a part of the kingdom of Judah.

**Set his face**, i.e. directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2Ch\_20:3 Jer\_21:10 Eze\_35:2.

2 Kings 12:18

**Took all the hallowed things:** that necessity of saving his kingdom and people by this means, which otherwise might seem to excuse the fact, was brought upon himself by his apostacy from God. **See Poole "1Ki\_15:18"**.

2 Kings 12:19

No text from Poole on this verse.

2 Kings 12:20

**Made a conspiracy;** of which see 2Ch\_24:25.

**In the house of Millo;** either in that strong and famous place in Jerusalem called *Millo*; of which see 2Sa\_5:9 1Ki\_9:15,**24 11:27**; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it.

**Which goeth down to Silla**, i.e. which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, *they slew him at or near the house of Millo* , *descending* , or *as he was going down to Silla* , to escape their hands.

2 Kings 12:21

**Jozachar**, called also *Zabad* , 2Ch\_24:26. *Silomer* , called *Shimrith* , 2Ch\_24:26; except Shomer be the father's name, and Shimrith the mother's.

**With his fathers**, i.e. in the same city, but not in the same royal sepulchre, 2Ch\_24:25.

## **2 Kings 13:1 2 KINGS CHAPTER 13**

Jehoahaz king of Israel followeth the sin of Jeroboam; is oppressed by Hazael; and relieved by prayer, 2Ki\_13:1-9. Joash his son succeedeth him in the kingdom, and in his idolatry, 2Ki\_13:10-13. Elisha prophesieth to Joash three victories over the Syrians, and dieth: Joash's lamentation, 2Ki\_13:14-19. A year after the Moabites invading the land, a dead man being cast into Elisha's sepulchre, is restored to life, 2Ki\_13:20,**21**. Hazael dieth, and Joash recovereth the cities which had been taken from his father, 2Ki\_13:22-25.

**Began to reign**, Heb. *reigned* ; which is put for *began to reign* , 2Ki\_3:1 **8:16,25 12:1**.

2 Kings 13:2

No text from Poole on this verse.

2 Kings 13:3

Or rather, *all his days* , as it is explained, 2Ki\_13:22.

2 Kings 13:4

**The Lord hearkened unto him**; not for his sake, for God regards not the prayers of the wicked and impenitent, Psa\_66:18 Pro\_1:28 **15:8**; but for other reasons, expressed below, 2Ki\_13:23.

**He saw**, i.e. he observed it with care and compassion.

**The oppression of Israel;** his chosen and once beloved people. He now helps them, because of his former and ancient kindness to them.

**The king of Syria oppressed them,** to wit, very grievously, as it is expressed, 2Ki\_13:7. So that he helped them not for their own sakes, but because of the rage of their enemies, and their blasphemies, which doubtless accompanied it. See Deu\_32:27 Psa\_12:4.

2 Kings 13:5

A saviour; either Elisha, below, 2Ki\_13:14; or rather, Jehoash, the son of this Jehoahaz, below, 2Ki\_13:25, and Jeroboam his son, 2Ki\_14:25.

**In their tents, as beforetime;** in peace and security, not only in their strong cities, but even in their tents in the fields.

2 Kings 13:6

Which Ahab had planted for the worship of Baal, 1Ki\_16:32, and which should have been destroyed, Deu\_7:5.

2 Kings 13:7

**Neither did he,** i.e. the king of Syria, 2Ki\_13:4, with which this verse is to be joined; 2Ki\_13:5,6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, 2Ki\_13:4, or the Lord, 2Ki\_13:5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left*, &c. And so it may be joined with the next foregoing verse, as a great aggravation of their impenitency, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people*, i.e. of his army, or men of war, as the following words evince.

**Had made them like the dust by threshing,** i.e. had broken and ground them to dust, or powder, as the corn is many times broken by threshing.

2 Kings 13:8

**His might;** for though his success was not good, he showed much personal valour and courage; which is noted to intimate that the Israelites were not conquered, because of the baseness and

cowardice of their king, but merely from the righteous and dreadful judgment of God, who was now resolved to reckon with them for their filthy apostacy.

2 Kings 13:9

No text from Poole on this verse.

2 Kings 13:10

By which, compared with 2Ki\_13:1, it may be gathered that Jehoahaz had two or three years before his death made his son Jehoash king with him; which is very probable, because he was perpetually in the state of war, and consequently in danger of an untimely death, and because he was a man of valour, as is implied here, 2Ki\_13:12, and declared **2Ch 25**.

2 Kings 13:11

No text from Poole on this verse.

2 Kings 13:12

No text from Poole on this verse.

2 Kings 13:13

No text from Poole on this verse.

2 Kings 13:14

**Wept over his face;** not for any true love and respect to him, for then he would have followed his counsel, in forsaking the calves, and returning to the Lord; but for his own and the kingdom's inestimable loss in him.

**The chariot of Israel, and the horsemen thereof:** see 2Ki\_2:12.

2 Kings 13:15

No text from Poole on this verse.

2 Kings 13:16

No text from Poole on this verse.

2 Kings 13:17

**Eastward;** either towards Syria, which lay north-eastward from the land of Israel; or towards the Israelites' land beyond Jordan, which lay eastward from Canaan, and which was now possessed by the Syrians. Either way this arrow is shot against the Syrians, as a token what God intended to do against them.

**In Aphek;** not in the city, but in the territory of it, where it seems there was a great battle to be fought between the Israelites and Syrians. Of Aphek, see 1Sa\_4:1 **29:1** 1Ki\_20:30, though it is possible there might be several cities of that name. Or, *as in Aphek*, i.e. thou shalt smite them as they were smitten in the city and territory of Aphek, i.e. utterly destroy them; see 1Ki\_20:26,**29,30**; the particle *as* being oft understood, as hath been formerly and frequently proved.

**Till thou have consumed them**, i.e. the Syrians; not all that people, but their armies, or at least that which was to be at Aphek, where a dreadful battle was to be fought. Or if this be meant of all the Syrian armies, this is to be understood conditionally, if he did not hinder it by his unbelief or neglect, signified in the following verses.

2 Kings 13:18

**Smite upon the ground:** the former sign portended victory, and this was to declare the number of the victories.

2 Kings 13:19

**Quest.** Wherein was Jehoash's fault, or why was the prophet angry with him?

**Ans.** The prophet himself did not yet know how many victories Jehoash should obtain against the Syrians, but God had signified to him that he should learn that by the number of the king's strokes. And he was angry with him, not simply because he smote only thrice, but because by his unbelief and idolatry he provoked God so to overrule his heart and hand that he should smite but thrice, which was a token that God would assist him no further; although his smiting but thrice might proceed either from his unbelief or negligence. For by the former sign, and the prophet's comment upon it, he might clearly perceive that this also was intended as a sign of his success against the Syrians, and therefore he ought to have done it frequently and vehemently.

2 Kings 13:20

**They buried him**, in or near Samaria.

**At the coming in of the year;** in the spring, when the fruits of the earth grew ripe.



2 Kings 13:21

**As they were burying**, or, were about to bury, as that particle is oft used in the Hebrew tongue.

**They spied a band of men** coming towards them, but at some distance.

**They cast the man into the sepulchre of Elisha**; not daring to carry the dead corpse further to the place appointed for his burial, they made use of the next burying-place, where Elisha was buried, and there they removed some stone, or opened some door, and hastily flung down their dead corpse there.

**The man**, i.e. the man's dead body, or the coffin in which he was put.

**Touched the bones of Elisha**; which might easily be, the coffin and linen in which Elisha's body was put, and the flesh of his body, being now consumed; for this was some considerable time after his death.

**He revived, and stood up on his feet**; which miracle God wrought there, partly, to do honour to that great prophet, and that by this seal he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly, to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers with the hopes of that eternal life whereof this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.

2 Kings 13:22

No text from Poole on this verse.

2 Kings 13:23

**From his presence**, i.e. from the land of Canaan, to which the presence and public and solemn worship of God was confined.

2 Kings 13:24

No text from Poole on this verse.

2 Kings 13:25

According to the prediction above, 2Ki\_13:19.

## 2 Kings 14:1 2 KINGS CHAPTER 14

Amaziah's good reign: his justice on the murderers of his father: his victory over Edom: warreth against Jehoash king of Israel; is overcome by him, and slain by his own people: Azariah succeedeth him, 2Ki\_14:1-22. Jehoash dieth; and Jeroboam his son is king over Israel; his acts and death: Zachariah his son succeedeth him, 2Ki\_14:23-29.

**In the second year of Joash**, i.e. after he began to reign alone; for he reigned two or three years with his father; of which **See Poole** "2Ki\_13:10".

2 Kings 14:2

**Reigned twenty and nine years**, to wit, fourteen years with Joash king of Israel, who reigned only sixteen years, 2Ki\_13:10; and fifteen years after the death of Joash, or with Jeroboam the son of Joash, as is affirmed here, 2Ki\_14:17 2Ch\_25:25.

2 Kings 14:3

**Right in the sight of the Lord**; that which was in some sort agreeable to God's will.

**Not like David his father**; not sincerely, 2Ch\_25:2.

**He did according to all things as Joash his father did**, i.e. for a time served God aright, but afterwards fell to idolatry, 2Ch\_25:14, as Joash had done, 2Ki\_12:3.

2 Kings 14:4

**Howbeit**; though he did right, &c., for this particule is to be joined with those words, the rest being to be closed with a parenthesis.

2 Kings 14:5

Whereby it is implied that his father's murderers had powerful friends and abettors, and that their fact was in some sort approved by the generality of the people, to whom Joash had made himself hateful by his apostacy to idolatry, and by his ingratitude to the house of Jehoiada.

2 Kings 14:6

**The children of the murderer he slew not**; wherein he showed some faith and courage, that he would obey this command of God,

though it was very hazardous to himself, such persons being likely to seek revenge for their father's death.

2 Kings 14:7

**Of Edom**, i.e. of the Edomites, or the children of Seir, as they are called, 2Ch\_25:11; either because they dwelt in Seir; see Gen\_36:8; or because these people were confederates. And he invaded these people because they were subjects to his kingdom, from which they had revolted in Joram's days, 2Ki\_8:20.

**The valley of salt**; which was the land of Edom; of which see 2Sa\_8:13 Psa\_60:1.

**Selah**, or,

**the rock**; the chief city of that part of Arabia, called by other authors *Petra*, which signifies *a rock*, because it was built upon a rock, 2Ch\_25:12.

**Joktheel**, which signifies *the obedience of God*, i.e. given him by God as a reward of his obedience to God's message by the prophet, 2Ch\_25:8,9.

2 Kings 14:8

Let us fight personally, and with our armies. This challenge he sent, partly upon the late and great injuries done by the Israelites to his people, 2Ch\_25:10,13, and partly from self-confidence, and a desire of advancing his glory and empire by his arms.

2 Kings 14:9

By the

**thistle**, a low and contemptible, yet troublesome shrub, he understands Amaziah; and by the cedar, himself, whom he intimates to be far stronger than he, and out of his reach,

**Give thy daughter to my son to wife**; let us make a match, i.e. let us fight; only he expresseth this bloody work in a civil manner, as Amaziah had done, 2Ki\_14:8, and as Abner did, 2Sa\_2:14. Or, let thy kingdom and mine be united under one king, as formerly they were; and let us decide it by a pitched battle, whether thou or I shall be that king. Or, as some expound it, by affirming that it was great arrogance and presumption for him to desire a friendly

league or affinity with him, he leaves him to guess how intolerable it was that he should undertake to wage war against him.

**Trod down the thistle;** and with no less ease shall my soldiers tread down thee and thy forces.

2 Kings 14:10

**Glory of this;** content thyself with that glory and success, and let not thine ambition betray thee to ruin.

2 Kings 14:11

**Amaziah would not hear,** because God blinded and hardened him to his destruction, for his abominable and ridiculous idolatry, 2Ch\_25:20.

**Jehoash went up,** to wit, into the kingdom of Judah, carrying the war into his enemy's country.

**Which belongeth to Judah;** which is added to distinguish it from that Beth-shemesh in Issachar, and another in Naphtali, Jos\_19:22,38.

2 Kings 14:12

Being unsatisfied in the ground and manner of the quarrel, and discouraged by their king's idolatry, and smitten by God with a spirit of fear.

2 Kings 14:13

**Came to Jerusalem;** commanding entrance in Amaziah's name, and with his consent, which he durst not deny.

**The gate of Ephraim;** which led to Ephraim.

**Four hundred cubits;** which was done, partly in scorn and contempt, and partly that he might re-enter and retake it, if they should attempt to renew the war.

2 Kings 14:14

**Hostages;** to assure their peaceable carriage towards him.

**Returned to Samaria:** he did not keep Jerusalem, nor seek to gain the possession and dominion of that kingdom; partly because he thought he could not keep it, considering the difficulty he found in keeping his own from such potent and near enemies as the Syrians were, and the great affection which all Judah bare to

David's house; and partly because God so inclined his heart, that he might make good his promise to David and his family.

2 Kings 14:15

No text from Poole on this verse.

2 Kings 14:16

No text from Poole on this verse.

2 Kings 14:17

No text from Poole on this verse.

2 Kings 14:18

No text from Poole on this verse.

2 Kings 14:19

**They**, i.e. the people, or the princes and chief men among them, possibly those whose sons he had delivered up as hostages to Jehoash, with the connivance, if not approbation, of the people; as appears, because the design was carried on openly, and steadily, and irresistibly, as the following words show.

**Lachish**; a strong city in Judah, towards the Philistines; of which see Jos\_10:31 **15:39** 2Ki\_19:8.

**They sent after him**; either secret murderers; or rather, bands of soldiers; for this rebellion was carried on by strong hand and open force. Compare 2Ki\_12:20 **15:10,15**.

2 Kings 14:20

**On horses**, or, *with horses* , to wit, in a chariot.

2 Kings 14:21

Which they did, either in opposition to the conspirators, or to show their affection to the house of David, and that their quarrel was only personal against Amaziah, whom they looked upon as the author of all their late calamities. This Azariah is called *Uziah* , 2Ki\_15:30 2Ch\_26:1, both names signifying the same thing for substance; that *God's help* , and this *God's strength* .

2 Kings 14:22

**He built Elath**, i.e. repaired and fortified it; for it was built before, Deu\_2:8.

**Restored it to Judah;** from whom it had revolted with the rest of Edom, in which land this place was upon the Red Sea.

**The king,** i.e. his father Amaziah; who did not perfect his conquest of Edom, but left some work for his son.

2 Kings 14:23

No text from Poole on this verse.

2 Kings 14:24

No text from Poole on this verse.

2 Kings 14:25

**The entering of Hamath** was the northern border of the kingdom of Israel, Num\_13:21 **34:8**.

**Unto the sea of the plain,** i.e. unto the Dead Sea, which once was a goodly plain, Gen\_13:10, which was their southern border.

**Jonah,** or *Jonas* , one of the small prophets; though this prophecy of his be not recorded there; and therefore it is remembered here.

2 Kings 14:26

**It was very bitter;** whereby he was moved to pity and help them, though they were an unworthy people.

**There was not any shut up,** nor any left: **See Poole "Deu\_32:36"; See Poole "1Ki\_14:10"; See Poole "1Ki\_21:21".**

2 Kings 14:27

**The Lord said not,** i.e. not yet; he had not yet declared this, as afterwards he did by the succeeding prophets, though not in those words. See Hos\_1:5,**6,9**.

2 Kings 14:28

**Damascus and Hamath** were cities of Syria, but were taken from the Syrians by David and Solomon, 2Sa\_8:6 2Ch\_8:3, and probably by them incorporated with and added to the possessions of their own tribe, to which from that time they belonged; but afterwards they were retaken by the Syrians, and were now recovered by this Jeroboam.

2 Kings 14:29

No text from Poole on this verse.

## 2 Kings 15:1 2 KINGS CHAPTER 15

Azariah, his good reign, but is punished with leprosy, and dieth, 2Ki\_15:1-7. Zachariah reigneth ill; is slain by Shallum; who reigneth a month, and is slain by Menahem, 2Ki\_15:8-15. He is strengthened by Pul king of Assyria: his son succeedeth him, 2Ki\_15:16-22. He is slain by Pekah, 2Ki\_15:23-26. A part of the Israelites is carried away captive to Assyria by Tiglath-pileser, 2Ki\_15:27-29. Hoshea slayeth Pekah, and succeedeth him. Jotham's good reign over Judah: Ahaz succeedeth him, 2Ki\_15:30-38.

**Quest.** How can this be true, seeing Amaziah, the father of this Azariah, lived only till the fifteenth year of Jeroboam's reign, 2Ki\_14:2,23?

**Ans.** This might be either, first, Because Jeroboam was made king by and reigned with his father eleven or twelve years, and afterwards reigned alone; and so there is a twofold beginning of his kingdom; by the former this was his twenty-seventh year, and by the latter his fifteenth year. Or, secondly, Because there was an interreign for eleven or twelve years in the kingdom of Judah; either through the prevalency of that faction which cut off Amaziah the father, and kept the son out of his kingdom; or because Azariah was very young when his father was slain, and the people were not agreed to restore him to his right till his sixteenth year, 2Ki\_14:21 2Ch\_26:1. And yet these eleven or twelve years of interreign, in which he was excluded from the exercise of his regal office, some think to be included in those fifty-two years which are here ascribed to Azariah's reign, 2Ki\_15:2, which may well be doubted. **Azariah**, called also *Uzziah* here, 2Ki\_15:13,30. **Began Azariah to reign;** solely and fully to exercise his regal power.

2 Kings 15:2

Besides the sixteen years of his minority last mentioned.

2 Kings 15:3

i.e. In the same manner, unsincerely, and but for a time.

2 Kings 15:4

**Save that;** understand this as *howbeit*, 2Ki\_14:4.

2 Kings 15:5

**He was a leper;** the cause whereof see 2Ch\_26:16.

**Dwelt in a several house;** separated from conversation with others by virtue of that law, Lev\_13:46, which being the law of the King of kings, bound kings no less than subjects.

**Over the house, judging the people of the land,** i.e. he governed the king's court and whole kingdom, in his name, and as his vicegerent.

2 Kings 15:6

No text from Poole on this verse.

2 Kings 15:7

No text from Poole on this verse.

2 Kings 15:8

**The thirty and eighth year of Azariah;** of which See Poole "2Ki\_15:2".

2 Kings 15:9

No text from Poole on this verse.

2 Kings 15:10

**Shallum the son of Jabesh;** one of his chief captains.

**Before the people** openly and impudently; which he presumed to do, either because he remembered that the promise of the kingdom made to Jehu was confined to the fourth generation, 2Ki\_10:30, which he observed to be now expired; or because he perceived that the people were generally disaffected to their king, and favourable to his attempt.

2 Kings 15:11

No text from Poole on this verse.

2 Kings 15:12

No text from Poole on this verse.

2 Kings 15:13

No text from Poole on this verse.

2 Kings 15:14

No text from Poole on this verse.



2 Kings 15:15

No text from Poole on this verse.

2 Kings 15:16

**Tiphseh;** either that *Tiphseh* mentioned 1Ki\_4:24, or another city of that name.

**The coasts thereof from Tirzah,** i.e. all the people dwelling between Tirzah and Tiphseh.

**Because they opened not to him;** because they refused to open the gates of their city to him, and to submit to him as conqueror.

**The women he ripped up;** that by this example of severity he might affright all the rest of the people into obedience.

2 Kings 15:17

No text from Poole on this verse.

2 Kings 15:18

No text from Poole on this verse.

2 Kings 15:19

**Pul the king of Assyria;** called by heathen authors Pulbelochus, who by the help of Arbaces the Mede vanquished Sardanapalus the last monarch of Assyria, and translated the kingdom to Chaldea, and was the first king of Babylon and Assyria; Arbaces being made king of the Medes and Persians.

**Against the land,** to wit, of Israel, as the context shows.

**Menahem gave,** i.e. agreed or promised to give, as the next verse explains it.

**That his hand might be with him,** to confirm the kingdom in his hand; that he might assist him against all that did or should oppose him. By which it appears that his cruelty to Tiphseh was so far from establishing him, as he expected, that it weakened and endangered him so far, that he was forced to call in a foreign prince to his aid.

2 Kings 15:20

**Of each man,** i.e. of each of those wealthy Israelites. But as each of these were not equally wealthy, so it is not probable that he taxed them equally. Others therefore render it *to or for each man* ,

i.e. for every Assyrian soldier; which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation.

2 Kings 15:21

No text from Poole on this verse.

2 Kings 15:22

No text from Poole on this verse.

2 Kings 15:23

No text from Poole on this verse.

2 Kings 15:24

No text from Poole on this verse.

2 Kings 15:25

**Argob and Arieih** might be either Pekah's partners in this treason, or the king's courtiers or officers, who were now slain with him.

**Fifty men of the Gileadites;** who assisted him in the execution of his treason.

2 Kings 15:26

No text from Poole on this verse.

2 Kings 15:27

No text from Poole on this verse.

2 Kings 15:28

No text from Poole on this verse.

2 Kings 15:29

**Tiglath-pileser**, or, *Tilgath-pilneser*, 2Ch\_28:20, called in heathen authors *Phulasar*, or *Phul-assur*, the son of that Pul or Phul above, 2Ki\_15:19.

**Abel-beth-maachah;** of which see 1Ki\_15:20. *Janoah*; a city of Ephraim, Jos\_16:6. *Kedesh and Hazor*; two cities of Naphtali, Jos\_12:22 **19:36**.

**Gilead;** all the land beyond Jordan, which was nigher to the Assyrian than the rest.

**Galilee**, to wit, the Upper Galilee, as may be gathered from the following words, *all* (or, even *all*)

**the land of Naphtali;** which seem to be added by way of explication or restriction, to show what Galilee he meant, even the Upper, in which Naphtali's lot fell. See Poole "Isa\_9:1".

2 Kings 15:30

**Smote him, and slew him;** which he did more easily effect, because the people were enraged against Pekah, as the man who by his murder of king Pekahiah the son of Menahem, whom the Assyrian monarch set up and favoured, and by his unnecessary war with Ahaz, had brought the Assyrian upon them, and caused the loss of one half of that kingdom.

**In the twentieth year of Jotham the son of Uzziah.**

**Quest.** How could this be, when Jotham reigned only sixteen years, below, 2Ki\_15:33?

**Ans.** The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from 2Ki\_16:2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

2 Kings 15:31

No text from Poole on this verse.

2 Kings 15:32

No text from Poole on this verse.

2 Kings 15:33

**When he began to reign,** to wit, properly and alone; for he had reigned before this, as his father's deputy and viceroy.

2 Kings 15:34

No text from Poole on this verse.

2 Kings 15:35

Not of the temple, properly so called; but of one of the courts of the temple, probably that which led to the king's palace, 2Ch\_23:20; called also *the new gate*, Jer\_26:10 **36:10**.

2 Kings 15:36

No text from Poole on this verse.

2 Kings 15:37

**In those days** i.e. towards the end of Jotham's reign.

**The Lord began to send**, i.e. disposed their hearts to unite their forces together, and to make preparation for a war against Judah; which yet they did not execute till Ahaz's reign.

2 Kings 15:38

No text from Poole on this verse.

## **2 Kings 16:1 2 KINGS CHAPTER 16**

Ahaz's idolatry, 2Ki\_16:1-4. Rezin king of Syria, and Pekah king of Israel, war against him: he hireth Tiglath-pileser against them, 2Ki\_16:5-9. Ahaz goeth to Damascus to meet the king of Assyria; seeth an altar; the pattern whereof he sends to Urijah, who maketh one like it at Jerusalem: Ahaz sacrificeth on it, 2Ki\_16:10-16. He spoileth the temple: Hezekiah succeedeth him, 2Ki\_16:17-20.

In the seventeenth year of Pekah; of which **See Poole** "2Ki\_15:30".

2 Kings 16:2

**Twenty years old was Ahaz when he began to reign:** of the difficulty hence arising, **See Poole** "2Ki\_18:2", to which it more properly belongs.

2 Kings 16:3

**Made his son to pass through the fire;** either,

1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or,
2. By way of oblation, so as to be utterly consumed, and offered for a burnt offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2Ki\_21:6 Psa\_105:35 Jer\_7:31; which seems best to agree with 2Ch\_28:3,

where it is said he burnt his children, i.e., some of them; first one, as is here noted; and afterwards others of them, as is there observed. Of these practices, see more on Lev\_18:21 Deu\_18:10.

2 Kings 16:4

After the manner of the heathens: **See Poole "Deu\_12:2"; See Poole "Jer\_2:20"; See Poole "Hos\_4:13"**.

2 Kings 16:5

Because God of his own mere grace undertook their protection, as he promised to do, and disappointed the hopes and design of their enemies; of which see on **Isa 7**.

2 Kings 16:6

**Recovered Elath**, i.e. took it from the Jews, who had not long since taken it, 2Ki\_14:22. It lay in the land of Edom, upon the Red Sea, very conveniently for navigation; of which **See Poole "1Ki\_9:26"**.

2 Kings 16:7

**I am thy servant and thy son**; I yield myself to thee, as thy vassal, to serve and obey thee, and pay thee tribute, upon condition thou dost assist me against my enemies.

**Out of the hand of the king of Syria, and out of the hand of the king of Israel**; for though they were now gone from Jerusalem, yet he justly concluded they would return again, and from time to time molest and vex him.

2 Kings 16:8

No text from Poole on this verse.

2 Kings 16:9

**Against Damascus**, the metropolis of the Syrians, and the head of that kingdom, Isa\_7:8; as was prophesied, Amo\_1:5.

**Kir**; not Kir of Moab, Isa\_15:1, but a part of Media, which then was subject to the king of Assyria.

2 Kings 16:10

**To meet Tiglath-pileser king of Assyria**; to congratulate his victory, and acknowledge his favour and help, and to beg the continuance of it.

**Saw an altar** of an excellent structure, upon which the Syrians used to offer to their idols: see 2Ch\_28:23.

2 Kings 16:11

So he complied with the king's command against his own conscience, and against the express command of that great God, to which the king and he both were subject. He made haste, and delayed not to do it, to please the king, and advance himself.

2 Kings 16:12

To wit, a sacrifice, and that not unto God, but unto the Syrian idols, as appears from 2Ch\_28:23,24, to whom that altar was appropriated. Whether he offered by himself, or by a priest, is not certain.

2 Kings 16:13

For the heathens, and Ahaz, in imitation of them, offered the same sorts of offerings to their false gods which the Israelites did to the true, the devil being noted to be God's ape in his worship.

2 Kings 16:14

**The brazen altar of burnt-offerings**, made by Solomon, and placed there by God's appointment. Which was before the Lord, i.e. from before the Lord's house: **See Poole "Lev\_1:3"**. *From between the altar and the house of the Lord ; or rather, from between his altar , &c., or, that altar , &c.* His new altar was at first set below the brazen altar, and at a further distance from the temple. This he took for a disparagement to his altar; and therefore most impiously and audaciously takes that away, and puts his in its place.

**On the north side of the altar;** or, *of that altar ; or, of his altar ;* as before. So he put God's altar out of its place and use.

2 Kings 16:15

**Upon the great altar**, i.e. this new altar; which was greater than Solomon's, either in quantity, or in his estimation. Whatsoever is offered to the true God, either in my name, (for possibly he did not yet utterly forsake God, but worshipped idols with him,) or on the behalf of the people, shall be offered upon this new altar; which he seems to prescribe not only to gratify his own humour, but also in design to discourage, and by degrees to extinguish, the worship of the true God; for he concluded that the worshippers of

God would never be willing to offer their sacrifices upon his altar. *The brazen altar shall be for me to inquire by* ; that shall be reserved for my proper use, to inquire by, i.e. at which I may seek God, or his favour, or *inquire of* his will, to wit, by sacrifices joined with prayer, when I shall see fit. He saith only *to seek* , or *to inquire* ; not seek the Lord, or **to inquire of the Lord**, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

2 Kings 16:16

Having once began to debauch his conscience, he could not now make an honourable retreat; and therefore proceeds to execute all the king's commands.

2 Kings 16:17

Which he did, either to express his contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the brass of them, in some other place and way, as best suited with his fancy; or for the king of Assyria as it follows in the next verse.

2 Kings 16:18

**The covert for the sabbath**; the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2Ki\_11:5,7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath* , because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times.

**The king's entry without**; by which the king used to go from his palace to the temple: **See Poole "1Ki\_10:5,12"**.

**For the king of Assyria**, i.e. that he might ingratiate himself with the king of Assyria, by his public contempt and rejection of that

religion which had been the only partition-wall between the kings of Judah and other kings; and which possibly the present king of Assyria did vehemently dislike and hate, and therefore required these things from Ahaz.

2 Kings 16:19

No text from Poole on this verse.

2 Kings 16:20

No text from Poole on this verse.

## **2 Kings 17:1 2 KINGS CHAPTER 17**

Hoshea king of Israel, his wicked reign: being subdued by Shalmaneser king of Assyria, he conspireth against him with So king of Egypt: he is besieged; taken prisoner; and with all the people carried captive to Assyria for their sins, 2Ki\_17:1-23. The strange nations transplanted into Samaria are plagued with lions: an Israelitish priest is sent to them; whence followeth a mixture of religious, 2Ki\_17:24-41.

**Quest.** How can this be true, seeing it is said that he *reigned* , or *began to reign* , in Israel in the twentieth year of Jotham, 2Ki\_15:30, which was the fourth year of Ahaz, as was there noted? **Ans.** He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him. **Nine years**, to wit, after his confirmation and peaceable possession of his kingdom; for in all he reigned seventeen or eighteen years, to wit, twelve with Ahaz, who reigned sixteen years, and six with Hezekiah, 2Ki\_18:10.

2 Kings 17:2

For he neither worshipped Baal, as many of his predecessors did; nor compelled the people to worship the calves; one of them, that of Dan, being destroyed, or carried away before, as the Hebrew writers affirm; nor, as some add, hindered those by force who were minded to go to Jerusalem to worship; and yet, the measure



of the Israelites' sins being now full, vengeance comes upon them without remedy: compare 2Ki\_23:26.

2 Kings 17:3

Shalmaneser; the son or successor of Tiglath-pileser. The ancient Hebrew writers make him the same with Sennacherib, who eight years after this time invaded the kingdom of Judah; see 2Ki\_18:10,13; it being very frequent in the eastern parts for one man to be called by several names, especially by the people of several countries. Josephus affirms that he met with his name in the Annals of the Tyrians, which were extant in his days. He came against him, either because he denied the tribute which he had promised to pay, or that he might make him tributary.

**Gave him presents;** swore fealty to him, and engaged to pay him a tribute.

2 Kings 17:4

**So king of Egypt;** by heathen writers called *Sua* or *Sabachus* ; that by his assistance he might shake off the yoke of the king of Assyria; who now was, and for many years had been, the king of Egypt's rival: see 2Ki\_18:21 Jer\_36:5. Shut him up, and bound him in prison, to wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof here follows.

2 Kings 17:5

No text from Poole on this verse.

2 Kings 17:6

This is added to distinguish this place from the former, which was either in Assyria, or in the mountainous and less inhabited parts of Media. Hither he carried them, partly to replenish his own country; and partly because these places were at so great a distance from Canaan, that this would cut off all hopes and thoughts of returning to their own country.

2 Kings 17:7

No text from Poole on this verse.

2 Kings 17:8

**In the statutes of the heathen,** i.e. according to the laws and customs of the heathen, in the worship of their Baals, and other of their sins. Which they had made, i.e. which the kings of Israel had

ordained concerning the worship of the calves, and against their going up to Jerusalem to worship.

2 Kings 17:9

**Things that were not right against the Lord:** this belongs, either,

1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others: compare Eze\_8:12. Or,
2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, they *cloaked, or disguised*, or *covered things that were not right against, or before, or towards the Lord*, i.e. they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship.

**From the tower of the watchmen to the fenced city;** in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

2 Kings 17:10

No text from Poole on this verse.

2 Kings 17:11

**As did the heathen;** not only to the Lord, which was practised and tolerated sometimes in the kingdom of Judah; but also to the idols or Baals of the heathen.

**Whom the Lord carried away before them** for the same sins; by whose example they should have taken warning.

**To provoke the Lord to anger,** i.e. in despite and contempt of God, and his authority and command, as the next verse shows.

2 Kings 17:12

No text from Poole on this verse.

2 Kings 17:13

**Testified against Israel;** disowned, and gave testimony against their false worship, which they would fasten upon him, and against all their impieties.

**By all the prophets, and by all the seers;** to whom he declared his mind by extraordinary revelations and visions, and by whom he published it to you, bearing witness from heaven to their doctrine by eminent and glorious miracles.

**According to all the law which I commanded your fathers;** whereby he accuseth them of partiality, that they observed only those laws of God which they might safely keep, and lived in the constant breach of others, which their kings forbade them to observe.

2 Kings 17:14

**Hardened their necks,** i.e. refused to submit their neck to the yoke of God's precepts; a metaphor from stubborn oxen, that make their necks hard, or stiff, and will not bow to the yoke: See Poole "Deu\_31:27".

2 Kings 17:15

**They followed vanity,** i.e. idols; oft so called, because of their nothingness, impotency, and unprofitableness; and to show the folly and madness of idolaters.

**Became vain** by the long worship of idols, they were made like them, vain, sottish, and senseless creatures.

2 Kings 17:16

**They left all the commandments of the Lord;** they grew worse and worse; from a partial disobedience to some of God's laws, they fell by degrees to a total apostacy from all of them.

**The host of heaven;** the stars, as Saturn, Jupiter, Mars, Venus, &c. See Deu\_4:19.

2 Kings 17:17

**Sold themselves to do evil;** of which phrase See Poole "1Ki\_21:20".

2 Kings 17:18

**Out of his sight**, i.e. out of Canaan, the only place of God's solemn worship and gracious presence; or, out of his church.

**The tribe of Judah only**; and the greatest part of the tribe of Benjamin, and those of the tribes of Simeon and Levi, who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: **See Poole "1Ki\_11:13"**.

2 Kings 17:19

Judah's idolatry and wickedness is here remembered, as an aggravation of the sin of the Israelites, which was not only evil in itself but scandalous and mischievous to their neighbour, who by their examples were instructed in their wicked arts, and provoked to an imitation of them: see Hos\_4:15, and compare Mat\_18:7.

2 Kings 17:20

**All the seed of Israel**, i.e. all the kingdom or tribes of Israel; first one part of them, 2Ki\_15:29, and now the rest. But this extends not to every individual person of these tribes; for many of them removed into the kingdom of Judah, and were associated with them, as appears from 2Ch\_11:16, and many other places.

2 Kings 17:21

**They made Jeroboam king**; which action is here ascribed to the people, because they would not tarry till God, by his providence, had invested Jeroboam with the kingdom which he had promised him; but rashly, and unthankfully, and rebelliously rose up against the house of David, to which they had such great obligations, and set him upon the throne without God's leave or advice.

**Jeroboam drave Israel from following the Lord**; he not only dissuaded, but kept them by force from God's worship at Jerusalem, the only place appointed for it.

**A great sin**; so the worship of the calves is called, to meet with that idle conceit of the Israelites, who esteemed it a small sin, especially when they were forced to it by severe penalties; which yet he shows did not excuse it from being a sin, and a great sin too.

2 Kings 17:22

But willingly and resolutely followed the wicked example and commands of their kings, though contrary to God's express commands.

2 Kings 17:23

**The Lord removed Israel out of his sight:** they continued to the last obstinate and incorrigible under all the instructions and corrections which God sent to them; and therefore were most justly given up by God into this dreadful captivity; which all this foregoing discourse was designed to prove.

2 Kings 17:24

**The king of Assyria;** either Shalmaneser, or rather his son and successor, Esar-haddon, Ezr\_4:2, because this was a work of some time; and as his father had projected, and possibly begun this, so he executed or finished it; whence it is ascribed to him, rather than to his father. Babylon then was subject to the Assyrian monarch; but a few years after revolted from him, and set up another king; as appears both from sacred and profane histories.

**Cuthah, Ava, Hamath, and Sepharvaim;** several places then in his dominion.

2 Kings 17:25

**They feared not the Lord;** they did not acknowledge nor worship God in any sort.

**Therefore;** for this gross neglect and contempt of God, which was contrary to the principles and practices of the heathens, who used to worship the gods of the nations where they lived, and gave that honour to their false gods which here they denied to the true. Hereby also God asserted his own right and sovereignty over that land, and made them to understand that neither the Israelites were cast out nor they brought into that land by their valour or strength, but by God's providence, who as he had cast the Israelites out for their neglect of God's service, so both could and would in his due time turn them out also, if they were guilty of the same sins.

2 Kings 17:26

**They spake,** i.e. they wrote, or sent messengers to him for relief.

**Know not the manner of the God of the land;** they supposed the true God to be like one of their topical deities, who had their particular countries and provinces allotted to them.

2 Kings 17:27

**One of the priests,** i.e. one of the chief of the priests, with others, to be under his inspection and direction, as may be gathered from the following words; where it is said of the same person, or persons,

**let them go,** & c., and then,

**let him teach,** & c. Nor is it probable that one priest could suffice for the instruction of the inhabitants of so many and distant parts.

2 Kings 17:28

i.e. The manner of God's worship, as it was practised in Israel; as may be gathered both from the quality of this person, who was all Israelitish priest; and from the place of his residence, Beth-el, a place infamous for the worship of the calves, and from the manner of their making priests by this man's direction, 2Ki\_17:32.

2 Kings 17:29

**Made gods of their own** or, *worshipped* , (as that verb is sometimes used; of which see Exo\_32:35) i.e. those whom they worshipped in the places from whence they came, whose names here follow.

**The Samaritans,** i.e. the former people, or inhabitants, not of the city, but of the kingdom of Samaria.

2 Kings 17:30

No text from Poole on this verse.

2 Kings 17:31

No text from Poole on this verse.

2 Kings 17:32

**Of the lowest of them priests of the high places:** See Poole "1Ki\_12:31".

**Which sacrificed for them,** to wit, unto the true God; for as to the worship of their own gods, they needed no instruction, and would not permit a person of another religion to minister therein.

2 Kings 17:33

**They feared the Lord;** they worshipped God externally in that way which the Israelites used.

**Served their own gods, after the manner of the nations whom they carried away from thence:** these words belong, either,

1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or,

2. To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought, or carried them, or from whence they* (these new inhabitants) were brought, i.e. each of them served the god of the country or place whence he was brought, as is related above, 2Ki\_17:30,31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

2 Kings 17:34

**Unto this day they do;** either,

1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, 2Ki\_17:41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, 2Ki\_17:35, &c., and then returns to the former description, 2Ki\_17:41. Or rather,

2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, 2Ki\_17:35, and thence to 2Ki\_17:41, of whom also the last words of 2Ki\_17:33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former*

*manner, they do unto this day* , in the land of their captivity. *They fear not the Lord* ; though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions; and God will not accept that mongrel and false worship, which they pretend to give to the true God. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes* , i.e. God's law delivered to their fathers, and to them, as their inheritance, Psa\_119:111. This is alleged as an evidence that they did not fear the Lord, whatsoever they pretended because they lived in the constant breach of his statutes. *The children of Jacob* , i.e. themselves; the noun put for the pronoun; which is usual among the Hebrews. *Israel* ; a name signifying his special interest in God, and power with him, which was given to him, not only for himself, but for his posterity also, whom God frequently honours with that name. And by this great favour he aggravates their sin.

2 Kings 17:35

**A covenant**, containing many precious promises, upon the condition here following: see Gen\_17:7 Exo\_19:5 **24:7**.

2 Kings 17:36

No text from Poole on this verse.

2 Kings 17:37

No text from Poole on this verse.

2 Kings 17:38

No text from Poole on this verse.

2 Kings 17:39

**The Lord your God**, i.e. God alone, as the whole context shows.

**He shall deliver you out of the hand of all your enemies**; and therefore you have no pretence of need to go to other gods for relief.

2 Kings 17:40

No text from Poole on this verse.



2 Kings 17:41

**So**, i.e. in like manner, and after their example. These nations, who came in their stead.

## **2 Kings 18:1 2 KINGS CHAPTER 18**

Hezekiah king over Judah, his good reign: he is not afraid of the king of Assyria, and overcometh the Philistines, 2Ki\_18:1-8. Samaria is carried away captive by Shabnaser king of Assyria for their sins, 2Ki\_18:9-12. Sennacherib invadeth Judah; and Hezekiah payeth him tribute, 2Ki\_18:13-16. Rabshakeh sent by Sennacherib, revileth Hezekiah; blasphemeth God; and stirreth up the people to mutiny; which is told the king, 2Ki\_18:17-37.

**In the third year;** in the third of those nine years mentioned 2Ki\_17:1, of which see there. See 2Ki\_18:10.

2 Kings 18:2

**Twenty and five years old was he when he began to reign.** How is this credible? For then Ahaz, who lived but six and thirty years, 2Ki\_16:2, must beget Hezekiah at the eleventh year of his age.

**Answ.** 1. There are some like instances mentioned by credible authors; which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters.

2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And on the other side, Hezekiah, when he began to reign, might be only four and twenty years old complete, and but entered into his five and twentieth year. And thus Ahaz might be between thirteen and fourteen years old when he got Hezekiah; which is not at all strange, especially in that nation, to which God had promised a singular degree of fruitfulness, and in that house of David, to which God had made so many and such great promises.

3. It is not certain that Ahaz lived only thirty six years; for those sixteen years which he reigned, 2Ki\_17:2, may be computed, not from the first beginning of his reign, when he reigned with his

father, (of which See Poole "2Ki\_15:30",) which was at the twentieth year of his age, but from the beginning of his reign alone.

4. Some affirm that Hezekiah was not the natural, but only the legal son and successor of Ahaz; for the name of son is given in Scripture to such persons; as 1Ch\_3:16, compared with 2Ki\_24:17 Mat\_1:12, compared with Jer\_22:30; and to adopted sons, Act\_7:21 Heb\_11:24; and to sons-in-law, 1Sa\_24:16 **26:17** Luk\_3:23. Any of these solutions are far more credible to any man of common prudence, than that these sacred books, whose Divine original hath been so fully evidenced both by God and men, are but the fictions and contrivances of a base impostor. And if none of these solutions were sufficient, it is absurd to conclude that a true resolution cannot be found because it is not yet found; because it is manifest, that many difficulties, both in Scripture and in the arts, which were formerly judged insoluble, have been cleared in later times; and therefore we may justly expect the resolution of other difficulties, which may be thought not yet fully explained. *Abi* , or *Abijah* , 2Ch\_29:1.

2 Kings 18:3

No text from Poole on this verse.

2 Kings 18:4

**He removed the high places**, i.e. the most of them, or such as the people most frequented; for all were not taken away, 2Ki\_23:13,14. And this he attempted to do, notwithstanding the people's great and constant affection to them; partly because he had more zeal and courage than his predecessors; and partly because thee dreadful judgments of God upon the kingdom of Israel for their superstition and idolatry had made the people of Judah more pliable to the commands of God, and of their good king.

**The brazen serpent that Moses had made**, by God's command, to be an ordinance or mean for the conveyance of God's blessing to the people; which therefore had been hitherto kept as a memorial of God's mercy; but being now commonly abused to superstition, was destroyed.

**The children of Israel did burn incense to it;** not doubtless as to a god, but only as to an instrument and token of God's mercy, by and through which their adoration was directed to God, and given to that only for God's sake.

**He called it Nehushtan,** i.e. he said, This serpent, howsoever formerly honoured, and used by God as a sign of his grace, yet now it is nothing but a piece of brass, which can do you neither good nor hurt; and therefore is no fit object for your worship.

2 Kings 18:5

**He trusted in the Lord God of Israel,** without calling in foreign and heathenish succours to stablish or help him; which his father Ahaz did, 2Ki\_16:7 **Isa 7;** and before him Asa, 1Ki\_15:18,19, with reflection upon whom this seems to be noted.

**Nor any that were before him** to wit, of the kings of Judah only; for David and Solomon were kings of all Israel.

**Object.** The like is said of Josiah, 2Ki\_23:25.

**Answ.** Each of them excelled the other in several qualities or actions: Hezekiah in this, that he fell upon this work with great expedition, even in the beginning of his reign, which Josiah did not, 2Ki\_22:1,3; and with no less resolution, undertaking to do that which none of his predecessors durst do, even to remove the high places, wherein Josiah did only follow his example, **2Ki 23.**

2 Kings 18:6

**Departed not from following him,** in the general course of his life and especially in the matters of God's worship.

2 Kings 18:7

He shook off that yoke of subjection and tribute to which his father had wickedly submitted, 2Ki\_16:7, and reassumed that full and independent sovereignty which God had settled in the house of David, which Ahaz could not alienate further than for his own time. And Hezekiah's case differs much from that of Zedekiah, who is blamed for rebellion against the king of Babylon, both because he had engaged himself to him by a solemn oath and covenant, which we do not read of Ahaz; and because he broke the covenant which he himself had made; and because God had actually given the dominion of his own land and people to the

king of Babylon, and commanded both Zedekiah and his people to submit to him. And whereas Hezekiah is here said to *rebel*, that word implies only a defection from that subjection which had been professed and performed to another: which sometimes may be justly done, and sometimes may not; and therefore that word doth not necessarily prove this action to be a sin. And these words, **he rebelled**, & c., are explained by the next following words,

**and he served him not.** And that it was not a sin in him seems most probable because God did own and assist him therein; and did not at all reprove him for it in that message which he sent to him by Isaiah about this matter, 2Ki\_19:20, &c., nor afterwards, though he did particularly reprove him for that which might seem a less fault, for his vain-glory and ostentation, 2Ch\_32:25,26. For what he saith, *I have offended*, See Poole "2Ki\_18:14".

2 Kings 18:8

**He smote the Philistines**, and recovered from them what his father had lost, 2Ch\_28:18, and more.

**From the tower of the watchmen to the fenced city;** of which phrase See Poole "2Ki\_17:9".

2 Kings 18:9

**The seventh year of Hoshea;** the seventh of those nine years expressed 2Ki\_17:1.

2 Kings 18:10

**At the end of three years**, to wit, of the siege, i.e. in the third year, as this phrase is used, Deu\_14:28 Jos\_9:16,17 Jer 34:14, compared with Exo\_21:2.

2 Kings 18:11

Of which See Poole "2Ki\_17:6".

2 Kings 18:12

**All that Moses the servant of the Lord commanded:** they began with one sin, the worship of the calves; but from thence they were led by degrees into the violation of all the other commands; although indeed that one sin made them in some sort guilty of the breach of the whole law, Jam\_2:10.

2 Kings 18:13

**Sennacherib**, the son or successor of Shalmaneser.

**Come up against all the fenced cities of Judah, and took them**, i.e. against many of them; universal particles being frequently so used, both in Scripture and other authors; for that all were not taken appears from 2Ki\_19:8. And his success God gave him, partly, to lift him up to his own greater and more shameful destruction; partly, to humble and chastise his own people for their manifold sins, and afterwards to raise them up with more comfort and glory; and partly, to gain an eminent opportunity to advance his own honour and service by that miraculous deliverance which he designed for his people.

2 Kings 18:14

**I have offended**, to wit, against thee, i.e. I have given thee occasion of warring against me, whereof I now repent. Or his ill success might make him think that he had sinned against God in this action, and might make him willing to submit to him, though God graciously prevented it. Of a talent of gold see on Exo\_25:39.

2 Kings 18:15

No text from Poole on this verse.

2 Kings 18:16

**Which Hezekiah king of Judah had overlaid**; so repairing the injury which his father had done to them, and putting them into the same condition in which Solomon left them, 1Ki\_6:32.

2 Kings 18:17

**The king of Assyria sent**; having received the money, upon which he agreed to depart from Hezekiah and his land, 2Ki\_18:16. He breaks his faith with Hezekiah, thereby justifying Hezekiah's rebellion, and preparing the way for his own approaching destruction.

2 Kings 18:18

**When they had called the king** i.e. sent a message to him to come or send to treat with them.

**Eliakim the son of Hilkihah**; of whom see Isa\_22:20, &c.

**Over the household**, Heb. *over the house* ; either of God; or rather, of the king here mentioned; as appears from **Isa 22**.

**Shebna the scribe**; so called to distinguish him from an other *Shebna* who was over the house, Isa\_22:15.

2 Kings 18:19

No text from Poole on this verse.

2 Kings 18:20

**Thou sayest**; either to thy people, to encourage them; or rather, within thyself.

**But they are but vain words**, or, *surely* , or, *only words of the lips* , i.e. vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge.

**Counsel and strength for the war**; *counsel to contrive, strength or courage* to execute; which two things are of greatest necessity and use for war. But the words are and may be rendered otherwise; either this, *thou speakest surely words of the lips* , i.e. thou encouragest thyself and thy people with talk and words; *but counsel and strength are for war* , are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them?

**on whom** (as it follows)

**dost thou trust?** Or thus, *Thou sayest* , I have *the word of my lips* , (either,

1. Words wherewith to pray to God for help; or,
2. Eloquence to encourage my soldiers and people,) *counsel and strength for war* ; i.e. I am furnished with all things necessary for my defence. *On whom dost thou trust ?* seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

2 Kings 18:21

**This bruised reed**; he calls Egypt a reed, with allusion to the reeds wherewith the banks of Nilus were full; and bruised, to note their weakness and insufficiency to support him. Compare Eze\_29:6,7.

**It will go into his hand, and pierce it**, by some of the fragments into which it will be broken.

**Unto all that trust on him;** doing them no good, but much hurt.

2 Kings 18:22

**Whose high places and whose altars Hezekiah hath taken away;** thereby robbing him of that worship and service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God by their false and petty gods; and judging of God's worship according to the vain fancies of the heathens, who measured piety by the multitude of altars.

2 Kings 18:23

**Give pledges to my lord,** i.e. give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather, *contend with my lord in battle* ; seeing thou hast counsel and strength for war, do not lie lurking in thy strong hold, but come out into the open field, and let us try for mastery; and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

2 Kings 18:24

How wilt thou force him to turn his back to thee, and flee away from thee?

2 Kings 18:25

**Without the Lord;** without his consent and commission.

**The Lord said unto me,** to wit, by secret inspiration, or by his providence. But indeed he neither owned God's word, nor regarded his providence; but he forged this, to strike a terror into Hezekiah and the people.

2 Kings 18:26

Upon which these officers stood; not being willing to put themselves into the power of such a barbarous and perfidious enemy, by going out of the city.

2 Kings 18:27

To tell them to what extremities and miseries he will force them.

2 Kings 18:28

**In the Jews' language**, that he might affright the people into a compliance with him, which he perceived Eliakim and his brethren endeavour to prevent.

2 Kings 18:29

No text from Poole on this verse.

2 Kings 18:30

No text from Poole on this verse.

2 Kings 18:31

**Make an agreement with me by a present**, to redeem yourselves from all the calamities of a close siege, and that death which certainly will follow on them. Or, *procure*, or *purchase a blessing* from me, i.e. a blessed peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the blessings of protection and provision, which your king cannot give you.

**Then eat ye every man of his own vine**; upon these terms I will give you no disturbance, but quietly suffer each of you to enjoy his own possessions.

2 Kings 18:32

**Like your own land**, i.e. a fruitful and pleasant land. Because he could not conceal from them his intentions of transplanting them into another land, which he had already discovered in his dealing with the Israelites, and other nations, he assures them they shall be no losers by it; and shall only change their place, but not their condition and comforts; which they should enjoy in that land, no less than in their own.

2 Kings 18:33

No text from Poole on this verse.

2 Kings 18:34

**Hamath and Arpad**; of which see Jer\_49:23.

**Sepharvaim**; of which see 2Ki\_17:21.

**Hena and Ivah**; the names, either,

1. Of idol gods. But why should only these two be named, and not the gods of the other places here mentioned? Or rather,



2. Of cities or countries, as is manifest from 2Ki\_19:13, where those words are repeated among other places, whose kings are there mentioned, and where they are rendered, *of Hena and Ivah*, as they should be here also, the words in the Hebrew being the very same.

**Have they delivered Samaria?** i.e.

1. Either the gods here mentioned, which, together with other idols, were worshipped in Samaria. Or,

2. Their gods; which is easily understood from the foregoing words.

2 Kings 18:35

No text from Poole on this verse.

2 Kings 18:36

**The people**, i.e. either these three men, this word being sometimes used of a very few men, as 1Sa\_9:24. Or rather, the people that were with then upon the wall, 2Ki\_18:26, to whom he spake, and from whom he expected an answer.

**Answer him not**; which was wisely ordered, partly lest by their words they should either betray their fears, or provoke their enemies to greater injuries or blasphemies, or give them some advantage or direction for their further proceedings; and partly that by this instance of obedience and calmness he might see the resolution of the people to cleave unto their king, and the vanity of his attempts to seduce them to a defection from him.

2 Kings 18:37

No text from Poole on this verse.

## **2 Kings 19:1 2 KINGS CHAPTER 19**

Hezekiah acquainteth Isaiah the prophet with the blasphemies of Rab-shakeh: he promiseth deliverance from the Lord, 2Ki\_19:1-7. Sennacherib is forced to march against the Moors; sendeth blasphemous letters to Hezekiah, 2Ki\_19:8-13. His prayer, 2Ki\_19:14-19. Isaiah prophesieth the destruction of Sennacherib, and good of Zion, 2Ki\_19:20-34. The same night an angel slayeth

the Assyrians: Sennacherib is murdered at Nineveh by his own sons, 2Ki\_19:35-37.

No text from Poole on this verse.

2 Kings 19:2

No text from Poole on this verse.

2 Kings 19:3

**A day of trouble and of rebuke;** either,

1. From God, wherein God rebukes and chastens us sorely. Or rather,

2. From the Assyrian, who reviles and reproacheth us; for his business here is to complain, not of God, but of the Assyrian. We are like a poor travelling woman in great extremity, and having no strength left to help herself, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke; and had carried on that work to some maturity, and, as we thought, brought it to the birth; but now we have no might to finish, unless thou assist us. We have begun a happy reformation, and are hindered by this insolent Assyrian from bringing it to perfection. See 2Ch\_32:1.

2 Kings 19:4

**It may be;** he speaks doubtfully, because he knew not whether God would not deliver them all up into the Assyrian's hand, as he and his people deserved. But sometimes this is not a word of doubt, but of good hope; as Num\_22:33 Jos\_14:12.

**The Lord thy God,** to whom thou art dear and precious. He saith not *our God*, because he seemed to have forsaken and rejected them; and they by their designs had forfeited all their interest in him.

**Will hear,** i.e. will show by his actions that he hath heard them with just indignation.

**Will reprove the words,** or rather, will *reprove him* (an ellipsis of the pronoun, which is frequent in the Hebrew tongue) *for the words*, as the Syria, and Arabic, and Chaldee render it.

**Lift up thy prayer for the remnant:** this he mentions as an argument to stir up Isaiah to pray, and to move God's compassion

towards them; that they were but a small remnant, either of God's people, of whom ten tribes were now lost; or of the kingdom of Judah, which had been greatly wasted and depopulated in the days of Ahaz, and now lately by this Assyrian, 2Ki\_19:13.

2 Kings 19:5

No text from Poole on this verse.

2 Kings 19:6

No text from Poole on this verse.

2 Kings 19:7

**I will send a blast upon him**, Heb. *a wind* , a storm or tempest, by which name God's judgments are oft called, i.e. a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which 2Ki\_19:35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return* , &c. For by *spirit* is many times understood an imagination, or inclination, or affliction; in which sense we read of *the spirit of fear* , 2Ti\_1:7; of *the spirit of jealousy* , Num\_5:14; of *the spirit of slumber* , Rom\_11:8. Or, *a spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him* ; of whom this word is elsewhere used, as Jud\_9:23 1Sa\_16:14,23 1Ki\_22:23; as it is also given to man's soul, Job\_12:10 Ecc\_12:7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of Tirhakah, 2Ki\_19:9, in these words,

**he shall hear a rumour**; his returning to his own land, and being slain there, 2Ki\_19:36,37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, 2Ki\_19:35, is not omitted here, but expressed in the first branch of the verse; and the spirit here is the same thing which is there called an angel; this latter word being there used to limit and explain the former, which otherwise was of a doubtful signification.

2 Kings 19:8

**Rab-shakeh returned to the king**, to give him an account of the treaty, and to advise with him what was further to be done; leaving behind him the army under the other commanders, mentioned 2Ki\_18:17, as is most probable from the other threatening message here following; which would have been very unsuitable, if his siege had been raised.

**He was departed from Lachish**; not being able to take it.

2 Kings 19:9

**King of Ethiopia**, Heb. *of Cush* , i.e. either,

1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Num\_12:1. Or rather,

2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

2 Kings 19:10

No text from Poole on this verse.

2 Kings 19:11

No, certainly, never expect it: such questions oft imply a denial, as Gen\_18:17.

2 Kings 19:12

Several places about or beyond Euphrates. See Gen\_11:31 Eze\_27:23.

2 Kings 19:13

**where is the king of Hamath?** either,

1. Their god, whom he here calls their king, because they looked upon him as their protector and governor, which kings are or should be to their people. Or rather,

2. Their king properly so called. And as before he compared their gods with the God of Jerusalem, so now he compares their kings with king Hezekiah; and by both intends to persuade them, that neither their God nor their king was able to save them out of his hand.

**Of Sepharvaim, of Itena, and Ivah;** of which See Poole "2Ki\_18:31".

2 Kings 19:14

**Into the house of the Lord,** i.e. into the court of the temple; for further he might not enter.

**Before the Lord,** i.e. before the ark or temple; which he did, not to acquaint God, but to strengthen his own faith, and quicken himself to prayer.

2 Kings 19:15

No text from Poole on this verse.

2 Kings 19:16

**Which hath sent him,** i.e. the messenger who brought this railing letter, 2Ki\_19:14; or Rab-shakeh, who was easily understood out of the former chapter, although he would not do him the honour to name him; or, *sent it*, to wit, this letter.

2 Kings 19:17

No text from Poole on this verse.

2 Kings 19:18

No text from Poole on this verse.

2 Kings 19:19

No text from Poole on this verse.

2 Kings 19:20

i.e. Accepted it, and will answer it; a common synecdoche.

2 Kings 19:21

**The virgin;** so he calls Zion, or Jerusalem; partly, because she was pure in good measure from that gross idolatry wherewith other people were defiled, which is called spiritual whoredom; partly, to signify that God would defend her from that rape which Sennacherib intended to commit upon her, with no less care and

zeal than parents do their virgin daughters from those who seek to force and deflower them; and partly, to intimate, that as she had not yet been forced and taken by her barbarous enemies, so she should still retain her virginity, in spite of his attempts against her.

**The daughter of Zion**, i.e. the people of Zion, i.e. as it follows, of Jerusalem; so called synecdochically from the mountain and city of Zion, which was an eminent part of it. Cities and countries are oft called mothers, as 2 Samuel 20:19; and their inhabitants daughters, as Numbers 21:25 Joshua 17:16 Judges 1:27 Psalms 45:13 Psalms 137:8.

**Hath shaken her head at thee;** laughed at all thy proud and impotent threatenings. This is a gesture of contempt and derision; of which see Psalms 22:7 **44:14** Jeremiah 18:16 Matthew 27:39.

2 Kings 19:22

**Exalted thy voice;** by Rab-shakeh, who *cried with a loud voice*, 2 Kings 18:28.

**Lifted up thine eyes on high;** a gesture of pride and scornfulness, Proverbs 21:4.

**Against the Holy One of Israel:** not against man, but against the holy God, who will not suffer thy impious blasphemies to go unpunished; and against the *Holy One of Israel*, who hath a special relation and kindness to Israel, having as it were set himself apart for them, and set them apart for himself, as being at this time the God of the Jews only, and not the God of the Gentiles; whom, as yet, he suffered to walk in their own evil ways, [Acts 14:16](#). And therefore he will plead their cause against thee.

2 Kings 19:23

**By thy messengers;** so thou hast advanced thy very servants above me.

**I am come up to the height of the mountains;** I have brought up my very chariots to those mountains which were thought inaccessible by my army.

**Lebanon;** a high hill, famous for cedars and fir trees, here following.

**Will cut down the tall cedars thereof, and the choice fir trees thereof:** this may be understood, either,

1. Mystically, I will destroy the princes and nobles of Judah, (which are sometimes compared to cedars, &c.,) or their strongest cities. Or rather,
2. Literally, I will cut down the trees that hinder my march and plain and prepare the way for all my numerous army and chariots. And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places.

**The lodgings of his borders,** i.e. those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the borders of a land being oft put for the whole land within its borders; as [Exodus 8:2](#) [Psalms 74:17](#) [147:14](#) [Isaiah 44:12](#). Or, as it is in the Hebrew, *into the lodging of his border*; for which, in the parallel place, Isaiah 37:21, it is *into the height of his border*. And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa 37, *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were *round about Jerusalem*, Psalms 125:2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrian's hands.

**The forest of his Carmel,** i.e. the forest of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest*, and *his fruitful field*; for Carmel, though properly it was

a pleasant and fruitful mountain in the tribe of Issachar, of which see Joshua 12:22; yet it is oft used to signify *any fruitful place*, as is manifest from Isaiah 10:18 Isaiah 16:10 Jeremiah 2:7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jeremiah 21:14 Ezekiel 20:46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel*, or *his fruitful forest*; there being no more words in the Hebrew text.

2 Kings 19:24

**Strange waters;** such as were never discovered nor used by others. And therefore all thy endeavours to deprive me of water for my army, 2 Chronicles 32:3, are idle and fruitless.

**With the sole of my feet have I dried up all the rivers of besieged places;** and as I can furnish my army with water digged out of the earth, by their labour, and my art; so I can deprive my enemies of their water, and can *dry up their rivers, and that with the sole of my feet*, i.e. with the march of my vast and numerous army, who will easily do this, either by marching through them, and each carrying part away with them; or by drinking every one a little of them; or by their pains making many new channels, and driving the waters of the river into them, as Cyrus dried up Euphrates, *and thereby took Babylon*.

2 Kings 19:25

Hast thou not long since learned that which some of thy philosophers could and did teach thee, that there is a supreme and powerful God, by whose decree and providence all these wars and



calamities were sent and ordered, whose mere instrument thou art, so that thou hast no cause for these vain boastings? This work is mine, more than thine. Or, as it is in the margin of our Bibles, *Hast thou not heard* that (a particle oft understood) *I have made* (i.e. constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) it (either Jerusalem, which he now threatened; or rather, the Jewish nation, which he endeavoured to root out; the relative pronoun being put without the antecedent, which is to be gathered out of the context; of which I have formerly given instances) *long ago, and formed it*

**of ancient times?** i.e. didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, where I overthrew the Egyptians; and through the vast howling *wilderness*; and then brought them into this *land* by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayest understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though *the Assyrian* was indeed *the rod in God's hand*, &c., Isaiah 10:5, yet he did not so understand it, nor was God in all his thoughts; but he minded only the enlargement of his own empire by the destruction of other kingdoms, as it there follows, 2 Kings 19:7,13-15.

**Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps:** this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in

the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore *now I have brought it to pass*, i.e. I have so disposed of things by my providence, that thou shouldst be a great and victorious prince, and that thou shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* (to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps*, i.e. that thou shouldst be so successful as thou hast hitherto been, first against the kingdom of Israel, and now against Judah.

2 Kings 19:26

**Therefore;** because I had armed thee with my commission and strength, and taken away their spirit and courage, and withdrew my help from them to give it to thee.

**Their inhabitants;** the people of Israel, and Judah, and other places which thou hast conquered.

**As the grass of the field;** which is weak and quickly fading, and unable to resist any hand or instrument which offers violence to it.

**As corn blasted before it be grown up,** i.e. all their designs and hopes were disappointed before they could come to any perfection or success.

2 Kings 19:27

Though thou dost not know me, yet I thoroughly know thee, and all thy designs and actions, all thy secret and subtle contrivances in the place of

**thy abode,** in thy own kingdom and court, and the execution of thy designs abroad, what thou intendest in *thy going out*, and with what successes or former thoughts thou comest in, or returnest to thy own land. For the phrase, compare Deuteronomy 31:2 Psalms 139:2,3.

**And thy rage against me,** i.e. against my servant Hezekiah, and

my people, against whom he was engaged, because they would not deliver up Jerusalem to him, which he demanded. Things are frequently said to be done against God, which are only done against his people, because of that near union and relation which is between them. See Zechariah 2:8 Acts 9:4,5. But the words may well be rendered, *and thy rage is with me, or before me*, as the Syriac hath it; or, is manifest to me, as the Chaldee renders it. And so this branch of the verse answers to the former, *I know*, &c., and it is *before me*.

2 Kings 19:28

**Thy tumult**, i.e. thy tumultuous noise, thy clamours and blasphemies which Rab-shakeh in thy name beached forth against me with *a loud voice*, 2 Kings 18:28.

**My hook in thy nose, and my bridle in thy lips;** a metaphor from wild and furious beasts, that must be thus managed.

**I will turn thee back by the way by which thou camest;** I will cause thee to return to thy home with shame and loss.

2 Kings 19:29

**A sign unto thee**, to wit, of the certain accomplishment of the promises here made to thee; that Zion should triumph over this insulting enemy, 2 Kings 19:21; that God would not only preserve the city from his present fury, 2 Kings 19:34, but also that God would bless his people with a durable prosperity, and a happy increase, 2 Kings 19:30,31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled, (though there are instances of such signs as followed the thing done; as Exodus 3:12 Isaiah 7:14) but of a future mercy, which was to continue long after that sign. And this sign was the more necessary, because otherwise Hezekiah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the destruction of their army, and would quickly recruit their army, and return against them with far greater force and violence. But some affirm that Sennacherib, when he heard of Tirhakah's march against him, of which 2 Kings 19:9, went with his army to meet him, and overthrew him, and the

Egyptian who was joined with him, as was noted before; and prosecuted his victory by following them into Egypt and Ethiopia; in the conquest of which he spent two years, in which space the people did eat such things as grew of themselves; and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before the thing, (which may be objected against the truth of this relation,) 2 Kings 19:9, that *when he heard of Tirhakah, he sent messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them.

**In the third year:** this was an excellent sign, for it was miraculous; especially considering the waste and havoc which the Assyrians had made in the land; and that the Jews had been forced to retire into their strong hold, and consequently to neglect their tilling, and sowing, and reaping; and yet this year they should have sufficient provision from those fruits of the earth which the Assyrian left; and the second year, which probably was the year of release, in which they might neither sow, nor reap from such fruits as the earth brought forth of its own accord; and so in the third year.

**Sow ye, and reap, and plant vineyards, and eat the fruits thereof;** you shall not sow, and another reap, as lately you did; but you shall enjoy the fruit of your own labours.

2 Kings 19:30

i. e. shall increase and multiply greatly; a metaphor from plants. Compare Job 29:19.

2 Kings 19:31

**A remnant;** that handful of Jews who now were gathered together, and shut up in Jerusalem, shall go out to their several habitations, and by my singular blessing increase exceedingly.

**They that escape out of Mount Zion;** the same thing expressed in other words, which is usual in the Hebrew language.

**The zeal of the Lord of hosts shall do this:** although when you reflect upon yourselves, and consider either your present fewness and weakness, or your great unworthiness, this may seem too great a blessing for you to expect or believe; yet God will do it from the zeal which he hath, both for his own name, to vindicate it from the blasphemous reproaches of the Assyrians, and for the good of his undeserving people.

2 Kings 19:32

Which was true, though he sent Rab-shakeh and others with a great host against Jerusalem, 2 Kings 18:17; either because that host went away with Rab-shakeh to Libnah, above, 2 Kings 19:8; or rather, because that army did not form a close siege against it, but only marched towards it, and disposed themselves so as to block it up at some distance; possibly waiting till the king of Assyria had taken Libnah and Lachish, (which they presumed he would speedily do,) and should come up with the rest of his forces, when they intended to fall more vigorously to their work.

2 Kings 19:33

Whereas he expected to devour the kingdom of Judah at one morsel, and then to proceed further, and to conquer Egypt or other neighbouring countries; and as it is said of him, and concerning this very time and design, Isaiah 10:7, to cut off nations not a few, he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own country.

2 Kings 19:34

For my promise and covenant's sake, made with David concerning the stability and eternity of his kingdom. See 1 Kings 11:12,13.

2 Kings 19:35

**That night;** either,

1. In the night following this message of the prophet to Hezekiah; or,
2. In that famous night when God destroyed the Assyrians, it was done in this manner. For such expressions are oft used of an

indefinite and uncertain time, as that day is frequently taken, as Isaiah 4:1 Isaiah 26:1 Isaiah 27:1, &c. **Smote in the camp**, with pestilence, or some other sudden and mortal stroke. *The camp of the Assyrians*; either before Libnah, or in some other place near Jerusalem, where they were encamped.

2 Kings 19:36  
God spared

**Sennacherib**, not in mercy, but in wrath, reserving him to a more dreadful and shameful death by the hands of his own children.

2 Kings 19:37

**The land of Armenia** was a place most fit for their purpose, because it was near to that part of Assyria, and was very mountainous and inaccessible by armies, and the people more stout and warlike, and constant enemies to the Assyrians.

**Esarhaddon**; who sent great supplies to his new colony in Samaria, Ezra 4:2, fearing, it seems, lest Hezekiah should improve the last great advantage to disturb his new conquests there.

## **2 Kings 20:1 2 KINGS CHAPTER 20**

Hezekiah receiving a message of death, by prayer hath his life lengthened; for a sign the sun goeth backward, 2 Kings 20:1-11. The king of Babylon's ambassadors come to Hezekiah with letters and a present; he showeth them all his treasures, 2 Kings 20:12-15; whereupon Isaiah foretelleth him the Babylonish captivity: he dieth; and Manasseh is king, 2 Kings 20:16-21.

In those days, i.e. in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, 2 Kings 18:13, and God now added fifteen years more to him, 2 Kings 20:6; and yet Hezekiah reigned only twenty-nine years in all, 2 Kings 18:2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it, as may be thought from 2 Kings 20:6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he

was in health, and went into the temple to pray, 2 Kings 19:14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian. **Set thine house in order;** take care to make thy will, and to settle the affair of thy family and kingdom; which he the rather presseth upon him, because the state of his kingdom required it; for it is plain that Hezekiah had not as yet any son, Manasseh his heir and successor not being born till three years after this time, by comparing this 2 Kings 20:6, with 2 Kings 21:1. **For thou shalt die, and not live;** according to the course of nature, and of thy disease, which is mortal in its kind, and will be so in effect, if God doth not miraculously prevent it. Such threatenings, though absolutely expressed, have oftentimes secret conditions, which God reserves in his own breast: see Jonah 3:4.

2 Kings 20:2

**He turned his face to the wall;** either because the temple lay that way; or rather, that by turning his face from the company he might intimate his desire of privacy, and so might with more freedom and fervency pour out his soul to God.

2 Kings 20:3

**In truth,** i.e. sincerely, with an honest mind, as the following words explain it. I have in some measure (human frailty excepted) kept the condition which thou didst require, 1 Kings 8:25, and therefore do humbly beg of thee that the promise made to David and to his posterity upon that condition may not fail in my person, for as yet thou hast not given me a son. **See Poole "2 Kings 20:1"**. I am not conscious to myself of any gross exorbitances in the course of my life, for which thou usest to shorten men's days, and cut off my life in thy displeasure, which by this sharp message thou threatenest to do.

**Hezekiah wept sore;** partly for that horror of death which is and was common to men, especially in the times of the Old Testament, when the grace of God in Christ was not so fully manifested as now it is; and principally for the distracted and miserable condition in which the church and state were then likely to be left, through the uncertainty of the succession to the crown, and the

great proneness of the people to backslide to their false worship and evil practices; which he easily perceived, and which he knew would bring far worse calamities upon them if he were removed, as afterwards it came to pass.

2 Kings 20:4

**Into the middle court**, to wit, of the king's palace; of which See **Poole** "1 Kings 7:8". Or, *into the middle city*, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called *the city of David in Zion*; another called *Jebus*, or *Salem*; and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

2 Kings 20:5

**The God of David thy father**; I am mindful of my promise made to David and his house, and will make it good in thy person.

**On the third day**; which shows that the cure was miraculous.

**Thou shalt go up unto the house of the Lord**, to give me solemn praise for this mercy; which proves the perfection of the cure.

2 Kings 20:6

**Fifteen years** beyond what thou dost expect, and beyond what thou wouldst do if I should leave thee to the force of thy disease.

**Out of the hand of the king of Assyria**; this is added, either, first, Because he might otherwise fear the Assyrian's return to this city, from which he was so shamefully repulsed. Or, secondly, Because this sickness happened before that great slaughter, 2 Kings 19:35; of which See **Poole** "2 Kings 20:1".

**For mine own sake**; to vindicate my glory against that insolent blasphemer.

2 Kings 20:7

**Take a lump of figs**: though the deliverance was certainly promised, yet means must be used, and those suitable; for this



hath naturally a power of ripening and softening boils or sores, though that power was altogether insufficient to produce so sudden and so complete a cure. The boil seems to have been a plague-sore.

2 Kings 20:8

**Hezekiah said;** or rather, *had said*; for it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture.

**What shall be the sign?** he asketh a sign, not because he distrusted it, but for the strengthening of his faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former message. Compare Judges 6:17,37,39 Isa 7:11.

2 Kings 20:9

No text from Poole on this verse.

2 Kings 20:10

**To go down ten degrees,** to wit, in an instant; for that course or motion of the sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

2 Kings 20:11

**Isaiah cried unto the Lord;** being moved by God's Spirit first to offer him this sign, and then to pray for it.

**Ten degrees backward.**

**Quest. 1.** What were these degrees?

**Answ.** Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case.

**Quest. 2.** What was it that went down? **Answ.** Either, first, The shadow alone went back without the sun; for God could so dispose of the light of the sun, by interposing clouds, or other

things, so that the shadow should fall only upon those lines, and in that manner as God directed it. And whereas the sun is said to have gone down, that may be spoken according to appearance, as other passages of Scripture are understood; as when the moon is called one of *the great lights*, Ge 1, though it be less than some of the stars; and when *the sun* is said *to go down*, Jeremiah 15:9, and to be *turned into darkness*, Joel 2:31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Joshua 10:13, where the sun itself stood still. Secondly, Because it is said the *sun* itself *returned*, Isaiah 38:8; for which he here mentions

**the shadow** only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though the sun may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chronicles 32:31.

**Object.** If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did.

**Answ.** So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer. Whether the sun or shadow went backward suddenly, or leisurely, and in the same time in which it had gone down, is a question of no great moment, the miracle being evident either way.

**In the dial of Ahaz;** which Ahaz had made in the king's palace.

This dial he mentions, because the truth of the miracle might be best and soonest discovered there; this dial possibly being visible out of the king's chamber, or at least being near do it, and the degrees being most distinct and conspicuous in this dial; but the same thing was discerned by all other dials.

2 Kings 20:12

**Berodach-baladan**, called *Merodach-baladan*, Isaiah 39:1, whose name Josephus found in that famous Chaldean historian, Berosus. He seems to have been the king of Assyria's viceroy in Babylon; and upon that terrible slaughter of one hundred and eighty-five thousand in the Assyrian host, and the death of Sennacherib, and the differences among his sons, to have usurped an absolute sovereignty over Babylon; and either himself or his son destroyed the Assyrian monarchy, and translated the empire to Babylon.

**Sent letters and a present unto Hezekiah;** partly for the reasons mentioned 2 Chronicles 32:31; and partly to assure himself of the friendship and assistance of Hezekiah against the Assyrians, their common, and as yet powerful, enemy.

2 Kings 20:13

**Hearkened unto them**, i.e. granted their desires of a league and amity with them.

**The silver and the gold, & c.;** for though his country had lately been harassed by the Assyrians, yet he had reserved all his treasures and precious things which he and his fathers had gathered in Jerusalem. Besides, he had considerable spoils out of the Assyrian camp. Also he had many presents sent to him, 2 Chronicles 32:23, which doubtless were things of considerable worth.

**Nothing in his house, nor in all his dominion, that Hezekiah showed them not;** which he did through vain ostentation and pride of heart, 2 Chronicles 32:25,26; being lifted up by the great honour which God had done him, in working such glorious miracles for his sake, and by the great respects and presents rendered to him from divers princes and people, and now by this

great Babylonian monarch. So hard a matter is it even for a good man to be high and humble.

2 Kings 20:14

**They are come from a far country;** a vain-glorious expression, intimating the great honour which he had from all parts, both far and near.

**Even from Babylon,** that great and potent monarchy; which he speaks to magnify his own honour and happiness.

2 Kings 20:15

**What have they seen in thine house?** he asketh, not that he was ignorant of it, but that from his answer he might take the occasion of delivering God's message to him.

2 Kings 20:16

No text from Poole on this verse.

2 Kings 20:17

This judgment is denounced against him for his pride, which God exceedingly abhors; and for his ingratitude, whereby he took that honour to himself which he should have given entirely to God, and abused God's gifts and favours to the gratification of his own lusts; of both which see 2 Chronicles 32:25,26; and for his carnal confidence in that league which he had now made with the king of Babylon, by which, it is probable, he thought his mountain to be so strong, that it could not be removed.

2 Kings 20:18

**Which thou shalt beget,** i.e. of thy grandchildren, who are oft called sons. They shall be servants to that heathen monarch, whereby both their bodies will be subject to slavery, and the lusts of their lords, and their souls exposed to the peril of idolatry, and all sorts of wickedness; which must needs be very grievous to so good a man as Hezekiah, and was indeed a very sore judgment; whereby God would teach the world the great evil of sin, yea, even of those sins which are generally esteemed but small and venial; for such were those sins of Hezekiah, noted upon 2 Kings 20:17.

2 Kings 20:19

**Good is the word of the Lord:** I heartily submit to this sentence, as being both just, because deserved and procured by mine and my people's sins; and merciful, because the punishment is less than I have deserved.

**Is it not good, if peace and truth be in my days?** which speaks not as if he were careless and unconcerned for his posterity, (which neither the common inclinations and affections of nature in all men, nor that singular piety and charity which was eminent and manifest in Hezekiah, can suffer us to believe,) or for the church and people of God, for whose welfare he was so solicitous and industrious in the whole course of his life; but because it was a singular favour that this judgment did not immediately follow his sin, the cause of it, but was suspended for a longer time.

2 Kings 20:20

No text from Poole on this verse.

2 Kings 20:21

No text from Poole on this verse.

## **2 Kings 21:1 2 KINGS CHAPTER 21**

Manasseh's idolatry, 2Ki\_21:1-9. Judgments prophesied against Judah, 2Ki\_21:10-15. Manasseh shed innocent blood; dieth, 2Ki\_21:16-18. Amon his son succeedeth him; and is slain by his servants; who are slain by the people: Josiah his son is made king, 2Ki\_21:19-26.

**Reigned fifty and five years in Jerusalem;** in which time the years of his imprisonment are comprehended, 2Ch\_33:11.

2 Kings 21:2

**Did that which was evil in the sight of the Lord;** partly by the instigation of the wicked princes of Judah, who in Hezekiah's time were secret enemies to his reformation, and now, when their fetters were knocked off by Hezekiah's death, break forth into open hostility against it, and corrupt the king's tender years with their wicked counsel; and principally by his own vicious inclination.

2 Kings 21:3

**The host of heaven;** the stars, which the Gentiles had transformed into gods. See Poole "Deu\_4:19".

2 Kings 21:4

**In the house of the Lord,** i.e. in the temple itself, in the holy place, because this is distinguished from the courts of the house, 2Ki\_21:5.

**In Jerusalem will I put my name;** that place I have peculiarly consecrated to my worship and honour; which made it the greater injustice, and impiety, and sacrilege to alienate it from God, and to dedicate it, or any part of it, especially the temple, to the service of idols, whom God abhorreth.

2 Kings 21:5

The one of the priests, the other of the people, 1Ki\_6:36.

2 Kings 21:6

**Made his son pass through the fire;** of which See Poole "Lev\_18:21 2Ki\_16:3".

**Observed times,** i.e. lucky or unlucky days or seasons for the despatch of businesses, according to the superstitious practice of the heathens. See Est\_3:7: see also Lev\_19:26 Deu\_18:10,11.

2 Kings 21:7

**He set a graven image of the grove;** either, first, The image of that Baal which was worshipped in the grove. Or, secondly, A representation of the grove, as may seem by comparing 2Ki\_23:6. Or, thirdly, The graven image of Asherah, a god or goddess so called, possibly the same called elsewhere Ashtaroth. See Jud\_6:25,28 2Ki\_23:6 2Ch\_15:16.

2 Kings 21:8

**Move any more out of the land;** they shall no more be carried captives into a strange land, as it had happened before.

2 Kings 21:9

Partly because they were not contented with those idols which the Canaanites worshipped, but either themselves invented, or they borrowed from other nations, many new idols and kinds of idolatry; and partly because as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes

against idolatry much stronger than the Canaanites had; so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

2 Kings 21:10

No text from Poole on this verse.

