



COMMENTARY
ON THE
OLD TESTAMENT

THE PENTATEUCH.



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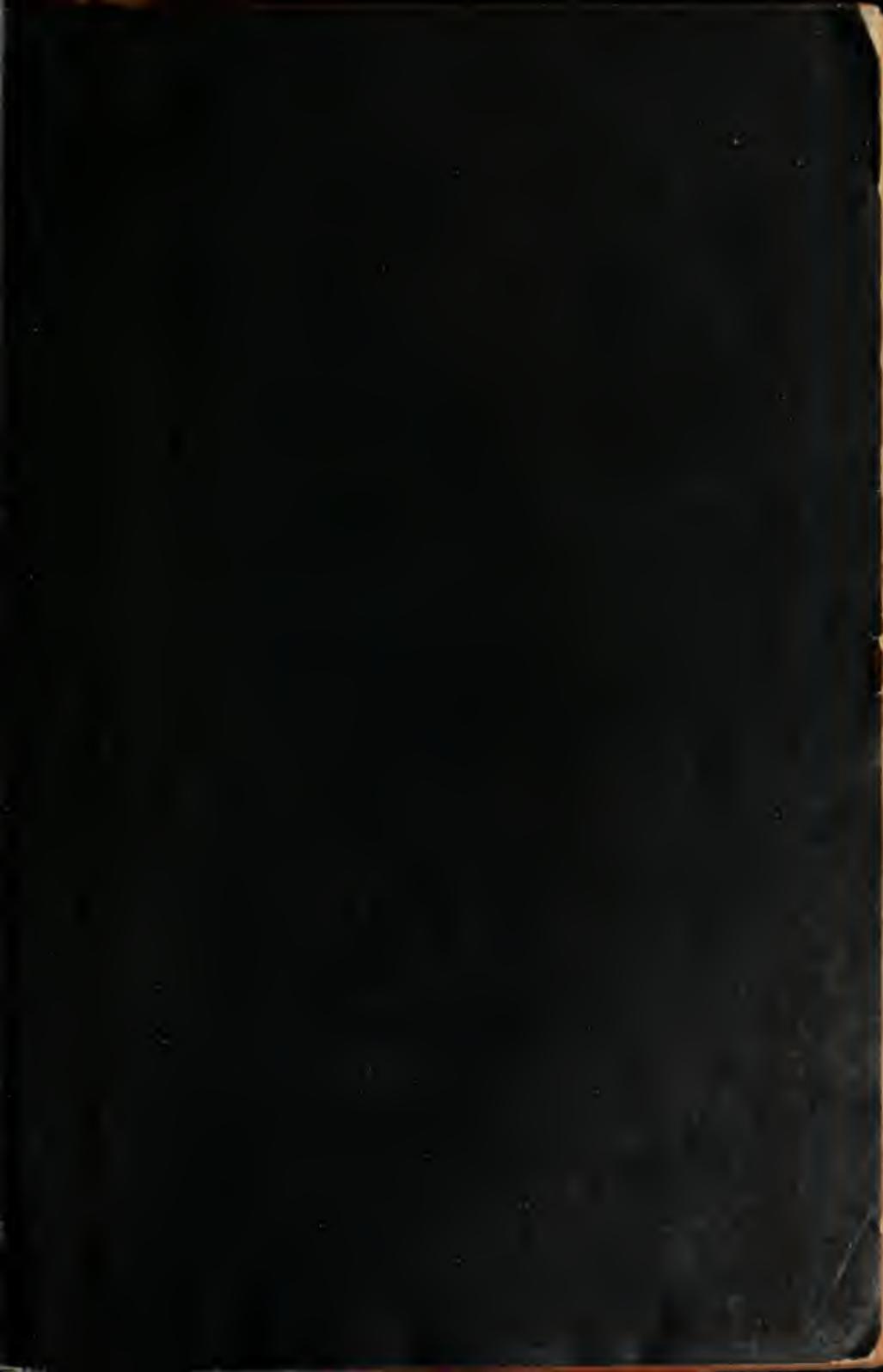
A. W. J. Baines Esquire

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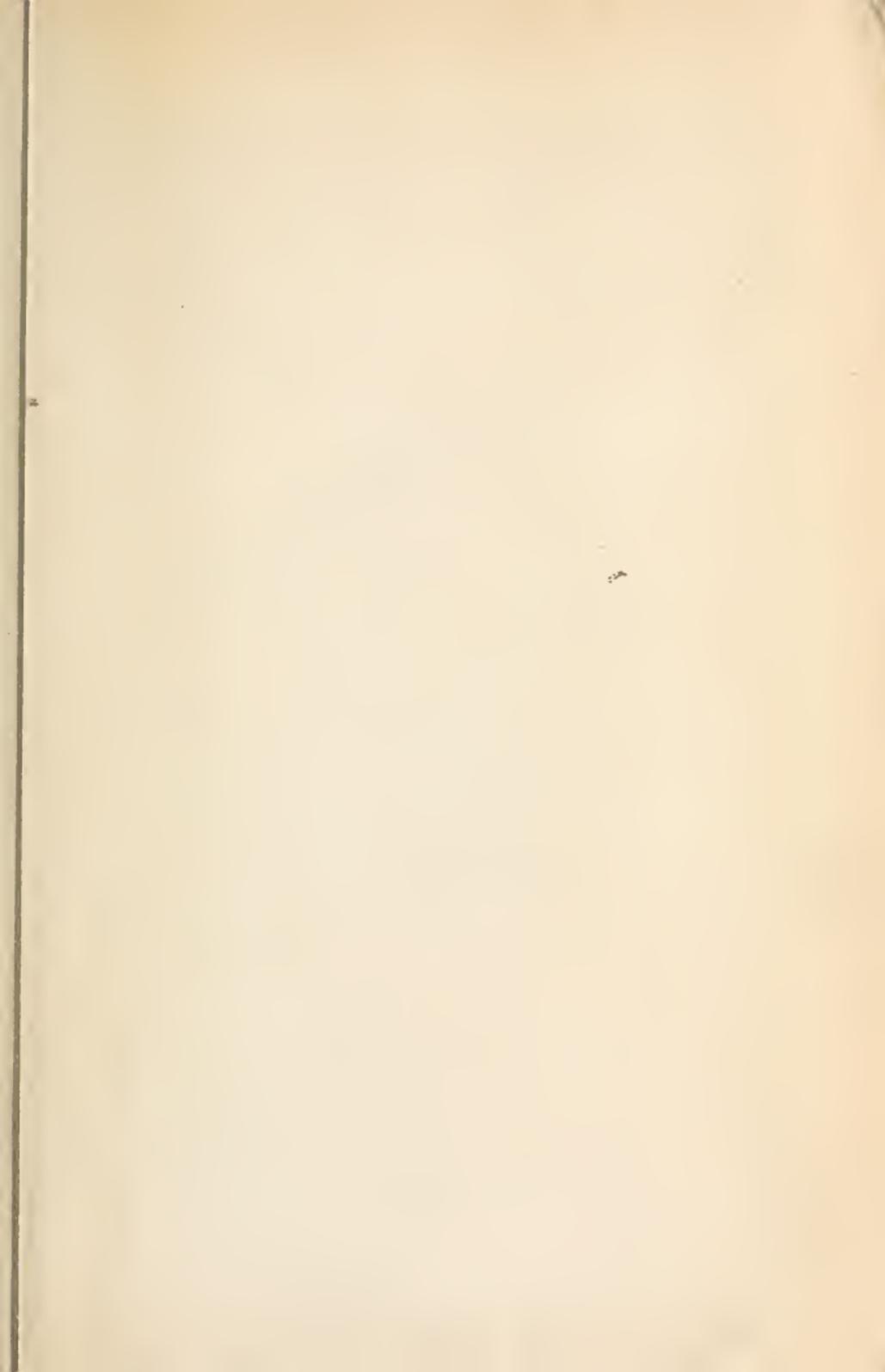
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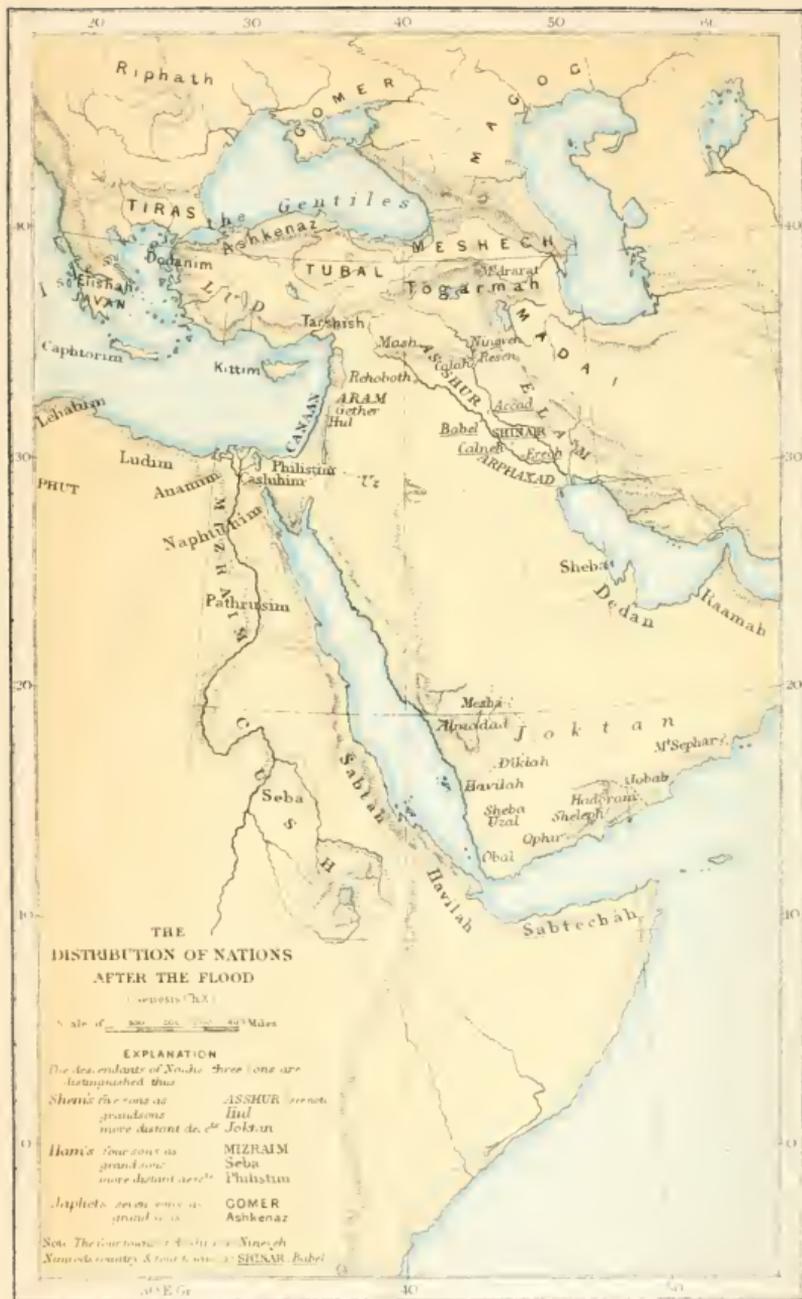
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A. W. P. Baines

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Old Testament
Bible English
Bible
THE
B
OLD TESTAMENT

ACCORDING TO THE AUTHORISED VERSION.

WITH A BRIEF COMMENTARY

BY VARIOUS AUTHORS.

[Vol 1]

THE PENTATEUCH.

With Maps and Plans.

PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

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ADVERTISEMENT.

THE TEXT in this Commentary is a reprint of the last Edition with marginal references, published at the Oxford Press,—with the following differences :

1. Each new paragraph is headed with the sign ¶ and followed by a space.
2. When a verse does not end with a full stop, the succeeding verse is not begun with a capital letter. See, for example, Genesis xv. 21.

It is hoped that these features of the printing will to some extent supply the place of a "Paragraph Bible" to those who aim at an accurate study of the Holy Scriptures; while at the same time it will not interfere with the division into verses which is so familiar to readers.

No dates are inserted till the time of Abraham.



LIST OF THE COMMENTATORS.

- | | |
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MAPS AND PLANS.

- | | | |
|--------|--|---|
| MAP. | The Distribution of Nations after the Flood | } ^{Where placed.} Frontispiece. |
| MAP. | The Chief Places mentioned in the Books of Genesis and Exodus | } Beginning of Exodus. |
| PLANS. | The Tent and Tabernacle | Exodus xxvi. |

TABLES

OF

WEIGHTS, MEASURES, AND MONEY,

MENTIONED IN THE BIBLE:

Chiefly extracted from Dr. Arbuthnot's Tables of Ancient Coins, Weights, and Measures, and quoted by Horne.

