

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.

Hazeroth; 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 putteth 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?

Ans. 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 shouldst 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.