2 Kings 21:11

**Above all that the Amorites did**, i.e. the Canaanitish nations, all so called from one eminent part of them. **See Poole "Gen\_15:16"**.

**Hath made Judah also to sin with his idols**; by his example, encouragement, counsel, authority, and command.

2 Kings 21:12

By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. **See Poole "1Sa\_3:11"**; **See Poole "Jer\_19:3"**.

2 Kings 21:13

**Jerusalem** shall have the same measure and lot, i.e. the same judgments, which Samaria had. The line is oft put for one's lot or portion, as Psa\_16:6 2Co\_10:16, because men's portions or possessions used to be measured by lines, Psa\_78:55 Amo\_7:17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isa\_34:11 Lam\_2:8 Amo\_7:7,8 **Zec 1:16**. Or it is an allusion to that fact of David, who destroyed the Moabites by a measuring line, 2Sa\_8:2.

**Wiping it, and turning it upside down**, as men do with a dish that hath been used; first wholly empty it of all that is in it, then thoroughly cleanse and wipe it, and lastly turn it upside down, that nothing may remain in it: so will I deal with Jerusalem, thoroughly empty and purge it from all its wicked inhabitants, and that so as to cut off all hopes of restitution.

2 Kings 21:14

**The remnant of mine inheritance**, i.e. the kingdom of Judah, the only remainder of all the tribes of Israel, which I did once choose for my inheritance, but now, notwithstanding that privilege, will utterly reject and forsake them.

2 Kings 21:15

This sore judgment, though it was chiefly inflicted for the sins of Manasseh and his generation, yet had a respect unto all their former sins, the guilt whereof was upon this occasion revived. See Exo\_32:31.

2 Kings 21:16

**Innocent blood;** the blood of those prophets and righteous men who either reprov'd his sinful practices, or refused to comply with his wicked commands and worship.

**Beside his sin,** i.e. his idolatry, which is elsewhere called *evil*, and *corruption*, and here sin, by way of eminency; which is the more considerable, because it is here compared with horrid cruelty, and implied to be worse than that, and more abominable in God's sight, because it doth more directly and immediately strike at the glory and purity of the Divine Majesty, by respect unto which all sins are to be measured. And this expression God here useth in opposition to the gross error of most men, who look upon idolatry as a small sin, as a mere mistake of the mind, as the fruit of a good intention, and as an excess proceeding from zeal in religion.

2 Kings 21:17

No text from Poole on this verse.

2 Kings 21:18

**In the garden of his own house,** not in the sepulchre of the kings; either by the people's designation, who judg'd him unworthy of that honour; or rather, by his own choice and command, as a lasting testimony of his sincere repentance and abhorrency of himself for his former crimes.

**In the garden of Uzza,** or, of king Uzziah, who possibly planted or enlarged it.

2 Kings 21:19

No text from Poole on this verse.

2 Kings 21:20

No text from Poole on this verse.

2 Kings 21:21

No text from Poole on this verse.



2 Kings 21:22

No text from Poole on this verse.

2 Kings 21:23

No text from Poole on this verse.

2 Kings 21:24

No text from Poole on this verse.

2 Kings 21:25

No text from Poole on this verse.

2 Kings 21:26

No text from Poole on this verse.

## **2 Kings 22:1 2 KINGS CHAPTER 22**

2 Kings 22:1

No text from Poole on this verse.

2 Kings 22:2

No text from Poole on this verse.

2 Kings 22:3

**In the eighteenth year**, not of his life, but *of his reign*, as it is expressed, 2 Chronicles 34:3,8. What he did before this time, see 2 Chronicles 34:3, &c. The scribe; the king's secretary.

2 Kings 22:4

**That he may sum the silver**, i.e. take an exact account how much it is, and then dispose it in manner following.

**The keepers of the door** were priests or Levites, as appears from 2 Kings 12:9, 2 Chronicles 8:14, 2Chr 23:4 2Chr 34:9.

2 Kings 22:5

**The oversight of the house of the Lord**, i.e. the care and oversight of the workmen; which also were Levites, 2 Chronicles 34:12.

2 Kings 22:6

Either hewed or cut out of the quarries, or to be hewed and fitted to the building.

2 Kings 22:7

i.e. Because it was found by experience that they dealt faithfully. Verbs signifying the being of a thing are oft put for the manifestation of it.

2 Kings 22:8

**The book of the law;** that original

**book of the law of the Lord**, given or written by the hand of Moses, as it is expressed, 2 Chronicles 34:14, which by God's command was put beside the ark, Deuteronomy 31:26, and probably taken from thence and hid, by the care of some godly priest, when some of the idolatrous kings of Judah persecuted the true religion, and defaced the temple, and (which the Jewish writers affirm) burnt all the copies of God's law which they could find, and now found among the rubbish, or in some secret place.

2 Kings 22:9

No text from Poole on this verse.

2 Kings 22:10

No text from Poole on this verse.

2 Kings 22:11

**The words of the book of the law**, i. e. the dreadful comminations against them for the sins still reigning among the people.

**Quest.** Did Josiah never see and read a copy of this book before this time? If he did not, how could he do so much towards the reformation of religion, as he did before? if he did, why was he not sooner convinced and humbled by it?

**Answ.** If Josiah had not yet seen a copy of this book, (which is not impossible,) yet there was so much of the law left in the minds and memories of many of the people, as might easily persuade and direct him to all that he did till this time; or if Josiah had seen and read it before, which seems more probable, yet the great reverence which he justly bore to the original book, and the strange, and remarkable, and seasonable finding of it, had very much awakened and quickened him to a more serious and diligent

reading, and attentive consideration, of all the passages contained in it, than he used before.

2 Kings 22:12

**A servant of the king's**, who most constantly waited upon the king's person; otherwise all of them were the king's servants.

2 Kings 22:13

**Inquire of the Lord**; either what he intends to do with us, or what we shall do to him, to appease his wrath.

**Concerning the words of this book**; whether the curses here threatened must come upon us without remedy, or whether there be hope in Israel concerning the prevention of them.

2 Kings 22:14

**Unto Huldah the prophetess**; for we read of women prophetesses, both in the Old and New Testament; as Miriam, Exodus 15:20, Deborah, Judges 4:4, Hannah, 1Sa 2, Elisabeth, and the blessed Virgin, Lu 1, and Philip's daughters, Acts 21:9.

**Quest.** But why did he send to this woman, and not rather to Zephaniah, or Jeremiah, who were prophets in Josiah's days?

**Answ.** Either, first, Because the king's earnest affection in this business required great haste; and she was in Jerusalem, which is therefore noted in the following part of the verse, when Jeremiah might at this time be at Anathoth, or in some more remote part of the kingdom; and the like may be said of Zephaniah, who also might not be a prophet at this time, though he was afterward, *in the days of Josiah*, which is all that is affirmed of him, Zephaniah 1:1. Or,

2. Because the king or his courtiers had longer and greater experience of the eminency of her prophetic gifts than of Jeremiah's, who began not to prophesy till the thirteenth year of Josiah, Jeremiah 1:2; and being well assured of her fidelity in delivering the mind and counsel of God to those that inquired of her, they rightly concluded that it was much more considerable what message God sent, than by whom it was

conveyed to them. *In the college*; where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, in another or the second part, to wit, of the city, i.e. in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chronicles 32:5.

2 Kings 22:15

No text from Poole on this verse.

2 Kings 22:16

No text from Poole on this verse.

**2 Kings 22:17**

**The works of their hands;** gods made with hands. This she adds to aggravate their folly and contempt of God, in preferring such vain and idle things before him.

2 Kings 22:18

No text from Poole on this verse.

2 Kings 22:19

No text from Poole on this verse.

2 Kings 22:20

**In peace,** i.e. in a time of public peace, and the tranquility of thy kingdom; or so as

**thou shalt not see all the evil which I will bring upon this place,** as the following words explain it; for otherwise he died in battle, 2 Kings 23:29. Besides, he died in peace with God, and was by death translated to everlasting peace.

**2 Kings 23:1 2 KINGS CHAPTER 23**

Josiah causeth the law to be read in a solemn assembly; reneweth the covenant of the Lord; destroyeth idolatry, 2 Kings 23:1-14; breaketh down the altar at Beth-el, and burneth thereon dead men's bones, 2 Kings 23:15-20; keepeth the passover: other evidences of his piety, 2 Kings 23:21-25. God's final wrath against Judah. 2 Kings 23:26-28. Josiah, warring against Pharaoh-

nechoh, is slain: Jehoahaz his son is king: he is imprisoned by Pharaoh-nechoh; who puts Jehoiakim, in his place; who reigneth ill, 2 Kings 23:29-37.

The chief governors both of church and state.

2 Kings 23:2

**The prophets;** either Jeremiah, Zephaniah, Urijah; or the sons or disciples of the prophets.

**He read;** He caused to be read.

2 Kings 23:3

**By the pillar;** of which **See Poole "2 Kings 11:14"; See Poole "2 Chronicles 34:31"**.

**To the covenant,** to wit, as to the taking of it; they declared their consent to it, and their concurrence with the king in that act, which possibly they did by standing upright, as the king himself stood when he took it.

2 Kings 23:4

**The priests of the second order;** either those two who were next in degree to the high priest, and in case of his sickness were to manage his work; of whom see 2 Samuel 8:17; or the heads of the twentyfour courses which David had appointed, 1Ch 24.

**The keepers of the door:** **See Poole "2 Kings 22:4"**.

**To bring forth,** i.e. to take care that they should be brought forth.

**For the grove,** i.e. the image of the grove; of which **See Poole "2 Kings 21:7"**; it being most frequent to call images by the names of the persons or things which they represent.

**In the fields of Kidron,** i.e. adjoining to the brook of Kidron.

**Carried the ashes of them unto Beth-el;** partly to show his abhorrency of them, and that he would not give the ashes of them a place in his kingdom; and partly to pollute and disgrace that

place which had been the chief seat and throne of idolatry.

2 Kings 23:5

**The idolatrous priests**, Heb. *the chemarim*; which were ministers of idols, Hosea 10:5, distinct from the priests, Zephaniah 1:4. Possibly they were the highest rank of priests, because they are here employed in the highest work, which was to burn incense.

**Baal**; a particular god, of greatest esteem with them, so called; though elsewhere the name of Baal is common to all false gods.

2 Kings 23:6

**The grove: See Poole "2 Kings 23:4"**. Of the children of the people, i.e. of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called

**the children of the people**; who as they had this brand of infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deuteronomy 23:2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, *of that people*, i.e. those idolatrous people, as it is explained, 2 Chronicles 34:4, and here sufficiently implied in this and the foregoing verse.

2 Kings 23:7

**The houses of the sodomites**; wherein some males prostituted their bodies to the lusts of others; which abominable practice was both a punishment of idolatry, Romans 1:23,24,27, and a part of idol worship, this being done to the honour of some of their idols, and by the appointment and instigation of those impure and diabolical spirits which were worshipped in their idols. See 1 Kings 14:24, 1 Kings 15:12, 1 Kings 22:46.

**Hangings**, or *curtains*, either to draw before the idol or idols which were worshipped in the grove, to preserve them from defilement, or to gain more reverence for them; or which were set up in the grove, that the abominable filthiness last mentioned might be committed within them. Or, *garments* for the service of

the grove, for the idols or the priests belonging to them. Heb. *houses*, i.e. either little chapels made of woven work, like those which were made of silver, Acts 19:24; within which there were some representations of their grove idols; or rather, tents made of those curtains for the use above mentioned.

**For the grove**, or, for *Asherah*, an idol so called, as was noted before.

2 Kings 23:8

**All the priests**, to wit, belonging to the high places there following, whether such as worshipped idols, or rather, such as worshipped God in those forbidden places, Deuteronomy 12:11, as may be gathered from the following verse.

**Defiled the high places**, by burning dead men's bones upon them, as 2 Kings 23:14,16,20, or by putting them to some other unclean or filthy use.

**From Geba**; the northern border of the kingdom of Judah; of which see Joshua 18:24 1 Kings 15:22. *To Beer-sheba*, which was the southern border; see Genesis 21:31 Judges 20:1; i.e. from one end to the other.

**The high places of the gates**; which were erected by the gates of the city here mentioned, unto the honour of their tutelary gods, which after the manner of the heathen they owned for the protectors of their city and habitations.

**In the entering in of the gate of Joshua the governor of the city**: this circumstance is noted to show Josiah's great zeal and impartiality, in rooting out all monuments of idolatry, without any respect unto those great persons who were concerned in them, or affected to them.

2 Kings 23:9

**The priests of the high places**, which worshipped the true God there.

**Came not up to the altar of the Lord in Jerusalem**, i.e. were

not suffered to come thither to the exercise of their priestly function; as a just punishment for the corruption of God's worship, and the transgression of so plain and positive a law of God, Deuteronomy 12:11, which was much worse in them, who had more knowledge to discern God's mind therein, and more obligations to observe it, and to engage others to the observation of it. Compare Ezekiel 44:10.

**Of the unleavened bread**, i.e. of the meat-offerings allotted to the priests, wherein there was to be no leaven, Leviticus 2:4,5,10,11; and consequently of other provisions belonging to the priests, which by a synecdoche are contained under this one kind. Thus their spiritual blemish puts them into the very same state which corporal blemishes brought them, Leviticus 21:17, &c. And thus he mitigates their punishment; he shuts them out from spiritual services, but allows them natural and necessary provisions.

2 Kings 23:10

**In the valley of the children of Hinnom**; of which see Joshua 15:8 Nehemiah 11:30 Jeremiah 7:31, Jeremiah 19:6,11.

**To pass through the fire to Molech.** See Poole "Leviticus 18:21"; See Poole "Deuteronomy 18:10".

2 Kings 23:11

**The horses**; either,

1. The carved or graven horses, to which were adjoined a graven chariot, in which there might be the picture of the sun, which the heathens used to represent in this manner. Or rather,

2. Living horses; for,

1. Such the eastern nations used to consecrate to the sun, to signify the swiftness of his motion.

2. These horses are mentioned apart from the chariots, and are said to be

**given to the sun**, which is not said of the chariots; and to be *taken*



away, when *the chariots were burnt, &c.*; and a certain place is here allotted to the horses, not to the chariots. *To the sun*; either to be sacrificed to the sun; or to draw those chariots in which the kings, or some other in their stead, and by their appointment, went forth every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, as Xenophon testifies.

**At the entering in of the house of the Lord**, i.e. by the gate of the outward court of the temple; for the courts are oft contained under the name of the house or temple.

**The chamberlain**, or *officer*, to whom the care of these horses was committed.

**In the suburbs**; either,

1. Of the city of David; or rather, of the temple; in certain outward buildings belonging to the temple, and the uses thereof. See Ezekiel 45:2. Heb. *in Parvarim*; a place near the temple, called also *Parbar*, 1 Chronicles 26:18, though it be not now known either where it was, or why it was so called. *Tie chariots of the sun*; which were made for the honour and worship of the sun, as was before expressed.

2 Kings 23:12

**On the top of the upper chamber of Ahaz**, i.e. upon the roof of the king's house. They were so mad upon their idols, that they were not content with all their public high places and altars, but made others upon their house-tops, for the worship of the heavenly bodies. See Jeremiah 19:13 Zephaniah 1:5.

**Which Manasseh had made.**

**Quest.** How could this be, when Manasseh had taken them away before, 2 Chronicles 33:15?

**Answ.** Either these altars were not so fully destroyed as they should have been, the foundations of them being left through the neglect of the officers appointed to do that work, upon which Amon built his new altars; or if they were wholly rooted out,

Amon's new altars are called by his father's name, because they were built by his example, and in the very same place where his father's altars were; as the wells which Isaac digged in the same place where Abraham had digged them before, were therefore called by their ancient names, [Genesis 26:18](#). See more on the next verse.

**In the two courts;** the priests' and the people's. See 2 Kings 21:5.

**Cast the dust of them into the brook Kidron;** partly to show his detestation of them, and partly to abolish the very remembrance of them as far as he could.

2 Kings 23:13

**The mount of corruption,** i.e. the Mount of Olives, 1 Kings 11:7, here called *the mount of corruption*, for the gross idolatry there practised, which is oft expressed by the name of corruption. See Exodus 32:7 Deuteronomy 32:5. In the Hebrew is an elegant allusion between *mischah*, *anointing*, and *masheith*, *corruption*, as there is between *Beth-el* and *Beth-aven*, Hosea 4:15.

**Which Solomon had builded;** not the same individual altars; which doubtless either Solomon upon his repentance, or some other of Josiah's godly predecessors, had taken away long before this time; but other altars built by Manasseh or Amon, which because erected by Solomon's example, and for the same use, and in the same place, are called by his name; this brand being left by the Holy Ghost upon his name and memory, as a just punishment of that abominable practice, and a mean to deter others from the like.

**For Ashtoreth;** of which and the rest See **Poole** "1 Kings 11:5"; See **Poole** "1 Kings 11:6"; See **Poole** "1 Kings 11:7".

**The abomination,** i.e. the idol, so called, because it was abominable, and made them abominable to God.

2 Kings 23:14

i.e. of the idolatrous priests, which he caused to be taken out of their graves, 2 Kings 21:18.

2 Kings 23:15

**The altar that was at Beth-el.**

**Question.** How could he rightly do this, seeing Beth-el was a part of the kingdom of Israel, not of Judah?

**Answer.** Either, first, This city was now under the kingdom of Judah, to which it was added by Abijah long since, 2 Chronicles 13:19. Or, secondly, He did this by virtue of that ancient right which David and his posterity had to the kingdom of Israel, which though suspended for a time by God's grant of the ten tribes to Jeroboam, and the succeeding kings of Israel; yet these being all extinct, it might seem to return to him, at least so far as to pluck up idolatry out of the land of Israel, as he had opportunity, and especially out of those parts of it which bordered upon Judah. Or, thirdly, The king of Babylon having engaged in a war with the Assyrian, Hezekiah's great enemy, and having thereupon occasion for Hezekiah's friendship, did (as some suppose) enlarge his dominion, and give him some power over the kingdom of Israel, at least as to matters of religion; which may seem not improbable from 2 Chronicles 30:1-6. And the same power seems to have been continued, and some kind of league made, between the king of Babylon and Manasseh, (who thereupon was restored to his kingdom, 2 Chronicles 33:13) and after him Josiah, who therefore was so zealous in his quarrel against the king of Egypt, [2 Chronicles 35:20](#), &c. Or, fourthly, He did it in pursuance of God's prediction concerning this action, 1 Kings 13:2, which (in a matter so good, and so agreeable to God's will and word, as the extirpation of idolatry unquestionably was) had the force of a warrant or command upon him to do it, as God's prediction of the conversion of the Gentiles by the Messiah was a command to his apostles to preach to them, Acts 13:47.

**The high place;** which seems to have been some little temple or house erected for that worship, or for the priests attending upon it.

2 Kings 23:16

**As Josiah turned himself:** Josiah's care and zeal was so great, that he would not trust his officers with these things, but would

see them done with his own eyes. Which the man of God proclaimed three hundred years before it was done.

2 Kings 23:17

**What title is that that I see?** It was the manner then, as now it is, to set up little pillars or stones by or upon the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.

2 Kings 23:18

Which were now mixed together.

**Samaria;** the place of his birth or former abode, though now he were in Beth-el, 1 Kings 13:11.

2 Kings 23:19

By what authority he did this, **See Poole** "2 Kings 23:15".

2 Kings 23:20

**The priests of the high places;** either,

1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numbers 3:10, and for their idolatry. Or rather,
2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, *which the other kings of Israel made*, who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chronicles 34:4, where it is said, *they brake down the altars of Baalim*, &c. By this relation it appears, and from the nature of the thing, and common practice in like cases, it is more than probable, that after the departure of the king of Assyria, divers of the Israelites who had retired to other parts, and kept themselves out of the conqueror's hands, returned together with their priests to their own land, and to their old trade of worshipping idols; to whom, peradventure, they ascribed this their deliverance from that

judgment which Jehovah had brought upon them.

**That were there upon the altars;** according to that famous prophecy, 1 Kings 13:1,2.

2 Kings 23:21

**Keep the passover:** having abolished false worship, he now endeavours to set up the true worship of the true God.

**In this book of the covenant;** in this book which I have found; wherein is contained the covenant made between God and Israel, and the terms of it.

2 Kings 23:22

**Such a passover,** i.e. celebrated with such solemn care, and great preparation, and numerous sacrifices. 2 Chronicles 35:7-9, and universal joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times under Manasseh and Amon; and the good hopes they now had of the happy establishment of their nation, and the true religion; and of the prevention of God's judgments denounced against them.

**From the days of the judges,** or, from the days of Samuel, the last of the judges, as it is expressed, 2 Chronicles 35:8. None of the kings had taken such care to prepare themselves, the priests, and people, and accurately to observe all the rites, and diligently to purge out all uncleanness, and to renew their covenant with God, so solemnly as Josiah now did.

2 Kings 23:23

No text from Poole on this verse.

2 Kings 23:24

**The wizards;** of which see on Lev\_19:31 **20:27** Num\_22:5 Deu\_18:11.

**The images, and the idols,** and all the abominations; three words noting the same thing, to show that till the instruments and monuments of idolatry were destroyed, as God had commanded.

**That were spied**, i.e. all that were discovered; not only such as were in the place and state of worship, but such as their priests or zealots had removed, and endeavoured to hide and secure.

2 Kings 23:25

**Like unto him there was no king before him**, to wit, for his diligent study in God's law, and his exact care, and unwearied industry, and fervent zeal, in rooting out of idolaters, and all kinds and appearances of idolatry, not only in Judah, but in Israel also; and in the establishment of the true religion in all his dominions, and in the conforming of his own life, and his people's too, (as far as he could,) to the holy law of God; though Hezekiah might excel him in some other particulars; of whom therefore the like is said above, 2Ki\_18:5.

2 Kings 23:26

**The Lord turned not from the fierceness of his great, wrath;** because though the king was most hearty in his repentance, and acceptable to God, as we said before, and therefore the judgment was delayed for his time; yet the people were generally corrupt, and secretly averse from Josiah's pious and excellent reformation, and inclined to their old lusts and idols; as appears from the complaints of the prophets, especially Jeremiah and Zephaniah, against them; and by the following history, wherein we see that as soon as ever Josiah was gone, his children, and the princes, and the people suddenly and greedily returned to their former abominations.

**Because of all the provocations that Manasseh had provoked him withal:** the sins of Manasseh, and of the men of his generation, who complied and concurred with him in his idolatrous and cruel practices, 2Ki\_24:3,4, are justly punished in this generation; partly, because of God's sovereign right of punishing sinners (such as these unquestionably were) when and upon what occasion he sees fit; partly, because of that public warning and declaration of God, that he would visit the iniquity of the fathers upon the children; and principally, because these men had never sincerely repented of their own nor of their fathers' sins, but their hearts still hankered after them; which, though not yet seen by men, was manifest to God, who therefore pronounced this terrible sentence against them.

2 Kings 23:27

To wit, upon the conditions in sundry places expressed, which they broke, and therefore God justly made them to know his breach of promise, as he threatens, Num\_14:34.

2 Kings 23:28

No text from Poole on this verse.

2 Kings 23:29

**Pharaoh-nechoh**, called *Necos* by Herodotus, who makes mention of this fight; wherein, as he saith, *Necos conquered the Syrians in Magdalo* . *The king of Assyria* , i.e. the king of Babylon, who having formerly rebelled against the Assyrian his lord, had now conquered him; as appears by the course of the sacred, and the concurrence of profane history; and therefore is here and elsewhere called *the Assyrian* , and *the king of Assyria* , because now he was the head of that empire. *To the river Euphrates* , i.e. *against Carchemish by Euphrates* , as it is expressed, 2Ch\_35:20, which the Assyrian had taken from the Syrians, Isa\_10:9, Pharaoh's confederates, who therefore sendeth forces against the Assyrian, that he might both help them, and secure himself.

**Josiah went against him;** either to defend his own country from Pharaoh's incursions; or to assist the king of Babylon, with whom he seems to have been in league, as was noted before. *He slew him* , i.e. gave him his death's wound there, though he died not till he came to Jerusalem, 2Ch\_35:23,24. *When he had seen him* , i.e. when he fought with him, or in the first onset. Thus fighting is called *a looking in the face* , 2Ki\_14:8.

2 Kings 23:30

**Dead**, i.e. mortally wounded, as in the former verse; and as we commonly say of a sick man past hopes of recovery, that he is a dead man: compare Gen\_20:3.

**Jehoahaz the son of Josiah**, who was younger than Jehoiakim, by comparing 2Ki\_23:31 with 2Ki\_23:36, yet preferred by the people before the elder brother; either because Jehoiakim refused the kingdom for fear of Pharaoh, whom he knew he should hereby provoke; or because Jehoahaz was the more stout and warlike prince; whence he is called a lion, Eze\_19:3, though indeed he

showed his courage more against his people than his enemies; but they judged that he was most able and willing to defend them against the conquering army.

**Anointed him;** as they used to do in such extraordinary cases, because this was a troublesome time, and he was not the right heir to the crown, and therefore needed this solemn rite of confirmation, which Solomon had in the same circumstances.

2 Kings 23:31

No text from Poole on this verse.

2 Kings 23:32

i.e. His grandparents, Manasseh and Amon. He restored that idolatry which his father had destroyed, partly to gratify the generality of the people, who had made him king, and who were inclined to their old superstitions even in Josiah's time, as was observed before, though restrained from the outward acts by fear; and partly to sweeten the king of Egypt, who possibly was a zealous idolater, by his compliance with him in the worship of idols.

2 Kings 23:33

**Pharaoh-nechoh put him in bands;** either because he presumed to take the kingdom without his leave and consent; or because he renewed the war against Pharaoh, as some affirm, and by him was conquered and taken prisoner.

**Riblah;** an eminent city in Syria; of which see Num\_34:11 2Ki\_25:6; where Pharaoh now was to finish or make good his conquests, whither Jehoahaz was carried to receive his sentence.

**That he might not reign;** or, because *he had reigned* , i.e. taken the kingdom without right, and without his leave. Or, according to the other reading,

**in the beginning of his reign;** the word *reigning* being commonly used for *beginning to reign* ; when he was scarce warm in his throne.

**A tribute,** to wit, a yearly tribute, whereby they should acknowledge him to be their superior; and for which he would be their protector when they needed his help.



2 Kings 23:34

**Eliakim the son of Josiah;** whom he perceived to be of a more mild and peaceable disposition.

**Turned his name to Jehoiakim;** because the giving of names was accounted an act and sign of dominion; which therefore parents did to their children, and conquerors to their vassals or tributaries. Compare 2Ki\_24:17 Dan\_1:7.

**Took Jehoahaz away;** partly as a punishment for him, and partly that he might give no disturbance to his brother.

2 Kings 23:35

No text from Poole on this verse.

2 Kings 23:36

**When he began to reign;** either,

1. When he began to reign alone, and with full power, or after Jehoahaz's death; till which the people would not disown him whom they had anointed king, which was esteemed a great tie, 2Sa\_19:10; nor own or accept Jehoiakim as their king, but only as his brother's viceroy, though Pharaoh had by violence forced him upon them. And so Jehoahaz might be his elder brother, and the same who is called *Johanan*, and is first mentioned, as the eldest son, 1Ch\_3:15, though he may be placed first not in regard of his birth, but of his dignity, the crown being first put upon his head. Or,

2. When he was first set up by Pharaoh; and so this was the elder brother, though by popular violence put by his right: **See Poole "2Ki\_23:30"**.

2 Kings 23:37

By idolatry, the oppression of his people, and the persecution of the prophets, and other good men, Jer\_26:21 Eze\_19:5-7.

## **2 Kings 24:1 2 KINGS CHAPTER 24**

Jehoiakim, first subdued by Nebuchadnezzar, rebelleth against him to his own ruin: Jehoiachin his son is king in his stead, 2Ki\_24:1-6. His evil reign: Jerusalem spoiled and made captive

by the king of Babylon, 2Ki\_24:8-16. He maketh Zedekiah king: he reigneth ill, unto the utter destruction of Judah, 2Ki\_24:17-20.

**In his days**, i.e. in Jehoiakim's reign, in the end of his third year, Dan\_1:1, or the beginning of his fourth, Jer\_25:1, **Nebuchadnezzar**; the son of Nabopolassar, who quite subdued the Assyrian, first his lord, and then his competitor, and made himself absolute monarch of all those parts of the world. **Came up**, to wit, against Jehoiakim, as the friend and confederate of Pharaoh, whose forces he had lately conquered, Jer\_46:2. **He turned and rebelled against him**, by the instigation of the Egyptian, who threatened him if he did not rebel, and promised him his utmost assistance if he did.

2 Kings 24:2

Nebuchadnezzar's army was made up of several nations, who were willing to fight under the banner of such a puissant and victorious emperor.

2 Kings 24:3

**For the sins of Manasseh**; properly and directly for their own sins, and occasionally for the sins of Manasseh, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

2 Kings 24:4

**For the innocent blood**, to wit, of those prophets and saints who either reprov'd or would not comply with his idolatrous worship.

2 Kings 24:5

No text from Poole on this verse.

2 Kings 24:6

**Jehoiachin**, called also *Jeconiah*, 1Ch\_3:16, (as Jehoiakim also was, by comparing this with Mat\_1:11) and, in way of contempt,

**Coniah**, Jer\_22:24.

2 Kings 24:7

**The king of Egypt came not again**, to wit, in this king's days; nor until Zedekiah's time, Jer\_37:6,7; nor to any purpose. He could not now come out to protect the king of Judah, being scarce able to defend his own kingdom.

2 Kings 24:8

**Jehoiachin was eighteen years old when he began to reign.**

**Object.** He was then but eight years old, 2Ch\_36:9.

**Ans.** 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone.

2. He is called *a son of eight years when he began to reign* , 2Ch\_36:9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer\_25:1, and continued all his reign, which lasted eleven years, 2Ki\_23:36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. And this is certain, that the years of kings mentioned in Scripture are not always accounted from the beginning of their age, but from some other remarkable time or thing: thus Saul, when at man's estate, is called *the son of one year* , 1Sa\_13:1, of which See Poole "1Sa\_13:1" and Ahaziah (whose father lived only forty years, 2Ch\_21:20) is called a son of forty and two years when he began to reign, 2Ch\_22:2, because that was the forty and second year of the reign of Omri's family, as most think. And therefore it cannot seem strange if the years of this king be computed, not from his birth but from the beginning of so great and famous a change of the Jewish affairs, as this captivity made; this being the usual way of the Romans and Greeks, and other more ancient and eastern nations, to compute the times from the great changes and revolutions happening among them. And that this was the practice of the Jews in the computation of these very times, is evident from the use of it in the Prophecy of Ezekiel, Eze\_1:2, *which was the fifth year of Jehoiachin's captivity* ; and Eze\_33:21, *in the twelfth year of our captivity* ; and Eze\_40:1, *in the twenty-fifth year of our captivity* .

3. To all this might be added, that some here acknowledge an error of the scribe, and affirm, that in the first and best copies, in 2Ch\_36:9, it was not *eight* , but *eighteen* ; which they gather from hence, because those two ancient and venerable translators, the

Syriac and Arabic, read there, as it is here, *was eighteen years old* ; which, they say, they would never have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

He reigned in Jerusalem three months, and ten days, which are added, 2Ch\_36:9. But such small sums are frequently omitted in great numbers. **See Poole "Gen\_15:13"; See Poole "1Ki\_16:8"**.

2 Kings 24:9

No text from Poole on this verse.

2 Kings 24:10

Either,

1. Because the people had made Jehoiachin king without his consent. Or,

2. Because he had some notice, or at least a suspicion, of his intentions to rebel against him, and to join with Egypt against him, as Zedekiah his successor did. But whatsoever was the second and immediate cause of it, the chief cause was God's commandment, or the direction of his providence, as it was said, 2Ki\_24:3.

2 Kings 24:11

No text from Poole on this verse.

2 Kings 24:12

**Went out to the king of Babylon**, i.e. yielded up himself and the city into his hands; and this by the counsel of Jeremiah, and to his own good.

**Of his reign**, i.e. of Nebuchadnezzar's reign; as appears by comparing this with Jer\_25:8, and because Jehoiachin reigned not half a year.

2 Kings 24:13

**Cut in pieces**; or rather, took away, as this word elsewhere signifies; or *cut off*, to wit, from the temple. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezr\_1:7 Dan\_5:2,3.

**All the vessels of gold**, i.e. the most and choicest of them, by comparing this with 2Ki\_25:14,15.

**Which Solomon king of Israel had made;** so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; as the ship of the Argonauts was still reputed the same ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels were preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be recovered by the entreaty or at the cost of the godly kings of Judah.

2 Kings 24:14

**All Jerusalem,** i.e. the inhabitants of Jerusalem; not simply *all* , but the best and most considerable part, as the following words explain and restrain it.

**Ten thousand captives;** which are more particularly reckoned up, 2Ki\_24:16, where there are seven thousand mighty men, and a thousand smiths; and those mentioned 2Ki\_24:15 make up the other two thousand.

**All the craftsmen and smiths;** which might furnish them with new arms, and thereby give him fresh trouble.

2 Kings 24:15

No text from Poole on this verse.

2 Kings 24:16

No text from Poole on this verse.

2 Kings 24:17

That he might admonish him of (what this name signifies)

**the justice of God,** which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

2 Kings 24:18

No text from Poole on this verse.

2 Kings 24:19

No text from Poole on this verse.

2 Kings 24:20

Thus the people's sins were the true cause why God gave them wicked kings, whom he suffered to do wickedly, that they might bring the long deserved and threatened punishments upon themselves and their people.

## **2 Kings 25:1 2 KINGS CHAPTER 25**

Jerusalem is besieged: Zedekiah taken; his sons slain; and his eyes put out, 2Ki\_25:1-7. Nebuzar-adan burneth Jerusalem and the temple; breaketh down the wall of the city; carrieth the remnant, except a few poor labourers, into captivity, and much treasure, 2Ki\_25:8-17; slayeth the nobles at Riblah, 2Ki\_25:18-21. Gedaliah is made governor of Judah: he is slain: the rest flee into Egypt, 2Ki\_25:22-26. *Evil-merodach advanceth Jehoiachin* in his court, 2Ki\_25:27-30.

To chastise Zedekiah for his rebellion and perjury, 2Ch\_36:13. They built forts against it round about; partly to keep all supplies of men or provisions from entering into the city; and partly that from thence they might shoot darts, or arrows, or stones into the city. See Jer\_52:4 Eze\_4:2 **17:17**.

2 Kings 25:2

No text from Poole on this verse.

2 Kings 25:3

**The fourth month**; which word is easily understood, by comparing this and the first verse, and Jer\_39:2 **52:6**, where it is expressed.

**For the people of the land**, i.e. for the common sort of people, who flocked thither from all parts, upon the approach of the Babylonian army; but only for the great men and soldiers. See of the grievousness of this famine, Lam\_4:10 Eze\_5:10,**12**.

2 Kings 25:4

**The city was broken up** by the Chaldeans, who broke and entered the gate, Jer\_39:3.

**The men of war fled;** which word is fitly supplied out of the parallel place, Jer\_39:4, or out of the following verb, *went away* .

**Between two walls;** between the outward and inward wall of the city, by a private way, having the advantage of the darkness of the night, and possibly of some vault under the ground. *The king* : this word also is necessarily to be understood; partly by its singular, which agrees not with *the men of war* ; and partly out of the next verse, where it is expressed.

**Toward the plain of Jericho,** as it follows.

2 Kings 25:5

No text from Poole on this verse.

2 Kings 25:6

**To Riblah;** of which See Poole "2Ki\_23:33", and See Poole "2Ki\_25:21", where Nebuchadnezzar staid, that he might both supply the besiegers with more men, and military provisions, as their occasions required; and have an eye to Chaldea, to prevent or suppress any commotions which might happen there in the time of his absence.

**They gave judgement upon him;** the king's officers appointed thereunto examined his cause, and passed the following sentence against him.

2 Kings 25:7

Thus two prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon* , Jer\_32:5 **34:3**, and that *he should never see Babylon* ; which seeming contradiction, because Zedekiah the false prophet could not reconcile, he concluded both were false, and that Jeremiah was a false prophet; and it seems Zedekiah the king might stumble at this difficulty.

2 Kings 25:8

**On the seventh day of the month.**

**Quest.** How doth this agree with Jer\_52:12, where he is said to come thither on the tenth day?

**Answ.** Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day; or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.

2 Kings 25:9

**He burnt the house of the Lord**, which had now stood about four hundred and fifty years.

2 Kings 25:10

No text from Poole on this verse.

2 Kings 25:11

**The people that were left in the city**, whom neither the sword nor famine had destroyed, who were eight hundred and thirty-two persons, Jer\_52:29, being members and traders of that city; for it is likely that there were very many more of the country people who were fled thither, who were left with others of their brethren to manure the land, as it here follows.

**The remnant of the multitude**, to wit, of the inhabitants of the country.

2 Kings 25:12

No text from Poole on this verse.

2 Kings 25:13

**The pillars of brass**; the carriage whereof to Babylon was foretold, Jer\_27:19,22.

2 Kings 25:14

**The shovels**; of these and the following words, See Poole "Exo\_27:1" See **1Ki 6 1Ki 7**.

2 Kings 25:15

No text from Poole on this verse.

2 Kings 25:16

No text from Poole on this verse.

2 Kings 25:17

No text from Poole on this verse.



2 Kings 25:18

**Seraiah the chief priest;** the high priest, grandson of that Hilkiah, of whom 2Ki\_22:4, and father of Jehozadak, who, as it seems, was taken with his father; and when his father was slain, 2Ki\_25:21, he was carried away to Babylon, as it is noted, 1Ch\_6:14,15.

**Zephaniah the second priest;** who was the high priest's deputy, when he was hindered from the execution of his office: **See Poole "Num\_3:32"; See Poole "2Sa 8:17" 2Ki\_23:4???**

2 Kings 25:19

**Of them that were in the king's presence,** i.e. of them who constantly attended upon the king's person: see 1Ki\_10:8 Est\_1:14.

**Object.** These were *seven* , Jer\_52:25.

**Answ.** Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted.

**Threescore men of the people of the land;** who had been most forward or active in the rebellion.

2 Kings 25:20

No text from Poole on this verse.

2 Kings 25:21

No text from Poole on this verse.

2 Kings 25:22

A righteous and good man, and a friend to the prophet Jeremiah, Jer\_26:24.

2 Kings 25:23

**The captains of the armies,** which escaped away when Zedekiah was taken. **See Poole "2Ki\_25:4" , See Poole "2Ki\_25:5"**.

2 Kings 25:24

**Sware to them, and to their men;** assured them by his promise and oath, that they, doing what he required, should be kept from the evils which they feared. This he might safely swear, because he had not only the king of Babylon's promise and interest too, but also God's promise, for their indemnity, delivered by Jeremiah.

2 Kings 25 25

**The seed royal;** and therefore moved with envy, to see so mean a person advanced into their place. See this history more fully described, **Jer 41**.

**Ten men,** to wit, ten captains or officers, and under each of them many soldiers; otherwise the attempt was ridiculous.

2 Kings 25:26

No text from Poole on this verse.

2 Kings 25:27

**On the seven and twentieth day;** or, on the twenty-fifth day, as it is Jer\_52:31; for then the decree was made, which was executed upon the twenty-seventh day.

2 Kings 25:28

It seems, though the power of these kings was taken away, yet some honour and respect was given to them, even in the place of their captivity, and to Jehoiachin more than to any of the rest.

2 Kings 25:29

i.e. In his presence, and at his table, the following allowance being given to him for the maintenance of his family and royal dignity. Compare 2Sa\_9:10.

2 Kings 25:30

No text from Poole on this verse.

"

# THE FIRST BOOK OF THE CHRONICLES

## THE ARGUMENT

THESE Books of the CHRONICLES are not the same which are so called, #1Ki 14:19, and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends. Yet this same writer took out of those books such historical passages as were most useful or necessary. They were written after the Babylonish captivity, as appears from #2Ch 36:20, &c., by Ezra; as may be gathered not only from the same words used in the place now quoted, and in the beginning of that book which goeth under the name of Ezra, but also from some other passages, which we may observe hereafter, and from the exactness and diligence here used in making catalogues of persons and families, which also is used in the Book of Ezra. If one or two passages seem to be of a later date, those were added by some other prophets; there being some few such additional passages in the Books of Moses. The chief design of these books is, to complete the history of the kings of Judah, and to gather up the fragments of sacred history which were omitted in the Books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies; which (though ignorant or inconsiderate persons may think trivial and useless) was a work of great necessity, to preserve the distinction of the tribes and families, that so it might appear that Christ came of that nation, and tribe, and family, of which he was to be born. And this account having been hitherto neglected, is most seasonably mentioned in these books, because this was to be in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies, upon which the truth and authority of the New Testament ill some sort depends. And whereas many things in these genealogies to us are obscure and doubtful, they were not so to the Hebrews; and all the persons here named were known to them by those very particular and exact genealogies, which they kept in their several families and in public registers; from whence this sacred penman, by the direction of God's Spirit, took those things which were of most importance.

## 1 Chronicles 1:1 1 CHRONICLES CHAPTER 1

Adam's line to Noah, 1Ch\_1:1-4. Noah's posterity, by Japheth, 1Ch\_1:5-7; by Ham, 1Ch\_1:8-16; by Shem to Abraham, 1Ch\_1:17-27. His posterity, by Ishmael, 1Ch\_1:28-31; by

Keturah, and Isaac, 1Ch\_1:32-34. His posterity by Esau: the kings and dukes of Edom, 1Ch\_1:35-54.

i.e. Adam begat Sheth; and so in the following particulars. For brevity sake he only mentions their names; but the rest is easily understood out of the former books, and from the nature of the thing; and from some following passages where the sense is completed.

1 Chronicles 1:2

No text from Poole on this verse.

1 Chronicles 1:3

No text from Poole on this verse.

1 Chronicles 1:4

Formerly he mentions only one son, but here he names and treats of Noah's three sons, partly because they were all the founders of the new world, and partly because the accomplishment of Noah's famous prophecy, Gen\_9:25-27, could not otherwise appear, but by the account of their several posterities.

1 Chronicles 1:5

No text from Poole on this verse.

1 Chronicles 1:6

**Riphath**, or *Diphath* ; for those two Hebrew letters which answer to our **D** and **R**, being very like, are oft confounded and exchanged, as 1Ch\_1:7,**41,46,50**.

1 Chronicles 1:7

No text from Poole on this verse.

1 Chronicles 1:8

No text from Poole on this verse.

1 Chronicles 1:9

No text from Poole on this verse.

1 Chronicles 1:10

No text from Poole on this verse.

1 Chronicles 1:11

No text from Poole on this verse.

1 Chronicles 1:12

**Of whom came the Philistines;** of which See Poole "Gen\_10:14".

1 Chronicles 1:13

No text from Poole on this verse.

1 Chronicles 1:14

**The Jebusite;** the people so called. So the names which follow until 1Ch\_1:17, are not the names of particular persons, but of people or nations. And all these descended from Canaan, though some of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they lost their names; which is the reason why they are no more mentioned, at least under these names.

1 Chronicles 1:15

No text from Poole on this verse.

1 Chronicles 1:16

No text from Poole on this verse.

1 Chronicles 1:17

**The sons of Shem;** either the name of sons is so taken here as to include grandsons, who are called *sons* , Gen\_29:5 2Sa\_19:21; or, these words, *the children of Aram* , are understood and inserted before

**Uz**, out of Gen\_10:23, where they are expressed.

1 Chronicles 1:18

**Arphaxad begat Shelah;** either immediately, or mediately by his son Cainan, who is expressed, Luk\_3:35, of which, God assisting, I shall speak in its proper place.

1 Chronicles 1:19

**The earth was divided** in their languages and habitation; of which see Gen\_11:7.

1 Chronicles 1:20

No text from Poole on this verse.

1 Chronicles 1:21

No text from Poole on this verse.

1 Chronicles 1:22

**Ebal**, or *Obal* , as it is Gen\_10:28; such proper names being oft differently written, according to the difference of times, and people, and writers.

1 Chronicles 1:23

No text from Poole on this verse.

1 Chronicles 1:24

**Arphaxad**: having given a brief and general account of the original of the world, and the people in it, he now returns to a more large and particular account of the genealogy of Shem, from whom the Jews were descended.

1 Chronicles 1:25

No text from Poole on this verse.

1 Chronicles 1:26

No text from Poole on this verse.

1 Chronicles 1:27

No text from Poole on this verse.

1 Chronicles 1:28

No text from Poole on this verse.

1 Chronicles 1:29

No text from Poole on this verse.

1 Chronicles 1:30

No text from Poole on this verse.

1 Chronicles 1:31

No text from Poole on this verse.

1 Chronicles 1:32

No text from Poole on this verse.

1 Chronicles 1:33

No text from Poole on this verse.

1 Chronicles 1:34

No text from Poole on this verse.

1 Chronicles 1:35

No text from Poole on this verse.

1 Chronicles 1:36

**Timna:** there is another Timna, the concubine of Eliphaz, Gen\_36:12, but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.

1 Chronicles 1:37

No text from Poole on this verse.

1 Chronicles 1:38

**The sons of Seir;** one of another nation, prince of the Horims; whose genealogy is here described, because of that affinity which was contracted between his and Esau's posterity; and those who were not united and incorporated with them were destroyed by them. See Deu\_2:12.

1 Chronicles 1:39

No text from Poole on this verse.

1 Chronicles 1:40

No text from Poole on this verse.

1 Chronicles 1:41

No text from Poole on this verse.

1 Chronicles 1:42

No text from Poole on this verse.

1 Chronicles 1:43

Of this and the following verses, **See Poole "Gen\_36:31"**, &c., whence this whole relation is taken.

1 Chronicles 1:44

No text from Poole on this verse.

1 Chronicles 1:45

No text from Poole on this verse.

1 Chronicles 1:46

No text from Poole on this verse.

1 Chronicles 1:47

No text from Poole on this verse.

1 Chronicles 1:48

No text from Poole on this verse.

1 Chronicles 1:49

No text from Poole on this verse.

1 Chronicles 1:50

No text from Poole on this verse.

1 Chronicles 1:51

No text from Poole on this verse.

1 Chronicles 1:52

No text from Poole on this verse.

1 Chronicles 1:53

No text from Poole on this verse.

1 Chronicles 1:54

No text from Poole on this verse.

## **1 Chronicles 2:1 1 CHRONICLES CHAPTER 2**

The sons of Israel; of Judah by Tamar: the children of Jesse, 1Ch\_2:1-17. Of Caleb the son of Hezron; of him by the daughter of Machir, 1Ch\_2:18-21. Of Jerahmeel, 1Ch\_2:25-33. Of Sheshan, 1Ch\_2:34-41. Another branch of Caleb's posterity, 1Ch\_2:42-49. Of Caleb the son of Hur, 1Ch\_2:50-55.

No text from Poole on this verse.

1 Chronicles 2:2

No text from Poole on this verse.

1 Chronicles 2:3

He puts

**Judah** first, because the best part of the right of the first-born, to wit, the dominion, was conferred upon him, Gen\_49:8, and because the Messiah was to come out of his loins.

1 Chronicles 2:4

No text from Poole on this verse.

1 Chronicles 2:5

No text from Poole on this verse.



1 Chronicles 2:6

If these be the same who are mentioned as *the sons of Mahol* , 1Ki\_4:31, either the same man had two names, Zerah and Mahol, as was usual among the Hebrews; or one of these was their immediate father, and the other their grandfather.

1 Chronicles 2:7

**Carmi** is here mentioned, because he was the son of Zimri, who is also called *Zabdi* , Jos\_7:1.

**Achar**; called *Achan* , Jos\_7:1, and here *Achar* , with a little variation for greater significancy; for *Achar* signifies a troubler.

1 Chronicles 2:8

No text from Poole on this verse.

1 Chronicles 2:9

No text from Poole on this verse.

1 Chronicles 2:10

No text from Poole on this verse.

1 Chronicles 2:11

No text from Poole on this verse.

1 Chronicles 2:12

No text from Poole on this verse.

1 Chronicles 2:13

**Eliab**, called also *Elihu* . 1Ch\_27:18 unless that was another person, and the word *brother* to be taken largely for a kinsman, as is frequently used.

1 Chronicles 2:14

No text from Poole on this verse.

1 Chronicles 2:15

For though he had eight sons, 1Sa\_16:10, one of them either died presently after that time, or is neglected for some reason now unknown, as others are. **See Poole** "Mat\_1:8", **See Poole** "Mat\_1:9".

1 Chronicles 2:16

No text from Poole on this verse.

1 Chronicles 2:17

**The Ishmeelite**, by birth or habitation, but by profession an Israelite, 2Sa\_17:25, **See Poole** "2Sa\_17:25".

1 Chronicles 2:18

Not that Caleb, Num\_13:6, for he was the son of Jephunneh, of whom he speaks, 1Ch\_4:15; but another Caleb.

**Her sons**, i.e. the sons, either,

1. **Of Jerioth**, she being last mentioned; or rather,

2. Of Azubah, who is by way of distinction called his *wife*, when Jerioth probably was only his concubine, and, as it may seem, barren; and therefore upon Azubah's death he married another wife, 1Ch\_2:19. And those other sons of this Caleb, mentioned below, 1Ch\_2:42, are his sons by some other wife distinct from all these.

1 Chronicles 2:19

No text from Poole on this verse.

1 Chronicles 2:20

No text from Poole on this verse.

1 Chronicles 2:21

**Went in**, i.e. lay with her, as that phrase is commonly used, as Gen\_4:1 **6:4**.

**The father of Gilead**; of a man so called. Or if *Gilead* be the name of that known country, father is put for head or governor, as it is used 1Sa\_24:11 2Ki\_5:13 **16:7** Isa\_22:21; or for protector or curator, as father is used Job\_29:16 Jer\_2:27 Lam\_5:3; this man being a man of noted valour, and the great champion in those parts.

**Whom, he married**, Heb. *and he took her*, to wit, to wife. Or, *after he had taken her*; for so the particle *vau* is used, as hath been formerly noted.

**When he was threescore years old**, Heb. *and he was*, to wit, when he went in unto her, or when he married her.

1 Chronicles 2:22

Which he had, though he was of the tribe of Judah, as here we see, because he married a daughter of Manasseh, Num\_26:29, whence he is called a son of Manasseh, Num\_32:41 Deu\_3:14; and because, being a man of great courage, he joined himself with that half tribe in subduing Gilead, wherein he acted so valiantly and successfully, that he had twenty-three cities or great towns given to him to possess or dispose of; or rather, to rule over them, and have some advantage from them; as a king is said to have his kingdom, although he hath not the propriety of all the lands and houses in it.

1 Chronicles 2:23

**And he took**, or, *for he had taken* . So this is the reason why he had so great a territory and jurisdiction given to him.

**Geshur and Aram**; two cities or great towns so called.

**With the towns of Jair**, i.e. with those twenty-three cities which he is said to have, 1Ch\_2:22.

**From them**, i.e. from the former inhabitants, which is easily understood.

**With Kenath**; which was taken by Nobah, one of Jair's commanders, sent by him to take it, as may be gathered from Num\_32:41,42.

**To the sons of Machir**; partly to his own sons, and partly to his son-in-law Jair, who by reason of that dear affection which was betwixt them and his forsaking his own tribe and kindred to fight for them, and to dwell with them, is here reckoned as his own son.

1 Chronicles 2:24

**Caleb-ephatah**; a place then so called by a conjunction of the names of the man and his wife; afterwards supposed to be called *Beth-lehem Ephratah* . Others translate the words thus, *When Caleb took Ephratah* . So it is an ellipsis of the verb, which is here to be understood out of 1Ch\_2:19, where it is expressed.

**Abiah bare him Ashur**, after the father's death.

**The father of Tekoa**; a known place, 2Sa\_14:2,4 Jer 6:1 Amo\_1:1; whose father he is called, because he was either the

progenitor of the people inhabiting there, or their prince and ruler, or the builder of the city.

1 Chronicles 2:25

Or, of (the prefix, mere being oft understood)

**Ahijah;** his wife so called, as may seem probable from the next verse, where he mentions *another wife* .

1 Chronicles 2:26

No text from Poole on this verse.

1 Chronicles 2:27

No text from Poole on this verse.

1 Chronicles 2:28

No text from Poole on this verse.

1 Chronicles 2:29

No text from Poole on this verse.

1 Chronicles 2:30

No text from Poole on this verse.

1 Chronicles 2:31

**The sons of Appaim;** an expression oft used, both afterwards in this verse, and elsewhere, and in profane authors too, where there is but one son. It is an enallage of the number, which is frequent in the Hebrew.

1 Chronicles 2:32

No text from Poole on this verse.

1 Chronicles 2:33

No text from Poole on this verse.

1 Chronicles 2:34

**Sheshan had no sons,** to wit, living when he died, his son Ahlai, 1Ch\_2:31, dying before him; unless Ahlai was the name of a daughter.

1 Chronicles 2:35

No text from Poole on this verse.

1 Chronicles 2:36

No text from Poole on this verse.

1 Chronicles 2:37

No text from Poole on this verse.

1 Chronicles 2:38

No text from Poole on this verse.

1 Chronicles 2:39

No text from Poole on this verse.

1 Chronicles 2:40

No text from Poole on this verse.

1 Chronicles 2:41

No text from Poole on this verse.

1 Chronicles 2:42

**The sons of Caleb**, to wit, of that Caleb mentioned 1Ch\_2:18, as appears by comparing that verse with 1Ch\_2:21. And these are his sons by another and his third wife. **See Poole "1Ch\_2:18"**.

**Ziph**; the name either of a man, or of a place, of which see Jos\_15:24,**55**; and then *father* is to be understood here, as 1Ch\_2:23,**24**.

**The father of Hebron**; not the place so called, but a man, as is evident, because his sons here follow.

1 Chronicles 2:43

No text from Poole on this verse.

1 Chronicles 2:44

No text from Poole on this verse.

1 Chronicles 2:45

A place in Judah, Jos\_15:58, **See Poole on "1Ch\_2:23"**.

1 Chronicles 2:46

No text from Poole on this verse.

1 Chronicles 2:47

**The sons of Jahdai**, the son of Gazez last mentioned; which is implied, because he follows next after him in the genealogy. Or, the sons of Moza; whose name might be changed into Jahdai for some reason now unknown.

1 Chronicles 2:48

No text from Poole on this verse.

1 Chronicles 2:49

**Madmannah:** this and divers other following names are the names of places in Judah, and

**father** is meant as 1Ch\_2:23,24.

1 Chronicles 2:50

No text from Poole on this verse.

1 Chronicles 2:51

**Salma the father of Beth-lehem**, to wit, in part; for Boaz descended from another Salmon, who was the son of Nahshon, 1Ch\_2:11.

**Hareph the father of Beth-gader**, called also *Penuel the father of Gedor* , 1Ch\_4:4.

1 Chronicles 2:52

**Haroeh;** which may signify an overseer, a prophet, or teacher, or ruler; but here is a proper name, as appears from 1Ch\_4:2, where he is called *Reaiah* , with no great variation in the Hebrew.

1 Chronicles 2:53

**The families of Kirjath-jearim;** or, *in Kirjath-jearim* ; all which descended from Shobal, 1Ch\_2:50.

**Of them**, i.e. of the family of the Mishraitcs, last mentioned.

**The Eshtaulites;** the inhabitants of two places called *Zoreah and Eshtaol* , Jos\_15:33.

1 Chronicles 2:54

**The sons of Salma;** of that Salma mentioned 1Ch\_2:51.

**Beth-lehem**, i.e. the inhabitants of Beth-lehem.

**Ataroth;** the name of a person or people.

**The house of Joab;** the progenitors of Joab's family.

**Half of the Manahethites;** the other half being mentioned 1Ch\_2:52.

**Zorites**, for, *to wit, the Zorites* .

1 Chronicles 2:55

**The scribes;** either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were

either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them.

**Which dwelt**, or rather, *dwelt* ; Heb. *were dwellers* . For the other translation, *which dwelt* , may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them.

**At Jabez**; a place in Judah, so named probably from that famous Jabez of that tribe, 1Ch\_4:9.

**The Kenites that came of Hemath**; who dwelt in Judah, Jud\_1:16. Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, Jud\_4:11.

### 1 Chronicles 3:1 1 CHRONICLES CHAPTER 3

The sons of David, 1Ch\_3:1-9. His line to Zedekiah, 1Ch\_3:10-16. The successors of Jeconiah. 1Ch\_1:17-24.

**The Jezreelitess**; of that Jezreel in Judah, Jos\_15:56, not of that in Manasseh, Jos\_17:16. **The Carmelitess**; so called, because she was the wife of Nabal, who dwelt in Carmel, 1Sa\_25:2, which was in Judah, Jos\_15:55.

1 Chronicles 3:2

No text from Poole on this verse.

1 Chronicles 3:3

Which title belongs either to all the foregoing women; or rather, as the singular number showeth, to Eglah only, last mentioned; who possibly may be so called, because she was his first, and therefore most proper, wife, though her son was born after all the rest before mentioned, and therefore both she and her son are put in the sixth place; the wives being here named only for the sons' sakes. See more on 2Sa\_3:5.

1 Chronicles 3:4

No text from Poole on this verse.

1 Chronicles 3:5

**Four;** all David's children by her, as the text positively affirms; and therefore Solomon is called her

**only son,** Pro\_4:3, because she loved him as if he had been so.

**Ammiel,** called also

**Eliam,** 2Sa\_11:3. **See Poole** "2Sa\_11:3".

1 Chronicles 3:6

And he had two other sons called by the same names, 1Ch\_3:8, but they were by differing wives; and probably they were then distinguished by some additional clause or title, which is here omitted, because it was now needless for us to know it; or the two first were dead before the two second were born, and therefore the names of the deceased were given to these to preserve their memory.

1 Chronicles 3:7

No text from Poole on this verse.

1 Chronicles 3:8

**Object.** There are but seven mentioned 2Sa\_5:14, &c.

**Answ.** Two of them are omitted there, because they died very early, or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, 1Ch\_3:9, which clause is not added, **2Sa 5**.

1 Chronicles 3:9

No text from Poole on this verse.

1 Chronicles 3:10

No text from Poole on this verse.

1 Chronicles 3:11

No text from Poole on this verse.

1 Chronicles 3:12

No text from Poole on this verse.

1 Chronicles 3:13

No text from Poole on this verse.

1 Chronicles 3:14

No text from Poole on this verse.



1 Chronicles 3:15

Of whom, at least under that name, there is no mention in the history of the reign of Josiah's sons, **2Ki 23 2Ki 24**. But in Jer\_22:11, there is mention of Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father; which most conceive to be the same who is otherwise called Jehoahaz, **2Ki 23**. And this seems most probable,

1. From that phrase, *he reigned instead of Josiah* ; which implies that he immediately succeeded his father; otherwise he would have been said to have reigned instead of his brother, as Zedekiah is said to reign instead of Jehoiachin, 2Ki\_24:17, because he was his next successor.

2. From the order of that sermon or discourse of Jeremiah, which was directed to Zedekiah, and his servants, and people, as appears by Jer\_21:1,**2,11 22:1,2**, whom he admonisheth by the examples of the kings his predecessors, and of the sentence of God concerning each of them, and that in order as they reigned:

1. Of Shallum, 1Ch\_3:11, &c.

2. Of Jehoiakim, 1Ch\_3:18, &c.

3. Of Jeconiah, 1Ch\_3:24, &c. Therefore Shallum is the same with Jehoahaz, who was the first king after Josiah, 2Ki\_23:30.

4. From the nature of that prophecy, Jer\_22:11,**12**, which best agrees to Jehoahaz, who was carried captive not so far as Babylon, but only to Egypt, a very near country whence the people hoped that he would speedily and easily return, or be re-established in his throne by the king of Egypt, in opposition to the king of Babylon.

5. Because Jehoahaz was one of Josiah's younger sons, as appears by comparing 2Ki\_23:31,**36**. And this Shallum is here called his fourth son.

1 Chronicles 3:16

Not his natural son, for he was his uncle, 2Ki\_24:17; but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, Num\_27:8-10, and therefore it is not strange if he have the name of

son with it. **See Poole "Luk\_3:1"**. Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

1 Chronicles 3:17

**Of Jeconiah; Assir**, or, *of Jeconiah the captive, or prisoner* ; which is added to show that he begat his son when he was captive in Babylon, as it is noted, Mat\_1:12, whither he was carried captive, 2Ki\_24:15.

**Object.** It is said of this Jeconiah, Jer\_22:30. *Write this man childless* .

**Answ.** So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne, as the next words explain it. See more on that place.

**Salathiel his son**; either his legal or his natural son; of which **See Poole "Jer\_22:30"**; **See Poole "Mat\_1:12"**; **See Poole "Luk\_3:27"**.

1 Chronicles 3:18

**Malchiram also, and Pedaiah**: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram and Pedaiah* , &c., as they gather from hence, that the same *Zerubbabel* is called the *son of Pedaiah* , 1Ch\_3:19, and the *son* (i.e. the grandson) of *Salathiel* , Mat\_1:12. Or Malchiram and the rest here named were the sons of Jeconiah; and they are differing Zerubbabels, which are mentioned here, 1Ch\_3:19 Mat\_1:12 Luk\_3:27; of which see the notes on those places.

1 Chronicles 3:19

i.e. Sister to the two last named sons of Zerubbabel, to wit, by both parents; and therefore named before the other five, 1Ch\_3:20, who were her brethren by the father, but not by the mother.

1 Chronicles 3:20

Either of Zerubbabel; or of Meshullam, as is gathered from hence, that the sons of Hananiah (brother to Meshullam, 1Ch\_3:19) are named 1Ch\_3:21, and therefore those 1Ch\_3:20 are presumed to

be the sons of Meshullam. But that is no necessary inference, for Meshullam possibly had no sons, and therefore he passeth from him to Hananiah, 1Ch\_3:21.

1 Chronicles 3:21

All these men, both parents and their sons here blended together, are mentioned as the sons of Hananiah, and branches of the royal stock.

1 Chronicles 3:22

To wit, including the father. But the Hebrew word *shisha* , which is rendered six, may be the proper name of one of the sons of Shemaiah, who may be so called, because he was the sixth son.

1 Chronicles 3:23

**The sons of Neariah;** who alone is here mentioned, because his elder brethren probably died without issue.

1 Chronicles 3:24

No text from Poole on this verse.

1 Chronicles 4:1 **1 CHRONICLES Chapter 4**

The posterity of Judah by Caleb the son of Hur, 1Ch\_4:1-4. By Ashur, 1Ch\_4:5-8. By Jabez: his prayer, 1Ch\_4:9-20. The posterity of Shelah, 1Ch\_4:21-23. The posterity and cities of Simeon: their conquest of Gedor; and of the Amalekites in Mount Seir, 1Ch\_4:24-43.

**The sons of Judah**, i.e. the posterity; for only Pharez was his immediate son. But they are all mentioned here only to show Shobal's descent from Judah, of whom he intended to speak more particularly.

1 Chronicles 4:2

**Reaiah;** called *Haroeh* , 1Ch\_2:52; of whom see there.

**The families of the Zorathites;** of whom see on 1Ch\_2:53.

1 Chronicles 4:3

**Etam** is the name either of a man, or of a place; of which see below, 1Ch\_4:32 2Ch\_11:6; whose inhabitants descended from him. The name of his father is not here expressed.

1 Chronicles 4:4

Either they are other sons besides those mentioned **1Ch 2**, or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved.

**The father of Beth-lehem:** this title is here given to the father, and 1Ch\_2:51, to Salma, his son, who had it either with or after his father. **See Poole "1Ch\_2:51", See Poole "1Ch\_2:52".**

1 Chronicles 4:5

No text from Poole on this verse.

1 Chronicles 4:6

No text from Poole on this verse.

1 Chronicles 4:7

Understand here,

**and Coz**, out of the beginning of the following verse. The like ellipses we have in the end of 2Ch\_4:13, and of 2Ch\_7:18.

1 Chronicles 4:8

No text from Poole on this verse.

1 Chronicles 4:9

**Jabez;** one of the fathers of *the families of Aharhel* last mentioned.

**More honourable than his brethren**, for courage, and especially for true and fervent piety, expressed in the following petition.

1 Chronicles 4:10

**Jabez called on the God of Israel**, when he was undertaking some great and dangerous service.

**Oh that thou wouldst bless me indeed.** I trust not to my own or people's valour, but only to thy blessing and help.

**Enlarge my coast;** drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command.

**That thine hand might be with me**, to protect and strengthen me against my adversaries.

**That thou wouldst keep me from evil**, or *work with* (for so the Hebrew prefix *mem* is sometimes used, as Son\_1:2 **3:9** Isa\_5:7,**8**), i.e. so-restrain and govern it.

**That it may not grieve me**; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies *grief*: q.d. Lord, let me not have that grief which my name implies, and which my sin deserves.

1 Chronicles 4:11

No text from Poole on this verse.

1 Chronicles 4:12

From these are sprung the present inhabitants of Rechah, a town not elsewhere mentioned.

1 Chronicles 4:13

**Kenaz**; the son either of Chelub, 1Ch\_4:11, or of his son Eshton, 1Ch\_4:12, and the father of Jephunneh, and consequently Caleb's grandfather, 1Ch\_4:15; whence Caleb is called a *Kenezite*, Num\_32:12.

**Hathath**; understand, and *Meonothai*, out of 1Ch\_4:14. See Poole "1Ch\_4:7".

1 Chronicles 4:14

**The father of the valley**, i.e. of the inhabitants of the valley.

1 Chronicles 4:15

Another Kenaz, differing from that Kenaz 1Ch\_4:13. Or his name might be Uknaz.

1 Chronicles 4:16

**Jehaleleel**; the son of Kenaz, or Uknaz, last mentioned.

1 Chronicles 4:17

**Ezra**; the son of Ashriel last named.

**She bare**; she, i.e. Bithiah, *bare* unto Mered, as may seem by comparing this with 1Ch\_4:18.

1 Chronicles 4:18

**His wife;** either Ezra's wife, or rather, another wife of Mered. *Jehudijah* ; or, *the Jewess* ; so called to distinguish her from his Egyptian wife here following.

**These are the sons,** to wit, Miriam, and the rest following, 1Ch\_4:17.

**The daughter of Pharaoh;** either

1. Of Pharaoh king of Egypt for Mered might be a person of great estate and quality; or this might be only Pharaoh's illegitimate daughter. Or,

2. Of some other Egyptian or Israelite called by that name; which might easily happen upon divers occasions.

1 Chronicles 4:19

**Hodiah,** his third wife.

1 Chronicles 4:20

**Shimon;** another son of the father of Keilah, mentioned 1Ch\_4:19.

**Ishi;** son of Tilon last mentioned.

1 Chronicles 4:21

Having treated of the posterity of Judah by Pharez, and by Zerah, he now comes to his progeny by

**Shelah,** of whom see **Ge 38**.

1 Chronicles 4:22

**Who had the dominion in Moab;** which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. Or, *who had possessions in Moab* ; or, *who married wives in Moab* . *These are ancient things* : the sense is either,

1. These persons and things were in ancient times, and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather,

2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their

degenerate posterity are now slaves to them in Chaldea, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

1 Chronicles 4:23

**These were the potters;** or rather, these are; for he seems to oppose their present servitude to their former glory and to show their low and mean spirits, that had rather tarry among the heathen to do their drudgery, than return to Jerusalem to serve God and enjoy their freedom.

**There they dwelt,** or *tarried* or *now dwell* , when their brethren are returned.

**With the king** of Babylon or Persia; esteeming it a greater honour and happiness to serve that earthly monarch in the meanest employments, than to serve the King of kings in his temple, and in his most noble and heavenly work.

1 Chronicles 4:24

**The sons of Simeon:** these are here joined with Judah, because their possession was taken out of Judah's portion, Jos\_19:1. This account seems to differ from that **Ge 46**, both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Ohad, Gen\_46:10, he may be omitted here, because he left no posterity or family after him, as the rest did.

1 Chronicles 4:25

**Shallum his son,** i.e. son of Saul last mentioned.

1 Chronicles 4:26

No text from Poole on this verse.

1 Chronicles 4:27

The tribe of Simeon did not increase proportionably to the tribe of Judah, in which they dwelt; as appears by those two catalogues, Num\_1:22 **26:14**; which is to be ascribed to God's curse upon them delivered by the mouth of holy Jacob, **Ge 49**, and signified by Moses's neglect of them, when he blessed all the other tribes.

1 Chronicles 4:28

These and the following cities are mentioned Jos\_19:2, &c., with no great alterations.

1 Chronicles 4:29

No text from Poole on this verse.

1 Chronicles 4:30

No text from Poole on this verse.

1 Chronicles 4:31

Either,

1. Of David's posterity, i.e. as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather,

2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in David's time, and by them given to him, and by him annexed to the tribe of Judah, 1Sa\_27:6.

1 Chronicles 4:32

No text from Poole on this verse.

1 Chronicles 4:33

No text from Poole on this verse.

1 Chronicles 4:34

These and the rest here following are particularly mentioned for their valiant and successful achievements, related 1Ch\_4:39, &c.

1 Chronicles 4:35

No text from Poole on this verse.

1 Chronicles 4:36

No text from Poole on this verse.



1 Chronicles 4:37

No text from Poole on this verse.

1 Chronicles 4:38

These named 1Ch\_4:34-37.

**The house of their fathers increased greatly** which forced them to seek for new and larger habitations.

1 Chronicles 4:39

**To the entrance of Gedor**, to that country that belongs to Gedor, or borders upon it; either that Gedor, Jos\_15:58, or that called *Gederah* , Jos\_15:36.

**Unto the east side of the valley**; of which See Poole "1Sa\_17:2,52".

1 Chronicles 4:40

**They of Ham**, i.e. the posterity of that cursed Ham; either the Arabians; or the Canaanites or Philistines, who descended from Ham, Gen\_10:6. And accordingly these words contain a reason, either,

1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or,

2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had authority and command to expel.

**Had dwelt there of old**, i.e. had possessed it of old and hitherto. Or, *dwelt there before* , i.e. before they came and cast them out of their possessions.

1 Chronicles 4:41

**In the days of Hezekiah king of Judah**; but a little before their captivity, which was in the sixth year of Hezekiah, **2Ki 17**. So their joy in their new, and pleasant, and fruitful possessions lasted but for a very little while.

**Smote their tents**, i.e. the people dwelling in tents; for so it seems these still did for the conveniency of pasturage.

**Destroyed them utterly unto this day**, i.e. so as they could never after recover themselves.

1 Chronicles 4:42

**Some went to Mount Seir**; probably about the same time.

1 Chronicles 4:43

**The rest of the Amalekites**; not destroyed by Saul, or David, or his successors.

**Unto this day**; either,

1. Until the captivity of the ten tribes. But that happening so speedily after this time, this expression may seem to be very improper and insignificant here. Or rather,

2. Until the Babylonish captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity.

## **1 Chronicles 5:1 1 CHRONICLES CHAPTER 5**

The line of Reuben unto the captivity: their war against the Hagarites, 1Ch\_5:1-10. The chief men and habitation of Gad, 1Ch\_5:11-17. The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched against the Hagarites, and overcame them, 1Ch\_5:18-24. They are all carried captive into Assyria, 1Ch\_5:25,26.

**For he was the first-born**: these and the following words 1Ch\_5:3, which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret objection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. **His birthright**, i.e. the right of the first-born, which, although it contain in it something of dominion, Gen\_27:1,32, which Joseph had in his own person, **Ge 49**; yet principally consisted in having a double portion, as appears from Deu\_21:17, which Joseph enjoyed both in his person

and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered.

**Unto the sons of Joseph;** Ephraim and Manasseh, each having a distinct portion.

**The sons of Israel:** this is added emphatically, because they were reputed and treated as if they had been the immediate sons of Jacob; of which see Gen\_48:5.

**The genealogy is not to be reckoned after the birthright:** this is the second reason, which showeth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright but by a higher privilege, which was given to Judah, and which here follows.

1 Chronicles 5:2

Judah; not the person, (for so Joseph prevailed,) but the tribe of Judah.

**Prevailed above his brethren;** excelled the other tribes in number and power, and especially in the following privilege.

**And of him,** or *for of him* , as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did prevail.

**Came the chief ruler;** the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, *who sprang out of Judah* , Heb\_7:14, which was a far greater privilege than the birthright. Or, as to the ruler, (i.e. as to the point of dominion,) he was *more than he* , or *preferred before him* , i.e. before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as Psa\_87:1 **105:19**.

**But the birthright;** or,

**although,** as *vau* is oft used; so this prevents or removes an objection against Judah's precedency taken from his birthright.

1 Chronicles 5:3

No text from Poole on this verse.

1 Chronicles 5:4

**Joel** was the son either of Carmi last mentioned; or rather of Hanoch, Reuben's first-born, because he and his were successively princes of this tribe, as may be gathered from 1Ch\_5:6.

1 Chronicles 5:5

No text from Poole on this verse.

1 Chronicles 5:6

No text from Poole on this verse.

1 Chronicles 5:7

**His brethren**, i.e. the other sons of Reuben, and their posterity.

**The chief**, Heb. *the head* ; each was the head of his family.

1 Chronicles 5:8

**Who dwelt**, to wit, the Reubenites, all these here before mentioned, as appears both by the following verses, which relate to the whole tribe; and by the agreement of this description of their inheritance with that, Jos\_13:15,16.

1 Chronicles 5:9

**He inhabited**, i.e. the tribe of Reuben.

**From the river Euphrates**; from Jordan and the wilderness beyond it unto Euphrates. Or,

**of the wilderness**, which lies towards or reacheth to the river Euphrates, namely, the great wilderness of Kedemoth, Deu\_2:26, which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached.

**Their cattle were multiplied**; which forced them to enlarge their habitation as far as they could eastward towards Euphrates.

1 Chronicles 5:10

**They made war**; the Gadites and Manassites joining with them in the war, 1Ch\_5:18,19.

**With the Hagarites;** the Ishmeelites, who dwelt in Arabia the Desert.

**They dwelt in their tents;** the Israelites took possession of their lands, and tents or houses.

**Throughout all the east land of Gilead;** which lay eastward from the land of Gilead.

1 Chronicles 5:11

No text from Poole on this verse.

1 Chronicles 5:12

**The chief;** the prince of the tribe, or at least of his family, when they were numbered, to wit, in the days of Jotham, 1Ch\_5:17.

**Shaphat in Bashan,** i.e. who dwelt in the city of Bashan. Others thus, Who abode in Bashan to defend the city and country, when their brethren went out to war against the Hagarites, 1Ch\_5:18,19.

1 Chronicles 5:13

No text from Poole on this verse.

1 Chronicles 5:14

**These are the children;** these seven last named.

1 Chronicles 5:15

This *Ahi* was the head or chief of the houses or families, either,

1. Of those seven named 1Ch\_5:13; or,

2. Of Abdiel and Guni last named, and of their fifties.

1 Chronicles 5:16

**They dwelt,** i.e. the children or tribe of Gad.

**In Gilead,** i.e. in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, Deu\_3:12,13,16.

**In Bashan;** in the land of Bashan, as it is said, 1Ch\_5:11.

**Quest.** How come the Gadites to dwell in Bashan, when all Bashan is expressly said to be given to the half tribe of Manasseh, Deu\_3:13 Jos\_13:29,30?

**Answ.** *All Bashan* is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and

Gilead are used for parts of them, Jos\_17:1, where it is said of Machir a Manassite, that *he had Gilead and Bashan* . And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which **See Poole** "Jos\_17:1"; the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites.

**In her towns**, i.e. in some of her cities and towns.

**In all the suburbs**, i.e. in its fields and pasture grounds, 1Ch\_27:29. *Of Sharon* ; not that within Jordan, Isa\_35:2, but another without Jordan.

**Upon their borders**, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders. Or,

**unto their borders**, i.e. as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

1 Chronicles 5:17

**In the days of Jotham king of Judah**; who reigning long, partly in his father's days, and partly by himself, **2Ki 15**, and being at leisure as to wars or troubles, thought this a fit season to examine the state of his people.

**In the days of Jeroboam**; either the second of that name, of whom see 2Ki\_13:13. Or rather the first Jeroboam; partly because he is called simply Jeroboam, without any addition; which shows that he speaks of the most famous of the two; and partly because this work of taking an account of the people doth far better agree to the times of Jeroboam the First, when the kingdom of Israel was first erected and established, and broken off from that of Judah, when it was necessary for Jeroboam to know his own strength, and the numbers of his people, than to the times of Jeroboam the Second, when the kingdom of Israel was broken, and near to its ruin.

" 1 Chronicles 5:18

No text from Poole on this verse.

1 Chronicles 5:19

i.e. With the posterity of Jetur, &c., who were Ishmeelites, as appears from Gen\_25:15.

1 Chronicles 5:20

**They were helped against them,** to wit, by God, 1Ch\_5:22, who gave them extraordinary courage and success.

**All that were with them;** their friends and allies in this war.

1 Chronicles 5:21

**Of their camels fifty thousand;** for camels were very numerous in Arabia, being used in war, and for burdens, &c., and being very patient of thirst, and therefore most fit for those hot and dry countries.

**Of men an hundred thousand;** whom they took prisoners, and either used as slaves, or sold them for such.

1 Chronicles 5:22

**The war was of God;** God put them upon it, and mightily assisted them in it.

**They dwelt,** i.e. that party of these tribes which went out to this war, being 44,760 men; or part of them by the consent of the rest.

**Until the captivity;** of which 2Ki\_15:29 **17:6.**

1 Chronicles 5:23

Having discoursed of the Reubenites, 1Ch\_5:3, &c., and next of the Gadites, 1Ch\_5:11, &c., he now comes to the Manassites.

**In the land,** i.e. in their land, to wit, in the northern part of the land beyond Jordan.

1 Chronicles 5:24

No text from Poole on this verse.

1 Chronicles 5:25

No text from Poole on this verse.

1 Chronicles 5:26

**Stirred up the spirit;** he so governed his counsels and affections, that he should bring his forces against this people rather than others. Of Halah, Habor, &c., see 2Ki\_17:6 **18:11**.

## 1 Chronicles 6:1 1 CHRONICLES CHAPTER 6

The sons of Levi: the line of the high priests from Aaron to the captivity, 1Ch\_6:1-15. The families of Gershom, Merari, and Kohath, 1Ch\_6:16-48. The office of Aaron and his line unto Ahimaaz, 1Ch\_6:49-53. The cities of the priests and Levites, 1Ch\_6:54-81.

No text from Poole on this verse.

1 Chronicles 6:2

**Izhar**, called also 1Ch\_6:22: compare Exo\_6:21.

1 Chronicles 6:3

No text from Poole on this verse.

1 Chronicles 6:4

No text from Poole on this verse.

1 Chronicles 6:5

In the days of Uzzi it is supposed that the high priesthood was translated from Eleazar's family to Ithamar's, for some cause now unknown, in whose line it continued for some successions.

1 Chronicles 6:6

No text from Poole on this verse.

1 Chronicles 6:7

No text from Poole on this verse.

1 Chronicles 6:8

No text from Poole on this verse.

1 Chronicles 6:9

No text from Poole on this verse.

1 Chronicles 6:10

**He it is that executed the priest's office:** so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uzziah's time; of which see 2Ch\_26:17,



&c. Or this he may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see **2Ki 11**.

**In the temple that Solomon built;** in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

1 Chronicles 6:11

No text from Poole on this verse.

1 Chronicles 6:12

No text from Poole on this verse.

1 Chronicles 6:13

No text from Poole on this verse.

1 Chronicles 6:14

**Seraiah**, who was slain by Nebuchadnezzar at Riblah, **2Ki\_25:18,21**.

1 Chronicles 6:15

No text from Poole on this verse.

1 Chronicles 6:16

This he repeats, as the foundation of the following genealogy of those Levites who were not priests.

1 Chronicles 6:17

No text from Poole on this verse.

1 Chronicles 6:18

No text from Poole on this verse.

1 Chronicles 6:19

Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until the times of David, by whom they were distributed into several ranks or courses.

1 Chronicles 6:20

i.e. His grandson, by his son Shimei, as appears from **1Ch\_6:42,43**, the names of father and son being oft used in scripture of more remote progenitors or successors.

1 Chronicles 6:21

No text from Poole on this verse.

1 Chronicles 6:22

No text from Poole on this verse.

1 Chronicles 6:23

No text from Poole on this verse.

1 Chronicles 6:24

**Uriel**, called also *Zephaniah* , 1Ch\_6:36, where also

**Uzziah** here following is called *Azariah* .

1 Chronicles 6:25

**Elkanah**, the son of that Korah mentioned above, 1Ch\_6:22, as is manifest by 1Ch\_6:35-37 and by Exo\_6:23,**24**

1 Chronicles 6:26

**Elkanah**; this was another *Elkanah* , son or grandson of the former Elkanah and either the son or brother of *Ahimoth* last mentioned, or of *Amasai* .