1. Jewish weights reduced to English troy weight.

| | lbs. | oz. | pen. | gr. |
|--|------|-----|------|-------|
| The gerah, one-twentieth of a shekel | 0 | 0 | 0 | 10.95 |
| Bekah, half a shekel | 0 | 0 | 4 | 13.5 |
| The shekel | 0 | 0 | 9 | 3 |
| The maneh, 60 shekels | 2 | 3 | 7 | 12 |
| The talent 50 maneh, 3000 shekels | 114 | 0 | 15 | 0 |

2. Scripture measures of length reduced to English measure.

| | Eng. feet. | inch. |
|--|------------|--------|
| A digit, Jer. lii. 21 | 0 | 0.912 |
| 4 A palm, Exod. xxv. 25 | 0 | 3.648 |
| 12 3 A span, Exod. xxviii. 16 | 0 | 10.944 |
| 24 6 2 A cubit, Gen. vi. 15 | 1 | 9.888 |
| 96 24 8 4 A fathom, Acts xxvii. 28 | 7 | 3.552 |
| 144 36 12 6 1.5 Ezekiel's reed, Ezek. xl. 3—5 | 10 | 11.328 |
| 192 48 16 8 2 1.3 An Arabian pole | 14 | 7.104 |
| 1920 480 160 80 10 13.3 10 Measuring line, Ezek. xl. 3 | 145 | 11.04 |

3. The long Scripture measures.

| | Eng. miles. | paces. | feet. |
|--|-------------|--------|-------|
| A cubit | 0 | 0 | 1.824 |
| 400 A stadium or furlong, Luke xxiv. 13 | 0 | 145 | 4.6 |
| 2000 5 A Sabbath day's journey, Acts i. 12 | 0 | 729 | 3.0 |
| 4000 10 2 An eastern mile, Matt. v. 41 | 1 | 403 | 1.0 |
| 12000 30 6 3 A parasang | 4 | 153 | 3.0 |
| 96000 240 48 24 8 A day's journey | 33 | 172 | 4.0 |

TABLES OF WEIGHTS, MEASURES, AND MONEY.

4. *Scripture measures of capacity for liquids, reduced to English wine measure.*

| | | | | | Gal. | pints. |
|------------------|-------------------------------|-----------------|--------------------------------|------------------|---|---|
| A caph | | | | | 0 | 0.625 |
| 1.3 | A log, Lev. xiv. 10 | | | | 0 | 0.833 |
| 5.3 | 4 | A cab | | | 0 | 3.333 |
| 16 | 12 | 3 | A hin, Exod. xxx. 24 | | 1 | 2 |
| 32 | 24 | 6 | 2 | A seah | 2 | 4 |
| 96 | 72 | 18 | 6 | 3 | A bath, or ephah, 1 Kings vii. 26; John ii. 6 7 . . 4 | |
| 960 | 720 | 180 | 60 | 20 | 10 | A kor or homer, Ezek. xlv. 14; Isai. v. 10 75 . . 0 |

5. *Scripture measures of capacity for things dry, reduced to English corn measure.*

| | | | | | Peck. | gal. | pints. |
|--------------------|---|--|----------------------------------|-----------------------------------|---|---|--------|
| A gachal | | | | | 0 | 0 | 0.1416 |
| 20 | A cab or chenin, 2 Kings vi. 25; Rev. vi. 6 | | | | 0 | 0 | 2.8333 |
| 36 | 1.8 | An omer, Exod. xvi. 36, and xxix. 40 | | | 0 | 0 | 5.1 |
| 120 | 6 | 3.3 | A seah, Matt. xiii. 33 | | 1 | 0 | 1 |
| 360 | 18 | 10 | 3 | An ephah, Ezek. xiv. 11 | 3 | 0 | 3 |
| 1800 | 90 | 50 | 15 | 5 | A lettech, Hos. iii. 2 16 0 0 | | |
| 3600 | 180 | 100 | 30 | 10 | 2 | A homer or kor, Num. xi. 32; } 32 . . 0 . . 1 Hosea iii. 2 | |

6. *Jewish money reduced to English standard.*

| | | £ | s. | d. |
|--|--------------------------------------|---|---|----------------------------|
| A gerah, Exod. xxx. 13 | | 0 | 0 | 1.3687 |
| 10 | A bekah, Exod. xxxviii. 26 | 0 | 1 | 1.6875 |
| 20 | 2 | A shekel, Exod. xxx. 13; Isaiah vii. 23; Matt. xvii. 27 0 2 3.375 | | |
| 1200 | 120 | 60 | A maneh or minah Hebraica 6 16 10.5 | |
| 60000 | 6000 | 3000 | 50 | A talent 342 3 9 |
| A sculus aureus, or gold shekel, was worth | | 1 | 16 | 6 |
| A talent of gold was worth | | 5475 | 0 | 0 |

In the preceding table, silver is valued at 5s. and gold at 4l. per oz.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

INTRODUCTION.

1. THE Old Testament begins with the Pentateuch, or Law of Moses. Though it is now divided into five parts or books, it appears to have been originally one book, and this is confirmed by the references to it in other parts of Scripture, where it is called "The Law of Moses" (Mal. iv. 4), the "Book of the Covenant" (2 Kings xxiii. 2), or "the Book of the Law of the Lord given by Moses" (2 Chron. xxxiv. 14). The division as well as the Greek names, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are ascribed to the Greek translators of the Septuagint: the Hebrews, though they adopted the division, were content to distinguish the books by the first word in each.

2. The Greek title Genesis was given in reference to the contents of the book: it signifies (1) the "birth" or "creation" of the world with which the book begins; and (2) the "generation" of the patriarchs of whose genealogies it contains a record. The Book may also derive its name from the series of narratives of which it consists, each commencing with the words "These are the generations." They are enumerated as follows: (1) Gen. ii. 4, &c., These are the generations of the heavens and of the earth; (2) ch. v. 1, This is the book of the generations of Adam; (3) ch. vi. 9, These are the generations of Noah; (4) ch. x. 1, These are the generations of the sons of Noah; (5) ch. xi. 10, These are the generations of Shem; (6) ch. xi. 27, These are the generations of Terah; (7) ch. xxv. 12, These are the generations of Ishmael; (8) ch. xxv. 19, These are the generations of Isaac; (9) ch. xxxvi. 1, These are the generations of Esau; (10) ch. xxxvi. 9, These are the generations of Esau the father of the Edomites in Mount Seir; (11) ch. xxxvii. 2, These are the generations of Jacob. Thus Genesis has been said to consist of a series of genealogical histories, reaching over 2369 years or even a longer period, and tracing the generations of the chosen race by whom the knowledge of the Creator was preserved on earth, and the rites of prayer and worship handed on from father to son, until the time was at hand for the revelation of the Divine law to Moses.

3. The Book of Genesis holds an eminent place among the Scriptures of the Old Testament, and may be regarded as the basis and foundation of the rest of Scripture. This is evident not only from the frequent references to it in the later books, but from its contents. The history of the Creation and the Fall of Man is necessary to our apprehension of the doctrine of Redemption and of all other parts of the Christian revelation. When studied by the light of the Gospel, the narrative of Moses acquires a new importance; the record of Creation displays to us the debt of love and

INTRODUCTION.

gratitude which man owes to his Maker, for the earth which was thus provided for his habitation; the Creation of man points to the greater mystery of the Incarnation, the union of the Manhood with the true Image of the Invisible God, Who was the Father's Counsellor in Creation; the breath of life inspired into man becomes no mere communication of natural life, but the breathing into him of the grace of holiness by the Divine Spirit Who is the Author of holiness. Then in the history of the Fall, we have an account of the origin of that moral evil and depravation which the world manifests everywhere; and it is upon this that the doctrine of Redemption depends: for as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; so by the righteousness of one the free gift came upon all men unto justification of life (Rom. v. 18.). That Fall so terrible in its effects through the propagation of evil, yet became the occasion of the manifestation to man of the great mystery of love in the death of the Son of God, and in His victory over death at His resurrection. In the history of Cain and Abel, the premature death of the righteous and the prolonged life of the murderer are to us a foreshewing of the sufferings of the Redeemer, and a sign that from the first the true servants of God were not led to look for their reward in the present life. The days of Noah are an anticipation of the days of the Son of Man, when He shall come again, and be suddenly revealed from heaven as the Judge of quick and dead: Noah's deliverance in the Ark was a foreshewing of the salvation of souls by water and the Ark of Christ's Church. The world after the flood, purged of man's wickedness, was a type of the new heavens and the new earth wherein dwelleth righteousness (2 St. Pet. iii. 13.). In the Call of Abraham, the great example of justifying faith, we find the beginning of that succession of chosen witnesses who were to testify to the true God on earth, and prepare the world for the Saviour's Advent. In his history and throughout the history of the Patriarchs, the New Testament leads us to discover a continuous testimony to Christ, a foreshewing of His redemption, which is not confined to a few texts dispersed over the narrative, but is found in every part of the sacred record, adding depth and importance even to apparently trivial details.

4. The Book of Genesis is also introductory to the rest of Scripture, in the series of direct prophecies which it contains having their fulfilment first in the history of God's ancient people, then in Christ and His Church, and extending the view to the end and consummation of all things. The first and most comprehensive of these predictions is the prophecy concerning the two seeds and the enmity between them (see ch. iii. 15), which may be regarded as still awaiting its full completion in the final triumph of Christ and His Church over the enemies of man. Then follow the prophecies of Noah concerning his posterity, and the revelations given to Abraham and Sarah, to Hagar and Ishmael; the patriarchal blessings of Isaac and Jacob, and their prophecies concerning the latter days. By observing these predictions in order, we perceive the general design of the Book, which is not to give a history of the whole human race, but to trace the origin and growth of the nation which was chosen by God to be His own peculiar people: other nations are mentioned by reason of their intercourse with the posterity of Israel and Abraham.

5. In the interpretation of Genesis as of the rest of the Scripture, we must continually bear in mind that the Bible is no ordinary book. If it was the work of man's industry or piety, it would be sufficient to

explain any obscurities in words or phrases which occur in the text, and to illustrate the meaning by human researches into nature, history, language, or antiquity. But in the Word of God there is a question beyond all this: we have to enquire not only (1) what it is that is written there, but (2) for what end or purpose it was written, what God would have us learn from it. The answer to the first question is the literal sense; the answer to the second is called either the moral or the allegorical, or the mystical sense of Scripture, according as the sense which lies beneath the surface teaches us what to do, or what to believe, or what to hope for hereafter. This searching out of deeper meanings and applications is a method of exposition which the Christian Church has received from the ancient Jews, and is repeatedly sanctioned in the New Testament, and is known by the name of *aetiology*. The chief guides to it are, (1) parallel passages of Scripture connected with the text by similar words and phrases; (2) the quotations from the Old Testament in the New; (3) the writings of the Fathers of the Christian Church, through whom this traditional meaning of the ancient Scriptures was handed on from the days of our Lord and His Apostles. A passage of Scripture is only imperfectly understood until it is compared with its parallels; not only with the most obvious ones, but with those in which the connexion is less apparent, as in Gen. xvii. 17, "Abraham fell on his face and *laughed*," which must be compared with St. John viii. 56, "Your father Abraham *rejoiced* to see My Day;" for it was the laughter of exultation, not of scorn, Gen. xxi. 6.

6. Again, in interpreting the Bible we meet with a large class of difficulties which are not found in ordinary books, obscurities arising from the mysterious nature of the subjects treated, and from our own partial and imperfect knowledge of the things of God. These must be approached in a spirit of reverence and humility, since the greatest expositors have confessed that "in the holy Scriptures there are many more things they are ignorant of than they know;" "hardly do we guess aright at things that are upon earth; but the things that are in heaven who hath searched out?" (Wisd. xi. 16.) Human language falls short of the truth in attempting to describe the attributes of God, or of His relations to us; hence there are *apparent* contradictions and sayings that appear harsh to us: in these passages our aim must be to explain Scripture by Scripture, and to use a second passage to correct a wrong inference from the first. To apprehend the things of God a simple and humble spirit rather than learning and industry is required: "He hath hid these things from the wise and prudent, and hath revealed them unto babes" (St. Matt. xi. 25).

7. The history of the Creation of the world, which commences in Gen. i. 1, and ends Gen. ii. 3, is the introduction to the whole book. It is distinguished from the "generations of the heavens and the earth" which follow, by the use of the title "Elohim" alone for God. In chapters ii. and iii. and in the greater part of the Pentateuch God is spoken of as Jehovah, or the LORD, the Name by which He was known to His people Israel, and distinguished from the false gods of the heathen. Some recent authors have conjectured from this that the book is a compilation from more ancient documents, from some of which the Name Jehovah was absent. In reply to this it has been observed that the traces of unity of design throughout the Pentateuch point to one author; that the two accounts of Creation are not independent, but that the second in the words in ch. iii. 22, "the man is become as one of us," refers back to the account

of man's Creation in ch. i. 26. Again the use of the Divine Name Elohim is not arbitrary: for He Who is called Elohim as the God of Creation and Providence, is named Jehovah as the covenant-God of His people.

8. The belief that Moses was the author of the Pentateuch is founded upon express texts of Scripture. It is confirmed by the authority of our Lord and His Apostles, by the general testimony of the Jews, and by the consent of the most ancient authors. It has always been called "The Law of Moses" (see St. John i. 45; v. 46, 47.). It has been the unvarying tradition that Moses was the writer, although the materials of his narrative were probably collected from ancestral tradition. The alleged marks of later authorship are mostly parenthetic notes or glosses, which may have been added by Ezra or some other reviser of the text; such as the modern names of cities no longer known by their ancient appellations, or other terms inserted to make the narrative more intelligible to those who lived in the following ages: similar notes are found in other ancient historians. So Hebron in Gen. xiii. 18, and Dan in Gen. xiv. 14, are anticipations of the names afterwards given to those localities. Concerning the accounts of the death and burial of Moses, some ancient authors conjectured that they were prophesied by the author before the event; but the more common opinion is that Joshua, having written other parts of the Law at Moses' dictation, added these passages himself as a conclusion or appendix to the sacred books.

9. The contents of the book of Genesis are partly such as Moses could have learned from patriarchal tradition, or by researches into the ancient documents and monuments of the world; but partly they are such as lie wholly beyond the sphere of human experience, and could only be learned by the revelation of the Divine Spirit, or by visions and ecstasies, or by the ministry of angels. The history of Israel in Egypt is such as would have been expected from a writer resident in Egypt, and learned in all the wisdom of the Egyptians, and educated at the court of Pharaoh. But his testimony in all these matters is not that of fallible man, but of the Holy Ghost (Heb. ix. 8), by Whom the Divine things were discovered and revealed to Moses, and the human things brought to his remembrance. He wrote of some things which would be known to the men of his own time, for nations have generally retained some knowledge of their ancestors: but in the record of Creation he writes as one having authority, using simple narrative, not argument like the philosophers; for it was a doctrine acquired, not by human study and enquiry, but revealed to Moses by a singular gift of God, and expressed in simple language suited to the Hebrews, a rude and untaught people, without capacity for philosophical arguments. It is a history which was written for the simple and unlearned, and hence it is written in the language of the unlearned, leading us to the devout contemplation of the works which it enumerates, but not aiding us in any curious enquiries concerning the manner in which they were produced (see *note* to ch. i. 5).