**Nahath**, called also *Toah* , 1Ch\_6:31, and *Tohu* , 1Sa\_1:1.

1 Chronicles 6:27

**Elkanah**; the father of the prophet Samuel, 1Sa\_1:1, who therefore follows here.

1 Chronicles 6:28

No text from Poole on this verse.

1 Chronicles 6:29

No text from Poole on this verse.

1 Chronicles 6:30

No text from Poole on this verse.

1 Chronicles 6:31

**These are they**, whose names here follow.

**The service**, Heb. *the hands* . *Hand* put for *ministry* or *service* , which is commonly performed by the hand. Thus God is frequently said to speak or command things by the hand (i.e. the ministry) of Moses. Compare 2Ch\_29:27.

**After that the ark had rest;** which was in David's time, 2Sa\_6:17.

1 Chronicles 6:32

**The dwelling-place of the tabernacle,** or, *the tabernacle of the tent* , as the same Hebrew words are translated, Exo\_39:32 **40:2,6.**

**According to their order;** which David had appointed by the Spirit, as it follows in this book.

1 Chronicles 6:33

**These,** to wit,

**Heman** here mentioned; and *Asaph* , 1Ch\_6:39; and *Ethan* , 1Ch\_6:44.

**Shemuel,** or, *Samuel* the prophet.

1 Chronicles 6:34

No text from Poole on this verse.

1 Chronicles 6:35

No text from Poole on this verse.

1 Chronicles 6:36

No text from Poole on this verse.

1 Chronicles 6:37

No text from Poole on this verse.

1 Chronicles 6:38

No text from Poole on this verse.

1 Chronicles 6:39

Asaph is here called Heman's *brother* , both by birth, being of the same tribe and father, Levi; and by his office and employment, which was the same with his.

1 Chronicles 6:40

No text from Poole on this verse.

1 Chronicles 6:41

No text from Poole on this verse.

1 Chronicles 6:42

No text from Poole on this verse.

1 Chronicles 6:43

No text from Poole on this verse.

1 Chronicles 6:44

**Ethan**, called also *Jeduthun* , 1Ch\_9:16,2Ch\_35:15, and in the titles of divers psalms.

1 Chronicles 6:45

No text from Poole on this verse.

1 Chronicles 6:46

No text from Poole on this verse.

1 Chronicles 6:47

No text from Poole on this verse.

1 Chronicles 6:48

**The Levites**; such of them as had no skill in singing were otherwise employed.

1 Chronicles 6:49

Having mentioned the work and employment of the high priests, he briefly rehearseth the names of the persons who successively performed it.

1 Chronicles 6:50

No text from Poole on this verse.

1 Chronicles 6:51

No text from Poole on this verse.

1 Chronicles 6:52

No text from Poole on this verse.

1 Chronicles 6:53

No text from Poole on this verse.

1 Chronicles 6:54

Or, *this lot* or *portion* which here follows. Or, *the first lot* , as appears by the sequel.

1 Chronicles 6:55

No text from Poole on this verse.

1 Chronicles 6:56

No text from Poole on this verse.

1 Chronicles 6:57

**They gave the cities**, or, *out of the cities* ; the Hebrew *eth* being put for *meeth* , as hath been oft noted.

1 Chronicles 6:58

No text from Poole on this verse.

1 Chronicles 6:59

No text from Poole on this verse.

1 Chronicles 6:60

Whereof eleven are here numbered, and two more added to them, Jos\_21:13.

1 Chronicles 6:61

**Which were left**, over and above the priests who were of the same family of Kohath and tribe of Levi.

**By lot, ten cities**, or, *by lot* (with a full point, for there the sense ends).

All their cities were *ten cities* , as it is expressly said, Jos\_21:6. These words, *all their cities were* , are to be understood out of the former verse; which is not unusual in the Holy Scripture. And so this sacred writer explains himself, 1Ch\_6:66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, 1Ch\_6:70, the other two being named, Jos\_21:21, &c., where these things are more plainly and fully declared.

1 Chronicles 6:62

**To the sons of Gershom**; understand here, *cities were given* , which is also understood 1Ch\_6:61, and expressed 1Ch\_6:64.

1 Chronicles 6:63

No text from Poole on this verse.

1 Chronicles 6:64

**To the Levites**, i.e. to the tribe of Levi, consisting of priests and other Levites.

**These cities**, which are numbered or named in this chapter.

1 Chronicles 6:65

**They gave**, to wit, to those Levites of the family of Kohath who were priests, as appears both by 1Ch\_6:57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next verse, where the other Kohathites who were not priests are called the *residue of the families of the sons of Kohath* , by way of distinction from those of them to whom this 1Ch\_6:65 relates.

**Which are called by their names;** which are expressed by their names above, 1Ch\_6:57, &c.

1 Chronicles 6:66

**Of their coasts**, or, *of their borders* , i.e. of their country contained within its borders, as that word is oft used, as hath been noted before.

1 Chronicles 6:67

**They gave;** either the Ephraimites; or rather, the children of Israel, as it is expressed, 1Ch\_6:64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. But the Ephraimites could not give away any cities belonging to the Manassites.

**Unto them**, i.e. to the residue of the Kohathites last mentioned.

**Of the cities of refuge**, or, *the cities* (i.e. the city, the plural number used of one; of which frequent examples have been given before: see 1Ch\_7:3,12,14) *of refuge* . Or, *cities* , (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city *of refuge* . As to the names of these cities, divers of them are differing from those names which were given to them, Jos\_21:13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time. And to the cities themselves, this is further to be observed, that they are dispersed among all the tribes, partly that Jacob's prophecy might be fulfilled concerning the scattering of Levi. Gen\_49:7: and partly that every tribe might have teachers among them, by whom they might be directed in and quickened to the observation of God's laws, upon which their safety and happiness wholly depended.

1 Chronicles 6:68

No text from Poole on this verse.

1 Chronicles 6:69

No text from Poole on this verse.

1 Chronicles 6:70

No text from Poole on this verse.

1 Chronicles 6:71

No text from Poole on this verse.

1 Chronicles 6:72

No text from Poole on this verse.

1 Chronicles 6:73

No text from Poole on this verse.

1 Chronicles 6:74

No text from Poole on this verse.

1 Chronicles 6:75

No text from Poole on this verse.

1 Chronicles 6:76

No text from Poole on this verse.

1 Chronicles 6:77

No text from Poole on this verse.

1 Chronicles 6:78

No text from Poole on this verse.

1 Chronicles 6:79

No text from Poole on this verse.

1 Chronicles 6:80

No text from Poole on this verse.

1 Chronicles 6:81

No text from Poole on this verse.

## **1 Chronicles 7:1 1 CHRONICLES CHAPTER 7**

The sons of Issachar, 1Ch\_7:1-5. Of Benjamin, 1Ch\_7:6-12. Of Naphtali, 1Ch\_7:13. Of Manasseh, 1Ch\_7:14-19. Of Ephraim;

their calamity; and habitations, 1Ch\_7:20-29. Of Asher, 1Ch\_7:30-40.

**Jashub**, called, by way of contraction, *Job* , Gen\_46:13.

1 Chronicles 7:2

**In the days of David**, when he numbered the people, 2Sa\_24:1, &c.

1 Chronicles 7:3

**The sons**, for *the son* ; for he names but one son.

**Michael, and Obadiah, and Joel, Ishiah, five**, including their father

**Izrahiah.**

1 Chronicles 7:4

**Six and thirty thousand men**, to wit, of the posterity of Uzzi, as the other twenty-two thousand six hundred, 1Ch\_7:2, were the posterity of Tola.

1 Chronicles 7:5

No text from Poole on this verse.

1 Chronicles 7:6

There were ten, Gen\_46:21, and five of them are named, 1Ch\_8:1, but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct.

1 Chronicles 7:7

**Heads of the house of their fathers**; each of them head, or chief, or commander of that house or family from which he was descended, or to which he belonged. For it may seem, by comparing this with 1Ch\_8:3, &c. that these were not the immediate sons of Bela, but his grandchildren descended each from a several father; and their fathers are here omitted, peradventure because they were obscure persons, as their sons are mentioned for their eminency.

1 Chronicles 7:8

No text from Poole on this verse.



1 Chronicles 7:9

No text from Poole on this verse.

1 Chronicles 7:10

No text from Poole on this verse.

1 Chronicles 7:11

No text from Poole on this verse.

1 Chronicles 7:12

**Shuppim also, and Huppim**, called *Muppm* and *Huppm* , Gen\_46:21, also *Hupham* and *Shupham* , Num\_26:39.

**The sons of Aher**; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son* , or *the son of another* family or tribe, to wit, of Dan, as may be gathered,

1. From Gen\_46:23, where Hushim is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here.

2. From the clause of the next verse, *the sons of Bilhah* , who was mother both to Dan and Naphtali.

3. Because otherwise the genealogy of Dan is quite left out.

4. From the word *another* , which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing* . And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, **Jud 18**; for which reason many interpreters conceive this tribe is omitted in the numbering of the scaled persons, **Re 7**.

1 Chronicles 7:13

**The sons of Bilhah**, i.e. the grandchildren; for Bilhah was Jacob's concubine, and mother both to Naphtali, the father of these last named persons, and to Dan. **See Poole** "1Ch\_7:12".

1 Chronicles 7:14

**The sons of Manasseh**, i.e. grandchildren, as 1Ch\_7:13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Num\_26:29 &c.; Num\_27:1.

**Whom she bare**, to wit, his wife, as may be thought, because his *concubine* is here opposed to her. Or, *whom he got* ; for the Hebrew word *yalad* is sometimes used of men's begetting, as Gen\_5:18, &c. Compare Psa\_2:7. But these and the following words may be otherwise rendered according to the Hebrew text,

**whom his concubine the Aramitess bare**, who *bare* him (which ellipses are very frequent in the Hebrew) for *meeth, of* , or *by Machir* : so this was a differing Ashriel from him named Num\_26:31; for that was Gilead's son, and this his brother.

**The father of Gilead**; a person so called, as is manifest from 1Ch\_7:17 Num\_26:29.

1 Chronicles 7:15

**The sister**; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah* , who also is called *the wife of Machir* , 1Ch\_7:16. *The name of the second* ; of the second son or grandson of Machir; for so Zelophehad was, Num\_26:29, &c. Or Zelophehad is here called *the second* , because he was the younger brother of Ashriel, who was the eldest son of Hopher, the son of Gilead, the son of Machir.

**Had daughters**, i.e. only daughters, and no sons.

1 Chronicles 7:16

No text from Poole on this verse.

1 Chronicles 7:17

**These**, to wit, Ashriel and Zelophehad, named 1Ch\_7:14,**15**; the relative being here referred to the remoter antecedent, as is frequent in the Hebrew.

1 Chronicles 7:18

**His sister**, i.e. Gilead's sister.

**Ishod, and Abiezer, and Mahalah**; understand, *and Shemidah* , out of the next verse.

1 Chronicles 7:19

No text from Poole on this verse.

1 Chronicles 7:20

**Bered his son;** either,

1. The son of

**Shuthelah;** and so *Tahath the son of Bered* ; and so the rest, which make up seven succeeding generations. Or,

2. The son of *Ephraim* ; and so *Tahath is the son* not of Bered, but of *Ephraim* , and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father.

**Object.** This cannot be, because then Ephraim had two sons called *Shuthelah* , and two called *Tahath* .

**Ans.** That might easily happen, either because the first *Shuthelah and Tahath* were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain, the name of sons is promiscuously used concerning immediate children, and grandchildren, and great-grandchildren.

1 Chronicles 7:21

This history is not recorded elsewhere in Scripture, but it is in the ancient Hebrew writers, though mixed with many fables. The Philistines (one of whose cities this Gath was) and the Egyptians were next neighbours; and in those ancient times it was usual for such to make inroads one into another's country, and to carry thence what prey they could take, as we find both in Scripture and in profane writers. And as the Philistines had probably made such inroads formerly into Egypt, and particularly into the land of Goshen, which was the utmost part of Egypt bordering upon the Philistines' land; so the Israelites might requite them in the like kind: and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the greatest injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. And this seems to have happened a little before the

Egyptian persecution, and before the reign of that *new king* mentioned Exo\_1:8. The Philistines are here called

**the men of Gath**, either because they were subject to the king of Gath, as afterwards that people were, or because they lived about Gath. And this clause,

**that were born in that land**, may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay, and against those that unjustly endeavoured to turn them out of their native country.

1 Chronicles 7:22

**Ephraim their father**; either,

1. That Ephraim of whom he speaks, 1Ch\_7:20, whose sons are here named. But that to many seems hard, especially if these several sons, named 1Ch\_7:20, **21**, be understood successively, so as each man be the son of him who is named next and immediately before him, which seems most probable; for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see; for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned; but the particle *whom* may belong to the other sons of Ephraim of the fourth, or fifth, or sixth generation. Nor is the word *whom* in the Hebrew text, which runs thus, *and the men of Gath slew them*, i.e. the sons of Ephraim in the general, as they are expressed in the beginning of 1Ch\_7:20, without respect to this or that particular generation. And the relative particle *them* may be referred not unto the persons last named, but unto some of the other and more remote persons; this being a common observation of Hebricians, that the relative oft belongs to the remoter antecedent. Or,

2. Zabad the father of the three persons and families last named, who might possibly have two names, and be called both Zabad and Ephraim. Or rather, the name of Ephraim may be put patronymically (as the learned speak) for the son and successor of Ephraim; who being now in Ephraim's stead the head of the tribe, as old Ephraim was in his time, might well be called by the same

name. Thus Isaac is put for his son Jacob or Israel, Amo\_7:9, and Moses for the sons of Moses, Psa\_90:1, and David for his son Rehoboam, 1Ki\_12:16, and for Christ, Jer\_30:9 Eze\_34:23, and (as many think) Abraham for Jacob, Abraham's grandchild, Act\_7:16. And these words,

**their father**, seem to be added by way of distinction, to show that he meant not this of the old Ephraim, but of another, who was father to the three persons said to be slain, 1Ch\_7:21. For if he had understood this of the first Ephraim, having called these the sons of Ephraim, it might seem superfluous and tautological to tell us that *Ephraim* was *their father*. *His brethren*, i.e. his kinsmen, as that word is frequently used.

1 Chronicles 7:23

No text from Poole on this verse.

1 Chronicles 7:24

**His daughter**, i.e. his grandchild, or great-grandchild, for such are oft called *sons* or *daughters* in Scripture.

**Who built Beth-horon**, i.e. rebuilt or repaired, which possibly she did in Joshua's time. And this work may be ascribed to her, because these works were done either by her design or contrivance, or by her instigation and influence upon her husband and brethren who did it.

1 Chronicles 7:25

No text from Poole on this verse.

1 Chronicles 7:26

**Elishama**; the head of the tribe of Ephraim in the wilderness, Num\_1:10.

1 Chronicles 7:27

No text from Poole on this verse.

1 Chronicles 7:28

**Their possessions**, i.e. the portion allotted to the tribe of Ephraim.

**Beth-el**; which stood in the border of Benjamin, but belonged to Ephraim.

**Unto Gaza**, not that of the Philistines, which belonged to another tribe, and was remote from Ephraim; but another of the same

name. Or rather Adasa, as it is in the margin of our Bible; the particle *ad* , here rendered *unto* , being a part of the name; for why should *unto* be put to this town, which is not put to any of the other?

1 Chronicles 7:29

**The children of Joseph**, i.e. of Ephraim, Joseph's eldest son, who is sometimes called *Joseph* , as hath been noted before.

1 Chronicles 7:30

No text from Poole on this verse.

1 Chronicles 7:31

No text from Poole on this verse.

1 Chronicles 7:32

No text from Poole on this verse.

1 Chronicles 7:33

No text from Poole on this verse.

1 Chronicles 7:34

No text from Poole on this verse.

1 Chronicles 7:35

**His brother**; brother either of Shamer the eldest, namely, Hotham; or of Aram last mentioned.

1 Chronicles 7:36

No text from Poole on this verse.

1 Chronicles 7:37

No text from Poole on this verse.

1 Chronicles 7:38

No text from Poole on this verse.

1 Chronicles 7:39

**Ulla**; another son of Jether, as may be gathered by the course of the genealogy, though he be not expressed with his brethren, 1Ch\_7:38. See the like defect 1Ch\_7:18,**34**.

1 Chronicles 7:40

No text from Poole on this verse.

## 1 Chronicles 8:1 1 CHRONICLES CHAPTER 8

The sons and chief men of Benjamin, 1Ch\_8:1-32. The stock of Saul and Jonathan, 1Ch\_8:33-40.

He had spoken something of the tribe of Benjamin before, 1Ch\_7:6, but now he treats of it again, and that more, fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon; and now were returned from thence in greater numbers than the other tribes, except Judah.

**Bela;** so called by Moses: but the names of the rest vary from those in Moses; either because the same person had two several names, as hath been often noted; or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents.

1 Chronicles 8:2

No text from Poole on this verse.

1 Chronicles 8:3

No text from Poole on this verse.

1 Chronicles 8:4

No text from Poole on this verse.

1 Chronicles 8:5

No text from Poole on this verse.

1 Chronicles 8:6

**These are the sons;** either those three last mentioned; or rather these following, 1Ch\_8:7, because he here speaks of them who were removed, and they are said to be removed, 1Ch\_8:7

He describes the sons of Benjamin by the places of their habitation, without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, **Jud 20.**

**They removed them;** either their fathers, or their heads and superiors, removed them; or they removed themselves; either because they were too numerous for that place, or because they

desired to change their habitation, and hoped it would be for the better, and judged Manahath a more convenient place.

1 Chronicles 8:7

**He removed them;** either,

1. Their father; or,
2. Gera last mentioned, who, it seems, was the chief counsellor or promoter of this work.

**Begat Uzza and Ahihud,** when he was seated in Manahath.

1 Chronicles 8:8

**In the country of Moab;** whither he had removed himself, either at the same time when Elimelech did, Rth\_1:1, &c., or upon the same or like occasion.

**After he had sent them away;** Ehud or Gera last mentioned.

**Hushim and Baara** were his wives: others join these words with the former, and render the place thus, *after he had sent them* (to wit, his sons) *away*, with *Hushim and Baara his wives*, i.e. as he also sent his wives away from him; which may be here mentioned as a brand upon him, to show that he was without natural affection to his wives and children. And it seems the more probable that he divorced them, because we find him married to another wife, 1Ch\_8:9.

1 Chronicles 8:9

No text from Poole on this verse.

1 Chronicles 8:10

No text from Poole on this verse.

1 Chronicles 8:11

No text from Poole on this verse.

1 Chronicles 8:12

Of which see Ezr\_2:33 Neh\_7:37 **11:35**.

1 Chronicles 8:13

**Aijalon;** a place formerly belonging to the tribe of Dan, Jos\_19:42; but after the return from Babylon possessed by the Benjamites, because both Dan and the rest of the ten tribes were



yet for the generality of them in captivity, and but few of them returned.

**Who drove away the inhabitants of Gath; either,**

1. At that time when they made such a slaughter among Ephraim's children, 1Ch\_7:21, and were possibly pursuing their victory till they were driven back by these Benjamites, who came to the succour of their brethren. Or,

2. Now when they were returned from the captivity, and found the men of Gath possessed of Aijalon. Or,

3. At some other time not mentioned in Scripture.

1 Chronicles 8:14

No text from Poole on this verse.

1 Chronicles 8:15

No text from Poole on this verse.

1 Chronicles 8:16

No text from Poole on this verse.

1 Chronicles 8:17

No text from Poole on this verse.

1 Chronicles 8:18

No text from Poole on this verse.

1 Chronicles 8:19

No text from Poole on this verse.

1 Chronicles 8:20

No text from Poole on this verse.

1 Chronicles 8:21

No text from Poole on this verse.

1 Chronicles 8:22

No text from Poole on this verse.

1 Chronicles 8:23

No text from Poole on this verse.

1 Chronicles 8:24

No text from Poole on this verse.

1 Chronicles 8:25

No text from Poole on this verse.

1 Chronicles 8:26

No text from Poole on this verse.

1 Chronicles 8:27

No text from Poole on this verse.

1 Chronicles 8:28

All these named from 1Ch\_8:14, to this place.

1 Chronicles 8:29

**The father of Gibeon**, i.e. the chief or ruler of the Benjamites dwelling there.

1 Chronicles 8:30

No text from Poole on this verse.

1 Chronicles 8:31

No text from Poole on this verse.

1 Chronicles 8:32

**With their brethren**, i.e. with those other Benjamites spoken of 1Ch\_8:28.

**Over against them**; in some street or part of Jerusalem, which was over against that where their brethren dwelt.

1 Chronicles 8:33

No text from Poole on this verse.

1 Chronicles 8:34

No text from Poole on this verse.

1 Chronicles 8:35

No text from Poole on this verse.

1 Chronicles 8:36

No text from Poole on this verse.

1 Chronicles 8:37

No text from Poole on this verse.

1 Chronicles 8:38

No text from Poole on this verse.

1 Chronicles 8:39

No text from Poole on this verse.

1 Chronicles 8:40

**Archers**, Heb. *that tread the bow* ; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands.

## 1 Chronicles 9:1 1 CHRONICLES CHAPTER 9

The chief of the tribe of Judah, Benjamin, Ephraim, and Manasseh, who returned from captivity, and dwelt at Jerusalem, 1Ch\_9:1-9. Also the priests and Levites, and how they executed their office in the temple at Jerusalem, 1Ch\_9:10-34. The family of Saul, 1Ch\_9:35-44.

**In the book of the kings of Israel and Judah;** not in that sacred and canonical book so called, but (as hath been oft observed before) in the public records, wherein there was an account of that kingdom, and of the several families in it, according to their genealogies. **Who were carried away**, i.e. which tribe or people of Judah last mentioned.

1 Chronicles 9:2

**The first inhabitants;** the first after the return from Babylon.

**That dwelt in their possessions in their cities**, i.e. that took possession of their own lands and cities, which had been formerly allotted to them; but of late years had been taken from them for their sins, and possessed by other people.

**The Israelites**, i.e. the common people of Judah and Israel, called here by the general name of Israelites, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, that so all the names and signs of their former division might be blotted out. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned; either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah, as those 2Ch\_11:16, and others; or such as, upon Cyrus's

general proclamation, associated themselves, and returned with those of Judah and Benjamin.

**The priests, Levites;** these took possession of the cities or places belonging to them, as they had need and opportunity. The

**Nethinims;** a certain order of men, either Gibeonites, or others joined with them, devoted to the service of God, and of his house, and of the priests and Levites; who, that they might attend upon their work without distraction, had certain places and possessions given to them; which they are now said to repossess.

1 Chronicles 9:3

i.e. Some of each of these tribes; either such as offered themselves, or such as were chosen by lot: See Neh\_11:1,2

1 Chronicles 9:4

That there is so great a diversity of names between this catalogue and that **Ne 11**, may be ascribed to two causes:

1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and,
2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be such as returned afterward, and came and dwelt either instead of the persons here named, who might be then dead, or gone from Jerusalem, or with them.

1 Chronicles 9:5

Or, *Shelanites* , as they are called from *Shelah* , Num\_26:20.

**Asaiah**, called also *Masseiah* , Neh\_11:5.

1 Chronicles 9:6

No text from Poole on this verse.

1 Chronicles 9:7

**Salu the son of Meshullam**, who is mentioned, but described by other parents, Neh\_11:7, or at least by persons under other names. Possibly these were his more immediate, and those his more remote parents; or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them, or whose right of inheritance fell to them.

1 Chronicles 9:8

No text from Poole on this verse.

1 Chronicles 9:9

**Nine hundred and fifty and six:** they are reckoned but nine hundred and twenty-eight in Neh\_11:8, either because there he mentions only those that were by lot determined to dwell at Jerusalem, to whom he here adds those who freely offered themselves to it; see Neh\_11:1,2; or because some of the persons and families first placed there were dead or extinguished, or else removed from Jerusalem upon some emergent occasion.

1 Chronicles 9:10

No text from Poole on this verse.

1 Chronicles 9:11

**Azariah;** the same called *Seraiah* , Neh\_11:11.

**Hilkiah;** either of him in Josiah's time, 2Ki\_22:8, or rather another of the same name.

**The ruler of the house of God;** or, a ruler in the house of God; not the high priest, who was Ezra, Ezr\_3:8, but a chief ruler under him; either *the second priest* , as such are called, Num\_3:32; or the head of one of the twenty-four families or courses of the priests.

1 Chronicles 9:12

**The son of Pashur,** i.e. his great-grandson, as appears from Neh\_11:12,13.

1 Chronicles 9:13

**Very able men,** Heb. *mighty men of valour* ; which is here noted as an excellent qualification for their place; because the priests might meet with great opposition and difficulty in the faithful discharge of their office, in the execution of the censures upon all impure persons without exception, and in preserving sacred things from violation by the touch of forbidden hands; of which see an eminent instance in Azariah, 2Ch\_26:17, &c.

1 Chronicles 9:14

No text from Poole on this verse.

1 Chronicles 9:15

No text from Poole on this verse.

1 Chronicles 9:16

**The Netophathites** were in Judah, 1Ch\_2:54. There they now dwelt, either because their proper cities were not yet built, or because they were not yet numerous enough to replenish them.

1 Chronicles 9:17

**Porters**; whose office it was to keep all the gates of the temple, that no unclean person or thing might enter into it.

1 Chronicles 9:18

**In the king's gate eastward**; in the east gate of the temple, which was so called, either because it was the chief and most magnificent of all the gates, or because the kings of Judah used to go to the temple through that gate, 2Ki\_16:18 compare Eze\_44:1,2. Under this gate he comprehends all the rest, which also were guarded by these porters.

**In the companies**, or, according to the companies, or orders, or courses, i.e. they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed, for the more convenient management of their several offices; among which this of the porters was one.

1 Chronicles 9:19

**Keepers of the gates of the tabernacle**; or, who were, to wit, *in time past*, which is expressed in a like case, 1Ch\_9:20, when the tabernacle was standing, before the temple was built. *Their fathers*; the Kohathites, of whom see on Num\_4:4. Over the host of the Lord, or, with (as this Hebrew particle is oft used) *the host*, &c., i.e. when the Israelites were in the wilderness, encamped in a military manner round about the tabernacle, with or among whom these were then placed.

**Keepers of the entry**, i.e. of the veil by which they entered into the tabernacle; which he calls the *entry* distinctively, because then there were no gates. The meaning is, that all things were now restored to their primitive order and institution; and the several persons took those places and offices upon them, which their ancestors had before them.

1 Chronicles 9:20

**Over them**, i.e. over all the porters, and other Levites and priests before mentioned.

**The Lord was with him**, to direct, and assist, and bless him in the discharge of his place; which seems here related to encourage his successor, and consequently all the priests and Levites of this time, to go on courageously and resolutely in their work, not doubting but God will stand by them as he had done by their fathers.

1 Chronicles 9:21

To wit, in the, time of David, as the following verse showeth. See 1Ch\_26:1,2 27:2.

**Porter**, i.e. chief porter.

**Of the door of the tabernacle**, i.e. of the door which led out of the priests' court into the tabernacle, in which the ark was placed, 2Sa\_6:17.

1 Chronicles 9:22

**In their villages**; where their usual residence was, and whence they came to Jerusalem in their courses.

**Did ordain**: in the times of the judges there was much disorder and confusion, both in the Jewish state and church, and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of a happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased he began to think of establishing some order among the Levites in their ministration about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's death, and his own peaceable settlement in his throne, revived and perfected Samuel's design, and took care to put it in execution.

**In their set office**, Heb. *in their faith* , or *faithfulness* , i.e. either,

1. In their office, which is called *faithfulness* , because this is required in that office. Or,

2. In the faithful discharge of their duty, and in obedience to the will of God, signified to them by revelation, or *by the Spirit*, as it is said of David, 1Ch\_28:12, which they received by faith, and accordingly designed, and David executed it. And so this is added to show that this was no human invention, as some might conceive, but a Divine appointment, to which all ought to submit.

1 Chronicles 9:23

To wit, in David's time.

**The house of the tabernacle:** this is added to explain what he means by the house of the Lord; not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction; which in David's time was at Gibeon; in which God was and would be worshipped until the temple was built. See 1Ki\_3:2 2Ch\_1:3,5, &c.

**By wards,** i.e. by turns or courses, each of them at his gate, and in his appointed time.

1 Chronicles 9:24

**The porters,** i.e. the chief porters, as this is explained, 1Ch\_9:26.

1 Chronicles 9:25

From their several villages to the place of worship.

**After seven days:** every sabbath or seventh day the courses were changed, and the new comers were to tarry till the next sabbath day. See 2Ki\_11:5,7,9.

**With them,** i.e. to be with them, i.e. with the chief porters, who always abode in the place of God's worship, and to minister to them.

1 Chronicles 9:26

**Were in their set office,** i. e. these were constantly upon the place, and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i.e. *their brethren*, 1Ch\_9:25) *were under the charge, or committed to the trust of the*



**four chief porters**, who also were Levites, as their brethren were; whereas the chief of all of them was a priest. Either way these words contain a reason of what was said, 1Ch\_9:25, why the rest were to come to these, and to be with them.

**Treasuries**; in which the sacred utensils, and other treasures belonging to the temple, were kept.

1 Chronicles 9:27

**They lodged round about the house of God**; therefore they were obliged to constant residence in the place; and were not permitted to dwell in the villages, as their brethren were.

1 Chronicles 9:28

No text from Poole on this verse.

1 Chronicles 9:29

No text from Poole on this verse.

" 1 Chronicles 9:30

This is added to prevent a mistake, and to show that although the Levites were intrusted with the keeping of this ointment, yet none but the priests could make it. See Exo\_30:22, etc.

1 Chronicles 9:31

i.e. Was to take care that fine flour might be provided and kept safely and well, that when occasion required they might make cakes in pans to be offered to the Lord; of which **See Poole** "Lev\_2:5".

1 Chronicles 9:32

Of which see Exo\_35:13.

1 Chronicles 9:33

**These**, i.e. others of the Levites; of whose several offices he had spoken before.

**Are the singers**; or rather, *were* , which is understood, and all along in the foregoing and following verses, and again in this very verse.

**In the chambers**; where they waited, that they might be ready to come whensoever they were called to the service of God in the tabernacle.

**Were free** from all trouble and employment, that they might wholly attend upon the proper work.

**Employed in that work;** either composing or ordering sacred songs; or actually singing; or teaching others to sing them.

**Day and night,** i.e. continually, and particularly in the morning and evening, the two times appointed for solemn service and offerings.

1 Chronicles 9:34

Upon their return from Babylon they were not suffered to choose their habitations in the country, as others were, but were obliged to settle themselves at Jerusalem, that they might constantly attend upon God's service there, and be ready to instruct the younger Levites in their office, as they needed or desired it.

1 Chronicles 9:35

In this and the following verses to the end of this chapter he repeats what he said before, 1Ch\_8:29, &c., concerning Saul's genealogy, that he might make way for the following history; which is a figure called *epanalepsis* , which is frequent both in sacred and profane writers.

1 Chronicles 9:36

No text from Poole on this verse.

1 Chronicles 9:37

No text from Poole on this verse.

1 Chronicles 9:38

No text from Poole on this verse.

1 Chronicles 9:39

No text from Poole on this verse.

1 Chronicles 9:40

No text from Poole on this verse.

1 Chronicles 9:41

No text from Poole on this verse.

1 Chronicles 9:42

No text from Poole on this verse.

1 Chronicles 9:43

No text from Poole on this verse.

1 Chronicles 9:44

No text from Poole on this verse.

## **1 Chronicles 10:1 1 CHRONICLES CHAPTER 10**

Saul's overthrow and death, 1Ch\_10:1-7. The Philistines triumph over Saul, 1Ch\_10:8-10. The kindness of Jabesh-gilead towards Saul and his sons: his sin, 1Ch\_10:11-14.

Of this and the following verses till 1Ch\_10:13, see my notes on **1Sa 31**, where we have the same thing expressed almost in the same words.

1 Chronicles 10:2

No text from Poole on this verse.

1 Chronicles 10:3

No text from Poole on this verse.

1 Chronicles 10:4

No text from Poole on this verse.

1 Chronicles 10:5

No text from Poole on this verse.

1 Chronicles 10:6

**All his house**, i.e. all his children, to wit, then present with him, namely,

**his three sons**, as it is expressed, 1Sa\_31:6. For it is evident that Ish-bosheth and Mephibosheth were not slain. But nothing is more common in Scripture and all authors, than to understand *all* of a great and most considerable part.

1 Chronicles 10:7

**In the valley**; which was beneath Mount Gilboa, where the fight was, 1Ch\_10:1.

1 Chronicles 10:8

No text from Poole on this verse.

1 Chronicles 10:9

No text from Poole on this verse.

1 Chronicles 10:10

And his body severed from his head to the wall of Beth-shan, 1Sa\_31:10.

1 Chronicles 10:11

No text from Poole on this verse.

1 Chronicles 10:12

To wit, every day till evening, after the manner of the Jewish fasts.

1 Chronicles 10:13

**Saul died for his transgression:** the sense is, Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin and by God's vengeance for it.

**Against the word of the Lord;** against God's express, and plain, and positive command; which is a great aggravation of any sin.

**For asking counsel of one that had a familiar spirit;** which also was contrary to a manifest command, Lev\_19:31, and moreover, contrary to his own conscience, which was so fully convinced hereof, that he had endeavoured the utter extirpation of all such persons, in pursuance of God's law. See 1Sa\_28:9.

**To inquire of it,** concerning the event of the approaching battle.

1 Chronicles 10:14

**Inquired not of the Lord.**

**Object.** Saul inquired of the Lord, 1Sa\_28:6.

**Answ.** He did so, but not in a right manner, not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1Sa\_14:18,19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1Co\_11:20, who did eat it in a sinful and irregular manner.

## 1 Chronicles 11:1 1 CHRONICLES CHAPTER 11

David made king at Hebron; by Joab's valour winneth the castle of Zion from the Jebusites; repaireth the city of Jerusalem, 1Ch\_11:1-9. A catalogue of his mighty men, 1Ch\_11:10-47.

**All Israel**, i.e. *all the tribes of Israel* , as it is expressed, 2Sa\_5:1, i.e. their *elders* , as it is there said, 2Sa\_5:3, and officers, and a great multitude of the soldiers and people.

1 Chronicles 11:2

**God said unto thee**, or, *concerning thee* ; for it is apparent that they knew of it; and therefore many of them opposed David hitherto against their own consciences.

1 Chronicles 11:3

No text from Poole on this verse.

1 Chronicles 11:4

Of this and the three following verses **See Poole "2Sa\_5:6"**, &c.

1 Chronicles 11:5

No text from Poole on this verse.

1 Chronicles 11:6

Before this he was one of David's chief captains, 2Sa\_3:22,**23**, and general of the forces of Judah; but now he is made captain-general of all the forces of Israel and Judah.

1 Chronicles 11:7

No text from Poole on this verse.

1 Chronicles 11:8

No text from Poole on this verse.

1 Chronicles 11:9

No text from Poole on this verse.

1 Chronicles 11:10

**Who strengthened themselves with him in his kingdom**; who helped him with all their might to settle him in his kingdom.

**With all Israel**; in conjunction with all those loyal Israelites who joined with David; of whom see the next chapter.

1 Chronicles 11:11

**An Hachmonite;** called the *Tachmonite* , and *Adino the Eznite* , 2Sa\_23:8.

**Slain by him,** to wit, by his own hand, five hundred more being slain by others then joining with him, who pursued the victory that he alone got, and in the pursuit slew five hundred, both which sums make up the eight hundred numbered 2Sa\_23:8, the slaughter of all which is justly ascribed to him, because it was the effect of his valour. But concerning that and other differences about these persons or things, see my notes on **2Sa 23**.

1 Chronicles 11:12

No text from Poole on this verse.

1 Chronicles 11:13

No text from Poole on this verse.

1 Chronicles 11:14

No text from Poole on this verse.

1 Chronicles 11:15

No text from Poole on this verse.

1 Chronicles 11:16

No text from Poole on this verse.

1 Chronicles 11:17

No text from Poole on this verse.

1 Chronicles 11:18

No text from Poole on this verse.

1 Chronicles 11:19

Heb. *these three mighties* , to wit, last mentioned, whereof one was Abishai, 1Ch\_11:20; for the acts of two of the first three are here passed over, being recorded **2Sa 23**.

1 Chronicles 11:20

**He slew them;** he vanquished them all, and slew a great number of them; though it be not said that he slew them all at one time, as it is said of Jashobeam, above, 1Ch\_11:11.

1 Chronicles 11:21

He did not equal them in valiant exploits.

1 Chronicles 11:22

No text from Poole on this verse.

1 Chronicles 11:23

No text from Poole on this verse.

1 Chronicles 11:24

**Had a name**, i.e. was greatly reputed; for though he did not equal Abishai, one of these three, as appears by 1Ch\_11:20,21, yet he did excel the third of them, and all the thirty here following.

1 Chronicles 11:25

Heb. *his hearing* , or obedience, i.e. those that were always ready to hear and obey or execute his commands, to wit, the guards of his body.

1 Chronicles 11:26

No text from Poole on this verse.

1 Chronicles 11:27

No text from Poole on this verse.

1 Chronicles 11:28

No text from Poole on this verse.

1 Chronicles 11:29

No text from Poole on this verse.

1 Chronicles 11:30

No text from Poole on this verse.

1 Chronicles 11:31

No text from Poole on this verse.

1 Chronicles 11:32

**Of the brooks**, or *of the valleys* , i.e. of one of them; the plural number for the singular; so called because he was born or bred there.

1 Chronicles 11:33

No text from Poole on this verse.

1 Chronicles 11:34

**Hashem**, or *Jashem* , to wit,

**Jonathan** here following, and *Shammah* here omitted, but expressed 2Sa\_23:32,33.

1 Chronicles 11:35

No text from Poole on this verse.

1 Chronicles 11:36

No text from Poole on this verse.

1 Chronicles 11:37

No text from Poole on this verse.

1 Chronicles 11:38

**Joel the brother of Nathan;** either,

1. The same who is called *Jaal the son of Nathan of Zobah* , being possibly his brother by birth and nature, and called his son by adoption, or right of succession to his estate, or called his brother at large for his near kinsman, and his son for his nephew. Or,

2. Another, who, upon the death of the former, was put in his stead.

1 Chronicles 11:39

No text from Poole on this verse.

1 Chronicles 11:40

No text from Poole on this verse.

1 Chronicles 11:41

**Uriah the Hittite;** the last of that catalogue in 2Sa\_23:39. But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.

1 Chronicles 11:42

Thirty captains, who were under him at their colonel

1 Chronicles 11:43

No text from Poole on this verse.

1 Chronicles 11:44

**The Aroerite;** so called possibly because his station and quarters were upon the river Aroer beyond Jordan, being placed there for the defence of those parts.

1 Chronicles 11:45

No text from Poole on this verse.



1 Chronicles 11:46

So called, either because he was by birth a Moabite, though now proselyted to the true religion, or from some eminent service done by him against the Moabites, as among the Romans Scipio was called Asiatic and African, because of his great achievements and victories over those parts and people.

1 Chronicles 11:47

No text from Poole on this verse.

## **1 Chronicles 12:1 1 CHRONICLES CHAPTER 12**

The companies that came to David at Ziklag, when pursued by Saul: some of Saul's own family; some of the tribe of Gad; of Benjamin; and Judah; and Manasseh, 1Ch\_12:1-22. The armies that came to him at Hebron; their feast, 1Ch\_12:23-40.

**While he yet kept himself close**, or, was shut up, or shut out, from his own land and people; for he speaks not of that time when he was shut up and hid himself in caves in the land of Judah, but when he was at Ziklag.

1 Chronicles 12:2

**Could use both the right hand and the left**, with like nimbleness and certainty. Compare Jud\_3:15 **20:16**.

**Of Saul's brethren of Benjamin**, i.e. of Saul's own tribe; who were moved hereunto by God's Spirit, and by the conscience of their duty to David, to whom God had given the crown in reversion; and by their observation of God's departure from Saul, and of his special presence with David, and his gracious providence for him.

1 Chronicles 12:3

No text from Poole on this verse.

1 Chronicles 12:4

**Over the thirty**, i.e. who came attended with thirty valiant Benjamites, and was their leader and commander.

1 Chronicles 12:5

No text from Poole on this verse.

1 Chronicles 12:6

No text from Poole on this verse.

1 Chronicles 12:7

No text from Poole on this verse.

1 Chronicles 12:8

**Separated themselves from Saul**, to whom they had hitherto adhered; and from their brethren of their own tribe, who yet maintained Saul's cause; and from their families, and the places where they lived, from whom they went to David.

**Into the hold to the wilderness**, or, *into the hold of the wilderness* , i.e. either to the cave of Adullam or Engedi; or rather to Ziklag, as appears from 1Ch\_12:1, which was in the wilderness of Judah, which is here called *the hold* , or the fortress, which name is also given to the city of David, 1Ch\_11:7, the Hebrew word being the same both here and there.

**Whose faces were like the faces of lions**; who were full of courage, and by the majesty and fierceness of their countenances terrified their adversaries.

**As swift as the roes upon the mountains**: as their very looks daunted their enemies, and put them to flight, so they could easily pursue and overtake and destroy them in their flight.

1 Chronicles 12:9

No text from Poole on this verse.

1 Chronicles 12:10

No text from Poole on this verse.

1 Chronicles 12:11

No text from Poole on this verse.

1 Chronicles 12:12

No text from Poole on this verse.

1 Chronicles 12:13

No text from Poole on this verse.

1 Chronicles 12:14

Not that they brought now so many men with them; but either,

1. They had hitherto been captains or colonels under Saul, or in the established militia or bands of their tribe. Or,
2. They were so afterwards under David, who for their valour and fidelity thus advanced them.

1 Chronicles 12:15

**They that went over Jordan**, to wit, in Saul's time, when, it seems, the enemies of the Israelites had made an inroad, and done some mischiefs to the Israelites beyond Jordan, to whose help these then came.

**When it had overflowed all his banks**; as it commonly did about that time. See Jos\_3:15 **4:18** Jer\_49:19. This is noted either as a description of the time when this was done, it being usual with historians to note the circumstances of great actions; or as an aggravation of the fact. And possibly these, being men of great nimbleness and dexterity, did swim over Jordan, through their ardent desire to help their brethren, and to fight with their enemies.

**All them of the valleys**, i.e. the people that lived in the valleys or deserts beyond Jordan, who, as it seems, when Saul was engaged against the Philistines, took that advantage to fall upon the Israelites beyond Jordan.

**Toward the east, and toward the west**; either,

1. The people that lived more eastward, and remote from Jordan, and those who lived more westward, or nearer to it. Or,
2. Them made they fly several ways, some eastward, some westward, as they saw the way open for them. See Deu\_28:7,**25**.

1 Chronicles 12:16

To the same hold mentioned 1Ch\_12:8, **See Poole "1Ch\_12:8"**

1 Chronicles 12:17

**And answered**, i. e. spake, as that word is oft used in Scripture, even of him that speaketh first.

**Mine heart shall be knit unto you**; I shall ever esteem and love you, and show this by my actions to you hereafter.

**If ye be come to betray me to mine enemies;** which your number, and quality, and near relation to Saul gives me some cause to suspect.

**There is no wrong in mine hands;** I have done no injury to Saul, nor to you; but have spared him and you when it was in my power to have destroyed you.

**The God of our fathers look thereon, and rebuke it,** to wit, by his hand and power manifested for me and against you for your perfidiousness.

1 Chronicles 12:18

**The Spirit came upon Amasai;** not only saving graces, but other heroical and generous motions, are ascribed to God's Spirit, which here stirred up in him a more than ordinary greatness and presentness of mind and resolution.

**Thy God helpeth thee;** we have observed God's singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God and his word and providence.

**Captains of the band,** i. e. of those forces which they brought with them. Or, *he put them among the heads or officers of his band*, i.e. he gave them commands, either now in his small army, each according to his quality; or afterwards, when he was advanced to the kingdom; for it is not here expressed when he did this.

1 Chronicles 12:19

**They helped them not,** i.e. the Manassites here named, and the rest of David's forces, to whom they had now joined themselves, did not help the Philistines in battle, as David had pretended to do.

1 Chronicles 12:20

**As he went to Ziklag;** as he returned from the camp of the Philistines to Ziklag, 1Sa\_29:11.

1 Chronicles 12:21

**Against the band of the rovers,** i.e. against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that

expedition. Or, *with a band or troop of soldiers* , which they brought along with them to David's assistance.

**They were all mighty men of valour;** therefore they readily came to David's help.

**Were captains in the host;** therefore they brought others along with them.

1 Chronicles 12:22

**At that time,** i.e. while he was at Ziklag, and in his march to Hebron, and principally at Hebron, as the next verse explains it.

**Like the host of God,** i.e. innumerable, like the stars or angels, both which are called God's hosts. Otherwise, *the host of God* , i.e. a very great host, great things being so called, as *cedars, mountains, &c. of God* . But the particle of likeness here added excludes this sense, for it had been very improper to say, *a great host like a great host* , i.e. like itself.

1 Chronicles 12:23

Whereby he had settled the crown upon David after Saul's death.

1 Chronicles 12:24

Who came hither in the name of all their brethren; for that whole tribe stuck to David at his very first coming to Hebron.

1 Chronicles 12:25

No text from Poole on this verse.

1 Chronicles 12:26

No text from Poole on this verse.

1 Chronicles 12:27

**The leader of the Aaronites;** not the high priest, for that was Abiathar, 1Sa\_23:6; but one of eminent place under him, and who had a great power and interest among his brethren.

1 Chronicles 12:28

**Zadok;** thought to be the same who was made high priest in Solomon's time, 1Ki\_2:35; which if true, he was very young at this time.

**Twenty and two captains,** whom he brought along with him.

1 Chronicles 12:29

i.e. Endeavoured to keep the crown in their own tribe, and in Saul's family.

1 Chronicles 12:30

No text from Poole on this verse.

1 Chronicles 12:31

**Of the half tribe of Manasseh**, which was within Jordan; for of the other half beyond Jordan he speaks 1Ch\_12:37.

**Which were expressed by name;** which were not ashamed nor afraid publicly to own David, first by putting their names to some paper presented to them for that purpose, and then by marching to him to Hebron.

1 Chronicles 12:32

**Understanding of the times;** either,

1. Skill in the stars, and several seasons and changes of the air; which might be of good use in husbandry, to which this tribe was addicted Gen\_49:14 Deu\_33:18. Or rather,

2. Political prudence to discern and embrace the fit seasons for all actions; as appears,

1. From the following words,

**to know what**, not only their own tribe, but

**all Israel ought to do.**

2. By the great authority and command which they had over all their brethren upon this account, as it here follows.

3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were

encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king.

4. By the like use of this phrase, Est\_1:13.

1 Chronicles 12:33

**Of Zebulun fifty thousand;** for this tribe being next to that of Issachar, which was generally well affected to David, were probably very much swayed by their opinion and advice.

**Which could keep rank,** or, which were disposed, or prepared, or ordered for battle, or to fight for David, if occasion so required.

**Not of double heart,** Heb. *without a heart and a heart* ; which may relate either,

1. To the whole body of them; they were all of one heart and one mind towards David, not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or,

2. To the same particular persons; they were each of them sincerely loyal to David, and did not dissemble with David, pretending to be for him, whilst in their hearts they favoured Saul's family; which possibly some of those who came to Hebron did. Or this is particularly noted of this tribe, because they lay under some suspicion in this matter, as also some of the other tribes did; and therefore the like testimony is given to all of them, 1Ch\_12:38.

1 Chronicles 12:34

No text from Poole on this verse.

1 Chronicles 12:35

No text from Poole on this verse.

1 Chronicles 12:36

No text from Poole on this verse.

1 Chronicles 12:37

No text from Poole on this verse.

1 Chronicles 12:38

To wit, after the death of Abner and Ish-bosheth.

1 Chronicles 12:39

No text from Poole on this verse.

1 Chronicles 12:40

**They that were nigh them;** that lived not far from Hebron, the place where they now were.

**Unto Issachar and Zebulun and Naphtali:** this is added by way of amplification and explication, to show that he did not understand this of those Israelites only who lived in the neighbourhood of Hebron, but of those that lived at some distance, yet were nearer to Hebron than some of the other tribes here named.

**On oxen;** which though not commonly used in this manner, nor fit for such purposes, now they so used, because the quantity of provisions which they brought was very great, as the numbers of the people at Hebron were, and horses they had few in Israel, and most of their asses, and camels, and mules here mentioned probably were used to carry divers men, or women and children, to this great, and public, and happy solemnity.

**There was joy in Israel;** partly because their civil wars were wholly ended, and they were all united under one king; and partly because they had now a king of eminent valour, and piety, and felicity, and therefore expected to be saved from all their enemies and calamities, as they were.

## 1 Chronicles 13:1 1 CHRONICLES CHAPTER 13

David fetcheth the ark from Kirjath-jearim with great solemnity, 1Ch\_13:1-8. Uzza being smitten, the ark is left at the house of Obed-edom, 1Ch\_13:9-14.

Or, *governor* or *elder* of the people.

1 Chronicles 13:2

**Unto all the congregation of Israel,** i.e. unto all the people then assembled with him at Hebron. This story is mentioned in another place, in **2Sa 5 2Sa 6**, even after the taking of Jerusalem and the two first fights with the Philistines, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus conceived. There being now a great and



general concourse of all Israel, and David being now established in his throne with universal consent and applause, he begins with God, and his first thoughts and cares are about religion and the ark, then the great instrument and ornament of it, and takes the opportunity of this assembly to desire their advice and concurrence with him in it, that the ark might be brought either to Hebron, which then was the royal city; or to Jerusalem, which, as probably he told them, he was resolved to besiege, and doubted not, by God's help, to take. After this was proposed by the king, and accepted by the people, this great assembly was dismissed, only some of them David reserved to go with him against Jerusalem, which accordingly he did, and succeeded in his enterprise, as is related, **1Sa 5**. But before this resolution could be executed, the Philistines came and fought twice with David, as is related, *2Sa\_5:17*, &c., and here, *1Ch\_14:8*, &c. And after they were repulsed with great loss and shame, David sets upon the execution of that which before he had resolved, and, in order to it, calls another general assembly of the people. *And that it be of the Lord our God*, i.e. if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly.

**Let us send abroad**, Heb. *let us break out and send*, i.e. let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country.

**That are left**; by which word he minds them of the great desolations and destructions which God for their sins had hitherto made among them; and therefore adviseth that remnant whom God had so graciously saved in and from those dreadful ruins, that they would more seriously set themselves to seek God than they had formerly done.

1 Chronicles 13:3

The ark was then neglected; and the generality of the people either lived in the gross neglect of the solemn worship of God, or contented themselves with going to Gibeon, and offering

sacrifices there, not caring, though the ark, the soul of the tabernacle, was in another place.

**In the days of Saul:** so it was in the days of Samuel; but it is rather charged upon Saul than him; partly, because Samuel was exercised with continual wars, or expectation of wars, with the Philistines all the time of his regency, and therefore wanted the opportunity to bring back the ark, which Saul had and neglected; partly, because Samuel took care to stir up and maintain religion among them by other means, and in an extraordinary manner; whereas this was but one branch of Saul's impiety, and was joined with a contempt of all religion, as the history of his life shews; and partly, because it was more proper to accuse himself and the present generation, who were guilty of this neglect, than to rake into the ashes of their deceased progenitors, and lay his charge against those who were dead and gone some good while since.

1 Chronicles 13:4

Their consciences smiting them for their former negligence and being fully convinced of the piety and reasonableness of this proposition.

1 Chronicles 13:5

**All Israel**, i.e. all the chosen men of Israel, as it is phrased, 2Sa\_6:1, their elders and representatives.

**Shihor of Egypt;** of which see Num\_34:5 Jos\_13:3 Jer\_2:18.

1 Chronicles 13:6

**That is, to Kirjath-jearim;** which explication is justified by Jos\_15:9,60, where the same city is called by both names.

**Object.** They are said to go from *this Baale* , 2Sa\_6:2.

**Ans.** 1. Some learned men render that place also *to Basle* , the particle *mem* being sometimes used for *to* amongst the Hebrews, and especially amongst the Arabians.

2. Both were true; they first went to *Baale* for the ark, as is here said, and then *went from Baale to bring, or to carry* , (for the word signifies either,) or *carrying, from thence the ark of God, as is there related* . But of this and other difficulties or differences between these two relations, **See Poole "2Sa\_6:1"** and following.

1 Chronicles 13:7

No text from Poole on this verse.

1 Chronicles 13:8

No text from Poole on this verse.

1 Chronicles 13:9

No text from Poole on this verse.

1 Chronicles 13:10

No text from Poole on this verse.

1 Chronicles 13:11

No text from Poole on this verse.

1 Chronicles 13:12

No text from Poole on this verse.

1 Chronicles 13:13

No text from Poole on this verse.

1 Chronicles 13:14

No text from Poole on this verse.

## **1 Chronicles 14:1 1 CHRONICLES CHAPTER 14**

Hiram's kindness to David, 1Ch\_14:1. His felicity in people, wives, and children, 1Ch\_14:2-7. His two victories against the Philistines, 1Ch\_14:8-17.

No text from Poole on this verse.

1 Chronicles 14:2

**David perceived**, by the remembrance of God's promise, and his providence complying with it, &c. But of this and the following verses, **See Poole** "2Sa\_5:12", &c., where the same history is related.

1 Chronicles 14:3

No text from Poole on this verse.

1 Chronicles 14:4

No text from Poole on this verse.

1 Chronicles 14:5

No text from Poole on this verse.

1 Chronicles 14:6

No text from Poole on this verse.

1 Chronicles 14:7

No text from Poole on this verse.

1 Chronicles 14:8

No text from Poole on this verse.

1 Chronicles 14:9

No text from Poole on this verse.

1 Chronicles 14:10

No text from Poole on this verse.

1 Chronicles 14:11

No text from Poole on this verse.

1 Chronicles 14:12

No text from Poole on this verse.

1 Chronicles 14:13

No text from Poole on this verse.

1 Chronicles 14:14

No text from Poole on this verse.

1 Chronicles 14:15

No text from Poole on this verse.

1 Chronicles 14:16

No text from Poole on this verse.

1 Chronicles 14:17

Into all lands, i.e. into all the neighbouring countries.

## **1 Chronicles 15:1 1 CHRONICLES CHAPTER 15**

David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom, 1Ch\_15:1-24. He performeth the solemnity thereof with great joy, 1Ch\_15:25-28. Michal despiseth him, 1Ch\_15:29.

**Houses;** a palace consisting of many houses or apartments for his several wives and children. **Pitched for it a tent.**

**Quest.** Why did he not first fetch the tabernacle of Moses from Gibeon, where it now was that so he might put the ark into its proper place?

**Ans.** Partly because he had no motion or direction from God concerning the tabernacle, as he had concerning the ark; and partly because he thought the tabernacle was not so necessary for that end as formerly, seeing he intended forthwith to set upon the building of the temple, as appears from **1Ch 12**.

1 Chronicles 15:2

**But the Levites**, and that upon their shoulders; of which see Num\_4:15 **7:9**; and not in a cart, as it was before, to our great grief and loss.

**For ever**, i.e. so long as the ark is to be removed, and as that worship continues.

1 Chronicles 15:3

No text from Poole on this verse.

1 Chronicles 15:4

No text from Poole on this verse.

1 Chronicles 15:5

**Of the sons of Kohath**, to wit, of Amram or Izhar, Kohath's sons, Num\_3:27. Otherwise Elizaphan, 1Ch\_15:8, and Hebron, 1Ch\_15:9, and Uzziel, 1Ch\_15:10, were Kohath's children; of which see Exo\_6:17,**18,22**.

1 Chronicles 15:6

No text from Poole on this verse.

1 Chronicles 15:7

No text from Poole on this verse.

1 Chronicles 15:8

No text from Poole on this verse.

1 Chronicles 15:9

No text from Poole on this verse.

1 Chronicles 15:10

No text from Poole on this verse.

1 Chronicles 15:11

**Zadok and Abiathar the priests**, i.e. the chief priests, *Abiathar* the high priest, and *Zadok* the second priest: see Num\_3:32.

1 Chronicles 15:12

**Sanctify yourselves**, by solemn purification and preparation of yourselves, both in soul and body. **See Poole "Exo\_19:10,15"**.

1 Chronicles 15:13

**Because ye did it not at the first**; because you did not sanctify and prepare yourselves by solemn prayer, and seeking counsel from God, and by a serious consideration of God's will as to the manner of carrying it; which it was your duty more than others to observe and see it executed.

**We sought him not**: he takes a part of the guilt to himself, because it was his duty, as well as theirs, diligently to read the law and word of God, and to see it executed, and their oversight did not excuse his. **After the due order**; according to the rules which he appointed.

1 Chronicles 15:14

No text from Poole on this verse.

1 Chronicles 15:15

The children of the Levites, to wit, the Kohathites, Num\_4:4.

1 Chronicles 15:16

No text from Poole on this verse.

1 Chronicles 15:17

No text from Poole on this verse.

1 Chronicles 15:18

**Their brethren of the second degree**; the first rank or degree of sacred musicians being those three famous persons named 1Ch\_15:17, next unto whom were these here named.

**The porters**; who were to keep the doors of the tabernacle and courts but withal were instructed in music and singing, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable persons in God's house.

1 Chronicles 15:19

No text from Poole on this verse.

" 1 Chronicles 15:20

In this catalogue *Ben* is omitted, who was mentioned 1Ch\_15:18. Yet others think him to be the same who is called *Azaziah* , 1Ch\_15:21. But *Ben* might be some other person, who was indeed appointed for this work, as is related, 1Ch\_15:17,**18**; and yet he might be taken off by death or sickness, or some sudden and extraordinary accident which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did.

**On Alamoth**, or, *with* (as that particle is elsewhere used) *Alamoth* , which is thought to be the name of an instrument of music; or of a certain tune, or note, or part in music. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith* , 1Ch\_15:21.

1 Chronicles 15:21

**See Poole** "1Ch\_15:20".

**To excel:** the word may be here added to note the excellency of that instrument, or note, or part of music; or that there was a greater extension or elevation of the voice than in the former.

1 Chronicles 15:22

**Was for song**, Heb. *was for lifting up* ; either,

1. Of the ark; he was for carriage of the ark, being appointed to instruct or direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather,

2. Of the voice; he was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, because he was skillful; for this required far more skill than the carriage of the ark, which any man of common discretion could easily govern; and with 1Ch\_15:27, where this same *Chenaniah* is joined *with the singers* .

1 Chronicles 15:23

They were appointed to keep the door of the tent, in which the ark was to be put and kept, that no unallowed person might press in

and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands; for which end these two went before the ark, as their other two brethren, mentioned in the close of 1Ch\_15:24, came after it, that so it might be guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the ark, or to look into it, which was exemplified in the Bethshemites, 1Sa\_6:19.

1 Chronicles 15:24

No text from Poole on this verse.

1 Chronicles 15:25

No text from Poole on this verse.

1 Chronicles 15:26

**When God helped the Levites;** either,

1. By giving them strength to carry their burden; or rather,
2. By encouraging them in their work with some comfortable sign of his presence with them, and approbation of their work and manner of carrying the ark: when they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they had gone six paces, as appears by 2Sa\_6:13.

1 Chronicles 15:27

**With a robe of fine linen,** i.e. with a linen ephod, as it is explained in the close of this verse, where this circumstance is repeated, because it was a notable and unusual thing for David, who was no Levite, to wear a Levitical garment. Of this and the following verses, **See Poole "2Sa\_6:14"**, **See Poole "2Sa\_6:15"**, **See Poole "2Sa\_6:16"**.

1 Chronicles 15:28

No text from Poole on this verse.

1 Chronicles 15:29

No text from Poole on this verse.



## 1 Chronicles 16:1 1 CHRONICLES CHAPTER 16

David's festival sacrifice and alms. The psalm of thanksgiving sung by a choir, and the people said, Amen, 1Ch\_16:1-36. Ministers, porters, priests, and musicians appointed to attend the ark continually, 1Ch\_16:37-43.

Of these three first verses, **See Poole "2Sa\_6:17"**, &c.

1 Chronicles 16:2

No text from Poole on this verse.

1 Chronicles 16:3

No text from Poole on this verse.

1 Chronicles 16:4

No text from Poole on this verse.

1 Chronicles 16:5

No text from Poole on this verse.

1 Chronicles 16:6

No text from Poole on this verse.

1 Chronicles 16:7

**David delivered first this psalm;** whereby it is implied, that after this he delivered many other psalms successively into their hands, to be sung by them to the praise of God in his public service. See 2Sa\_23:1 2Ch\_29:30. As for the matter of this psalm, I shall defer the explication of it till I come to the Book of Psalms, where we shall find it in the same words, in **Psa 96 Psa 105**.

1 Chronicles 16:8

No text from Poole on this verse.

1 Chronicles 16:9

No text from Poole on this verse.

1 Chronicles 16:10

No text from Poole on this verse.

1 Chronicles 16:11

No text from Poole on this verse.

1 Chronicles 16:12

No text from Poole on this verse.

1 Chronicles 16:13

No text from Poole on this verse.

1 Chronicles 16:14

No text from Poole on this verse.

1 Chronicles 16:15

No text from Poole on this verse.

1 Chronicles 16:16

No text from Poole on this verse.

1 Chronicles 16:17

No text from Poole on this verse.

1 Chronicles 16:18

No text from Poole on this verse.

1 Chronicles 16:19

No text from Poole on this verse.

1 Chronicles 16:20

No text from Poole on this verse.

1 Chronicles 16:21

No text from Poole on this verse.

1 Chronicles 16:22

No text from Poole on this verse.

1 Chronicles 16:23

No text from Poole on this verse.

1 Chronicles 16:24

No text from Poole on this verse.

1 Chronicles 16:25

No text from Poole on this verse.

1 Chronicles 16:26

No text from Poole on this verse.

1 Chronicles 16:27

No text from Poole on this verse.

1 Chronicles 16:28

No text from Poole on this verse.

1 Chronicles 16:29

No text from Poole on this verse.

1 Chronicles 16:30

No text from Poole on this verse.

1 Chronicles 16:31

No text from Poole on this verse.

1 Chronicles 16:32

No text from Poole on this verse.

1 Chronicles 16:33

No text from Poole on this verse.

1 Chronicles 16:34

No text from Poole on this verse.

1 Chronicles 16:35

**Deliver us from the heathen:** this might seem an improper and unseasonable prayer for David's time, when the Israelites were not yet scattered amongst the heathen, but indeed it was not so; partly because they had already been sadly divided by a civil war among themselves; and though they were now externally and visibly united under David, yet he might justly think that there were some who yet retained in their hearts their old leaven, their hatred of him, and their affection to Saul, which might hereafter break forth when occasion was offered, as it did, 2Sa\_16:8; and therefore he justly prays that they may be gathered and united together in hearty love, as well as in outward show: and partly because this psalm or prayer was made by David for the use of the church, not only in that present time, but in future ages, in which David foresaw by the Spirit of prophecy, or by consideration of those ancient and sacred predictions, **Deu 31**, **Deu 32**, that the Israelites would one time or other forsake God, and for their apostacy be dispersed among the heathens, when they should have great and particular need of this prayer.

1 Chronicles 16:36

No text from Poole on this verse.

1 Chronicles 16:37

i.e. He appointed them their work and station there.

1 Chronicles 16:38

Or, *door-keepers* , as the same Hebrew word is rendered, 1Ch\_15:23,**24**; of which see the note on 1Ch\_15:23.

1 Chronicles 16:39

**Zadok the priest**; not the high priest, but the second and the chief priest at Gibeon, where the famous tabernacle and altar made by Moses still were, 1Ch\_21:29 2Ch\_1:3; where also the ordinary sacrifices were offered, and the stated and public worship of God was performed, as it here follows, for which the priests were placed there; as the extraordinary worship was before the ark upon great occasions, as when God was consulted, which was to be done before the ark and by the high priest, Exo\_28:12,**20,21,22**, who now was Abiathar; who therefore abode here with the ark, when Zadok was left at Gibeon.

1 Chronicles 16:40

No text from Poole on this verse.

1 Chronicles 16:41

**Who were expressed by name**; so exceeding careful was this good king of God's worship, that he would have no person employed in it but such as he appointed to it, and were meant for it.

1 Chronicles 16:42

**Musical instruments of God**, i.e. appointed and appropriated to the worship and honour of God.

1 Chronicles 16:43

No text from Poole on this verse.

## 1 Chronicles 17:1 1 CHRONICLES CHAPTER 17.

David, deigning to build God a house, Nathan at first approveth of it; after, by the word of God, forbiddeth him 1Ch\_17:1-10; promising him blessings and benefits in his seed, 1Ch\_17:11-15. David's prayer and thanksgiving, 1Ch\_17:16-27.

This whole chapter is explained, **2Sa 7**, where the same things are recorded with very little variation of the words; which also hath been considered in my notes upon that chapter; to which I refer the reader, taking notice here but of some very few things.

1 Chronicles 17:2

No text from Poole on this verse.

1 Chronicles 17:3

No text from Poole on this verse.

1 Chronicles 17:4

No text from Poole on this verse.

1 Chronicles 17:5

No text from Poole on this verse.

1 Chronicles 17:6

No text from Poole on this verse.

1 Chronicles 17:7

No text from Poole on this verse.

1 Chronicles 17:8

No text from Poole on this verse.

1 Chronicles 17:9

**The children of wickedness;** such as are devoted and wholly given up to wickedness; elsewhere called children of Belial.

1 Chronicles 17:10

No text from Poole on this verse.

1 Chronicles 17:11

No text from Poole on this verse.

1 Chronicles 17:12

No text from Poole on this verse.

1 Chronicles 17:13

No text from Poole on this verse.

1 Chronicles 17:14

**In mine house;** in my dwelling-place; either,

1. In Jerusalem, the place where God had put his name for ever, 2Ki\_21:4,7 2Ch\_6:5,6: compare 1Ki\_11:36 **15:4**. Or,

2. In the temple, which is more properly and constantly called *God's house*; and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort

set over it, because they were to take care that the priests and others should perform their offices and God's service in it; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on **2Sa 7**. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple; and consequently, that he should be a Priest as well as a King; which mystery was more clearly revealed to David, Psa\_110:1,2,4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

**In my kingdom;** either,

1. In the kingdom of Israel, which God calls *his kingdom*, because he was in a special manner their King and Governor, having raised them up and formed them into a kingdom, and given them that protection and assistance which kings owe to their kingdoms; and because he expected and required from them what kings do from their people, that they should be wholly governed by his laws, and devoted to his service. Or,

2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, as was foretold even in the Old Testament, as Psa\_2:6-12 **22:27,28 72:11** Isa\_2:4 Hag\_2:7; and so this may be an intimation of that great mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head, or King, or Governor of all God's church, consisting of Jews and Gentiles, and of all nations, and indeed of all creatures, the angels not excepted; all which is God's kingdom, and by him given to his Son, our blessed Lord Christ. And for the signification of these great things, there is so great and remarkable an alteration of the phrase here from what it is in **2Sa 7**, where, speaking to David, he constantly calls it his (i.e. David's) *kingdom*, and *his house*, 2Sa\_7:12,13,2Sa\_7:16,19,25,27, for which he here saith *my house*, and *my kingdom*, which also he distinguisheth from *his throne*,

which is mentioned in the next clause of this verse, and in 1Sa\_7:11,**12**. But these things I submit to the judicious reader.

1 Chronicles 17:15

No text from Poole on this verse.

1 Chronicles 17:16

**Sat before the Lord;** which may note either his gesture, or his continuance there till he had finished this following prayer.

1 Chronicles 17:17

i.e. Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree* , who is also *the Lord God* , i.e. of the Messiah, who is God-man, i.e. Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan\_2:44 **7:13,14**.

1 Chronicles 17:18

No text from Poole on this verse.

1 Chronicles 17:19

**For thy servant's sake;** in 2Sa\_7:21, it is, *for thy word 's sake* , i.e. for the sake of thy word and promise made to thy servant; as that phrase, for David's sake, is oft thus understood, for God's covenant's sake made with David.

1 Chronicles 17:20

No text from Poole on this verse.

1 Chronicles 17:21

No text from Poole on this verse.

1 Chronicles 17:22

No text from Poole on this verse.

1 Chronicles 17:23

No text from Poole on this verse.

1 Chronicles 17:24

Or, *The Lord of hosts, the God of Israel, is a God to Israel* , i.e. he is really to his people that which he hath styled himself, their God,

having taken such care of them, and showed such mercy and truth to them, as did fully answer that title.

1 Chronicles 17:25

No text from Poole on this verse.

1 Chronicles 17:26

No text from Poole on this verse.

1 Chronicles 17:27

No text from Poole on this verse.

## **1 Chronicles 18:1 1 CHRONICLES CHAPTER 18**

David subdueth the Philistines and the Moabites; smiteth Hadarezer and the Syrians, 1Ch\_18:1-8. Tou sendeth Hadoram with presents to bless David: the presents and spoil David dedicated to God, 1Ch\_18:9-11. He putteth garrisons in Edom, 1Ch\_18:12,**13**. David's officers, 1Ch\_18:14-17.

All this chapter is explained on **2Sa 8**.

1 Chronicles 18:2

No text from Poole on this verse.

1 Chronicles 18:3

No text from Poole on this verse.

1 Chronicles 18:4

No text from Poole on this verse.

1 Chronicles 18:5

No text from Poole on this verse.

1 Chronicles 18:6

No text from Poole on this verse.

1 Chronicles 18:7

No text from Poole on this verse.

1 Chronicles 18:8

**Tibhath and Chun**; for which, 2Sa\_8:8, *Betah* and *Berothai* are mentioned. Either therefore they were the same places called by several names, as is usual; or they were four neighbouring places, out of all which the brass was taken, whereof two places having



been named there are omitted here, and the other two places there omitted are here remembered.

1 Chronicles 18:9

No text from Poole on this verse.

1 Chronicles 18:10

No text from Poole on this verse.

1 Chronicles 18:11

No text from Poole on this verse.

1 Chronicles 18:12

No text from Poole on this verse.

1 Chronicles 18:13

No text from Poole on this verse.

1 Chronicles 18:14

No text from Poole on this verse.

1 Chronicles 18:15

No text from Poole on this verse.

1 Chronicles 18:16

No text from Poole on this verse.

1 Chronicles 18:17

No text from Poole on this verse.

## **1 Chronicles 19:1 1 CHRONICLES CHAPTER 19**

David's messengers to Hanun are villanously entreated, 1Ch\_19:1-5. The Ammonites and Syrians are overcome by Joab and Abishai, 1Ch\_19:6-15; by David himself, 1Ch\_19:16-19.

Of all the contents of this chapter, see the notes on **2Sa 10**, where we have the same things, and almost the very same words.

1 Chronicles 19:2

No text from Poole on this verse.

1 Chronicles 19:3

No text from Poole on this verse.

1 Chronicles 19:4

No text from Poole on this verse.

1 Chronicles 19:5

No text from Poole on this verse.

1 Chronicles 19:6

No text from Poole on this verse.

1 Chronicles 19:7

**Thirty and two thousand chariots**, i. e. thirty-two thousand men fighting from or with chariots, as that word is elsewhere used; of which see my notes on 1Sa\_13:5. And this interpretation seems the more probable by comparing this place with 2Sa\_10:6, where this army is said to consist of *twenty thousand footmen* , and *twelve thousand men of Ish-tob* ; which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was. And here, 1Ch\_19:6, this army is made up of *chariots and horsemen* ; where, except the *chariots* be understood of footmen, there were no footmen in the army, which is unusual and incredible.

1 Chronicles 19:8

No text from Poole on this verse.

1 Chronicles 19:9

No text from Poole on this verse.

1 Chronicles 19:10

No text from Poole on this verse.

1 Chronicles 19:11

No text from Poole on this verse.

1 Chronicles 19:12

No text from Poole on this verse.

1 Chronicles 19:13

No text from Poole on this verse.

1 Chronicles 19:14

No text from Poole on this verse.

1 Chronicles 19:15

No text from Poole on this verse.

1 Chronicles 19:16

No text from Poole on this verse.

1 Chronicles 19:17

No text from Poole on this verse.

1 Chronicles 19:18

No text from Poole on this verse.

1 Chronicles

How this agrees with 2Sa\_10:18, see in the notes on that place.

## **1 Chronicles 20:1 1 CHRONICLES CHAPTER 20**

Rabbah besieged, spoiled, and tortured by David, 1Ch\_20:1-3.  
Three giants slain, 1Ch\_20:4-8.

Of this first verse, see my notes on 2Sa\_11:1; and of 1Ch\_20:2,3, on 2Sa\_12:30,31; and of the rest of this chapter, on 2Sa\_21:15, &c., where also an account is given of the seeming differences between this and that relation.

1 Chronicles 20:2

No text from Poole on this verse.

1 Chronicles 20:3

No text from Poole on this verse.

1 Chronicles 20:4

No text from Poole on this verse.

1 Chronicles 20:5

No text from Poole on this verse.

1 Chronicles 20:6

No text from Poole on this verse.

1 Chronicles 20:7

No text from Poole on this verse.

1 Chronicles 20:8

No text from Poole on this verse.

## 1 Chronicles 21:1 1 CHRONICLES CHAPTER 21

David numbereth the people, 1Ch\_20:1-6. He repenteth of three judgments propounded, he chooseth the pestilence; and why, 1Ch\_21:7-13. David, by Gad's direction, buildeth an altar, and sacrificeth: the plague is stayed, 1Ch\_21:14-30.

**Satan stood up**, Heb. *stood* , to wit, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. *Standing* is the accuser's posture before men's tribunals; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as 1Ki\_22:21 Zec\_3:1. And so this agrees with 2Sa\_24:1, where the Lord is said to move David, i.e. to give Satan commission or permission to move him; for otherwise *God tempteth no man* , Jam\_1:13. But of this, and of this whole chapter, and of the variations and seeming contradictions between this narrative and that in Samuel, see my notes on **2Sa 24**.

1 Chronicles 21:2

No text from Poole on this verse.

1 Chronicles 21:3

Or, *why will he be, or why should this be, a trespass, or a cause of trespass, or an occasion of punishment* , (for Hebrew words signifying sin are oft used to note the punishment of sin,) or *a desolation* , or *a cause of desolation or destruction* , (for the verb whence this noun proceeds is oft used in that sense,) *to* or *against Israel* ? Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish people for all their sins.

1 Chronicles 21:4

No text from Poole on this verse.

1 Chronicles 21:5

No text from Poole on this verse.

1 Chronicles 21:6

**Levi and Benjamin counted he not among them;** partly for the following reason, and principally by God's special and gracious providence to these two tribes; to Levi, because they were devoted to his service; and to Benjamin, because they were the least of all the tribes, having been almost extinct, **Jud 21**, and because God foresaw that they would be faithful to the house of David in the division of the tribes, and therefore he would not have them diminished. And Joab presumed to leave these two tribes unnumbered, because he had specious pretences for it; for Levi, because they were no warriors, and the king's command reached only to those that *drew sword*, as appears from 1Ch\_21:5; and for Benjamin, because they, being so small a tribe, and bordering upon Jerusalem their chief city, might easily be numbered afterward.

1 Chronicles 21:7

**God was displeased with this thing;** because this was done without any colour of necessity, and out of mere curiosity, and ostentation, and carnal confidence, as David's own conscience told him, which therefore smote him, as it is related, 2Sa\_24:10.

**Therefore he smote Israel;** which is particularly related in the following verses.

1 Chronicles 21:8

No text from Poole on this verse.

1 Chronicles 21:9

No text from Poole on this verse.

1 Chronicles 21:10

No text from Poole on this verse.

1 Chronicles 21:11

No text from Poole on this verse.

1 Chronicles 21:12

No text from Poole on this verse.

1 Chronicles 21:13

No text from Poole on this verse.

1 Chronicles 21:14

No text from Poole on this verse.

1 Chronicles 21:15

No text from Poole on this verse.

1 Chronicles 21:16

**In sackcloth**, i.e. in mourning garments, humbling themselves before God for their sins, and deprecating his wrath against the people.

1 Chronicles 21:17

No text from Poole on this verse.

1 Chronicles 21:18

No text from Poole on this verse.

1 Chronicles 21:19

No text from Poole on this verse.

1 Chronicles 21:20

Or,

**And Ornan turned back**, ( i.e. turned his face from the angel,) *for* , or *when* , (for the Hebrew *vau* is frequently used both those ways,)

**he saw the angel and** (so did) his four sons with him hiding themselves; partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly from the fear of God's vengeance, which was at this time riding circuit in the land, and now seemed to be coming to their family.

1 Chronicles

No text from Poole on this verse.

1 Chronicles 21:22

No text from Poole on this verse.

1 Chronicles 21:23

No text from Poole on this verse.

1 Chronicles 21:24

No text from Poole on this verse.

1 Chronicles 21:25

No text from Poole on this verse.

1 Chronicles 21:26

**From heaven by fire**, Heb. *by fire* sent

**from heaven**; which was the sign of God's acceptance. See Lev\_9:24 1Ki\_18:24,**38** 2Ch\_7:1.

1 Chronicles 21:27

No text from Poole on this verse.

1 Chronicles 21:28

When he perceived that his sacrifice there offered was acceptable to God, he proceeded to offer more sacrifices in that place, and did not go to Gibeon, as otherwise he should have done.

1 Chronicles 21:29

No text from Poole on this verse.

1 Chronicles 21:30

**David could not**, i.e. durst not. *Before it* , i.e. before the tabernacle, where the altar stood.

**To inquire of God**, Heb. *to seek God* , i.e. humbly to beg his favour by prayer and sacrifice.

**Because of the sword of the angel of the Lord**, i.e. when he saw the angel stand with his drawn sword over Jerusalem, as is related above, 1Ch\_21:15,**16**, he durst not go away thence to Gibeon, lest the angel in the mean time should destroy Jerusalem; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

## 1 Chronicles 22:1 1 CHRONICLES CHAPTER 22

David prepareth for the building of the temple, 1Ch\_22:1-5: instructeth Solomon in God's promises and his duty, 1Ch\_22:6-16. He chargeth the princes to assist his son, 1Ch\_22:17-19.

**Then David said**; partly by his observation of this gracious and glorious appearance of God, and his command to erect an altar, and his acceptance of a sacrifice offered in this place; and partly by the instinct and direction of God's Spirit, by which, as he is

said to have *had the pattern of the house, porch, altar , &c.*, 1Ch\_28:11,**12,19**; so doubtless he was also instructed as to the place where the house should be built. **This is the house of the Lord God**; this is the place appointed by God for the building of his temple and altar.

1 Chronicles 22:2

**The strangers that were in the land of Israel**; the same persons whom Solomon afterwards employed in the same work; of which see 1Ki\_5:15, compared with 1Ki\_9:20,**21**.

**He set masons to hew wrought stones**; wherein he could not do much, being prevented by death; but Solomon carried on and perfected what David had begun.

1 Chronicles 22:3

**For the joinings**; to be used, together with melted lead, for the joining of those great and square stones together.

1 Chronicles 22:4

No text from Poole on this verse.

1 Chronicles 22:5

**David said** within himself, or in his own thoughts.

**Solomon is young and tender**; and therefore, through youthful vanity, and folly, and unsettledness, may not use that care, and consideration, and diligence in making such provisions as this great work requires. Of Solomon's age, see 1Ki\_3:7.

1 Chronicles 22:6

No text from Poole on this verse.

1 Chronicles 22:7

No text from Poole on this verse.

1 Chronicles 22:8

**Because thou hast shed much blood upon the earth**; not that wars either now are or then were simply unlawful, or that David sinned in shedding the blood of war; for it is manifest that David's wars were undertaken by God's command, or with his leave, and were attended with his blessing; but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for temple work; and principally for



mystical signification, to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, *the Prince of peace* , Isa\_9:6; and that it should be gathered and built up, *not by might or power* , or by force of arms, but *by God's Spirit*, Zec\_4:6, and by the preaching the gospel of peace. *In my sight* ; which I have taken particular notice of. And this expression may possibly be added in reference to Uriah and the rest of the Israelites, who were slain at the siege of Rabbah by David's contrivance; which peradventure David had in his eye, Psa\_51:4, where David, confessing this sin, useth this very expression, *I have done this evil in thy sight* .

1 Chronicles 22:9

No text from Poole on this verse.

1 Chronicles 22:10

Of this **See Poole** "2Sa\_7:13".

1 Chronicles 22:11

**Prosper thou**; go on prosperously in carrying on this work; or, the Lord give thee that rest and prosperity which is necessary for it.

1 Chronicles 22:12

**Give thee charge concerning Israel**, i.e. give thee instructions or direction rightly to manage and rule his people Israel. Or, *and set thee over Israel* , as the Syriac renders it, whom the Arabic follows. Or, *when* (as the Hebrew *vau* is oft used) *he shall set thee over Israel* , i.e. when thou shalt be king; for then Solomon would need this wisdom, for which therefore he prayeth, 1Ki\_3:9.