The genealogies of Genesis from Adam to Noah, and from Noah to Abraham, assign an exact number of years to each generation, and have thus furnished a system of early chronology, the dates of which are given in the margins of our Bibles. Upon careful consideration it has been decided to omit these dates in the present commentary up to the Call of Abraham. If Moses (as has been said above) obtained these lists by researches into earlier documents, it must be considered as a matter of some doubt, whether the inferences from them can be regarded as accurate results. The occurrence of names with a plural termination, such as

GENESIS, I.

Kittim, &c., in Gen. x. 4, 6, 13, 14, has suggested the inference that families rather than individuals are denoted by some of them. Again it is possible that the genealogies may be restricted to names of note, and may thus admit of large intervals. Recent research into Assyrian and Egyptian records shews that some ancient nations possessed traditions of a remoter antiquity than the usual chronology would admit of: whilst the Greek Version of Genesis represents a tradition differing considerably from the present Hebrew text. It is therefore a question whether the genealogies may have been preserved for some other purposes of instruction, and not to enable us to calculate the exact period of man's existence upon earth.

CHAPTER I.

I *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*

IN the ^abeginning ^bGod created the heaven and the earth.

Acts 14. 15. & 17. 24. Col. 1. 16, 17. Heb. 11. 3. Rev. 4. 11. & 10. 6.

^a John 1. 1, 2.
Heb. 1. 10.
^b Ps. 8. 3. &
33. 6. & 87.
11, 12. & 102.
25. & 136. 5.
& 146. 6.
Isai. 44. 24.
Jer. 10. 12.
& 51. 15.
Zech. 12. 1.

“The First Book of Moses, called Genesis.” The Old Testament begins with the Pentateuch, or Law of Moses, which is subdivided into five Books. These are distinguished by the Greek titles, “Genesis, “Exodus, Leviticus, Numbers, and Deuteronomy.” The Law of Moses is, strictly speaking, one Book; and is referred to in the rest of Scripture as the “Book of the Law,” as in Josh. i. 7, 8. 2 Chron. xxxiv. 15. The first division of the Law is named Genesis, “birth,” or “creation,” because it begins by relating the Creation of the world.

CHAPTER I.

i. 1.—ii. 3. The Creation of the World.

1. “In the beginning.” This is the record of the beginning of time, and of the beginning of the existence of all created things. This beginning is called in Scripture “the beginning or foundation of the world,” the time when the present world came into existence (Prov. viii. 23. Isa. lxiv. 4. St. Matt. xxv. 34. 2 Tim. i. 9. 1 St. Pet. i. 20. Rev. xiii. 8.). In this beginning the Word or Eternal Son was with the Father (St. John i. 1—3.). He is both the Word and the Wisdom of God, and the Beginning of the creation of God (Col. i. 18. Rev. iii. 14.). Thus besides the beginning of time, there was a Beginning which was co-eternal with God, for the Word was with God, and the Word was God. This is the first doctrine of God's Revelation, that all things visible and invisible, all things known or perceived by man, had a beginning; and in this the soul finds rest from the roivings of fruitless speculation.

“God created.” To “create” is the act of God alone; and although the Hebrew word does not always mean “to make out of nothing,” yet the general belief of Jews and Christians has been that the world was called into existence by the Word of God, and not framed out of præ-existent materials. “Look upon the heaven and the earth, and consider that “God made them out of things that were not” (2 Macc. vii. 28.). God is said to create when He accomplishes any new or wonderful work

GENESIS, I.

- 2 And the earth was without form, and void; and darkness *was* upon the face of the deep. ° And the Spirit of God moved upon the face of the waters.
- ° Ps. 33. 6. Isai. 40. 13, 14.
- 3 ° And God said, ° Let there be light: and there was light.
- ° Ps. 33. 9. ° 2 Cor. 4. 6.

(Num. xvi. 30. Isa. xlv. 7. &c.), but the Creation of the heavens and the earth has always been understood to be the giving of existence to that which had no being before. All things that exist owe their being not to chance nor to properties that are inherent in matter, but to the Will and Power of the Supreme Being (Heb. iii. 4; xi. 3. Psa. cii. 25, 26.).

“The heaven and the earth,” that is the entire universe; all things whether visible or invisible: all are the work of God’s hands (Col. i. 16. Rev. v. 13; x. 6. Rom. xi. 36. 1 Cor. viii. 6.).

2. “The earth was without form and void.” The words in the original describe a state of darkness and imperfection, the elements of light, air, earth, and water being as yet unformed, and the earth unfit for the growth of plants or the life of animals. Out of this, God by His wisdom framed the visible world, which from its beautiful order and arrangement was called the Cosmos. His Almighty Hand made the world of matter *without form* (Wisd. xi. 17.). There was no form, beauty, colour, or life till God had quickened the mass, and had stamped the image of His wisdom and goodness upon it.

“Darkness was upon the face of the deep.” Darkness is the exclusion or absence of light, and is usually the effect of a shadow cast by a body which intercepts the rays of light. God Himself dwelt from eternity in inaccessible light, and in Him there is no darkness at all (1 Tim. vi. 16. 1 St. John i. 5.). But the light by which the visible world is enlightened was created by Him, and had no existence till He made it, and formed created beings to enjoy it. *The deep*, or abyss, was the mass of water which covered the earth in its primary state. This darkness was a type of the ignorance and sin of man’s heart (St. John i. 5.), which could not comprehend the light of the Truth, even when it shone upon it. Such as was the state of the earth before God caused the Light to shine out of darkness, such was the state of the intellectual world before it was made new by the Son of God, and its darkness dispelled by His Resurrection.

“The Spirit of God.” The Spirit of God is the giver of life, by Whose vital energy and power God’s works of Creation are brought to perfection. He is the Breath of the Almighty by Whom all the hosts of heaven were made (Ps. xxxiii. 6. Job xxvi. 13.): in Whom all live and move and have their being (Acts xvii. 28.). Thus in order that the waters might be filled with life and motion, it was necessary that He should move upon them like a bird stretching its wings over its young (Dent. xxxii. 11.). In the first Creation the Spirit was the source of the vital principle, of the air which we breathe, of the life with which our earth teems: so in the second Creation the same Spirit imparts the new life to men’s souls, descending upon those who are purged by the waters of Baptism, as He abode upon Christ, in the visible appearance of a dove after He had been baptized in Jordan (St. Luke iii. 21, 22.).

3. “And God said.” He spake and it was done (Ps. cxlviii. 5.); producing all created things by His Will or Word alone (Isa. lv. 11.). The living Word Who was in the beginning with God was the executor of the Father’s mandate. His purpose was accomplished not as by a

GENESIS, I.

4 And God saw the light, that *it was* good: and ² God divided ² the light from the darkness.

5 And God called the light ^f Day, and the darkness he called Night. ³ And the evening and the morning were the first day.

² Heb. *between the light and between the darkness.*
^f Ps. 74. 16. & 104. 20.
³ Heb. *And the evening was, and the morning was.*

human voice or sound, but by His Divine Word, co-eternal with Himself (*Augustine*).

“Let there be light.” Thus “God commanded the light to shine “out of darkness” (2 Cor. iv. 6.). Those luminous bodies which are the great sources of light are not mentioned till the fourth day. Here we contemplate the position of light in the Universe (or of the æther through which it is communicated) as the firstborn of God’s creatures, and the manifestation of His wisdom and goodness: for without light there could be no beauty of form or colour, no use for the sense of sight with which most living creatures are endued.

4. “God saw the light that it was good.” Thus the Creator rejoiced in His works (Ps. civ. 31.). The light was good, because it was the source of happiness and joy to millions of His creatures.

“God divided the light from the darkness.” God ordained that there should be light and darkness alternately upon the earth; for men, beasts, fowls, and plants alike need the change, and would suffer if it was always light (Ps. civ. 20—24. Jer. xxxiii. 20, 25; xxxi. 35.).

5. “Day.” The day-time was ordained for men’s work and labour, for beasts and insects to move, for plants to grow, for flowers to open, for fruits to ripen, through the influence of the sun’s rays, and of the heat and light which proceeded from them. The *night* was ordained to be the time for the eyes of animals to be closed in sleep, for flowers to shut up, and for both to be refreshed by rest. The *evening and the morning* were a further provision of God’s goodness; the fading away of the light, and the gradual break of day being far more beneficial than a sudden change from the darkness of midnight to the glare of noon (Lam. iii. 23. Amos v. 8.). *The first day*, or “one day.” This was the first day of the week; and the rising of light out of darkness as revealed on this day, was a type of the Resurrection of Christ, Who is the true Light, and the Sun of righteousness (St. John i. 9. Mal. iv. 2.). The Light which then arose was the Day which the Lord hath made, enlightened by the glory of His Gospel, and the hope of immortality (2 Tim. i. 10. 1 Thess. v. 5. Eph. v. 8. 1 Pet. ii. 9.).

“The Evening and the Morning were the first Day.” This passage leads us to an enquiry of great interest and difficulty: what was the true relation of these days and nights, evenings and mornings, to the work of the Creator? In attempting to reply to this enquiry, it must first be observed that it is a subject upon which we can arrive at no absolute certainty, and that it is therefore necessary to speak with great caution and diffidence. Reason and Scripture alike teach us that Creation is a mystery, beyond the reach of human experience. “Where wast thou “when I laid the foundation of the earth? Declare, if thou hast under-“standing” (Job xxxviii. 4.). We do but see the Creator’s back parts (Exod. xxxiii. 23.), or the vestiges which He has left behind Him; and thus whatever success science may have had in tracing those footsteps, all our views of God’s creation must be partial and imperfect.

g Job 37. 18.
 Ps. 136. 5.
 Jer. 10. 12.
 & 51. 15.
 2 Heb.
 expansion.

6 And God said, ^gLet there be a ²firmament in the midst of the waters, and let it divide the waters from the waters.

Hence it appears to be more reverent not to dogmatize or speculate upon the subject, for fear of introducing into our exposition of the Bible ideas foreign to the scope of the sacred writer or to the end for which the Scripture Revelation was given to us.

On the other hand the science of Geology is to be treated with respect. It is a branch of enquiry to which we have been led by Him Who teacheth man knowledge. It is the investigation of the footsteps of the Creator Himself in the world which He framed for man's habitation. If the discoveries of Geology have been made by some ground for rejecting Revelation, it must be remembered that the same thing may be said not only of other branches of Natural Philosophy, but even of the Scriptures themselves. The real causes of error and unbelief have not been the discoveries of science, but man's pride and the flights of his imagination, or the attempts of some pious authors to press the words of Scripture beyond their proper scope and intent, in order to realize the manner or order in which the visible universe was produced. Such speculations may be safely set aside, as they form no part of the faith once delivered to the saints, or of the traditional interpretation of Scripture, but are rather the attempts of individual authors to adapt the Bible to the science of their own day.

When Geologists assert that the crust of the earth bears tokens of having passed through a variety of conditions, and of having been gradually prepared through a succession of ages for man's habitation, we conclude that as the work of the Creator was not restricted in space to the terrestrial globe which we inhabit, so it was not restricted in time to the purely terrestrial limits of day and night. The six days, evenings and mornings, may therefore be regarded *either* (1) *as marking a period in the progress of the Creator's work, or the close of the ages of time during which it was brought to perfection*; or (2) *as corresponding to six successive periods or operations of the work*; or (3) *as having reference, not to the work itself, but to God's revelation of His work to us*. Of these three conjectures the last is perhaps the one that is attended by fewest difficulties; it has also the support of antiquity. "The work of the Almighty Creator was one, and could not be interrupted by intervals or delays, for the darkness and light to Him are both alike." It is therefore in condescension to our weak apprehensions, and to assist our contemplation of God's glorious works, that the narrative of the Creation is divided into six portions. For He that liveth for ever created all things in general (or, "at once,") (Ecclus. xviii. 1.). Again it was observed: "Moses after enumerating six days, speaks of one day (Gen. ii. 4.), and "this not without reason, to shew that the six days were but the repetition "of God's one day." His work could not be limited by such vicissitudes of time and space: "the days are therefore periods of man's observation, not "of God's operation" (*Origen, Augustine*). The ancients thus conceived that it was unworthy of the Deity to limit His work by such terrestrial phenomena as those of day and night, which exist only relatively to us. The account of Creation was regarded by them not as a matter for speculation or the exercise of the imagination, but rather as a *simple enumeration of the works of God in the manner best adapted to our limited*

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7 And God made the firmament, ^h and divided the ^h Prov. 8. 28. waters which *were* under the firmament from the waters which *were* ⁱ above the firmament : and it was so. ⁱ Ps. 148. 4.

capacities and apprehensions, whilst the manner or order in which they came into existence formed no part of the Revelation. In the language of Scripture God is said to make and to do His works when He makes them manifest to us. He descends from heaven when He causes His presence to be felt and perceived by men. So He may be said to call into being, to make and to approve created things, when He reveals this work to us ; and this not improperly, but according to that principle whereby all our knowledge of God is not absolute or essential, but only relative.

Thus the inspired writer introduces us successively to the wonders of the material universe for the purpose of contemplation, not to satisfy our curiosity as to how they came into existence. Light, Air, Earth and Water are brought before us in the first three days: the heavenly bodies, the plants and living creatures inhabiting the air, sea, and dry land, in the last three. There need be no precedence in point of time in any of these operations, except that it is natural to conceive that the habitation of each plant or living creature was prepared before the inhabitant was formed. The operations of the Creator may thus be conceived to have been prior to the beginning of time ; and, having been thus completed, to have been manifested to us in the six days of Revelation, in a manner adapted to the capacities of the simple and unlearned, and fitted to lead us to a devout contemplation of God's works.

This view of the six days is also more in accordance with the scope of Holy Scripture than that which connects them with successive ages or periods. The inspired books were written for our learning in heavenly things, not to aid us in matters of curiosity, such as the origin and existence of extinct species of animals and plants, which have little concern with our state before God, or our preparation for a future life. Some respectful attention is however due to those who recognise the claims of science to interpret Scripture ; and the reader who inclines to this view will find a reverent and careful statement of it in the *Story of Creation*, by the Rev. T. S. Ackland (S. P. C. K.).

6. "A firmament," or "expansion," i. e. the atmosphere which surrounds our globe, the air which we breathe, that wonderful provision for the life of the inhabitants of the earth, and for the diffusion of light, sound, warmth and moisture. "Who spread forth this air, this rich and plentiful treasure, imparted to all living things alike without preference or distinction, even to all that breathe? Who framed this vehicle of the birds, this abode of winds, this element which tempers the seasons of the year, and animates living things, preserving the union between the body and the life of the body, by the aid of which we speak, through which we derive the benefit of light and of luminous bodies, and the power of sight itself? 'Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?' (Job xxxviii. 22.). Who hath begotten the drops of dew? Out of whose womb came the ice? Who shut up the waters in the clouds from whence cometh the rain?" (*Greg. Naz.*) This expanse of air divided the waters from the waters, or separated the ocean from the cloudy vapour above. Hence proceed the wind and storm fulfilling His Word, thunder and lightning, fire and hail (Ps. cxlviii. 4, 8 ; cxxxv. 7. Job xxviii. 25, 26 ; xxxvii. 16—18 ; xxxviii. 24—26.). Hence

8 And God called the firmament Heaven. And the evening and the morning were the second day.

* Job 26. 10.
& 38. 8.
Ps. 33. 7.
& 95. 5. &
104. 9. &
136. 6.
Prov. 8. 29.
Jer. 5. 22.
2 Pet. 3. 5.

9 And God said, ^k Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

¹ Heb. 6. 7.

11 And God said, Let the earth ¹bring forth ²grass, the herb yielding seed, *and* the fruit tree yielding

² Heb. *tender grass*.

^m Luke 6. 44.

^m fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb

we derive all those variations of the weather in its season which make the dry land fruitful (St. Matt. v. 45. Acts xiv. 17. Heb. vi. 7. Isa. lv. 10.).

8. "Heaven," the sky, in which the clouds are balanced. The Hebrews spoke of three heavens, the first or lowest of which is here intended. Hence the birds of the air are called "fowls of heaven" (Ps. viii. 8. See also Lev. xxvi. 19. Deut. xxviii. 23.).

9. "Be gathered together unto one place." God caused the continents and islands of the earth to rise out of the waters, and the waters to subside into their basins so as to form seas and oceans (Ps. xxxiii. 7; civ. 5—9; cxxxvi. 6. Prov. viii. 29.). The surface of the dry land was also varied by mountains and valleys, hills and plains (Ps. lxxv. 6. Isa. xl. 12.). The Creator also placed springs and fountains of water in the hills, which being fed by the dew and rain of heaven, became streams and rivers of fresh and ever-changing water, running down to the sea, and affording health and refreshment to men and beasts (Ps. civ. 10, 11.). By these the valleys and plains were also watered and their soil enriched (Gen. ii. 10. Ps. lxxv. 9.).

10. "Seas." They are called seas, because the ocean is not all one expanse, but its waters are divided, and its tides and currents are interrupted by islands, continents, promontories, and sunken rocks, and thus a variety of seas and channels is formed. These are the bars with which God restrains its proud waves (Job xxxviii. 8—11; xxvi. 10. Ps. lxxv. 7; lxxxix. 9; xciii. 3, 4. Isa. li. 15. Jer. v. 22. Prov. viii. 29.). The ocean surface evaporates into clouds, and thus forms the treasury of the "waters that are above the firmament."

11. "Let the earth bring forth grass." The vital energy of the seed and of the herb or plant that springs up from it was a new work of the Creator, not a spontaneous production of the dry land. Yet the earth is said to yield grass, because the herb is nurtured by it. The earth protects the seed and gives nourishment to the plant, for when it is rooted up it dies. In the nature of the herb we have a double proof of the Creator's beneficent design: first the earth is adapted for the nourishment of the herb; and secondly the herb is adapted for the food which sustains and recruits the bodies of animals. The life which God gave to the herb involved the powers of reproduction and germination.

12. "Grass." This includes all tender or small plants; the flowers

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yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 And God said, Let there be ⁿlights in the firmament of the heaven to divide ²the day from the night; and let them be for signs, and ^ofor seasons, and for days, and years:

15 and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^pmade two great lights; the greater light ³to rule the day, and ⁴the lesser light to rule the night: *he made* ^rthe stars also.

ⁿ Deut. 4. 19.
Ps. 74. 16.
& 136. 7.

² Heb. *between the day and between the night.*

^o Ps. 74. 17.
& 104. 19.

^p Ps. 136. 7, 8
9. & 148. 3, 5

³ Heb. *for the rule of the day.*

^q Ps. 8. 3.
^r Job 38. 7.

whose variety of form or colour delights our eyes. Thus God is said to clothe the grass of the field (St. Matt. vi. 28—30.). The "*herb*" is a larger and stronger plant than the grass, such as wheat, or the vine. The tree is the highest kind of vegetable growth (1 Kings iv. 33.).

14. "Let there be lights." In verse 3 we read of the creation of light. Here the sun is made the great source of light to our world. The heavenly bodies, though really situated in the immense space of heaven, some nearer to the earth and some more remote, are in appearance set in the "firmament," through which their light is conveyed to us.

"For signs and for seasons." They were not to be signs such as the heathen vainly imagined them to be, by which future events could be foreseen, destinies of men or nations calculated, or calamities prognosticated (Jer. x. 2.): for astrology and divination are condemned in Scripture, and the knowledge of the future is ascribed to God only (Deut. xviii. 10.). But the phases of the moon and the times of the rising and setting of the stars and planets, were signs of the different parts of the month, or of the seasons of the year. The stars were noted by sailors, in order to pilot their vessels, or to ascertain the direction in which they were sailing. Sometimes they were made by God's appointment the signs of coming events (Gen. xv. 5; xxxvii. 9. St. Matt. ii. 1, 2. St. Luke xxi. 25.); but they were ordained chiefly to be signs of the days and years, and to mark the seasons of Spring, Summer, Autumn, and Winter, to the dwellers upon the earth.

16. "Two great lights." God caused the sun and the moon to be the two chief sources of light to the earth (Ps. civ. 19; cxxxvi. 7—9; cxlviii. 3—5. Jer. xxxi. 35.).

"He made the stars also;" those millions of worlds of which we know so little, separated from us by immense distances and shewing our littleness as compared with the great universe which God has made, as well as the unspeakable greatness of the Creator (Ps. viii. 3, 4; xix. 1—6. Isa. xl. 21, 22, 25, 26; li. 13. Neh. ix. 6. Isa. lxvi. 1, 2. Job xxxviii. 31—33. Amos v. 8. Ps. cxlvii. 4. Jer. xxxiii. 22.). The moon and the stars are said to *govern the night*, because they are our guides, when the sun is not visible to direct us. As the light of the sun is our guide by day, so the light of the moon or stars is our guide by night.

17 And God set them in the firmament of the heaven to give light upon the earth,

^a Jer. 31. 35.

18 and to ^arule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

² Or, *creeping*.
³ Heb. *soul*.
⁴ Heb. *let fowl fly*.

20 And God said, Let the waters bring forth abundantly the ²moving creature that hath ³life, and ⁴fowl *that* may fly above the earth in the ⁵open firmament of heaven.

⁵ Heb. *face of the firmament of heaven*.

21 And ^tGod created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

^c ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.

^u ch. 8. 17.

22 And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the

20. "Let the waters bring forth." Here we read of the peopling of the air and water with inhabitants, as (in ver. 6.) we read of the separation of the air from the water. The air is filled with birds and insects, and the waters with fish and waterfowl. When the trees were made, a habitation was provided for the birds that they might build their nests in them (Ps. civ. 16, 17.); and the herb yielding seed furnished them with food (St. Matt. vi. 26. Job xxxviii. 41. Ps. cxlvii. 9. Job xxxix. 13, 26, 27.).

21. "God created." The word "created" is here introduced with a special reason: hitherto the narrative has spoken only of lifeless matter or of vegetable growth. Now there is a new creation of animal life, a higher kind of existence, so that to cease to live is in the phrase of Scripture "not to be." Life is itself a new mystery. To cause things to be that were not is one act of Creation, to cause things to live is another; for living things *are*, in a sense in which things without life *are not*.

"Great whales," all the monsters of the sea, of which the whale is one of the largest. Amongst these inhabitants of the deep the Leviathan is referred to as the greatest evidence of the Creator's power (Ps. civ. 25, 26. Job xli. 1, &c.).

22. "He blessed them," that is, He made them fruitful and plentiful by His Word.

24. The dry land which the Creator had before caused to rise out of the waters (vv. 9, 10.), and to produce herbs and trees, is now peopled with living creatures adapted to it: such are beasts and reptiles which

living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 And God said, ^xLet us make man in our image,

^x ch. 5. 1.
& 9. 6.
Ps. 100. 3.
Eccles. 7. 27.
Acts 17. 26,
28, 29.
1 Cor. 11. 7.
Eph. 4. 24.
Col. 3. 10.
Jam. 3. 9.

have neither wings to use in the air, nor fins for swimming in the water, but feet and legs for walking on the dry ground (Gen. viii. 17.).

“**Living creature.**” Amongst these there are included (1) *cattle*, domestic animals, such as horses, oxen, or sheep: and the same word (Behemoth) is sometimes used for the larger quadrupeds, such as the elephant or rhinoceros, as in (Job xl. 15.). (2) *Creeping things*, both those which have legs, as mice, lizards, &c. (Lev. xi. 29, 30.); and reptiles that crawl on their bellies, as serpents and worms (Lev. xi. 42. Gen. iii. 14.). (3) *Beasts of the earth* or “living things of the earth,” that is wild animals or beasts of the forest, such as the deer and wild goat: and lions, bears, and other beasts of prey (Ps. lxxx. 13; civ. 20; 1. 10, 11; lxxix. 2; cxlviii. 10. Isa. xliiii. 20.).

26. “**Let us make man.**” Man is the noblest of all God’s earthly creatures; for the soul or reasonable part of man is something greater and more excellent than anything else in the world. To this as the end of creation all the previous works lead up; the unformed materials rise out of Chaos; a vegetable life is bestowed upon herbs and plants; animals breathe and move; man lives and reasons. Thus the work of God was continually advancing; and the gradual production of higher forms of life led the way to the framing of human nature.

“**Let Us make man.**” The Creator before He framed His new and marvellous work, the soul of man, took counsel with another Person. The prophet asks “With whom took He counsel?” (Isa. xl. 13, 14.) “Who hath been His counsellor?” (Rom. xi. 34.) The answer is found in St. John i. 2, 3, “The Word Who was in the beginning with God.” He is called the Counsellor in Isa. ix. 6. He is the Wisdom Who was daily with God, rejoicing before Him, and having His delight in the sons of men (Prov. viii. 22—25, 30, 31.). The Father took counsel with the Son concerning that human nature which was afterwards to be united to the Deity in the person of God incarnate (Phil. ii. 6, 7.). Of the Word of the Father it is said that “without Him was not anything made that was made.” This was eminently true of man’s creation; and thus we find in the Targum on Isa. xlv. 12, “I by My “Word made the earth, and created Man upon it.”

“**Man,**” Hebrew “Adam.” In ch. v. 2, “He called their name “Adam;” so Adam is the name of human nature, common to male and female. Adam and his wife, though two, were to be one flesh by the union of marriage: for it is added, “Let them have dominion.”

“**In Our image.**” “God created man to be immortal, and made him “to be an image of His own eternity” (Wisd. ii. 23.). Man is called the son or child of God (St. Luke iii. 38.), because of his likeness to

7 ch. 9, 2.
Pa. 8. 6.

after our likeness: and ⁷let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

^a 1 Cor. 11. 7.

^a ch. 5, 2.
Mal. 2. 15.
Matt. 19. 4.
Mark 10. 6.

^b ch. 9, 1, 7.
Lev. 26. 9.
Ps. 127. 3.
& 128. 3, 4.

27 So God created man in his *own* image, ^z in the image of God created he him; ^a male and female created he them.

28 And God blessed them, and God said unto them, ^b Be fruitful, and multiply, and replenish the

God his Parent. This likeness consists (1) in the immortality of the soul; (2) in the holiness and innocence in which the soul of man came forth from the hands of the Creator (Eccles. vii. 29.); (3) in the powers and faculties with which man was endued, for the soul being from God is capable of knowing, loving, and fearing God; (4) in the dominion and power given to man as the lord of the lower creation, including the authority of the man over the woman (1 Cor. xi. 7.). It has been also said that the Three Persons in one Divine essence were in some way reflected by the triad of the human soul, reason, memory, and free-will (*Augustine*). The character or express image of the Father is in the Son only (Heb. i. 3. Col. i. 15.); the image in man is only a partial and not a perfect resemblance (*Augustine*). But man is nearer to God than any created being, the Angels only excepted (Ps. viii. 5.); and like the Angels he is capable of imitating God, and of becoming good, as God is good, by choice and free-will and not of necessity (St. Matt. v. 48. Eph. v. 1, 2.).