1 Chronicles 22:13

No text from Poole on this verse.

1 Chronicles 22:14

**In my trouble**: this he allegeth as a reason why he could do no more, because of the many troubles and wars, both foreign and civil, whereby much of his treasures was exhausted.

**An hundred thousand talents of gold**. A talent of gold in the first constitution was three thousand shekels, as may be gathered from Exo\_38:24-26; and so this amounts to a very vast sum, yet not impossible for David to get, considering how many and great

conquests he made, and what vast spoils and presents he got; and that he endeavoured by all just and honourable ways to get as much as he could, not out of covetousness, or for his own ends, but merely out of zeal for God's house. And whereas some object that this quantity of gold and silver was sufficient, though the whole fabric of the temple had consisted of massy gold and silver; it is to be considered that all this treasure was not spent upon the materials of the temple, but a very great part of it upon the workmen, which were nigh two hundred thousand, whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make these talents far less than those in Moses's time; and they conceive, that as there were two sorts of shekels, both of gold and silver, the *common* and the *sacred* shekel, whereof the latter is commonly thought to be double to the former, so also there were talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendered a talent, properly signifies only a mass, or a piece, as it is used Exo\_29:23 1Sa\_2:36 Zec\_5:7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pollux, and by others, that a talent among the Greeks and Romans sometimes notes but a small quantity; and that a talent of gold contains only six drams. And Homer in his Iliads, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise, *a bond-woman, a horse, and a pot*, mentions *two talents of gold*; which plainly shows that in his time (which was after the building of this temple) *talents of gold* were very far inferior in quantity and price to what they had been in former ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for *a hundred thousand talents of gold* here mentioned, he puts ten thousand; and for *a thousand thousand talents of silver*, he puts one hundred thousand; either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater

sum; or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that there is a mistake here in the generality of the present copies of the Hebrew Bible, through the error of the scribe, (which being only in a numeral and historical passage, might happen without impeachment to the care of God's providence, which hath so miraculously preserved all the most important and substantial parts of Scripture, as hath been formerly said,) than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this, that all the gold then used was not of equal worth and purity; as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use; whereof one little part being distinctively called *pure gold and refined gold*, 1Ch\_28:17,**18**, it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it; for in what degree it was impure or alloyed with other things in those times and places we cannot know at this distance; and therefore we cannot make a true estimate what those talents of gold did amount to in our value.

**A thousand thousand talents of silver;** just as much in silver as in gold; for this is known and agreed, that the proportion of gold to silver is ten to one.

1 Chronicles 22:15

No text from Poole on this verse.

1 Chronicles 22:16

*Be doing*, to wit, when thou shalt come to the throne in my stead.

1 Chronicles 22:17

No text from Poole on this verse.

1 Chronicles 22:18

Either,

1. It is brought under the command of God and of you his people, all the enemies of God and of Israel, in it or near it, being now perfectly subdued. Or,

2. It is really subdued, whereof both God and your own eyes are witnesses.

1 Chronicles 22:19

No text from Poole on this verse.

## 1 Chronicles 23:1 1 CHRONICLES CHAPTER 23

David maketh Solomon king, 1Ch\_23:1. The number and distribution of the Levites, according to their families, 1Ch\_23:2-23. Their office, 1Ch\_23:24-32.

Not that he did resign the kingdom to him, but that he declared his mind concerning his succession into the throne after his death. As David himself is called king, 1Sa\_16:1, because he was appointed and anointed to be king after Saul's death, though till then he was only a subject.

1 Chronicles 23:2

Partly to declare God's mind and his own will, that Solomon should be his successor; and so to cut off the claims and pretences which others of his sons might make to the crown; and partly to acquaint them with those directions which he had received from God by the Spirit, as appears from 1Ch\_28:11, &c., concerning the establishment of a new order and method in the ministration of the priests and Levites in the temple.

1 Chronicles 23:3

**From the age of thirty years and upward;** not only till fifty, as it was appointed, Num\_4:2,3, but even till their death; for that was but a temporary law grounded upon a special reason, because the Levites were employed in carrying the tabernacle and sacred vessels from place to place; and therefore God would have them freed from those burdens when they came to feel the infirmities of age; which reason wholly ceasing upon the building of the temple, and their work being far easier than it had been, and their service being more a privilege than a burden, their time of service is justly and fitly prolonged.

1 Chronicles 23:4

**To set forward the work of the house of the Lord,** i.e. to take care that all the work of the temple about sacrifices and other parts

or means of God's service should be punctually and diligently performed, either by themselves or others; which they were not to do all at once, but by courses, a thousand at a time, as we shall shortly see.

**Officers and judges;** whose work it seems to have been to judge of and determine all difficult causes or differences which might arise, either among the inferior priests or Levites about their sacred administrations, or among the people, which being governed in all their concerns only by the laws of Moses, it was fit and necessary that the priests and Levites should be consulted and concerned in their matters.

1 Chronicles 23:5

**Porters;** whose office was to take the charge of all the gates of the temple and its courts, that no forbidden or unclean person might enter there, and of the courts themselves, and of several chambers or buildings belonging to the temple and the service thereof: these also were to do their work by turns.

**Four thousand praised the Lord with instruments;** whereof two hundred and eighty-eight were persons of greater skill than their brethren, and did instruct them, and had some authority over them.

1 Chronicles 23:6

**David divided them into courses;** which he did not by his own invention, but as a man of God, and by the command of God, and with the advice and concurrence of Gad and Nathan the prophets, as is manifest from 2Ch\_8:14 **29:25**.

1 Chronicles 23:7

No text from Poole on this verse.

1 Chronicles 23:8

**The sons of Laadan,** i.e. his posterity; and so in the following verses; for these could not be their immediate sons.

1 Chronicles 23:9

No text from Poole on this verse.

1 Chronicles 23:10

**The sons of Shimei;** not that Shimei named 1Ch\_23:9, but another, and possibly the son or grandson of that Shimei.

1 Chronicles 23:11

They were reckoned together as one family, and were not called by the name of their two immediate parents, but by the name of their grandfather Shimei.

1 Chronicles 23:12

No text from Poole on this verse.

1 Chronicles 23:13

**That he should sanctify the most holy things;** not positively, for so he could not sanctify them, they being already sanctified by God in the highest degree; but negatively, i.e. that he might keep them from pollution; for these most holy things were polluted when they were touched by any other persons.

**He and his sons;** not only his eldest sons, the high priests successively, but all his posterity, or all the priests; for the works here following were not peculiar to the high priest, but common to all the priests, who might all

**burn incense,** 2Ch\_29:11 Luk\_1:9, and to

**minister** in the temple, and to bless the people in God's name, Num\_6:23 Deu\_10:8.

1 Chronicles 23:14

i.e. They were accounted only as common Levites, and were not priests; which is mentioned partly to secure the priesthood within the bounds to which God had confined it, lest they should presume to invade it upon a confidence in the nobleness of their extraction; and partly for the honour of Moses, and the demonstration of his eminent piety and self-denial, who willingly left the government to Joshua, and the priesthood to Aaron, and was content to have his posterity reduced to a very private and mean condition.

1 Chronicles 23:15

No text from Poole on this verse.

1 Chronicles 23:16

No text from Poole on this verse.

1 Chronicles 23:17

**The sons of Eliezer**, for *the son* ; the plural number for the singular, as Gen\_46:23 1Ch\_2:8,**31**, and oft elsewhere.

**Rehabiah the chief**, Heb. the first-born. He is so called, not because others were born after him, but because none were born before him. **See Poole** "Mat\_1:25".

1 Chronicles 23:18

No text from Poole on this verse.

1 Chronicles 23:19

No text from Poole on this verse.

1 Chronicles 23:20

No text from Poole on this verse.

1 Chronicles 23:21

No text from Poole on this verse.

1 Chronicles 23:22

No text from Poole on this verse.

1 Chronicles

No text from Poole on this verse.

1 Chronicles 23:24

As the Levites were anciently numbered from two several times, from the twenty-fifth year of their age, and from the thirtieth, Num\_4:3 **8:24**; in like manner and for the same reasons they are here numbered both from their twentieth year, as here, when they were more solemnly prepared for and instructed, and by degrees exercised, in some parts of their work; and from their thirtieth year, above, 1Ch\_23:3, when they were admitted to the full and complete exercise of all the parts and works of their office. And the reason why they were now sooner admitted to service than they had been formerly by the constitution of Moses, is given in the next verses, because now their work was made easy, they being wholly discharged from that burdensome work of carrying the tabernacle and its utensils, which was too heavy for young and tender shoulders. To which may be added, that the number of the Israelites was greatly increased, and consequently the services which were to be performed by the Levites on their behalf were multiplied, and the work of the temple was much greater than that

of the tabernacle, and therefore more of the Levites were to be employed, and consequently they were to be sooner taken into service.

1 Chronicles 23:25

No text from Poole on this verse.

1 Chronicles 23:26

**Also unto the Levites;** or rather, *as concerning the Levites* , of whom he is here speaking.

1 Chronicles 23:27

**By the last words of David;** by his last order and constitution, made by God's direction and *by the Spirit* , as hath been once and again noted and proved before. This is here added, to signify that this great affair was thus settled by David, not in his younger years, when it might have been thought to be the effect of youthful heat, and confidence, and presumption, and rashness; but when he was come to the greatest maturity, when he was old and near his death, and going to give up his account to his Lord and Maker of all his actions, and particularly of the alterations which he made in the service of God; which he declared was done by *the Spirit of God* . These were in a manner his dying words, which usually make the deepest impressions.

1 Chronicles 23:28

**All holy things,** i.e. holy places, and garments, and vessels, and sacrifices, which were to be washed and cleansed from any filthiness which possibly might cleave to them.

1 Chronicles 23:29

This is to be understood either,

1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or

2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on Exo\_30:13; and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion



required, that so the priests might be at more leisure for their higher and greater employments.

1 Chronicles 23:30

The two solemn times of offering sacrifices; which work was attended with public prayer and thanksgiving.

1 Chronicles 23:31

**Commanded unto them**, i.e. unto those persons, the Levites, of whom he speaks. Or, *concerning them* , i.e. about those things.

1 Chronicles 23:32

**The charge of the sons of Aaron**, i.e. what the priests should commit to their charge, or command them to do.

## 1 Chronicles 24:1 1 CHRONICLES CHAPTER 24

The priests are divided by lot into twenty-four orders, 1Ch\_24:1-19. Ministers allotted them out of the Levites, out of the tribe of the Kohathites and Merarites, 1Ch\_24:20-31.

**The divisions**, i.e. the several branches into which that family was divided or distributed.

1 Chronicles 24:2

i.e. Were the only persons to whom and to whose families the execution of that office was committed.

1 Chronicles 24:3

**According to their offices**, or *courses* , or *prefectures* , i.e. allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.

1 Chronicles 24:4

No text from Poole on this verse.

1 Chronicles 24:5

**Thus were they divided by lot**; partly to prevent that envy or emulation which otherwise might arise among them; and partly that all men's minds and consciences might be fully satisfied in the order now established by this Divine way of decision.

**Governors of the house of God**; but that is no other than the sanctuary; and so it may seem to make this division improper and

irregular, the several members of it being altogether the same. Or rather, of the things *of God* , i.e. of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other *matters of the Lord* , as they are called by way of distinction from the *king 's matters* , 2Ch\_19:11.

1 Chronicles 24:6

Or, the chief (which word is easily supplied out of the context) of *one house of the fathers was taken* (to wit, by lot)

**for Eleazar**, ( i.e. out of his family,) and that which was taken after it was

**taken for Ithamar**, i.e. out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, 1Ch\_24:4.

1 Chronicles 24:7

**The first lot came forth**, to wit, out of the vessel, in which all the lots were promiscuously put together, and out of which they were severally taken.

1 Chronicles 24:8

No text from Poole on this verse.

1 Chronicles 24:9

No text from Poole on this verse.

1 Chronicles 24:10

No text from Poole on this verse.

1 Chronicles 24:11

No text from Poole on this verse.

1 Chronicles 24:12

No text from Poole on this verse.

1 Chronicles 24:13

No text from Poole on this verse.

1 Chronicles 24:14

No text from Poole on this verse.

1 Chronicles 24:15

No text from Poole on this verse.

1 Chronicles 24:16

No text from Poole on this verse.

1 Chronicles 24:17

No text from Poole on this verse.

1 Chronicles 24:18

No text from Poole on this verse.

1 Chronicles 24:19

**These were the orderings of them in their service;** in this order and method they were to come to perform the offices of the temple. *To come into the house of the Lord, according to their manner* , i.e. to come into the temple every sabbath day, and to continue there all the week long until the next sabbath, when they were relieved by others, as the manner was: see 2Ki\_11:5 1Ch\_9:25.

**Under Aaron their father,** i.e. under the inspection and direction of the high priest, whom he calls *Aaron* , because he represented his person, and executed his office, and also came out of his loins, and

**their father,** because of the authority which by God's appointment he had over them, and that love, reverence, and obedience which they owed to him.

1 Chronicles 24:20

**The rest of the sons of Levi;** either such as were only Levites, and not priests; or rather, such as were not named or numbered before in this or the former chapter.

**Jehdeiah;** who being, as it seems, an eminent person, or having a very numerous family, was not reckoned with or under his father's family, but was accounted as a distinct head of another family.

1 Chronicles 24:21

**Rehabiah,** the son of Eliezer, 1Ch\_23:17. *The first was Jeshiah* , by birth or place.

1 Chronicles 24:22

**Shelomoth,** called also *Shelomith* , 1Ch\_23:18

" 1 Chronicles 24:23

**The first;** which word is fitly supplied both out of the rest of this verse, *the second, third, and fourth* having a manifest reference to the first, and out of 1Ch\_23:19 **26:31**, where it is expressed.

1 Chronicles

No text from Poole on this verse.

1 Chronicles 24:25

No text from Poole on this verse.

1 Chronicles 24:26

**Jaaziah;** the son either of Mahli; or rather, of Mushi last named; for Mahli's posterity comes 1Ch\_23:28.

1 Chronicles 24:27

**Beno;** whose name is here repeated with his brethren, because he was the first-born and head of the rest, who were all reckoned with and under his family, as if they had been branches of it.

1 Chronicles 24:28

No text from Poole on this verse.

1 Chronicles 24:29

**Kish;** another of Mahli's sons, as appears from 1Ch\_23:21.

1 Chronicles 24:30

No text from Poole on this verse.

1 Chronicles 24:31

**Over against their brethren the sons of Aaron,** i.e. answerable for number and order to those of the priests, so as there should be a several course of the Levites for each course of the priests. This is expressed concerning the singers, **1Ch 25**, and the like is implied concerning the porters, **1Ch 26**, and is here sufficiently intimated concerning those Levites which were employed in other sacred ministrations.

**The principal fathers over against their younger brethren;** the lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot, &c.

## 1 Chronicles 25:1 1 CHRONICLES CHAPTER 25

The number and offices of the singers out of the sons of Asaph, Heman, and Jeduthun, 1Ch\_25:1-7. Their division by lot into twenty-four orders, 1Ch\_25:8-31

**The captains of the host;** both of the civil and sacred host, to wit, *all the princes of Israel, with the priests and the Levites* , whom David gathered together, 1Ch\_23:2, for this very end, that in their presence, and with their approbation and consent, all these things might be established; who are here fitly called *the captains of the host* ; for the princes were, under David, the chief captains or commanders of the militia or trained bands of the kingdom: and as the Levites are called a **host**, and the *Lord 's host* , Num\_4:3, and elsewhere, because of their number and order in holy ministrations; so these priests and Levites were the captains and governors of the rest. *Separated* , i.e. distributed them into their several ranks and orders; which, though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host, because it was done with their concurrence and approbation. *To the service of the sons of Asaph* , &c, i.e. to the service of God under the conduct and command of these persons. **Who should prophesy**, i.e. praise God by singing the Psalms of David, (of which **See Poole** "1Ch\_16:7",) and other sacred songs made by themselves, who were prophets in some sort, or by other prophets or holy men of God. Or this action of theirs is called *prophesying* , because it had been formerly performed by the prophets; and the sons of the prophets; of which see 1Sa\_10:5 **19:20** 2Ki\_3:15 1Ch\_15:19. **The number of the workmen;** of the persons employed in this sacred work.

1 Chronicles 25:2

**Under the hands of Asaph**, i.e. under his oversight and direction. According to the order of the king; in such manner and order as David appointed.

1 Chronicles 25:3

**The sons of Jeduthun**, or, *his sons* , (the construct form being used before the absolute, of which there are examples in Scripture,) *Jeduthun* , called by his father's name; otherwise they

are not *six* , unless either Jeduthun their father be included in that number, or Shimei, mentioned 1Ch\_25:17, be one of them, as many learned men think. See the like, 1Ch\_24:23.

1 Chronicles 25:4

No text from Poole on this verse.

1 Chronicles 25:5

**The king's seer**, or *prophet* , which is the same thing, 1Sa\_9:9. Either he was a prophet as well as a singer; or he is thus called because he prophesied in the sense designed, 1Ch\_25:1. And he is called *the king's seer* , either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle. *In the words of God* , i.e. to sing such Divine songs as were inspired by God to the prophets or holy men of God. *To lift up the horn* ; either,

1. Metaphorically, to extol and praise God for exalting

**the horn** (i.e. the power and kingdom) *of David* ; of which phrase see Psa\_92:10 Psa\_132:17. Or rather,

2. Properly, to praise God with the sound of a trumpet, (as was usual, as 2Ch\_5:12 **13:12**) or some other musical instrument made of horn, which being a martial kind of music, might be most grateful to David's martial spirit; though he was also skilled in other instruments of music, which he used in the house of God, as is expressed in the next verse.

1 Chronicles 25:6

**Under the hands.** i.e. under his direction, as 1Ch\_25:2.

**According to the king's order to Asaph, Jeduthun, and Heman**, Heb. *by the hands of the king, and of Asaph, Jeduthun, and Heman* , i.e. according to the king's appointment, and under the conduct of Asaph, Jeduthun, and Heman.

1 Chronicles 25:7

**All that were cunning;** who were so skilful that they were able to teach others.

**Two hundred fourscore and eight;** which, together with their scholars, make up the four thousand mentioned 1Ch\_23:5.

1 Chronicles 25:8

**Ward against ward**, i.e. a ward, or rank, or course of Levites answerable to one of the priests, upon whom the Levites were to wait in their holy ministrations, 1Ch\_23:28. As well the small as the great, the teacher as the scholar, without any respect to their different ages or abilities.

1 Chronicles 25:9

**For Asaph to Joseph**, i.e. for the family of Asaph, of which Joseph was. Here that clause, *he, his sons, and his brethren, were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned 1Ch\_25:7.

**To Gedaliah, who**, Heb. *he*; which word being here expressed, is rightly understood and supplied in the rest.

1 Chronicles 25:10

No text from Poole on this verse.

1 Chronicles 25:11

No text from Poole on this verse.

1 Chronicles 25:12

No text from Poole on this verse.

1 Chronicles 25:13

No text from Poole on this verse.

1 Chronicles 25:14

No text from Poole on this verse.

1 Chronicles 25:15

No text from Poole on this verse.

1 Chronicles 25:16

No text from Poole on this verse.

1 Chronicles 25:17

No text from Poole on this verse.

1 Chronicles 25:18

No text from Poole on this verse.

1 Chronicles 25:19

No text from Poole on this verse.

1 Chronicles 25:20

No text from Poole on this verse.

1 Chronicles 25:21

No text from Poole on this verse.

1 Chronicles 25:22

No text from Poole on this verse.

1 Chronicles 25:23

No text from Poole on this verse.

1 Chronicles 25:24

No text from Poole on this verse.

1 Chronicles

No text from Poole on this verse.

1 Chronicles 25:26

No text from Poole on this verse.

1 Chronicles 25:27

No text from Poole on this verse.

1 Chronicles 25:28

No text from Poole on this verse.

1 Chronicles 25:29

No text from Poole on this verse.

1 Chronicles 25:30

No text from Poole on this verse.

1 Chronicles 25:31

No text from Poole on this verse.

## **1 Chronicles 26:1 1 CHRONICLES CHAPTER 26**

The division of the porters, 1Ch\_26:1-12. The gates assigned by lot, 1Ch\_26:13-19. The Levites have charge of the treasures of the temple, 1Ch\_26:20-28. Officers and judges, 1Ch\_26:29-32.

Not that famous *Asaph* the singer, but another *Asaph* , called also *Ebiasaph* , 1Ch\_6:37.

1 Chronicles 26:2

No text from Poole on this verse.



1 Chronicles 26:3

No text from Poole on this verse.

1 Chronicles 26:4

No text from Poole on this verse.

1 Chronicles 26:5

To wit, with a numerous posterity and other blessings, for his respect and affection to the ark. See 2Sa\_6:11.

1 Chronicles 26:6

**That ruled throughout the house of their father;** that had the command of their brethren and families, being, as some say, captains of hundreds or of thousands; of which see Exo\_18:25 2Ki\_11:9.

**They were mighty men of valor:** this clause is divers times mentioned, because their office returned both strength and courage; for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all unclean or forbidden persons, who might sometimes presumptuously attempt to enter into the temple, as Uzziah did, and to prevent or suppress any tumults or disorders which might happen in the temple or in its courts, and to keep the treasures of the temple. 1Ch\_26:20,**22,24,26**, and to be *officers and judges over Israel* , 1Ch\_26:29, and to manage *every matter pertaining to God and the affairs of the king* , 1Ch\_26:32.

1 Chronicles 26:7

No text from Poole on this verse.

1 Chronicles 26:8

No text from Poole on this verse.

1 Chronicles 26:9

No text from Poole on this verse.

1 Chronicles 26:10

Taking away the birthright from the first-born, either absolutely for some gross miscarriage, as Gen\_49:4; or only in this respect, because he wanted either strength or valour, or some other qualification necessary for his office.

1 Chronicles 26:11

No text from Poole on this verse.

1 Chronicles 26:12

**Having wards one against another;** Heb. having *wards against or answerably to their brethren* , to wit, the other Levites, who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.

1 Chronicles 26:13

**They cast lots, as well the small as the great;** determining the times and places of their service not by age or dignity, but merely by lot.

**According to the house of their fathers;** a several lot being allowed for each several house.

**For every gate,** that it might be known to whom the care of each gate was more especially committed.

1 Chronicles 26:14

**A wise counsellor;** which is noted as an excellent and useful accomplishment for his office, in which there was need of wisdom as well as courage, as may appear by the description of their work, 1Ch\_26:20, &c. **See Poole** "1Ch\_26:6".

1 Chronicles 26:15

**Asuppim;** a place so called; or, *of gatherings* ; so named either from the assembly of the elders, who met there to consult about the affairs of the temple; or from the people, who were there gathered together to hear the discourses and debates of the teachers of the law; or because the gifts of the people towards the house and worship of God were kept there. See 2Ki\_22:4 2Ch\_25:24.

1 Chronicles 26:16

**Shuppim and Hosah** for some reason were joined together in the custody of that gate.

**The gate Shallecheth;** a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides.

**By the causeway of the going up;** by which causeway they went up towards the temple.

**Ward against ward;** which may respect either,

1. The time of their watching, that when one guard went off another came on. Or rather,

2. The place of their guard; and so this may be understood, either,

1. Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for some other cause now unknown. Or rather,

2. Of all the quarters compared together; of all which having spoken he adds this, that as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

1 Chronicles 26:17

**Eastward were six Levites;** for that being the chief gate of the temple, required a better guard.

**Toward Asuppim**, i.e., *the house of Asuppim* , as it is called, 1Ch\_26:15, where also it is said to be on the south side; on which there seems to have been a double guard both belonging to Obed-edom, 1Ch\_26:15, one at the south gate, and the other at Asuppim; here possibly the sacred treasures, mentioned 1Ch\_26:20, &c., were laid up, and therefore a particular guard was necessary. **See Poole "1Ch\_26:15"**.

1 Chronicles 26:18

**At Parbar**, or, *as concerning Parbar* , which was another gate, or some building on the western quarter of the temple.

**At the causeway**, which led to Parbar. *At Parbar* ; at the gate or house itself; by which it may seem that this was a place of some importance, either the vessels of the temple, or some part of the treasures of God's house, being kept here.

1 Chronicles 26:19

No text from Poole on this verse.

1 Chronicles 26:20

Either these are the same kind of treasures, the latter phrase only explaining the former, the particle *and* being used for *that is* ; or rather, they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and ministers of God, as tithes, and first-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those ends; of which 1Ch\_26:26,27.

1 Chronicles 26:21

**The sons of the Gershonite Laadan, chief fathers**, i.e. which sons were chief fathers, or heads of the houses of their fathers.

**Jehieli**; understand here, and his sons, which here follow.

1 Chronicles 26:22

*As Shelomith and his brethren were over the treasures of the dedicated things* , 1Ch\_26:26. But both may seem to have been subject and accountable to Ahijah, who was over both these kinds of treasures, 1Ch\_26:20. Or Ahijah might have a general oversight into the management of those treasures as an auditor of the accounts, although the others had more dignity and power in the disposal of them.

1 Chronicles 26:23

Or, *as concerning the Amramites*, &c. The meaning is, the persons here following were of these, or the most of these, families. Only here is none of the family of the Uzzielites; either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and Num\_3:27; or because there was none of them fit to be employed and trusted in these matters.

1 Chronicles 26:24

The prince or chief over all the treasures, and treasures mentioned either before or afterward, as his very title shows, which is peculiarly given to him, and to none of the rest.

1 Chronicles 26:25

**His brethren by Eliezer**; another son of Moses, Exo\_18:4.

## 1 Chronicles

No text from Poole on this verse.

### 1 Chronicles 26:27

Heb. *to strengthen it* ; either to make that building strong and substantial by these and other charges; or rather, to repair it when it should be built; for which they might the rather take particular care, because it was likely that every one would contribute to the building of the temple, and there would be no want for that use; but few would provide for the repairs of it, when by the injury of men or time it should receive any damage.

### 1 Chronicles 26:28

**Shelomith** is particularly named here, and 1Ch\_26:26, because they were chiefly committed to his trust, he being, it seems, a person of eminent wisdom and faithfulness.

### 1 Chronicles 26:29

**Chenaniah and his sons**, who are probably thought to have been one thousand six hundred, for that sum added to the one thousand seven hundred, 1Ch\_26:30, and the two thousand seven hundred, 1Ch\_26:32, make up those six thousand Levites which were

**officers and judges**, 1Ch\_23:4.

**For the outward business**; for that business of the Lord and of the king (as it is explained here, 1Ch\_26:30,32) which was to be done without the temple, and without Jerusalem; for what was to be done within them was committed to other hands, as we have seen.

**Over Israel**, synecdochically; i.e. over part of Israel, even over the midland part, and that which lay upon the sea-coast; for the other parts of the land on both sides of Jordan are here committed to others, 1Ch\_26:30-32.

**For officers and judges**; who shall be officers and judges over the people in the several cities and towns or parts of the land, to determine questions and controversies which might arise among them. And the reason why the Levites were intrusted with these matters was, because the common or municipal law of Israel, by which they had and held all their rights, was no other than the law of God, whereof the priests and Levites being the best and

established interpreters, must needs therefore be the most proper judges of things depending thereupon.

1 Chronicles 26:30

**On this side Jordan westward;** in those parts of the land of Canaan which border upon Jordan, or are not very remote from it.

**In all the business of the Lord,** i.e. in all things which did or should concern the house or worship of God; partly to take care that such monies as were either imposed by a tax, or freely given by the people, towards the building or repairing of the temple, or towards the sacrifices and other holy ministrations, should be gathered and received, and faithfully sent up to Jerusalem to be employed in that work; partly to see to the execution of all the laws of God among the people, and to restrain or punish wilful offenders against it.

**In the service of the king;** not that all the king's businesses were managed by them; for it is apparent, both from the nature of the thing, and from Scripture, that the king's military affairs were managed by his captains, and his political or civil affairs were managed by the princes, and judges, and officers of other tribes; but because they served the king in the execution of his decrees, made pursuantly to the laws of God, by which the several rights of king and people were established, and all things both in church and commonwealth were to be ordered. Now as the king was the principal person intrusted with the execution of God's laws, so these Levites chiefly were his eyes by which he saw his people's transgressions, and his hands by which he inflicted due and deserved censures upon them for their miscarriages. And the doing of this was very much for *the service of the king*, whose throne was established and secured by such righteous administrations. Besides, they were to take care by their counsel and authority to keep the people in obedience to their king; which the Levites were most obliged and best obliged to do.

1 Chronicles 26:31

**In the fortieth year;** which was his last year, in which he made all the orders and distributions of families and offices recorded in these chapters.

**Jazer of Gilead** is here named, either because they were seated in or near that place, but for what cause it is now unknown; or because they were numbered there by some person sent by David to that purpose.

1 Chronicles 26:32

**Two thousand and seven hundred chief fathers;** which is a very great number to be employed about two tribes and a half, when all the rest of the tribes had only one thousand and seven hundred, 1Ch\_26:30, besides those under Chenaniah; of whom **See Poole** "1Ch\_26:29". But the reason hereof is plain, because the tribes without Jordan being more remote from the king's court, and from the place of public and solemn worship, needed more than ordinary help to instruct and keep them in the practice of the true religion, and the worship of God, and in obedience to their king.

### **1 Chronicles 27:1 1 CHRONICLES CHAPTER 27**

The twelve captains for every several month, 1Ch\_27:1-15. The princes of the twelve tribes, 1Ch\_27:16-22. The numbering of the people is hindered, 1Ch\_27:23,24. The chief keepers of David's treasures, 1Ch\_27:25-31. His counsellors and friends, 1Ch\_27:32-34.

**Their officers;** the standing force or militia of Israel as it was settled under their several officers, as it here follows. **In any matter of the courses,** i.e. in all the business wherein the king had occasion for these persons, who were to attend upon him or his commands by courses or by turns. Or, *according to all the order or state of the divisions* , or, about the companies or courses into which they were distributed. *Came in and went out* , i.e. executed their office; which is commonly signified by this phrase, as Num\_27:17, and elsewhere. *Month by month* ; who were to be armed and mustered, and to wait upon the king, either at Jerusalem, or in other places, as the king should see fit. By this order near three hundred thousand of his people were instructed and exercised in the use of their arms, and fitted for the defence of their king and kingdom when it should be needful, and in the mean time sufficient provision was made against any sudden tumults or of it irruptions of enemies. And this monthly course

was contrived, that the burden might be easy and equally distributed among the people.

1 Chronicles 27:2

**Jashobeam;** of whom see 2Sa\_23:8 1Ch\_11:11.

1 Chronicles 27:3

**Of Perez;** or, of Pharez, of the posterity of Judah, Gen\_46:12. This seems to be understood of Jashobeam, and to be mentioned as a reason why he was the chief, &c.; and the verse may be rendered thus, He was (which is easily understood out of the foregoing words) *of the children of Perez*, (and consequently of the tribe of Judah, to which the pre-eminence belonged, and of which Perez was,) and he was (or, therefore he was)

**the chief** (to wit, in dignity and precedency, though not in power and authority, for these captains were equal in power, and Joab was their general)

**of all the captains of the host,** ( whose several names here follow,) and was

**for the first month;** therefore he was first in order, and was captain for the first month.

1 Chronicles 27:4

**Of his course was Mikloth the ruler;** who was either,

1. The captain of this course after the death of this Dodai, as Zebadiah was after Asahel, 1Ch\_27:7. But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or,

2. His lieutenant or deputy, in case of his necessary absence. But why should such a one be named here, and not in the rest of the courses? Or rather,

3. One of the officers of his course, who seems here particularly to be named as a person then of great note and eminency.

1 Chronicles 27:5

**A chief priest;** or, *the chief priest*; or rather, *a chief prince*, as this Hebrew word is oft used, as Gen\_41:45 Gen\_47:22 2Sa\_8:18 **20:26** 1Ki\_4:5 2Ki\_10:11, and elsewhere. Probably he was not only a captain of this course, but a great officer in the court and



state. For although the priests might take up arms in some special cases; yet it is not likely that such were constant officers in the king's army, especially seeing the rest of the captains here named were of other tribes. Besides, neither Benaiah nor Jehoiada was high priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the priesthood had been for a long time together, even in the days of Samuel, and Saul, and David, and Solomon.

1 Chronicles 27:6

Who seems to have been his father's lieutenant, because his father was captain of the king's guard, 2Sa\_8:18, and therefore needed a deputy in the one or in the other place.

1 Chronicles 27:7

**The fourth captain was Asahel the brother of Joab;** by which, it seems, the foundation of this project was laid whilst David was in Hebron, during which time Asahel was slain, and David's forces were then divided into twenty-four courses, under twenty-four chief commanders, whereof Asahel was one; only it is probable that the number of their forces was much less than that which is here mentioned: but when David was fully settled in his whole kingdom, the design was perfected, and the numbers of their soldiers increased to this number.

**His son after him,** i.e. after his death; of which see 2Sa\_2:23.

**In his course;** not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

1 Chronicles 27:8

**Shamhuth;** supposed to be the same called *Shammah* , 2Sa\_23:11, and *Shammoth* , 1Ch\_11:27.

1 Chronicles 27:9

No text from Poole on this verse.

1 Chronicles 27:10

**The Pelonite;** so called also 1Ch\_11:27, and the *Paltite* , 2Sa\_23:26.

1 Chronicles 27:11

**Of the Zarhites;** of the family of the Zarhites.

1 Chronicles 27:12

No text from Poole on this verse.

1 Chronicles 27:13

No text from Poole on this verse.

1 Chronicles 27:14

No text from Poole on this verse.

1 Chronicles 27:15

No text from Poole on this verse.

1 Chronicles 27:16

*Over the children of Israel* , i.e. these were the princes of the tribes as they are called below, 1Ch\_27:22, who were the most ancient and constant rulers of the tribes at all times, whether of war or peace; who seem to have had a superior power to these twenty-four captains, and therefore are named before them, 1Ch\_28:1, being probably the king's chief counsellors and assistants in the great affairs of his kingdom.

1 Chronicles 27:17

No text from Poole on this verse.

1 Chronicles 27:18

**Elihu**, called also *Eliab* , 1Sa\_16:6.

1 Chronicles 27:19

No text from Poole on this verse.

1 Chronicles 27:20

No text from Poole on this verse.

1 Chronicles 27:21

No text from Poole on this verse.

1 Chronicles 27:22

Of the most of the tribes, not of all; for Gad is omitted, probably because that tribe was joined with the Reubenites under one prince; and Asher, for some such reason, or for some other causes now unknown, and not worth our inquiry.

1 Chronicles 27:23

The meaning is, David, when he desired to number the people, he designed to number only those who were from twenty years old

and upward, or (which is the same thing) those *that drew sword* , 1Ch\_21:5, and not those who were **from twenty years old and under**.

**He would increase Israel like to the stars of the heavens;** and therefore to number them all both above and under twenty years old, had been both an infinite trouble, and a tempting of God, or a questioning of the truth of his promises. And possibly this circumstance might in part deceive or quiet David's conscience, that his desire of knowing the number of his people did not proceed from distrust of God's promise or providence, but from a prudent care to know the true state and strength of his kingdom.

1 Chronicles 27:24

**Began to number**, to wit, all from twenty years old and upward, as David commanded him.

**He finished not;** for Levi and Benjamin he counted not, 1Ch\_21:6. **Because there fell wrath for it against Israel**, whilst he was doing the work; which was one reason which made him to cease. Heb. *And there fell* , &c. Though David numbered them with caution and limitation, as was noted before, yet this did not hinder God's wrath from falling upon Israel for this sin.

**Neither was the number put in the account of the chronicles of king David:** the sense is either,

1. That the full number was not registered, because Levi and Benjamin were not counted by Joab. Or rather,

2. That David being sensible of and smarting for his sin, would not have the number brought in by Joab to him put into the public register, though God would have it recorded in Scripture for the instruction of succeeding ages. For he speaks not here of the account given in to the king, which was done, and was Joab's act; but of the putting of the account into the public records, which was not done, and which could not be done but by David's command or permission.

1 Chronicles 27:25

**Over the king's treasures;** of gold or silver, or other things of great price, which for greater security were kept in Jerusalem, and

in the king's palace; and thither the tribute money also was sent and committed to his care.

**Over the storehouses of the fruits of the earth**, or that share of them which belonged to the king, which were laid up in the *fields* , or *cities* , or *villages* , or *castles* , as there was conveniency and occasion.

1 Chronicles 27:26

Over the king's husbandry.

1 Chronicles

**Over the vineyards**, i.e. over the workmen and labourers in the vineyards; as the next officer is over the fruit of the vineyards. In like manner, one man was over the labourers in the fields, 1Ch\_27:26, and another over the fruits of the fields put into stores after the manner, 1Ch\_27:25.

1 Chronicles 27:28

No text from Poole on this verse.

1 Chronicles 27:29

**Sharon**; a place famous for its fruitfulness. See Isa\_33:9 **35:2**.

1 Chronicles 27:30

**The Ishmaelite**; so called, either because he was born of that people, or had lived among them; or from some notable exploit which he did against them.

1 Chronicles 27:31

No text from Poole on this verse.

1 Chronicles 27:32

**A counsellor, a wise man, and a scribe**; either one learned in the laws of God, which were also the laws of the land, by which all their counsels were to be ruled; or, the king's secretary.

**With the king's sons**, as their tutor or governor.

1 Chronicles 27:33

**The king's counsellor**; the person whose counsel in matters of state the king most prized and followed.

**The king's companion**, or his friend, as he is called, 2Sa\_15:37; the person whom he most trusted with all his secrets, and whose conversation was most pleasant and acceptable to him.

1 Chronicles 27:34

**After Ahithophel**, i.e. after his death, these were his chief counsellors.

## 1 Chronicles 28:1 1 CHRONICLES CHAPTER 28

David in a solemn assembly declareth God's favour to him, and promise to his son Solomon; exhorteth them to fear God, and encourageth Solomon to build the temple, 1Ch\_28:1-10; giveth him a pattern for the form, and gold and silver for the materials, 1Ch\_28:11-21.

This assembly seems to be distinct from that 1Ch\_23:2, and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former discourse.

1 Chronicles 28:2

**David stood up**; partly out of reverence to God and his word, which was the matter of the following discourse; and partly out of respect to this great and honourable assembly.

**My brethren**; so he calls the princes and chief rulers, both because they had a share with him, though under him in the government; and in compliance with the Divine command, that *the king should not be lifted up above his brethren*, Deu\_17:20.

**An house of rest for the ark**; a place where it might be fixed, and no more removed from place to place, as it had been.

**And for the footstool**; the word *and* is here put expositively for by the *footstool*, &c., he means the ark.

1 Chronicles 28:3

No text from Poole on this verse.

1 Chronicles 28:4

No text from Poole on this verse.

1 Chronicles 28:5

It is not my fancy or fond affection, but God's express will, that Solomon should be preferred before his elder brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by Divine appointment.

1 Chronicles 28:6

No text from Poole on this verse.

1 Chronicles 28:7

As he hath begun and hitherto continued in some good measure to do.

1 Chronicles 28:8

**In the audience of our God**, i.e. I do here exhort and charge you every one, calling God who is here present, and this congregation, wherein all Israel are present by their representatives, for witness against you, if you do not follow my counsel.

**Keep and seek for all the commandments of the Lord;** keep those commands which you know, and seek for or search into what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty, and seriously give up yourselves to the practice thereof.

1 Chronicles 28:9

**Know thou the God;** know him, so as to love him and serve him, as it follows; for words of knowledge in Scripture use commonly imply affection and practice: or acknowledge him as thy God, by loving and obeying him; for otherwise Solomon did already know God, having doubtless been very well instructed in the knowledge of God's nature and law.

**The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts:** if thou dost only put on a profession of religion, to please me and secure thy hopes of the kingdom; or if thy obedience to God be insincere and with grudging; thou mayst indeed deceive me, but thou canst not deceive him, for he searcheth thy inward thoughts, and the motions of thy heart.

**If thou forsake him;** if when I am dead and gone, and thou art perfectly at thy own dispose, thou shalt cast off that religion and

fear of God of which thou now makest profession, and shalt continue to do so without true repentance for thine errors.

**He will cast thee off for ever;** notwithstanding all his promises made to me and to my seed, and that great honour and favour which he hath showed to thee, with which possibly thou mayst flatter thyself.

1 Chronicles 28:10

**For the sanctuary;** or, *for a sanctuary* , i. e. which is to be a sanctuary for him, to wit, for the ark to dwell in.

**Be strong;** take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayst possibly meet with.

1 Chronicles 28:11

**The pattern of the porch,** to wit, of the temple; which is necessarily to be understood.

**The houses thereof;** either,

1. The houses of the porch, so called because they went through the porch into them. Or rather,

2. The houses of the temple, manifestly understood in the next foregoing clause of this verse, to wit, the holy place, and the holy of holies; which may well pass for two houses, because they were separated by a partition; and because they were of differing dimensions, as appears by 1Ki\_6:2,20, especially seeing the holy place is called *the greater house* , 2Ch\_3:5, comparatively to the holy of holies, which was the lesser house, and so you have two houses.

**The inner parlours thereof;** by these he seems to understand all those rooms which were made against the wall of the house round about, as it is said, 1Ki\_6:5, which are here called by divers names, according to the difference of their situation or use.

**The place of the mercy-seat,** i.e. in what particular part of the holy of holies it was to be placed.

1 Chronicles 28:12

**And the pattern of all,** for *even the pattern of all* ; for this clause belongs both to the foregoing and the following particulars.

**By the spirit;** by the Spirit of God, as is evident from 1Ch\_27:19. For seeing all the particulars of the tabernacle built by Moses were suggested to him by God's Spirit, by which even the workmen were inspired, Exo\_25:40 **31:3**, it is not credible that God would use less care and exactness in the building of this far more glorious and durable work.

**Of all the chambers, & c.;** all which were within the courts, or adjoining to them, as the other chambers, 1Ch\_27:11, were adjoined to the house.

1 Chronicles 28:13

No text from Poole on this verse.

1 Chronicles 28:14

No text from Poole on this verse.

1 Chronicles 28:15

Whether they were large and fixed in one place, whereof there were ten in the holy place, 1Ki\_7:49, or such as were less and loose to be carried from place to place, as need required.

1 Chronicles 28:16

**The tables of shew-bread:** by this, and 2Ch\_4:19, it appears that there were divers tables to be used either successively or together about the shew-bread; but one of them seems to have been of more eminency and use than the rest, and therefore it is most commonly called

**the table of the shew-bread,** in the singular number. But of this and the rest of the utensils here named, see the notes on Exodus.

1 Chronicles 28:17

No text from Poole on this verse.

1 Chronicles 28:18

**Of the chariot of the cherubims,** i.e. of the cherubims, which Solomon was to make, of which see 1Ki\_6:23, (for those which were fastened to the mercy-seat were made by Moses long before,) which he fitly compares to a *chariot*, because within them God is oft said to sit and to dwell, as 2Ki\_19:5 Psa\_80:1 **99:1**; and sometimes he is said *to ride upon a cherub*, Psa\_18:10. And because a chariot is made to carry a person from place to place, this expression may be used to intimate that God was not so



fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Eze\_10:15, &c.

**Covered the ark;** not above it, for that was done by Moses's cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1Ki\_6:23.

1 Chronicles 28:19

The meaning is either,

1. That God revealed this to Samuel, {see 1Ch\_9:22} or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or,

2. That God did, as it were, by his own hand and finger, (wherewith he wrote the ten commandments, Exo\_31:18) write these things upon the table of my mind, which now I deliver to thee.

1 Chronicles 28:20

**Be strong and of good courage.** See Poole "1Ch\_27:10".

1 Chronicles 28:21

No text from Poole on this verse.

## **1 Chronicles 29:1 1 CHRONICLES CHAPTER 29**

David, by his example and entreaty, 1Ch\_29:1-5, causes the princes and people to offer willingly, 1Ch\_27:6-9. David's thanksgiving and prayer, 1Ch\_29:10-19. The people having blessed God and sacrificed, make Solomon king, 1Ch\_29:20-25. David's reign and death, 1Ch\_29:26-30.

**Is yet young and tender,** comparatively; for he was now married, as appears by comparing 2Ch\_9:30 **12:13.**

1 Chronicles 29:2

**Stones to be set;** diamonds, or emeralds, or rubies, or any of those precious stones which are usually set in rings or such things.

1 Chronicles 29:3

**Of mine own proper good;** of that which I have reserved as a peculiar treasure to my own use, after I had separated those things which I had devoted to God.

1 Chronicles 29:4

**The gold of Ophir** was accounted the best and purest gold; of which see Job\_22:24 **28:16** Isa\_13:12; by which it appears that those hundred thousand talents mentioned before, 1Ch\_22:14, were a coarser and impurer sort of gold.

**To overlay the walls of the houses withal;** the walls of the temple with gold, and of the rooms adjoining to it with silver beaten out into plates, and put upon the other materials here and there as it was thought fit.

1 Chronicles 29:5

**To consecrate his service,** Heb. *to fill his hand* , i.e. to offer an offering, as Exo\_32:29 Lev\_8:33, as I have done.

1 Chronicles 29:6

No text from Poole on this verse.

1 Chronicles 29:7

No text from Poole on this verse.

1 Chronicles 29:8

No text from Poole on this verse.

1 Chronicles 29:9

**The people rejoiced,** because this was both an effect of God's grace in them, and an eminent token of God's favour and goodness to be continued to them, and a good pledge that this great and long-desired work of the building of the people would receive a certain and a speedy accomplishment.

1 Chronicles 29:10

No text from Poole on this verse.

1 Chronicles 29:11

**Thine, O Lord, is the greatness and the power,** i.e. thou art great and powerful, &c.

**As head above all;** as the sovereign Lord and Owner of all persons and things.

1 Chronicles 29:12

**Thou reignest over all**, i.e. thou disposest of riches and honour as thou pleasest.

**To give strength unto all**; even to the weakest, whom thou canst make strong; and to the strongest, who are weak without thy help.

1 Chronicles 29:13

No text from Poole on this verse.

1 Chronicles 29:14

**That we should be able to offer so willingly**, i.e. that thou shouldst give us both such riches out of which we should be able to make such an offering, and such a willing and free heart to offer them; both which are thy gifts, and the fruits of thy good grace and mercy to us.

**Of thine own have we given thee**; we return only what we have received, and therefore we do only pay a debt to thee, and do not hereby oblige thee, or deserve any thing from thee.

1 Chronicles 29:15

These words may contain a reason, either,

1. Of the first clause of 1Ch\_29:14, *Who am I &c.*, i.e. what mean and contemptible creatures are we, and how unworthy of so high a favour! *for* , saith he here, *we* , I and my people, as it is 1Ch\_29:14, *are strangers* , &c, poor pilgrims, who bring nothing into the world, and pass hastily through it, and can carry nothing with us out of it. Or rather,

2. Of the last clause of that 14th verse, *of thine own* , &c. For the land which we possess is thine, not ours; we are not the proprietors or perpetual possessors of it, but only thy tenants: and as our fathers once were mere *strangers in it* , even with or before men, Psa\_105:12; so we at this day are no better with or before thee, having no absolute right and title in it, but only to travel through it, and sojourn in it for that short time that we live in the world. And this the argument seems to be borrowed from Lev\_25:23, where this is give as a reason why the inheritances of the land of Canaan could not be sold for ever, but only till the jubilee; *for* , saith God, the land is mine, as to dominion and

propriety, *for ye were* (or *for* , or *but you are*) only strangers and sojourners with me.

**There is none abiding:** we only give to thee what we must shortly leave, and what we cannot keep to ourselves; and therefore it is a great favour that thou wilt accept such offerings; or, and therefore we are not perpetual possessors of this land, and the fruits of it, but only pilgrims and passengers through it.

1 Chronicles 29:16

No text from Poole on this verse.

1 Chronicles 29:17

By the largeness of their offering I discern the sincerity, willingness, and generosity of their hearts towards thee; for David judged, as in reason and clarity he ought, of the tree by its fruit, and of their hearts by their actions.

1 Chronicles 29:18

**Keep this for ever in the imagination of the thoughts of the heart of thy people;** since it is from thy grace that thy people have such willing minds to thy service, as was before acknowledged, I beg the continuance of that grace to them, that they may persist in the same generous and pious disposition towards thee and thy worship.

**Prepare their heart unto thee,** or rather, as it is in the margin, *stablish* or *confirm* , &c. Thou who hast begun a good work, confirm and carry it on by thy grace, otherwise it will languish, and this very people will prove degenerate.

1 Chronicles 29:19

By purchasing the place, **1Ch 21**, and providing for the expenses of the work.

1 Chronicles 29:20

The Lord with religious, and the king with civil worship, as it is evident.

1 Chronicles 29:21

**Unto the Lord;** before the ark which was there.

**For all Israel;** either,

1. On the behalf of all Israel, to praise God in their names, to procure God's presence and blessing for them all. Or,

2. So many, that the feasts which, after the manner, were made of the remainders of the sacrifices, were abundantly sufficient for all the Israelites which were then present and desired to partake of them; or for all the governors of Israel there assembled, who may well pass under the name of all Israel, because they represented them all.

1 Chronicles 29:22

**Before the Lord**, i.e. before the ark, in courts or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair.

**The second time.** This is called *the second time* in reference to the first time, which was either,

1. When he was made king during Adonijah's conspiracy, of which see 1Ki\_1:34, &c. And so this was done after David's death, and not upon that day, when this feasting and solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the relation of the feast. But there are examples of things done at distant times put together in one verse, as Act\_7:15, *So Jacob went down into Egypt, and died, he, and our fathers*, i.e. first *he*, and afterwards *our fathers*. So here, *They did eat on that day with great gladness*, and afterward *they made Solomon king the second time*. And this opinion seems to be confirmed by the following passages, in which it is related, that at this same time *they anointed Zadok to be priest* and that *Solomon was king instead of David*, and that *all Israel*, and *all David's sons, submitted to him*; all which was not done till after David's death, as may be gathered by comparing this with **1Ki 1 1Ki 2**. Or,

2. In 1Ch\_23:1, where it is said that *David made Solomon his son king over Israel*, i.e. he declared him his successor. And so this second time was during David's life. And what David had more privately declared, **1Ch 23**, he now more solemnly owns in this great and general assembly, in which, by David's order, and the consent of all that assembly, Solomon was anointed king, i.e. to be

king after his father's death. And this opinion the text seems most to favour. For it is said, *And they made Solomon king*, &c.: *they*; who? That must be fetched out of the foregoing words and verses, *they who did eat and drink before the Lord on that day with great gladness*, as it is here said; and then immediately it follows, and that with a copulative conjunction,

**and they made Solomon king**, & c., which without violence cannot be pulled away from the foregoing words. And therefore they must be David and

**all the congregation**, who were then present, 1Ch\_29:20, of whom it is said, *they sacrificed*, &c., 1Ch\_29:21, and they did eat, &c., and they made Solomon, &c. The great objection against this opinion is, that *they anointed Zadok to be priest* at this time, which was not done till after David's death; for till then Abiathar was not thrust out from being priest, &c., 1Ki\_2:26,27. This indeed is a difficulty, but not insoluble. It must be remembered that the high priest had his vicegerent who might officiate in his stead, when he was hindered by sickness or other indispensable occasion; and that there seems to be something more than ordinary in Zadok's case; for although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him, as we see 2Sa\_15:29 **19:11**; and it is expressly said, *Zadok and Abiathar were priests*, 2Sa\_20:25 1Ki\_4:4. And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was unsatisfied with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right, which afterward he did more openly defend; which being known to David by information, might induce him and the princes who favoured Solomon to take this course; which they might the more willingly do, in consideration of that Divine threatening, 1Sa\_2:31, &c., of translating the priesthood from Ithamar's and Eli's house, of which Abiathar was, to Eleazar's line, to which it had been promised to perpetuity, Num\_25:13, of which line Zadok was. And they might judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as

I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, 1Ch\_23:1, and their anointing

**Solomon to be the chief governor here**, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death, as Samuel's anointing of David, 1Sa 16\$, had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out, 1Ki\_2:27; and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called 1Ki\_4:4. And this I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, 1Ch\_29:23-25. *Then Solomon sat on the throne* , &c., that indeed seems to belong to the time after David's death, being sufficiently separated from 1Ch\_29:22, and not so knit to the foregoing words as those words, and *they made Solomon king* , &c., are. And for the participle *then* , that is confessed by all to be often used at large and indefinitely for *about* , or *after that time* . *To be the chief governor* , i.e. to be king after David's death. *Zadok to be priest* ; of which the last note but one.

1 Chronicles 29:23

**On the throne of the Lord**, i.e. on the throne of Israel, which is called the throne of the Lord, either more generally, as all thrones are the Lord's, by whom kings reign, Pro\_8:15, and magistrates are ordained, Rom\_13:1,2; or more specially and peculiarly; either,

1. Because the Lord himself was in a peculiar manner the King and Governor of Israel, not only in the time of the judges, but afterward, Psa\_44:4 **89:18 149:2** Isa\_33:22. Or,

2. Because it was the throne of Christ the Lord, whose vicegerents David, and Solomon, and their successors were, for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, Luk\_2:32,**33**. Or,

3. *The throne of the Lord* is put for *the throne of the people of the Lord* , by a concise and short manner of speech, which is frequent in the Hebrew language; as when the key of David is put for the

key of the house of David; and the mountain of the Lord, for the mountain of the Lord's house. Or,

4. Because this throne fell to Solomon not by right of inheritance, for he had elder brethren, but by the special appointment and gift of the Lord. And so this *of the Lord* is the genitive case of the efficient, as the learned call it, and signifies *which the Lord gave him* .

1 Chronicles 29:24

Heb. *Put their hands under Solomon* , i.e. they owned him for their king, and themselves for his subjects, and swore fealty to him; which possibly they now did after the ancient manner, with that ceremony of putting their hands under his thigh, which was used in swearing, Gen\_24:2 **47:29**; or at least the thing is signified by a phrase taken from that practice formerly used, though now neglected; it being usual in all nations and languages to signify present things by phrases taken from ancient customs.

1 Chronicles 29:25

**Such royal majesty**, i.e. such honour and reputation, together with power and riches, and all things which make a king great and glorious.

**Any king**; either David or Saul, or any of the former governors of Israel, the word *king* being oft used in a large sense for any governor.

1 Chronicles 29:26

This sacred writer having mentioned the anointing of Solomon to be king, 1Ch\_29:22, and upon that occasion proceeded to give a further account of Solomon's actual settlement in his kingdom, and of his prosperous and glorious management of it, 1Ch\_29:23-25, he now returns to his main and proper business, to give an account of the close of David's reign and life. *Thus* , i.e. in manner hitherto expressed,

**David Ñreigned, & c.**

1 Chronicles 29:27

No text from Poole on this verse.



1 Chronicles 29:28

**Full of days;** fully satisfied with the days which God had given him, having had the happiness to see his beloved Solomon settled in his throne, being now weary of this life, and desiring to be with God.

1 Chronicles

Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the church and to the world in succeeding ages.

1 Chronicles 29:30

**The times that went over him,** i.e. the changes which befell him, both his persecutions and manifold troubles, and his great successes and achievements; the word *time* or times being oft put for things done or happening in them, as Psa\_31:15 **87:5**.

**Of the countries,** Heb. *of these countries* , to wit, bordering upon the land of Canaan, or not far from it.

## 2 Chronicles 1:1 2 CHRONICLES CHAPTER 1

King Solomon's solemn offering at Gibeon, 2Ch\_1:1-6. His choice of wisdom is blessed by God, 2Ch\_1:7-12. His strength and wealth, 1Ch\_1:13-17.

**Was strengthened**, or *established* , after his seditious brother Adonijah and his partisans were suppressed; and he was received with the universal consent and joy of his princes and people.

2 Chronicles 1:2

**Then Solomon spake**, to wit, concerning his intention of going to Gibeon, and that they should attend him thither, as the next verse shows.

2 Chronicles 1:3

**To the high place**; upon which the tabernacle was placed; whence it is called *the great high place* , 1Ki\_3:4.

2 Chronicles 1:4

He separated the ark from the tabernacle, and brought it to Jerusalem, because there he intended to build a far more noble and lasting habitation for it.

2 Chronicles 1:5

**He put**; either Moses, mentioned 2Ch\_1:3, or Bezaleel, here last named, by the command and direction of Moses; or David, who may be said to put it there, because he continued it there, and did not remove it, as he did the ark from the tabernacle.

**Sought unto it**, i.e. sought the Lord and his favour by hearty prayers and sacrifices in the place which God had appointed for that work, Lev\_17:3,4.

2 Chronicles 1:6

i.e. **Which altar**. But that he had now said, 2Ch\_1:5, and therefore would not unnecessarily repeat it. Or rather, *who* ; and so these words are emphatical, and contain a reason why Solomon went thither, because the Lord was there graciously present to hear prayers and receive sacrifices.

2 Chronicles 1:7

**In that night**, after those sacrifices were offered.

**Did God appear**, in a dream, of which **See Poole** "1Ki\_3:5", &c.

2 Chronicles 1:8

No text from Poole on this verse.

2 Chronicles 1:9

No text from Poole on this verse.

2 Chronicles 1:10

What one man is sufficient to govern so numerous a people?

2 Chronicles 1:11

**The life of thine enemies**, i.e. the taking away of their lives.

2 Chronicles 1:12

No text from Poole on this verse.

2 Chronicles 1:13

**To the high place**, or, *from the high place* ; for the Hebrew prefix *lamed* , which commonly signifies *to* , is sometimes put for the Latin *de* , which signifies *from* .

2 Chronicles 1:14

Of this and the three following verses, **See Poole** "1Ki\_10:26", &c.

2 Chronicles 1:15

No text from Poole on this verse.

2 Chronicles 1:16

No text from Poole on this verse.

2 Chronicles 1:17

No text from Poole on this verse.

## **2 Chronicles 2:1 2 CHRONICLES CHAPTER 2**

Solomon appointeth workmen to build the temple: his embassy to king Hiram for workmen and materials, promising to furnish

him with victuals, 2Ch\_2:1-10. Hiram's kindness, 2Ch\_2:11-16. Solomon numbereth and divideth the workmen, 2Ch\_2:17,18.

i.e. A royal palace for himself and his successors. This whole chapter, for the substance of it, is contained in **1Ki 5**, and in the notes there it is explained, and the seeming differences reconciled.

2 Chronicles 2:2

No text from Poole on this verse.

2 Chronicles 2:3

Which words may be commodiously understood from the nature of the thing, and from the following words, such ellipses being frequent in the Hebrew. Or, without any ellipsis, the sense, being here suspended, is completed 2Ch\_2:7, so send me, &c., the 4th, 5th, and 6th verses being inserted by way of parenthesis, to usher in and enforce his following request.

2 Chronicles 2:4

**To dedicate it to him**, i.e. to his honour and worship.

**For the continual shew-bread**; so called here and Num\_9:7, because it was to be there continually, by a constant succession of new bread when the old was removed; of which see Exo\_25:30 Lev\_24:8.

2 Chronicles 2:5

**The house which I build is great**; for though the temple strictly so called, was but small, yet the buildings belonging to it, both above and under ground, were large and numerous.

2 Chronicles 2:6

**The heaven of heavens cannot contain him**: when I speak of building a great house for our great God, let none be so foolish to think that I mean to include or comprehend God within it, for he is infinite.

**To burn sacrifice before him**, i.e. to worship him there where he is graciously present.

2 Chronicles 2:7

No text from Poole on this verse.

2 Chronicles 2:8

No text from Poole on this verse.

2 Chronicles 2:9

**See Poole "1Ch\_2:5"**.

2 Chronicles 2:10

No text from Poole on this verse.

2 Chronicles 2:11

No text from Poole on this verse.

2 Chronicles 2:12

No text from Poole on this verse.

2 Chronicles 2:13

i.e. Who was my father's chief workman. Or, *Huram Abi* , a man so called; the prefix *lamed* being here only a note of the accusative case. See more on 2Ch\_4:16.

2 Chronicles 2:14

**The son of a woman of the daughters of Dan;** of which **See Poole "1Ki\_7:14"**.

**My lord;** so he calls David here, and Solomon in the next verse, either out of singular respect to their greatness and true worth; or because he was indeed tributary to them; or, at least, his country was nourished by their country, as it was afterwards, Act\_12:20.

2 Chronicles 2:15

No text from Poole on this verse.

2 Chronicles 2:16

No text from Poole on this verse.

2 Chronicles 2:17

**Wherewith David his father had numbered them;** for David had not only numbered his own people, for which he smarted, **2Sa 24**; but afterward he numbered the strangers, not out of vanity, but that Solomon might have a true account of them, and employ them about his buildings, as he saw fit. Yet Solomon thought fit to

number them again, because death might have made a considerable alteration among them since David's numbering of them; and it behoved him to have an exact account of them.

2 Chronicles 2:18

No text from Poole on this verse.

## **2 Chronicles 3:1 2 CHRONICLES CHAPTER 3**

The place and time of building the temple. The measure and ornaments thereof, 2Ch\_3:1-9. The cherubims, 2Ch\_3:10-13. The veil and the pillars, 2Ch\_3:14-17.

**Where the Lord appeared unto David;** which place the Lord had consecrated by his gracious appearance there, 1Ch\_21:26. Or, *which was showed unto David*, to wit, to be the place where the temple should be built; which God pointed out to him, partly by his appearance, and principally by his Spirit suggesting this to David at that time. **The place that David had prepared**, by pulling down the buildings which were upon it, or near it, by levelling the ground, and possibly by marking it out for the temple and courts, the dimensions whereof he very particularly and exactly understood by the Spirit of God. *In the threshing-floor*, i.e. in the place where that threshing-floor formerly stood.

2 Chronicles 3:2

Of this verse, and the rest of this chapter, **See Poole "1Ki\_6:1"**.

2 Chronicles 3:3

**Solomon was instructed;** partly by his father David, and partly by the Spirit of God, which inspired and guided him in the whole work. Or, *these were Solomon's foundations*, the Hebrew verb being put for the noun, as it is elsewhere. The sense is, These were the measures of the foundations upon which he intended to build the temple.

**After the first measure**, i.e. according to the measure of the first and ancient cubit. By which it is evident that there were cubits of different sorts and sizes; which also appears from Eze\_40:5 **43:13**. But how big those cubits were, and how much larger than the common cubits, and whether this was the cubit used by Moses in the building of the tabernacle, which seems most probable, or

some other and yet larger cubit, is not agreed among learned men, and cannot now be exactly known, nor is it of any great moment for us to know.

2 Chronicles 3:4

**The height was an hundred and twenty;** this being a kind of turret to the building. The breadth of it here omitted is expressed to be ten cubits, 1Ki\_6:3.

2 Chronicles 3:5

**The greater house,** i.e. the holy place, which was thrice as large as the lesser house, or the holy of holies, which is called *the most holy house* , **Deu 8. See Poole "1Ch\_28:11"**.

2 Chronicles 3:6

**See Poole "1Ki\_9:26"**, &c.

2 Chronicles 3:7

No text from Poole on this verse.

2 Chronicles 3:8

No text from Poole on this verse.

2 Chronicles 3:9

**Of the nails,** i.e. of each of the nails or heads of those nails whereby the plates were fastened to the boards.

**The upper chambers;** of which **See Poole "1Ch\_28:11"**.

2 Chronicles 3:10

**Of image work;** made in the shape of young men or boys, as they commonly are. Or, *of movable work* ; so called because they were not fixed to the mercy-seat, as the Mosaical cherubims were, but stood upon their feet, as it is said here 2Ch\_3:13, in a moving posture.

2 Chronicles 3:11

No text from Poole on this verse.

2 Chronicles 3:12

No text from Poole on this verse.

2 Chronicles 3:13

**Heb. Towards the house**, or rather, *that house* ; not the holy house, as divers understand it; for then their backs must have been turned towards the ark, which was indecent, and directly contrary to the posture of Moses's cherubims, which looked towards it; but *the most holy house* , which was last named, 1Ch\_3:8, and of which he continues yet to speak; this posture being most agreeable to their use, which was with their wings to close in the ark and cover it, as it is expressly affirmed below, 1Ch\_5:8.

2 Chronicles 3:14

**The veil**, to wit, the inner veil before the most holy place by comparing this with Exo\_26:31 1Ki\_6:21.

2 Chronicles 3:15

**Before the house**, i.e. before the holy house, or before the temple as this is explained, 1Ch\_3:17, lest it should be understood of the most holy house, of which he had spoken before.

**Thirty and five cubits high**, to wit, both of them; of which **See Poole "1Ki\_7:15"**.

2 Chronicles 3:16

**As in the oracle**; as he had done, or like unto those which he made, in the oracle; of which see 1Ki\_6:21. The particle *as* is oft understood, as Gen\_49:9 Deu\_33:22, &c.

**An hundred pomegranates** in each row, or two hundred in all, as it is said, 1Ki\_7:20.

2 Chronicles 3:17

No text from Poole on this verse.

## 2 Chronicles 4:1 2 CHRONICLES CHAPTER 4

The altar of brass, 2Ch\_4:1. The molten sea upon twelve oxen, 2Ch\_4:2-5. The ten lavers, candlesticks, and tables, 2Ch\_4:6-8. The courts, and the instruments of brass, 2Ch\_4:9-18. The instruments of gold, 2Ch\_4:19-22.

**Quest.** How could this be, when God had said, *Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered*



*thereon* , Exo\_20:26, and steps were necessary for so high an altar as this was?

**Answ.** 1. These steps were so made that there was no fear of this inconvenience.

2. That law was useful and fit when it was made; but afterwards, when the priests were commanded to wear linen breeches in their holy ministrations to cover their nakedness, Exo\_28:42, it was not necessary.

3. Howsoever God could undoubtedly dispense with his own law, as here he did; for he it was that gave these dimensions for the altar.

2 Chronicles 4:2

A molten sea: of this and 2Ch\_4:3-5, &c., **See Poole "1Ki\_7:23"**, &c.

2 Chronicles 4:3

No text from Poole on this verse.

2 Chronicles 4:4

No text from Poole on this verse.

2 Chronicles 4:5

No text from Poole on this verse.

2 Chronicles 4:6

**Ten lavers;** of which see 1Ki\_7:38, &c.

2 Chronicles 4:7

**According to their form;** either,

1. the form which was appointed for them by God, who signified it to David. Or rather,

2. The old form which God prescribed to Moses, Exo\_25:31, &c., for so these were made. And this clause seems to be added here, because in many things there was a great variation from the old form, as in the posture of the cherubims, the height of the altar, and divers other things.

2 Chronicles 4:8

**Ten tables;** of which see 1Ki\_7:48.

2 Chronicles 4:9

No text from Poole on this verse.

2 Chronicles 4:10

No text from Poole on this verse.

2 Chronicles 4:11

Of these and the following verses **See Poole "1Ki\_7:40"**, &c.

2 Chronicles 4:12

No text from Poole on this verse.

2 Chronicles 4:13

No text from Poole on this verse.

2 Chronicles 4:14

No text from Poole on this verse.

2 Chronicles 4:15

No text from Poole on this verse.

2 Chronicles 4:16

**His father**, i.e. Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called him by that name, out of that great respect which he bore to him for his excellent art and service which he did for him; it being usual to call great artists and inventors of things by this name; of which see Gen\_4:20,**21**. Or, *Huram Abiu* , or *Abif* , a man so called, or *Huram Abi* , as 2Ch\_2:18.

2 Chronicles 4:17

No text from Poole on this verse.

2 Chronicles 4:18

No text from Poole on this verse.

2 Chronicles 4:19

Which were of gold; and so are distinguished from those ten tables mentioned 2Ch\_4:8, which seems to have been made of silver. Compare 1Ch\_28:16.

2 Chronicles 4:20

**After the manner;** according to the prescription of God to and by Moses.

2 Chronicles 4:21

No text from Poole on this verse.

2 Chronicles 4:22

To wit, in part; they were made of wood, 1Ki\_6:30,2Ki\_18:16, but covered with golden plates.

## **2 Chronicles 5:1 2 CHRONICLES CHAPTER 5**

The dedicated treasures, 2Ch\_5:1. The solemn induction of the ark into the oracle, 2Ch\_5:2-10. Glory and praise is sung to God, who appeareth in a cloud, which filled the house, 2Ch\_5:11-14.

Or, *even* (as that particle is oft understood) **the silver and the gold**, the remainder of those vast sums mentioned 1Ch\_22:14.

2 Chronicles 5:2

Of this and the following verses, **See Poole "1Ki\_8:1"**, &c.

2 Chronicles 5:3

No text from Poole on this verse.

2 Chronicles 5:4

No text from Poole on this verse.

2 Chronicles 5:5

No text from Poole on this verse.

2 Chronicles 5:6

No text from Poole on this verse.

2 Chronicles 5:7

No text from Poole on this verse.

2 Chronicles 5:8

No text from Poole on this verse.

2 Chronicles 5:9

When this history was first written: not when it was reviewed by Ezra, who made some additions to it; for after the return from Babylon neither staves nor ark were any more seen or heard of.

2 Chronicles 5:10

No text from Poole on this verse.

2 Chronicles 5:11

According to David's appointment, **1Ch 24 1Ch 25**, which was only for the ordinary service; but in extraordinary solemnities, such as this eminently was they all came together.

2 Chronicles 5:12

No text from Poole on this verse.

2 Chronicles 5:13

No text from Poole on this verse.

2 Chronicles 5:14

No text from Poole on this verse.

## **2 Chronicles 6:1 2 CHRONICLES CHAPTER 6**

Solomon blesseth the people, and praiseth God. 2Ch\_6:1-11. His excellent prayer, wherein he showeth the right use of the temple 2Ch\_6:12-42.

This whole chapter, for the substance, and almost all the words of it, are explained **See Poole "1Ki\_8:1"**.

2 Chronicles 6:2

No text from Poole on this verse.

2 Chronicles 6:3

No text from Poole on this verse.

2 Chronicles 6:4

No text from Poole on this verse.

2 Chronicles 6:5  
No text from Poole on this verse.

2 Chronicles 6:6  
No text from Poole on this verse.

2 Chronicles 6:7  
No text from Poole on this verse.

2 Chronicles 6:8  
No text from Poole on this verse.

2 Chronicles 6:9  
No text from Poole on this verse.

2 Chronicles 6:10  
No text from Poole on this verse.

2 Chronicles 6:11  
No text from Poole on this verse.

2 Chronicles 6:12  
No text from Poole on this verse.

2 Chronicles 6:13  
No text from Poole on this verse.

2 Chronicles 6:14  
No text from Poole on this verse.

2 Chronicles 6:15  
No text from Poole on this verse.

2 Chronicles 6:16  
No text from Poole on this verse.

2 Chronicles 6:17  
No text from Poole on this verse.

2 Chronicles 6:18  
No text from Poole on this verse.

2 Chronicles 6:19

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2 Chronicles 6:20

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2 Chronicles 6:21

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2 Chronicles 6:22

No text from Poole on this verse.

2 Chronicles 6:23

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2 Chronicles 6:24

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2 Chronicles 6:25

No text from Poole on this verse.

2 Chronicles 6:26

No text from Poole on this verse.

2 Chronicles 6:27

No text from Poole on this verse.

2 Chronicles 6:28

No text from Poole on this verse.

2 Chronicles 6:29

No text from Poole on this verse.

2 Chronicles 6:30

No text from Poole on this verse.

2 Chronicles 6:31

No text from Poole on this verse.

2 Chronicles 6:32

No text from Poole on this verse.

2 Chronicles 6:33

No text from Poole on this verse.

2 Chronicles 6:34

No text from Poole on this verse.

2 Chronicles 6:35

No text from Poole on this verse.

2 Chronicles 6:36

No text from Poole on this verse.

2 Chronicles 6:37

No text from Poole on this verse.

2 Chronicles 6:38

No text from Poole on this verse.

2 Chronicles 6:39

No text from Poole on this verse.

2 Chronicles 6:40

No text from Poole on this verse.

2 Chronicles 6:41

O thou that sittest in the heavens. arise from the throne of thy glory, and come down into this place, which thou hast appointed for thy constant and fixed habitation, from which thou wilt not remove, as formerly thou hast done, from place to place.

**Thou and the ark**, i.e. thou in the ark.

**Of thy strength**; which is the sign and instrument of thy great power put forth from time to time on the behalf of thy people.

**Let thy priests, O Lord God, be clothed with salvation**, i.e. let them be adorned and encompassed on every side with thy protection and benediction. For he seems rather to speak of the salvation afforded to the priests, than of that which by God's blessing on the priests' labours is conferred upon the people; this being a prayer for God's blessing upon the whole community, consisting of priests and people.

**Let thy saints rejoice in goodness**, i.e. let them have cause of rejoicing and thanksgiving for the effects of thy goodness imparted unto them.

2 Chronicles 6:42

**Of thine anointed**, i.e. of me, who by thy command and appointment was anointed the king and ruler of thy people: do not deny my present requests, nor send me back from the throne of thy grace with a sad heart and dejected countenance.

**The mercies of David thy servant**, i.e. those which thou hast promised to David and to his house for ever.

## **2 Chronicles 7:1 2 CHRONICLES CHAPTER 7**

Fire from heaven, and a glory in the temple, witness the Divine acceptance: the people worship, 2Ch\_7:1-3. Solomon's solemn sacrifice, 2Ch\_7:4-7. Having kept the feast of tabernacles, and the feast of the dedication of the altar, he dismisseth the people, 2Ch\_1:8-11. God appeareth to Solomon; promiseth his favour on obedience; else threateneth grievous judgments, 1Ch\_7:12-22.

**The fire came down from heaven**, in token of God's acceptance of his prayer. **See Poole "Lev\_9:24"; See Poole "1Ki\_18:38"**, &c. The glory of the Lord, i.e. the cloud, which was the sign of God's glorious and gracious presence.

2 Chronicles 7:2

No text from Poole on this verse.

2 Chronicles 7:3

The cloud first came down upon the house, and then entered into the house, and was seen both within it by the priests, and without it by the people.

2 Chronicles 7:4

No text from Poole on this verse.

2 Chronicles 7:5

No text from Poole on this verse.



2 Chronicles 7:6

**When David praised by their ministry;** for David composed the psalms or hymns, 1Ch\_16:7, and appointed them to be sung by the Levites, and instrumental music to be joined to their voices.

2 Chronicles 7:7

Of this and verses 8-10, **See Poole "1Ki\_8:61"**, etc.

2 Chronicles 7:8

No text from Poole on this verse.

2 Chronicles 7:9

No text from Poole on this verse.

2 Chronicles 7:10

No text from Poole on this verse.

2 Chronicles 7:11

No text from Poole on this verse.

2 Chronicles 7:12

No text from Poole on this verse.

2 Chronicles 7:13

**If I command the locusts**, i.e. use my authority and power over them to cause them to do so. A metaphor elsewhere used in reference to unreasonable creatures, as 1Ki\_17:4 Amo\_9:3, who are not properly capable of a command, or of obedience.

2 Chronicles 7:14

No text from Poole on this verse.

2 Chronicles 7:15

*Or, that shall be made in or towards this place* ; for he speaks of the answers which he will give to the prayers which shall be made here. Heb. *of this place* .

2 Chronicles 7:16

Of this verse and the rest of this chapter, **See Poole "1Ki\_9:3"**, &c.

2 Chronicles 7:17

No text from Poole on this verse.

2 Chronicles 7:18

No text from Poole on this verse.

2 Chronicles 7:19

No text from Poole on this verse.

2 Chronicles 7:20

No text from Poole on this verse.

2 Chronicles 7:21

No text from Poole on this verse.

2 Chronicles 7:22

No text from Poole on this verse.

## **2 Chronicles 8:1 2 CHRONICLES CHAPTER 8**

Solomon's buildings, 2Ch\_8:1-6. The heathen who remained in the land he maketh tributaries; but the Israelites rulers, 2Ch\_8:7-11. His yearly solemn sacrifices: he appointeth to the priests and Levites their places, 2Ch\_8:12-16. The navy fetcheth gold from Ophir, 2Ch\_8:17,**18**.

No text from Poole on this verse.

2 Chronicles 8:2

**Which Hiram had restored to Solomon;** which Solomon gave to Hiram, who not being pleased with them, 1Ki\_9:12,**13**, here returns them to him again.

2 Chronicles 8:3

No text from Poole on this verse.

2 Chronicles 8:4

Of this and the following verses, **See Poole "1Ki\_9:17"**, &c.

2 Chronicles 8:5

No text from Poole on this verse.

2 Chronicles 8:6

No text from Poole on this verse.

2 Chronicles 8:7

No text from Poole on this verse.

2 Chronicles 8:8

No text from Poole on this verse.

2 Chronicles 8:9

No text from Poole on this verse.

2 Chronicles 8:10

No text from Poole on this verse.

2 Chronicles 8:11

Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in; but either,

1. Because she was a woman, and attended by many other women, who besides the common pollutions of all, are subject to many and frequent ceremonial pollutions peculiar to their sex, and either she, or at least many of her followers, might be heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or,

2. He speaks not of the time when the ark was gone, but whilst it was there; and these words contain a reason not of the more remote words, why he now *brought her up thither*, but of the words immediately preceding, why

**he built** this house

**for her;** because the ark was now in the house of David, which therefore, ought to be kept pure and free from the very danger and appearance of pollution.

2 Chronicles 8:12

No text from Poole on this verse.

2 Chronicles 8:13

No text from Poole on this verse.

2 Chronicles 8:14

**The man of God**, i.e. a prophet inspired by God in these matters, whose commands therefore are the commands of God.

2 Chronicles 8:15

No text from Poole on this verse.

2 Chronicles 8:16

**All the work of Solomon was prepared**; all the materials were procured, and in all points squared, and fitted, and completed beforehand.

2 Chronicles 8:17

Of this and the next verse, **See Poole** "1Ki\_9:26", &c.

2 Chronicles 8:18

No text from Poole on this verse.

## **2 Chronicles 9:1 2 CHRONICLES CHAPTER 9**

The queen of Sheba visiteth Solomon, and admireth his wisdom; giveth and receiveth presents, 2Ch\_9:1-12. Solomon's gold; his targets, and shields, 2Ch\_9:13-16. The throne of ivory, 2Ch\_9:17-19. His vessels; his presents, 2Ch\_9:20-21. His chariots and horses; his tributes; his reign and death, 2Ch\_9:25-31.

Almost all this chapter is contained in **1Ki 10**, where it is explained.

2 Chronicles 9:2

No text from Poole on this verse.

2 Chronicles 9:3

No text from Poole on this verse.

2 Chronicles 9:4

No text from Poole on this verse.

2 Chronicles 9:5

No text from Poole on this verse.

2 Chronicles 9:6

No text from Poole on this verse.

2 Chronicles 9:7

No text from Poole on this verse.

2 Chronicles 9:8

**King for the Lord**, i.e. in the Lord's name and stead, both in general, because all kings have and hold their kingdoms from God, and act as his viceregents and deputies; and in a special manner, because he sat in God's own throne and ruled over God's peculiar people, and did in a singular and eminent manner maintain the honour and worship of God in his land, and in the eyes of all the world besides.

2 Chronicles 9:9

No text from Poole on this verse.

2 Chronicles 9:10

No text from Poole on this verse.

2 Chronicles 9:11

No text from Poole on this verse.

2 Chronicles 9:12

**Besides that which she had brought;** besides what he gave her of his royal bounty, as it is expressed, 1Ki\_10:13, which was in compensation for her presents, as is here noted.

2 Chronicles 9:13

No text from Poole on this verse.

2 Chronicles 9:14

No text from Poole on this verse.

2 Chronicles 9:15

No text from Poole on this verse.

2 Chronicles 9:16

No text from Poole on this verse.

2 Chronicles 9:17

No text from Poole on this verse.

2 Chronicles 9:18

No text from Poole on this verse.

2 Chronicles 9:19

No text from Poole on this verse.

2 Chronicles 9:20

No text from Poole on this verse.

2 Chronicles 9:21

No text from Poole on this verse.

2 Chronicles 9:22

No text from Poole on this verse.

2 Chronicles 9:23

No text from Poole on this verse.

2 Chronicles 9:24

No text from Poole on this verse.

2 Chronicles 9:25

**Four thousand stalls**, to wit, greater stalls, in each of which were ten stalls, in all forty thousand stalls, as it is in 1Ki\_4:26, **See Poole "1Ki\_4:26"**.

2 Chronicles 9:26

No text from Poole on this verse.

2 Chronicles 9:27

No text from Poole on this verse.

2 Chronicles 9:28

No text from Poole on this verse.

2 Chronicles 9:29

**Iddo the seer**, mentioned also 1Ch\_12:15, supposed to be the same who is called *Obed* , 2Ch\_15:1. This, and the other prophets mentioned, were also historians, and wrote some annals or histories of their times; out of which these sacred and canonical books were taken, either by these or other prophets.

2 Chronicles 9:30

No text from Poole on this verse.

2 Chronicles 9:31

No text from Poole on this verse.

## **2 Chronicles 10:1 2 CHRONICLES CHAPTER 10**

Rehoboam made king. The Israelites by Jeroboam request a relaxation, 2Ch\_10:1-5. Rehoboam refusing the old men's counsel, by the advice of young men, answereth them roughly, 2Ch\_10:6-15. Ten tribes revolting, kill Hadoram, and make Rehoboam to flee, 2Ch\_10:16-19.

The contents of this chapter are in **1Ki 12**\$, where see the notes.

2 Chronicles 10:2

No text from Poole on this verse.

2 Chronicles 10:3

**And they sent;** or, *for* (as that particle is oft used, as hath been noted before) *they had sent* , &c. So this is the reason why he returned, as was said, 2Ch\_10:2.

2 Chronicles 10:4

No text from Poole on this verse.

2 Chronicles 10:5

No text from Poole on this verse.

2 Chronicles 10:6

No text from Poole on this verse.

" 2 Chronicles 10:7

No text from Poole on this verse.

2 Chronicles 10:8

No text from Poole on this verse.

2 Chronicles 10:9

No text from Poole on this verse.

2 Chronicles 10:10

No text from Poole on this verse.

2 Chronicles 10:11

No text from Poole on this verse.

2 Chronicles 10:12

No text from Poole on this verse.

2 Chronicles 10:13

No text from Poole on this verse.

2 Chronicles 10:14

No text from Poole on this verse.

2 Chronicles 10:15

No text from Poole on this verse.

2 Chronicles 10:16

No text from Poole on this verse.

2 Chronicles 10:17

No text from Poole on this verse.

2 Chronicles 10:18

No text from Poole on this verse.

2 Chronicles 10:19

No text from Poole on this verse.



## **2 Chronicles 11:1 2 CHRONICLES CHAPTER 11**

Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah, 1Ch\_11:1-4. He strengtheneth his kingdom with forts and provision, 2Ch\_11:5-12. The priests and Levites, and such as feared God, forsaken by Jeroboam, who turneth idolater, strengthen the kingdom of Judah, 2Ch\_11:13-17. The wives and children of Rehoboam, 2Ch\_11:18-23.

Of this verse, and verses 2-4, **See Poole** "1Ki\_12:21".

2 Chronicles 11:2

No text from Poole on this verse.

2 Chronicles 11:3

No text from Poole on this verse.

2 Chronicles 11:4

No text from Poole on this verse.

2 Chronicles 11:5

**Built cities**, i.e. repaired, and enlarged, and fortified them; as building is oft used in Scripture, as hath been formerly proved; for these cities, or divers of them, were built before, as appears from Jos\_10:10 **12:15 15:21,33,35,58 19:42.**

2 Chronicles 11:6

No text from Poole on this verse.

2 Chronicles 11:7

No text from Poole on this verse.

2 Chronicles 11:8

No text from Poole on this verse.

2 Chronicles 11:9

No text from Poole on this verse.

2 Chronicles 11:10

No text from Poole on this verse.

2 Chronicles 11:11

No text from Poole on this verse.

2 Chronicles 11:12

**In every several city**, to wit, so fortified, as he said, 2Ch\_11:11

2 Chronicles 11:13

No text from Poole on this verse.

2 Chronicles 11:14

They would not suffer them to instruct and assist the Israelites in the worship and service of God, nor to go up to Jerusalem to worship in their courses; and these priests would not join with them in the worship of the calves, as they were desired and commanded to do; and therefore they willingly forsook all their patrimonies and possessions for God's sake.

2 Chronicles 11:15

Or,

**for the high places, both for the devils** (i.e. the Baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at Jerusalem)

**and for the calves.** So he erected two sorts of high places, some for Baal, and some for the true God, whom he pretended and would be thought to worship in and by the calves.

2 Chronicles 11:16

**Such as set their hearts to seek the Lord God of Israel;** such as loved and feared God in truth, and with their whole heart.

2 Chronicles 11:17

This honourable mention of Solomon, as a pattern of piety, is a considerable evidence of his true repentance before his death; of which **See Poole** "1Ki\_11:43".

2 Chronicles 11:18

No text from Poole on this verse.

2 Chronicles 11:19

No text from Poole on this verse.

2 Chronicles 11:20

No text from Poole on this verse.

2 Chronicles 11:21

No text from Poole on this verse.

2 Chronicles 11:22

**To be ruler among his brethren;** he declared him his successor, and gave him the dominion over his brethren; wherein (if he was not the first-born, as it seems to be implied, because this is mentioned as an effect of his superlative love to his mother) he transgressed that law, Deu\_21:15,**16**, unless God was pleased to dispense with it at this time.

2 Chronicles 11:23

**Dispersed of all his children:** lest his other sons should after his death unite their counsels and forces together against Abijah, he wisely dispersed them into several and distant places, and under pretence of honouring them with the government of them, he made them prisoners in a sort, appointing several persons to observe their motions, and prevent their combinations.

**Unto every fenced city,** agreeable to their quality, that their restraint might be more easy to them.

**Desired many wives;** either,

1. For his children; or rather,
2. For himself, by comparing this with 2Ch\_11:21.

## **2 Chronicles 12:1 2 CHRONICLES CHAPTER 12**

Rehoboam, forsaking the Lord, is punished by Shishak, 2Ch\_12:1-4. Shemaiah reproveth him: he with the princes repenteth; is preserved in his kingdom; but is spoiled of the treasures of the temple, and of his royal palace, 2Ch\_12:5-12. His reign and death, and Abijah his son is made king, 2Ch\_12:13-16.

No text from Poole on this verse.

2 Chronicles 12:2

**In the fifth year;** presently after the apostacy of the king and people, which was in his fourth year, by comparing this with 2Ch\_11:17.

2 Chronicles 12:3

**The Lubims;** a people of Africa bordering upon Egypt; of whom **See Poole "2Ch\_16:8"; See Poole "Dan\_11:43"; See Poole "Nah\_3:9".**

**The Sukkiims;** a people living in tents, as the word signifies; and such there were not far from Egypt, both in Africa and in Arabia.

**The Ethiopians;** either those beyond Egypt, or the Arabians.

2 Chronicles 12:4

No text from Poole on this verse.

2 Chronicles 12:5

No text from Poole on this verse.

2 Chronicles 12:6

No text from Poole on this verse.

2 Chronicles 12:7

**They humbled themselves;** which though they did but forcedly, yet God was pleased so far to regard it, as to mitigate their calamity.

**My wrath shall not be poured out;** I will give some stop to the course of my wrath, which was ready to be poured forth upon them to their utter destruction.

2 Chronicles 12:8

That they may experimentally know and feel the difference between my yoke and the yoke of a foreign and idolatrous prince, and what mischief they have done to themselves by forsaking me and my service.

2 Chronicles 12:9

Upon which condition, and Rehoboam's submission to him, he delivered up to him the fenced cities of Judah, which he had

taken, 2Ch\_12:4. But of this and the two next verses, **See Poole** "1Ki\_14:26", &c.

2 Chronicles 12:10

No text from Poole on this verse.

2 Chronicles 12:11

No text from Poole on this verse.

2 Chronicles 12:12

Heb. *There were good things* . The meaning is either,

1. Though there were many corruptions in Judah, yet there were also divers good things there, which were not in Israel, as the word and ordinances, and pure worship of God, prophets and ministers of God's institution, and divers truly religious people. And so this is an additional reason why God would not destroy them. Or,

2. Notwithstanding this loss, they began to recruit themselves, and to regain some degree of their former prosperity; whence it follows, 2Ch\_12:13, So, there being some respite given, and peace being restored, *Rehoboam strengthened himself* , &c.

2 Chronicles 12:13

No text from Poole on this verse.

2 Chronicles 12:14

**Prepared not**, or *directed not* , or *settled not* , &c, i.e. although he humbled himself, and seemed penitent for a season, and professed the true religion and worship of God; yet he quickly relapsed into his former sins, because he was not sincere nor serious in his actions, and his heart was not right with God.

2 Chronicles 12:15

**Concerning genealogies**; in an historical account written by him of the genealogies and actions of the kings of Judah.

2 Chronicles 12:16

No text from Poole on this verse.

## 2 Chronicles 13:1 2 CHRONICLES CHAPTER 13

Abijah warreth against Jeroboam king of Israel. 2Ch\_2:1-3; declareth the right of his cause, 2Ch\_13:4-12; trusteth in God; overcometh Jeroboam, 2Ch\_13:13-20. His wives and children, 2Ch\_13:21,22.

No text from Poole on this verse.

2 Chronicles 13:2

**Michaiah the daughter of Uriel**, called *Maachah the daughter of Absalom*, 1Ki\_15:2. She might be daughter to one, and granddaughter to the other; or the proper and natural daughter of the, one, and the other's by adoption, of which there are instances in Scripture; or the same person might be called Uriel and Absalom: see 1Ki\_15:2.

2 Chronicles 13:3

**Abijah set the battle in array** against Jeroboam. We need not scrupulously inquire into the lawfulness of this war, for this Abijah, though here he makes a fair flourish, and maintained the better cause, yet was indeed an ungodly man, 1Ki\_15:3, and therefore minded not the satisfaction of his conscience, but only the recovery of his parent's ancient dominions.

2 Chronicles 13:4

**Upon Mount Zemaraim**; some commodious place whence his voice might be heard by Jeroboam, and some of his host, who possibly were pitched in the valley. Or the two armies being pitched near to one another, Abijah might desire a parley, before they fight; whereupon Jeroboam, and some of his commanders and soldiers, might draw near to him, and stand below him at the bottom of the hill, where they might hear his speech; which Jeroboam was the more willing to do, that in the mean time he might *cause an ambushment to come behind* Abijah and his army, as he did, 2Ch\_13:13, whilst he was quietly standing before them, and seemed to hearken to any terms of accommodation which might be offered.

2 Chronicles 13:5

i.e. By a perpetual covenant, which thy usurpation can not disannul. For the phrase, **See Poole** "Num\_18:19".

2 Chronicles 13:6

No text from Poole on this verse.

2 Chronicles 13:7

**The children of Belial;** such as have cast off the yoke and obedience which they owed both to God and to their king.

**When Rehoboam was young;** not in age, for he was then forty-one years old, but in his kingdom, which he had but newly obtained, and in experience in politic, and especially in military, affairs, to which he was wholly a stranger, as having been born and bred up in a time of great peace and security.

**Tender-hearted,** i.e. cowardly and fearful, who durst not adventure to chastise the rebels as he should have done. But therein Abijah forgets his duty, both to his father, whom he falsely traduceth; and to God, by whose express command Rehoboam was restrained from the war against Israel, which otherwise he had both courage and resolution to prosecute, as appears from the history, 1Ki\_12:21.

2 Chronicles 13:8

**The kingdom of the Lord in the land of the sons of David;** that kingdom which was not set up by vain men in pursuance of their own ambition and discontent, as yours was, but ordained and established by God himself in the house of David.

**And ye be a great multitude,** or *because* (that Hebrew particle being oft so used) *ye be* , &c. This he mentions partly as the ground of their confidence, that they had more tribes and a greater host; and partly as a presage of their downfall, which trusting to the arm of flesh is.

**And there are with you golden calves,** or, *but* there are, &c. There is that among you which may damp your courage and confidence: you worship those images which God abhors and severely forbids.

**For gods**, or *for God* , as that plural word is most commonly used, i.e. instead of God, to give them the name of God, as Exo\_32:4, and that worship which is peculiar to him.

2 Chronicles 13:9

**To consecrate himself**, i. e. to make himself a priest. See Poole "Lev\_7:37".

**That are no gods**; that have nothing of the nature or power, though you give them the name of gods.

2 Chronicles 13:10

**The Lord**, Heb. *Jehovah* , the only true and great God.

**We have not forsaken him**; we maintain his honour and worship, which you have ungratefully rejected.

2 Chronicles 13:11

**The pure table**; so called, because it was made of pure gold, Exo\_25:23,24.

**The candlestick**; he saith *table and candlestick* , though there were ten of each, 2Ch\_4:7,8; either,

1. Because Shishak had carried away all but one. Or,
2. The singular number is put for the plural, as 1Ki\_7:48, and oft elsewhere. Or,
3. Because ordinarily there was but one of each used at a time for those uses.

**To burn every evening**; and from evening to morning continually, Lev\_24:2,3; for which end one candlestick was sufficient, and it is very improbable that all the candlesticks were used every night.

**We keep the charge of the Lord our God**: this he saith, though he was an ungodly king; either because he flattered himself and fancied that his keeping up the external worship of God would make full satisfaction for the errors of his life; or that he might hereby encourage his own soldiers, and convince or terrify his enemies.



2 Chronicles 13:12

**With sounding trumpets to cry alarm against you;** upon the sounding whereof God hath solemnly promised to assist his people, Num\_10:9.

**Fight ye not against the Lord God of your fathers;** you have not only us for your enemies, but God, even the God whom your fathers honoured and served, to their own great comfort and benefit.

2 Chronicles 13:13

Whilst Abijah was discoursing, Jeroboam takes the advantage of it to lay an ambush.

2 Chronicles 13:14

No text from Poole on this verse.

2 Chronicles 13:15

By strengthening the hearts and hands of the men of Judah, and taking away the spirits and power of their enemies; and, it may be, by some extraordinary assistance.

2 Chronicles 13:16

No text from Poole on this verse.

2 Chronicles 13:17

A vast number: but it hath been oft observed and recorded by sacred and profane historians, that in those ancient times there were very numerous armies, and oftentimes very great slaughters; and if this slaughter was more than ordinary, there is nothing strange nor incredible, because the Almighty God fought against the Israelites.

2 Chronicles 13:18

They put their trust in him, and confidently expected help from him; which is a disposition of heart that God prizeth and taketh kindly. See 2Ki\_18:5 2Ch\_20:20 Psa\_22:4 Dan\_3:28.

2 Chronicles 13:19

**Beth-el;** which Jeroboam recovered afterwards, as appears by the course of the history, though it be not particularly mentioned,

which is the case of many other considerable things. And in the mean time it is very probable, that when Jeroboam's host was discomfited, and he expected that Abijah would pursue his victory, he removed the golden calf from Beth-el, which lay near Abijah's kingdom, to some safer place.

**Ephrain;** a city so called, possibly the same which is mentioned Joh\_11:54, or that which is called Ophrah, Jud\_8:27.

2 Chronicles 13:20

**The Lord struck him,** i.e. Jeroboam, as appears from the contrary condition of Abijah described in the next verse. Him God might strike, either with vexation and horror of mind; or with some painful and lingering, but incurable, disease, like that of Jehoram, which tormented him two years together, and at last killed him, 2Ch\_21:19.

**He died;** not presently, but a year or two after this time.

2 Chronicles 13:21

Not now after this victory, for he died presently after it; but in the whole time of his life, before he was king and afterward.

2 Chronicles 13:22

No text from Poole on this verse.

## **2 Chronicles 14:1 2 CHRONICLES CHAPTER 14**

Asa is made king; he destroyeth idolatry, 2Ch\_14:1-5. Having peace, he strengtheneth his kingdom with forts and armies, 2Ch\_14:6-8. In a strait, calling on God, he overthroweth Zerah, and spoileth the Ethiopians, 2Ch\_14:9-15.

i.e. There was no open war, either by Baasha or others; only there were secret grudges and private hostilities between his and Baasha's subjects, 1Ki\_15:16.

2 Chronicles 14:2

Of this and the next verse, **See Poole "1Ki\_15:11" See Poole "1Ki\_15:12"**

2 Chronicles 14:3

No text from Poole on this verse.

2 Chronicles 14:4

By his royal edicts he required them to worship God, and him only, and to practise all which the laws of Moses required of them.

2 Chronicles 14:5

No text from Poole on this verse.

2 Chronicles 14:6

No text from Poole on this verse.

2 Chronicles 14:7

**Yet before us**, i.e. in our power, as that phrase is oft used. **See Poole "Gen\_13:9"**.

2 Chronicles 14:8

**Asa had an army**; which, as it seems, he had now gathered together upon the information of Zerah's design against him.

2 Chronicles 14:9

**The Ethiopian**; or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before; these being much nearer to Asa than the Ethiopians, who also could not have come to Asa but through Egypt, which probably the king of Egypt would not permit him to do.

**Mareshah**; a city upon and within the borders of Judah, Jos\_15:44.

2 Chronicles 14:10

No text from Poole on this verse.

2 Chronicles 14:11

**It is nothing with thee**, i.e. there is no difference, nor no difficulty, with thee. *In thy name*; by thy commission, in confidence of thy assistance, and for the maintenance of thy honour, and service, and people.

2 Chronicles 14:12

No text from Poole on this verse.

2 Chronicles 14:13

**Gerar;** a city of the Philistines, who probably were confederate with them in this design.

2 Chronicles 14:14

**They smote all the cities round about Gerar;** partly because they had joined with Zerah in this war, and partly because the Ethiopians had sheltered a great part of the remains of the army in them.

2 Chronicles 14:15

**The tents of cattle,** i.e. the dwellers in tents, which were either a part of Zerah's company, or joined with them, or had come along with them to furnish that great host with necessary provisions, which their custom of dwelling in tents made them more capable of doing.

## **2 Chronicles 15:1 2 CHRONICLES CHAPTER 15**

Asa, with Judah and many of Israel, moved by Azariah the prophet, renew a solemn covenant with God, 2Ch\_15:1-15. He removeth Maachah his mother for her idolatry; bringeth the hallowed things again into the temple; and enjoyeth a long peace, 2Ch\_15:16-19.

No text from Poole on this verse.

2 Chronicles 15:2

**The Lord is with you,** to defend you against all your enemies, as now you have seen, and you may hereafter expect, if you persist in that good course into which you are entered.

**If ye forsake him, he will forsake you:** but let not this victory make you presumptuous or self-confident, for you are upon your good behaviour; and if you leave God, he will leave and destroy you after he hath done you good.

2 Chronicles 15:3

Heb. *For many days* have been to Israel

**without the true God**, & c, i.e. they have long lived without the sound knowledge and worship of the true God. The prophet confirms his foregoing exhortation, and the threatening annexed to it, that if they forsook God, he would forsake them, from the usual manner of God's dealing with Israel formerly, and therefore in the same case they may expect the same usage. *Israel* , here mentioned and propounded as an example, is here understood, either,

1. Specially of the ten tribes, distinguished by that name from the kingdom of Judah; whose condition had been, since Jeroboam's revolt, and now was such in some measure, as is here described, they having been, and still being, without God and his true worship, and therefore exposed to many vexations, and wars, and miseries. But these had not as yet turned unto God, or sought him, nor was God yet found of them, as is said of this Israel, 2Ch\_15:4. Nor had they as yet been exercised with those grievous and continual vexations, and wars, and mutual destructions of which he here speaks, 2Ch\_15:5,6, and which in succeeding times they felt; for except that one blow which they had from Abijah, **2Ch 13**, we read of none other great mischiefs which befell them. Or rather,

2. Generally of the whole nation of Israel in former times, and especially in the times of the judges; to which all that follows suits very well; for then many times they were, though not wholly and universally, yet in a very great measure, and for the generality of them, without God, and his law, and teaching priests, as plainly appears from divers passages in the Book of the Judges; and then indeed they were brought to all the exigencies and calamities here following; then they had grievous wars, both foreign and domestic; and then they did sometimes turn to the Lord and sought him, and he was found of them, and did raise up judges and saviours to them; of which see **Jud 2** at large, and Jud\_3:9, Jud\_3:15 **10:10**, &c.

2 Chronicles 15:4

**When they did turn**, i.e. Israel, mentioned 2Ch\_15:3.

2 Chronicles 15:5

**In those times;** when Israel lived in the gross neglect and contempt of God, and his law and worship.

**No peace to him that went out, nor to him that came in;** men could not go abroad about their private occasions without great danger; as it was in the days of Shamgar, Jud\_5:6, which is a good comment upon this text.

**Of the countries,** Heb. *of these countries* , i.e. the divers parts of the land of Israel, both within and without Jordan.

2 Chronicles 15:6

**Nation was destroyed of nation,** i.e. one part of the people of Israel destroyed the other by civil wars; of which see instances, Jud\_9:23, &c.; Jud\_12:1, &c. As all the people of Israel are called a nation, so the several tribes and families of them are sometimes called nations, as Gen\_17:4 Eze\_2:3 Act\_4:27, compared with Psa\_2:1.

2 Chronicles 15:7

**Be ye strong therefore;** go on therefore courageously and resolutely to maintain God's worship, and to root out idolatry, as you have begun to do; for this is the only right method of preserving yourselves from such calamities as your predecessors have felt.

**Let not your hands be weak;** be not discouraged with the opposition which you may possibly meet with.

**Your work shall be rewarded;** what you do for God and for his honour and service shall not go unrequited.

2 Chronicles 15:8

**Of Oded the prophet,** to wit, of *Azariah* , 2Ch\_15:1, who was also called by his father's name *Oded* . Or *Oded* may be here put patronymically for the son of *Oded* ; as David is put for Christ the Son of *David* , Jer\_30:9, and elsewhere; and *Moses* for the sons of *Moses* , Psa\_90:1. Or here is an ellipsis of the relative word, of which there are many instances both in sacred and profane authors; as 2Sa\_21:19, the brother of *Goliath* ; Mat\_4:21, *James* the son of *Zebedee* ; Luk\_24:10, *Mary* the mother of *James* , by

comparing Mar\_15:40 Joh\_19:25, *Mary* the wife of *Cleophas* , and many other places. And so this place may be thus read,

**when Asa heard these words, even the prophecy of the son of Oded the prophet.** And this ellipsis is the more easy and tolerable, because this defect might be well enough understood and supplied out of 2Ch\_15:1. Though some understand this to be another prophecy of Oded the father, which is not here expressed, which Azariah his son repeated to them for the confirmation of his own prophecy.

**He took courage;** for it required great courage to put away all the idols, to which so great a number of his people were to this day addicted, and, among others, *Maachah the queen* , *his mother* , whom for this reason he deposed, 1Ki\_15:13.

**The cities which he had taken,** to wit, Abijah his father; which was easily understood from 2Ch\_13:19. Or, *which had been taken* ; the active word being oft so used impersonally for the passive, as Hebricians know.

**Renewed the altar of the Lord;** which had been either decayed through age and long use of it, or broken by his idolatrous mother's means. Or, *he consecrated* or *dedicated the altar* , &c.; which possibly had been polluted by idolaters, and now needed some purification.

2 Chronicles 15:9

**Out of Simeon;** which tribe, though they had their inheritance out of the portion of Judah, did for the generality of them revolt to Jeroboam with the other tribes, as appears from many passages of Scripture; which they might conveniently do, because their portion bordered, as on one side upon that of Judah, so on the other side upon that of Dan; and therefore might indifferently join with the one or other, as they saw fit.

**They fell to him,** to wit, from the king of Israel.

2 Chronicles 15:10

**In the third month,** to wit, of the sacred year, in which the feast of weeks or of pentecost fell; of which see Exo\_23:16 Deu\_16:9.

**In the fifteenth year of the reign of Asa.** Asa had peace but ten years, 2Ch\_14:1; after which probably there were some bickerings and skirmishes, which seem to have been composed; and after that Zerah comes against him, and is discomfited. Upon this great success many of the Israelites fall to him, and in his fifteenth year he calls this assembly.

2 Chronicles 15:11

Taken from Zerah and his accomplices, 2Ch\_14:13, &c.

2 Chronicles 15:12

**They entered into a covenant;** they engaged themselves by a serious and solemn covenant before the Lord and this great assembly.

2 Chronicles 15:13

Whosoever should obstinately refuse to pay unto God that solemn worship which he required at his temple in Jerusalem, or should disown God, or serve other gods,

**should be put to death,** by virtue of all those laws which command that such persons should be *cut off*, and in pursuance of that law, Deu\_17:2. Compare Heb\_10:28.

2 Chronicles 15:14

No text from Poole on this verse.

2 Chronicles 15:15

**All Judah rejoiced,** i.e. a great number of the people, as such general expressions are frequently understood; for none doubt but there were many dissemblers and ungodly men at this time among them.

2 Chronicles 15:16

Of this and the following verses, **See Poole** "1Ki\_15:2", **See Poole** "1Ki\_15:10", **See Poole** "1Ki\_15:14", **See Poole** "1Ki\_15:15".

2 Chronicles 15:17

No text from Poole on this verse.



2 Chronicles 15:18

No text from Poole on this verse.

2 Chronicles 15:19

For though there were continual skirmishes between Asa and Baasha and their people *all their days* , 1Ki\_15:16, yet it did not break forth into an open war till Asa's thirty-fifth year, i.e. till that was ended. But how this thirty-fifth year is to be computed, See **Poole "2Ch\_16:1"**.

## **2 Chronicles 16:1 2 CHRONICLES CHAPTER 16**

Asa maketh a league with the Syrians against the king of Israel, 2Ch\_16:1-6; for which the prophet reproving him, he putteth him into prison, 2Ch\_16:7-10. He is sick, and seeketh to the physicians, and not to God: his death and burial, 2Ch\_16:11-14.

**Of the reign of Asa;** or, *of the kingdom of Asa* , i.e. of the kingdom of Judah, which was now Asa's kingdom; or from the time of the division of the two kingdoms. Rehoboam reigned seventeen years, 2Ch\_12:13; Abijah three years, 2Ch\_13:2; Asa had now reigned fifteen years, 2Ch\_15:10; all which, put together, make up the thirty-five years mentioned 2Ch\_15:19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his subjects to Asa, 2Ch\_15:9, whom Asa endeavours to engage, together with his own subjects, by an oath and a covenant, to be true and faithful to God, and consequently to himself; which was done in his fifteenth year, 2Ch\_15:9,**10**; and therefore in his sixteenth year, called here the thirty-sixth year of his kingdom, he commenceth an open war against him. If it be objected, *That the reign or kingdom of Asa* is otherwise understood of the time of Asa's personal reign, (as I may call it,) 2Ch\_15:10; the answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places) where the same word or phrase is taken differently, and that in the very same chapter and history. And particularly this variety is elsewhere used, both by sacred and profane writers, in the computation of the years of princes, which are sometimes reckoned from the beginning of their reign, and sometimes from other remarkable times and occurrences. Titus Nebuchadnezzar's years are sometimes

computed from the beginning of his reign, as 2Ki\_25:8 Jer\_52:12,**29,30**, and sometimes from his complete conquest of Syria and Egypt, &c., as that passage, Dan\_2:1, *In the second year of Nebuchadnezzar* , is by the general stream of interpreters understood. Thus Ahaziah's years, which doubtless were usually computed from the time of his birth, are computed from another head, 2Ch\_22:2, **See Poole "2Ch\_22:2"**. And the like differences are observed in computing the years of some of the Syrian monarchs and Roman emperors; and particularly of Augustus, the years of whose reign are variously accounted by the Roman historians; sometimes from his first consulship, sometimes from the time of the triumvirate, and sometimes from that famous victory at Actium, where he utterly overthrew his competitor, and made himself sole and unquestionable emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the thirty-sixth year of the reign of Asa in his own person, because Baasha began to reign in Asa's third year, 1Ki\_15:28, and reigned only twenty-four years, and consequently died in Asa's twenty-sixth or twenty-seventh year, as it is said he did, 1Ki\_15:8. **That he might let none go out or come in to Asa king of Judah;** that he might keep his subjects from revolting to Asa, as he perceived they began to do, 2Ch\_15:9, and keep Asa's subjects from coming into his dominions to seduce his people from their obedience to him.

2 Chronicles 16:2

This verse, and 2Ch\_16:3-6, are explained 1Ki\_15:18, &c.

2 Chronicles 16:3

No text from Poole on this verse.

2 Chronicles 16:4

No text from Poole on this verse.

2 Chronicles 16:5

No text from Poole on this verse.

2 Chronicles 16:6

No text from Poole on this verse.

2 Chronicles 16:7

And so reserved to be a scourge to thy kingdom and posterity hereafter; whereas if he had joined with Baasha against thee, thou shouldst have overthrown them both, and prevented all that mischief which that monarch will do one day to thy family.

2 Chronicles 16:8

**The Lubims;** either the Libyans in Africa; or another people, possibly descended from them, but now seated in some part of Arabia.

2 Chronicles 16:9

**Whose heart is perfect,** i.e. upright and sincere, as thine is not.

**Object.** *The heart of Asa* is said to be *perfect all his days* , 2Ch\_15:17.

**Answ.** He was perfect and sincere in the things there spoken of, in the establishment of the outward worship of God; but not in the inward worship of God, trusting, and fearing, and loving him with all his heart, of which he here speaks. Or thus, He was perfect or sincere in the general course of his life, though in some particulars, whereof this is one, his heart did not perfectly cleave to God, as it should have done.

**Thou shalt have wars with Baasha,** 2Ch\_16:4.

2 Chronicles 16:10

**In a prison-house,** or, *in the house of the stocks* ; in which the feet, or, as some of the Hebrews say, the necks of the prisoners were locked up. See Jer\_20:2 **29:26**.

2 Chronicles 16:11

No text from Poole on this verse.

2 Chronicles 16:12

He did not humble himself before God, nor earnestly desire his help, but put all his confidence in the skill and faithfulness of his physicians, of whom, it seems, he had great experience.

2 Chronicles 16:13

No text from Poole on this verse.

2 Chronicles 16:14

**Laid him in the bed which was filled with sweet odours**, as the manner of those nations was. See Gen\_50:2 2Ch\_21:19.

**They made a very great burning**, to wit, of precious spices; thereby testifying their thankfulness for many benefits which they enjoyed under his government, and their respect to him notwithstanding his miscarriages.

## 2 Chronicles 17:1 2 CHRONICLES CHAPTER 17

Jehoshaphat is made king; reigneth well and prospereth, 2Ch\_17:1-6. He sendeth Levites with the princes to teach Judah, 2Ch\_17:7-9. He is feared by the nations round about, who bring him presents and tribute; his greatness, captains and armies, 2Ch\_17:10-19.

Against the king and people of Israel, who had molested the kingdom of Judah with wars *all the days of Asa* , after that sin of his mentioned 2Ch\_16:2, &c.

2 Chronicles 17:2

No text from Poole on this verse.

2 Chronicles 17:3

**In the first ways**, which David walked in before he fell into those horrid sins of murder and adultery. Or, *in the ways of David* , and his *father 's first ways* . For the beginning of Asa's reign was laudable, as we have seen, though he declined at last. For it seems more probable that this passage is a reflection upon Asa, whose last ways were much his worst, and of whose repentance we have no evidence, than upon David, who, though he fell dreadfully in the matter of Uriah, yet did manifestly repent of it, and return to his first and holy course of life, in which also he continued until death; having this character given him by the Holy Ghost after his death, that he did right in all things, saving that of Uriah, 1Ki\_15:5.

2 Chronicles 17:4

i.e. Their worship of the calves, or other idols.

2 Chronicles 17:5

**Judah brought to Jehoshaphat presents;** as subjects in those times and places used to do to their kings, as a token of their respect and subjection to them. See 1Sa\_10:27 1Ki\_10:25 2Ch\_32:23.

2 Chronicles 17:6

**His heart was lifted** up above all discouragements, and difficulties, and fears, by which men's hearts use to be cast down: he was valiant and resolute for God and his ways.

**He took away the high places and groves,** to wit, such only wherein idols were worshipped, as appears by comparing this with 2Ch\_20:33. And though Asa had done this before, yet either he did not do it thoroughly, or the Jews (who were many of them mad upon their idols) had secretly made new ones, in the latter part of his reign, when he grew more infirm in body, and more remiss in God's cause.

2 Chronicles 17:7

**To teach in the cities of Judah;** to inform the people of their duty, and of the king's pleasure. As judges or justices of peace teach or instruct the people in the laws of the land, when they deliver their charges upon the bench; so did these princes in the king's name admonish and require the people to observe and obey the laws of God, which were the principal laws of that land; the particular explication and enforcement whereof they left to the Levites and priests here following, who were sent for this end, and accordingly taught the people, 2Ch\_17:9.

2 Chronicles 17:8

No text from Poole on this verse.

2 Chronicles 17:9

No text from Poole on this verse.

2 Chronicles 17:10

Justly concluding from this singular piety that God would eminently appear for him, and against all those who had ill will to him, which was their case. For even the heathens could not but

observe that the kings of Judah were either prosperous or unhappy, accordingly as they served God or forsook him.

2 Chronicles 17:11

**Some of the Philistines;** who had been subjects to this kingdom ever since David's time, but, it seems, had neglected this duty in the times of his predecessors, but now were moved by their own fears to perform it.

**The Arabians brought him flocks;** either because he had upon some just occasion waged war against them, and subdued them, though the particulars of it be not described in Scripture; or because they voluntarily put themselves under his protection, in recompence whereof they sent him those presents; or only as a free acknowledgment of their respects to him.

2 Chronicles 17:12

No text from Poole on this verse.

2 Chronicles 17:13

**He had much business in the cities of Judah;** partly to repair and fortify them, and furnish them with all necessary provisions; and partly to purge out all the relics and seeds of idolatry and injustice, which were more secretly and subtly managed in the cities than in the country, and which were first and most in the cities, and thence spread their infection into the country about them. See Jer\_2:28.

2 Chronicles 17:14

No text from Poole on this verse.

2 Chronicles 17:15

**Next to him;** either,

1. After his death, as his successor in the same command. And the like is supposed concerning Jehozabad, 2Ch\_17:18. Or rather,
2. Next to him in place and authority; or, at least, in power and the numbers of his host.

2 Chronicles 17:16

As volunteers and auxiliaries, to be ready upon occasion, as the service of God and the king should require. Possibly these or most of them were the strangers which had come out of Israel into the kingdom of Judah in Asa's days, and probably since that in his time.

2 Chronicles 17:17

No text from Poole on this verse.

2 Chronicles 17:18

No text from Poole on this verse.

2 Chronicles 17:19

These above mentioned were the trained bands or auxiliaries; whose chief officers waited upon the king to receive his commands, and to raise and bring in all or part of their forces to the service of the king and kingdom, as need required.

## **2 Chronicles 18:1 2 CHRONICLES CHAPTER 18**

Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead, 2Ch\_18:1-3. Ahab, seduced by false prophets, according to the word of Micaiah, is slain there, 2Ch\_18:4-34.

For Jehoram, his eldest son, married Athaliah, Ahab's daughter, 2Ch\_21:6 2Ki\_8:18. This chapter is for substance the same with **1Ki 22**, where it is explained.

2 Chronicles 18:2

No text from Poole on this verse.

2 Chronicles 18:3

No text from Poole on this verse.

2 Chronicles 18:4

No text from Poole on this verse.

2 Chronicles 18:5

No text from Poole on this verse.

2 Chronicles 18:6  
No text from Poole on this verse.

2 Chronicles 18:7  
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2 Chronicles 18:8  
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2 Chronicles 18:9  
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2 Chronicles 18:10  
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2 Chronicles 18:11  
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2 Chronicles 18:18  
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2 Chronicles 18:19  
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2 Chronicles 18:20  
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2 Chronicles 18:21  
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2 Chronicles 18:31  
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2 Chronicles 18:32  
No text from Poole on this verse.

2 Chronicles 18:33  
No text from Poole on this verse.

2 Chronicles 18:34

No text from Poole on this verse.

## **2 Chronicles 19:1 2 CHRONICLES CHAPTER 19**

Jehoshaphat, reprov'd by the prophet Jehu, visiteth his kingdom, 2Ch\_19:1-4. His instructions to the judges, 2Ch\_19:5-7; to the priests and Levites, 2Ch\_19:8-11.

Safe, being miraculously delivered from eminent danger, as was related, 2Ch\_18:31,**32**.

2 Chronicles 19:2

**Jehu the son of Hanani the seer;** of whom see 1Ki\_16:1.

**Shouldest thou help the ungodly, and love them that hate the Lord?** was this agreeable to thy duty and love which thou professest to God and godliness, that thou hast entered into so strict an alliance and friendship with wicked Ahab, my sworn enemy, and given such assistance to him?

**Therefore is wrath upon thee from before the Lord;** therefore God is angry with thee, and will chastise thee for this miscarriage: which he did, partly, by stirring up the Moabites and others to invade him, **2Ch 20**; partly, by permitting his eldest son Jehoram to kill all his brethren, 2Ch\_21:4; and principally, by bringing that sore and almost general destruction upon his grandchildren by Jehu, 2Ki\_9:27 **10:13,14**, which was the proper fruit of his alliance with Ahab.

2 Chronicles 19:3

**There are good things found in thee,** i.e. good works proceeding from an honest heart; which God more regards than this particular error; and therefore though he will chasten thee, yet he will not utterly destroy thee. Or, *directed or set thy heart*, i.e. thou hast sought and served God with all thy heart, and not feignedly, as many others do. And this work of preparing or directing his heart is here ascribed to Jehoshaphat, as elsewhere it is attributed to God, Pro\_16:1 Phi\_2:13, because it is man's action, but performed by God's grace, preventing, enabling, and inclining him to it.

2 Chronicles 19:4

**He went out again;** once he went by his officers, 2Ch\_17:7, &c., now he went in his own person.

**From Beer-sheba to Mount Ephraim,** i.e. through his whole kingdom, whereof these were the two bounds.

**Brought them back unto the Lord;** such of them as had revolted from God to idols, he reclaimed by his good counsel and example, and by the instructions of the Levites and priests, whom doubtless now he carried with him, as he sent them before with his officers of state.

2 Chronicles 19:5

In every city, for itself and the country adjacent, that justice might be administered with the most ease and convenience to the people, and they might not all be forced to go up to Jerusalem.

2 Chronicles 19:6

You represent God's person, to whom judgement belongeth, and you have your commission and power from God, and not from man only; and your administration of justice is not only for man's good, but also for God's honour and service.

**Who is with you;** both to observe your carriage, and to defend you against all those enemies whom the impartial exercise of justice may provoke.

2 Chronicles 19:7

And therefore you who are in God's stead, and do his work, and must give an account to him, must imitate God here. Of

**respect of persons,** see Deu\_10:17 Job\_34:19 Act\_10:4.

**No taking of gifts;** so as to pervert judgment for them, by comparing this with Exo\_23:8 Deu\_16:19 Pro\_17:23.

2 Chronicles 19:8

**The chief of the fathers of Israel;** who were not priests and Levites, but such persons of other tribes as were most eminent for their dignity, ability, and integrity. But whether these persons made up one court, called the *Sanhedrim*, by which all causes ecclesiastical and civil were decided; or there were two distinct

courts, the one ecclesiastical, consisting of the *priests and Levites* ; the other civil, consisting of *the chief of the fathers of Israel* ; belongs to another place to determine, and requires more words than the nature of this work can permit.

**For the judgment of the Lord**, i.e. for sacred matters concerning the laws, and worship, and service of God.

**For controversies**; for matters of difference between man and man.

**When they returned to Jerusalem**, i.e. when Jehoshaphat and his company were returned to Jerusalem, then he made this order concerning establishing judges there. But so this last clause may seem superfluous and tautological, being more than implied in the beginning of the verse. Or rather,

**when they**, i. e. the causes and controversies last mentioned, *shall return* , or *be returned* , to Jerusalem, i.e. when the causes shall be so difficult that the judges ordained in every city cannot determine them; or, *when your brethren that dwell in every city shall come to you* , as it is expressed, 2Ch\_19:10, appealing from their city courts, to the great court or council at Jerusalem; of which **See Poole** "Exo\_18:26"; **See Poole** "Deu\_1:17"; **See Poole** "Deu\_17:8". As for the phrase, not only persons, but things, are said to *return* , or *be returned* , as *blood* , 1Ki\_2:33, and *clouds* , Ecc\_12:2, and *reproach* , Hos\_12:14. If it be further objected, that these causes were never brought to Jerusalem before, and therefore cannot be properly said to be returned thither; that may be answered both from the usage of our law, wherein such causes are said to be returned to Westminster, which never were there before; and from the use of Scripture, wherein sinners are commonly said to *return to the Lord* , though they had never been with the Lord in that sense before, but were estranged from God even from the womb till the time of their conversion. And *the dust* , i.e. man's body, is said to *return to the earth* , Ecc\_12:7, though it was never there before.

2 Chronicles 19:9

Passing such sentences with your months, as your own minds and consciences, upon the hearing of the parties, shall judge to be just,

and not acting against your own consciences for carnal motives, as corrupt judges do.

2 Chronicles 19:10

**Between blood and blood;** of which See Poole "Deu\_17:8".

**Between law and commandment, statutes and judgments;** when any debates or differences shall arise about the meaning of any of God's laws, one party possibly putting this, and the other a quite differing sense upon the same place, or one alleging one place, and the offer another place, which may seem to clash with it.

**Ye shall even warn them that they trespass not against the Lord;** ye shall not only give a righteous sentence for what is past, but ye shall admonish the offender, and others, to take better heed to themselves and their ways for the future.

**This do, and ye shall not trespass;** so you shall not bring guilt and wrath upon yourselves and others, which otherwise you will certainly do.

2 Chronicles 19:11

**Is over you;** shall be your president to direct and assist you.

**In all matters of the Lord;** in spiritual or ecclesiastical matters.

**The ruler of the house of Judah;** either,

1. The prince, or chief ruler, under the king, of the tribe of Judah, which is called

**the house of Judah,** 2Sa\_2:4,7,10 1Ki\_12:21,23 1Ch\_28:4 Jer\_13:11 Eze\_4:6. Or,

2. The ruler of the king's house, which also seems to be called the house of Judah, 2Ch\_22:10, and more fitly *the king's house of Judah*, Jer\_22:6. And who so fit to manage the king's matters as the ruler of the king's house?

**For all the king's matters;** for civil causes or controversies which might arise either between the king and his people, or between subject and subject, which may be called *the king's matters*, because it was a principal part of his office to see them justly decided.

**The Levites shall be officers before you;** they shall be at your command to see your just sentences executed; which work was fitly committed to the Levites, as persons who might add their instructions to the corrections, and might work the guilty to an acknowledgment of their fault, and a submission to their punishment. And so this is an argument to encourage the judges to proceed courageously and vigorously in their work, because they had the Levites to stand by them and assist them.

**The Lord shall be with the good,** i. e. shall protect and bless good judges in their doing of good and just things.

## **2 Chronicles 20:1 2 CHRONICLES CHAPTER 20**

Several armies come against Judah: Jehoshaphat in his fear proclaimeth a fast, 2Ch\_20:1-4. His prayer, 2Ch\_20:5-13. Jehaziel's prophecy, 2Ch\_20:14-17. The enemies are overthrown, 2Ch\_20:20-25. The people return in triumph, blessing God, 2Ch\_20:26-30. His reign: his navy miscarrieth, 2Ch\_20:31-37.

**Other beside the Ammonites,** to wit, the people that dwelt in Mount Seir, who were now confederate with them, as appears from 2Ch\_20:10,**22,23**. Or this is the name of a peculiar people, called either *Mehumin* , of whom you read 2Ch\_26:7 (and so there is only a transposition of two letters in the Hebrew word, which is not unusual in that language); or *Minoceans* , as the LXX. interpreters render this word; or *Ammonium* , or *Mehaammonim* , as it is in the Hebrew, (the two first letters being not prefixes, as they are commonly made, but part of the word or proper name of that people,) who, as it may seem, now dwelt in Mount Seir, being either of the old stock of the Edomites, or another nation since come in their stead or mixed with them. Others render the place thus, *for* (as the Hebrew *vau* is oft taken) *with them* (i.e. with the Moabites) were *the Ammonites, or children of Ammon* ; which may be distinctly noted, either to show the largeness of the confederacy, in which not only the Moabites were engaged, who dwelt near Jehoshaphat's kingdom, but the Ammonites also, who lived at a greater distance from him; or to intimate that the Ammonites being possibly instigated by the Syrians, their next neighbours, were the first beginners and chief promoters of the

war, and engaged both the Moabites and the inhabitants of Mount Seir in their quarrel.

2 Chronicles 20:2

**From beyond the sea**, to wit, the Dead Sea, beyond which Mount Seir lay.

**On this side Syria**, or, *and from Syria* , largely so called, and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the instigation of the Syrians, who thought by this means to revenge themselves on Jehoshaphat for joining with Ahab against them.

2 Chronicles 20:3

**Jehoshaphat feared**; partly from human frailty, and partly from the remembrance of his own guilt, and the wrath of God denounced against him for it, 2Ch\_19:2.

**Set himself to seek the Lord**: the phrase notes his settled resolution, seriousness, and earnestness in it, and the preparing and fixing his heart for it.

**Proclaimed a fast**; partly in token of his humiliation and penitence for his sins, and partly to make himself and his people more fervent in their prayers.

2 Chronicles 20:4

No text from Poole on this verse.

2 Chronicles 20:5

**In the house of the Lord**, largely so called, i.e. in one of the courts of the temple, even in the court of the people, and upon that brazen scaffold which Solomon had erected for such a purpose, 2Ch\_6:13.

**Before the new court**, i.e. besides and before the priests' court; for there were but two courts belonging to the temple, as is noted 2Ki\_21:5 **23:12**. And Jehoshaphat stood in the one, which must be that of the people; and before the other, which therefore can be no other than that of the priests', which is called the new court, because it had been lately renewed when the altar was renewed, 2Ch\_15:8, as the command of love is called a new command,

Joh\_13:34 1Jo\_2:8, because it was so solemnly renewed, and revived, and reinforced by Christ.

2 Chronicles 20:6

No text from Poole on this verse.

2 Chronicles 20:7

i.e. To whom thou hast engaged thyself by covenant to be his friend, and the friend of his seed for ever, and therefore we trust thou wilt not forsake us his posterity.

2 Chronicles 20:8

No text from Poole on this verse.

2 Chronicles 20:9

**The sword, judgment**, or rather, *the sword of judgment*, or of vengeance, i.e. war, whereby thou judgest and punishest thy people for their sins. Compare Lev\_26:25.

2 Chronicles 20:10

No text from Poole on this verse.

2 Chronicles 20:11

No text from Poole on this verse.

2 Chronicles 20:12

Thus he speaks, partly though he had great armies to be drawn together in due time upon great occasions, 2Ch\_17:14, &c.; yet he seems to have been surprised by these men before his forces were in readiness to oppose them; and partly because he well knew, and piously and wisely considered, that no human forces, though numerous and valiant, were able to defend him without God's assistance, which he feared by his sins he had forfeited, and then he had really been as weak as water.

**Our eyes are upon thee**, looking to thee only for relief and succour.

2 Chronicles 20:13

Whom they used to present before the Lord in times of great distress, partly to stir up themselves to more fervent and faithful



prayers, that their eye, being upon their harmless and tender children, might affect their heart with a greater sense of their misery; and partly to move God to compassion, not as if he were capable of passions or changes upon such a sight, but because God hath declared himself that he will be prevailed with by such methods as these.

2 Chronicles 20:14

He was suddenly inspired by God with the following message.

2 Chronicles 20:15

God will fight for you, and he alone will do the work; you need not strike a stroke.

2 Chronicles 20:16

**Go ye down from Jerusalem**, where he and his army now were; which stood upon high ground.

2 Chronicles 20:17

No text from Poole on this verse.

2 Chronicles 20:18

**Bowed his head with his face to the ground**, in token of his reverence to God and his message, his belief of the promise, and his thankfulness for so great a favour.

2 Chronicles 20:19

**The Levites stood up**, by Jehoshaphat's appointment.

**With a loud voice on high**, i.e. with most loud voice, with heart and voice lifted up; whereby they showed their full assurance of the victory, as if it were already accomplished.

2 Chronicles 20:20

**Believe his prophets**, i.e. God's promise delivered to us by this prophet, and consequently all other predictions of the prophets that either have been or shall be.

**So shall ye prosper**: take heed, lest by your unbelief you frustrate God's promise.

2 Chronicles 20:21

*With the people* , i.e. with the elders or chief of the people; partly to take their advice about the expediency of the thing; and partly that they might excite and prepare themselves, and the people under them, to this great work of praising God.

**He appointed singers unto the Lord;** to the honour and service of God.

**The beauty of holiness**, or, *the glory* , or *magnificence* , or *majesty* of holiness, i.e. (by a vulgar Hebraism,) the Holy Majesty; a periphrasis of God. Or, *according to the beauty or magnificence of the sanctuary* , i.e. in the same comely order and magnificent manner as they used to do it in the temple; where the following song was usually sung, as 2Ch\_5:13 **7:3,6**.

2 Chronicles 20:22

**When they began to sing and to praise;** so acceptable are the fervent prayers of God's people to God, and so terrible to their enemies.

**Ambushments**, or, *liers in wait* ; either,

1. The holy angels, who appeared in the shape of men, and possibly put on the appearances and visages of Moabites or Ammonites, and in that shape slew the rest, who supposing this slaughter to be done by a part of their own army, fell upon them, and so broke forth into mutual slaughters. Or,

2. God raised jealousies and animosities amongst themselves, which by degrees broke forth first into secret ambushments, which one party laid for another, and then into open hostilities and outrages to their utter destruction. So vain are all men's attempts against God, who needs none to destroy his enemies but themselves, and their own mistakes and passions, which he can when he pleaseth arm against them.

2 Chronicles 20:23

No text from Poole on this verse.

2 Chronicles 20:24

**Toward the watch-tower;** which stood upon the cliff of Ziz, mentioned above, 2Ch\_20:16, or some other hill which looked toward the wilderness, where their enemies lay encamped, whose numbers, and order, and condition they could decry from thence.

2 Chronicles 20:25

**Riches and precious jewels;** which they brought with them, partly, to corrupt any of Jehoshaphat's officers as they saw occasion; partly, to procure necessaries for their vast army from time to time; and partly, because they came as to a triumph rather than to a fight, being secure and confident of the victory because of their great numbers, and especially because they thought to surprise Jehoshaphat ere he could make any considerable preparations against them; God also permitting them to be puffed up to their own destruction.

2 Chronicles 20:26

**The valley of Berachah,** Heb. *of blessing* ; so called from their solemn blessings and praises given to God in it upon this occasion.

2 Chronicles 20:27

No text from Poole on this verse.

2 Chronicles 20:28

To renew their praises in the court of the temple, the proper and usual place for it.

2 Chronicles 20:29

**On all the kingdoms of those countries** which were near, or which heard these things.

2 Chronicles 20:30

No text from Poole on this verse.

2 Chronicles 20:31

No text from Poole on this verse.

2 Chronicles 20:32

No text from Poole on this verse.

2 Chronicles 20:33

**The high places where not taken away;** not fully nor universally; of which **See Poole "2Ch\_17:6"**. The fault was not in Jehoshaphat, but in the people, who, though they did worship the true God, yet would not be confined to the temple, but for their own conveniency, or from their affection to their ancient custom, chose to worship him in the high places; which Jehoshaphat was forced to connive at, lest those people, being debarred from that dearly-beloved practice, should fall into a neglect of God and his worship.

2 Chronicles 20:34

No text from Poole on this verse.

2 Chronicles 20:35

This is mentioned as an aggravation of his sin, after so great a favour and obligation laid upon him by God, and after he had been so sharply reprov'd and threaten'd by a prophet for the same thing, 2Ch\_19:2; yet he relaps'd into the same sin; which proceeded partly from that near relation which was contracted between the two families, and partly from the sweetness and easiness of Jehoshaphat's temper, which could not resist the solicitations of others in such things as might seem indifferent. For he did not join with him in a war, as he did with Ahab, but in a peaceable way only, in a matter of trade and commerce. And yet God sharply reproveth and punisheth him for it, 2Ch\_20:37, to show his great dislike and detestation of all friendly and familiar conversation of his servants and people with idolaters and professed enemies of God and of religion, as Ahaziah was, who is therefore thus stigmatized in the next words,

**who did very wickedly.** *Who did very wickedly* , or, *who did industriously, and maliciously, and constantly work wickedness* , as the Hebrew phrase implies, giving himself up to idolatry and all wickedness.

2 Chronicles 20:36

**To make ships to go to Tarshish;** of which See Poole "1Ki\_10:22 22:48".

**They made the ships in Ezion-gaber;** of which see on 1Ki\_9:26.

2 Chronicles 20:37

No text from Poole on this verse.

## 2 Chronicles 21:1 2 CHRONICLES CHAPTER 21.

Jehoram is made king, and slayeth his brethren, 2Ch\_21:1-4. His wicked reign, 2Ch\_21:5-7. Edom and Libnah revolt 2Ch\_21:8-11. The prophecy of Elijah against him in writing, 2Ch\_21:12-15. The Philistines and Arabians oppress him; his incurable disease, death, and burial, 2Ch\_21:16-20.

No text from Poole on this verse.

2 Chronicles 21:2

**Azariah;** two sons called by the same name, though doubtless distinguished by some additional title, which is not mentioned here, because it did not concern succeeding ages to know it. Though indeed there is a difference in their Hebrew names, the one being *Azariah*, the other *Azariahu*, *hu* being the last syllabic in his name, as in *Elihu* and others. *Jehoshaphat king of Israel*; so he is called, either,

1. Because he was so by right. Or,
2. Because he was king not only of Judah and Benjamin, but of a great number of Israelites, who had come into and settled themselves in his kingdom, in his and in his predecessor's days; who being a considerable, and the purest and best, part of Israel, may well be called Israel, being more truly and properly God's Israel than their apostate brethren, who were no longer worthy of that name. Or,
3. Because all his subjects were Israelites; and therefore he was **king of Israel**, though not of all Israel. Or,
4. With some reflection upon his memory for making so strict an alliance and friendship with the king of Israel, whose cause he

defended with his own and his kingdom's great hazard, as if he had been the king not so much of Judah as of Israel. And this may be the rather noted here, because here speedily follows a sad effect of that wicked and cursed match. Some say *Israel* was foisted into some copies by the transcriber instead of Judah, as it was first written.

2 Chronicles 21:3

Whom he conceived that he ought to prefer by virtue of that law of God, Deu\_21:15, though otherwise he would not have done it, having probably ere this time perceived his perverse and wicked inclinations, and how much he was swayed by his idolatrous wife. Now he saw his error when it was too late.

2 Chronicles 21:4

**He strengthened himself;** he took courage and hardened his heart, as that word sometimes signifies.

**Slew all his brethren with the sword;** partly because they either did, or he knew that they would, oppose him in his wicked designs; and partly for his own security, lest his people, who, as he believed, would be highly exasperated with the execution of his counsels, should advance any of them to the throne, and depose him.

**Of the princes of Israel;** either,

1. Of Judah, here called Israel, or which **See Poole** "2Ch\_21:2".  
Or,

2. The princes or chief men of Israel, properly so called; not the princes of all Israel, or of the several tribes thereof, but the chief of those Israelites who, out of love to God and to the true religion, had forsaken their estates and worthy advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah. These he especially struck at, either,

1. Because his wife instigated him thereunto, both to punish them for their revolt from her father, and to deter others from following their example. Or,

2. Because he justly and truly thought these would be most firm and constant to and zealous for that religion which he was

resolved to oppose, being both by their conscience and interest obliged to it.

2 Chronicles 21:5

Of this, and 2Ch\_21:6-10, **See Poole "2Ki\_8:17"**.

2 Chronicles 21:6

No text from Poole on this verse.

2 Chronicles 21:7

**Because of the covenant that he had made with David;** for which, in 2Ki\_8:19, it is for David his servant's sake, i.e. not for David's merits, but for God's free promise and covenant, as it is here explained.

2 Chronicles 21:8

No text from Poole on this verse.

2 Chronicles 21:9

No text from Poole on this verse.

2 Chronicles 21:10

To wit, publicly and avowedly, setting him at defiance, as the next verse shows. And this is mentioned, either,

1. As the reason why the priests, whose city Libnah was, forsook him, because he had forsaken God; or rather,
2. As the reason why God raised up so many enemies against him, both from abroad and at home.

2 Chronicles 21:11

**He made high places;** not to the Lord, whose sworn enemy he was, but to Baals, or false gods.

**Caused the inhabitants of Jerusalem to commit fornication;** not only by his counsel and example, but, as it follows, by force, by threats and penalties.

2 Chronicles 21:12

**There came a writing to him from Elijah.**

**Quest.** How could this be, when Elijah was rapt up to heaven in Jehoshaphat's time, 2Ki\_2:3,11.

**Answ.** Either,

1. This was Elisha, or some other prophet called Elijah, because he acted in the spirit and power of Elijah, for which cause John the Baptist also is so called. Or rather,

2. This was really written by Elijah, who by the Spirit did clearly foresee and foretell the reign and acts of Jehoram, (as others did of Josiah, 1Ki\_13:2, and Isaiah of Cyrus, Isa\_45:3, long before they were born,) and in consideration thereof left this prophecy with Elisha, to be delivered in due time by him, or some other person in his name, and as from his mouth.

**The Lord God of David thy father;** whose name he mentions either to upbraid him with his degeneration from so worthy a parent; or to take off his presumption and confidence, which was grounded upon his being the son and successor of David, in whose posterity the crown was settled for ever by God's special appointment, and by the approbation of the people.

**In the ways of Jehoshaphat thy father;** whose wise counsel and good example thou hast despised.

2 Chronicles 21:13

More innocent, and righteous, and pious.

2 Chronicles 21:14

**The Lord will smite thy people.**

**Quest.** Why the people for his sin?

**Answ.** 1. Because the generality of them sinned in complying with his wicked and idolatrous commands through fear, 2Ch\_21:11.

2. Because he suffered in his people's destruction: for as the honour, and safety, and strength of a king lies in the multitude and prosperity of his people, Pro\_14:28; so when they are diminished and destroyed, the king is very much weakened and endangered by it.



**Thy children and thy wives;** whose lives shall go for the lives of thy brethren, 2Ch\_21:4.

2 Chronicles 21:15

i.e. From day to day continually. Or, year upon year, i.e. one year after another, or for the space of two years, as the event shows, 2Ch\_21:19. Heb. *days upon days* . *Days* are oft put for a *year* , as Exo\_13:10 Lev\_25:29 Num\_9:22 Jud\_17:10 1Sa\_1:3 1Sa\_27:7 Amo\_4:4.

2 Chronicles 21:16

**The Philistines;** a people fully subdued and dispirited; but God now raiseth their spirits and courage to do his work.

**Near the Ethiopians,** Heb. *near the Cushites* , i.e. either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite shores of it; or rather, a people in Arabia, frequently mentioned in Scripture, and so called, either for their likeness in colour and complexion to the Ethiopians properly so called, or because the one of these people were a colony of the other. But the Ethiopians above Egypt were far enough from these other Arabians, being separated from them by the Red Sea.

2 Chronicles 21:17

**His sons also and his wives;** whom also they slew, 2Ch\_22:1, except Ahaziah and Athaliah, who possibly were hidden in some secret and safe place.

**Jehoahaz;** called also Ahaziah, which signifies the very same thing with Jehoahaz; and Azariah, 2Ch\_22:6, whose signification is near akin to the other, all signifying *God 's taking* or helping of him.

2 Chronicles 21:18

No text from Poole on this verse.

2 Chronicles 21:19

No text from Poole on this verse.

2 Chronicles 21:20

**Departed**, Heb. *went* , to wit, *the way of all the earth* , as it is more fully expressed, Jos\_23:14. Or, *to the land of darkness* , as Job\_10:21,22. Or, *to his long home* , Ecc\_12:5. Or, *went away* , to wit, out of this world; as this word is used, Job\_14:20 Ecc\_5:15 **6:4**; there being many such words and phrases used concerning death in the Old and New Testament, signifying that death is not an annihilation, but only a translation into another place and state. See Gen\_15:15 Phi\_1:23.

**Without being desired**, Heb. *without desire* ; which may belong either,

1. To himself; he had no desire of living longer, nor any pleasure in life, but was heartily weary of it, through his excessive pains: or rather,

2. To his people, who did not desire that he should live longer, but oft and heartily wished that he had died sooner; which contempt of him they showed both by making no burning for him, as they used to do for good and laudable kings, 2Ch\_16:14, and by denying him burial among the kings, as it here follows. *Desire* is here put for a person or thing whose life or continuance is desirable or desired by others, as Isa\_2:16 Eze\_24:16,18,21,25 **Da 9:23 10:11,19**. And this is an emphatical expression, because it is usual with men to desire the deaths of some persons, whom afterward they lament and heartily wish that they were alive again, as they may have cause to do. But for this ungodly and unhappy prince, his people did not only in his lifetime wish his death, but afterwards they did not repent of those desires, nor wish him alive again, but rejoiced that they were delivered from so great a plague as he was to them.

## 2 Chronicles 22:1 2 CHRONICLES CHAPTER 22

Ahaziah is made king; reigneth wickedly, 2Ch\_22:1-4. In his confederacy with Joram the son of Ahab he is slain by Jehu, 2Ch\_22:5-9. Athaliah destroyeth all the seed royal, save Joash, who was hid, and usurpeth the kingdom, 2Ch\_22:10-12.

*Men that came with the Arabians* ; either,

1. A cruel sort of men who came along with the Arabians, and therefore slew those whom the Arabians had spared, and only carried into captivity. Or,

2. The Philistines, who did accompany the Arabians in this expedition, 2Ch\_21:16, who lived near the kingdom of Judah, and therefore thought to make as sure work as they could in destroying all the branches of the royal family, who otherwise, they expected, would recover strength, and revenge themselves upon them.

2 Chronicles 22:2

**Forty and two years old was Ahaziah.**

**Object.** He was then only twenty-two years old, as is affirmed, 2Ki\_8:26. Besides, Joram his father died in his fortieth year, as is twice noted, 2Ch\_21:5, **20**: how then can this be true?

**Answ.** 1. In the Hebrew it is, *a son of forty-two years*, &c., which is an ambiguous phrase; and though it doth for the most part, yet it doth not always, signify the age of the person, as is manifest from 1Sa\_13:1, **See Poole "1Sa\_13:1"**. And therefore it is not necessary that this should note his age (as it is generally presumed to do, and that is the only ground of the difficulty); but it may note either,

1. The age of his mother Athaliah; who being so great, and infamous, and mischievous a person to the kingdom and royal family of Judah, it is not strange if her age be here described, especially seeing she herself did for a season sway this sceptre. Or rather,

2. Of the reign of that royal race and family from which by his mother he was descended, to wit, of the house of Omri, who reigned six years, 1Ki\_16:23; Ahab his son reigned twenty-two years, 1Ki\_16:29; Ahaziah his son two years, 1Ki\_22:51; Joram his son twelve years, 2Ki\_3:1; all which, put together, make up exactly these forty-two years; for Ahaziah began his reign in Joram's twelfth year, 2Ki\_8:25. And such a kind of computation of the years, not of the king's person, but of his reign or kingdom, we had before, 2Ch\_16:1, **See Poole "2Ch\_16:1"**. And so we have an account of the person's age in 2Ki\_8:26, and here of the kingdom to which he belonged.

**Answ.** 2. Some acknowledge an error in the transcribers of the present Hebrew copies, in which language the numeral letters for twenty-two and forty-two are so like, that they might easily be mistaken. For that it was read twenty-two here, as it is in the Book of Kings, in other Hebrew copies, they gather from hence, that it is at this day so read in divers ancient Greek copies, as also in those two ancient translations, the Syriac and the Arabic, and particularly in that famous and most ancient copy of the Syriac, which was used by the church of Antioch in the primitive times, and to this day is kept in the church of Antioch, from which that most reverend, learned, pious, and public-spirited archbishop Usher did at his own great charge get another copy transcribed, in which he hath published to all the world that he found it here written *twenty and two years old* , &c. Nor doth this overthrow the authority of the sacred text, as infidels would have it, partly because it is only an historical passage, of no importance to the substantial doctrines of faith and a good life; and partly because the question here is not whether this text be true, but which is the true reading of the text, whether that of the generality of present copies, or that which was used in the ancient copies, which the ancient and venerable translators above mentioned did follow; for it seems unreasonable and uncharitable to think that all of them would have conspired to have changed the text, and put in *twenty and two* for *forty and two* , if they had so read it in their Hebrew copies. Nor can this open any great door to those innumerable changes which some have boldly and rashly made in the Hebrew text without any such pretence of authority, as there is for this, which as they are affirmed without reason, or authority, or necessity, so they may as easily be rejected. If all this will not satisfy our present infidels, I desire them only to consider what hath been hinted before upon such occasions, that many difficulties which did seem unanswerable, being now fully cleared by later writers, it is but reasonable to think that this may be so in after-times, either by finding of some Hebrew copies in which it may be twenty and two years, &c., or by some other way.

**The daughter of Omri**, i.e. of Omri's family; or of Ahab, Omri's son. Grandchildren are oft called sons and daughters, as Mat\_1:1, Luk\_3:26.

2 Chronicles 22:3

Being a crafty and an imperious woman.

2 Chronicles 22:4

**After the death of his father;** who, whilst he lived, seduced his son by his counsel and authority, and made other evil counsellors then unnecessary.

2 Chronicles 22:5

**Went with Jehoram to war against Hazael;** following the evil example of Jehoshaphat therein, **2Ch 18**, though he would not follow him in what was good. But of this and the following verses, see **2Ki\_8:28,29 9:21,27**.

2 Chronicles 22:6

No text from Poole on this verse.

2 Chronicles 22:7

**The destruction of Ahaziah was of God;** by his providence so disposing occasions and Ahaziah's inclinations, that he should come at that season to receive his deserved judgment.

2 Chronicles 22:8

**The sons of the brethren of Ahaziah;** either properly so called; or the sons of his cousins or near kinsmen, who are oft called **brethren;** for his brethren were slain, **2Ch\_22:8**.

**That ministered to Ahaziah;** that came thither to wait upon their king Ahaziah, as is here implied, and withal to visit Joram and his children, as is noted, **2Ki\_10:13**.

2 Chronicles 22:9

**He sought Ahaziah;** who, though wounded, had made an escape, **2Ki\_9:27**.

**He was hid in Samaria;** either,

1. In the kingdom of Samaria, to wit, in Megiddo; or,
2. In the city of Samaria: and so he fled first to Megiddo; and not thinking himself safe there, he fled to Samaria; where he was taken, and sent thence by Jehu's order to Megiddo, where he

received the sentence of death. See more of this matter upon 2Ki\_9:27.

**They buried him;** they gave his servants leave to carry him away to Jerusalem, and bury him there, 2Ki\_9:28. Both God and men are oftentimes said to *do* what they and others do by their permission, when they could hinder them.

**The house of Ahaziah,** i.e. his posterity, because they were young and feeble, being ground between two millstones, the great and growing power of Jehu, and the craft and tyranny of Athaliah.

2 Chronicles 22:10

Athaliah the mother of Ahaziah: this, and 2Ch\_22:11,12, are explained on 2Ki\_11:1-3.

2 Chronicles 22:11

No text from Poole on this verse.

2 Chronicles 22:12

No text from Poole on this verse.

## **2 Chronicles 23:1 2 CHRONICLES CHAPTER 23**

Jehoiada maketh Joash king, 2Ch\_23:1-11. Athaliah is slain, 2Ch\_23:12-15. The pure worship of God is restored, 2Ch\_23:16-21.

**Took the captains of hundreds;** not all, but those here following, in whom he put most trust. But this chapter is almost all taken out of **2Ki 11**, where it is explained.

2 Chronicles 23:2

**Gathered the Levites out of all the cities of Judah;** partly because they could do this without any suspicion, upon pretence of some solemn feast; which time, it is probable, was chosen for this purpose; and partly because he knew them to be well affected to the cause of God and the king, to which they were obliged by the two firmest ties, conscience and interest.

**The chief of the fathers of Israel,** i.e. both of the two tribes, and of the ten tribes, all which are called Israel; and he useth the name of Israel rather than that of Judah, because there were now great

numbers of the other tribes incorporated with Judah; and these he esteemed more faithful than many of Judah, having given better proofs of the truth of their religion than they; and therefore he picked out of the chief men of the other tribes as well as of Judah and Benjamin.

2 Chronicles 23:3

No text from Poole on this verse.

2 Chronicles 23:4

Both that of Sur, 2Ki\_11:6, and other doors adjoining or leading to it.

2 Chronicles 23:5

**At the gate of the foundation;** at the east gate, thought to be so called, because it stood lower than the rest of the doors, at the foot of the steps, by which they went up from the king's house to the temple.

**In the courts;** either,

1. In the two courts; and so by the people he understands as well the generality of the Levites, who had no particular stations allotted to them, as their brethren had, 2Ch\_23:4,5, which were to be in the priests' court, as the people, who were in the court of the people: or,

2. In the court of the people, which may be called *courts*, the plural number being put for the singular, in regard of great amplitude, and divers quarters and partitions, into which it was or might be divided; as the temple is called sanctuaries, because of its division into divers parts, Lev\_26:31.

2 Chronicles 23:6

**Into the house of the Lord;** strictly so called, as it is distinguished from the courts, into which others were permitted to come, 2Ch\_23:5, to wit, into the holy place.

**The priests, and they that minister of the Levites;** they who are to minister in course, or by my present appointment.

**The watch of the Lord,** i.e. of the house of the Lord; as the phrase may be filled up out of this place and 2Ki\_11:6. The sense

is, Let them stand in their court to prevent and oppose any person who shall endeavour violently to break into the house to seize upon the king, or to disturb their present work; which he expected Athaliah and her accomplices would do.

2 Chronicles 23:7

No text from Poole on this verse.

2 Chronicles 23:8

No text from Poole on this verse.

2 Chronicles 23:9

No text from Poole on this verse.

2 Chronicles 23:10

No text from Poole on this verse.

2 Chronicles 23:11

**Jehoiada and his sons;** and Zechariah among the rest, whom afterwards he ungratefully slew, 2Ch\_24:21.

2 Chronicles 23:12

No text from Poole on this verse.

2 Chronicles 23:13

No text from Poole on this verse.

2 Chronicles 23:14

No text from Poole on this verse.

2 Chronicles 23:15

No text from Poole on this verse.

2 Chronicles 23:16

**Between him,** i.e. the Lord, as is sufficiently implied in the end of this verse, and plainly expressed 2Ki\_11:17. Or, *between himself*; that the people might see that he brought them under no bond but what he would take upon himself.



**That they should be the Lord's people**, i.e. that every one in his place and station would maintain the law and worship of God, and root out all false worship; which they did in the next verse.

2 Chronicles 23:17

No text from Poole on this verse.

2 Chronicles 23:18

**Appointed the offices of the house of the Lord by the hand** or, as it is in the Hebrew, *put the offices of the house of the Lord into the hand*, i.e. he restored the priests and Levites, either,

1. To their places and offices, which possibly in the time of the idolatrous kings, and of Athaliah, had been disposed of to persons of other tribes, partly to gratify their wicked friends, and partly to bring God's house and worship into disgrace; or,

2. To the exercise of their offices, from which they had been in a great measure hindered.

2 Chronicles 23:19

No text from Poole on this verse.

2 Chronicles 23:20

**Through the high gate**, to wit, of the court belonging and leading to the king's palace.

2 Chronicles 23:21

No text from Poole on this verse.

## **2 Chronicles 24:1 2 CHRONICLES CHAPTER 24**

Joash reigneth well all the days of Jehoiada, 2Ch\_24:1-14. He dieth; is buried honourably; and Joash falleth to idolatry; slayeth Zechariah the son of Jehoiada, 2Ch\_24:15-22. He is spoiled by the Syrians; slain by Zabad and Jehozabad: Amaziah succeedeth him, 2Ch\_24:23-27.

A great part of this chapter is explained on **2Ki 12**.

2 Chronicles 24:2

No text from Poole on this verse.

2 Chronicles 24:3

No text from Poole on this verse.

2 Chronicles 24:4

No text from Poole on this verse.

2 Chronicles 24:5

**Gather of all Israel**, i.e. of all the Israelites that were in the kingdom of Judah. See 2Ch\_15:17 **21:2**. To repair the house of your God from year to year; either,

1. Repair part of it every year till the reparations be perfected; or,
2. Gather it from year to year, till you get such a sum as may suffice for the work; for he supposed one or two years' collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see Exo\_30:12,**13** 2Ki\_12:14; or a voluntary contribution required for the present exigence of the temple by virtue of the command and example of Moses, who made such a collection for the building of the tabernacle, Exo\_35:5; see also Neh\_10:32; which he thought would not be any great sum, because of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the land, the Levites not excepted, as the last clause of this verse shows.

2 Chronicles 24:6

**Jehoiada the chief**: it is observable, that he is not called the chief priest, or high priest, but only

**the chief**, or *&c the head* , which he might be in many other respects, either by reason of his near relation to the royal family; or because he was the chief of one of the twenty-four families; or because he had been the chief man in the contriving and bringing about of this great change, and the general of the forces employed about it. And *the high priest* seems to be mentioned as a distinct person from Jehoiada here, 2Ki\_12:9,**10**; all which make it questionable whether Jehoiada was the high priest or no.

**The collection, according to the commandment of Moses**, Heb. *the collection of Moses* , i.e. such a one as he commanded or made in the like case; of which See Poole "2Ch\_24:5". In like manner

we read of *the sins of Manasseh* , 2Ki\_24:3, and of *the sin of Jeroboam* frequently.

2 Chronicles 24:7

**The sons of Athaliah**, to wit, Ahaziah and his brethren, before they were carried away captive, 2Ch\_21:17, who did this by her instigation, as this phrase implies.

**Had broken up the house of God**; both broken up the treasuries, and defaced the house itself.

2 Chronicles 24:8

i.e. Of the court of the people, whither all manner of persons might come to offer.

2 Chronicles 24:9

i.e. A collection answerable to it; as they are said to be guilty of *the error of Balaam and gainsaying of Core* , Jud\_1:11, who fell into sins of the same kind.

2 Chronicles 24:10

No text from Poole on this verse.

2 Chronicles 24:11

*The chest was brought unto the king 's office* , from the gate of the court into one of the chambers belonging to the temple, which was appointed by the king for this office.

2 Chronicles 24:12

No text from Poole on this verse.

2 Chronicles 24:13

No text from Poole on this verse.

2 Chronicles 24:14

**Whereof were made vessels for the house of the Lord**; because Athaliah and her sons had taken the old ones away, 2Ch\_24:7.

2 Chronicles 24:15

No text from Poole on this verse.

2 Chronicles 24:16

**He had done good in Israel**, i.e. in Judah, which was an eminent part of Israel, and the only part of it which owned God, or was owned by God as his Israel, to whom therefore he oft appropriates this name, thereby signifying that the other tribes were unworthy of that honourable title, and had forfeited all their right in it to Judah. **See Poole "2Ch\_21:2"**.

2 Chronicles 24:17

**Made obeisance to the king**; in that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to Jerusalem to worship, but might have the liberty which their forefathers enjoyed of worshipping God in the high places; which liberty, when once they had obtained, they knew they could then worship idols without observation or disturbance, which was the thing at which they aimed. And for the prevention of such abuses, God obliged all to worship him in one place.

2 Chronicles 24:18

By Hazael of Syria; of which see 2Ki\_12:17,**18**

2 Chronicles 24:19

No text from Poole on this verse.

2 Chronicles 24:20

**Above the people**; in a higher place, that his voice and message might be the better heard.

2 Chronicles 24:21

**They conspired**, i. e. the people to whom he preached, who were easily corrupted by the examples of their apostate king and princes.

2 Chronicles 24:22

i.e. Make inquisition for my innocent blood; which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to public justice, and the punishment of such gross wickedness; and partly to deter them, if possible, from completing their

murderous intentions. But these words may as well be rendered indicatively as optatively,

**The Lord will look upon it,** and

**require it,** i. e. he will examine this action, and require satisfaction from you for it.

2 Chronicles 24:23

**At the end of the year;** so soon did God hear the cry of his holy prophet's blood, and revenge it.

**Destroyed all the princes of the people;** that it might appear they were sent and directed by God to single out to destruction the first beginners and chief promoters of this general apostacy.

**Unto the king of Damascus;** to Hazael, the king of that part of Syria called Syria Damascena, from its capital city Damascus.

2 Chronicles

No text from Poole on this verse.

2 Chronicles 24:25

**For the blood of the sons of Jehoiada,** i.e. of Zechariah his son; the plural number *sons* put for the singular son, as it is frequently, both in Scripture, as Gen\_46:7 Num\_26:42, and in Cicero and other profane authors. Or he might kill other sons of Jehoiada with him, either because they owned him in what he had said, or lest they should revenge his death.

2 Chronicles 24:26

No text from Poole on this verse.

2 Chronicles 24:27

**The greatness of the burdens laid upon him;** either the severe prophecies against him, which are oft called *burdens* ; of which one instance is recorded, and there might be others that are not recorded; or the great judgments of God upon him, both by the Syrians, 2Ch\_24:23,24, and by great diseases, 2Ch\_24:25.

## **2 Chronicles 25:1 2 CHRONICLES CHAPTER 25**

Amaziah beginneth to reign well; slayeth his father's murderers, 2Ch\_25:1-4. Having hired an army of Israelites against the Edomites, at the word of a prophet he dismisseth them, 2Ch\_25:5-10; and with his own people overthroweth the Edomites: the Israelites in their return home spoil, 2Ch\_25:11-13. Amaziah serveth the gods of Edom, and despiseth the admonition of the prophet, 2Ch\_25:14-16. He provoketh Joash to his overthrow, 2Ch\_25:17-21. His reign; he is slain by conspiracy, 2Ch\_25:25-28.

Of this verse, and ver. 2-4, **See Poole** "2Ki\_14:1", etc.

2 Chronicles 25:2

No text from Poole on this verse.

2 Chronicles 25:3

No text from Poole on this verse.

2 Chronicles 25:4

No text from Poole on this verse.

2 Chronicles 25:5

No text from Poole on this verse.

2 Chronicles 25:6

**Out of Israel;** out of the kingdom of the ten tribes.

2 Chronicles 25:7

**The Lord is not with Israel;** he hath forsaken them, and for their sakes will curse thy forces, if thou joinest thyself with them.

2 Chronicles 25:8

**Be strong for the battle;** take courage, and strengthen thyself as much as thou canst. It is an ironical concession, like that, *Go, and prosper* .

2 Chronicles 25:9

No text from Poole on this verse.

2 Chronicles 25:10

**Their anger was greatly kindled against Judah;** because they were both disgraced by this rejection, and disappointed of that prey and spoil which they hoped to gain, whereas now they were sent away empty; for the one hundred talents probably were given to their officers only to raise men for this service; that sum being otherwise too small to be distributed into so many hands.

2 Chronicles 25:11

No text from Poole on this verse.

2 Chronicles 25:12

No text from Poole on this verse.

2 Chronicles 25:13

**Unto Beth-horon,** to wit, Beth-horon the lower, which was in the tribe of Benjamin; and from thence to Samaria; either,

1. To the city of Samaria; for the kings of Judah had taken divers places within the kingdom of Israel. Or,
2. To the kingdom of Samaria; Beth-horon and all other places between that city and their own kingdom.

**Smote**, i.e. killed, as that word is generally understood.

**Three thousand of them;** not three thousand cities, but three thousand persons dwelling in them, who possibly opposed them in taking the spoil, which was the thing they sought.

2 Chronicles 25:14

No text from Poole on this verse.

2 Chronicles 25:15

Therefore thou art not only ungrateful and impious, but also ridiculously foolish, in offending that God whose power and goodness thou hast now found, and in worshipping such gods of whose impotency thou hast had late experience.

2 Chronicles 25:16

**Art thou made of the king's counsel?** who art thou that presumest to direct and govern my affairs, without my commission?

**Why shouldest thou be smitten?** provoke me no further, lest I cause thee to be killed for thy sauciness.

**I know that God hath determined to destroy thee:** this he might know, either by the plain and positive rules of God's word, as Pro\_29:1, or by the suggestion of God's Spirit.

2 Chronicles 25:17

**Amaziah took advice,** i.e. about the injury which the Israelites had done to his people, 2Ch\_25:13, and how he should repair it. But of this and the following verses **See Poole** "2Ki\_14:8", &c.

2 Chronicles 25:18

No text from Poole on this verse.

2 Chronicles 25:19

No text from Poole on this verse.

2 Chronicles 25:20

**It came of God,** who gave him up to his own error and passion, in order to his ruin.

2 Chronicles 25:21

No text from Poole on this verse.

2 Chronicles 25:22

No text from Poole on this verse.

2 Chronicles 25:23

No text from Poole on this verse.

2 Chronicles 25:24

**In the house of God with Obed-edom,** i. e. with Obed-edom's posterity, to whom the custody of the sacred treasures was committed. See 1Ch\_26:15.



2 Chronicles

No text from Poole on this verse.

2 Chronicles 25:26

No text from Poole on this verse.

2 Chronicles 25:27

No text from Poole on this verse.

2 Chronicles 25:28

No text from Poole on this verse.

## **2 Chronicles 26:1 2 CHRONICLES CHAPTER 26**

Uzziah is made king; reigneth well in the days of Zechariah, and prospereth, 2Ch\_26:1-15. He invadeth the priest's office; is smitten with a leprosy, 2Ch\_26:16-21. He dieth, and Jotham succeedeth him, 2Ch\_26:22,**23**.