“Let them have dominion.” Man is humbled a little beneath the Angels (Ps. viii. 5—7.); and he is clothed with an earthly body in which he resembles the beasts; but this humiliation is in order that he may be promoted to honour and glory, because he was made in the image of God. This was the type of the exaltation of Christ, the second Adam (Heb. ii. 6—9.). From the history of the Creation we learn the greatness and dignity of man. Man was as it were a new world added to the first world which God created. His mind lives and moves in an inner world of reflection and ideas, as his body moves in the world of sense. “How great is the dignity of the soul! By its power cities are built, seas are navigated, lands are cultivated, innumerable arts are discovered, fierce beasts are tamed; but, what is most of all, the soul knows God Who made it, and discerns good from evil. Man alone of visible things prays to God, receives revelations, learns the nature of heavenly things, and penetrates even the Divine secrets and mysteries. For him the earth itself, the sun and the stars exist; for him a heaven has been created: for him Apostles and Prophets, even Angels have been sent; for his salvation the Father gave His only-begotten Son” (*Chrysostom*).

27. “Male and female.” The Creation of man and woman is here described as one act of the Creator, because the reasonable soul which bears the Divine Image is the same in both (Gal. iii. 28.). Again, when God formed the man, the woman was as it were formed in the man, being bone of his bone, and flesh of his flesh.

28. “Be fruitful,” &c. By the blessing of God given to man and woman mankind is increased, and the succession of human generations

earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ²moveth upon the earth.

29 And God said, Behold, I have given you every herb ³bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ^cto you it shall be for meat.

30 And to ^devery beast of the earth, and to every ^efowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ⁴life, *I have given* every green herb for meat: and it was so.

31 And ^fGod saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

² Heb. *creepeth.*

³ Heb. *seed-
ing seed.*

^c ch. 9. 3.
Job 36. 31.
Ps. 104. 14,
15. & 136,
25, & 146. 7.
Acts 14. 17.

^d Ps. 145. 15,
16. & 147. 9.

^e Job 38. 41.

⁴ Heb. *a
living soul.*

^f Ps. 104. 24.

1 Tim. 4. 4.

is continued. God also blessed the powers of the reasonable soul, making it grow and increase in virtue, and giving it the faculties of invention and of communicating its knowledge by speech. One generation should declare God's works unto another, and should add more and more to the number of God's true children, for whom the heavenly mansions were prepared from the beginning (Matt. xxv. 34.).

29. "Every herb," &c. Thus God declared that He made the earth to yield food for the nourishment of our bodies. At first men were to eat herbs; afterwards, in the days of Noah, they were permitted to slay animals for food (Gen. ix. 3.).

30. "Beast of the earth." By this is meant the race of wild animals such as the deer, wild ass, or wild goat (Job xxxix. 1, 5, 8.). God has provided all His creatures with food, whether they are beasts of prey that devour flesh, or animals like sheep and oxen that feed upon grass and herbs (Ps. cxxxvi. 25; civ. 21.). The bodies of animals were made subject to change and decay, and therefore required renewal by food; and their bodily organization was by the Creator adapted for the mastication and digestion of the food provided for them, so that it might be assimilated to their bodily substance, and repair its wastings day by day.

31. "Very good." All created things were full of God's goodness, wisdom, and glory (Ps. lxxii. 19; xxxiii. 5; civ. 24; cxix. 64. Isa. vi. 3.). The Creator alone is originally and essentially good (St. Matt. xix. 17). Whatsoever goodness there is in the creature flows from Him Who is the Fountain of all goodness; Whose goodness is itself shewn by the constant liberal communication of itself to the things that are made (Pearson). Thus the Lord rejoiced in His works (Ps. civ. 31.); for they all conspired to fulfil His beneficent purpose, and to manifest His glorious attributes (Rom. i. 20.). All things were thus *very good*, and full of the goodness of the Lord: yet this admitted of degrees of goodness in the separate creatures: some were better and more perfect than others, as "one star differeth from another star in glory." Thus man was more perfect than the beasts and fowls, and these than the fishes and reptiles; yet all were good. There was a mixture of light and darkness, of death and life, of vigour and decay, in God's Creation;

GENESIS, II.

CHAPTER II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and ^aall the host of them.

^bAnd on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

^cAnd God ^eblessed the seventh day, and sanctified it: because that in it he had rested from all his work which God ²created and made.

^d¶ These *are* the generations of the heavens and

yet the whole was judged to be very good: and if there was any evil that opposed the Creator's purpose, this proceeded not from the Creator's action, but from the creature's defection (*Pearson*).

CHAPTER II.

1. "The host of them." The host of heaven includes the sun, moon, and stars (*Dan. iv. 35*); also the Angels who worship Him (*Neh. ix. 6*); in reference to whom He is called the Lord of Hosts or Sabaoth. The host of earth is its "fulness" (*Ps. xxiv. 1*); the beings that live and move in the land, air, or water.

2. "He rested on the seventh day." God rested, not because He was weary, for it is His property to be always working, and yet always at rest; but (1) because His works were now finished, and He set His seal of perfection upon them. (2) He rested that He might cause us to rest, and to enter into His Sabbath when our work is done; for His Sabbath is the rest which He has promised to His people in the life to come (*Heb. iv. 9, 10*). When God ceased from the work of Creation, He continued to work, by preserving and upholding the things which He had made (*Neh. ix. 6. St. John v. 16, 17. Rev. v. 11*). He rejoiced in His works (*Ps. civ. 31*). He continued to give life to His creatures and to quicken all things (1 *Tim. vi. 13*), for the living soul is the gift of God (*Eccles. xii. 7. Isa. lvii. 16. Jer. xxxviii. 16*). On the same day, the seventh day of the week, our Lord rested from the work of redemption, when His Body was laid in the sepulchre (*Ps. xvi. 9. Isa. xi. 10. Rev. xiv. 13*).

3. "God blessed the seventh day." The Sabbath day was ordained for man only, for the natural world has no sabbath: it was to remind men of their Creator, and of the rest after death. God blessed and sanctified it, when He separated it from other days, that men might spend it in His service (*St. Mark ii. 27, 28. Ezek. xx. 12*). It has been observed that there is no mention of the evening and the morning of the seventh day, for it was typical of the sabbath day of eternity, which has no evening (*Isa. lx. 20*).

4—25. Adam and Eve in the Garden of Eden.

4. "These are the generations," &c., that is, "This, which follows,

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of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every ^eplant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not ^fcaused it to rain upon the earth, and *there was* not a man ^gto till the ground.

6 But ²there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man ³of the ^hdust of the ground, and ⁱbreathed into his ^knostrils the breath of life; and ¹man became a living soul.

^e ch. 1. 12.
Ps. 104. 14.
^f Job 28. 26,
27, 28.
^g ch. 3. 23.
² Or, a mist
which went
up from, &c.
³ Heb.
*dust of the
ground.*
^h ch. 3. 19, 23.
Ps. 103. 14.
Eccles. 12. 7.
Isai. 64. 8.
1 Cor. 15. 47.
ⁱ Job 33. 4.
Acts 17. 25.
^k ch. 7. 22.

Isai. 2. 22. 1 Cor. 15. 45.

“is the account of the world’s birth or origin, and of its production by the will of the Creator and Father of all” (Pearson).

“In the day,” &c. On the *one* day of the Creation, see above, ch. i. 5, and the authorities cited there.

5. “And every plant of the field before it was in the earth.” The meaning is, that the growth of herbs and plants was not the effect of rain, nor of any power in the earth itself, nor of man’s labour in cultivating the ground, but proceeded from a vital energy imparted to them by the Creator Himself (see Job xxxviii. 25—27. St. Mark iv. 26—29.).

6. “There went up a mist.” As soon as the plants and herbs were formed, a watery vapour arose and nourished and strengthened them, and made them flourish and bud. This may also describe the formation of the clouds or the waters above the heavens, spoken of in ch. i. 7. In the Greek Version the “mist” is called a “fountain” or water rising out of the earth.

7. “God formed man,” Hebr. “Adam,” which here signifies the body or earthly part of man, which is of the earth, earthy (1 Cor. xv. 47—49.). The body is the tabernacle of the soul, or the clothing which it puts off at death, and thus becomes unclothed or naked (2 Cor. v. 1—4.). Yet even this lower part of man’s nature is fearfully and wonderfully made (Ps. cxxxix. 14—16; cxix. 73. Job x. 8—11.).

“Of the dust.” That which God formed was the “dust of Adamah” or the “ground;” hence the name “Adam:” man is called “dust” in ch. iii. 19; xviii. 27. See Job iv. 19. Holy Scripture represents the forming of man and woman as a direct act of the Creator, framing them according to His will as the clay is moulded by the potter: and in this, as in the doctrine of Creation, we find rest from the dreams and speculations of human philosophy. For even if it could be proved that the human form was produced by a gradual evolution out of the inferior races of beasts, this theory taken alone would utterly fail to account for all the phenomena of human life and existence.

“And breathed into his nostrils the breath of life.” Adam hereby received the principle of his natural life: but this was not all that he received: the grace of the Holy Spirit was also infused into him to sanctify him. So in the new Creation the Saviour *breathed* upon His Apostles, and they received the Holy Ghost (St. John xx. 22.). God here imparted to man the incorruptible spirit. His body became the house or tabernacle in which God’s inspiration dwelt.

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^m ch. 13. 10. 8 ¶ And the LORD God planted ^m a garden ⁿ east-
^{Isai. 51. 3.} ward in ° Eden ; and there ^p he put the man whom
^{Ezek. 28. 13.} he had formed.
^{Joel 2. 3.}
ⁿ ch. 3. 24.
^o ch. 4. 16. 9 And out of the ground made the LORD God to
^{2 Kin. 19. 12.} grow ^q every tree that is pleasant to the sight, and
^{Ezek. 27. 23.} good for food ; ^r the tree of life also in the midst of
^{P ver. 15.}
^q Ezek. 31. 8.
^r ch. 3. 22. Prov. 3. 18. & 11. 30. Rev. 2. 7. & 22. 2, 14.

“**A living soul.**” The soul is here put for the whole living man. That which was taken out of the earth, and that which was from without breathed by God into it, made on the whole one living man. Because of this inspiration man was a being endued not only with life, sense, and motion, like the lower animals, but with the powers of reason, thought, and articulate speech, so that his life is manifested in speaking and reflecting as well as in seeing, hearing, and moving. The life of man is therefore something higher than the life of the body: he lives and exists in a threefold condition, that of the body, soul, and spirit (1 Thess. v. 23.). In 1 Cor. xv. 45, the first man is said to be a living soul, not only in himself, but as a source of natural life to his posterity: in Adam all live that they may die: but in the Second Adam all live that they may rise to the life immortal: and thus the last Adam is a quickening spirit. The Targum has, “Man became a speaking soul,” since his breath is given him for speech, as well as for the maintenance of the vital functions.

8. “**Eastward.**” Some of the Versions have “from the beginning” instead of “from the east.” The garden is probably described as situated to the east of the country in which the Law was given to the Israelites, or in the region watered by the river Euphrates. The garden is called in the Hebrew “Gan Eden,” in the Greek the “Paradise of pleasure.” The idea of a paradise or garden is a place of singular beauty and delight, in which a variety of trees, plants, and flowers are collected. The beauties of Paradise still remain in the earth, only they are scattered over different parts, whereas in Eden they were collected in one place (Gen. xiii. 10. Isa. li. 3. Ezek. xxviii. 13. Joel ii. 3.). The Garden of Eden was an earthly Paradise, not heaven, nor the abode of Angels: for man was placed upon earth to be in a state of trial, that he might be advanced to a higher state if he obeyed God (Ps. viii. 4, 5.). Yet the name of Paradise was afterwards applied to the resting-place of the souls of God’s people after death (St. Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7.).

“**The man whom He had formed.**” Adam was not formed in Paradise, but placed there afterwards: and this was an additional proof of his Maker’s love and care for him.

9. “**The tree of life.**” The garden contained “every tree that is pleasant to the sight,” the choicest beauties and the richest fruits which the earth produces: but besides this there was a tree which bore a supernatural fruit, of which man might eat and live for ever (ch. iii. 22.). It was a remedy against mortality, by which his body could be preserved from decay. It was the type of the spiritual food of God’s Word and Sacraments by which the souls of Christians are renewed. Thus both Wisdom, and Christ, and His Cross are compared to the Tree of life (Prov. iii. 18 ;

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the garden, * and the tree of knowledge of good and * ver. 17. evil.

10 And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison : that *is* it which compasseth * the whole land of Havilah, where *there* * ch. 25. 18. *is* gold ;

12 and the gold of that land *is* good : ^u there *is* ^u Num. 11. 7. bdellium and the onyx stone.

13 And the name of the second river *is* Gihon : the same *is* it that compasseth the whole land of ² E- ² Heb. *Cush*. thiopia.

xi. 30. St. John vi. 51, 53, 54, 58.). In Isa. lxxv. 22, the reading of the Greek Text is, "As the days of the Tree of life are the days of My "people," and hence the Tree is a type also of the immortality which man shall inherit in the new heavens and the new earth (Rev. ii. 7 ; xxii. 2.).

"The tree of knowledge." These two trees were in the midst of the garden, so that Adam would see the tree of knowledge as often as he resorted to the tree of life. Its fruit was attractive in appearance, and pleasant to the taste, and thus excited the curiosity of the bodily appetite as well as the soul's craving for knowledge. God set the trees there to try Adam's faith and love, and his gratitude to his heavenly Father : and to show him that he was not entirely free or his own master, but subject to the laws of his Creator (see Deut. viii. 3.).