**Uzziah**; called also *Azariah* , 2Ki\_14:21; both names signifying the same thing, God's strength, or help. See of this, and 2Ch\_26:2-4, on 2Ki\_14:21,**22 15:2,3**.

2 Chronicles 26:2

No text from Poole on this verse.

2 Chronicles 26:3

No text from Poole on this verse.

2 Chronicles 26:4

To wit, for a time, but not perfectly nor constantly, which was Amaziah's case also.

2 Chronicles 26:5

**He sought God**, i.e. he persisted in the true religion and worship of God.

**In the days of Zechariah**; as long as he lived. Compare 2Ch\_24:2. who had understanding; who was a very knowing and experienced person. Or, *who made him understanding* ; or, *who instructed him* ; who was his tutor and teacher, and had great

authority and influence upon him; and so restrained him from those exorbitancies to which he was otherwise inclined.

**In the visions of God;** either,

1. In prophetic visions, which he either received from God himself, or understood and explained the prophetic visions of others, which was a special gift of God; of which see Gen\_41:15 Dan\_1:17 **2:19**. Or,

2. In the law and word of God, which sometimes cometh under that name, as Pro\_29:18 Isa\_22:1,5.

2 Chronicles 26:6

**Gath** had been taken by Hazael in the days of Joash his grandfather, 2Ki\_12:17, but was either relinquished by him, because it lay so far from his other dominions; or retaken by the Philistines, who had now repaired its fortifications, and kept it.

2 Chronicles 26:7

No text from Poole on this verse.

2 Chronicles 26:8

No text from Poole on this verse.

2 Chronicles 26:9

No text from Poole on this verse.

2 Chronicles 26:10

**He built towers in the desert;** partly to guard his cattle from the inroads and depredations which the Arabians were accustomed to make; and partly to give notice of the approach of any enemy, and to give some stop to their march on that side.

2 Chronicles 26:11

**That went out to war by bands,** i.e. some bands at one time, and some at another, as occasion required. **See Poole "1Ch\_27:1", See Poole "2Ch\_13:14".**

2 Chronicles 26:12

No text from Poole on this verse.

2 Chronicles 26:13

No text from Poole on this verse.

2 Chronicles 26:14

No text from Poole on this verse.

2 Chronicles 26:15

No text from Poole on this verse.

2 Chronicles 26:16

**But when he was strong;** when he was strengthened in his kingdom, and free from the fear of any enemy.

**Into the temple of the Lord;** into the holy place, where the altar of incense stood, and into which none but the priests might enter, much less offer incense.

2 Chronicles 26:17

No text from Poole on this verse.

2 Chronicles 26:18

**They withstood Uzziah;** Heb. *stood up against Uzziah* ; not by force, or laying hands upon him to restrain him, for in the next verse you still find the censer in his hand; but only by admonition and reproof, which here follows.

**Neither shall it be for thine honour from the Lord God;** expect that God will punish thee, or put some brand of infamy upon thee, for this presumption. But this they express modestly, and by a figure called *meiosis* , where more is meant than is expressed, because they considered that he to whom they spake, though an offender, was their lord and sovereign.

2 Chronicles 26:19

**Uzziah was wroth** with the priests. The leprosy even rose up in his forehead; so as he could not hide his shame; though it is probable it was also in the rest of his body.

**From beside the incense altar;** by a stroke from an invisible hand coming from the altar, that he might be assured that this was the effect of God's just displeasure against him.

2 Chronicles 26:20

**They thrust him out;** not by force, as was noted on 2Ch\_26:18, which needed not, for he voluntarily hasted away, as it follows; but by vehement persuasions and denunciations of God's further judgments upon him, if he did not depart. Some suppose that the earthquake, mentioned Amo\_1:1 Zec\_14:5, happened upon this occasion, as another token of God's displeasure against this unparalled arrogancy.

2 Chronicles 26:21

**Unto the day of his death:** God would have this leprosy to be incurable, as a lasting monument of his anger against such presumptuous invaders of the priest's office.

**Dwelt in a several house;** as he was obliged to do by law, Lev\_13:16, which he durst not now resist, being under the hand and stroke of God, and under the fear of further and worse plagues, if he did so.

**For he was cut off;** so the following words are a reason of the former; he dwelt in a several house, because he might not come into the temple or courts, nor consequently into any public assembly, or the society of others. Or, and therefore, as the Hebrew *chi* often signifies; and the particule *and* is oft understood. So it is an inference from the next foregoing words, He was a leper, and therefore he was cut off, &c. He who could not content himself with God's allowance, but usurped the priest's place and office, is now deprived of the privilege of the meanest of his people. A just and most suitable judgment.

2 Chronicles 26:22

No text from Poole on this verse.

2 Chronicles 26:23

No text from Poole on this verse.

## **2 Chronicles 27:1 2 CHRONICLES CHAPTER 27**

Jotham reigneth well; prospereth, 2Ch\_27:1-4; rendereth the Ammonites tributaries: his reign. Ahaz succeedeth him, 2Ch\_27:5-9.

No text from Poole on this verse.

2 Chronicles 27:2

**He entered not into the temple of the Lord**, to wit, to offer incense. But seeing this was not commendable, how is this mentioned as an exception from the foregoing character, that he did as his father did in that which was right, &c.?

**Ans.** It is an exception only from the last clause, where also one word may be supplied out of the foregoing words, as is most usual in Scripture; thus, He did

**according to all that his father Uzziah did;** then it fitly follows, howbeit, &c., i.e. except in his miscarriages.

2 Chronicles 27:3

**He built**, i.e. repaired it; for it was built before, 2Ch\_11:5.

**The high gate**, otherwise called *the new gate* , Jer\_36:10.

**The wall of Ophel;** a tower upon or near the wall of Jerusalem, which probably he fortified, as his father had done other towers, 2Ch\_26:9.

2 Chronicles 27:4

No text from Poole on this verse.

2 Chronicles 27:5

**The king of the Ammonites**, it seems, endeavoured to shake off the yoke which from David's time had been put upon them.

2 Chronicles 27:6

Or, *directed his ways* , i.e. his counsels and actions, by the rule of God's law.

2 Chronicles 27:7

No text from Poole on this verse.

2 Chronicles 27:8

No text from Poole on this verse.

2 Chronicles 27:9

No text from Poole on this verse.

## **2 Chronicles 28:1 2 CHRONICLES CHAPTER 28**

Ahaz reigning ill, 2Ch\_28:1-4, is smitten by the Syrians, and by the Israelites, 2Ch\_28:5-7, who carry away captives; which, by the advice of a prophet, they return, 2Ch\_28:8-15. Ahaz sendeth to the king of Assyria for help against the Philistines and Edomites, but obtainth none, 2Ch\_28:16-21. His great idolatry, 2Ch\_28:22-25. he dieth, and Hezekiah is king, 2Ch\_28:26,27.

No text from Poole on this verse.

2 Chronicles 28:2

To worship his Baalim, or false gods, in and by them.

2 Chronicles 28:3

No text from Poole on this verse.

2 Chronicles 28:4

No text from Poole on this verse.

2 Chronicles 28:5

**The Lord his God:** God was his God, though not by covenant and grace, and special relation, which Ahaz had renounced, yet by his sovereign dominion over him; for God did not forfeit his right by Ahaz's denying it.

2 Chronicles 28:6

No text from Poole on this verse.

2 Chronicles 28:7

No text from Poole on this verse.

2 Chronicles 28:8

No text from Poole on this verse.

2 Chronicles 28:9

i.e. In a most high and fierce manner. A usual hyperbole, withal signifying that their rage did cry aloud, and was heard to heaven, from whence it would pull down vengeance upon them.

2 Chronicles 28:10

Which, if not repented of, may bring down the like vengeance upon your own heads.

2 Chronicles 28:11

No text from Poole on this verse.

2 Chronicles 28:12

No text from Poole on this verse.

2 Chronicles 28:13

No text from Poole on this verse.

2 Chronicles 28:14

No text from Poole on this verse.

2 Chronicles 28:15

**Which were expressed by name;** which were appointed to take care about the management of this business.

2 Chronicles 28:16

**The kings of Assyria,** i.e. the king; the plural number for the singular; either,

1. Because he was a great king and a king of kings; as the elephant, or, as others think, the crocodile, is called *behemoth*, which signifies *beasts*, **Job 40**, because of his vast bulk and eminency above other beasts. Or,

2. Because he wrote to divers of the kings or great princes, who may be called kings in a more general signification of the word, and indeed are so called, Isa\_10:8, *Are not my princes altogether kings?*

2 Chronicles 28:17

No text from Poole on this verse.

2 Chronicles 28:18

**The low country;** that part of Judah which was towards the sea, and towards the Philistines' land.

**The south of Judah;** of which see Jos\_15:21.

2 Chronicles 28:19

**He made Judah naked;** taking away their ornament and their defence and strength, to wit, their treasures, which he sent to the Assyrian to no purpose; their frontier towns, and other strong holds, which by his folly and wickedness were lost; their religion, and the Divine protection, which was their great and only firm security, which by his sins he forfeited. **See Poole "Exo\_32:25"**.

2 Chronicles 28:20

No text from Poole on this verse.

2 Chronicles 28:21

**Distressed him,** or, *straitened him* , by robbing him of his treasures. *But he helped him not, but strengthened him not* ; a most emphatical expression: for though he weakened his present enemy the Syrian, as is related, 2Ki\_16:9, yet really, and all things considered, he did not strengthen Ahaz and his kingdom, but rather weaken them; for by the removing the Syrian, who, though a troublesome neighbour, was a kind of bulwark to him, as to many other enemies, he smoothed the way for himself, a far more dangerous and mischievous enemy, as appears by his invasion of Judah in the very next king's reign.

2 Chronicles 28:22

That monster and reproach of mankind, that unteachable and incorrigible prince, whom even grievous afflictions made worse, which commonly make men better. This is he whose name deserves to be remembered and detested for ever. Or, *king Ahaz was the same* , no changeling, not a whit better by all the methods which God used with him.

2 Chronicles 28:23

**Which smote him;** or, *which had smitten him formerly* , i.e. had enabled their worshippers, the Syrians, to smite him, as he fondly imagined; which yet he saw confuted, having now found by experience that they could not save them from the Assyrian power.

2 Chronicles 28:24

No text from Poole on this verse.



2 Chronicles 28:25

No text from Poole on this verse.

2 Chronicles 28:26

No text from Poole on this verse.

2 Chronicles 28:27

No text from Poole on this verse.

## **2 Chronicles 29:1 2 CHRONICLES CHAPTER 29**

Hezekiah's good reign: he restoreth religion; exhorteth the Levites, 2Ch\_29:1-11. They sanctify themselves, and cleanse the house of God, 2Ch\_29:12-19. He offereth solemn sacrifices, with songs of praise, and the congregation add their offerings, 2Ch\_29:20-36.

No text from Poole on this verse.

2 Chronicles 29:2

No text from Poole on this verse.

2 Chronicles 29:3

Which Ahaz his father had shut up, 2Ch\_28:24.

2 Chronicles 29:4

Which was before the eastern gate of the temple.

2 Chronicles 29:5

That filthy altar, which Ahaz had put in the place of God's altar, 2Ki\_16:11, &c., and the idols or other abominable or polluting things which were there.

**Out of the holy place;** the temple, or the priests' court, which also is called a holy place, Lev\_6:16 **10:13** Num\_28:7.

2 Chronicles 29:6

Either,

1. Metaphorically; they have wilfully, and obstinately, and contumeliously forsaken God, and his house and worship; that posture being a signification of contempt. Or,

2. Literally and properly. For Ahaz having removed the altar of God into a by-place, **2Ki 16**, and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his back upon the altar, and house, and ark of God.

2 Chronicles 29:7

No text from Poole on this verse.

2 Chronicles 29:8

**To astonishment and to hissing**, i.e. to such calamities as all that see and hear of shall be astonished at, and hiss at those who by their own sin and folly have brought such miseries upon themselves. **See Poole "1Ki\_9:8"**.

2 Chronicles 29:9

Or *were* , though they were presently released, **2Ch\_28:5,14,15**.

2 Chronicles 29:10

No text from Poole on this verse.

2 Chronicles 29:11

**My sons**; so he calls them indifferently, though many of them were elder than himself, because he was by his tender love and affection, as he was by his office obliged to be, a nursing-father to them. See **Isa\_49:23**.

**Be not now negligent**, in sanctifying yourselves and the temple, **2Ch\_29:5**, and in quickening and preparing yourselves and the people to God's service.

2 Chronicles 29:12

No text from Poole on this verse.

2 Chronicles 29:13

No text from Poole on this verse.

2 Chronicles 29:14

No text from Poole on this verse.

2 Chronicles 29:15

No text from Poole on this verse.

2 Chronicles 29:16

**The inner part of the house of the Lord;** not the holy of holies, into which only the high priest might enter, and that but once in a year; but the holy place.

**Into the court,** to wit, the priests' court, called here the court, by way of eminency.

2 Chronicles 29:17

In sixteen days purging the house, and porch, and courts, and all the chambers belonging to the temple. This is noted to imply partly the universal abuse and defilement of all the parts of it by Ahaz, which required so much time to remove; and partly the diligence of the priests in this work.

2 Chronicles 29:18

No text from Poole on this verse.

2 Chronicles 29:19

No text from Poole on this verse.

2 Chronicles 29:20

No text from Poole on this verse.

2 Chronicles 29:21

The number of seven is famous and customary in sacred matters, and is here used in regard of the vast numbers and various kinds of sins, the guilt whereof yet lay upon the kingdom, which was now to be expiated. Indeed, in case of one particular sin of ignorance done by the people, there was but one bullock to be offered, Lev\_4:13,14, but here the sins were many and presumptuous, &c.

**A sin-offering for the kingdom;** to make atonement for the sins of the king, and the royal family, and the court.

**For the sanctuary;** for all the idolatry and uncleanness wherewith the temple had been polluted, which, as it had been cleansed

naturally by the priests' hands, so now was to be purged morally by sacrifices.

**For Judah;** for the sins of all the people of Judah.

2 Chronicles 29:22

No text from Poole on this verse.

2 Chronicles 29:23

i.e. The king and the elders of the congregation in the name of the whole congregation.

2 Chronicles 29:24

**For all Israel,** i.e. for Judah and Benjamin, and all the rest of the tribes, whereof a considerable number were now in his dominions.

2 Chronicles 29:25

No text from Poole on this verse.

2 Chronicles 29:26

No text from Poole on this verse.

2 Chronicles 29:27

No text from Poole on this verse.

2 Chronicles 29:28

No text from Poole on this verse.

2 Chronicles

No text from Poole on this verse.

2 Chronicles 29:30

No text from Poole on this verse.

2 Chronicles 29:31

**Now ye have consecrated yourselves unto the Lord;** now that you have reconciled yourselves and the house to God's favour, and that he is willing and ready to accept your sacrifices.

**Burnt-offerings;** wherein there was more generosity than in the ether sacrifices, because they were wholly burnt and offered to God, and the people had no share in them as they had in the rest.

2 Chronicles 29:32

No text from Poole on this verse.

2 Chronicles 29:33

i.e. All the offerings consecrated to God besides the burnt-offerings already mentioned.

2 Chronicles 29:34

**The priests were too few**, to wit, such as were sanctified and fit for their work, as the following words show; for otherwise the number of the priests was more than sufficient for this employment.

**They could not flay all the burnt-offerings**; and much less all the other sacrifices, which were more numerous; the flaying whereof was the priest's proper work, Lev\_1:5,6.

**The Levites did help them**; necessity excusing their deviation from the rule, as it hath excused others in like cases.

2 Chronicles 29:35

**And also the burnt-offerings were in abundance**; or,

**for the burnt-offerings** were to be offered also in abundance. So it is a reason why *the priests could not flay all the burnt-offerings*, as was said, 2Ch\_29:34, because there was so much other work for them; for the burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them

**the fat of peace-offerings, & c.**

2 Chronicles 29:36

It was, as a very great, so a sudden change, that the people, who but the other day were so ready to comply with wicked Ahaz in his idolatrous and impious prescriptions, were now so free and forward in God's service; whereby it plainly appeared to be the work of the Almighty God changing their hearts by his Holy Spirit.

**2 Chronicles 30:1 2 CHRONICLES CHAPTER 30**

Hezekiah proclaimeth a solemn passover for Judah and Israel, 2Ch\_30:1-12. They, having destroyed the altars of idolatry, keep

the feast fourteen days, 2Ch\_30:13-26. The priests and Levites bless the people, 2Ch\_30:27.

**To all Israel;** whereby he understands all the persons of the ten tribes, who were now settled in his kingdom; as appears by their contradistinction to Ephraim and Manasseh here following. **To Ephraim and Manasseh,** i.e. to all the remainders of the ten tribes, 2Ch\_30:5, who are here synecdochically expressed by the names of Ephraim and Manasseh, as elsewhere by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since, and from time to time, joined themselves to the kingdom of Judah, 2Ch\_15:8,9, and therefore he had most hopes of success amongst them. **That they should come to the house of the Lord at Jerusalem;** admonishing them of their duty to God, and persuading them to comply with it.

2 Chronicles 30:2

Which was against the common rule and practice, but was justified by that supreme law of necessity, and by a just impediment, which made the doing of this in its proper time, to wit, the fourteenth day of the first month, impossible, because the temple was not cleansed nor they prepared till that time was past, 2Ch\_29:3,17. Compare Num\_9:10,11.

2 Chronicles 30:3

**They could not keep it at that time,** which God had appointed for it, Exo\_12:6; one reason whereof was evident in itself, because the temple was not then purified and prepared; to which he adds two other reasons.

**The priests had not sanctified themselves sufficiently,** to wit, in such manner and degree as was fit, nor in such numbers as were necessary for the flaying and offering of so many thousands of paschal offerings, as appears, because they were not sufficient for those offerings, which were comparatively few, 2Ch\_29:32-34.

**Neither had the people gathered themselves together to Jerusalem;** as they used and ought to do at that time from all places; which now they could not do, because neither the thing

was agreed upon, nor the people summoned thither, till the proper time was past.

2 Chronicles 30:4

No text from Poole on this verse.

2 Chronicles 30:5

**They established a decree;** they fixed this resolution. In such sort as it was written, i. e. so as God had commanded them to do it, to wit, that all the males in Israel should do it; which express command of God they ought to have obeyed, rather than the wicked commands or edicts of men to the contrary; which was both the judgment and practice of the priests and Levites, and other godly Israelites, as is manifest from 2Ch\_15:8, &c.

2 Chronicles 30:6

To wit, Pul and Tilgath-pilneser, who had carried their brethren away captives, 2Ki\_15:19,**29** 1Ch\_5:26 2Ch\_28:20.

2 Chronicles 30:7

No text from Poole on this verse.

2 Chronicles 30:8

**Yield yourselves unto the Lord,** Heb. *give the hand to him* , i.e. submit yourselves to him by obeying his command, and renew your covenant with him; both which things were done amongst men by this ceremony of giving the hand. See 1Ch\_29:24 Eze\_10:19 Eze\_17:18.

**Which he hath sanctified for ever;** not for a transient and temporary use, but as long as the state and church of Israel had a being, whatsoever alterations should happen therein.

2 Chronicles 30:9

No text from Poole on this verse.

2 Chronicles 30:10

**They laughed,** i.e. the generality of the ten tribes; who by long want of meat had now lost all their appetite to God's ordinances, and from a neglect were now fallen into a contempt and derision of them; for which they paid dear. For about six years after their

refusal of this offer of grace they were all carried captive, 2Ki\_18:1,10.

2 Chronicles 30:11

No text from Poole on this verse.

2 Chronicles 30:12

i.e. God by the power of his grace inclined their hearts to a unanimous compliance with God's and the king's will. And this is mentioned as the reason of this wonderful change wrought in these men, who had lately been utterly averse from God's worship, and wholly given up to idolatry; as was noted before on 2Ch\_29:36.

2 Chronicles 30:13

No text from Poole on this verse.

2 Chronicles 30:14

**The altars**, to wit, of burnt-offerings; because they are distinguished from the *altars of incense* here following; both which were removed and destroyed, partly because all the Israelites were confined to the altars of the temple, and partly because these altars were erected to idols.

2 Chronicles 30:15

**The priests and the Levites were ashamed**; their negligence and remissness being upbraided by the great and general alacrity and forwardness of the people.

2 Chronicles 30:16

**The priests sprinkled the blood of the sacrifices upon the altar**, Lev\_1:5. Which they received of the hand of the Levites, who flayed and killed the sacrifices which the priests, if they had been sanctified, should have done, as it was observed before, 2Ch\_29:34.

2 Chronicles 30:17

**That were not sanctified**; that had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either,



1. The priests, who were before taxed with uncleanness and unpreparedness. Or rather,

2. *The people*, as is implied in the word

**congregation**, and expressed in the next verse, and confirmed by the reason here following.

**The Levites had the charge of the killing**, because many of the people were unclean, and therefore many more sacrifices were to be offered for their purification than the priests could kill. Of the passovers, i.e. either,

1. The paschal lambs: which the Levites here offered, because of the impurity of many of the masters of families, who otherwise, as some think, should have killed the paschal lambs in their own houses, Exo\_12:3. Or,

2. The other sacrifices which accompanied the passover, which also are called by the same name, as is evident from Deu\_16:2,3, where **See Poole "Deu\_16:2"**, **See Poole "Deu\_16:3"**; which the Levites here killed for the reason now mentioned.

**For every one that was not clean**; so far as they could make any discovery of their uncleanness, either by their own confession, or otherwise. But there were many whose uncleannesses were not known, and therefore did not cleanse themselves, as is said, 2Ch\_30:18, as they ought to have done.

2 Chronicles 30:18

**Otherwise than it was written**: they had so eager a desire to partake of this ordinance, that, rather than neglect it, they would venture upon it with some ceremonial uncleanness upon them.

2 Chronicles 30:19

i.e. With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it, to distinguish from that moral and internal purity which they are here acknowledged to have.

2 Chronicles 30:20

From their uncleanness; which itself was a spiritual disease, and which probably produced a disease, or distemper, or trouble in

their minds and consciences; which also had formerly brought, and might justly now bring, even outward diseases upon the body, or, at least, guilt, which is a disease upon the soul; from all which the Lord was pleased now to heal them, by pardoning this their sin, and accepting them and their services, as if they had been clean; which it is likely God was pleased to manifest by some outward sign, possibly by fire from heaven consuming the sacrifices; which was the usual token of God's approbation, as hath been formerly noted more than once.

2 Chronicles 30:21

No text from Poole on this verse.

2 Chronicles 30:22

**Spake comfortably unto all the Levites;** encouraged them to a cheerful and diligent attendance upon their holy ministrations by the promise of his favour and utmost care for them, which he faithfully performed, 2Ch\_31:4, &c.

**That taught the good knowledge of the Lord;** who by their office were to instruct and build up the people in the knowledge and fear of God; which is mentioned as the cause of his respect and kindness to them, which was *for their work 's sake* , as it is said, 1Th\_5:13.

**Making confession:** either,

1. Confessing their sins; which work was to accompany many of their sacrifices; of which see Lev\_5:5 **16:21**. Or rather,
2. Confessing God's goodness, or praising of God, which oft goes under this name, as 1Ch\_16:8,**24**, which also seems to be more proper work for this season of joy.

2 Chronicles 30:23

Not in the same manner as they had done the former, with offering new paschal lambs, and eating only unleavened bread, (of which there is not the least intimation in the text,) but only in the solemn worship of God, by sacrifices, and prayers, and praises, and public instruction of that great congregation *in the good knowledge of the Lord* ; which was so dear to Hezekiah, 2Ch\_30:22, and at this time most seasonable and necessary for the people, after so long

and dismal a night of ignorance, superstition, and idolatry, as both Israel and Judah had been involved in.

2 Chronicles 30:24

**Hezekiah did give to the congregation;** first to God, to whom the parts appointed were offered in way of thanksgiving; and then to the people, who feasted upon the relics, as the offerer used to do in peace-offerings; and Hezekiah, who was the offerer, gave away his right in the remains of the sacrifices to the people.

**A thousand bullocks and seven thousand sheep;** which generosity is the more considerable, because it was in the beginning of his reign, when he found the royal exchequer exhausted and empty; and when he had been at great expense about the cleansing and refitting of the temple, and making preparations for this great feast.

**A great number of priests sanctified themselves;** having now both more time and further need of sanctifying themselves to offer these numerous sacrifices.

2 Chronicles 30:25

No text from Poole on this verse.

2 Chronicles 30:26

No text from Poole on this verse.

2 Chronicles 30:27

**The priests the Levites;** those of the Levites who were priests also; for to them only this work belonged, 1Ch<sub>23</sub>:13. Or, *the priests and the Levites* ; for as the Levites did some other part of the priests' work at this time, it is not strange if they did this also. Or the priests might *ble*ss by solemn pronounciation of the blessing, and the Levites by their acclamations, or with their musical instruments.

**Blessed the people;** either commended them for their great zeal and diligence in God's service; or rather, solemnly prayed to God to bless them; and their prayer was not in vain, as the following words show.

## 2 Chronicles 31:1 2 CHRONICLES CHAPTER 31

The people forward in destroying idolatry: Hezekiah ordereth the courses of the priests and Levites; and provideth for their work and maintenance, 2Ch\_31:1-4. The people forward in offerings and tithes, 2Ch\_31:5-10. Hezekiah appointeth officers to dispose of the tithes, 2Ch\_31:11-19; his sincerity, 2Ch\_31:20,21.

**In Ephraim also and Manasseh;** either,

1. In those cities belonging to Ephraim and Manasseh, which the kings of Judah had formerly taken from the kings of Israel. Or,

2. In the tribes of Ephraim and Manasseh. For although these were a part of Hoshea's kingdom, yet Hezekiah presumed to do this, partly, by virtue of the law of God, to which both Israel and Judah owed subjection, which commanded the extirpation of these things out of the whole land of Canaan; partly, by the special impulse and direction of God's Spirit, which sometimes did put persons upon heroical and extraordinary actions, not to be drawn into imitation; and partly, because he knew that Hoshea contented himself with the worship of the calves, and did not practise that great idolatry which his predecessors had used, and therefore would patiently suffer the breaking of these images of Baal, and the things belonging to them; which is all that was done at this time.

2 Chronicles 31:2

i.e. Within the gates of the house of the Lord; which is here called

**tents**, partly because all houses are oft so called, as Jud\_19:9 **20:8** Psa\_69:25; and partly because the host of the Lord, to wit, the priests and Levites, frequently so called, encamped there, and kept their stations and orders there by course.

2 Chronicles 31:3

**For the burnt-offerings;** which had hitherto been, and were to be, taken out of the treasures of the temple which were collected from the people, 1Ch\_26:20 Neh\_10:32,**33**; but that he might ease them in their present poverty, which his predecessor had brought upon them, and engage them to a more cheerful attendance upon God's service, he took the burden upon himself.

2 Chronicles 31:4

i.e. Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, in which many of them were ignorant, and to the instruction, and direction, and quickening of the people in their several duties.

2 Chronicles 31:5

**As soon as the commandment came abroad;** either,

1. As soon as the report of this command of the king, 2Ch\_31:4, was got abroad into other parts. Or,

2. As soon as the king enlarged and extended that command to all the parts of his kingdom, which, 2Ch\_31:4, was confined to them that dwell in Jerusalem. *Honey*, or, *dates*, as the Hebrew writers generally, and many other learned Hebricians, understand this word, which is given to them because of the sweetness of their taste, in some sort resembling honey. For the law requires no tithes but of the fruits of trees, or of the earth, or of beasts.

2 Chronicles 31:6

**Also the tithe of oxen and sheep;** they brought in not only the same tithes which the dwellers in Jerusalem did, to wit, of *corn, and wine, and oil*, &c., which they had in their own storehouses in that city; but also oxen and sheep, which were more proper to the country; for *under the cities of Judah* are comprehended the suburbs and territories adjacent and belonging to them, as is evident from the nature of the thing, and the law of God.

**And the tithe of holy things:** this may be taken either,

1. By way of explication, *even the tithe of holy things*, &c. Or rather,

2. By way of addition,

**the tithe of all holy things which were consecrated unto the Lord**, whether by vow, or voluntary promise, or otherwise; as the tithes of gains by merchandise, or spoils of war, &c.; of which see Gen\_14:20 **28:22** Num\_31:28,**30**.

2 Chronicles 31:7

**In the third month**, to wit, of the sacred year, Exo\_12:2 in which their harvest began.

**In the seventh month**; in which their harvest ended and the feast of tabernacles was kept, Exo\_23:16 Lev\_23:34.

2 Chronicles 31:8

**They blessed the Lord**; both for giving such plentiful provisions to his land in this year, and for giving his people such liberal and pious hearts towards this good work.

**And his people Israel**; they praised them for their forwardness and faithfulness in it.

2 Chronicles 31:9

How it came to pass that no more of their provision was spent, and that there yet remained such great heaps of it.

2 Chronicles 31:10

**The chief priest of the house of Zadok**; either,

1. The high priest, called also Zadok, 1Ch\_6:12, because he was of his line and family. Or,

2. The chief priest, or the head of that family of Zadok, or of Eleazar; as there was another chief priest of the family of Abiathar, or of Ithamar; see 2Sa\_8:17 1Ch\_24:3; but both subject to the high priest.

**Since the people began to bring the offerings**; which they did from the beginning of the harvest, according to the manner.

**The Lord hath blessed his people** in an extraordinary degree.

2 Chronicles 31:11

**In the house of the Lord**; largely so called, to wit, in the courts, or in the chambers adjoining to the house.

2 Chronicles 31:12

No text from Poole on this verse.

2 Chronicles 31:13

**Overseers under the hand of Cononiah and Shimei his brother**, i.e. to dispose of those provisions by their direction, and to be accountable to them therein.

**The ruler of the house of God**; either the supreme ruler, to wit, the high priest; or the chief ruler under him, and in his stead, being appointed by him to inspect this work. See above, 2Ch\_31:10 1Ch\_9:11 Jer\_20:1.

2 Chronicles 31:14

**Toward the east**; at the east gate of the Lord's house; of which **See Poole "2Ch\_23:5"**.

**To distribute** to the priests and Levites, to whom they were appropriated by God.

**The most holy things**, to wit, the remainders of the free-will-offering, Lev\_2:3,10, the sin-offering and trespass-offering, Lev\_6:18,22 **Le 7:1**, and the shew-bread, Lev\_24:9.

2 Chronicles 31:15

These were intrusted with the receiving and distributing of the several portions belonging to the priests who abode in their several cities, whilst their brethren came up to Jerusalem.

2 Chronicles 31:16

**From three years old and upward**; to whom a portion of these things was allotted, as is here implied.

**Unto every one that entereth into the house of the Lord**; that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, 2Ch\_31:17, and 1Ch\_23:24, through the whole company of the priests and Levites.

2 Chronicles 31:17

No text from Poole on this verse.

2 Chronicles 31:18

This is alleged as a reason why their wives and children were provided for out of the holy things, because they sequestered

themselves from worldly affairs, by which they might otherwise have provided for their families, and entirely devoted themselves to holy administrations.

2 Chronicles 31:19

**The priests, which were in the fields;** who are opposed to those that lived in or resorted to the great city Jerusalem.

2 Chronicles 31:20

No text from Poole on this verse.

2 Chronicles 31:21

No text from Poole on this verse.

## **2 Chronicles 32:1 2 CHRONICLES CHAPTER 32**

Sennacherib invading Judah, Hezekiah fortifieth himself, 2Ch\_32:1-8; and sendeth letters to Isaiah concerning the blasphemies of Sennacherib, 2Ch\_32:9-20. An angel destroyeth the host of the Assyrians, 2Ch\_32:21-23. Hezekiah's sickness and sign of recovery, 2Ch\_32:24; and waxing proud, is humbled by God, 2Ch\_32:25,**26**. His wealth and error, 2Ch\_32:27-31. His death and successor, 2Ch\_32:32,**33**.

**After these things, and the establishment thereof;** an emphatical preface, signifying, that notwithstanding all his pious care and zeal for God, yet God saw fit to exercise him with a sore trial and calamity; which yet he turned to his great honour and advantage. He designed and bragged that he would win them all, and did actually win many of them, 2Ki\_18:13.

2 Chronicles 32:2

No text from Poole on this verse.

2 Chronicles 32:3

**To stop the waters of the fountains,** with earth or other things cast into them; and withal to derive the waters by secret paths and pipes under ground to Jerusalem.



2 Chronicles 32:4

Which was a scarce commodity in this country, and the want of it might much annoy the Assyrian army.

2 Chronicles 32:5

**The wall that was broken by Joash**, 2Ch\_25:23, and not since repaired.

**Up to the towers;** either,

1. As high as the towers, or the tops of the wall. Or,

2. As far as the two towers, or gates, which were made in the form of towers, and had the use of towers, to wit, that of Ephraim and the corner gate, both mentioned above, 2Ch\_25:23. Or, *brought up* engines or instruments of defence *upon the towers* .

**Millo;** of which see 1Ki\_9:24 **11:27**.

2 Chronicles 32:6

No text from Poole on this verse.

2 Chronicles 32:7

No text from Poole on this verse.

2 Chronicles 32:8

No text from Poole on this verse.

2 Chronicles 32:9

Of this and the following verses, **See Poole "2Ki\_18:17"**, &c.; **See Poole "2Ki\_19:10"**, &c.

2 Chronicles 32:10

No text from Poole on this verse.

2 Chronicles 32:11

No text from Poole on this verse.

2 Chronicles 32:12

No text from Poole on this verse.

2 Chronicles 32:13

No text from Poole on this verse.

2 Chronicles 32:14

No text from Poole on this verse.

2 Chronicles 32:15

Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods, it is not probable that your God should defend you, which none of the rest could do for their people.

2 Chronicles 32:16

No text from Poole on this verse.

2 Chronicles 32:17

No text from Poole on this verse.

2 Chronicles 32:18

No text from Poole on this verse.

2 Chronicles 32:19

No text from Poole on this verse.

2 Chronicles 32:20

No text from Poole on this verse.

2 Chronicles 32:21

No text from Poole on this verse.

2 Chronicles 32:22

No text from Poole on this verse.

2 Chronicles 32:23

Or, *of all those nations* which were not very remote from Canaan, and heard these matters.

2 Chronicles 32:24

Of which see a more particular account 2Ki\_20:1.

2 Chronicles 32:25

**His heart was lifted up**, for that prodigious victory over the Assyrians, above, 2Ch\_32:21, and for his miraculous restoration from sickness, and the confirmation of that work by a strange and

supernatural motion of the sun, and by the honour since done him by an embassy from the great and potent king of Babylon; all which probably raised in him too great an opinion of himself, as if these things were done, if not by his power, yet, at least, for his piety and virtues. And instead of walking humbly with God, and giving the glory of all entirely to him, he took the honour to himself, and vain-gloriously showed his riches and precious treasures to the Babylonish ambassadors, 2Ki\_20:12, &c.

**Upon Judah and Jerusalem;** who might justly be punished for Hezekiah's sin, because they followed him in it, as they confess in the next verse.

2 Chronicles 32:26

No text from Poole on this verse.

2 Chronicles 32:27

No text from Poole on this verse.

2 Chronicles 32:28

No text from Poole on this verse.

2 Chronicles 32:29

**He provided him cities,** Heb. *he made* , &c. Either he purchased them to himself by his gold or silver; or he repaired, and fortified, and beautified them for the honour and safety of his kingdom. But the former sense seems to agree better with the following words.

2 Chronicles 32:30

**The upper water-course of Gihon;** a rivulet near Jerusalem consisting of two streams, the upper, which was brought into one pool, called *the upper pool* , Isa\_7:3; and the lower, which was brought into another, called *the lower pool* , Isa\_22:9. The former he diverted and brought by secret pipes into Jerusalem, which was a work of great art, and labour, and policy, and therefore is here commended.

**Brought it straight down;** whereas before it fetched a compass, and thereby might have been beneficial to the Assyrian host.

2 Chronicles 32:31

**God left him**, to wit, to himself, and his own impotency and corruption. God withdrew from him those supplies and assistances of his Spirit which would certainly and effectually have kept him from that sin, and suffered Satan to tempt him, and him to fall into the sin of pride and ostentation.

**That he might know**; either,

1. That God might know it. So it is spoken of God after the manner of men; whereof we have had many instances. Or,

2. That Hezekiah might know that he had infirmities and sins as well as virtues; and therefore that the great mercies which he had received were not the effects of his own merits, as he might be prone to believe, but of God's free grace.

2 Chronicles

No text from Poole on this verse.

2 Chronicles 32:33

No text from Poole on this verse.

## **2 Chronicles 33:1 2 CHRONICLES CHAPTER 33**

Manasseh's wicked reign, 2Ch\_33:1-10. His captivity, 2Ch\_33:11. His prayer and reformation, 2Ch\_33:12-17. His acts, 2Ch\_33:18,**19**, and death, 2Ch\_33:20. Amon's wicked reign; is slain by his servants, 2Ch\_33:21-24. They being slain, Josiah succeedeth him, 2Ch\_33:25.

This and the following verses, to ver 11, are taken out of 2Ki\_21:1 &c.

2 Chronicles 33:2

No text from Poole on this verse.

2 Chronicles 33:3

No text from Poole on this verse.

2 Chronicles 33:4

No text from Poole on this verse.

2 Chronicles 33:5

No text from Poole on this verse.

2 Chronicles 33:6

No text from Poole on this verse.

2 Chronicles 33:7

No text from Poole on this verse.

2 Chronicles 33:8

No text from Poole on this verse.

2 Chronicles 33:9

No text from Poole on this verse.

2 Chronicles 33:10

No text from Poole on this verse.

2 Chronicles 33:11

**Among the thorns;** in some thicket where he thought to hide himself from the Assyrians till he could make an escape, as the Israelites formerly used to do, 1Sa\_13:6. Or, *with hooks* ; a metaphorical expression. Or, *in his forts* , i.e. in one of them.

**Carried him to Babylon;** either therefore Esar-haddon, Sennacherib's successor, had recovered Babylon from Merodach-baladan; or rather, the king of Babylon is here called

**the king of Assyria,** because at this time he had added Assyria to his empire; who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy; and withal, being assured of Manasseh's degeneracy from the piety and virtue of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh's kingdom; which he did with success.

2 Chronicles 33:12

No text from Poole on this verse.

2 Chronicles 33:13

i.e. He was convinced by his own experience of God's power, justice, and goodness, that Jehovah alone was the true God, and not those idols which he had worshipped, by which he had received great hurt, and no good.

2 Chronicles 33:14

**He built a wall;** he repaired and strengthened that wall which Hezekiah had built, 2Ch\_32:5, and which possibly the king of Assyria, when he last took Jerusalem, had caused to be thrown down, either wholly or in part.

**On the west side of Gihon;** on the west side of the city of David, to which Hezekiah had brought this water-course down, 2Ch\_32:30, into the great pool which he had made to receive it; and possibly this wall was built to secure the free use of it to the citizens when they should be distressed or besieged by an enemy.

**Compassed about Ophel** with a wall. Of Ophel see before, 2Ch\_27:3.

2 Chronicles 33:15

No text from Poole on this verse.

2 Chronicles 33:16

That thereby he might, as far as he could, repair the injuries which he had done to God by his impious commands, 2Ch\_33:9.

2 Chronicles 33:17

No text from Poole on this verse.

2 Chronicles 33:18

i.e. Of Judah, oft called Israel, as hath been noted before. He speaks not of that part of the canon, called the

**Book of Kings**, for these things are not mentioned there; but of their public records, where all things were particularly mentioned, and whence the most important things were taken by the prophets, and put into those canonical books

2 Chronicles 33:19

Or rather, *of Hosai* , a writer so called; for when the sacred penmen make a reference, they constantly refer us to some particular book or certain author, as to *the chronicles of the kings of Israel* , or *Judah* ; to *the prophecy of Ahijah* , or *Oded* , &c.

2 Chronicles 33:20

**In his own house**, i.e. in his garden; of which See Poole "2Ki\_21:18".

2 Chronicles 33:21

No text from Poole on this verse.

2 Chronicles 33:22

No text from Poole on this verse.

2 Chronicles 33:23

No text from Poole on this verse.

2 Chronicles 33:24

No text from Poole on this verse.

2 Chronicles 33:25

No text from Poole on this verse.

## **2 Chronicles 34:1 2 CHRONICLES CHAPTER 34**

Josiah's good reign, 2Ch\_34:1,2. He destroyeth idolatry, 2Ch\_34:3-7. He repairs the temple, 2Ch\_34:8-13. The book of the law found, 2Ch\_34:14-22. Huldah prophesieth the destruction of Jerusalem, 2Ch\_34:23-28. Josiah's covenant with God, 2Ch\_34:29-33.

Of this chapter, see the notes on **2Ki 22 2Ki 23**.

2 Chronicles 34:2

No text from Poole on this verse.

2 Chronicles 34:3

**While he was yet young**; in the sixteenth year of his age, when he was entering into the age and state of temptations and youthful lusts, and had the administration of his kingdom wholly in his

own hand and power and none to rebuke or restrain him; yet even then he begins to be religious in good earnest.

2 Chronicles 34:4

No text from Poole on this verse.

2 Chronicles 34:5

No text from Poole on this verse.

2 Chronicles 34:6

**Even unto Naphtali;** which was in the utmost and northern borders of the kingdom of Israel. For it must be remembered that the ten tribes were now gone into captivity; and those who were come in their stead were weak and few, and not able to withstand the power of Josiah.

2 Chronicles 34:7

No text from Poole on this verse.

2 Chronicles 34:8

**The land and the house;** the house of God, called the house by way of eminency.

2 Chronicles 34:9

i.e. The Levites, who had gone abroad through all Josiah's kingdom to gather money for this good use, and now came with it to Jerusalem, to lodge it in the treasuries of the Lord's house.

2 Chronicles 34:10

No text from Poole on this verse.

2 Chronicles 34:11

**To floor the houses,** i.e. the chambers joining on the temple, or within the courts.

2 Chronicles 34:12

Or, all these here named were *skilful in instruments of music* ; which may be here mentioned, either to their commendation, that they were fit for and careful and diligent in this employment, wherewith they were now intrusted, no less than in their own



proper work; or to intimate, that as they were skilful, so they were exercised in both their employments, and did successively oversee the work, and praised God with their voices and instruments for his gracious and powerful help in carrying on the work.

2 Chronicles 34:13

No text from Poole on this verse.

2 Chronicles 34:14

No text from Poole on this verse.

2 Chronicles 34:15

No text from Poole on this verse.

2 Chronicles 34:16

No text from Poole on this verse.

2 Chronicles 34:17

No text from Poole on this verse.

2 Chronicles 34:18

No text from Poole on this verse.

2 Chronicles 34:19

No text from Poole on this verse.

2 Chronicles 34:20

No text from Poole on this verse.

2 Chronicles 34:21

No text from Poole on this verse.

2 Chronicles 34:22

No text from Poole on this verse.

2 Chronicles 34:23

No text from Poole on this verse.

2 Chronicles 34:24

No text from Poole on this verse.

2 Chronicles 34:25

No text from Poole on this verse.

2 Chronicles 34:26

No text from Poole on this verse.

2 Chronicles 34:27

No text from Poole on this verse.

2 Chronicles 34:28

No text from Poole on this verse.

2 Chronicles 34:29

No text from Poole on this verse.

2 Chronicles 34:30

No text from Poole on this verse.

2 Chronicles 34:31

No text from Poole on this verse.

2 Chronicles 34:32

**To stand to it;** to own or maintain it, or persist in it, as this phrase is used, Deu\_25:1. He caused them to engage themselves by an oath or covenant, that they would observe and obey the laws of God, as his godly predecessors had formerly done, and which indeed they were before obliged to do. They complied with God's and the king's command, as to the outward acts of God's worship, though not with an upright heart, as appears by the history.

2 Chronicles 34:33

No text from Poole on this verse.

## **2 Chronicles 35:1 2 CHRONICLES CHAPTER 35**

Josiah keepeth a solemn passover, 2Ch\_35:1-19. He provoketh Pharaoh-necho, and is slain at Megiddo, 2Ch\_35:20-24. Lamentations for Josiah, 2Ch\_35:25-27.

No text from Poole on this verse.

2 Chronicles 35:2

No text from Poole on this verse.

2 Chronicles 35:3

**Which were holy**; or, and *which were holy* .

**In the house**; in the temple; or in the holy of holies; whence, it may seem, it had been removed, either,

1. By some of the wicked and idolatrous kings of Judah, possibly by Josiah's father Amon; which peradventure may be implied by that expression, 2Ch\_33:23, *Amon trespassed more and more* , i.e. more than he or his father Manasseh had done, which seems to point at some very enormous crime committed by him. Or,

2. By Josiah's order, that the temple might be thoroughly repaired, both in the holy place, and in the most holy place, which some of the idolatrous kings of Judah, it may be, had defaced or defiled; and therefore it was to be searched in order to its reparation; and to that end it might seem fit to remove the ark: and upon this occasion Hilkiah might find the original book of the law, which was written by the hands of Moses, and by God's command was laid beside the ark, and upon the removal of the ark was easily discovered.

**It shall not be a burden upon your shoulders**; or, that it might *not be a burden* , &c. So these words are to be joined with the former, as the reason why Solomon built this house, that the ark might have a constant and fixed habitation, and not need to be carried from place to place upon their shoulders, as it had been done whilst it was in the tabernacle. And withal, this is mentioned as an argument to quicken them to the more diligent service of God in their present work, because they were freed from that troublesome part of their office which lay upon their forefathers.

2 Chronicles 35:4

No text from Poole on this verse.

2 Chronicles 35:5

**Stand in the place**, or, *minister* , as that word is frequently used, in the court of the priests, which is so called elsewhere, as hath been noted before.

**After the division of the families of the Levites**, i.e. according to the several families both of the people, whom he calls their brethren, lest they should despise them, or grudge to serve them, and of the Levites. For the passover was to be eaten by the several families according to their numbers, Exo\_12:3. And therefore he commands these persons, that when the paschal lambs were brought to them to be killed, as they were, 2Ch\_35:7-9, they might so order the matter, that they might be distributed to the several families, whether of the Levitical or other tribes.

2 Chronicles 35:6

Prepare your brethren, by purifying them, and quickening them to fit themselves for so great and solemn a work.

2 Chronicles 35:7

**Lambs and kids**, for either of these might be used for the paschal-offering, Exo\_12:5.

**Three thousand bullocks**, which were to be offered after the lambs, upon the several days of the feast of unleavened bread.

2 Chronicles 35:8

**His princes**; not the political, but ecclesiastical princes, or the chief of the priests and Levites, whose names here follow.

**To the priests and to the Levites**, for the use of any of the families of any of them, as need should be; for they supposed the 30,000 which the king had given were not sufficient for all the families. Or, the king gave his cattle to the people only, or principally, for they only are mentioned for that gift, 2Ch\_35:7. And therefore these persons here named give their cattle not only to *the people*, but also to *the priests and to the Levites*, as it is here expressed. And the Levites being not yet sufficiently provided for, some of their brethren, named 2Ch\_35:9, gave 5000 more peculiarly *unto the Levites*, as is there said.

**Rulers of the house of God**; for so they were; Hilkiyah being the high priest, and the other the two chief priests, of the two lines of Eleazar and Ithamar, who many times were to officiate in the high priest's stead, and were in power and dignity next to him, and

were in some sort joint commissioners with him in ruling the affairs of the temple.

2 Chronicles 35:9

No text from Poole on this verse.

2 Chronicles 35:10

No text from Poole on this verse.

2 Chronicles 35:11

Which they did, though properly it belonged to the priests, because the priests, who were sanctified, were not sufficient for that work, there being so many thousands of the cattle; and they were fully employed in the killing of the sacrifices and the sprinkling of the blood, which was more properly the priests' work than the other.

2 Chronicles 35:12

**They removed the burnt-offerings**, i.e. those cattle which were to be offered for burnt-offerings, to wit, some of the lesser cattle; for these also might be offered as burnt-offerings, Lev\_1:10. And hence it may seem that all these small cattle were not given to the people to be eaten by them for their paschal lambs, but that some of them were to be offered as burnt-offerings for the people. And these they put apart by themselves, partly lest they should be confounded with them which were for another use; and partly that they might not be hindered from that which was their present and more immediate work, as it follows,

**that they might give**, to wit, the paschal lambs or kids.

**To offer unto the Lord:** these words may belong either,

1. To the more remote words, *the burnt-offerings* , the other words being to be put within a parenthesis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned interpreters. Or,

2. To the last words, and to the paschal lambs, which they were first *to offer to the Lord* , by killing them and sprinkling the blood, as was noted before, and then to be *given* to the people; though the giving be here mentioned before the *offering* , such transpositions

being usual in Scripture and other authors. *So did they with the oxen* , to wit, as they did with the lesser cattle, of which see the first note on this verse. They removed those oxen which were to be offered as burnt-offerings, from those which were to be offered as peace-offerings.

2 Chronicles 35:13

**The other holy offerings;** those from which the burnt offerings were removed, 2Ch\_35:12, to wit, the peace-offerings, part of which fell to the share of the offerer, who was Josiah, and by his gift to the people.

2 Chronicles 35:14

**Afterward they made ready,** to wit, the paschal lambs, and their part of the peace-offerings.

2 Chronicles 35:15

No text from Poole on this verse.

2 Chronicles 35:16

No text from Poole on this verse.

2 Chronicles 35:17

No text from Poole on this verse.

2 Chronicles 35:18

No text from Poole on this verse.

2 Chronicles 35:19

No text from Poole on this verse.

2 Chronicles 35:20

**When Josiah had prepared the temple;** when he and his people hoped that God was reconciled, and the foundation of a solid and lasting happiness was laid, their hopes were quickly blasted. So much are men oft mistaken in their judgments about the designs of God's counsel and providence.

**Charchemish;** which the Assyrian had lately taken from the king of Egypt; of which he boasts, Isa\_10:9.

2 Chronicles 35:21

**Against the house wherewith I have war**, Heb. *against the house or family of my war*, i.e. against the house of the king of Assyria, between whom and me there is war.

**God commanded me**; either his false god by their lying priests; or the true God, either,

1. By some prophet; for God's prophets used sometimes to deliver or send commands from God to heathen kings. Though it is not probable either that Pharaoh would regard the command of the true God; or that a prophet of the Lord would not acquaint Josiah with this message; or that Josiah would oppose Pharaoh in a war undertaken by God's command. Or rather,

2. By a dream, as God spoke to another heathen king, Abimelech, Gen\_20:3. Though it is not impossible that he pretended this for his own advantage, that Josiah might not assist his enemies.

2 Chronicles 35:22

**Josiah would not turn his face from him**; being peradventure encouraged to do so by a misinterpretation of that promise made to him, 2Ch\_34:28,

**Thou shalt be gathered to thy grave in peace**: thus God overrules the errors and miscarriages of men to the accomplishment of his own counsels.

**Disguised himself**; changed his habit, that he might not give his enemies the advantage of aiming at his person, which he wisely thought they would do, that being a likely course to end their trouble, as indeed it proved.

**Unto the words of Necho from the mouth of God**; either,

1. Which Pharaoh sent to him in the name of God, or as coming from God's month. Or rather,

2. Which Pharaoh received from the month of God, who was pleased some way or other to impart his mind to him; and which Pharaoh acquainted him with by the command of God. And therefore Josiah is here blamed for not hearkening to this message. Although, if he sinned herein, it was only a sin of ignorance, for he did not know that God had spoken this to Pharaoh, and was not

bound to believe his testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have inquired the mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

2 Chronicles 35:23

No text from Poole on this verse.

2 Chronicles 35:24

No text from Poole on this verse.

2 Chronicles 35:25

**In their lamentations to this day;** in all their succeeding lamentations for their public calamities, and for the ruin of their city, and temple, and state, and church they remembered Josiah's death as their first and most fatal blow, and as that which opened the flood-gates to all their following miseries, and it was ordained that they should do so, as the next words intimate.

**In the lamentations;** either in that canonical book of Jeremiah's Lamentations, or in some other volume of mournful ditties, made by divers persons upon occasion of their following calamities, which is since lost.

2 Chronicles 35:26

**His goodness;** either,

1. His piety towards God and his house. Or,

2. His benignity, clemency, and kindness towards all his subjects, being of a most tender disposition and carriage both towards God, 2Ch\_34:27, and towards men. But the former seems principally intended, because it best agrees both with the history of Josiah, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the Hebrew word *hesed*, which though it doth most frequently express kindness to men, yet sometimes it notes a man's piety to God and his house, as is manifest from Neh\_13:14.

2 Chronicles 35:27

No text from Poole on this verse.



## **2 Chronicles 36:1 2 CHRONICLES CHAPTER 36**

Jehoahaz succeeding is deposed by Pharaoh, and carried to Egypt, 2Ch\_36:1-4. Jehoiakim's wicked reign; his captivity into Babylon, 2Ch\_36:5-8. Jehoiachin likewise, 2Ch\_36:9,**10**. Zedekiah's wicked reign; his contempt of the prophet, and rebellion against Nebuchadnezzar, 2Ch\_36:11-13. Jerusalem's destruction, 2Ch\_36:14-21. The proclamation of Cyrus, 2Ch\_36:22,**23**.

The contents of this chapter, for the substance of them, are explained **See Poole "2Ki\_23:31"**, &c.; also **2Ki 24 2Ki 25**; what is peculiar to it shall be here opened, so far as is necessary.

2 Chronicles 36:2

No text from Poole on this verse.

2 Chronicles 36:3

No text from Poole on this verse.

2 Chronicles 36:4

No text from Poole on this verse.

2 Chronicles 36:5

No text from Poole on this verse.

2 Chronicles 36:6

No text from Poole on this verse.

2 Chronicles 36:7

No text from Poole on this verse.

2 Chronicles 36:8

**That which was found in him;** that crime of rebellion against the king of Babylon, which for a time he kept in his own breast; but when he saw fit, he discovered it, and was convicted of it. See 2Ki\_24:1.

2 Chronicles 36:9

**Jehoiachin was eight years old;** of which **See Poole "2Ki\_24:8"**, where he is said to be eighteen years old.

2 Chronicles 36:10

**When the year was expired**, Heb. *at the return of the year* , i.e. at the beginning of the next year, according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is elsewhere said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests.

**Zedekiah his brother**; largely so called, for this was his uncle, or his *father 's brother* , as he is called, 2Ki\_24:17, being the son of Josiah. See 1Ch\_3:15 Jer\_1:3.

2 Chronicles 36:11

No text from Poole on this verse.

2 Chronicles 36:12

**Humbled not himself** by repentance for his past errors, and obedience to God's express commands, which he would not yield to through the pride of his heart, as is intimated by this phrase, and expressed Jer\_38:19.

2 Chronicles 36:13

**Who had made him swear by God**; who had required and forced him to swear fealty and constant obedience to him by the true God, whom he had served, and whom he called upon to be a witness against him if he broke his oath. So his rebellion was aggravated with perjury, and horrid contempt of God. Compare Eze\_17:18. Hardened his heart, i.e. he added obstinacy and incorrigibleness to his sins.

2 Chronicles 36:14

**The people transgressed very much**; they were universally corrupt, and therefore God justly brought upon them a general destruction.

2 Chronicles 36:15

**Rising up betimes, and sending**, i.e. sending them early and diligently, as a careful householder who riseth betimes about his business, and pursues it till night come. God sent them many prophets and messages, some at the very beginning of their

apostacy, and others afterward, as they proceeded in their impiety, until the very day of their captivity.

2 Chronicles 36:16

**They mocked the messengers of God;** of which see instances, Eze\_11:3 **20:49**.

**Misused his prophets;** imprisoning and persecuting them, as they did Jeremiah. Or, *seduced themselves by his prophets*, i.e. by their prophecies, which they perverted or misconstrued. An eminent instance we have in this, that because Jeremiah prophesied that Zedekiah should be led to Babylon, Jer\_32:5, and Ezekiel, that he should not see Babylon, Eze\_12:13, therefore they believed neither, as the Hebrew writers relate.

**Till there was no remedy;** because the people would not repent, and God would not pardon them.

2 Chronicles 36:17

**In the house of their sanctuary;** either in Jerusalem, which was the dwelling-place of God's sanctuary; or, *in the house which was their sanctuary*; as *the river of Euphrates*, Gen\_15:18, is the river which is Euphrates. It is probable they killed them in the very courts and house of God, to which some of them fled for refuge, such places being esteemed sacred and inviolable by the heathens themselves.

2 Chronicles 36:18

No text from Poole on this verse.

2 Chronicles 36:19

No text from Poole on this verse.

2 Chronicles 36:20

No text from Poole on this verse.

2 Chronicles 36:21

**Had enjoyed her sabbaths,** i.e. had rested from the labour of the husbandmen in ploughing and harrowing it, &c., the people that should have managed it being destroyed. Of the phrase, **See Poole "Lev\_25:2"**.

**To fulfil threescore and ten years;** that so the seventy years' captivity prophesied of by Jeremiah might be accomplished.

2 Chronicles 36:22

This and the next verse are repeated in the beginning of the next book, where they will be more fitly explained.

2 Chronicles 36:23

No text from Poole on this verse.

## EZRA

### THE ARGUMENT

THAT this book of EZRA is part of the canonical Scripture is evident, partly from the testimony of the Jewish church, to which *were committed the oracles of God*, #Ro 3:2, who also did carefully keep them, and faithfully transmit them to us, and are not once charged either by Christ or his apostles with breach of that trust; and partly by the unanimous consent of all, both Jews and Christians, at this day. And that Ezra was the writer of this book, is also, and ever was, the opinion of the Jews, who had the best means of knowing this, and is most agreeable to his quality, for he was the son, or *grandson*, (as the word is elsewhere used,) *of Seraiah*, #Ezr 7:1, who was the high priest, #2Ki 25:18 1Ch 6:14; and he was *a ready scribe of the law of Moses*, #Ezr 7:6, and endowed with a more than ordinary measure of God's Spirit, as is evident from this book; and was himself an eye-witness of these transactions. In his time also there lived divers other holy men of God, as Daniel, and Nehemiah, and Mordecai, and Zorobabel, and Joshua; which makes that probable which the Jews report, that these prophets and other holy and learned men did review the canonical books of the Old Testament, and added here and there some few passages in the historical books, and digested them into that order in which now we have them in our Hebrew Bibles; this being a work most suitable to the prudence, and piety, and sacred function of these persons, and to the present estate of the Jewish nation, who had been long in captivity in Babylon, where it was to be feared that many of them were ignorant or corrupt in the principles of religion, and who were yet in a broken condition, and likely to be exposed to further calamities and dispersions; which also might be signified to some of them; and it was suitable also to that care which the wise and gracious God hath ever used for the guidance of his church, according to their several occasions and necessities.

### EZRA CHAPTER 1

Cyrus's proclamation to Israel for building the Lord's temple at Jerusalem, #Ezr 1:1-4. The chief of the people prepare for their return, #Ezr 1:5,6. Cyrus restores the vessels of the temple to

Sheshbazzar prince of Judah, #Ezr 1:7,8. Their number, #Ezr 1:9-11.

Ver. 1.

**In the first year of Cyrus king of Persia**, to wit, of his empire or reign in Babylon; for he had now been king of Persia for many years. **Stirred up the spirit of Cyrus**, i.e. put into him a mind and will to his work.

Ver. 2.

**All the kingdoms of the earth**, to wit, in those parts of the world; all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God; or by that clear and express prophecy of Isaiah concerning him, #Isa 44:28 45:1,13, so long before he was born; which prophecy the Jews had doubtlessly showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it; or by a special illumination which God vouchsafed to him, as he did to Nebuchadnezzar and Darius, and some others of the heathen princes.

**He hath charged me**; either by his prophets, Isaiah formerly, or Daniel now; or by an inward suggestion to his mind.

Ver. 3.

**Of all his people**, to wit, of Israel. A material clause; by virtue of which they justly refused the help of those aliens who pretended to join with them in the building, #Ezr 4:2,3.

**His God be with him**; let his God help him, as I also shall do.

**Which is in Jerusalem**, or only

**in Jerusalem**, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

Ver. 4.

**Whosoever remaineth;** who, when his brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessaries for his journey.

**Let the men of his place help him;** I require my officers to take care that they may be supplied, either by the voluntary contributions of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also, which the Persian monarchs, being absolute, had a power to do; and which was the more reasonable, because the king himself submitted to it, and bore a great part of the burden, and because it was for the house of that great God to whom they all owed their present peace and great felicity.

**With silver and with gold,** which upon this occasion I give you leave to transport.

Ver. 5.

**The chief of the fathers of Judah and Benjamin;** and with them some of other tribes, as appears from #1Ch 9:3; but these only are named, because they were most considerable for number and quality.

**Whose spirit God had raised to go up;** to whom God had given that pious disposition, and that fortitude and resolution, which it required to break through their difficulties, which were great and many, such as their present penury, the length, and hazards, and costliness of the journey, their settlements in comfortable habitations, their dispersion in several and distant places, which hindered the conjunction of their counsels and actions, the multitude of their enemies, the actual possession of their country by others, the great backwardness of many of their own brethren to go with them, and many other discouragements.

Ver. 6.

**Strengthened their hands;** either because they had embraced, or at least favoured the Jewish religion, concerning which they were instructed by the Israelites that had now for a long time dwelt among them; or rather, that they might hereby gratify the king's humour, and purchase his favour; for they perceived him to be hearty and forward in the work.

Ver. 7.

**Object.** These are said to have been cut in pieces, #2Ki 24:13; how then are they here returned?

**Answ.** That Hebrew word used #2Ki 24:13, signifies not so properly to

**cut in pieces** as to

**cut off**, as from the use of the word, #De 25:12 2Sa 4:12 2Ki 18:16 Jer 9:26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, **the meat-offering and drink-offering** are said to be cut off from the house of the Lord, #Joe 1:9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

Ver. 8.

**Numbered them**, i.e. he caused them to be delivered to the Jews by number.

**Unto Sheshbazzar**, i.e. Zorobabel, as appears by comparing #Ezr 3:8, with #Ezr 5:16, to whom the Persians, or rather the Chaldeans, had given this name of Sheshbazzar, as they gave other names to Daniel and his companions, #Da 1:7.

**The prince of Judah**, and the captain and governor of these returning Jews, #Ezr 2:2. So the sceptre is not yet departed from Judah.

Ver. 9.

Large knives used in the killing of the sacrifices, which are here mentioned, because the hafts of them were made of or covered with gold or silver.

Ver. 10.

**Basons of a second sort**; the first or chief were of gold, and these of silver are called the second, or next to them of worth and use.



**Other vessels a thousand:** he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it,

**other vessels** by

**thousands:** they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

Ver. 11.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

## **EZRA CHAPTER 2**

The number of the people that returned, **#Ezr 2:1-35**; and of the priests, **#Ezr 2:36-39**; of the Levites, **#Ezr 2:40**; of the singers, **#Ezr 2:41**; of the porters, **#Ezr 2:42**; of the Nethinims, **#Ezr 2:43-54**; and of Solomon's servants, **#Ezr 2:55-60**. Concerning the priests that could not show their pedigree, **#Ezr 2:61-6:3**. The whole number of them and their substance, **#Ezr 2:64-67**. Their oblations, **#Ezr 2:68-70**.

Ver. 1.

**The children of the province**, i.e. the Israelites, called *the children of the province*, either,

1. Of Babylon, of which province we oft read, as **#Ezr 7:16 Da 2:48 Da 3:1,2,30**, called *the province* by way of eminency; of which they are called children, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its children. Or rather,

2. Of Judea, called *a province*, **#Ezr 5:8**. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. **Every one unto his city**; either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were

either demolished. or possessed by other persons, which they were not now in a capacity of disturbing.

Ver. 2.

As for this catalogue, it differs in some names and numbers from that #Ne 7, which might be from divers causes, partly because several names were given to one and the same person; and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, #Ne 7, was made after the former.

Ver. 3.

i.e. The posterity (as that word is for the most part, if not constantly, taken in this catalogue) that descended either from Parosh, or from that family whereof Parosh was the chief. And so for the rest.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

In #Ne 7:10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations; and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all.

Ver. 6.

**Of Jeshua and Joab**, or of *Jeshua-joab*, as the former was Palathmoab.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**Of Ater** the son  
**of Hezekiah**, not the king, but another famous person so called.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Either of a man called

**Beth-lehem**, or the *Beth-lehemite*, by way of eminency; or of the place so called. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, Netophah and Anathoth, or others of the like nature.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

*Kirath-arim*, or *Kirjath-jearim*, as it is **#Ne 7:29**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

No text from Poole on this verse.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

The head of one of the twenty-four courses which David appointed, **#1Ch 24:8**; of all which courses, some observe, here

are not above four or five that returned. There is another Harim mentioned above, #Ezr 2:32, but that was no priest as this was, #Ezr 2:35.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

No text from Poole on this verse.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

**The Nethinims;** the persons devoted to the inferior services of the priests and Levites; of whom see #1Ch 9:2.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

No text from Poole on this verse.

Ver. 48.

No text from Poole on this verse.

Ver. 49.

No text from Poole on this verse.

Ver. 50.

No text from Poole on this verse.

Ver. 51.

No text from Poole on this verse.

Ver. 52.

No text from Poole on this verse.

Ver. 53.

No text from Poole on this verse.

Ver. 54.

No text from Poole on this verse.

Ver. 55.

**The children of Solomon's servants;** either of those strangers and proselytes whom Solomon used in the building of the temple, #**1Ki 9:21**, to the service of which, as some add, he devoted them, as there should be occasion hereafter; or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it, a great honour to them that they had been servants to so great a prince.

Ver. 56.

No text from Poole on this verse.

Ver. 57.

No text from Poole on this verse.

Ver. 58.

No text from Poole on this verse.

Ver. 59.

**Tel-mela, Tel-harsa;** the names of the places whence they came, and where they had lived in the time of their captivity.

**Cherub, Addan, and Immer;** the names either of the heads of the families living in the places last mentioned, or of other places where the persons here understood had dwelt.

Ver. 60.

No text from Poole on this verse.

Ver. 61.

To wit, Barzillai; which name he preferred before that of his own family, accounting it, as it seems, a greater honour to be allied to so noble a family, than to be a priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the priesthood, as it is here noted, #**Ezr 2:62**.

Ver. 62.

The Jews were generally very exact and careful in their genealogies, partly from their own choice and interest, that they might preserve the distinctions of the several tribes and families, which was necessary both to make out their claims or titles to offices or inheritances, which might belong to them by death, or

otherwise, as here we see, and to govern themselves thereby in the matter of marriages, and some other things wherein the practice of some laws required the knowledge of these things; and partly by the special providence of God, that so it might be certainly known of what tribe and family the Messiah was born. For as they took care of all their families, so doubtless they took a more punctual and singular care about the royal family, upon which all their hopes depended.

Ver. 63.

**The Tirshatha**, i.e. the governor, to wit, Zerubbabel; whence Nehemiah also is so called, **#Ne 8:9 10:1**.

**Till there stood up a priest with Urim and with Thummim;** that this point, which could not be found out by any human skill or industry, might be determined by Divine direction. Hereby it appears that the Urim and Thummim were lost in the destruction of the city and temple, though the Jews fed themselves with hopes of recovering them, but in vain. Of the Urim and Thummim, see **#Ex 28:30 Nu 27:21 1Sa 23:9**.

Ver. 64.

The particular sums here recited come only 29,818; unto whom are added in this total sum, 12,542; which either were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so punctually and particularly described as the former.

Ver. 65.

For women as well as men were devoted to and employed in this exercise in the temple service, as appears from **#1Ch 25:5,6**. And the parents of these persons had taken care to instruct and exercise them as far as they could in this art, both for God's service, and for their own benefit, when Jerusalem and the temple should be rebuilt; which they knew would be done after Jeremiah's seventy years were expired.

Ver. 66.

No text from Poole on this verse.

Ver. 67.

No text from Poole on this verse.

Ver. 68.

**To the house of the Lord**, i.e. to the ruins of the house; or to the place where that house stood.

Ver. 69.

A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

Ver. 70.

No text from Poole on this verse.

### **EZRA CHAPTER 3**

The altar set up, **#Ezr 3:1-3**. The feast of the tabernacles kept, **#Ezr 3:4**. Their continual offerings, **#Ezr 3:5,6**. Workmen hired, **#Ezr 3:7**. Priests and Levites are appointed to set forward the work, **#Ezr 3:8,9**. The foundation of the temple is laid with great joy and mourning, **#Ezr 3:10-13**.

Ver. 1.

**When the seventh month was come**, or rather, was coming, or drew near; for the altar was set up after this time, **#Ezr 3:3**, which yet was employed the first day of this month, **#Ezr 3:6**. This was a sacred kind of month, wherein there were divers festivals, as appears from **#Le 23** for which the people had been preparing themselves, and now came to Jerusalem to the celebration of them.

Ver. 2.

**Jeshua the son of Jozadak**, the high priest.

**The son of Shealtiel**, i.e. the grandson; for he was the son of Pedaiah, **#1Ch 3:17-19**.

**Built the altar**; which was of more present and urgent necessity than the temple, both to make atonement to God for all their sins, and to obtain God's assistance for the building of the temple, and to strengthen their own hearts and hands in that great work, wherein they saw they should have many enemies.

Ver. 3.

No text from Poole on this verse.



Ver. 4.

**The feast of tabernacles** seems to be mentioned synecdochically for all the solemnities of this month, whereof this was the most eminent and most lasting. Otherwise it is not probable that they would neglect the day of atonement, which was so severely enjoined, #Le 23:27-29, and was so exceeding suitable to their present condition: See Poole "Ezr 3:6".

**The daily burnt-offerings**, Heb. *burnt-offerings day by day*, i.e. every day of that feast they offered as many sacrifices as were prescribed; of which see #Nu 29:13, &c.

Ver. 5.

**The continual burnt offering;** thee morning and evening sacrifice; of which see on #Nu 28:6.

**Consecrated**, i.e. set apart for the solemn and holy service of God.

Ver. 6.

**To offer burnt-offerings**, and the other sacrifices which were to be offered with them upon that day, being the feast of trumpets, #Nu 29:1, &c. *Burnt-offerings* are oft put for all sacrifices, as hath been observed once and again.

**The foundation of the temple was not yet laid;** though it is probable they had done something towards the removing of the rubbish, and preparing the way for it.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

**Jeshua;** not the high priest so called, but a Levite, of whom see #Ezr 2:40.

**To set forward the workmen;** by their presence and favour to encourage them to a cheerful and vigorous prosecution of the work.

Ver. 10.

**After the ordinance of David**, Heb. *by or according to the hands of David*, i.e. in such manner and with such psalms, or songs, and

instruments as God hath appointed by the hands or ministry of David.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Had seen the first house;** which divers of them might very well do, because it was destroyed not quite sixty years ago, as is manifest from **#2Ki 25 2Ch 36 Eze 40:1**.

**Wept with a loud voice;** partly, because of the poor and small preparations made for this in comparison of what was made for the other temple; partly, because this temple was divested and destitute of those things which were the principal glory of the former temple, to wit, the ark, and the Urim and Thummim, &c.; partly, because these foundation stones were far inferior to the former, both for quantity and price, **#1Ki 7:9,10**; and partly, because these foundations were of a far narrower compass than the former; for although the foundations of this house of the Lord, strictly so called, were at least of equal largeness with those of the former, by comparing **#1Ki 6:2**, and **#Ezr 6:1-3**; yet the foundations of the whole building belonging to the first temple, and adjoining to it, or in the courts of it, were far larger than these.

Ver. 13.

No text from Poole on this verse.

#### **EZRA CHAPTER 4**

The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it, **#Ezr 4:1-6**. Their false and malicious letter to Artaxerxes, **#Ezr 4:7-16**. Artaxerxes's decree: the building is hindered, **#Ezr 4:17-24**.

Ver. 1.

**The adversaries of Judah and Benjamin;** the Samaritans, as appears from **#Ezr 4:2,10**.

Ver. 2.

**Let us build with you:** this they spake not sincerely, as appears from their disposition and designs discovered in the following

history; but that by this conjunction with them they might pry into their counsels, and thereby get an opportunity to find some matter or pretences of accusation against them.

**We seek your God, as ye do;** for so they did, though in a mongrel way: see **#2Ki 17:26**, &c.

**Esar-haddon king of Assur;** son of Sennacherib, and after him king of Assyria, **#2Ki 19:37**; who brought or sent these persons hither, either,

1. In the days of Salmaneser, who lived and reigned in Assyria but eight years before Esar-haddon's reign; and so Esar-haddon might be one of his most eminent commanders, and the man by whom that colony was sent. Or,
2. In the reign of Esar-haddon, who sent this second colony to supply and strengthen the first.

Ver. 3.

**Ye have nothing to do with us;** as being of another nation and religion, and therefore not concerned in Cyrus's grant, which was confined to the Israelites and to the worshippers of the true God.

**We ourselves together,** i.e. who are united together by Cyrus's grant in this work; or, *alone*, as this word is sometimes used, as **#Job 34:29 Ps 33:15 Ho 11:7**.

Ver. 4.

**The people of the land,** Heb. *of that land*; the present inhabitants of that province, to wit, the Samaritans.

**Troubled them in building;** by false reports and threats, and other means, described afterwards.

Ver. 5.

**Hired counsellors against them;** who by their artifices and interests in the Persian court should give some stop to their work.

**All the days of Cyrus king of Persia;** for though Cyrus still favoured the Jews, yet he was then diverted by his wars, and his son Cambyses was left his viceroy, who was a very wicked prince, and an enemy to the Jews and their religion.

**Even until the reign of Darius,** Heb. *and until*, &c., i.e. not only in the reign of Cyrus, but also of Cambyses, and of the magician, after whom was this Darius; of whom see **Ezr 5\$ 6\$**.

Ver. 6.

**In the reign of Ahasuerus;** which is supposed by divers learned men to be from this time a common name to divers succeeding kings of Persia. And this makes it seem doubtful who this was. This was either,

1. Xerxes the *fourth and rich* king of Persia, as he is called, **#Da 11:2**. Or rather,
2. Cambyses the son and successor of Cyrus, as may appear,
  1. Because none but he and Smerdis were between Cyrus and this Darius.
  2. Because Cambyses was known to be no friend to the Jewish nation nor religion; and therefore it is very improbable that these crafty, and malicious, and industrious enemies of the Jews would omit so great an opportunity when it was put into their hands.

Ver. 7.

**In the days of Artaxerxes;** either,

1. Artaxerxes the son of Xerxes. Or,
2. Smerdis the magician. Or rather,
3. The same Cambyses, called by his Chaldee name Ahasuems, **#Ezr 4:6**, and here by his Persian name Artaxerxes; by which name he is here called in the inscription of this letter, because so he was called by himself and others in the letters written either by him or to him. *Interpreted, or exposed, or declared.* The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character; for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are oft written in an English character.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Several people thus called from the several places of that vast Assyrian empire, from whence they were fetched, and who were united together into one body, and sent as one colony by the Assyrian monarchs into these parts.

Ver. 10.

**Asnappar;** either Esar-haddon, or some other person then of great eminency, especially with his subjects and followers, who was captain of this colony, and conducted them hither.

**On this side the river,** to wit, Euphrates.

**At such a time:** the date of the epistle was particularly expressed in the epistle, but here it was sufficient to note it in the general.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Have set up the walls thereof:** either,

1. The Jews had begun to build or repair some part of the walls which Nebuchadnezzar had left, which they aggravate in this manner. Or,
2. This is a mere fiction, which, being confidently affirmed, they thought would easily find belief with a king whose heart and ears they possessed by their hired counsellors, and others of their friends, or the enemies of the Jews.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

Thus they pretend the king's service to their own malicious designs and private interests.

Ver. 15.

**The records of thy fathers;** political fathers, i.e. thy predecessors, the former emperors of this empire, namely, in the Assyrian and Babylonish records, which together with the empire were now in the hands of the Persian kings, to be searched or read as the king's pleasure was, or as the affairs of the empire required.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

**Then ceased the work of the house of God;** for they neither could nor might proceed in that work against their king's prohibition, without a special command from the King of heaven, which they had, **#Ezr 5:1,2.**

**Darius king of Persia,** to wit, Darius the son of Hystaspes, successor of Cambyses; not, as some would have it, Darius Nothus, the son of Artaxerxes Longimanus, who was not emperor till above one hundred years after Cyrus, and consequently from the beginning of the building of the temple to the finishing of it must be about one hundred and thirty years, which is not credible to any one that considers,

1. That the same Zerubbabel did both lay the foundations and finish the work, **#Zec 4:9.**

2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, **#Hag 2:3.**

## **EZRA CHAPTER 5**

Zerubbabel, being encouraged by Haggai and Zechariah the prophets, setteth forward the work, **#Ezr 5:1 2.** Their adversaries

oppose them again, #Ezr 5:3-5. Their letter to Darius concerning this matter, #Ezr 5:6-17.

Ver. 1.

**Zechariah the son of Iddo**, i.e. Iddo's grandchild; for he was the son of Berechiah. **In the name of the God of Israel**; commanding them from God to return to the work of building the temple, with promise of his favour and assistance.

Ver. 2.

Encouraging the people to work by their presence, and assurance of success.

Ver. 3.

*Tatuai and Shethar-boznai*; not Rehum and Shimshai &c., who were either dead, or removed from their offices by the new emperor Darius, as is very usual.

Ver. 4.

**Then said we**; either,

1. We Tatnai and Shethar-boznai. And so this is an additional and more express inquiry concerning the names of the builders. And this sense is favoured by comparing #Ezr 5:9,10, where the same questions here severally made, #Ezr 5:3,4, are in like manner distinguished. And so the sacred writer speaks this in their person; such variation of persons being frequent in the Hebrew language, as the learned know. Or,

2. **We Jews**; and so the translation must be a little varied, and the words read without an interrogation, thus, *Then we told them accordingly* (i.e. according to what they asked)

**what were the names of the men that made this building**, i.e. who were the chief undertakers and encouragers of this work; for although the Hebrew particle *mah*, rendered *what*, seems always to be used interrogatively, yet the Chaldee particle *man*, here rendered *what*, is used otherwise, as is manifest from #Da 4:17.

Ver. 5.

**They could not cause them to cease**; because God overruled their hearts and hands, that they did not hinder them by force, as they could have done.

Ver. 6.

**The Apharsachites;** a people so called, sent hither as a colony. As the other people, mentioned #Ezr 4:9 they seem to have had a greater power with Rehum and Shimshai than with these new officers, who made choice of other companions.

**Which were on this side the river,** whereby they are distinguished from those of their brethren who yet continued in their native country beyond the river, and were not transplanted hither.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**The great God;** whom the Jews account the great God, the God of gods, esteeming all others to be but little and false gods.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**Even until now;** allowing for some interruptions.

Ver. 17.

No text from Poole on this verse.



## EZRA CHAPTER 6

Darius answereth the former letter, #Ezr 6:1-7; and maketh a new decree, #Ezr 6:8-12. By the help of the adversaries, and the directions of the prophets, the temple is finished, #Ezr 6:13-15. The feasts of the dedication, #Ezr 6:16-18, and of the passover, are kept, #Ezr 6:19-22.

Ver. 1.

**Darius made a decree;** either,

1. To search the rolls. Or rather,
2. To permit and promote the building of the temple. And so the following words may be rendered, *after search was made, &c.*, the Hebrew particle *vau* being oft so used, as hath been noted before. **In Babylon;** either,
  1. In the kingdom or empire of Babylon, which he now possessed; or rather,
  2. In the city of Babylon, where search was first made, supposing that this edict, which was made presently after Cyrus had taken Babylon, was kept there; but not finding it there, they searched in Achmetha, and found it there.

Ver. 2.

Here the king's answer may seem to begin, and this following account he sends to them, and after that lays down his commands. **Achmetha;** the royal city of the Medes and Persians.

Ver. 3.

He did not command them to make it so large, for he left the ordering of the proportions of the building to their skill and choice; but he restrained them that they should make it no larger, lest they should hereafter make use of it to other purposes against himself: but those proportions differ much from those of Solomon's temple, which was but thirty cubits high, only the porch was one hundred and twenty cubits high, and but twenty cubits in breadth. Either therefore Solomon's cubits were sacred cubits, which were larger than the other, and these were but common cubits; or the sixty cubits of height are meant only of the porch, which he would not have to be so high and magnificent as

that of Solomon's was, lest they should be puffed up with it, and by degrees arrive at their former height and insolence. And the word rendered

**breadth**, may be, and is by some, rendered more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the king should give orders about the breadth, and none about the length of it.

Ver. 4.

**With three rows of great stones, and a row of new timber;** as Solomon's temple was built, #1Ki 6:36; whereof Darius was informed by some of the Jews, who also desired that it might be done in this manner.

Ver. 5.

**Be restored** to Sheshbazzar; for this is part of Cyrus's decree, (which is here recited,) and not Darius's, which does not begin till the next verse.

Ver. 6.

i.e. From hindering or discouraging the work.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

From proceeding in their work for want of money.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**They prospered through the prophesying of Haggai:** this is a reasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius; but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions.