10. "A river." This river is described as taking its rise in the Garden of Eden, and then dividing its waters into four streams or channels. These four rivers are, first, the Pison, which ancient writers identify with the Indus or Ganges ; secondly, the Gihon, which they supposed to be the Nile, since the Nile flows from Cush or Ethiopia into Egypt ; thirdly, the Hiddekel or Tigris ; and fourthly, the Euphrates. These were the four principal rivers of the part of the world best known to the ancients, and they were supposed to have originally issued from one fountain in Paradise. The Pison and Gihon afterwards gave their names to rivers flowing in different channels and from separate sources, and were thus regarded as a typical Nile and Ganges. Hence perhaps the heathen poets derived their notion of the rivers of the earth issuing from one subterranean source (*Virgil, Georg.* iv. 366, &c.). Later writers have attempted to fix the site of the garden in Mesopotamia and Babylonia, and have identified the Gihon and Pison with some of the channels by which the Euphrates enters the Persian Gulf.

11. "Havilah." Ancient writers say that Havilah is India. But there was a country of Havilah to the east of the Ishmaelites in South-east Arabia (Gen. x. 29 ; xxv. 18. 1 Sam. xv. 7.).

12. "Bdellium" is the gum of a tree that grows in Arabia, to which the manna is compared in Num. xi. 7. The "onyx stone," or Shoham, was a gem of great price (Exod. xxviii. 9, 20.).

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- ^w Dan. 10. 4. 14 And the name of the third river *is* ^w Hiddekel :
² Or, eastward to that *is* it which goeth ² toward the east of Assyria.
¹ Assyria. And the fourth river *is* Euphrates.
- ³ Or, Adam. 15 And the LORD God took ³ the man, and ^x put
^x ver. 8. him into the garden of Eden to dress it and to keep it.
- ⁴ Heb. eating thou shalt eat. 16 And the LORD God commanded the man, say-
^y ver. 9. ing, Of every tree of the garden ⁴ thou mayest freely
^z ch. 3. 1, 3, eat :
11, 17. ^a ch. 3. 3, 19. 17 ^y but of the tree of the knowledge of good and
Rom. 6. 23. evil, ^z thou shalt not eat of it : for in the day that
1 Cor. 15. 56. thou eatest thereof ^{a 5} thou shalt surely die.
Jam. 1. 15. ^b Heb. dying thou shalt die.
1 John 5. 16. 18 ¶ And the LORD God said, *It is not good that the*
^b ch. 3. 12. man should be alone ; ^b I will make him an help
1 Cor. 11. 9. ^c Heb. as be- ⁶ meet for him.
1 Tim. 2. 13. fore him.

14. The four rivers are compared to God's gifts of wisdom and knowledge in Eccles. xxiv. 25—27. They are also typical of the living water of the Holy Spirit, which flowing from one source is divided into various gifts and operations (1 Cor. xii. 11. Rev. xxii. 1, 2).

15. "To dress it and to keep it." God ordained labour for man from the beginning, since "idleness teacheth much evil" (Eccles. xxxiii. 27.). Labour is not in itself a curse, but a wholesome discipline which tends to man's improvement and advancement in virtue and happiness (Eccles. v. 18, 19. Ps. cxxxviii. 1, 2.). The curse is in the disappointment and vexation of spirit that comes from labour bestowed in vain : when "one soweth and another reapeth," and the labourer enjoys no fruits from his toil (Eccles. i. 3 ; ii. 22, 23.). Before the Fall man obtained an abundant return for his labour : afterwards his work was embittered by sorrow and disappointment.

16. "And the Lord God commanded," &c. This was God's covenant with Adam : it consisted of a precept to be obeyed, with the reward of life for obedience, and the punishment of death threatened for disobedience. The threatening implies the promise : if Adam had obeyed God he would after a short trial have been translated to heaven, where he would be beyond the reach of temptation.

17. "Thou shalt surely die." There are two deaths : the death of the soul, and the death of the body. The death of the soul is its separation from God, the fountain of life. In this sense Adam's soul died on the very day on which he sinned : in another sense he lived 930 years afterwards. But from the day of his sin he began to die, or entered upon a dying state : his body had contracted a mortal disease, and death had dominion over him (Rom. v. 12, 17, 21.). The fruit of the Tree of knowledge was not so much a poison in itself as an incentive to those lusts and passions which lead to the excess which corrupts and impairs the vital powers (*Augustine*).

18. "That the man should be alone." The natural powers and faculties of the soul, language, articulate speech, and the understanding of speech, the affections of love and friendship, all these required the presence of a companion for their use. Man was not made to live alone

GENESIS, II.

19 ° And out of the ground the LORD God formed ch. 1. 20, 24. every beast of the field, and every fowl of the air; and ^d brought *them* unto ² Adam to see what he Ps. 8. 6. See ch. 6. 30. would call them: and whatsoever Adam called every ² Or, the man. living creature, that *was* the name thereof.

20 And Adam ³ gave names to all cattle, and to Heb. called. the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a ° deep sleep to fall ch. 15. 12. 1 Sam. 26. 12. upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 and the rib, which the LORD God had taken 4 Heb. builded. Prov. 13. 4. Heb. 13. 4. ch. 20. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 30. from man, ⁴ made he a woman, and ^f brought her 5 Heb. Isha. 1 Cor. 11. 8. 6 Heb. Ish. unto the man.

23 And Adam said, This *is* now ^g bone of my bones, and flesh of my flesh: she shall be called ⁵ Woman, because she was ^h taken out of ⁶ Man.

in the world. God therefore gave him a *help*, one like himself, with whom he could speak and consult; a rational companion who would be "meet for him" or "like unto him."

19. "To see what he would call them." The giving of names to the beasts and fowls was (1) a use of the faculty of speech; (2) an assertion of his dominion or authority over them. He named them because they were given to him for a possession and put in subjection under him (Psalm viii. 6, 7; cxlvii. 4. Isa. xl. 26.).

21. "A deep sleep," a trance or ecstasy. The Fathers say that this was not only in order that woman might be framed out of his side, but that he might receive the Divine oracle or prophecy which he uttered when he awoke.

22. "Made He a woman." Literally, "He built up a woman," who, being made by God out of the man, was in some sense the offspring of the man (1 Cor. xi. 7—9. 1 Tim. ii. 11—13.). In this trance and the forming of the woman, Adam was a type of Christ in His death. The Death of Christ was the Birth of His Church (Eph. v. 25, 26.). His side was pierced after He was dead, and the stream of water and blood which flowed from Him was a fountain of incorruptible life to all who should be united to Him as His Members, of His Flesh and of His Bones (Eph. v. 30. 1 St. John v. 6, 8.). Thus, as Christ is the second Adam, so the Church is the second Eve, built up out of Christ's crucified body, to be the mother of us all (Gal. iv. 26. Eph. iv. 12.).

23. "And Adam said." This was a proof of Adam's inspiration, for whence had he this knowledge, but from God? Hence in St. Matt. xix. 4, 5, the words which follow are ascribed to the Creator Himself.

"Woman." The Hebrew "Ishah" expresses that woman was made for man, and was formed from him, and hence has a position of weakness and dependence. But the weaker vessel has a peculiar honour both as wife (1 Pet. iii. 7.), and more especially in the relation of mother (Exod. xx. 12.). For "as the woman is of the man, even so is the man also by "the woman" (1 Cor. xi. 12.).

GENESIS, III.

- ⁴ ch. 31, 15. 24 ⁱ Therefore shall a man leave his father and
Ps. 45, 10. his mother, and shall cleave unto his wife: and they
Matt. 19, 5. shall be one flesh.
Mark 10, 7.
1 Cor. 6, 16.
Eph. 5, 31.
^k ch. 3, 7, 10, 11. 25 ^k And they were both naked, the man and his
^l Ex. 32, 25. wife, and were not ^l ashamed.
Isai. 47, 3.

CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of paradise.*

^a Rev. 12, 9.
& 20, 2.
^b Matt. 10, 16.
2 Cor. 11, 3.

¶ **N**OW ^a the serpent was ^b more subtil than any
beast of the field which the LORD God had

24. "Therefore shall a man leave his father." Marriage is thus declared to be a closer bond than a man's filial relation to his parents: it is also "a great mystery" (Eph. v. 31, 32.); for it denotes that the Son of God should descend from the bosom of the Father that He might espouse to Himself the Church who was His Bride (*Chrysostom, Augustine*).

"And they shall be one flesh." This was the original institution of marriage referred to by our Lord in St. Matt. xix. 3—6. His teaching is, that from the beginning the man was united to his wife to the exclusion of all others, and that the union could not be dissolved except by death: hence divorce and polygamy were contrary to the law of nature, or the original design of the Creator (Mal. ii. 14, 16. 1 Cor. vi. 16; vii. 2, 10, 39. Rom. vii. 1—3.).

25. "And were not ashamed," because they were holy and innocent. When there was no sinful desire or concupiscence, there was no shame: for shame is the fruit of sin (Rom. vi. 21.). There was no law in their members warring against the law of their mind (Rom. vii. 23.).

CHAPTER III.

The Fall.

1. "The serpent." The great enemy of God and man, Satan or the Devil, was the Tempter of our first parents: and this was the sin which he sinned from the beginning (1 St. John iii. 8.). He had before rebelled against God (Jude 6.), and he now filled up the measure of his iniquity by effecting the ruin of man. Through envy of the devil came death into the world (Wisd. ii. 24.). Thus he was "a murderer from the beginning" (St. John viii. 44.).

"More subtil than any beast." The serpent both here and in ver. 14, is compared with the beasts of the field. It seems, therefore, that the enemy of man chose the natural serpent on account of its cunning and sagacity to be his instrument for deceiving the simplicity of the woman. The voice which addressed the woman proceeded in appearance from the serpent, but in reality from the demon that possessed it (*Augustine*). Hence the devil is called the old serpent in Rev. xii. 9, 10. 2 Cor. xi. 3.

GENESIS, III.

made. And he said unto the woman, ² Yea, hath God ^a Heb. Yea, said, Ye shall not eat of every tree of the garden? ^{because, &c.}

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 ^c but of the fruit of the tree which *is* in the ^e ch. 2. 17. midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 ^d And the serpent said unto the woman, Ye shall ^d ver. 13. not surely die: ² Cor. 11. 3. ¹ Tim. 2. 14.

5 for God doth know that in the day ye eat thereof, then ^e your eyes shall be opened, and ye shall be ^e ver. 7. as gods, knowing good and evil. ^{Acts} 26. 18.

“He said unto the woman,” addressing the weaker vessel (1 Tim. ii. 14. 1 St. Pet. iii. 7.).

“Yea, hath God said,” or “is it true that God hath said?” &c., insinuating that the law was an unreasonable one.

2. “The woman said.” Her answer shews that she had no excuse from forgetfulness, for God’s precept was fresh in her memory.

4. “Ye shall not surely die.” This suggestion was a type of Satan’s ordinary temptations. When God says, “If ye live after the flesh, ye shall die,” the enemy whispers, “Ye shall not die; give the reins to your appetite; sins of the flesh are easily blotted out, and overlooked “by God’s pardoning mercy.” Thus he persuaded Judas that no evil would follow from his receiving the reward of iniquity. The presumption which destroys the fear of God and of future punishment in men’s hearts, is especially his work.

5. “For God doth know,” &c. Another form of the Tempter’s suggestions is to impute the blame to God, or to the circumstances in which He has placed us, as if these made sin unavoidable. Here he slanders God, suggesting that the law had been given out of jealousy, to prevent Adam from becoming like Himself or like the angels.

“Your eyes shall be opened.” Sin opens the eyes of mere curiosity, but the eye of inward intelligence is better able to contemplate God in His works when these eyes are closed (*Origen*). The knowledge which our first parents gained was the knowledge of evil in themselves, or the consciousness of sin (*Chrysostom*).

“Ye shall be as gods,” or like the Angels or princes (*Targum*). This was the snare or condemnation of the devil, the ambitious desire to be like the Most High (Isa. xiv. 12—15.); such also is the pride of reason, when it rejects God’s revelation; the pride of rebellion which refuses to submit to His authority; the pride of covetousness or discontent, which murmurs at the wise disposals of His providence (1 Tim. iii. 6, 7.). Pride is the venom of the old serpent. It was the beginning and origin of evil. Before any other vice, ignorance, or infirmity, could corrupt our first parents, pride overthrew them. The suggestion of pride is, “Ye shall be as gods!” The remedy for it is “this: Remember that thou art a man!” Again the words of the serpent to the woman have been compared to the saying of the same Deceiver to Christ, “If Thou be the Son of God;” which was as if he

GENESIS, III.

6 And when the woman saw that the tree *was* good for food, and that it *was* ² pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, ^f and did eat, and gave also unto her husband with her; ^g and he did eat.

7 And ^h the eyes of them both were opened, ⁱ and they knew that they *were* naked; and they sewed fig leaves together, and made themselves ³ aprons.

8 And they heard ^k the voice of the LORD God walking in the garden in the ⁴ cool of the day: and

had said, He called thee in vain the child of God, since He has withheld this benefit from thee (St. Luke iv. 3.).

6. "The woman saw." Thus her eye caused her to offend. She went and gazed at the tree. This was her first step in the way of disobedience. Then followed the *lust of the eyes* (1 St. John ii. 16.); she was allured by the beauty of the fruit. After this came concupiscence; she coveted what she saw, because the tree was "good for food," and its fruit pleasant to the taste. This was the *lust of the flesh* (Rom. vii. 7, 8. St. James i. 13, 14, 15.). It was "a tree to be desired to make one wise," and thus it tempted the higher faculties of the soul, the craving for knowledge: this was the third snare, *the pride of life*. By yielding to these three degrees of temptation, she proceeded to the act of sin: "she took of the fruit." These three temptations were overcome by Christ in His temptation in the wilderness: the lust of the flesh, when He fasted and abstained from food; the lust of the eyes, when He refused the glory of the kingdoms of the earth; the pride of life, when He rejected the Tempter's proposal that He should cast Himself down, or work a miracle before the multitude. "She gave also unto her husband." Adam was not deceived as the woman was (1 Tim. ii. 14.). He sinned with his eyes open, enticed by his affection for his wife, or hoping that her error would excuse his guilt. "Unto her husband with her," or "when he was again with her;" for the Serpent had assailed her when she was alone.

7. "The eyes of them both were opened." The Tempter had promised them the opening of the eyes in the gaining of knowledge or the indulgence of their curiosity: a different effect was produced. They now experienced for the first time the bitter fruits of sin, remorse, and shame (Rom. vi. 21.).

"They knew," that is, they were ashamed or afraid because they were naked: their bodies shewed tokens of the reign of sin in their members, and they dreaded the exposure not only to one another, but to the eyes of their Creator (Rom. vi. 12—14; vii. 4, 8. Col. iii. 5.). It was a sense of degradation which made them afraid to appear before God (Job xxxi. 33.). When the soul began to rebel against God, the body began to rebel against its master, the soul (*Augustine*).

8. "Walking in the garden." God, Who was never absent, suddenly made them aware of His presence. Perhaps the "cool of the day" was the sound of the wind among the trees, which reminded them that their Maker was at hand. A guilty conscience makes a man afraid when there is no other cause of fear, and thus confesses that God is present (Lev. xxvi. 17, 36. Ps. liii. 5. Prov. xxviii. 1.).

GENESIS, III.

Adam and his wife ^lhid themselves from the presence ¹ Job 31. 22.
of the LORD God amongst the trees of the garden. ^{Jer. 23. 24.}
^{Amos 9. 3.}

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, ^m and I was afraid, because I *was* naked; and I hid ^m myself. ^{ch. 2. 25.}
^{Ex. 3. 6.}
^{1 John 3. 20.}

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, ^a "The woman whom thou ^{ch. 2. 18.}
gavest to be with me, she gave me of the tree, and I ^{Job 31. 33.}
did eat." ^{Prov. 28. 13.}

According to the Targum, they heard the voice of the Word of the Lord God. Hence it has been said that the Word or Son of God was the Person before Whom our first parents were summoned, that they might be convicted of their sin by Him Who was to undertake their restoration, and to combat with Satan for their redemption.

"Hid themselves," or "attempted to hide themselves:" for none can escape that tribunal, or hide themselves from the eye of their Judge (Jer. xxiii. 24. Amos ix. 3. Heb. iv. 13.).

9. "Where art thou?" This question, like the one addressed to Cain in ch. iv. 9, is one of remonstrance not ignorance, to make Adam consider that there was no escape from God, and to invite him to confess his guilt. What was the cause of this terror? Why was Adam, who formerly rejoiced in God's presence afraid to come near Him? Sin had caused this estrangement (Isa. lix. 2.).

10. "I was afraid." He admits a feeling of fear and shame, though unwilling to acknowledge his sin (Job xxxi. 33.).

11. "Who told thee," &c., that is, who made you ashamed? Nothing but disobedience could have thus covered him with confusion. He had despised the warning of his heavenly Father, and was beginning to reap the fruits of his folly.

12. "The woman," &c. Adam dissembles his sin (1) by laying the blame of it upon the woman; (2) by blaming God; "whom Thou gavest to be with me" (1 Cor. x. 13. St. James i. 13, 14). He added two sins to his first disobedience: first attempting to hide his sin from God (Psalm xxxii. 3); then, when he was discovered, attempting to excuse himself by shifting the blame upon others. Yet even this proved that man had a conscience within him, reproving his faults; an unwritten law engraved upon his heart from the beginning. Because men thus attribute their sins to God, God is said to contend or plead with them. The pride of man is ever imitating Adam: men evade a full confession of their guilt, imputing their faults to nature or circumstances. Therefore "in the examination of thy conscience take heed that thou accuse thyself, and not others" (*Chrysostom*). Like Adam, the woman blamed the serpent, or God Who permitted it to assail her; Aaron blamed the people in the matter of the golden calf (Exod. xxxii. 21—24.); Saul pretended that the spoil of Amalek had been taken by the people (1 Sam. xv. 14, 15, 20, 21.).

GENESIS, III.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said,

^o ver. 4.
2 Cor. 11. 3.
1 Tim. 2. 14.
P Ex. 21. 29, 32.

^oThe serpent beguiled me, and I did eat.
14 And the LORD God said ^p unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^q dust shalt thou eat all the days of thy life:

^q Isai. 65. 25.
Mic. 7. 17.

+ 15 and I will put enmity between thee and the

13. "The serpent beguiled me." That is, the serpent surprised her, and thus led her into the snare. But he could not have deceived her unless she had also deceived herself (St. James i. 14, 22, 26. Obadiah 3.).

14. "God said unto the serpent." The Divine sentence was upon Satan, whose instrument the serpent was: but the type of the enmity between Satan and mankind was the venom of the natural serpent; and the serpent itself may be regarded as one of the enemy's instruments for hurting and destroying the bodies of men. Serpents are said to be "the power of the enemy" in St. Luke x. 18, 19. Fiery serpents assaulted Israel in the wilderness, when the protection of God's Angels was withdrawn from them for their disobedience (Num. xxi. 6. Deut. viii. 15. See also Ps. xci. 13. St. Mark xvi. 17, 18. Acts xxviii. 3, 5.).

"Cursed above all cattle," &c., sentenced to a state of degradation, and to be more hateful to man than any other creatures; but, in the case of Satan, condemned to an existence worse than that of the beasts that perish, to everlasting misery (St. Matt. viii. 29. St. Jude 6. Rev. xx. 10. St. Matt. xxv. 41.).

"Upon thy belly," to crawl upon the earth in shame and degradation, and to be trodden under foot, never to rise up again. Such is the state of those who mind earthly things, and cannot rise to high or holy desires (Phil. iii. 18, 19.). They are said to feed on dust (Isa. lxxv. 25.), a figurative expression for earthly lusts and sensual desires. The Greek Version is "upon thy *breast* and upon thy belly thou shalt go," which was supposed to signify the state of bondage to *anger*, as well as to lust.

15. "I will put enmity," &c. This is a passage of the greatest importance, and of most comprehensive application. It is a prophecy whose range of view extends to the end of the world, and one which is being fulfilled in every page of human history. The enmity spoken of is the eternal opposition between good and evil, light and darkness, holiness and wickedness: it is the warfare ordained by God from the beginning, in which truth contends with a lie, love strives against selfishness, meekness against cruelty, revenge, and violence (St. John iii. 19, 20; vii. 7. 1 St. John ii. 15.). Scripture itself is a record of this conflict. Though the earth is the chief scene of this enmity, yet we have intimations in the word of prophecy that it has extended, and may yet extend, to heaven and the region of spirits (Rev. xii. 7—9.).

"Between thee and the woman." The enmity was not placed between the serpent and the man, but between the serpent and the woman. So in the parallel passage (Rev. xii. 13, 17.), the dragon makes war upon the Woman and the remnant of her seed. Here the conflict is between the serpent and his seed on the one side, and the woman and her Seed on the other. We must therefore infer that in the

woman, and between † thy seed and † her seed; † it shall bruise thy head, and thou shalt bruise his heel

• Ps. 132. 11. Isai. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4. † Rom. 16. 10. Col. 2. 15. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.

victory over the wicked one, some special part was to be assigned to woman. This was the peculiar honour bestowed by God upon the Blessed Virgin Mary; she was the "highly favoured" Mother, whose Seed overcame the serpent. It was through her that the reproach of Eve was taken away; for as woman had been an instrument in man's fall, so by the grace of God, woman became an instrument in man's restoration. This was man's great comfort from the weaker sex, by which woman became truly a help to him (Gal. iv. 4. Isa. vii. 14. St. Luke ii. 7. Jer. xxxi. 22.).

"Between thy seed." There was a true enmity between the race of man and the seed of the natural serpent; but the prophecy speaks of the seed of the old serpent, that is, "wicked men," who bear the likeness of the devil by doing his works. These are the tares in God's field (St. Matt. xiii. 38, 39. St. John viii. 44. Acts xiii. 10. 1 St. John iii. 8—10.). They are called "a generation of vipers" in St. Matt. iii. 7; xii. 34; xxiii. 33: for they were Satan's instruments in persecuting the Woman and her Seed, that is Christ and His People, and for filling the world with wrong and violence.

"And her seed." On the other side in this warfare there is the Seed of the Woman, Who came to destroy the works of the devil (1 St. John iii. 8.).

This Seed is first, Christ, Who was made of a woman, that in Him we might prevail over Satan. He overcame him in His temptation, then by casting out demons from the possessed, and lastly by dying on the cross. Thus the meaning of this prophecy was afterwards unfolded by the sign of the brazen serpent (St. John iii. 14. Num. xxi. 9.). "For the people were saved not by the effigy of the destroyer, who was "cursed from the beginning, but by the sign of Christ crucified" (*Justin Martyr*). His Cross brought defeat to the serpent, and healing and salvation to those who believed in Him. But when He was lifted up that He might triumph over man's enemy, His heel was bruised. He said to His enemies,—"this is your hour, and the power of darkness:" the serpent and its seed were permitted to do their worst against Him (St. Luke xxii. 53. St. John xii. 27; xiv. 30.). His death was the mere bruising of His heel: for when it was His will to rise again, He as easily recovered from the blow which Satan gave Him, as a body from a bruise (*Jackson*).

But secondly, the seed of the woman is Christ's Church, by which the warfare begun by Christ has been continued since His Ascension into heaven. Thus the bruising of the head of the serpent is yet to come (Rom. xvi. 20. Ps. lx. 12.). Christ's soldiers and servants are still engaged in the battle, in a spiritual struggle or wrestling. Those who overcome gain the victory through Him (Rom. viii. 33, 34, 37. Rev. xii. 11, 17.). Here also there is the bruising of the heel, in the trials of persecution, and in the blood of martyrs shed for the testimony of Jesus.

Thirdly, every Christian must watch against the designs of the serpent. "Satan watches thy heel; do thou watch his head: repel the "beginning of every evil suggestion, before it allure thee by its delight,

GENESIS, III.

^u Ps. 43. 6.
Isai. 13. 8.
& 21. 3.
John 10. 21.
1 Tim. 2. 15.
w ch. 4. 7.

² Or, *subject to thy husband.*

^x 1 Cor. 11. 3.
& 14. 34.
Eph. 5. 22,
23, 24.

¹ Tim. 2. 11,
12. Tit. 2. 5.

¹ Pet. 3. 1, 5, 6.

⁷ 1 Sam. 15. 23.

^z ver. 6.

^a ch. 2. 17.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; ^u in sorrow thou shalt bring forth children; ^w and thy desire *shall be* ² to thy husband, and he shall ^x rule over thee.

17 And unto Adam he said, ^y Because thou hast hearkened unto the voice of thy wife, ^z and hast eaten of the tree, ^a of which I commanded thee, saying, Thou shalt not eat of it: ^b cursed *is* the ground for thy sake; ^c in sorrow shalt thou eat *of* it all the days of thy life;

^a ch. 2. 17. ^b Eccles. 1. 2, 3. Isai. 24. 5, 6. Rom. 8. 20. ^c Job 5. 7. Eccles. 2. 23.

“and obtain thy consent” (*Augustine*). “God might have removed Satan out of the way, but He left him for our trial and probation that we might refuse the evil, and choose the good” (*Justin Martyr*).

16. “Unto the woman He said.” It is to be observed that the serpent was cursed; but Adam and Eve were not cursed, being candidates for restoration to the favour of God upon their repentance (*Tertullian*). Sin brought with it much sorrow; but this sorrow had its consolations. The mother’s sorrow is turned into joy at the birth of a son or daughter possessing an immortal soul (St. John xvi. 21. Ps. cxiii. 9. Isa. liv. 1.). There was another greater hope mingled with this sentence: the woman’s seed should conquer the enemy of man. She should be saved by “the child-bearing” (1 Tim. ii. 15.); or by the fulfilment of God’s promise, when Mary brought forth her first-born Son (St. Luke ii. 7.).

“Thy desire shall be to thy husband.” Thus God gave authority to the husband over the wife: her will or desire is to be subject to his will. “The head of the woman is the man” (1 Cor. xi. 3; xiv. 34. Eph. v. 22—24. 1 Tim. ii. 11, 12. Tit. ii. 5. 1 St. Pet. iii. 1, 5, 6.). Hence the unmarried woman is less in bondage to man’s authority, and more free to serve God (1 Cor. vii. 34.). Yet there is a holiness in the subjection of the wife to the husband; for it is the type of the Church’s loving obedience to Christ (Eph. v. 24.). God ordained that the woman should be weaker than the man, and dependent upon him: but sin aggravated the burden laid upon her, and caused the woman to be despised and her rights trampled upon: such oppression is now found in heathen and savage nations, where men multiply wives and treat them as slaves.

17. “Cursed is the ground.” The ground was cursed, either for man’s sake, or “in his works.” The punishment of man was a life of labour and sorrow, ending in that death which dissolves the bodily frame, and separates it from the soul by which it is animated.

“In sorrow shalt thou eat of it.” The labour and sorrow of the man as well as of the woman have their consolation; the pain of toil is forgotten in the enjoyment of its fruits (Eccles. ii. 22—24; iii. 9—13). Labour becomes a curse only when it is unprofitable: when God prospers it, it becomes a blessing (Ps. cxxviii. 1, 2.). But the sin of man renders much of his labour fruitless: much time and strength is spent in vain: disappointments are continually befalling him: he sees others reap the benefit (Eccles. ii. 21. St. John iv. 37.). This labour extends through all the days of his life (Eccles. i. 13. Job v. 7; xiv. 1. Isa. lv. 2.). The

GENESIS, III.