**Artaxerxes;** who is thought to be either,

1. Xerxes, Darius's son and successor, who is called also Artaxerxes, and Ahasuerus, who is here joined with his father Darius, possibly because he favoured the Jews, and promoted their cause with his father, and saw to the execution of his father's decree, and was his father's viceroy, if not made co-emperor with his father in his lifetime, which was not unusual.  
Or,
2. Artaxerxes Longimanus, the son of Xerxes, who was best known by the name of Artaxerxes; who is here joined with Cyrus and Darius, because though the temple was finished, as to the substance of the work, in Darius's reign, **#Ezr 6:15**, yet it was afterwards more fully completed and adorned by Artaxerxes, as is evident from **#Ezr 7:20,27**, by whom Nehemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and all other things concerning the Jewish nation and religion.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**From the filthiness of the heathen**, i.e. such as had forsaken that filthy and idolatrous religion of the heathens, and were proselyted to the Jewish religion; for such were allowed to eat the passover, **#Ex 12:48 Nu 9:14.**

Ver. 22.

**The heart of the king of Assyria**, i.e. of the king of Persia, which was now king of Assyria also, or emperor of that vast and famous Assyrian empire; which was first subdued by the king of Babylon, who therefore is somewhere called *the Assyrian*; and for the same reason the Persian monarch is here so called emphatically, to note the great power and goodness of God in turning the hearts of these great monarchs, whose predecessors had been the chief persecutors and oppressors of God's people.

## **EZRA CHAPTER 7**

Ezra's genealogy, **#Ezr 7:1-5**. The priests, Levites, and Ezra go up to Jerusalem, **#Ezr 7:6-10**. The gracious commission of Artaxerxes to Ezra, **#Ezr 7:1-26**. Ezra blesseth God for his favour to his people, **#Ezr 7:27,28**.

Ver. 1.

**Artaxerxes**; the same of whom he speaks **#Ezr 6:14**. **The son of Seraiah**, i.e. his grandson. Here are divers persons omitted for brevity sake, which may be supplied out of 1Ch 6\$ **#1Ch 7 1Ch 8 1Ch 9**.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Ezra went up from Babylon**, with the king's consent and commission.

**A ready scribe**, i.e. a learned and expert doctor; for in that sense the word *scribe* is oft used, as #Jer 8:8 Mt 7:29 Mt 17:10 23:2,13 Mr 12:28, compared with #Mt 22:35,36.

**According to the hand of the Lord his God upon him**, i.e. by the grace and favour of God so disposing the heart of the king.

Ver. 7.

This is here related in the general, but how he procured this is particularly related hereafter.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

**Ezra had prepared his heart**, or, *directed*, &c., i.e. he had set his mind and affections upon it, and made it his chief design and business.

**To seek the law**, i.e. to search and find out the true sense and meaning of it, and thence to learn what sins or errors were to be reformed, and what duties were to be performed.

**And to teach in Israel**. The order of things in this verse is very observable; first he endeavours to understand God's law and word, and that not for curiosity or ostentation, but in order to practice; next he conscientiously practiseth what he did understand, which made his doctrine much more effectual; and then he earnestly desires and labours to instruct and edify others, that they also might know and do it.

Ver. 11.

**A scribe of the words of the commandments**, the phrase seems emphatical, noting that he explained both the words and the things; for the Jews in the land of their captivity had in a great measure lost both their language, and the knowledge of God's commands, and therefore Ezra and his companions instruct them in both; of which see more on #Ne 8:8.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**His seven counsellors;** his chief nobles and officers of state, of whom see also #Es 1:10,14.

**To inquire concerning Judah and Jerusalem,** i.e. to make inquiry into all abuses and deviations from your law, and to redress them.

**Which is in thine hand;** which is now and always in thy hand, being the matter of thy daily study and exercise; which thou now carriest along with thee, the interpretation whereof belongeth unto thee.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**That thou canst find,** i.e. procure, as that word is used, #Ge 6:8 26:12 Ps 84:3 119:162 Pr 1:13 2:5 3:13. Whatsoever thou canst get of my subjects by way of free gift.

**The free-will-offering of the people,** to wit, of Israel.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

**For the house of thy God;** towards the reparation, or adorning, or completing of it. **See Poole "Ezr 6:14".**

Ver. 21.

No text from Poole on this verse.

Ver. 22.

Because it was but of mean price, and of very common and necessary use in all their sacrifices, #Le 2:13 Mr 9:49.

Ver. 23.

For the omission of any part of his worship occasioned by my neglect. This danger and duty he discerned, partly by natural light, and principally by the information of Ezra, #Ezr 8:22, who had the king's ear and heart.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**The wisdom of thy God that is in thine hand**, i.e. which God hath put into thy heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as #Ps 78:72. See my Latin Synopsis on #Ge 48:14. Or, by *the wisdom of God*, he means the law of God, which was said to be *in his hand*, #Ezr 7:14.

Ver. 26.

**The law of thy God, and the law of the king**, to wit, concerning these matters. Or, which law of God is by this my sanction now become my law also, to which I expect their punctual and ready obedience. For as far the civil laws of the empire, Ezra neither was skilful in them, nor was intrusted with the execution of them, which was committed to other hands.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

## **EZRA CHAPTER 8**

Ezra's companions who returned from Babylon, #Ezr 8:1-14. He sendeth to Iddo for Levites to be ministers for the temple, #Ezr 8:15-20. He keepeth a fast at Ahava, #Ezr 8:21-23. He committeth the treasures to the custody of the priests, #Ezr 8:24-30. From Ahava they come to Jerusalem, #Ezr 8:31,32. The treasure is weighed in the temple, #Ezr 8:33-35. The commission

is delivered to the adversaries, and they further the house of God,  
#Ezr 8:36.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

**Of the sons of Pharosh**, i.e. one of the sons of Pharosh; whereby he is differenced from the other Shechaniah, #Ezr 8:5.

**By genealogy of the males:** though the *males* only be expressed here, and in the succeeding verses, yet it is more than probable they carried the women along with them, as they did carry little ones as it is expressed here, #Ezr 8:21.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

**The son of Jahaziel;** either his only son, or the most eminent of his sons, and therefore so called here.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.



Ver. 14.

No text from Poole on this verse.

Ver. 15.

**The river that runneth to Ahava;** or,

**the river of Ahava**, as it is called, **#Ezr 8:21,31**. By comparing of these places, it seems that Ahava was the name both of the river, and of the town or place by which it ran. Either this was that river which other writers call *Adiava*, which runs to Assyria, which thence is called *Adiabene*; or some other river running into Euphrates.

**None of the sons of Levi**, to wit, who were simple Levites, and not priests. And therefore the Levites, mentioned **#Ezr 7:7**, by anticipation, were not yet come to him.

Ver. 16.

*Then sent I for Eliezer to come to me, and go along with me to Jerusalem. Men of understanding;* who seem to have had more knowledge than pious zeal for God and his house and solemn worship, which was confined to Jerusalem.

Ver. 17.

**I sent them with commandment;** which he might do, partly by virtue of that authority which he had over them by his priesthood; and partly by that authority which he either had received or could easily procure from the king to that purpose.

**Iddo the chief;** the head of the rest, either by ecclesiastical order or government, which the Persian kings allowed to the Jews; or by some grant or commission from the king.

**At the place Casiphia;** not a place near the Caspian Lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose; but some other place not far from Ahava, where he knew that there was a college or considerable company of Levites together.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

The Gibeonites, who were devoted to this service by Joshua and the princes of his time, #**Jos 9:21**, and are said to be appointed by David and his princes, because they were confirmed by them in their former office, and more particularly applied to the several services of the temple; though this be not distinctly related in #**1Ch 24 1Ch 25 1Ch 26**, because his business there was to give an account only of the new constitutions and alterations made by David in those matters.

Ver. 21.

**A right way**, i.e. a safe and prosperous journey; or such a way and course as might be best for us.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

He gave us some assurance of his gracious answer to our request.

Ver. 24.

Or, and

**Sherebiah**, &c., who were the Levites mentioned #**Ezr 8:18**, who were jointly intrusted together with the priests with the charge of carrying these things carefully and safely. The particle *and* is oft understood.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

Heb. **desirable as gold**; not that it was of equal price and worth with it, but for its incomparable excellency in its kind, and for its great rarity, for which cause there were only two vessels of that sort.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

To wit, in the direct way; whereby it may be conjectured, that God directed them to fetch a little compass, and to go a more uncouth and unsuspected way, as they had begged of God, #Ezr 8:21.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

**Which were come out of the captivity**, to wit, these new comers, whom God had safely conducted hither.

Ver. 36.

In the adorning and furnishing of it with these vessels and other conveniences; and in promoting God's worship and service therein.

## EZRA CHAPTER 9

Ezra and others, hearing of the unlawful marriage of the people with strangers, mourn for it, #Ezr 9:1-4. He prayeth unto God, and confesseth their sins, and particularly this, #Ezr 9:5-15.

Ver. 1.

**The princes;** who feared God, and understood that Ezra was come with large commission from the king, and with this design, to reform all disorders, whereof this was not the least. **From the people of the lands**, i.e. from the heathen nations round about them, which God had expressly commanded them to do, #De 7:2,3. **Doing according to their abominations**, to wit, either,

1. Marrying promiscuously whomsoever they liked, as the heathens used to do; or,
2. Imitating them in their idolatrous or other wicked practices, into which they were drawn by their heathenish affinities; although

they are not charged with any other crime besides their marriage in the following account of it.

Ver. 2.

This they had done, either,

1. In the land of their captivity, into which these people were carried as well as others, as appears from **#Jer 25:9**, &c. Or rather,

2. Since their return, as may be gathered from **#Ezr 9:8,9,10,14**.

**The princes and rulers;** who should have restrained the people from this sin by their authority and example; and, by doing otherwise, made the sin more general, and involved themselves and the nation in the guilt of it.

Ver. 3.

**My garment and my mantle;** both my inner and my upper garment.

**Plucked off the hair of my head, and of my beard,** in testimony of my great grief and indignation; which was usual among all these eastern and ancient people, wherein he did not transgress that law, **#Le 19:27 De 14:1**, because he did not shave off all the hair, but only plucked off some hairs.

**Sat down astonished;** partly for grief and shame at the sin; and partly for fear of some great and dreadful judgment which he expected and feared for it.

Ver. 4.

**Then were assembled unto me;** to join with me both in lamenting the sin, and in endeavouring the redress of it.

**Every one that trembled at the words of the God of Israel,** i.e. who stood in awe of God, and of his word, and durst not violate his commands; or who feared his threatenings against those that did so, and trembled for fear of God's judgments upon them, and upon the whole land for their sakes, as the following words imply. Compare **#Isa 66:2,5**.

**Those that had been carried away,** to wit, into captivity, and were safely returned from it, and yet were not reformed either by their former affliction, or by their latter deliverance.

**Until the evening sacrifice**, when the people used to assemble together. See **#Ps 141:2 Ac 3:1**.

Ver. 5.

**From my heaviness**, i.e. from that mournful posture, **#Ezr 8:4**, and put myself into the posture of a petitioner. Or, **by reason of my heaviness, or affliction**. Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

Ver. 6.

He includes himself in the number of the transgressors, not only by a rhetorical figure called communication, but partly because he himself was guilty of many sins; and partly because the princes and priests, and so many of the people, having done this, the guilt was now become national.

**Increased over our head**; like deep waters, in which we are as it were drowned, and ready to perish. Compare **#Ps 38:4**.

Ver. 7.

**We have been in a great trespass unto this day**: we are not purged from the guilt and filth of our fathers' sins, but we are still feeling the sad effects of their sins in the continuing captivity of a great number of our brethren; and we are still repeating the same sins.

Ver. 8.

**Now for a little space**: it is but a little while since God hath delivered and restored us, and yet we are already returned to our former sin and folly. Or thus, We have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness.

**To leave us a remnant to escape**; that by his favour many of us should escape out of captivity; whom he calls but a remnant, because the far greatest part of the Israelitish nation were yet in captivity.

**To give us a nail**, i.e. either,

1. A just and merciful prince of our own nation and religion; such being compared to nails or pins, as **#Isa 22:23**. Or rather,

2. Some kind of settlement; whereas before we were tossed and removed from place to place as our masters pleased. It is a metaphor from tents, which are fastened by cords and nails, or pins. *In his holy place*, i.e. in this holy land, as the land of Judah is called, #Zec 2:12. Or, in Jerusalem, which is called *the holy city*, #Ne 11:1,18 Da 9:24; which is peculiarly mentioned, because of the temple, which was the nail which fastened their tents, and gave them some ground of hopes to continue in their land.

**That our God may lighten our eyes**, i.e. that he might revive and comfort our hearts. For as *darkness* is oft put for a state of sorrow and affliction, so *light* is put for joy and comfort.

**Give us a little reviving in our bondage**; for we are not quite delivered, but still wear our fetters upon us, being even here in subjection to our former lords.

Ver. 9.

**We were bondmen**, i.e. in greater bondage than that in which we now are.

**Hath extended mercy unto us in the sight of the kings of Persia**, i.e. hath given us to find favour in their eyes.

**To give us a reviving**; to recover us from the grave of dreadful calamities, in which we lay like dead men and dry bones, #Eze 37:1, &c.

**To repair the desolations thereof**, to wit, of the temple; either,

1. To build the house, where there was only a heap of the ruins of the old temple. Or rather,
2. To frequent and celebrate the worship of God in that place, which hath long lain like a desolate and neglected place. For the building of the house was mentioned in the next foregoing words.

**To give us a wall**, Heb. *a hedge*, or *a fence*; either,

1. The wall built about Jerusalem. But it is probable that was not yet built, as we shall see by the following history. Besides, this fence is intimated to be as much a fence to the rest of Judah as to Jerusalem. Or,

2. The favour and protection of the kings of Persia, whose edicts on their behalf were under God their security against all those enemies wherewith they were encompassed. Or,
3. The powerful and gracious providence of God, which had brought them together, and planted them in their own land, and watched over them from time to time.

Ver. 10.

What apology can we make for ourselves, after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

Ver. 11.

**An unclean land with the filthiness of the people:** this notes the cause or matter of this uncleanness. The land was not unclean in itself, but only polluted by the filthiness of its inhabitants.

**Of the lands;** or, of these lands which are round about it. This land is as corrupt as any of the rest of the heathen nations.

Ver. 12.

**Nor seek their peace;** but root them out, as I have commanded you to do; which also they have abundantly deserved, both of mine and of your hands. See #De 7:2.

**That ye may be strong:** although you may fancy that this way of making leagues and marriages with them is the only way to establish and settle you, yet I assure you it will weaken and ruin you, and the contrary course will make you stronger.

Ver. 13.

After all our sore sufferings for our sins, and after all thy favour showed to us in the mitigation of thy judgments.

**Such deliverance as this;** so full, so sudden, and unexpected, and amazing, not only to our enemies, but also to ourselves.

Ver. 14.

**Should we again break thy commandments?** was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or wilt thou take this well from our hands?

**There should be no remnant nor escaping:** can we reasonably expect any thing from thee less than utter ruin?

Ver. 15.

**Thou art righteous;** a just and holy God, who dost hate, and wilt infallibly punish, sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendered *righteous*, is oft used for *merciful*; as is well known to all the learned.

**For we remain yet escaped;** or, though *we remain*, &c., i.e. though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness.

**We are before thee in our trespasses;** we are here in thy presence, and so are all our sins; we are arraigning ourselves before thy tribunal, acknowledging ourselves to be vile offenders, and thee to be just, if thou destroy us.

**We cannot stand before thee,** to wit, in judgment, as that word is oft used, as **#Ps 130:3**; compare **#Ps 1:5**; we must needs fall and perish at thy presence, as the phrase is, **#Ps 9:3**. *Because of this*; because of this our great guilt, and the aggravations of it.

## **EZRA CHAPTER 10**

Shechaniah encourageth Ezra to reform the strange marriages, **#Ezr 10:1-4**. All Israel swear to do accordingly, **#Ezr 10:5**. Ezra, mourning, assembleth the people, **#Ezr 10:6-8**. The people at the exhortation of Ezra repent, and promise amendment, **#Ezr 10:9-14**. Their care to perform it, **#Ezr 10:15-17**. The names of them that married strange wives, **#Ezr 10:18-44**.

Ver. 1.

Awakened by the words and example of this holy priest and great potentate. So inexpressible is the good which is done by the good example, and the evil which is done by the bad example, of a great person, or of a minister. The fame of his great passion of grief, and of his many and public expressions thereof in the court before the temple, being in an instant dispersed over all the city, brought a great company together. **The people wept very sore**, being greatly affected with Ezra's prayer, and with the common sin.

Ver. 2.

He saith



we, either,

1. Because he was guilty in this matter. Or rather,
2. In the name of the people, and their several families, and his own amongst the rest. For this man's name is not in the following catalogue, but there we have his father, Jehiel, and his father's brethren, five other sons of his grandfather Elam, **#Ezr 10:26**. It was therefore an evidence of his great courage, and good conscience, that he durst so freely and fully discharge his duty, whereby he showed that he honored God more than his nearest and dearest relations.

**There is hope concerning this thing**, in case of our repentance and reformation. Therefore let us not sorrow like persons without hope, nor sit down in despair, but let us fall upon action, and amend our errors, and then trust to God's mercy.

Ver. 3.

**To put away all the wives;** which though it may seem harsh, yet is not unjust, if it be considered,

1. That marriages made between some prohibited persons; as suppose, between a father and his daughter, a brother and a sister, are not only unlawful, but void marriages, and *ipso facto* null, by the political laws of civil nations. And therefore these marriages with idolatrous and heathen women, being expressly and severely forbidden by God, might well be disannulled. And it was one of good Theodosius's laws, that those actions which were done against law, should be accounted not only unlawful, but null.
2. That there were many peculiar laws given to the Jews concerning the marrying and putting away of wives, as hath been observed before in their proper places, and therefore it is not strange if there be something more in this case that is now usual with us.
3. Supposing the matrimonial tie had continued, yet they might be excluded from cohabitation with them, as a just punishment upon them for the wilful breach of a known and positive law of God.

**And such as are born of them:** this may seem harder than the former, but many things may be said.

1. Whatsoever evil befell either them or their children, they had all reason to accept it as the just and deserved fruit of their own sin.
2. That children may and sometimes do suffer, at least temporal evils, for their parents' sins, or upon occasion of them, is most evident, both by the Scripture instances, and by the laws and usages of nations in some cases.
3. This may seem to have been a necessary part of severity, partly, as a proper punishment of the parents' sin herein, and to deter others more effectually from the like practices; partly, to prevent the corruption of their other children by the conversation and society of this ungodly and idolatrous brood; and partly, lest such children, being continually present with them, and stealing into their affections, might at last prevail with them to take their ejected wives again.
4. These children were only cast out of the families and commonwealth of Israel, but were not utterly forsaken and ruined; but due care was probably taken by authority that they should have some provision made for them, and some care taken about their education in the Jewish religion, &c.

**According to the counsel of my lord;** either,

1. As thou counselest and desirest us to do. Or,
2. Let us do it in such manner as thou shalt think fit and agreeable to the law, as it follows; for it requires great caution, as being a matter of no small difficulty.

**And of those that tremble at the commandment of our God:** and of other serious and religious persons who may with thee consider and regulate the business.

**Let it be done according to the law:** this is meant, either,

1. Of the matter of the business, let that be done which the law requires; let them be put away. Or,
2. Of the manner of it, which must be according to the rules of God's law.

Ver. 4.

**This matter belongeth unto thee;** because thou hast both skill to manage it, and authority both from God and from the Persian king to do it.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Went into the chamber,** that he with the princes and elders, as it follows, **#Ezr 10:8**, might consult about the execution of their resolution.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

Either by banishment; or rather, by excommunication from the church, and people, and house, and public worship of God.

Ver. 9.

**All the men of Judah and Benjamin** not only of these two tribes, as appears from the following catalogue, where there are priests and Levites; but all the Israelites, **#Ezr 10:25**, who are thus described, partly because the greatest part of them were of these tribes, though others were mixed with them; and partly because they all now dwelt in that land which formerly was appropriated to those tribes.

**In the street of the house of God;** in that street of the city which was next to the temple, and within the view of it, that so they might be as in God's presence, whereby they might be awed to a more faithful and vigorous prosecution of their work. And this place they might choose rather than the court of the people, because they thought it might be polluted by the delinquents, who were all to come thither.

**For the great rain,** which they took for a token of God's displeasure against them.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**Do his pleasure;** you have sinfully pleased yourselves, now please God by your obedience to his command.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**Let our rulers of all the congregation stand;** let the great council, called the *Sanhedrim*, be settled, and meet to judge and determine of all particular causes.

**Them which have taken strange wives,** to wit, of these heathen nations, such as were not proselyted to the Jewish religion before their marriage, or since revolted from it.

**The elders of every city, and the judges thereof;** who are best able to inform the great council of the quality of the persons, and of all matters of fact and circumstances.

**Until the fierce wrath of our God be turned from us,** i.e. until the thing be done, and God's wrath thereby removed.

Ver. 15.

To wit, to take due care that the business should be executed in the manner proposed, that the officers and delinquents of every city should come successively in convenient time and order, as these should appoint, and to take and keep an exact account of the whole transaction, and of the names of the cities and persons whose causes were despatched, and to give notice to others to come in their turns, and to prepare the business for the hearing of the judges. And these two were priests, as their coadjutors or helpers were Levites; that so they might inform the persons concerned, if any matter of doubt did arise.

Ver. 16.

**Were separated,** i.e. sequestered themselves from all other business, and gave themselves wholly to this.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**They gave their hand**, i.e. they covenanted or swore by giving their hand; which was the usual gesture in those cases; of which see **#Le 6:2 Eze 17:18**.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

**Of Israel**, i.e. of the people of Israel, distinguished from the priests and the Levites hitherto named, who before were called Judah and Benjamin, **#Ezr 10:9, See Poole "Ezr 10:9"**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

No text from Poole on this verse.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

No text from Poole on this verse.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

Ver. 44.

Whereby he implies that most of their wives were barren; which came to pass by God's special providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbered with too many difficulties.

## THE BOOK OF NEHEMIAH

THIS book seems not to have been written by Ezra, because it is written in a quite differing and more plain and easy style, and without that mixture of Chaldee or Syriac words which is in the book of Ezra; but by Nehemiah, #Ne 1:1 who wrote an account of his own transactions, as Ezra did of his. But whether this be the same Nehemiah who came up with Zerubbabel, #Ezr 2:2 Ne 7:7, may be questioned, the same name being oft given to divers persons. And for the name of *Tirshatha*, which is used both #Ezr 2:63 Ne 7:65,70, that seems to be the title of his office, and so belongs to any governor, whether it was Zerubbabel, or Nehemiah, or any other.

### **Nehemiah 1:1 NEHEMIAH CHAPTER 1**

Nehemiah, understanding by Hanani the affliction of the Jews, and the misery of Jerusalem, Neh\_1:1-3, mourneth, fasteth, and prayeth, Neh\_1:4. His prayer for them, Neh\_1:5-10; and for success in his petition to the king, Neh\_1:11.

**The words of Nehemiah**, or rather, the acts, or deeds, as the word oft signifies; of which he here treats.

**In the month Chisleu**; which is the ninth month, containing part of November and part of December.

**In the twentieth year** of Artaxerxes, Neh\_2:1.

**In Shushan**; the chief and royal city of Persia, Est\_3:15.

Nehemiah 1:2

**One of my brethren**; of my family, or tribe, or nation.

**That had escaped** out of the slavery which they endured in strange lands.

**Which, were left of the captivity**; the remnant of those numerous captives.

Nehemiah 1:3

**In the province**, i.e. in Judea, which was now made a province under the Persian monarchs: **See Poole** "Ezr\_5:8".

**In great affliction and reproach**; despised and distressed by the neighbouring nations.

**The wall is broken down, and the gates thereof are burned**, i.e. the walls and gates continue in the same woeful plight in which Nebuchadnezzar left them; the Jews not being yet in a condition to rebuild them, nor having commission from the kings of Persia to do so, but only to build the temple and their own private houses. And this made their enemies scorn them; who also would have ruined them, but for fear of offending the Persian king.

Nehemiah 1:4

No text from Poole on this verse.

Nehemiah 1:5

No text from Poole on this verse.

Nehemiah 1:6

No text from Poole on this verse.

Nehemiah 1:7

**We have dealt very corruptly**, or *we have wholly corrupted* , to wit, *ourselves* , and our ways, and thy worship.

Nehemiah 1:8

No text from Poole on this verse.

Nehemiah 1:9

No text from Poole on this verse.

Nehemiah 1:10

No text from Poole on this verse.

Nehemiah 1:11

**In the sight of this man**, the king; who though a god by office, is but a man by nature, and therefore his heart is wholly at thy disposal.

**I was the king's cup-bearer**; whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this prayer, and to hope for some success.

## **Nehemiah 2:1 NEHEMIAH CHAPTER 2**

Artaxerxes, understanding the cause of Nehemiah's sadness, Neh\_2:1-5, sendeth him with letters to Jerusalem, Neh\_2:6-8. Nehemiah, to the grief of the enemies, cometh to Jerusalem, Neh\_2:9-11, and secretly by night vieweth the ruins of Jerusalem,



Neh\_2:12-16. He encourageth the Jews to build, Neh\_2:17,**18**. The enemies, deriding, charge them with rebellion against the king, Neh\_2:19. Nehemiah's answer, Neh\_2:20.

**In the month Nisan;** which was four months after he had heard those sad tidings. The reason of this long silence and delay might be manifold; either because he thought fit that some time should be spent by himself, and possibly others of his brethren, in seeking God by solemn prayer and fasting, for God's blessing and the good success of this great affair; or because he could not take so long and dangerous a journey in the depth of winter; or because his turn of attending upon the king did not come to him till that time; or because till then he wanted a fit opportunity to move it to the king, by reason of the king's indisposition, or occasions, or multitude of attendants, among whom there probably were divers enemies to the Jews, who, he feared, might hinder his design and desire.

**In the twentieth year of Artaxerxes;** Artaxerxes Longimanus, the son of the great Xerxes, who reigned both with his father, and after his death alone: whence the years of his reign are computed two ways, one from the death of Xerxes, and the other from his first entrance upon the administration of the kingdom, which was committed to him in the fifth year of Xerxes, when he began the Grecian war, and left his son king or viceroy in his stead, as the manner of the Persians was. It may seem doubtful, and is not much material, which way of computation is here used. Others understand this of Artaxerxes Mnemon.

Nehemiah 2:2

**Why is thy countenance sad?** his fasting joined with inward grief had made a sensible change in his very countenance.

**I was very sore afraid;** partly, being daunted by the majesty of the king, and the suddenness and sharpness of his question; partly, fearing lest there was arising some jealousy or ill opinion in the king concerning him; partly, because it was an unusual and ungrateful thing to come into the king of Persia's presence with any badges or tokens of sorrow, Est\_4:2; and principally, from his doubts or fears of disappointment, because his request was great and invidious, and odious to the most of the Persian courtiers, and

might be represented as dangerous, and might seem improper for a time of feasting and jollity.

Nehemiah 2:3

**Let the king live forever:** my sadness comes not from any discontent with my own condition, or any disaffection to the king, for whom my hearty prayers are that he may live forever; but from another cause.

**The place of my fathers' sepulchres,** which by all nations are esteemed sacred, and inviolable, and honourable. He saith not a word of the temple, or of religion, for he wisely considered that he spake before a heathen king and court, who cared for none of those things.

Nehemiah 2:4

**I prayed to the God of heaven,** to direct my thoughts and words, and to incline the king's heart to grant my request.

Nehemiah 2:5

**If it please the king:** my request, whatsoever it is, I humbly and wholly submit it to the king's good pleasure, being resolved to acquiesce in it.

**If thy servant have found favour in thy sight:** I pretend no merit, but am a humble suppliant for thy grace and favour, whereof having received some tokens, I am thereby imboldened to make this further request.

Nehemiah 2:6

**The queen also sitting by him;** which is here noted, partly as an unusual thing; for commonly the kings of Persia dined alone, and their queens seldom dined with them, as historians note; and peradventure because the queen expressed some kindness to him, and promoted his request with the king.

**When wilt thou return?** this question showed the king's respect and affection to him, and that he was not willing to want his attendance longer than was necessary.

**I set him a time;** either that twelve years mentioned Neh\_5:14 13:6, or rather a far shorter time; for which cause, among others, he built the walls with such despatch, even in fifty-two days, Neh\_6:15; and probably not very long after that returned to the

king, by whom he was sent a second time with more ample commission, and for the king's service, and the government of that part of his dominions.

Nehemiah 2:7

That they may safely conduct me through their several territories.

Nehemiah 2:8

**The king's forest;** the forest of Libanus, famous for pleasure, and for plenty of choice trees.

**Which appertained to the house,** to wit, of the king's palace, which was adjoining to the house of God. Or, *of the tower or fence belonging to the house of God*, to wit, for the gates of the courts of the temple; for though the temple was built, the courts and other buildings belonging to the temple might yet be unfinished.

**The house that I shall enter into;** wherewith I may build a house in which I may dwell whilst I am there, and which I may dispose of as I see fit.

Nehemiah 2:9

No text from Poole on this verse.

Nehemiah 2:10

**Sanballat the Horonite;** so called, either from his family, or from the place of his birth or rule, which is supposed to be Horonaim, an eminent city of Moab, Isa\_15:5 Jer\_48:3.

**Tobiah the servant;** so called probably from his servile original or condition, from which he was advanced to his present power and dignity; which also may be mentioned as one reason why he now carried himself so insolently and perversely towards the Jews, it being usual for persons suddenly raised from a mean to a high estate so to demean themselves.

Nehemiah 2:11

Resting myself after my long journey, and inquiring into the state of the city.

Nehemiah 2:12

**I arose in the night;** concealing both his intentions and actions as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition.

**Neither was there any beast with me,** to prevent noise, and the notice of what I did.

Nehemiah 2:13

**I went out by night;** the footmen which accompanied him directing and leading him in the way. his design was to go round about the city, to observe the compass and condition of the walls and gates, that he might make sufficient provisions for the work.

By the gate of the valley; of which see Neh\_3:13.

**Before the dragon well;** a fountain of water so called, either from some figure of a dragon or serpent which was by it; or from some living dragon which abode there when the city was desolate; for dragons delight to be in desolate places, and nigh to springs of water, as divers have observed.

**To the dung-port;** through which they used to carry the dung out of the city.

Nehemiah 2:14

**The gate of the fountain,** i.e. which led to the fountain, to wit, of Siloah or Gibon.

**The king's pool;** that which king Hezekiah had made: of which see 2Ch\_32:3,30.

**There was no place for the beast to pass;** the way being obstructed with heaps of rubbish.

Nehemiah 2:15

**By the brook** of Kidron; of which **See Poole** "2Sa\_15:23". And so returned; having gone round about the city.

Nehemiah 2:16

Or, *were to do* , or *should do* , i.e. whom he intended to employ in the work here following, of building the walls.

Nehemiah 2:17

No text from Poole on this verse.

Nehemiah 2:18

No text from Poole on this verse.

Nehemiah 2:19

**Geshem the Arabian;** either the king's lieutenant in Arabia, as Tobiah was among the Ammonites, and Sanballat among the Moabites; or rather, an Arabian by his birth. And it seems probable that both he, and Sanballat, and Tobiah were chief men or governors among the Samaritans, or in their army. See Neh\_4:1-3.

**Will ye rebel against the king?** do you design to fortify the city against the king.

Nehemiah 2:20

**Ye have no portion nor right;** you have no authority over us, nor interest in our church, or state, or city, but are mere aliens from the commonwealth of Israel. We disown and detest that mongrel worship and religion which you have set up. We desire not your favour, or friendship, or help in this matter. And you have nothing to do to inquire into or meddle with our concerns, or to hinder us in our present undertaking.

**Nor memorial;** no testimony, or monument, either of your relation to us by birth or religion, or of your kindness to us or to this place. But we have many memorials of your malice and enmity against us.

### **Nehemiah 3:1 NEHEMIAH CHAPTER 3**

The names of the several families that builded; their order wherein, and the proportion how much, they builded.

**Eliashib the high priest;** grandchild of Joshua, the first high priest after their return from Babylon.

**Rose up;** began the work.

**They builded the sheep-gate;** which was next to the temple; so called, either from the sheep-market, or the sheep-pool of Bethesda, Joh\_5:2, where the sheep were washed, and then brought to the temple to be sacrificed.

**They sanctified it;** or, *they prepared or repaired it* ; for so the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the priests, and nearest to the temple, and with a special eye to the service of the temple, for which both men and things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner *sanctified* by solemn prayer and sacrifice, whereby it was dedicated to God's service; and this either as it was considered in itself, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole city is oft called the *holy city* , it is not strange if the walls and gates of it be also holy, and said to be *sanctified* , and especially this gate. Compare Deu\_20:5.

**The tower of Meah,** or, *of a hundred* ; so called, either because it was a hundred cubits high, or so far distant from the sheep-gate.

Nehemiah 3:2

**The men of Jericho;** the posterity of the ancient inhabitants of Jericho. See Ezz\_2:34.

Nehemiah 3:3

**The fish-gate;** of which mention is made 2Ch\_33:14 Neh\_12:39 Zep\_1:10; so called, either from the fish-market, which was near it; or because the fish was brought in by it from the sea, Neh\_13:16; this gate being north-westward from Jerusalem.

**The locks thereof, and the bars thereof:** this is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, Neh\_6:1 **7:1**; or this was done to some of the gates, but not to all; and therefore this is said to be done more completely and universally afterwards.

Nehemiah 3:4

**Repaired,** to wit, the demolished or decayed wall, there being no gate in this part. And so in the rest which follow.

Nehemiah 3:5

i.e. Did not submit to it, would not further it, either through pride, or sloth and carelessness, or covetousness, or secret compliance with the enemies of the Jews.

To the work of their Lord; either,

1. Of Nehemiah, who was their lord and governor, and had given a general command for the carrying on of this work. Or,

2. Of God, whom they owned for their Lord, whose work this was, partly because it had proceeded thus far by God's singular providence and blessing; and partly because it was done for the defence of the city, and people, and temple of God. And therefore they are branded to all posterity for the neglect of so great and pious a work.

Nehemiah 3:6

No text from Poole on this verse.

Nehemiah 3:7

i.e. Unto the place where the governor of the country on this side the river Euphrates, for and under the Persian kings, sometimes had a palace or throne, to which all persons living in the adjacent parts were to resort for judgment.

Nehemiah 3:8

It is not said *they repaired* , as was said of the rest, but they

**fortified** it, either because this part of the wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the city. Others render it *they left* , as this word commonly signifies; and so the meaning is, They omitted the building of that part of the wall, because it remained standing; this being that space of four hundred cubits which was pulled down by Joash king of Israel, and rebuilt by Uzziah, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. But this chapter gives us an account of what

they did in the building, not of what they did not, but left as they found it.

Nehemiah 3:9

As Rome was anciently divided into several quarters or regions, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it; which accordingly had two several rulers, this man and the other, Neh\_3:12, but both under the chief governor of the city.

Nehemiah 3:10

**Over against his house;** that part of the wall which was next to him, which his own interest obliged him to do with care.

Nehemiah 3:11

No text from Poole on this verse.

Nehemiah 3:12

Of the half part of Jerusalem, i.e. of the other half, &c.: See Poole "Neh\_3:9".

**He and his daughters;** who were either heiresses, or rich widows, and caused part to be done at their charges.

Nehemiah 3:13

No text from Poole on this verse.

Nehemiah 3:14

**Beth-haccerem;** a town or territory, the government whereof was divided between two persons.

Nehemiah 3:15

**The wall of the pool of Siloah;** that part of the wall which was directly against that pool.

Nehemiah 3:16

**Over against the sepulchres of David,** i.e. the place which David appointed for his own sepulchres, and the sepulchres of his successors the kings of Israel and Judah.

**The pool that was made,** to wit, by Hezekiah, 2Ki\_20:20; whereby it is distinguished from that pool which was natural.



**The house of the mighty;** or, *of the valiant* ; which possibly was formerly appointed for the receipt of those chief captains that should attend upon the king, their courses, or of some other valiant commanders who should upon occasion resort to Jerusalem.

Nehemiah 3:17

No text from Poole on this verse.

Nehemiah 3:18

No text from Poole on this verse.

Nehemiah 3:19

**To the armory;** either to the house of the forest of Lebanon, which was their armory from Solomon's days, Isa\_22:8; or to some other place, which either before or since that time had been used as another and less armory for common occasions.

**At the turning of the wall;** or, *at the corner* ; or, *which is in the corner* .

Nehemiah 3:20

**Earnestly repaired;** did his work with eminent diligence and fervency; which is here noted to his commendation.

**From the turning of the wall,** or, *from the corner* , as Neh\_3:19. Unto the door of the house; unto that part of the wall which was over against or next to this door.

Nehemiah 3:21

Therefore the door was not in the middle of the house, as now they commonly are, but at one end of it.

Nehemiah 3:22

Either of the plains of Jordan; or *of the plain country round about Jerusalem* , its it is called, Neh\_12:28. And they are thus called, because they, or their parents, either were born, or now did or formerly had dwelt, in those parks; whence they came to Jerusalem, when the service of the temple required it.

Nehemiah 3:23

No text from Poole on this verse.

Nehemiah 3:24

No text from Poole on this verse.

Nehemiah 3:25

**Over against the turning of the wall;** in a part of the wall, which jutted out as the tower here following did, and therefore was opposite to or over against that turning.

**And the tower,** or, *even the tower* . *Out from the king 's high house* ; either from the royal palace; or from some other smaller house which the king formerly built there, either for prospect or for defence.

**By the court of the prison;** a place oft mentioned; of which see Jer\_32:2 **38:6,13.**

Nehemiah 3:26

**Dwelt in Ophel,** or, *who dwelt in Ophel* ; for this seems to be only a description of the persons, whose work follows.

**The water-gate;** so called because by that gate water was brought in, either by the people for the use of that part of the city, or rather by these Nethinims, who were Gibeonites, for the uses of the temple, for which they were *drawers of water* , Jos\_9:21.

Nehemiah 3:27

**The Tekoites;** the same spoken of before, Neh\_3:5, who having despatched their first share sooner than their brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them. And this their double diligence is noted, both for the greater shame of their nobles, who would not do ally part of it, Neh\_3:5, and for their own greater honour, who were so far from being corrupted by the bad example of their nobles, that they were rather quickened and inflamed to greater zeal and industry in this public and pious work.

Nehemiah 3:28

**The horse gate;** not that belonging to the king's palace, 2Ch\_23:15, but one of the gates of the city so called; either because nigh unto that were many stables for horses, or because the horses commonly went out that way to their watering-place.

Nehemiah 3:29

To wit, of the city, or of the temple; which being the chief gate, was committed to his particular care and custody.

Nehemiah 3:30

Or, *chambers* ; the singular number for the plural.

Nehemiah 3:31

No text from Poole on this verse.

Nehemiah 3:32

No text from Poole on this verse.

#### **Nehemiah 4:1 NEHEMIAH CHAPTER 4**

The enemies scoff, and are angry, Neh\_4:1-3. Nehemiah prayeth against them and continueth the work, Neh\_4:4-6. Understanding the wrath and design of their enemies, he setteth a watch, Neh\_4:7-12. He armeth and encourageth the labourers, Neh\_4:3-18; and giveth military precepts, Neh\_4:9-23.

Pretending contempt in his words when he had grief in his heart.

Nehemiah 4:2

**Before his brethren;** Neh\_4:3, and *Geshem* , Neh\_2:19, and others, whom he calls

**his brethren,** because of their conjunction with him in office and interest.

**The army of Samaria;** whom he designed hereby to incense against them, or at least to understand their minds herein.

**Will they make an end in a day?** do they intend to begin and finish the work, and keep the feast of dedication by sacrifice, all in one day? for if they spend any long time about it, they cannot think that we, and the rest of their neighbours, will suffer them to do it. Thus he persuaded himself and his companions that their attempt was ridiculous; and this mistake kept him from giving them any disturbance till it was too late. So God infatuated him to his own grief and shame, and to the advantage of his people.

**Will they revive the stones out of the heaps of the rubbish?** will they pick up their broken stones out of the ruins, and patch them together? for other materials they want.

**Which are burned,** i.e. which stones were burned, and broken, or consumed to powder, to wit, by the Chaldeans when they took the city. **See Poole "Neh\_1:3".**

Nehemiah 4:3

He mentions the foxes, because they were very numerous in those parts, and because in the late desolations the foxes did walk in the mount and city of Zion, Lam\_5:18, wherewith he seems to upbraid them.

**He shall even break down their stone wall:** it is so low, that a fox can easily get to the top of it; and so weak, and done so hastily and carelessly, that the least thrust will tumble it down.

Nehemiah 4:4

**Turn their reproach upon their own head;** let them be really as contemptible as they represent us to be. This, and the following requests, may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable enemies to God and to his people, and necessary for the vindication and defence of God's honour, and worship, and people.

**Give them for a prey in the land of captivity;** let them be removed from our neighbourhood, and carried into captivity; and there let them find no favour, but further severity. Or,

**give them for a prey** to their enemies, and let these carry them into

the land of captivity.

Nehemiah 4:5

**Let not their sin be blotted out from before thee;** let their wickedness be in thy sight, so as to bring down deserved judgments it. upon them, that either they may be convinced and reformed, or others may be warned by their example. God is said to cover or hide sin when he forbears to punish.

**They have provoked thee to anger before the builders,** i.e. they have not only provoked us builders, but thee also. Or, *they have provoked or derided the builders to their face* , i.e. openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

Nehemiah 4:6

Unto the half thereof; either,

1. In length; or rather,

2. In height; for the whole circumference of the wall was distributed among the builders, who also had carried on the work, beginning at the sheep-gate, and ending there also, as appears from Neh\_3:1,32; and *the walls of Jerusalem* are said to *be made up* , here, Neh\_4:7.

Nehemiah 4:7

**That the breaches began to be stopped**, i.e. that the breaches which the Chaldeans had made and left in the walls were well-nigh stopped up.

Nehemiah 4:8

No text from Poole on this verse.

Nehemiah 4:9

No text from Poole on this verse.

Nehemiah 4:10

**And Judah said**, i.e. the Jews now dwelling in Judah, to wit, some of them, being partly terrified by their enemies, and partly wearied with hard and continual labours.

**There is much rubbish**; more than we are able suddenly to remove.

**We are not able to build the wall**; being forced to spend our time in removing the rubbish, and other works imposed upon us; and therefore we must desist at least for a season.

Nehemiah 4:11

We will come secretly and unexpectedly upon them so as they shall neither foresee their danger, nor be able to prevent it.

Nehemiah 4:12

**Which dwelt by them**, or, *among them* ; whereby they came to the knowledge of their counsels.

**Ten times**, i.e. very often. A certain number for an uncertain.

**They will be upon you**, i.e. they will invade you every way, by which we can come to you, or you to us; and therefore do you keep watches on every side. But these words may be otherwise rendered thus, *On all parts where you shall be quiet, or at rest* ,

(i.e. secure; for the Hebrew *schub* signifies not only to return, but also to be quiet, or at ease, as Hebricians know,) they will be upon us, i.e. upon our people, and city Jerusalem, where you are. And they rather say *upon us* than *upon you*, to manifest their affection to them, and conjunction with them, and that they looked upon themselves as members of the same body and church with them, and took what was designed or done against them, as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendered thus, *They told this* (to wit, the enemy's intentions) *to us ten times, coming from all places where they dwelt*, or *rested*, (Heb. *you rested*; the second person being put for the third, as it is both in the Hebrew language, as Gen\_10:19, **30 Ge 25:18**, and in the Hebrew text, Psa\_22:9, and in other languages and authors; of which see my Latin Synopsis upon Gen\_10:19; and that it is so here we have the consent of the LXX. and Arabic, and of some modern and accurate interpreters, who render it by a verb of the third person,) *about us*; whence they came purposely to inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us*: which phrase of returning to us, i.e. to Jerusalem, suits very well with those persons who came up with their brethren from Babylon to Jerusalem, and went thence into several parts of the country to dwell where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at Jerusalem.

Nehemiah 4:13

**In the lower places behind the wall;** to stand by and within the walls where they were lowest, and not yet raised to their due height, and therefore most liable to the enemy's assault.

**On the higher places;** upon the tops of the walls where they were finished, and the towers which were built here and there upon the wall; whence they might shoot arrows or throw stones against their enemies, when they made their approaches.

Nehemiah 4:14

No text from Poole on this verse.

Nehemiah 4:15

Our enemies being frustrated in their hopes, which were wholly built upon the secrecy and suddenness of their attempt, we knowing this, returned to our business.

Nehemiah 4:16

**From that time forth**, lest our enemies should repeat their enterprise.

**The half of my servants**; of my domestic servants, and of my guards, who should have attended upon my own person.

**The spears, the shields, and the bows, and the habergeons**, i.e. all their weapons; they stood in their arms prepared for battle.

**The rulers were behind all**; partly to encourage them in their work, and sometimes to assist with their own hands; and partly to direct and command them in case of an assault.

**The house of Judah**, i.e. the Jews who were upon the wall.

Nehemiah 4:17

This is not to be taken properly, for they could never have done their work with one hand; and the next verse tells us the sword was not in their hands, but by their sides: but figuratively; this being a proverbial speech, such as is frequent amongst the Latins, as when they say of a man pretending kindness with evil design, *he carries bread in one hand, and a stone in another* .

Nehemiah 4:18

*To call the people together* , when and where it was fit and necessary.

Nehemiah 4:19

No text from Poole on this verse.

Nehemiah 4:20

No text from Poole on this verse.

Nehemiah 4:21

Working very early and very late.

Nehemiah 4:22

**Within Jerusalem;** not in the suburbs, or adjoining villages, as probably many of them did, returning thence to their work in the morning.

Nehemiah 4:23

**None of us put off our clothes;** neither by day, nor by night, as the manner is when we go to bed; they constantly kept themselves in a readiness for fighting.

**Saving that every one put them off for washing;** when they were to wash and cleanse themselves from some natural or moral impurity, which might befall them or their garments.

### **Nehemiah 5:1 NEHEMIAH CHAPTER 5**

The people complain of their brethren, by reason of their debts, mortgages, and bondage, Neh\_5:1-5. Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution, Neh\_5:6-13. He forbearth his own allowance, and keepeth hospitality, Neh\_5:14-17. The quantity of his preparations, and his prayer, Neh\_5:18,19.

To wit, the great and rich who had oppressed their brethren.

Nehemiah 5:2

**We, our sons, and our daughters, are many;** which is in itself a blessing, but to us is turned into a curse.

**We take up corn for them,** i.e. we are forced by our and their necessities to take up corn, to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following relation. Others, *Let us take up*, &c., i.e. seeing we do the public work, let provision be made for us and our children out of the public stock. But this is no petition, but a complaint, as will appear.

Nehemiah 5:3

Which might easily happen, both from the multitude of the people now in and near Jerusalem, and from their building work, which wholly took them up, and kept them from taking care of their own families, and from the expectation and dread of their enemies' invasion, which hindered them from going abroad to fetch in



provision, and the people round about from bringing it in to them; or from divers other causes.

Nehemiah 5:4

**The kings tribute** was laid upon them all. See Ezr\_4:13 7:24

Nehemiah 5:5

**Our flesh is as the flesh of our brethren;** we are of the same nature, and nation, and religion with them although they treat us as if we were beasts or heathens, forgetting both humanity and God's law, Deu\_15:7.

**We bring into bondage;** we are compelled to sell them for our subsistence.

**Our sons and our daughters;** which was an evidence of their great necessity, because their daughters were more tender, and weak, and unfit for bond-service, and more exposed to injuries, than their sons.

**Neither is it in our power to redeem them;** which we are allowed to do, Exo\_21:7, but have not wherewith to do it.

Nehemiah 5:6

No text from Poole on this verse.

Nehemiah 5:7

**Ye exact usury every one of his brother;** which was against the plain and positive law of God, Deu\_23:19,20; especially in this time of public calamity and dearth.

**I set a great assembly against them;** I called a public congregation, both of the rulers and people, the greatest part whereof were free from this guilt, and therefore mere impartial judges of the matter, and represented it to them, that the offenders might be convinced, and reform this abuse; if not for fear of God, or love of their brethren, yet at least for the public shame, and the cries of the poor.

Nehemiah 5:8

**We after our ability have redeemed our brethren the Jews, which were sold unto the heathen:** I, and my, brethren, and predecessors, have used our utmost interest and power, both with the kings of Persia, that our brethren might be redeemed from that

bondage into which God had sold them for their sins; and with particular persons in Babylon and Persia, and the adjacent parts, whose bond-slaves the Jews were, and who would not part with them without a price, which we paid for them.

**Will ye even sell your brethren?** or shall they be sold unto us? do you expect that we should pay you a price for them, as we did to the Babylonians? or must we use as much importunity to solicit you for their redemption as we did to their enemies?

Nehemiah 5:9

**It is not good**, i. e. it is a very bad and wicked thing; as this same phrase is used, Pro\_16:29 **17:26 18:5 19:2**. A common figure, called *meiosis*, where more is understood than is expressed.

**Because of the reproach of the heathen our enemies;** who are round about you, and observe all your actions, and will loath and reproach both you for such barbarous usage of your brethren, and religion for your sakes; which, if you have any love or respect either to God or to yourselves, you will prevent.

Nehemiah 5:10

**My brethren**, to wit, in office; those who are employed with me in the government of this people.

**My servants;** in my name, and for my use.

**Might exact of them money and corn**, as a just recompence for our pains and care for the public good, to which we wholly devote ourselves, even to the neglect of all our private concerns. But I will not rigorously exact, but do freely remit my own right, which, in those circumstances, it is my duty to do; and therefore you also ought to do so, seeing I lay no burden upon you but what I am willing to bear a part of upon my own shoulders.

Nehemiah 5:11

**Also the hundredth part of the money;** also require not; which is to be supplied out of the next verse, where it is expressed in their answer to and grant of this desire. *The hundredth part*; which they required every month for the use of their monies or goods, according to the custom then used, and afterwards by the Romans.

Nehemiah 5:12

**We will restore them**, to wit, the lands and houses.

Will require nothing of them, for the hundredth part.

I called the priests; either,

1. As delinquents in that kind; or rather as witnesses, that the oath being taken before the priests, who acted in God's name and stead, the oath might make the more deep and durable impression upon their consciences. See Num\_5:19 1Ki\_1:8,**31,32**.

**Took an oath of them**; not of the priests last mentioned, for it doth not appear that any of them were guilty, and it is absurd to think that they only were guilty of this extortion, as they must be, if this them belongs to them only; but of all the persons who were before charged with this crime, Neh\_5:3,**4**, whether priests or others, as is evident from the text, and from the nature of the thing.

Nehemiah 5:13

**I shook my lap**, i.e. the lap or extreme parts of my garment, which I first folded together, and then shook it, and scattered it asunder. This was a form of swearing then in use.

**From his labour**, i.e. from enjoying what he hath got by his labour.

Nehemiah 5:14

**Twelve years**; not that he continued so long together at Jerusalem, of which see Neh\_2:6; but that he so long governed Jerusalem by himself when he was present, and in his absence by a deputy.

**I and my brethren**; either my fellow officers, or they whom I left in my stead, who as they were to do any work, so might have required my rights.

**The bread of the governor**, i.e. that allowance which by the laws of God and nations, and of the king of Persia, the governors might require for the maintenance of their own dignity and office, and of the public service.

Nehemiah 5:15

**The former governors;** not Ezra, who was no governor, but only a priest sent to teach them, and to rectify church abuses; nor Zerubbabel; but others between him and Nehemiah, whom he forbears to name, because he designed not to disgrace any person, but only to reform the abuses.

**Beside forty shekels of silver;** which they required of the people for every day to defray their other expenses.

**Their servants bare rule over the people,** i.e. ruled them with rigour and cruelty; which fault of the servants is charged upon their masters; the former governors, because they did not restrain nor punish them.

**Because of the fear of God;** because I feared to break God's commands, or to incur his displeasure, by such immoderate and unseasonable oppressions of the people. This he speaks not to commend himself, but rather to diminish his praise, and to show that this was no heroical action, nor work of supererogation, to be admired rather than imitated; but only his duty in that case, which for his own sake he durst not decline; and consequently that it was their duty also now to relinquish even those rights which in other times and conditions they might lawfully require.

Nehemiah 5:16

**In the work of this wall;** overseeing, directing, and encouraging the workmen, which was my whole business; and this at my own cost.

**Neither bought we any land of our poor brethren,** whose necessities gave me abundant opportunity of enriching myself with good bargains. But I durst not build my house upon other men's ruins.

Nehemiah 5:17

**An hundred and fifty of the Jews and rulers;** not only Jews of the inferior sort, for whom meaner provisions might suffice, but also their rulers, such as there were in many places, for whom better provision was fit; who resorted to him upon all occasions, either to pour out their complaints, as here they did; or to give him notice of the enemy's designs; or to receive his orders and directions.

Nehemiah 5:18

But bore it out of my own estate; which was very considerable, his office in the Persian court being a place of very great profit as well as honour, and that profit no doubt continued to him in this his absence from the king. From this great and daily expense, it seems more than probable that Nehemiah did not continue here for twelve years together, as some would think, or at least that he did not this all that time, but only during the great and present exigencies and distresses of the Jews, which ceased in good part after the walls were built, and the hearts of all the Jews revived, and their enemies dispirited thereby.

Nehemiah 5:19

As I have done thy people good for thy sake, so do me good for thine own sake; for thou art pleased, and hast promised graciously to reward us according to our works, and to mete to men the same measure which they mete to others.

## **Nehemiah 6:1 NEHEMIAH CHAPTER 6**

Sanballat and Tobiah, sending to Nehemiah to meet them, intend to do him mischief, Neh\_6:1,2. Nehemiah's answer, Neh\_6:3. They charge him with rebellion, Neh\_6:4-7. His answer to it, Neh\_6:8,9. Shemaiah's false prophecies to discourage Nehemiah, Neh\_6:10. His reply, Neh\_6:11-14. The work is finished to the terror of the enemies, Neh\_7:15,16. Secret correspondence between the nobles of Judah and Tobiah, Neh\_6:17,18.

I had not set up the doors; not all of them. See Poole "Neh\_3:1-3".

Nehemiah 6:2

**Let us meet together;** to consult about the common service of our master the king of Persia, or to make a friendly accommodation.

**Ono;** a city in the tribe of Benjamin; of which see Neh\_11:35 1Ch\_8:12.

Nehemiah 6:3

**I am doing a great work:** he tells them one, but not the only, nor the principal, reason of his refusal, because his coming might cause the work to cease, not only by the neglect of it during his absence, but by his death, which they by this means might compass, though he thought it not fit to express so much to them.

Nehemiah 6:4

No text from Poole on this verse.

Nehemiah 6:5

Thereby bidding open defiance to him, as before he had used secret practices; and intimating that he would do that by manifest force, which he had intended to do by sudden surprise.

Nehemiah 6:6

**Among the heathen;** the neighbouring people, whom you proudly and disdainfully call *heathens or Gentiles*. *Gashmu* , called *Geshem* , Neh\_6:1; who affirmed it and would prove it. *According to these words* , i.e. according to these reports; or, that thou mayst justify and verify these rumours. Others,

**according to these things,** i.e. when these things which thou art now doing shall be finished. But the first sense seems most agreeable to the use of the same words in the next verse.

Nehemiah 6:7

**There is a king in Judah;** we have now a king of our own nation, and are free from the bondage of a foreign yoke. Let us take counsel together, that we may impartially examine the matter, that either thy innocency may be cleared, and false accusations may be prevented; or if thou art guilty, the king may be informed.

Nehemiah 6:8

No text from Poole on this verse.

Nehemiah 6:9

**They all made us afraid,** i.e. they endeavoured to do so, and actually did terrify some persons.

Nehemiah 6:10

**Shemaiah the son of Delaiah;** probably one of the chief of the priests, 1Ch\_24:26.

**Who was shut up** in his chamber adjoining to the temple, upon pretence of singular devotion, sequestration from the world, and special acquaintance and much communion with God in his retirements, after the manner of the prophets; and withal upon pretence of certain knowledge, which he had by the Spirit of God and of prophecy, concerning their approaching danger, from which they could be safe no where but in the temple, which the

very heathens owned for a sanctuary, which they might not violate.

**Let us meet together in the house of God, within the temple;** for the danger is so near, that we cannot safely tarry here so long as to consult what to do in this juncture. His design herein was, partly, to discourage and disgrace Nehemiah, and thereby to strike a dread into all the people, and give a speedy and full stop to the work; partly, to prepare the way for the enemies to assault and take the city, whilst Nehemiah was shut up, and unable to give them any opposition; partly, to justify their accusation of Nehemiah to the king by his flight upon it; and partly, that there, by the help of other priests, who were conscious of his plot, he might either destroy him, or secure his person, till the city by some of his accomplices were betrayed into the enemy's hands.  
Nehemiah 6:11

**Should such a man as I flee;** I the chief governor, upon whose presence, and counsel, and conduct the very life and being of the whole city and nation in a great measure depends; I who have professed such resolution, and courage, and confidence in God; I who have had such eminent experience of God's gracious and powerful assistances, of his calling me to this employment, and carrying me through it when our danger was greater than now it is. Shall I now dishonour God and religion, and betray the people and city of God by my cowardice? God forbid. This is not the counsel of God, nor of a friend; but a plot of mine enemies, as it here follows.

**Who is there, that, being as I am, would go into the temple to save his life?** as if I had an evil cause or conscience; as if I were a malefactor, who fled thither for refuge; as if I durst not trust God with my preservation except I went into the temple, which it is not lawful for me, being no priest, to do.

Nehemiah 6:12

**I perceived;** partly, by considering the sinful nature and pernicious consequence of this counsel; partly, by the suggestion of God's Spirit, whose counsel and help I sought in this matter; and partly, by the event, which discovered that there was no such danger from the approach of the enemy as was pretended.

Nehemiah 6:13

**That I should do so, and sin**, by going into a place forbidden to me, and that in such a time and manner, and upon such an occasion; which would have been both sinful and shameful: **See Poole** "Neh\_6:11".

**That they might reproach me as a coward**, and conscious of my own guilt, that so they might make me contemptible and odious, both to my own people, and to the king of Persia.

Nehemiah 6:14

**The prophetess Noadiah**; one that falsely pretended to the Spirit of prophecy, to deceive and destroy Nehemiah. He prays to God to remember and punish these false prophets, because he was not yet in a capacity to do it, having such powerful enemies round about him, and so many rich and potent Jews highly discontented for their great loss by his means, **Ne 5**.

Nehemiah 6:15

**The month Elul**; answering part to our August and part to September.

**In fifty and two days**; to be computed, either,

1. From the time of Sanballat's sending this letter to him; or,
2. As most judge, from the beginning of the work; which though a great thing, yet it is not at all incredible, considering,
  1. That the walls and gates were not wholly pulled down by the Chaldeans; for to what purpose should they make that waste of time and labour?
  2. That where the walls were thrown down, yet the materials remained, which they now used.
  3. That in the building of the walls they minded not curiosity, but only strength and safety.
  4. The great numbers of the builders, and the prudent distribution of the work among them, and their admirable zeal and diligence in the work.
  5. That there want not parallel instances even in heathen authors; for both Curtius and Arrian report, that Alexander the Great built



the walls of new Alexandria, which contained above seven miles in length, within twenty days' space.

6. That there was an eminent hand of God in carrying on this work, which their very enemies here acknowledge.

Nehemiah 6:16

**In their own eyes**, i.e. in their opinion, or themselves being judges; for though ordinarily men are very prone to judge partially, and still to flatter themselves with vain hopes and fancies, yet this case was so clear and remarkable, that they began to despair. Now they saw that all was lost, that their designs were broken, and that their mischief was now likely to fall upon their own heads. *They perceived* , by that admirable courage, and constancy, and quickness wherewith this work was managed, notwithstanding all their difficulties and discouragements.

**That this work was wrought of our God;** that it was the work of that mighty God of Israel, whom they had great reason to fear; and withal they took it for an ill omen to them, and a sure presage that God would still watch over that city and people, and crush those who should oppose or disturb them. Corresponding with him against Nehemiah, and against their own city and nation.

Nehemiah 6:17

Corresponding with him against Nehemiah, and against their own city and nation.

Nehemiah 6:18

**Sworn unto him**, to be true to him in the prosecution of his wicked designs.

**His son had taken the daughter of Meshullam:** this is noted to show the mischief of such unequal and forbidden marriages, and how reasonable and necessary Ezra's action was in the dissolution of them.

Nehemiah 6:19

No text from Poole on this verse.

## **Nehemiah 7:1 NEHEMIAH CHAPTER 7**

Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah, Neh\_7:1,2. His advice to them, Neh\_7:3,4. He finds out

a register of the genealogy of them that came at first out of Babylon, Neh\_7:5-65. The whole number of them, Neh\_7:66,**67**. Their substance, Neh\_7:68,**69**. Their offerings, Neh\_7:70-73. i.e. When I had taken order that the Levites should be summoned from all places to celebrate the dedication of the wall, as it was done, Neh\_12:27.

Nehemiah 7:2

**Hanani**; of whom see Neh\_1:2.

**The ruler of the palace**, i.e. of Nehemiah's court; justly so called, because he lived in great splendour, and like a viceroy, though it was wholly at his own charge.

**Charge over Jerusalem**, to preserve its peace and safety, and to take particular care of the shutting the gates of the city.

**He was a faithful man**, to wit, Hananiah last mentioned; for it was needless to say any thing in commendation of Hanani, who had shown his piety and zeal for God and his country, in taking a tedious journey from Jerusalem to Shushan, to inform Nehemiah of the sad estate of Jerusalem, and to implore his helping hand to relieve it, **Ne 1**.

**A faithful man**; he chose not magistrates and officers out of any partial or carnal respects to his own kindred, or acquaintance, or favourites, but from true piety and prudence, such as were fittest for and would be most faithful in their employments.

**And feared God**: this is added as the ground and reason, both why he was faithful, and why Nehemiah put such trust and confidence in him, because he knew that the fear of God would keep him from yielding to those temptations to perfidiousness which he was likely to meet with when Nehemiah was gone, and against which a man destitute of God's fear hath no sufficient fence.

**Above many**; more than most men did; or, above the common pitch of piety.

Nehemiah 7:3

**Until the sun be hot**, i.e. till it be clear and broad day; when enemies approaching may be discovered, and the people of the city will be ready for the defence in case of an assault.

**While they stand by**, i.e. the watches appointed to that end, as is manifest from the following words.

**Every one to be over against his house**, i.e. every one in his turn keeping watch with others in that watching-place which is next to his house.

Nehemiah 7:4

i.e. Not all, nor completely built; but only some slight buildings of boards or stones were made for the present use of the generality of the people.

Nehemiah 7:5

**God put into mine heart**: this action, though merely prudential, he doth not ascribe to himself, or his own wit, but to the gift and grace of God directing and inclining him to it.

**To gather together the nobles, and the rulers, and the people** not only for the particular end here mentioned, but for divers other weighty purposes and matters, of which the following chapters treat.

**That they might be reckoned by genealogy**; that so it might appear to what families each person belonged, and where their ancient habitations lay, which for a great number of them were in the city, the replenishing of which was now his design.

**Them which came up at the first**, to wit, with Zerubbabel, as it follows, Neh\_7:7. But this following catalogue differs in some particulars from that **Ezr 2**, of which see the notes there.

Nehemiah 7:6

No text from Poole on this verse.

Nehemiah 7:7

No text from Poole on this verse.

Nehemiah 7:8

No text from Poole on this verse.

Nehemiah 7:9

No text from Poole on this verse.

Nehemiah 7:10

No text from Poole on this verse.

Nehemiah 7:11

No text from Poole on this verse.

Nehemiah 7:12

No text from Poole on this verse.

Nehemiah 7:13

No text from Poole on this verse.

Nehemiah 7:14

No text from Poole on this verse.

Nehemiah 7:15

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Nehemiah 7:16

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Nehemiah 7:17

No text from Poole on this verse.

Nehemiah 7:18

No text from Poole on this verse.

Nehemiah 7:19

No text from Poole on this verse.

Nehemiah 7:20

No text from Poole on this verse.

Nehemiah 7:21

No text from Poole on this verse.

Nehemiah 7:22

No text from Poole on this verse.

Nehemiah 7:23

No text from Poole on this verse.

Nehemiah 7:24

No text from Poole on this verse.

Nehemiah 7:25

No text from Poole on this verse.

Nehemiah 7:26

No text from Poole on this verse.

Nehemiah 7:27

No text from Poole on this verse.

Nehemiah 7:28

No text from Poole on this verse.

Nehemiah 7:29

No text from Poole on this verse.

Nehemiah 7:30

No text from Poole on this verse.

Nehemiah 7:31

No text from Poole on this verse.

Nehemiah 7:32

No text from Poole on this verse.

Nehemiah 7:33

No text from Poole on this verse.

Nehemiah 7:34

No text from Poole on this verse.

Nehemiah 7:35

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Nehemiah 7:36

No text from Poole on this verse.

Nehemiah 7:37

No text from Poole on this verse.

Nehemiah 7:38

No text from Poole on this verse.

Nehemiah 7:39

No text from Poole on this verse.

Nehemiah 7:40

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Nehemiah 7:41

No text from Poole on this verse.

Nehemiah 7:42

No text from Poole on this verse.

Nehemiah 7:43

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Nehemiah 7:44

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Nehemiah 7:45

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Nehemiah 7:46

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Nehemiah 7:47

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Nehemiah 7:48

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Nehemiah 7:49

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Nehemiah 7:50

No text from Poole on this verse.

Nehemiah 7:51

No text from Poole on this verse.

Nehemiah 7:52

No text from Poole on this verse.

Nehemiah 7:53

No text from Poole on this verse.

Nehemiah 7:54

No text from Poole on this verse.

Nehemiah 7:55

No text from Poole on this verse.

Nehemiah 7:56

No text from Poole on this verse.

Nehemiah 7:57

No text from Poole on this verse.

Nehemiah 7:58

No text from Poole on this verse.

Nehemiah 7:59

No text from Poole on this verse.

Nehemiah 7:60

No text from Poole on this verse.

Nehemiah 7:61

No text from Poole on this verse.

Nehemiah 7:62

No text from Poole on this verse.

Nehemiah 7:63

No text from Poole on this verse.

Nehemiah 7:64

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Nehemiah 7:65

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Nehemiah 7:66

No text from Poole on this verse.

Nehemiah 7:67

No text from Poole on this verse.

Nehemiah 7:68

No text from Poole on this verse.

Nehemiah 7:69

No text from Poole on this verse.

Nehemiah 7:70

**The Tirshatha**, i.e. the governor, to wit, Nehemiah. So it is no wonder that the number of the monies, and other things here contributed, differ from that **Ezr 2**, because this is another collection; that was made in Zerubbabel's time, and this in Ezra's.

Nehemiah 7:71

No text from Poole on this verse.

Nehemiah 7:72

No text from Poole on this verse.

Nehemiah 7:73

No text from Poole on this verse.

## **Nehemiah 8:1 NEHEMIAH CHAPTER 8**

Ezra bringeth and expoundeth the law of Moses, and blesseth God with the people, Neh\_8:1-8. Nehemiah and Ezra comfort the people, Neh\_8:9-12. The people's forwardness to hear and to be instructed in the law, Neh\_8:13-15. They make themselves booths, Neh\_8:16,**17**; and keep the feast seven days, Neh\_8:18. The street that was before the water-gate; of which See Poole "Neh\_3:26".

Nehemiah 8:2

**Ezra the priest** came twelve or thirteen years before Nehemiah to Jerusalem; and either tarried there, or went back to Babylon, being forced to do so by the king's command, or indispensable occasions, and then returned again with Nehemiah.

**All that could hear with understanding**, i.e. and such children as were come to years of understanding.

Nehemiah 8:3

No text from Poole on this verse.

Nehemiah 8:4

Partly to declare their consent and concurrence with Ezra in what he said and did; and partly that they, or some of them, might bear a part in the work.

Nehemiah 8:5

Either in reverence to God's word, of which see Num\_11:32 Jud\_3:20; or that they might hear his words the more distinctly: or rather, because they observed that Ezra composed himself to prayer or thanksgiving; which is here generally declared, but doubtless was more particularly and largely expressed in that assembly, as appears by their answering

**Amen, Amen**, to his prayer.

Nehemiah 8:6

No text from Poole on this verse.

Nehemiah 8:7

**Caused the people to understand the law**; as well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriac language, which was now and henceforth the common language of that people, who together with their religion



had also in a great part lost their language; as also the sense and meaning of them; they expounded the mind and will of God in what they read, and applied it to the people's present condition, as they saw fit, as the manner of the prophets generally was. And hence the people were so deeply affected with it.

**The people stood in their place**, i.e. in their several places and stations into which the company seems to have been distributed for conveniency of hearing; it not being likely that so vast a congregation could distinctly hear one man's voice. Or, *by their stations*, i.e. by the several stations of the Levites and persons last named; who seem to have had several scaffolds, by comparing this with Neh\_9:4, upon which they stood, as Ezra did upon his pulpit, Neh\_8:4.

Nehemiah 8:8

**They read**, to wit, Ezra and his companions successively or severally.

**Gave the sense**; i.e. the meaning of the Hebrew words, which they expounded in the common language.

**Caused them to understand the reading**, i.e. that which they read, to wit, the Holy Scripture; the action being put for the object, as vision is oft put for the thing seen, and hearing for the thing heard, and fear for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the priest's work, Mal\_2:7.

Nehemiah 8:9

**This day is holy unto the Lord your God**, to wit, as a day of feasting and thanksgiving to God, and rejoicing in his mercies; for otherwise even fasting days were holy to God in the general, though not in the sense here meant.

**All the people wept**, out of a deep sense of their great guilt, and of their extreme danger by reason of it.

Nehemiah 8:10

**Eat the fat, and drink the sweet**; feast before the Lord, as the duty of the day obligeth you to do.

**Send portions unto them for whom nothing is prepared;** for the relief of your poor brethren, who else must mourn whilst you rejoice. See of this duty and practice Deu\_16:11,14 Es 9:19.

**This day is holy unto our Lord;** being the feast of trumpets, Lev\_23:24, and the beginning of this joyful month, wherein so many days of feasting and thanksgiving were to be observed.

**The joy of the Lord is your strength,** i.e. rejoicing in God in the manner prescribed in his word, or serving him with cheerfulness and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body which you greatly need, both to perform all the duties required of you, and to endure and oppose all the crafty counsels and malicious designs of your enemies against you; whereas this dejection of mind, and excessive grief, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for God's service, or for your own necessary occasions, and so an easy prey to your enemies.

Nehemiah 8:11

**The Levites stilled all the people;** whose passions being once raised, could not suddenly be composed.

**Hold your peace;** cease from weeping and mournful cries, and turn your lamentations into thanksgivings.

Nehemiah 8:12

Because they now knew God's mind, and their own duty, which they were resolved to practise; which gave them ground of hope and trust in God's mercy, and consequently of great and just joy.

Nehemiah 8:13

Choosing rather to confess their ignorance for their edification, than vainly to pretend to more knowledge than they had; wherein they show both true humility and serious godliness, that they were more careful to learn and practise their duty, than to preserve their reputation with the people.

**Even to understand the words of the law;** that they might more exactly understand the meaning of some things which they had heard before, and so instruct the people in them.

Nehemiah 8:14

**They found**, upon Ezra's information, and their discourse with him.

Nehemiah 8:15

**And that they should publish**, i.e. and they found this also written, which is to be supplied out of the former verse, that they should, &c., which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, Lev\_23:4 Num\_10:10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendered, *which* (as this Hebrew word is rendered here, Neh\_8:14, and most commonly) *also* (so the particle *vau* is used, Isa\_6:1 Jer\_1:3) *they did publish*, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being particular and proper to this special occasion, seem to intimate that this is rather an historical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be. *Unto the mount*; the Mount of Olives, which was next Jerusalem, and stored with olive branches, and probably with the rest here mentioned; for these trees may seem to have been planted hereabouts principally for the use of this capital city in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with a usual synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured.

Branches of thick trees; of which See Poole "Lev\_23:34"; See Poole "Deu\_16:13".

Nehemiah 8:16

**Booths upon the roof of his house**; for the houses there were made flat; of which See Poole "Deu\_22:8".

**In their courts**, belonging to their own houses; for these might be any where in the open air.

**In the street of the gate of Ephraim;** that gate of the city which led to the tribe of Ephraim.

Nehemiah 8:17

**For since the days of Jeshua,** or, *surely* since the days, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was last said or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast.

Had not the children of Israel done so; either,

1. So as to the matter or substance of the thing. So it implies that all this while the feast of tabernacles was not observed; which seems altogether improbable, considering how expressly this was commanded to be celebrated, **Le 23**, &c, and what excellent kings, and priests, and prophets there had been within that time, such as were persons of great understanding, and most expert and studious in God's word, and therefore could not be ignorant of so plain a duty; and withal so thoroughly pious, and careful, and zealous for God, and the observation of his law and worship, and some of them commended for their universal obedience to all God's commands; and therefore would not be guilty of so gross a neglect. Besides, that this feast was observed is sufficiently implied in **1Ki\_8:2,65** **2Ch\_7:9**, and is particularly expressed **Ezr\_3:4**. Or rather,

2. *So*, as to the manner and circumstances. They never kept this feast so joyfully, as the next words declare, having not only the same causes of rejoicing which they formerly had, but some special causes to increase their joy, to wit, the remembrance of their stupendous deliverance, both out of the land of their captivity, and out of the hands of their wicked and malicious neighbours ever since their return, and especially now when they were new building the walls of Jerusalem: they never kept it so solemnly and religiously; for whereas at other times only the first and last day of that feast were celebrated with a holy convocation, **Lev\_23:35,36** **Joh 7:37**, now there was a holy convocation, and the people assembled, and attended upon the reading of the law, every day of this feast, as is noted in the next verse.

Nehemiah 8:18

**He read in the book of the law of God;** which was commanded to be done at this feast, Deu\_31:10-12, though not enjoined to be done every day, as now out of a singular zeal they did.

### **Nehemiah 9:1 NEHEMIAH CHAPTER 9**

The solemn fast and repentance of the people, Neh\_9:1,2; and the manner of it, Neh\_9:3. The Levites confess and bless God for his goodness to them and their fathers, Neh\_9:4-8, in Egypt, Neh\_9:9,10; in their journey out of it, Neh\_9:11,12; upon Mount Sinai, Neh\_9:13,14; in their journey towards Canaan, Neh\_9:15-18; in the wilderness, Neh\_9:19-21; in driving out the nations before them, Neh\_9:22-26; in hearing their prayer when in trouble, and saving them, Neh\_9:27-31. They confess their sins, Neh\_9:32-37; and seal a covenant, Neh\_9:38.

**In the twenty and fourth day of this month;** the next day but one after the feast of tabernacles, which begun on the 14th day, and ended on the 22nd day, **Le 23;** for their consciences having then been fully awakened by the law read to them, and their hearts being full of grief for their great sins, which they were not allowed to express in that time of public joy and triumph; now when that was past, they resume their former thoughts and passions, and recalling their sins to mind, set apart a day for solemn fasting and humiliation.

Nehemiah 9:2

**From all strangers;** from all familiar and unnecessary society with the heathens, and particularly from those strange women whom some of them had married. For though Ezra had done this formerly, **Ezr 10**, as far as he had knowledge of the persons faulty, and power to redress their faults, yet, it seems, there were some criminals, who were either without his knowledge, or out of his power; or these were some new delinquents, that since that time had fallen into the same error, and showed the truth of their repentance by the forsaking of their beloved sins and dearest relations. See again Neh\_13:3.

**The iniquities of their fathers;** which they confess partly as one cause of their present sufferings; and partly because they by their

practices had justified their fathers' sins, and made them their own.

Nehemiah 9:3

**Read in the book of the law;** so as they did before, giving them the sense of what they read; of which **See Poole "Neh\_8:7"**, **See Poole "Neh\_8:8"**.

**One fourth part of the day,** to wit, for three hours; for there were accounted twelve hours in their day, Joh\_11:9. Probably they began after the morning sacrifice, at which divers religious people used to be present, but now they were all assembled together upon this great occasion; and they continued their work from that time till the evening sacrifice, with which they closed the work of the day.

**Another fourth part they confessed,** both God's mercies, as appears from the matter of the following prayer, and their own sins, as is expressed Neh\_9:2, this day being chiefly set apart for that work.

**Worshipped the Lord their God;** partly by the acknowledgment and adoration of his wonderful mercy in forgiving their sins, and saving them from the deserved judgments, which they either felt or feared, and giving them his law, and the knowledge thereof; and partly by imploring his further grace and mercy to them.

Nehemiah 9:4

**Upon the stairs, of the Levites,** or, upon the scaffold, &c., i.e. upon such stairs, or rather scaffolds, or pulpits, as the Levites used to stand upon when they taught the people. But you must not think that all the persons here named stood in one place, and uttered the following words together, which would have caused great confusion in their speeches, by which means but few of the people could have distinctly heard or understood them; but that they stood upon several pulpits, each of them either teaching of that part of the congregation which was allotted to him, or praying or blessing God with them.

**Cried with a loud voice;** thereby testifying their deep sense of their sins and miseries, and their fervent and importunate desire of God's mercy.

Nehemiah 9:5

**Then the Levites said** all the following words. Either therefore they all used the same words, being composed and agreed upon by Ezra and themselves; or they all prayed in the same manner, and to the same purpose, having agreed among themselves concerning the matter of their confessions and prayers. And these are the words which one of them used; and it is implied that the rest of their prayers were of the same nature.

**For ever and ever;** from day to day, as long as you live, and to all eternity.

Nehemiah 9:6

The host of heaven; either,

1. The stars, which after their manner worship and praise God, as all the creatures do after their manner, of which see **Psa 148**; or rather,

2. The angels, who are so called, as 1Ki\_22:19 Luk\_2:13, who do worship God truly and properly. And it is most usual and reasonable to understand all words properly, where there is no need of a figurative interpretation. And if this were understood of metaphorical and objective worshipping of God, there seems to be no reason to appropriate that to the *host of heaven*, to wit, the stars, seeing the hosts of sea and earth do in that sense worship God no less than the stars do, namely, in giving angels and men matter and occasion of worshipping and praising of God.

Nehemiah 9:7

**Didst choose Abram** out of the midst of all his nation and family. When thou didst pass by and neglect the rest of them, suffering them to walk on in their idolatrous and destructive courses; thou didst choose and single out him to serve and glorify thee, to be father of all the faithful, the progenitor of the Messiah, and the person in whom, not we only, but all nations, should be blessed, and to enjoy thee to all eternity.

Nehemiah 9:8

**Foundest his heart faithful before thee;** when thou madest that admirable trial of his faith and obedience, in requiring him to offer up his only son Isaac, thou didst find out and discover his

faithfulness, which was well known to thee before, and also was wrought in him by thy grace.

Nehemiah 9:9

No text from Poole on this verse.

Nehemiah 9:10

**They dealt proudly against them;** treating thy people with great scorn and contempt, like slaves and beasts.

Nehemiah 9:11

**Into the mighty waters,** i.e. the deep waters, such as these were, into which, when a stone is thrown, there is no hopes of seeing it again.

Nehemiah 9:12

No text from Poole on this verse.

Nehemiah 9:13

**True laws;** not such laws as some of the heathen laws were, which taught them falsehood, superstition, idolatry, and other errors; but such as discover the truth, and the true mind and will of God, and the true and only way to life.

**Good statutes;** both in themselves, and to us also, being useful to teach, and comfort, and save us.

Nehemiah 9:14

**Thy holy sabbath;** that holy and blessed sabbath day which thou didst bless and sanctify to Adam in Paradise, [Gen\\_2:3](#), commanding him, and in him all his posterity, to observe it, which yet almost all people and nations have quite forgotten, yea, so far as to mock at them, [Lam\\_1:7](#), thou didst graciously reveal unto thy people, reviving that ancient law by another particular law about it given to us in the wilderness.

Nehemiah 9:15

No text from Poole on this verse.

Nehemiah 9:16

Notwithstanding all these singular and wonderful mercies; which he hitherto recounted to aggravate their sins, which he now comes to confess, and to lead them to a sincere and ingenuous grief and repentance for their sins, not only for the mischief which they



brought upon themselves, but for the injury and indignity which they offered to God.

**Dealt proudly**, i.e. sinned presumptuously, and with contempt of God, as scorning to submit their wills to God's.

Nehemiah 9:17

**Refused to obey**; persisted in their disobedience after many admonitions, and invitations to repentance.

**Appointed a captain**, i.e. designed, purposed, and resolved to do so, Num\_14:4, and therefore they are said to do so, as Abraham is said to have offered up Isaac, Heb\_11:17, because he intended and attempted to do it.

Nehemiah 9:18

No text from Poole on this verse.

Nehemiah 9:19

**Thou forsookest them not in the wilderness**; where, if thou hadst left them without thy conduct and comfort, they had been utterly lost and undone.

Nehemiah 9:20

**Thou gavest also thy good spirit**; which thou didst graciously and plentifully impart unto Moses, and then unto the seventy elders, Num\_11:17,**25,26**, to the end that they might be able to direct and govern thy people wisely, and in thy fear.

Nehemiah 9:21

Of which **See Poole "Deu\_8:4"**.

Nehemiah 9:22

**Into corners**, or, *into a corner* . But the singular number is very commonly put for the plural. This is understood, either,

1. Of the Israelites, to whom God divided by lot the

**kingdoms and nations** last mentioned, and gave them all *the corners* , or *sides* , or *quarters* (for all these the word signifies) of their land. Or rather,

2. Of the heathen nations, whom God in a great measure destroyed, and the remainders of them *he dispersed into corners* ; that whereas before the Israelites came they had large habitations

and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst thee Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deu\_32:26, where the like phrase is used in the same sense.

Nehemiah 9:23

No text from Poole on this verse.

Nehemiah 9:24

No text from Poole on this verse.

Nehemiah 9:25

i.e. In all these comforts and blessings, which by thy great goodness they obtained and enjoyed.

Nehemiah 9:26

**Cast thy law behind their backs**, i.e. neglected and despised thy laws, would not regard nor observe them; whereas they should have had them continually before their eyes, to direct and govern them. Compare Psa\_50:17 Eze\_23:35.

Nehemiah 9:27

No text from Poole on this verse.

Nehemiah 9:28

No text from Poole on this verse.

Nehemiah 9:29

**Which if a man do, he shall live in them;** of which see on Lev\_18:5 Eze\_20:11 Rom\_10:5 Gal\_3:12.

**Withdrew the shoulder, and hardened their neck,** i.e. would not submit to thy yoke, like stubborn oxen.

Nehemiah 9:30

**Didst thou forbear them,** i.e. thou didst delay to bring upon them those judgments which thou hadst threatened, and they had deserved, and didst wait for their repentance.

**By thy spirit in thy prophets;** by thy prophets, who shake to them by the inspiration of thy Holy Spirit, whom therefore they should have obeyed.

**Yet would they not give ear**, i.e. would not obey them, nor would they vouchsafe so much as to hear them.

Nehemiah 9:31

No text from Poole on this verse.

Nehemiah 9:32

**Covenant and mercy**, i.e. covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the covenant in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich mercy for relief.

**Let not all the trouble seem little before thee**; do not thou account it small and insufficient for our punishment, and that it is fit to continue and increase it.

**Since the time of the kings of Assyria**, strictly and properly so called; for from them was the beginning of all the calamities, both of Judah and of Israel, as appears from 2Ki\_15:19 **18:13**. Or, the kings of Babylon, so called, 2Ch\_33:11.

Nehemiah 9:33

No text from Poole on this verse.

Nehemiah 9:34

No text from Poole on this verse.

Nehemiah 9:35

**Which thou gavest before them**, i.e. which thou didst lay open to their view and possession, removing their enemies and all impediments out of the way.

Nehemiah 9:36

In that land wherein heretofore, under thee, and by thy favour, we were rightful lords and owners.

Nehemiah 9:37

We plough, and sow, and labour, and thou givest thy blessing to our endeavours; and yet in a great measure this is not for ourselves, as formerly it was, but for our kings, to whom we pay great and heavy tributes for these things; of which see Ezr\_6:8 **7:24**. They have dominion over our bodies, and over our cattle;

pressing or forcing both us and our beasts to go and do what they please.

Nehemiah 9:38

**Because of all this;** because all this misery lies upon us for our sins, we do heartily repent of them, and resolve to forsake them. Or, we faithfully promise and engage ourselves to future obedience.

### **Nehemiah 10:1 NEHEMIAH CHAPTER 10**

The names of those that sealed the covenant, Neh\_10:1-27. The rest of the people cleave to them: the covenant, Neh\_10:28-39.

**Those that sealed,** both in their own names, and in the name of all the rest. It may seem strange that Ezra doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, that whereas Ezra appears, and preacheth, and prayeth with Jeshua and Bani, &c., before the feast of tabernacles, Neh\_8:4, &c., we have no mention of him **Ne 9**, but the whole work of that solemn fast day was managed by them alone, without any mention of Ezra, whose name would not have been omitted, if he had been then present. It is true, we meet with Ezra after this, at the dedication of the wall of Jerusalem, Neh\_12:36, and therefore he was then freed from this impediment, whatsoever it was; but thence it appears that he was not dead. **Nehemiah, the Tirshatha:** this is added to distinguish him from others of that name, whereof we have one, Neh\_3:16.

Nehemiah 10:2

No text from Poole on this verse.

Nehemiah 10:3

No text from Poole on this verse.

Nehemiah 10:4

No text from Poole on this verse.

Nehemiah 10:5

No text from Poole on this verse.

Nehemiah 10:6

No text from Poole on this verse.

Nehemiah 10:7

No text from Poole on this verse.

Nehemiah 10:8

No text from Poole on this verse.

Nehemiah 10:9

No text from Poole on this verse.

Nehemiah 10:10

No text from Poole on this verse.

Nehemiah 10:11

No text from Poole on this verse.

Nehemiah 10:12

No text from Poole on this verse.

Nehemiah 10:13

No text from Poole on this verse.

Nehemiah 10:14

**The chief of the people**, i.e. their elders, or representatives, acting in the stead and by the appointment of all the rest; for it had been troublesome and unnecessary for every one of the people to seal.

Nehemiah 10:15

No text from Poole on this verse.

Nehemiah 10:16

No text from Poole on this verse.

Nehemiah 10:17

No text from Poole on this verse.

Nehemiah 10:18

No text from Poole on this verse.

Nehemiah 10:19

No text from Poole on this verse.

Nehemiah 10:20

No text from Poole on this verse.

Nehemiah 10:21

No text from Poole on this verse.

Nehemiah 10:22

No text from Poole on this verse.

Nehemiah 10:23

No text from Poole on this verse.

Nehemiah 10:24

No text from Poole on this verse.

Nehemiah 10:25

No text from Poole on this verse.

Nehemiah 10:26

No text from Poole on this verse.

Nehemiah 10:27

No text from Poole on this verse.

Nehemiah 10:28

**The rest of the people;** those who did not write and seal with their own hands, but only by their deputies above-mentioned.

Nehemiah 10:29

**They clave to their brethren;** they owned and ratified what the others had done in their names, declaring their assent to it by their words, or by the lifting up of their hands, as the manner was.

**Into an oath,** i.e. an oath bound with a curse or imprecation upon themselves, in case they violated it.

Nehemiah 10:30

**We would not give our daughters,** to wit, in marriage. Having sworn obedience to God's laws in the general, they now do so to some particulars, wherein they had lately transgressed, or were most prone to transgress.

Nehemiah 10:31

**That we would leave the seventh year,** i.e. leave the land at rest from ploughing or tilling it in that year, according to God's command, Exo\_23:10, **11 Le 25:4.**

**The exaction of every debt,** Heb. *hand* : *debts* are called *hands* , because they are commonly contracted or confirmed by a bill under the hand of the debtor.

Nehemiah 10:32

**To charge ourselves**, i.e. every particular head or person among us; which they had warrant to do, both from the nature of the thing, because this was necessary to be done for the upholding of God's worship, and from the warrant of former examples in the like case, 2Ch\_24:5.

Nehemiah 10:33

Formerly

the shew-bread, and the continual meat-offering, and

**the continual burnt-offering**, were provided out of the treasuries of the temple, 1Ch\_26:20; and when those failed, out of the king's treasure, 2Ch\_31:3. But now, both these failing, provision is here made for them another way.

**For the holy things**, i.e. for the sacrifices, all which were holy.

**The sin-offerings**; which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning sacrifices.

Nehemiah 10:34

**We cast the lots**, to determine the time and order in which each of them should take the care of the business.

**For the wood-offering**; for the wood, which was to be spent in great quantity, being used in every sacrifice, and formerly had been supplied out of the temple's treasures, or by the king; which could not now be done.

**Into the house of our God**, i.e. into the place appointed to receive it in the buildings adjoining or belonging to the temple.

**After the houses of our fathers**, i. e. according to our several families, which were to take the charge of it by course.

Nehemiah 10:35

**The first-fruits of our ground**, i.e. of the fruits of our ground. All the particulars of the first-fruits are exactly and distinctly mentioned, that none might pretend ignorance when they withheld any part of the priests' dues; which at that time especially the people were very prone to do, through poverty, or covetousness,

or profaneness; and that the priests' rights might be firmly assured to them.

Nehemiah 10:36

No text from Poole on this verse.

Nehemiah 10:37

i.e. The tithes of all the fruits of the ground belonging to our several cities.

Nehemiah 10:38

**The priest the son of Aaron**, i.e. some priest or priests appointed to this work, that so neither the people might wrong the Levites, nor the Levites defraud the priests of their dues.

The Levites shall bring up at their own charges,

**Into the treasure-house**, to wit, of the temple; where it was laid up for the use of the priests.

Nehemiah 10:39

**Unto the chambers, where are the vessels of the sanctuary**; where other things belonging to the temple are laid up, and therefore these things also shall be put there.

**And the priests that minister, and the porters, and the singers**, i.e. where also are the priests and others that minister in their courses, for whose use these provisions are made.

**We will not forsake the house of our God**, i.e. we do here solemnly declare and engage ourselves that we will take care, from time to time, that the house and service of God be not neglected or forsaken for want of necessary provisions to support it.

## **Nehemiah 11:1 NEHEMIAH CHAPTER 11**

The rulers and the tenth man chosen by lot dwell at Jerusalem, Neh\_11:1,2. A catalogue of their names, numbers, and families, Neh\_11:3-19. The residue of the people dwell in other cities, Neh\_11:20-36.

**The rulers of the people dwelt at Jerusalem**, which their very office in some sort obliged them to do. **To bring one of ten to**



**dwelt in Jerusalem;** that the buildings of the city might be completed, and the honour and safety of it better provided for.

Nehemiah 11:2

Because they denied themselves, and their own safety and profit, for the public good; for this city was the butt of all the malicious plots of their enemies; and for the present it was rather chargeable than beneficial to its inhabitants; whereas the country did more easily and certainly afford them supplies.

Nehemiah 11:3

**The chief of the province,** i.e. of Judea, which was now made a province.

**To wit, Israel,** i.e. the generality of the people of Israel, whether of Judah, or Benjamin, or any other tribe; as appears by this general enumeration of all the inhabitants of the land, in which either the people of Judah and Benjamin are included under the title of Israel, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls

**Israel** rather than Judah, partly because there were many of the other tribes now joined and incorporated with them; and partly because none of the tribes of Israel, except Judah and Benjamin, dwelt in Jerusalem, as appears from the sequel.

Nehemiah 11:4

**The children of Judah and of Benjamin;** for to these two tribes this city anciently and most properly belonged, although some also of other tribes dwelt in it; of which, and other things relating to this catalogue, see 1Ch\_9:3, &c.

**Athaiah,** and his family and relations with him, and under him as their head, as appears from Neh\_11:6.

Nehemiah 11:5

No text from Poole on this verse.

Nehemiah 11:6

Such were most proper for this place and time, because of its many enemies round about it.

Nehemiah 11:7

No text from Poole on this verse.

Nehemiah 11:8

So here were more of Benjamin than of Judah, because the city did chiefly and most properly belong to that tribe, as hath been noted before.

Nehemiah 11:9

**Their overseer;** the captain of their thousand.

Nehemiah 11:10

No text from Poole on this verse.

Nehemiah 11:11

**One of the chief priests;** who ruled with and under the high priest: see Num\_3:32 1Ch\_9:11 2Ch\_19:11 **31:13**.

Nehemiah 11:12

No text from Poole on this verse.

Nehemiah 11:13

No text from Poole on this verse.

Nehemiah 11:14

i.e. Of a person then or lately eminent in valour, or worth, or dignity. Or, *of Gedolim, or Haggedolim*, a man so called.

Nehemiah 11:15

No text from Poole on this verse.

Nehemiah 11:16

i.e. For those things belonging to the temple and its service, which were to be done without it, or abroad in the country, as for the gathering in of the voluntary contributions, or other necessary provisions, out of the several parts of the land. See 1Ch\_26:29.

Nehemiah 11:17

**In prayer,** i.e. in the public and solemn prayers and praises which were constantly joined with the morning and evening sacrifice, at which the singers were present, and praised God with a psalm or hymn, which this man began.

Nehemiah 11:18

No text from Poole on this verse.

Nehemiah 11:19

No text from Poole on this verse.

Nehemiah 11:20

No text from Poole on this verse.

Nehemiah 11:21

No text from Poole on this verse.

Nehemiah 11:22

i.e. Were to take care at Jerusalem for the supply of such things as were necessary for the temple and the service of God, from time to time, whilst others minded the outward business, Neh\_11:16. And this office was very proper for them, both as they were Levites, to whose care those things belonged; and as they were singers, who were not to come to Jerusalem by turns, as other Levites, and as the priests did, but were constantly to reside there, and therefore were more capable of minding this business. Besides, their employment was not so frequent nor so great as some others were, and therefore they had more leisure for it.

Nehemiah 11:23

**For**; or, *therefore* ; for the following words contain either a reason why they were set over that business, or a recompence for it, or a provision that they might diligently attend to it.

The king's commandment; either,

1. David's, who made this constitution. Or rather,
2. The kings of Persia, who is called simply *the king* in the next verse also; who took this care at the request and by the direction of Ezra or Nehemiah. Or this might be Nehemiah's command, which is called the *king's command* , because it was done by the king's deputy, or a commissioner whom the king empowered to do what he saw fit for the house and service of God, commanding all the people to obey him therein; as he had formerly done to Ezra, Ezr\_7:18,20,23.

Nehemiah 11:24

**At the king's hand**, or, *on the kings part* , to determine civil causes and controversies between man and man by the laws of that kingdom, which peradventure he understood better than Nehemiah, and therefore was appointed for this work, but still

under Nehemiah. Or, *according to the king's appointment*, as *the hand* is used, as Num\_4:49, and elsewhere.

**In all matters concerning the people;** either in civil differences between them, or in things between the king and people; as in matters of tribute, or grievances, &c., wherein this man possibly was chief justiciary under Nehemiah.

Nehemiah 11:25

**Kirjath-arba:** this and most of the other places here named had been destroyed by the Chaldeans; but the Jews now repaired the best of the ruined houses, and by degrees rebuilt others.

Nehemiah 11:26

No text from Poole on this verse.

Nehemiah 11:27

No text from Poole on this verse.

Nehemiah 11:28

No text from Poole on this verse.

Nehemiah 11:29

No text from Poole on this verse.

Nehemiah 11:30

No text from Poole on this verse.

Nehemiah 11:31

No text from Poole on this verse.

Nehemiah 11:32

No text from Poole on this verse.

Nehemiah 11:33

No text from Poole on this verse.

Nehemiah 11:34

No text from Poole on this verse.

Nehemiah 11:35

Or, *in the valley*, &c. Or this is another place called *Gehahasim*.

Nehemiah 11:36

Or, *for the Levites* (to wit, those of them who were not settled in Jerusalem) there were divisions, i.e. places appointed for them, and distributed among them.

## **Nehemiah 12:1 NEHEMIAH CHAPTER 12**

The priests, Neh\_12:1-7, and Levites which came up with Zerubbabel, Neh\_12:8,9. The succession of high priests, Neh\_12:10-21. Certain chief Levites, Neh\_12:22-26. The manner of dedicating the wall, Neh\_12:27-43. The offices of priests and Levites, Neh\_12:44; of singers and porters, Neh\_12:45-47.

**The priests**, i.e. *the chief of the priests*, as they are called here, Neh\_12:7, to wit, the heads of those twenty-four courses which David appointed by Divine direction, **1Ch 24**. And whereas there are twenty-four, and here but twenty-two, and Neh\_12:12, &c. only twenty, the reason of this difference may possibly be this, because two of the twenty-four courses were extinct in Babylon, or at least none of them was then returned; and two of the persons here named, Neh\_12:2,5, to wit, Hattush and Mandish, may be omitted in the account of the posterity of these persons, Neh\_12:12, &c., because they had no posterity. Possibly these were not the same courses which David had appointed, but others which Zerubbabel and Joshua had constituted in imitation of that order as far as they could.

**Ezra**: either this was another Ezra, or if it were the same mentioned **Ezr 7**, he lived to a great age; which may well be supposed, considering his great sobriety, and abstinence from those evil practices which shorten men's lives, and his great piety, to which God promised long life, and withal the special providence of God confirming him so long in such a season wherein the church of God did greatly need his help and counsel.

Nehemiah 12:2

In the repetition of Malluch's and some other men's names hereafter, Neh\_12:14, &c., there are some small variations, which are very frequent in that language.

Nehemiah 12:3

No text from Poole on this verse.

Nehemiah 12:4

The progenitor of John the Baptist, Luk\_1:5.

Nehemiah 12:5

No text from Poole on this verse.

Nehemiah 12:6

No text from Poole on this verse.

Nehemiah 12:7

**Of their brethren**, i.e. of the priests, who were their brethren.

Nehemiah 12:8

No text from Poole on this verse.

Nehemiah 12:9

i.e. In the places where they were appointed to stand, and wait, and perform their office, one standing over against another, as it is explained, Neh\_12:24, ward over against ward; for the Hebrew word is the same there and here. Others, *according to their turns* , or *courses* , of which see 1Ch\_25:9.

Nehemiah 12:10

Here follows a catalogue of the Jewish high priests; which was the more necessary, because their times were now to be measured, not by the years of their kings, as formerly, but by their high priests.

**Eliashib**; of whom see Neh\_3:1 **13:4,5**.

Nehemiah 12:11

Generally supposed to be the same man who was high priest in the days of Alexander the Great, as Josephus mentions; whence a great difficulty ariseth, how Nehemiah could mention this man, who seems not to have been high priest till many years after Nehemiah's death. But it seems not necessary that this

**Jaddua** should be the same person, for he might be the father of that *Jaddua* , both being called by the same name; or, if he were the same, the blessing of a very long life might be given to this great and excellent governor, as it was to Ezra, that famous scribe, as was noted on Neh\_12:1, and that for the very same reason. He might also live to see Jaddua, though not to see him high priest, which might be many years after. Or this passage might be put into this book by some sacred or inspired penman, there being some, though but few, such passages in the foregoing books of

Scripture, which were added by succeeding men of God in after-times.

Nehemiah 12:12

As their fathers were priests in the days of Joshua, so in the days of Joiakim, the son of Joshua, the sons of those persons executed the priesthood in their fathers' steads, some of their fathers probably being yet living, and many of them now dead.

Nehemiah 12:13

No text from Poole on this verse.

Nehemiah 12:14

No text from Poole on this verse.

Nehemiah 12:15

No text from Poole on this verse.

Nehemiah 12:16

No text from Poole on this verse.

Nehemiah 12:17

No text from Poole on this verse.

Nehemiah 12:18

No text from Poole on this verse.

Nehemiah 12:19

No text from Poole on this verse.

Nehemiah 12:20

No text from Poole on this verse.

Nehemiah 12:21

No text from Poole on this verse.

Nehemiah 12:22

*Either Darius Codomanus* , and then what was said concerning Jaddua, Neh\_12:11, must be in part repeated and applied here: or *Darius Nothus* ; and so this Jaddua might be father to him who was in the days of Darius Codomanus, and of Alexander the Great.

Nehemiah 12:23

**In the book of the chronicles**, i.e. in the public annals or registers, in which the genealogies of the several families were set down by the Jews with great exactness, as all persons agree.

Nehemiah 12:24

Of which **See Poole** "Neh\_12:9".

Nehemiah 12:25

To wit, of the temple, their watching-place being close by the thresholds of the gates, as it now is.

Nehemiah 12:26

No text from Poole on this verse.

Nehemiah 12:27

**At the dedication of the wall;** and of the gates, which are mentioned Neh\_12:30; and of the city itself within the gates; which is here dedicated to God, and to his honour and service, not only upon a general account, by which we ought to devote ourselves, and all that is ours, to God; but upon a more special ground, because this was a place which God himself had chosen, and sanctified by his temple and gracious presence, and therefore did of right belong to him; whence it is oft called *the holy city*, as hath been observed before. And they restored it to God by this dedication, withal imploring the presence, and favour, and blessing of God to this city by solemn prayers, and praises, and sacrifices, wherewith this dedication was accompanied. See Deu\_20:5 1Ki\_8:63 Ezr\_6:17 Psa\_30:1.

**Out of all their places,** to which they were now retired after that great and general assembly, **Ne 8 Ne 9 Ne 10.**

Nehemiah 12:28

No text from Poole on this verse.

Nehemiah 12:29

That they might be near at hand for the service of God, and of his house.

Nehemiah 12:30

Partly by sprinkling the water of purification upon them, by which the tabernacle and sacred utensils were purified, **Num 8;** and partly by solemn prayers and sacrifices.



Nehemiah 12:31

**The princes of Judah**, and half of the people with them, as it is expressed afterwards, Neh\_12:38.

**Upon the wall**; for the wall was broad and strong, and so ordered that men might conveniently walk upon it, as at this day it is in many cities.

**On the right hand**; towards the south and east.

Nehemiah 12:32

No text from Poole on this verse.

Nehemiah 12:33

**Ezra**; not the scribe, as is evident from Neh\_12:36, but another *Ezra* .

Nehemiah 12:34

No text from Poole on this verse.

Nehemiah 12:35

No text from Poole on this verse.

Nehemiah 12:36

No text from Poole on this verse.

Nehemiah 12:37

**The stairs of the city of David**; by which they went up to the hill of Zion, and city of David.

Nehemiah 12:38

**Over against them**, to wit, on the other side of the city, northward and eastward.

**The broad wall**; which they made thicker and stronger than the rest of the wall, for some special reason.

Nehemiah 12:39

Waiting, as also their brethren did, that they might go together in due order into God's house, there to perfect the solemnity.

Nehemiah 12:40

**In the house of God**, i.e. in the courts of the temple.

**I, and the half of the rulers with me**; and Ezra, and the other half with him, as appears by comparing this with Neh\_12:31,36.

Nehemiah 12:41

No text from Poole on this verse.

Nehemiah 12:42

No text from Poole on this verse.

Nehemiah 12:43

Either their loud voices and instruments were heard to a great distance, or the fame of it was spread far and near.

Nehemiah 12:44

**For the offerings;** such as they had lately engaged themselves to give, or other voluntary or prescribed offerings.

**The portions of the law,** i.e. the foresaid first-fruits, and tithes, and other things which God by his law appointed for them.

**Judah rejoiced for the priests and for the Levites that waited;** partly for the eminent gifts and graces which they observed in many of them; and partly for the great benefit which they had now received by their ministry; and therefore for the competent provision which hereby was made for them, that so they might wholly wait upon their office to the people's edification and comfort.

Nehemiah 12:45

**The ward of their God,** i.e. that ward, or charge, or business which God had prescribed to them.

And the ward of the purification; and in particular

**the charge of purification,** i.e. of taking care that no unclean person or thing might enter into the house or courts of the Lord; which care did certainly belong to the porters, as is expressed, 2Ch\_23:19, and at this time, and in some sort, as it seems to the singers, who, besides their proper employment,

**were also over the business of the house of God,** as is affirmed, Neh\_11:22; which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution. And possibly as the porters were to take care that no unclean thing might enter there, so if it should through their inadvertency enter in, the singers were to remove it.

Nehemiah 12:46

**David, and Asaph,** and Heman, and Jeduthun, 1Ch\_25:1; but Asaph only is mentioned here, as the most eminent and useful in that work.

**There were chief of the singers;** there were some overseers, whose office it was to see that the singers were fit for and diligent in their work; and therefore they took care of it at this time.

Nehemiah 12:47

**They sanctified holy things,** i.e. they sequestered or set apart the first-fruits and tithes from their own share, and devoted them to the use of the Levites, to whom they belonged. And so did the Levites by the tithes of the tithes. Thus they all conscientiously paid their dues to God, or his assigns, and did not profane, those things which God had sanctified, nor take them to their own common use, as divers ungodly or covetous persons had formerly used to do when they had opportunity.

### **Nehemiah 13:1 NEHEMIAH CHAPTER 13**

Upon the reading of the law separation is made between Israel and the mixed multitude, Neh\_13:1-3. Nehemiah, at his return to Jerusalem, causeth the chambers to be cleansed. Neh\_13:4-9. He restoreth and reformeth the offices of the priests and Levites in the house of God, Neh\_13:10-14; and seeing the violation of the sabbath, he contendeth with the nobles of Judah, Neh\_13:15-18. He shutteth the gates, and setteth a watch at them, Neh\_13:19-22. The punishment of marrying with strange wives, Neh\_13:23-28. Nehemiah's prayer, Neh\_13:29-31.

**On that day;** not now presently after the dedication of the wall, and gates, and city, but upon a certain day, as that phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, in which some errors and abuses had crept in, which now he endeavours to remove.

**In the audience of the people;** partly because it was not only the priests', but also the people's, duty to study and understand God's law and their own duty; and partly that the people hearing that this was the express mind and will of the great God, might the more

willingly yield to the following duties, some of which were attended with difficulty, and required self-denial.

**Should not come into the congregation of God**, i.e. not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from Neh\_13:3; that practice being a plain comment upon this law. But of this and the next verse, **See Poole "Deu\_23:3"**, **See Poole "Deu\_23:4"**.

Nehemiah 13:2

No text from Poole on this verse.

Nehemiah 13:3

i.e. All the heathenish people with whom they had contracted alliances. See Neh\_9:2 Ezr\_10:3.

Nehemiah 13:4

**Eliashib the priest**; the high priest, Neh\_3:1, or some other priest so called, there being divers Eliashibs in or about this time, Ezr\_10:6,**24,27,36**, though the first seems most probable, by comparing this verse with Neh\_13:28, and with Neh\_12:10,**11**.

**The oversight of the chamber**, i.e. of the chambers, as appears from the following verse, and from Neh\_13:9, where it is called *chambers*, and from the nature of the thing, the high priest having the chief power over the house of God, and all the chambers belonging to it. The singular number for the plural.

**Allied unto Tobiah**, the Ammonite, and a violent enemy to God's people. So this is noted as a great blemish to Eliashib, and as the cause of his other miscarriage, noted Neh\_13:5.

Nehemiah 13:5

**He had prepared for him a great chamber**; by removing the things which were in it, and uniting divers small chambers into one, and furnishing it for the use of Tobiah when he came to Jerusalem; whom he seems to have lodged there that he might have more free and secret communication with him, this being in a place where the people might not come.

Nehemiah 13:6

**All this time was not I at Jerusalem**; and Eliashib took the occasion of my absence to do these things, supposing that I would no more return thither.

**Came I unto the king**, to wit, from Jerusalem; where he had been once and again.

**After certain days**, Heb. *in the end of days* , or *of a year* , as that word oft signifies.

Nehemiah 13:7

No text from Poole on this verse.

Nehemiah 13:8

**It grieved me sore**, that so sacred a place should be polluted by one who in many respects ought not to have come there, being no priest, a stranger, an Ammonite, and one of the worst of that people; and that all this should be done by the permission and order of the high priest, who by his office should have punished and reformed these things in others.

Nehemiah 13:9

**They cleansed the chambers**, by such means and rites as were then usual in such cases. See Num\_19:9.

Nehemiah 13:10

The portions of the Levites had not been given them; which might be either,

1. From this corrupt high priest Eliashib, who took their portions, as he did the sacred chambers, to his own use, or employed them for the entertainment of Tobiah, and his other great allies. Or.
2. From the people, who either out of covetousness reserved them to themselves, contrary to their own solemn agreement and covenant, Neh\_10:37; or were so offended at Eliashib's horrid and manifest abuse of sacred things, that they abhorred the offering and service of God, as others did upon a like occasion, 1Sa\_2:17, and therefore neglected to bring in their tithes, &c., which they knew would be perverted to bad uses.

**Were fled every one to his field**; to his possession in the country, being forced to do so for a livelihood.

Nehemiah 13:11

I sharply reprov'd those priests to whom the management of these things was committed, for neglect of their duty, and breach of their late solemn promise.

**Why is the house of God forsaken?** you have not only injured men in withholding their dues, but you have occasioned the neglect of God's house and service.

**I gathered them together** to Jerusalem, from their several country possessions, in which they were dispersed.

**Set them in their place;** restored them to the exercise of their office.

Nehemiah 13:12

Partly out of the respect which they had to Nehemiah, and to his command; and partly because they saw they would be applied to their proper uses, and not abused, as they had been.

Nehemiah 13:13

**Zadok the scribe;** the ecclesiastical scribe, who was to keep the accounts of the receipts and disbursements.

**They were counted faithful;** by common fame, and the consent of those who knew them. Such he now sought out the more diligently, because he had late experience of the perfidiousness of the former trustees.

**To distribute unto their brethren,** according to their several families, as the law had prescribed.

Nehemiah 13:14

**Concerning this:** what I have done with an upright heart for thy house and service be pleased graciously to accept, and remember for my good, according to thy promise.

Nehemiah 13:15

I protested against the action, and admonished them to forbear it.

Nehemiah 13:16

**Which brought fish,** which they might take in the sea near Joppa, or bring from Tyre to Joppa by sea, and thence to Jerusalem, which was but a small journey.

**In Jerusalem,** the holy city, where God's house and presence was, and where the great judicatories of the nation were. So this is added as an aggravation of their sin, that this was done with manifest contempt both to God and men.

Nehemiah 13:17

**The nobles of Judah**, i.e. their chief men and rulers; whom he chargeth with this sin, because though others did it, it was by their countenance or connivance, and they should and might have punished and restrained it.

Nehemiah 13:18

**All this evil upon us**; which you so well and sadly remember, that I need not tell you the particulars.

Nehemiah 13:19

**When the gates of Jerusalem began to be dark**; which was about sun-setting, by reason of the mountains which were round about and near Jerusalem, Psa\_125:2.

**Some of my servants set I at the gates**, out of a diffidence in those to whom the keeping of the gates was committed.

Nehemiah 13:20

No text from Poole on this verse.

Nehemiah 13:21

**I will lay hands on you**; I will punish you, and seize your goods. For this was a temptation to covetous or needy Jews, that lived in or near the city, to steal opportunities of buying their commodities, which then they might do with more advantage.

Nehemiah 13:22

**That they should cleanse themselves**; partly because the work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the sabbath; and partly because the day in which they were to do this was the sabbath day, for the observation whereof they were obliged to prepare and purify themselves.

Keep the gates; either,

1. The gates of the temple. But a particular command was superfluous in that case, because it was their constant work and charge to do this, both sabbath days and every day. Or rather,
2. The gates of the city; for of them he spake last, Neh\_13:19; and not daring to trust the common porters of these gates, not being able always to employ his men in that work, he committeth the

charge of them for the present season, and upon the sabbath days, to the Levites, to whom the care of sanctifying the sabbath did properly belong.

**According to the greatness of thy mercy;** whereby he intimates, that though he mentioned his good works as things wherewith God was well pleased, and which he had promised to reward, yet he neither did nor durst trust to their merit or his own worthiness; but when he had done all, he judged himself an unprofitable servant, and one that needed God's infinite mercy and indulgence to pardon all his sins, and particularly those infirmities and corruptions which adhered to his good deeds.

Nehemiah 13:23

**Ashdod;** a city of the Philistines, 1Sa\_5:1,2, &c.

Nehemiah 13:24

Which their mothers instilled into them, together with their principles and manners.

Nehemiah 13:25

**Cursed them,** i.e. caused them to be excommunicated and cast out of the society and privileges of God's people. This and the following punishments were justly inflicted upon them, because this transgression was contrary both to a very plain and express law of God, and also to their own late solemn covenants and promises, of which see **Ezr 10 Ne 10:30**.

**Smote certain of them,** i.e. I caused to be beaten with stripes, according to the law, Deu\_25:2, those whose faults were most aggravated by their quality or other circumstances; to whom he added this punishment over and besides the former.

**Plucked off their hair,** or, *shaved them* . The hair was an ornament and ensign of liberty among the eastern nations; and baldness was a disgrace and token of slavery and sorrow. See Isa\_3:24 Isa\_15:2 Jer\_48:37 Eze\_29:18.

Nehemiah 13:26

No text from Poole on this verse.

Nehemiah 13:27

**Shall we then hearken unto you?** shall we justify our action by permitting or not punishing it? God forbid.



Nehemiah 13:28

**Joiada;** said by Josephus to be that Manasses who by Sanballat's interest procured liberty to build the Samaritan temple in Mount Gerizim; to which those priests who had married strange wives, or been otherwise criminal, betook themselves, and with or after them others of the people in the same or like circumstances.

**I chased him from me,** i.e. from my presence and court, and from the city and temple, and all the privileges of the priesthood, and from the whole congregation and church of Israel, whereof I am a member.

Nehemiah 13:29

That covenant made between me and his progenitors for themselves and their posterity, whereby I promised to give them *an everlasting priesthood* , Num\_25:12,**13**, and they covenanted with me that they would faithfully and holily execute that sacred function according to the rules which I gave them, whereby, among other things, they were enjoined to keep themselves pure from all unlawful marriages, and from all other things which might pollute them or the priesthood.

Nehemiah 13:30

No text from Poole on this verse.

Nehemiah 13:31

**For the wood-offering and the first-fruits;** and particularly I took care for these things, because they had been lately neglected.

## THE BOOK of ESTHER

This book was constantly received for a part of the canon of the Scripture by the people of the Jews, whose authority herein is the more considerable, because to them were committed the oracles of God, **#Ro 3:2**, to keep them safely, and transmit them carefully to posterity. And it is a very strong presumption that they were true to their trust, that our blessed Lord, and his holy apostles, who taxed the Jews with many faults, both greater and less, never charged them with unfaithfulness herein; which, if the Jews had been guilty, they would certainly have done, and by their office were obliged to do it, for the instruction and caution of the Christian church, whose faith was built no less upon the writings of the prophets than upon the doctrine of the apostles. The penman of it is both by Jewish and Christian interpreters, ancient and modern, thought to be Mordecai; who was both a holy man of God, and a principal actor in this history; and therefore who so fit and proper for it as himself?

### ESTHER CHAPTER 1

Ahasuerus and Vashti make a royal banquet, **#Es 1:1-9**. He sends for Vashti, **#Es 1:10,1**. She refuseth to come, **#Es 1:12**. He consulteth his wise men about it, **#Es 1:13-15**. Their judgment and advice to put her away, **#Es 1:16-20**. He maketh the decree of men's sovereignty in their own houses, **#Es 1:21,22**.

Ver. 1.

**Quest.** Who was this king?

**Answ.** It is confessed and manifest that this was one of the kings of Persia; but which of them it was is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either,

1. Darius Hystaspes, as divers both Jewish and Christian writers affirm; for his kingdom was thus vast, and he subdued India, as Herodotus reports; and one of his wives was called *Atossa*, which differs little from *Hadassah*, which is Esther's other name, **#Es 2:7**. Or,

2. Xerxes, whose wife, as Herodotus notes, was called *Amestris*, which is not much differing from Esther; by whom all these things were transacted whilst he was potent and prosperous, before his unhappy expedition against the Grecians. Or,

3. Artaxerxes Longimanus, to whom the characters of Ahasuerus represented in this book do not disagree. And whereas it is objected, that by this account Mordecai must be a man of about a hundred and forty years, and consequently Esther, who is called his *uncle's daughter*, #Es 2:7, must be too old to make a wife for the king; as for Mordecai, it may be granted, there being divers instances of persons of greater age than that in sacred and profane historians; and for Esther, it may be said that she was his *uncle's granddaughter*, nothing being more frequent than for the names of sons or daughters to be given to more remote posterity.

**An hundred and seven and twenty provinces;** so seven new provinces were added to those hundred and twenty mentioned #Da 6:1.

Ver. 2.

**Sat on the throne of his kingdom,** i.e. either was lately advanced to it, or rather was settled in the peaceable possession of it.

**The palace;** or, *the castle*; or, the chief or *royal city*, as both, Jewish and Christian interpreters render it. Shushan might be the proper name of the palace, which thence was given to the whole city. Here the kings of Persia used to keep their courts chiefly in winter, as ordinarily they were in Ecbatana in summer.

Ver. 3.

**The power of Persia,** i.e. the mighty men; the chief officers of state, and commanders of all his forces; whom by this splendid entertainment he endeavoured to oblige and assure to himself.

Ver. 4.

Making every day a magnificent feast, either for all his princes, or for some of them, who might come to the feast successively, as the king ordered them to do. The Persian feasts are much celebrated in authors for their length and luxury.

Ver. 5.

**All the people that were present;** both such as constantly resided there, and such as were come thither upon their occasions, of whatsoever condition or quality.

**In the court of the garden:** the Persian gardens were exceeding large and pleasant.

Ver. 6.

**The beds;** for in those eastern countries and ancient times they did not sit at tables, as we do, but rested or leaned upon beds; of which we have many testimonies, both in Scripture, as **#Es 7:8 Am 2:8 6:4 Joh 13:23**, and in all other authors.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**According to the law,** none did compel, i.e. according to this law which the king had now made, that none should compel another to drink more than he pleased; which the Persians and other loose and heathenish nations used to do, though that practice was condemned by the wise and sober heathens, and among others by this great prince. Or, *no man did compel* another to drink, according to the law, i.e. as by the laws or orders of the Persians prescribed and used in their feasts they might have done, if not restrained by this law.

Ver. 9.

Whilst the king entertained the men; for this was the common custom of the Persians, that men and women did not feast together, but in several places.

Ver. 10.

**Chamberlains,** or *eunuchs*; which were much in use and in favour in the eastern courts, and particularly with the Persian emperors, as ancient histories inform us.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**Vashti refused to come;** being favoured in this refusal by the laws and customs of Persia, which was to keep men's wives, and

especially queens, as much as might be from the view of other men.

Ver. 13.

Which knew the times; either,

1. The histories of former times, what princes have done in such cases as this was. Or,

2. Things done or to be done in time; what was just and fit to be done, or what was the *law and judgment* in these cases, as the following words explain it, and how and when things were to be done. **See Poole "1Ch 12:32"**. Times are oft put in Scripture and other authors for the things done in them, by a common figure called a metonymy of the adjunct.

**So was the king's manner**, to wit, to consult with them in all matters of moment.

Ver. 14.

**Which saw the king's face;** which had constant freedom of access to the king, and familiar converse with him; which is thus expressed, because the Persian kings were very seldom seen by their subjects.

**Which sat the first in the kingdom;** which were his chief counsellors and officers, and had the precedency from all others.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**Memucan**, though last named, spake first, either because the king first asked him; or because he was the chief of them all, either in dignity or in reputation; or because it then was, as now it is in many places, the custom for the youngest counsellors or judges to deliver their opinion first.

**To all the people;** by giving them an example and encouragement to contemn and disobey their husbands. It is a crime of a high nature, and therefore deserves an exemplary punishment.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**Contempt** in the wives, and thereupon wrath in the husbands; and consequently strife in families; which may produce great and general mischiefs.

Ver. 19.

**If it please the king**, which this cunning politician knew it would do.

**That it be not altered**; which caution was necessary for his own security; for if the queen should recover her state and the king's favour, he was most likely to fall into his displeasure.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

**The saying pleased the king and the princes**; partly because their own authority and interest was concerned in it; and especially by the singular providence of God, who designed to bring about his own great work by this small occasion.

Ver. 22.

That all sorts of persons, not men only, (who by study or travel many times understand divers languages,) but the women also, might understand it, and therefore be inexcusable if they did not comply with it; for which end it was not only written in each language, for that writing might come but to few hands, but moreover it was published in the several cities and towns by such persons as used to publish the king's edicts. Others, *that he should speak in the language of his own people*, i.e. that men should not, in compliance with their wives, who were oft of other nations and languages, inure themselves to it, and bring their wives' language into the family; but that men should use their own proper language, and cause their wives and children to use it; this being one sign of dominion, and therefore frequent after this time among the Greeks and Romans, who, together with their victorious arms, brought in their language into other countries, and in a great measure imposed it upon them.

## ESTHER CHAPTER 2

The virgins of the kingdom being gathered together, a queen is to be chosen, #Es 2:1-4. Esther, nursed by Mordecai, is chosen to be one of the virgins, #Es 2:5-8; and preferred before the rest, #Es 2:9-11. The manner of her purification, #Es 2:12-14. She pleaseth the king, and is made queen, #Es 2:15-17. The king makes a feast for his princes and servants, #Es 2:18-20. Mordecai discovereth a treason against the king, #Es 2:21,22; which is recorded in their chronicles, #Es 2:23.

Ver. 1.

**He remembered Vashti with grief and shame**, that in his wine and rage he had so severely punished, and so irrevocably rejected, so beautiful and desirable a person, and that for so small a provocation, to which she was easily led by the modesty of her sex, and by the laws and customs of Persia.

Ver. 2.

**The king's servants**, for their own interests, were obliged to quiet the king's mind, and procure him another amiable consort.

Ver. 3.

Keeper of the women; either,

1. Of the virgins, who are oft called *women*, as here, #Es 2:11,12, and elsewhere. So it is a synecdoche. Or,

2. Of all the women, both virgins and concubines; only the virgins he himself took care of, as requiring more care and caution, and the concubines he committed to Shaashgaz, #Es 2:14, his deputy.

**For purification**, i.e. to cleanse them from all impurities and indecencies, to anoint, and perfume, and adorn, and every way prepare them for the king's presence and service; for the legal purifications of the Jews he never regarded.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**Who had been carried away:** this may be referred either,

1. To Kish, Mordecai's grandfather last mentioned; or,

2. To Mordecai, who was then carried away, either,

1. In the loins of his parents, in which sense Levi is said *to be tithed in Abraham*, #**Heb 7**; and as those persons named #**Ezr 2** are said to have been carried away by Nebuchadnezzar, #**Ezr 2:1**, which is not true of the most of them in their own persons, but only as in their fathers' loins. Or,

2. In his own person; and then indeed he was a man of more than ordinary years. But of that **See Poole "Es 1:1"**.

Ver. 7.

**That is, Esther; Hadassah** was her Hebrew name before her marriage, and she was called Esther by the king after it.

Ver. 8.

**Esther was brought**, or *taken*, and that by force, as that word oft signifies. So great was the power and tyranny of the Persian kings, that they could and did take what persons they liked to their own use.

Ver. 9.

**The maiden pleased him;** partly because she was very beautiful, and therefore he supposed she would be very acceptable to the king, which would be his advantage; and partly by the Divine Power, which moveth the hearts of men which way he pleaseth.

Ver. 10.

Lest the knowledge hereof should either make her contemptible or odious, or bring some inconvenience to the whole nation, as things might happen. But there was also a hand of God in causing this to be concealed, for the better accomplishment of that which he designed, though Mordecai was ignorant of it.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

**According to the manner of the women;** who were kept so long, partly, for their better purification, as it here follows; partly,



out of state, as that which became so great a king; and partly, that being so long in safe custody, the king might be sure that the child begotten upon any of them was his own.

**With oil of myrrh;** which is useful both for making the skin exactly clean, and smooth, and solid, and for giving strength and rigour to the body.

**With sweet odours;** which was the more necessary, because the bodies of men and women in those hot countries did of themselves yield very ill scents, if not corrected and qualified by art.

Ver. 13.

**Then thus;** thus purified and prepared; and thus as it follows.

**Whatsoever she desired,** for ornament, or by way of attendance.

Ver. 14.

Darius Nothus is reckoned to have had three hundred and sixty **concubines.**

Ver. 15.

**She required nothing,** to show that she was not desirous to please the king, and that she was brought to the king without and against her own inclination and choice.

Esther obtained favour in the sight of all them that looked upon her, i.e. was admired by them for her beauty.

Ver. 16.

**Into his house royal;** and into his bed, as is implied; to which it is not strange if she, though a virtuous person, did in those circumstances yield, considering the infirmity of human nature, and of that sex, and the state of those times, when plurality of wives was permitted, and concubines were owned as wives; and these virgins were by this action made his wives or concubines. Besides, it is not known to us whether Mordecai and Esther had not direction or a dispensation from God in this matter; it being certain that God can dispense with his own positive laws.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

**He made a release to the provinces**, i.e. he took off a good part of those heavy taxes which the Persian kings laid upon their people.

Ver. 19.

**The second time**; either,

1. When Esther, with others, were brought to the king's house, as it was decreed above, **#Es 2:2,3**, which is called *the second time*, because they had taken this course once before, when Vashti was chosen queen. But there is no mention of any such former use; and by the manner of proposing it seems to have been a new project. Or,

2. Since Esther was declared queen; for though that point was determined, the king's lust was not yet satisfied; and therefore being pleased with the former experiment, he desired another collection of virgins, whom he might make his concubines. And this seems best to agree with the following words. For it is not probable that Mordecai sat at the king's gate till Esther was queen; for till then he only walked before the court of the women's house, as is expressed, **#Es 2:11**.

Mordecai sat in the king's gate; either,

1. Voluntarily, to learn the progress of affairs. Or rather,

2. By office, as one of the king's guard or ministers; being advanced to this place by Esther's favour, though without any discovery of her relation to him.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Which kept the door; either,

1. Of the king's chamber. Or,

2. Of his court; and so they sat in the gate, as Mordecai did, who by that means contracting some familiar acquaintance with them, might make some discovery of their minds and design.

**Sought to lay hand**, i.e. violent hand; to kill him, as this phrase is used, **#Es 3:6**, and elsewhere.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

This may be referred, either,

1. To the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time. Or,

2. To the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

### ESTHER CHAPTER 3

Haman is advanced by the king, **#Es 3:1,2**. Being despised by Mordecai, he seeketh to destroy all the Jews, **#Es 3:2-6**. He casteth lots, **#Es 2:7**; and accusing the Jews to the king, obtaineth a decree to put them to death, **#Es 2:8-11**. Letters issued out to destroy all the Jews, **#Es 3:12-15**.

Ver. 1.

**The Agagite**, i. e. an Amalekite of the royal seed of that nation, whose kings were commonly and successively called Agag, as hath been observed before. It is true, he is called a Macedonian in the apocryphal additions to this book; and so he might be by his birth or habitation in that place, though by his original he was of another people.

**Set his seat above all the princes that were with him;** gave him the first place and seat, which was next to the king. Compare **#2Ki 25:28**.

Ver. 2.

The reason of which obstinate refusal was, either,

1. The quality of the person; that he was not only an infamously wicked man, and a heathen, but of that nation which God had obliged the Israelites to abhor and oppose from generation to

generation; and therefore he durst not show outward respect to a man whom he did and ought inwardly to contemn. Or rather,

2. The nature of the thing; for the worship required was not only civil, but Divine; which as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, as is affirmed by divers authors; so they did sometimes impart this honour to some of their chief favourites, that they should be adored in like manner. And that it was so here seems more than probable, because it was wholly superfluous, and almost ridiculous, to give an express and particular command to all the king's servants that were in the king's gate, as here it was, to pay a civil respect to so great a prince, which of course they used and were ever obliged to do; and therefore a Divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of it, to such a person, is not strange, seeing the wise and sober Grecians did positively refuse to give this honour to the kings of Persia themselves, even when they were to make their addresses to them; and one Timocrates was put to death by the Athenians for worshipping Darius in that manner.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

**Whether Mordecai's matters would stand**, i.e. whether he would persist in his refusal, and what the event of it would be.

**He had told them that he was a Jew**; and therefore did not deny this reverence to Haman out of pride, or any personal grudge against him, much less out of a rebellious mind and contempt of the king's authority and command; but merely out of conscience, because he was a Jew, who was obliged to give this honour to none but to God only.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**He thought scorn**; he thought that particular vengeance was unsuitable to his quality, and to the greatness of the injury.

**Haman sought to destroy all the Jews;** which he attempted, partly, from that implacable hatred which, as an Amalekite, he had against them; partly, from his rage against Mordecai; and partly, from Mordecai's reason of this contempt, because he was a Jew, which, as he truly judged, extended itself to all the Jews, and would equally engage them all in the same neglect and hatred of his person,

Ver. 7.

The diviners cast lots, according to the custom of those ancient and eastern people, what day and what month would be most lucky, not for his success with the king, (of whose compliance with his request he made no doubt,) but for the most effectual and universal extirpation of the Jews; wherein appears both his implacable malice, and unwearied diligence in seeking vengeance of them with so much and so long trouble to himself; and God's singular providence in disposing the lot to that time, that so the Jews might have sufficient space of time to get the decree reversed, as they did.

Ver. 8.

**There is a certain people,** mean and contemptible, not worthy to be named.

**Dispersed among the people;** who therefore, if tolerated, may poison all thy subjects with their pernicious principles; and whom thou mayst easily crush without any great noise or difficulty.

**In all the provinces of thy kingdom;** for though many of their brethren were returned to their own land, yet great numbers of them staid behind, either because they preferred their ease and worldly commodities before their spiritual advantages, or because they wanted conveniency or opportunity for a remove, which might happen from divers causes.

**Their laws are diverse from all people;** they have peculiar and fantastical rites, and customs, and religion; and therefore are justly offensive to all thy people, and may either infect them with their conceits, or occasion great dissensions and distractions among them.

**Neither keep they the kings laws;** as is manifest by Mordecai's bold contempt of thy late edict concerning me, which being done

by him as a Jew, the whole nation are involved in his crime, and are prepared to do so when they have occasion.

**It is not for the king's profit to suffer them** to live in his kingdom. I do not seek herein so much my own revenge as thy service.

Ver. 9.

**Let it be written;** let there be a written edict from the king.

**Ten thousand talents of silver;** whether these were Hebrew, or Babylonish, or Grecian talents we cannot certainly know; but whichsoever they were, it was a vast sum to be paid out of his own estate, which he was willing to sacrifice to his revenge. The charge of the business; either,

1. Of this business, to wit, of destroying the Jews; which as soon as they have procured to be done, I will pay the money into their hands, that by them it may be paid into the king's exchequer. Or rather,

2. Of the king's business, or of the treasures, as is implied in the following words. I will pay it to the king's receivers, that they may put it into the king's treasures.

Ver. 10.

**Gave it unto Haman;** that he might keep it as a badge of his supreme authority under the king, and that he might use it for the sealing of this decree which now he desired, or of any other, as hereafter he should see fit. Compare #Es 8:2,8 Ge 41:42.

**The Jews' enemy;** so he was, both by inclination, as he was an Amalekite, and especially by this malicious and destructive design and resolution.

Ver. 11.

**The silver is given to thee;** keep it to thy own use, I do not desire it, I accept thy offer for the deed.

Ver. 12.

**Then were the king's scribes called:** this he did so speedily, though it was a year before the intended execution, lest the king should change his mind, either by his own clemency, or by the persuasion of others.

Ver. 13.

Which was to oblige them to the greater severity and readiness, to execute this edict for their own advantage.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

**By the king's commandment;** either by this decree made in the king's name, or by some particular and succeeding command, which Haman could easily obtain from the king.

**The city Shushan was perplexed;** not only the Jews, but a great number of the citizens, either because they were related to them, or engaged with them in worldly concerns; or out of humanity and compassion towards so vast a number of innocent people, now appointed as sheep for the slaughter; or out of a fear either of some sedition and disturbance which might arise by this means; or of some damage which might accrue to themselves or friends, who haply under this pretence might be exposed to rapine or slaughter; or of a public judgment of God upon them all for so bloody a decree.

#### ESTHER CHAPTER 4

The great mourning of Mordecai and the Jews, **#Es 4:1-3**. He showeth Esther the cause of it, and adviseth her to petition the king for her people, **#Es 4:4-9**. She, excusing herself, is threatened by Mordecai, **#Es 4:10-14**. She appoints a general fast, and resolves to go in to the king, **#Es 4:15-17**.

Ver. 1.

Partly, to express his deep sense of the mischief coming upon his people; partly, to move the pity of others to do what they could to prevent it; and partly, that by this means it might come to the queen's ear.

Ver. 2.

**None might enter into the king's gate;** and therefore he might not sit there, as he had hitherto done.

**Clothed with sackcloth,** lest it should give the king any occasion of grief or trouble.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

**She sent raiment to clothe Mordecai;** that so he might be capable of returning to his former place, if not of coming to her to acquaint her with the cause of that unusual sorrow.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**To charge her;** not only in his own name, to whom she manifested a singular respect, though his relation to her was yet unknown, but also in the name of the great God.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

**The king's servants and the people do know,** by common fame, of this received custom and law.

**Into the inner court,** within which the king's residence and throne was.

**There is one law of his to put him to death:** this was decreed, partly to maintain both the majesty and the safety of the king's person; and partly by the contrivance of the greater officers of state, that few or none might have access to the king but themselves and their friends. And many such severe laws there were in the Persian court, which profane historians relate, as that if any person looked upon one of the king's concubines, or wore any of his own clothes, or drink of that water which he had appropriated to himself; and other such-like things, he was punished with death.



**I have not been called to come in unto the king these thirty days;** which gives me just cause to suspect and fear that the king's affections are alienated from me, and therefore that neither my person nor petition will be acceptable to him.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

i.e. Being, or because thou art, in the king's house, and an eminent member of his family.

Ver. 14.

**From another place;** from another hand, and by another means; which God can, and I am fully persuaded will, raise up.

**Thou and thy father's house shall be destroyed,** by the righteous and dreadful judgment of God, punishing thy cowardice and self-seeking, and thy want of love to God, and to his and thy own people.

**Who knoweth whether thou art come to the kingdom for such a time as this?** It is probable God hath raised thee to this honour for this very season; and therefore go on courageously, and doubt not of the success.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

**Fast ye, and pray;** which was the main business, to which fasting was only a help and a handmaid.

**Neither eat nor drink,** to wit, so as you use to do, either deliciously or plentifully. Leave off your common meals, dinners by day, and suppers at night, and eat and drink no more than mere necessity requires; that so you may give yourselves to constant and fervent prayers, for which your ordinary repasts will unfit you. For it is not likely that she would impose the burden of absolute fasting so long upon all the Jews, which very few of them were able to endure. And so the like phrase is taken **#Ac 27:33**, where he saith, *This is the fourteenth day that ye have continued fasting, having taking nothing.*

**I also and my maidens;** which she had chosen to attend upon her person, and were doubtless either of the Jewish nation, or proselyted by hers or others' means to that religion.

**Will fast likewise;** which may belong, either,

1. To the thing only, that as they did first, so she would. Or rather,
2. To the time of three days and three nights; for so she might do, though she went to the king on the third day. For the fast began at evening; and so she might continue her fast three whole nights, and two, whole days, and the greatest part of the third; a part of a day being reputed a day in the account of Scripture, and other authors; of which **See Poole "Mt 12:40"**. Yea, she might fast all that day too; for it is probable she went not to the king till he had dined, when she supposed she might find him in the most mild and pleasant humour, and then returned to her apartment, where she fasted till the evening.

**Which is not according to the law;** which is against the law now mentioned.

**If I perish, I perish:** although my danger be great and evident, considering the expressness of that law, and the uncertainty of the king's mind, and that severity which he showed to my predecessor Vashti; yet rather than neglect my duty to God, and to his people, I will go to the king, and cast myself cheerfully and resolutely upon God's providence for my safety and success.

Ver. 17.

No text from Poole on this verse.

## ESTHER CHAPTER 5

Esther, venturing on the king's favour, hath the golden sceptre held out to her, **#Es 5:1-3**. She inviteth the king and Haman to a banquet, **#Es 5:4,5**; and being encouraged by the king in her petition, **#Es 5:6**, invites them to another banquet, **#Es 5:7,8**. Haman's joy, but angry with Mordecai for contemning him, **#Es 5:9-13**. By the counsel of his wife he builds a gallows for him, **#Es 5:14**.

Ver. 1.

On the third day; of which See Poole "Es 4:16".

**Esther put on her royal apparel;** that she might render herself as amiable in the king's eyes as she could, and so obtain her request.

Ver. 2.

**The king held out the golden sceptre,** in testimony that he pardoned her presumption, and accepted her person, and was ready to grant her petition.

**Esther touched the top of his sceptre,** in token of her thankful acceptance of the king's great favour, and of her reverence and submission to his majesty, whereof that might possibly be a usual token, and it may be, at the king's call and invitation to her to come near to him.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

She invited *Haman*; partly that by showing such respect to the king's great favourite she might insinuate herself into the king's good opinion and affection; and partly that, if she saw fit, she might then present her request to the king.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

At the banquet of wine; either,

1. At the latter end of the feast, when they used to drink wine more freely, whereas in the former part most of their drink was water. Or,

2. At her banquet; which is so called, because it consisted not of meals, which probably the king had plentifully eaten before at his own table, but of fruits and wines; which banquets were very frequent among the Persians.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

I will acquaint thee with my humble request. She did not present her petition at this time, but delayed it till the next meeting; either through modesty, or because she was a little daunted with the king's presence, and had not yet good courage to propose her request; or in policy, because she would further engage the king's affection to her by a second entertainment, and would also intimate to him that her petition was of a more than ordinary nature; and principally by direction and disposition of the Divine Providence, which took away her courage or utterance for this time, that she might have a better opportunity for it the next time, by that great accident which happened before it.

Ver. 9.

**Mordecai stood not up, nor moved for him;** partly, lest he should seem or be interpreted to give him that adoration which he hitherto had justly denied; partly, because by his bloody and barbarous design and practice he had put off all humanity, and forfeited all respect; and partly, to show how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people in this great exigence; which he was the more encouraged to hope, because God had inclined Esther's heart to that pious and valiant resolution of interceding with the king, which he doubted not would meet with good success.

Ver. 10.

**Haman refrained himself** from taking present vengeance upon Mordecai, to which he was strongly inclined, and which he might easily have effected, either by his own or any of his servants' hands, without any expectation or fear of inconvenience to himself, who having obtained license to destroy a whole nation, could easily get a pardon for having killed one obscure and infamous member of it. Herein therefore God's wise and powerful providence appeared in disposing Haman's heart, contrary to his own inclination and interest, and making him, as it were, to put fetters upon his own hands.

Ver. 11.

**Haman told them of the glory of his riches;** partly to gratify his own vain-glorious humour; and partly to aggravate Mordecai's

impudence in denying him civil respect, and to alleviate his own vexation caused by it.

Ver. 12.

Thus he makes that matter of glorying which was designed for and the occasion of his utter ruin. So ignorant are the wisest men, and subject to fatal mistakes; rejoicing when they have most cause of fear and grief, and sorrowing for those things which tend to joy and comfort.

Ver. 13.

**Avaleth me nothing**, i.e. gives me no content. Such torment did his envy and malice bring upon him.

**Sitting at the king's gate**; enjoying that honour and privilege without disturbance, and denying me the worship due to me by my place, and by the king's command; though this last and the chief cause of his rage he was somewhat ashamed to express. Either Mordecai was come, having laid by his sackcloth for this time, that he might be in a capacity of coming thither, and so of understanding how matters proceeded. Besides, this was a private fast, and so he was not obliged always to wear his sackcloth in public, during the whole time of the fast, though he did once come abroad with it, that the cause of it might be publicly known, and so come to Esther's ears.

Ver. 14.

**Fifty cubits high**; that it might be more conspicuous to all, and thereby be more disgraceful to Mordecai, and strike all Haman's enemies with the great dread of despising or opposing him.

## ESTHER CHAPTER 6

Ahasuerus's sleep being taken from him, he commands the chronicles to be read, **#Es 6:1**. And reading of Mordecai's discovery of the plot against his life, asks what honour had been done to him, **#Es 6:2,3**. Haman coming to the king to have Mordecai hanged, unawares gives counsel to honour him, **#Es 6:4-11**. Haman telling his friends what had befallen him, is foretold of his final ruin, **#Es 6:12,13**. He is called to Esther's banquet, **#Es 6:14**.

Ver. 1.

How vain are all the contrivances and endeavours of this foolish, impotent man against the wise and omnipotent God, who hath the hearts and hands of kings and all men perfectly at his dispose, and can by such trivial accidents (as they are accounted) change their minds, and produce such momentous and terrible effects! The king's mind being troubled, He knew not how, nor why,

**he commanded to bring the book of records of the chronicles;** he chooseth this for a divertisement, God putting this thought and inclination to him, for otherwise he might have diverted himself, as he used to do at other times, with his wives or concubines, or voices and instruments of music, which was far more agreeable to his temper.

**And they were read before the king** until the morning, when he intended to rise out of his bed.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

He hath had no recompence for this great and good service; which might happen, either through the king's forgetfulness, or through the envy of the courtiers, or because he was a Jew, and therefore odious and contemptible.

Ver. 4.

**Haman was come early** in the morning, because his malice probably would not suffer him to sleep; and he was impatient till he had executed his desired revenge; and he was resolved to watch for the very first opportunity of speaking to the king, before he was engaged in other matters.

**Into the outward court of the king's house;** where he waited, because it was dangerous to come into the inner court without special license, #Es 4:11.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

The king names none, because he would have the more impartial answer. And probably he knew nothing of the difference between Haman and Mordecai.

**Haman thought in his heart;** as indeed he had great reason to presume, because he had not yet forfeited that favour which the king had showed to him above all others.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

**The royal apparel;** his outward garment, which was made of purple, interwoven with gold, as Justin and Curtius relate. The horse that the king rideth upon usually; which was well known, both by his excellency, and especially by his peculiar trappings and ornaments: compare #1Ki 1:33.

Upon his head; either,

1. Upon the king's head; or,
2. Upon the horse's head; which seems best to agree,
  1. With that ancient Chaldee interpreter, and other Jews, who take it thus.
  2. With the signification and order of the Hebrew words.
  3. With the following verses, in which there is no further mention of this crown, but only of the apparel, and of the horse, to which the crown belonged, as one of his ornaments.
  4. With the custom of the Persians, which some affirm to have been this, to put the crown upon the head of that horse upon which the king rode.

Ver. 9.

**Proclaim before him,** i.e. cause this to be proclaimed, to wit, by some public officer appointed for that service. Compare #Ge 41:43.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

He proclaimed this either himself, or by the officer.

Ver. 12.

**To the king's gate;** to his former place and office; showing that as he was not overwhelmed by Haman's threats and malicious design, as appears by **#Es 5:9**; so now he was not puffed up with all this honour. Besides, he came thither to attend the issue of the main business, and to be at hand to assist or encourage the queen, if need were; which now he was more capable of doing than hitherto he had been.

**Having his head covered,** in token of his shame and grief for his unexpected and great disappointment of his hope and desire, and for the great honour done to his most despised and abhorred adversary, and this by his own hands, and with his own public disgrace; and for such further inconveniences as this unlucky omen seemed to presage to him.

Ver. 13.

**His wise men;** the magicians, whom after the Persian manner he had called together to consult with upon this great and strange emergency.

**If Mordecai be of the seed of the Jews;** which they were told, and was generally supposed; but they were not infallibly sure of it. Thou shalt not prevail against him, but shalt surely fall before him: this they concluded, either,

1. By rules of policy, because Haman's reputation and interest was hereby sinking, and Mordecai (whom they understood to be a man of great wisdom, and courage, and government of himself) was now got into the king's favour, and thereby was likely to gain an opportunity of making his addresses to the king, who being of a mild disposition, might easily be moved to a dislike (if not revocation) of his own bloody decree, and consequently to a detestation of that person who had procured it. Or,

2. By former experience, and the observation of God's extraordinary actions on the behalf of the Jews, and against their enemies, in this very court and kingdom. Or,



3. By instinct and inspiration to their minds, either from God, who might suggest this to them, as he did other things to other wicked men, Balaam, Caiaphas, &c., for his own greater glory, and the good of his people; or from the devil, who, by God's permission, might know this, and reveal it to them, who sought to him in their superstitious and idolatrous methods.

Ver. 14.

He was now slack to go thither, by reason of the great dejection of his own mind, and the fear of a worse entertainment from the king and queen than he had formerly received.

## ESTHER CHAPTER 7

Esther maketh a petition for her own and her people's life, #Es 7:1-4. She accuseth Haman, who had determined to destroy the Jews, #Es 7:5,6. Haman is afraid, #Es 7:6. The king in his anger, #Es 7:7,8, being informed of the gallows which Haman had built for Mordecai, causeth him to be hanged thereon, #Es 7:9,10.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**The banquet of wine;** so it is called, to note that it was not designed for a feast to fill their bellies, but rather for a banquet to delight and please their palates with wine and other delicacies: **See Poole "Es 5:8".**

Ver. 3.

It is my humble and only request, that thou wouldst not give me up to the malice of that man that designs to take away my life, and will certainly do it, if thou dost not prevent it.

**And my people;** and the lives (which is easily supplied out of the foregoing branch) *of my people* the Jews, of whom I am descended.

Ver. 4.

**We are sold** by the craft and cruelty of that man, who offered a great sum of money to purchase our destruction.

**I and my people;** for we are all given up to his malice and rage, without any exception of my own person.

**To be destroyed, to be slain, and to perish:** she useth variety of expressions to make the deeper impression upon the king's mind.

**I had held my tongue,** because that calamity had neither been irrecoverable, nor intolerable, nor yet unprofitable to the king, for whose honour and service I should willingly have submitted myself and people to any kind of bondage.

**The enemy could not countervail the king's damage;** his ten thousand talents, if paid into the king's treasury, would not repair the king's loss in the customs and tributes which the king receives from the Jews within his dominions.

Ver. 5.

**Who is he?** and

**where is he?** The expressions are short and doubled, as proceeding from a discomposed and enraged mind.

**To do so,** i.e. to circumvent me, and by subtlety to procure an irrevocable decree, whereby not only my estate should be so much impaired, and so many of my innocent subjects be destroyed without mercy, but my queen also should be involved in the same danger and destruction.

Ver. 6.

**The adversary and enemy** of the king, and of my person and people.

Ver. 7.

**Went into the palace garden;** partly, as disdaining the company and sight of so ungrateful and audacious a person; partly, to cool and allay his troubled and inflamed spirits; and partly, to consider within himself the heinousness of Haman's crime, and the mischief which himself had done by his own rashness, and what punishment was fit to be inflicted upon so great a delinquent.

**He saw,** by the violent commotion of the king's mind and passions.

Ver. 8.

**Upon the bed;** or, *by* or *beside the bed*; on which the queen sat at meat, after the manner; where he was fallen upon his knees, and upon the ground, at her feet, as humble suppliants used to do, and as the queen did at the king's feet, **#Es 8:3**.

**Will he force the queen also?** will he now attempt my queen's chastity, as he hath already attempted her life? His presumption and impudence I see will stick at nothing. He speaks not this out of a real jealousy, for which there was no cause in those circumstances; but from an exasperated mind, which takes all occasions to vent itself against the person who gave the provocation, and makes the worst construction of all His words and actions.

**Before me in the house;** in my own presence and palace.

**They**, i.e. the king's and queen's chamberlains then attending upon them, covered Haman's face; partly that the king might not be offended or grieved with the sight of a person whom he now loathed; and partly because they looked upon him as a condemned person, for the faces of such used to be covered.

Ver. 9.

**Harbonah** knew this either by his own observation, or by the information of some of his brethren, who were lately sent to Haman's house, **#Es 6:14**, where they might easily see it, or at least hear of it. And this he said, either out of a distaste which he had taken against Haman for his great insolency and barbarous cruelty; or in compliance with the king's inclinations, and the queen's desires.

**Had spoken good for the king**, even to the saving of the king's life, **#Es 2:21-23**, and therefore deserved a better requital than this even from Haman, if he had not basely preferred the satisfaction of his own revenge before the preservation of the king's life.

Ver. 10.

**The gallows that he had prepared;** which stood in his own house, as was now said, and made the punishment more grievous and ignominious.

**Then was the king's wrath pacified;** judgment being now most justly executed upon this abominable criminal.

## ESTHER CHAPTER 8

Mordecai is advanced over the house of Haman, **#Es 8:1,2**. Esther maketh a petition to the king to reverse Haman's letters, **#Es 8:3-6**. Ahasuerus granteth to Esther and Mordecai, **#Es 8:7**, to write to the Jews to defend themselves, **#Es 8:8**. Mordecai's letters in the king's name to defend themselves and destroy their assailants, **#Es 8:9-14**. Mordecai's honour, and the Jews' joy, **#Es 8:15-17**.

Ver. 1.

**The house of Haman**, with all his goods and estate, which being justly forfeited to the king, he no less justly bestows it upon the queen, to compensate the danger to which Haman had exposed her.

**Mordecai came before the king**, i.e. was by the queen's desire admitted into the king's presence, and favour, and family, and, as it seems, made one of the seven princes.

**What he was unto her**, i.e. how nearly he was related to her; which till this time she had wisely concealed, this being the fit season to declare it.

Ver. 2.

**The king took off his ring;** that ring which he had formerly given to Haman for that present or any further use, **#Es 3:10**, he now gives to Mordecai, and with it that power and authority whereof this ring was a sign, making him, as Haman had been, the keeper of his signet.

**Esther set Mordecai over the house of Haman;** as her steward, to manage that great estate for her as he thought fittest.

Ver. 3.

**To put away the mischief of Haman;** to repeal that cruel decree, of which see **#Es 3:13**.

Ver. 4.

**The king held out the golden sceptre;** in token that he accepted her person and petition, and that she should stand upon her feet.

Ver. 5.

She useth various expressions, that she might insinuate herself into the king's favour, by such a full and repeated resignation and submission of herself to the king's good pleasure.

**To reverse the letters devised by Haman;** she prudently takes off all the envy and hatefulness of the action from the king, and lays it upon Haman, who had for his own wicked and selfish ends contrived the whole business, and circumvented the king in it; which she allegeth as a reason why it should be repealed, because it was surreptitiously and craftily procured.

Ver. 6.

My heart will sink under it, and I shall never be able to survive it.

Ver. 7.

You see how ready I have been to grant your requests, and I do not repent of my favour to you, and am ready to grant your further desires, as far as the law will permit me to do.

Ver. 8.

**For the Jews;** on their behalf, to the governors and commanders of the king's forces, or to whom you please.

**Seal it with the king's ring;** I offer you my authority and seal to confirm whatsoever you shall think fit to write.

For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse: this reason may belong either,

1. To the writing of these present letters; and so the sense is, These letters will be most effectual, being no less irrevocable than the former, and coming last will repeal the former. Or,

2. To the former letters, as a reason why he could not grant their desires in recalling them, because they were irrevocable by the law of the Medes and Persians. And this sense, though rejected by many, seems to be the truest, because here is no mention of reversing Haman's letters, which Esther had desired, **#Es 8:5**, and the king denied for the reason here alleged; and because the following letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all rulers to destroy all the Jews, **#Es 3:12,13**, but only gives the

Jews power and authority to stand up in their own defence, #Es 8:11, which, all circumstances considered, was sufficient for their preservation.

Ver. 9.

**In the third month, on the three and twentieth day thereof;** which was above two months after the former decree; all which time God suffered the Jews to lie under the terror of this dreadful day partly, that they might be more thoroughly humbled for and purged from those many and great sins under which they lay; partly, and particularly, that they might be convinced of their great sin and folly in neglecting the many offers and opportunities they had of returning to their native country, and to the free and full exercise of the true religion, which could be had no where but in Jerusalem; by which means they being now dispersed in the several parts of this vast dominion, were like to be a very easy prey to their enemies, whereas their brethren in Judea were in a better capacity to preserve themselves; partly, that their most malicious and inveterate enemies might have an opportunity of discovering themselves to their ruin, as the event showed; and partly, for the greater illustration of God's glorious power, and wisdom, and goodness, in giving his people such an admirable and unexpected deliverance. Yet God so ordered things, that this letter should be sent in due time before it was too late; for there were yet near nine months to come before that appointed day.

**It was written unto the Jews;** that they might understand their liberty, and be encouraged to use it for their own defence.

**And to the lieutenants, and the deputies and rulers of the provinces;** that they should publish and disperse them into all parts, that both themselves and others might take notice of the king's pleasure and kindness to the Jews.

Ver. 10.

Which were not employed in the sending of the former letter; but this coming later required more care and speed, that the Jews might be eased from the torment of their present fears, and have time to furnish themselves with necessaries for their own defence.

Ver. 11.

**To stand for their life;** to stand up and fight for the defence of their lives against all that should seek to destroy them.

**All the power of the people;** either governors or governed, without any exception, either of age, dignity, or sex, as it follows.

**Both little ones and women;** which is here added, because it was put into the former decree; and to strike the greater terror into their enemies; and according to the laws and customs of this kingdom, whereby children were punished for their parents' offences; which also in some cases was allowed and practised in sacred story. Yet we read nothing in the execution of this decree of the slaughter of women or children, nor is it probable that they would kill their innocent children, who were so indulgent to their families, as not to meddle with the spoil.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

**By the king's commandment;** by his particular. and express command to that purpose.

Ver. 15.

**With a great crown of gold;** which the chief of the Persian princes were permitted to wear, but with sufficient distinction from the king's crown.

**The city of Shushan;** not only Jews, but the greatest number of the citizens, who, by the law of nature written upon their hearts, had an abhorrency from bloody counsels and designs, and a complacency in acts of benignity and mercy; or for other reasons, of which **See Poole "Es 3:15"**.

Ver. 16.

**Light** is oft put for

**gladness**, as #2Sa 22:29 Job 18:5,6 Ps 27:1, because light is pleasant and disposeth a man to joy, whereas darkness inclines a man to sorrow.

**Gladness and joy:** this explains the former metaphor by two words expressing the same thing, to note the greatness of the joy.

**Honour,** instead of that contempt under which they had lain.

Ver. 17.

**A feast and a good day,** i.e. a time of feasting and rejoicing, and thanksgiving,

**The fear of the Jews;** when possibly they had irritated by their former threatenings, and now gave this evidence of their repentance, that they were willing to submit to that severe precept of circumcision.

## ESTHER CHAPTER 9

The Jews slay their enemies, **#Es 9:1-9**, with the ten sons of Haman, **#Es 9:10**. Ahasuerus, at the request of Esther, granteth another day of slaughter, **#Es 9:12-19**. The days of Purim made festival, **#Es 9:20-32**.

In that day which was selected by Haman with great industry and art, as the most lucky day, and which their enemies had oftentimes formerly thought of, and no doubt threatened the Jews with it.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

**No man could withstand them;** their enemies, though they did and were allowed to take up arms against them, yet were easily conquered and destroyed by the Jews.

**The fear of them;** who had such potent friends at court, and so great a God on their side, who by such unusual and prodigious methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance.

Ver. 3.

**And officers of the king,** Heb. *and all them that did the king's business*, i.e. not only the chief persons designed by the foregoing words, but all his other ministers or officers, of what quality soever.



Ver. 4.

**Mordecai was great**, i.e. the greatest in place, and power, and favour with the king, both for his near relation to his beloved queen, and for his good service done to him in preserving his life and managing his affairs, and for those excellent abilities and virtues which he discovered in him, and especially by the disposition of the heart-ruling God.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

**In Shushan the palace**, i.e. in the city so called, as was noted before, **#Es 1:2**; it not being probable either that they would make such a slaughter in the king's palace, or that they would be suffered so to do.

**Five hundred men**; whom by long experience they knew to be their constant and inveterate enemies, and such as would watch all opportunities to destroy them; which also they might possibly now attempt to do. Part of them also might be friends and allies of Haman, and therefore the avowed enemies of Mordecai.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Either because they were desirous it should come into the king's treasury; or because they would leave it to their children, that it might appear that what they did that day was not done out of malice to their persons and families, or covetousness of their estates, but out of mere necessity, and by that great and approved law of self-preservation, and that they were ready to mix mercy with judgment and would not deal with their enemies so ill as it was apparent that their enemies intended to do against them.

Ver. 11.

Possibly with evil design to incense thee king against the Jews.

Ver. 12.

**What have they done in the rest of the king's provinces?** in which doubtless many more were slain. So that I have fully granted thy petition. And yet, if thou hast any thing further to ask, I am here ready to grant it.

Ver. 13.

**According to this day's decree**, i.e. to kill their implacable enemies. For it is not improbable that the greatest and worst of them had politicly withdrawn or hidden themselves for that day; after which, the commission granted to the Jews being expired, they confidently returned to their homes, where they were taken and slain by virtue of this private and unexpected decree.

**Haman's sons** were slain before; now let their bodies be hanged upon their father's gallows, for their greater infamy, and the terror of all others who shall presume to abuse the king in like manner, or to persuade him to execute such cruelties upon his own subjects. This custom of hanging up the bodies of malefactors after their death was frequent among the Jews, and Persians also, as is well known.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

**On the thirteenth day:** this belongs not to the feast, but to the work done before it. The meaning is, This they did, i.e. they slew their foes, as was now said, **#Es 9:16**, upon the thirteenth day.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

**Therefore**, to wit, because they did their whole work upon the thirteenth day, as was noted **#Es 9:17**, to which this manifestly relates, the 18th verse coming in as it were by way of parenthesis.

**In the unwalled towns**, Heb. *in the cities of the villages*, i.e. in the lesser cities and villages, which are here opposed to the great city Shushan, and those who dwelt in it.

Ver. 20.

Mordecai wrote these things; either,

1. The letters here following. But that is distinctly mentioned in the next words. Or,

2. The history of these things, which was the ground of the feast; which Mordecai knew very well ought to be had in remembrance, and to be told to their children and posterity, through all ages, according to the many commands of God to that purpose, and the constant practice of the holy men of God in such cases.

Ver. 21.

Because both these days had been set apart this year, the latter at Shushan, the former in other parts; and because that great work of God, which was the ground of this solemnity, had been done both upon the thirteenth and the fourteenth day.

Ver. 22.

Which they used to give upon days of thanksgiving; of which see **#Ne 8:10**.

Ver. 23.

Having by this means opportunity to gather themselves together upon any occasion, the chief of them assembled together, and freely and unanimously consented to Mordecai's desire in this matter, and bound it upon themselves and posterity.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

i.e. Both for the respect which they justly bore to Mordecai's letter, and because they themselves had seen and felt this wonderful work of God on their behalf.

Ver. 27.

**All such as joined themselves unto them**, i.e. Gentile proselytes; who were obliged to submit to other of the Jewish laws, and therefore to this also; the rather, because they enjoyed the benefit of this day's deliverance; without which the Jewish nation and religion had been in a great measure, if not wholly, extinct in the world.

**According to their writing**, i.e. according to that writing which was drawn up by Mordecai with Esther's consent, **#Es 9:23,29**, and afterwards confirmed by the consent of all the Jews in the several places.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

**Wrote with all authority**: the former letter, **#Es 9:20**, did only recommend, but this enjoins the observation of this solemnity; because this was not only Mordecai's act, who yet had by the king's grant a great power and authority over the subjects of that kingdom, and consequently over the Jews, but it was the act of all the Jews, binding themselves and posterity to it, **#Es 9:27**. Or, *with all might*, or efficacy, as that word usually signifies; he pressed it with all earnestness and vehemency.

Ver. 30.

Or, even *words of peace and truth*; which may respect either,

1. The form of the writing, wherein after the custom he saluted them with hearty wishes of their true peace or prosperity, or of the continuance of those two great blessings of God,

**truth**, i.e. the true religion; and peace, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the truth. Or,

2. The manner of his writing, which was

**with peace**, i.e. friendship and kindness to his brethren;

**and truth**, i.e. sincerity; which is the more noted and commended in him, because it is so unusual in such great courtiers as he now was; compare **#Es 10:3**: or the matter of his writing, which was to

direct and persuade them to keep both peace and truth, i.e. both to live peaceably and lovingly both one with another, and with all their neighbours, not insulting over them upon their confidence in Mordecai's great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true religion in spite of all the artifices or hostilities of the Gentiles among whom they lived.

Ver. 31.

For or about those great and overwhelming calamities which were decreed to all the Jews, and for the removing of which, not only Esther, and the Jews in Shushan, but all other Jews in all places, as soon as they heard those dismal tidings, did doubtless according to the precepts of Scripture, and the constant practice of their godly predecessors in all ages, fly to that last and only refuge of seeking to God by fasting, and earnest prayers, and strong cries unto God; which God was pleased graciously, to hear, and in answer thereunto to give them this amazing deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it. And accordingly the Jews use to observe the first of those days with fasting, and crying, and other expressions of vehement grief and fear, and the latter with feasting, and thanksgiving, and all demonstrations of joy and triumph.

Ver. 32.

**Esther** had received authority and commission from the king to impose this upon all the Jews.

**In the book;** either in the public registers of that kingdom; or rather, in the records which the Jews kept of their most memorable passages.

## ESTHER CHAPTER 10

Ahasuerus's greatness and Mordecai's advancement.

Ver. 1.

i.e. Upon all his dominions, whether in the main continent, or in the islands.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

**Accepted of the multitude of his brethren;** who did not envy his greatness, as men most commonly do in such cases, but rejoiced in it, and blessed God for it, and praised and loved him for his right and sweet management of his vast power.

**To all his seed;** or, *for all his seed*, to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great kindness and friendliness to them, when they resorted to him upon any occasion.