18 ^d thorns also and thistles shall it ² bring forth to thee; and ^e thou shalt eat the herb of the field;
 19 ^f in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^g for dust thou art, and ^h unto dust shalt thou return.

^d Job 31. 40.
^e Heb. *cause to bud*.
^f Ps. 104. 14.
^g Eccles. 1. 13.
^h 2 Thess. 3. 10.
ⁱ ch. 2. 7.
^j Job 21. 26.
 & 34. 15.
 Ps. 104. 29.
 Heb. 9. 27.

Eccles. 3. 20. & 12. 7. Rom. 5. 12.

only consolation for this is the hope of the rest after death, where there shall be no more labour nor pain (Rev. xxi. 4.).

18. "Thorns also," &c. The beauty and fertility of the garden of Eden should be forfeited, and man should seek his food in a barren land, where useful herbs and plants should grow only by his culture: the earth of itself should yield thorns and thistles. Even the wisdom of the heathen observed this, that the earth was far more productive of weeds than of fruits, and inferred from this that the world was fallen from its primeval state. The same is true of the ground of man's heart. There the weeds of sin grow spontaneously, but the fruits of the Spirit cannot flourish without Divine grace and culture (Heb. vi. 7, 8.). Thorns are also a type of all the troubles of this life. Christ wore a crown of thorns to shew that He took upon Himself the original curse and turned it into a blessing: making the path of affliction a way to heavenly glory.

"The herb of the field." Man should live upon common and coarse food instead of the delicate fruits of Eden. Thus the hardships of poverty were amongst the consequences of the Divine sentence upon man. But Christ bore these also, and declared them to be blessed (St. Luke vi. 20, 21.).

19. "Thou shalt eat bread." Thus God promises to feed man with food convenient for him: but lest idleness should be the ruin of his soul and body, He ordains that if he will not work, neither shall he eat (2 Thess. iii. 10. Ps. civ. 23.).

"Dust thou art, and unto dust shalt thou return." This is the sentence of Death. It was a fulfilment of God's threatening in ch. ii. 17. Man had broken that law; therefore he must die: when he has lived a few years on the earth, his body must undergo dissolution and return to the dust (Ps. xc. 3, 5, 6; civ. 29; cxlvi. 4. Job xxxiv. 14, 15. Eccles. xii. 7.). If Adam had not sinned, the union between his soul and his body would not have been dissolved or interrupted by death: therefore death came by sin (Rom. v. 12. Heb. ix. 27.). The sting of death is sin, because sin armed death against man (1 Cor. xv. 55, 56.). But this sentence does not declare what should become of Adam's spirit when he died: this must be learned from other parts of Scripture, such as Eccles. xii. 7. Prov. xiv. 32. Ps. xxxvii. 37. Isa. xxxii. 17; lvii. 2. St. Luke xii. 20. The soul lives when the body dies, and is unclothed and separated, not destroyed. The body also when it undergoes dissolution, does not perish for ever, but is the seed of a more glorious body which shall rise at the last day (1 Cor. xv. 36—38.). Some Jews even supposed that the "re-turn to dust" was a return from death to live again in the body. There was mercy even in the terrible sentence of death: mortality as well as labour being a salutary discipline for the correction of sinful man.

GENESIS, III.

² Heb. *Chavah.* 20 And Adam called his wife's name ^{2 3} Eve; because she was the mother of all living.

³ That is, *Living.* 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

¹ ver. 5. 22 And the LORD God said, ¹ Behold, the man is like Isai. 19, 12. & 47. 12, 13. Jer. 22. 23. ^k ch. 2. 9. become as one of us, to know good and evil: and now, lest he put forth his hand, ^k and take also of the tree of life, and eat, and live for ever:

¹ ch. 4. 2. & 9. 20. 23 therefore the LORD God sent him forth from the garden of Eden, ¹ to till the ground from whence he was taken.

^m ch. 2. 8. 24 So he drove out the man; and he placed ^m at ⁿ Ps. 104. 4. Heb. 1. 7. the east of the garden of Eden ⁿ Cherubims, and a

This sentence, though pronounced upon the man, included the woman and all their posterity.

“Dust thou art.” These words shew man his vileness and weakness. We bear the image of the earthy: our bodies are houses of clay, frail as potters’ vessels (Gen. xviii. 27. Job iv. 19; x. 9. Isa. lxiv. 8. 2 Cor. iv. 7; v. 1. Jer. xviii. 6.).

20. “Eve.” Hebr. *Chavah*, “the living one;” in the Greek, “*Zoe*,” or “life.” It is remarkable that this name should have been given after the Fall, when there was reason to call her “Death;” since by her, death had entered into the world. It was therefore because of the promised seed of the woman that she was so named. In that seed there should be life (St. John i. 4.). As by a woman came sin and death, even so by the fruit of a woman came grace and life. Adam by naming his wife asserted his authority over her.

“The mother of all living.” By her means the natural life which Adam forfeited was continued in his children or posterity.

21. “Coats of skins.” This was a further proof that God still cared for them, and did not forsake them after their disobedience (Gen. xxviii. 20. St. Matt. vi. 30.). The skins of dead animals were a type of mortality: the appointment of clothing for modesty and to cover man’s shame teaches us also a lesson against vanity in dress and outward adorning (1 St. Pet. iii. 3, 4. 1 Tim. ii. 9, 10.).

22. “Behold, the man is become.” That is, in his own estimation; in the pride of his heart he conceives that he has become a god, for such had been the suggestion of the Tempter (ver. 5.). Some restraint was needed, lest his wickedness and presumption should grow without measure: therefore his days upon earth were shortened. Now that he had corrupted himself, he was unfit to live: it would be better for him to die than to live on to multiply transgressions (see ch. xi. 6.).

“As one of Us.” God here speaks to the Person to Whom He had before said, “Let Us make man,” to His eternal Word or Wisdom, Who should atone for man’s pride hereafter by that wonderful humiliation in which He emptied Himself of His Divine glory, and became as “one of us” sons of men (Phil. ii. 6, 7.).

24. “Cherubim.” Angels of power and strength, one of the orders or ranks of ministering spirits, who do God service in heaven. The

GENESIS, IV.

flaming sword which turned every way, to keep the way of the tree of life.

CHAPTER IV.

¹ *The birth, trade, and religion of Cain and Abel.* ⁸ *The murder of Abel.*
¹¹ *The curse of Cain.* ¹⁷ *Enoch the first city.* ¹⁹ *Lamech and his two wives.* ²⁵ *The birth of Seth,* ²⁶ *and Enos.*

¶ **A**ND Adam knew Eve his wife; and she conceived, and bare ² Cain, and said, I have gotten a man ² That is, Gotten, or, Acquired.

from the LORD.
² And she again bare his brother ³ Abel. And ³ Heb. Hebel. Abel was ⁴ a keeper of sheep, but Cain was ^a a tiller ⁴ Heb. a feeder. of the ground. ^a ch. 3. 23. & 9. 20.

³ And ⁵ in process of time it came to pass, that ⁵ Heb. at the end of days. Cain brought ^b of the fruit of the ground an offering ^b Num. 18. 12. unto the LORD.

cherubim of Ezekiel's vision appeared in a form which combined the wisdom of a man, the power of a lion, the strength of an ox, and the swiftness of an eagle (Ezek. i. 10.). In Ps. xviii. 10, they are the chariots of God. Hence power and swiftness seem to be their distinctive properties; and hence they are "objects of awe" to man. The *flaming sword* represented the wrath of God, which was hereafter to be quenched by the Blood of Christ which unlocked the gates of Paradise (St. Luke xxiii. 43.) (*Jerome*).

CHAPTER IV.

The sons of Adam, Cain, Abel, Seth, and their descendants.

1. "Cain." That is, "a possession." Eve regarded Cain as a gift from God, or an inheritance received from Him; and by thus acknowledging Him as the Giver, she shewed her faith, and her repentance for her past disobedience. Some ancient writers thought that there was a further sense of "envy" or "emulation" in the name Cain.

"From the Lord." In the Greek and Latin Versions, "through the Lord," that is, "with or by the help of God." But the preposition being in Hebrew usually the sign of the accusative, some render it, "I have gotten a man, even the Lord," as if Eve mistook her son for the promised Seed: and the same has been said of Lamech when he named his son Noah (ch. v. 29.).

2. "Abel," or Hebel. That is, "vanity:" a name which was prophetic of his early death. Because Eve was grateful for her firstborn, God added to her a second benefit.

"Keeper of sheep." Abel became a shepherd, and Cain a husbandman, according to the decree of the Fall which ordained labour for man (ch. iii. 19.). Abel's flocks would provide clothing, and Cain's gardens would yield food.

3. "An offering unto the Lord." "In process of time," or at the

GENESIS, IV.

- c Num. 18. 17. 4 And Abel, he also brought of ^c the firstlings of
Prov. 3. 9. his ² flock and of the fat thereof. And the LORD had
2 Heb. sheep,
or, goats. ^d respect unto Abel and to his offering :
d Heb. 11. 4. 5 but unto Cain and to his offering he had not
c ch. 31. 2. respect. And Cain was very wroth, ^c and his countenance fell.

end of a year, each brother brought an offering. The husbandman brought of his fruits, the shepherd brought a lamb of the flock ; according to the work that had been allotted severally to each of them, each brought the produce of his own labour. It was the will of God declared from the beginning that men should worship Him by sacrifice. Sacrifice was man's acknowledgment of his debt to God, either of his debt of gratitude to Him Who gave him all, or of his debt of guilt incurred through his transgression of the Divine Law (Job i. 5.).

4. "He also brought of the firstlings of the flock." "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4.). It is not certain that this excellence consisted in the material of the offering ; for Cain's offering equally with that of Abel is termed by Scripture a sacrifice. Hence the opinion of the best ancient expositors was that Abel showed a thankful heart by offering of the firstlings, that is, of the best that he had, to God ; Cain's sacrifice on the contrary was a slow and grudging one, delayed to the end of a year ; he omitted to bring the firstfruits of his labours which should have been dedicated to God (*Chrysostom, Basil, Ambrose*). The sin of Cain was the forgetfulness of God ; it was like the selfish grudging temper of the covetous, who ascribe all their success in obtaining wealth to their own virtues and industry, and forget Him Who gave them power to obtain it : or even if they seem to acknowledge God as the Giver, they claim it from Him as a reward due to their own merits and exertions (*Ambrose*). Those men shew the temper of Cain who offer to God what they will never miss, or defer their offering to "the end of the days ;" when they have had their fill of business or pleasure, they will come before God with a poor residue of their love, duty, time, or affections.

"The Lord had respect," &c. It has been conjectured that God's acceptance of Abel's sacrifice was shown by some visible sign, like the fire upon the altar in Lev. ix. 24. Abel's temper of faith and devotion obtained what was denied to Cain, for the acceptance of an offering depends on the spirit in which it is offered (Prov. xv. 8 ; xxi. 3, 27.).

5. "He had not respect." Yet Cain was not therefore rejected, because Abel was preferred to him. When he was very wroth, and his countenance fell, God spake to him by a gentle remonstrance. "Why art thou wroth ?" "Doest thou well to be angry ?"

"His countenance fell." He was angry and grieved, not only at the ill success of his own offering, but at the success of his brother's sacrifice : therefore his grief was not a godly sorrow unto repentance, but an envious temper. Through envy Satan had brought death into the world ; by envy he now destroyed the peace between brother and brother, and was the author of fratricide. From the beginning righteousness suffered violence. As soon as God began to be worshipped, true religion became the object of envy. This was the beginning

GENESIS, IV.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ² be accepted? ² Or, have the excellency? Heb. 11. 4.
and if thou doest not well, sin lieth at the door. And ³ unto thee shall be his desire, and thou shalt rule ³ Or, subject unto thee, ch. 3. 16.
over him.

8 And Cain talked with Abel his brother: and it

of the enmity foretold in ch. iii. 15. The envy of Cain shewed that he was of the seed of the serpent (1 St. John iii. 12.).

6. "The Lord said unto Cain." It was a gentle remonstrance, treating Cain as a wayward child, and moving him to repentance. So God had dealt with Adam after the Fall (ch. iii. 9.); such also was the message which He sent by His prophets to His people when they had forsaken Him (Ezek. xviii. 23.).

7. "If thou doest well," &c. The Hebrew here is obscure. The Greek Version paraphrases the passage thus: "If thou hast done right to offer, but hast not rightly discerned in thine offering, thou hast sinned." The other Versions explain the meaning to be: "If thou doest well, thou shalt be lifted up," that is, "thou shalt be restored to God's favour, and shalt receive His pardon or blessing." The ancient expositors supposed that it was an exhortation to Cain not to add sin to sin, or the sin of envy against his brother to the sin of coming before God with an unthankful heart, and offering to Him with a grudging spirit.

"Sin lieth at the door." Sin here means either "Cain's wicked passion of envy," or the "punishment of sin." The first lay at the door by which he might have had access to God, and excluded him from His favour. The second, that is, "the punishment," threatened to overwhelm him, unless he repented and drew back from his wicked purpose. This is the sense given by the Targums: "If thou makest thy works good in this world, shall it not be remitted and forgiven unto thee in the world to come? But if thou makest not thy works good in this world, thy sin is reserved unto the day of the great judgment." Thus, "sin lieth at the door" is explained to mean "Thou art in danger of the wrath of God and the penalty of sin."

"Unto thee shall be his desire." Many ancient expositors take this to mean, "Let thy wicked desire return unto thee, and gain the mastery over it;" that is, over the sin which lies at the door, as a beast crouches for its prey. But perhaps the other sense is to be preferred: "The desire of thy younger brother shall be subject unto thee, and thou shalt rule over him." Why then art thou angry? He has not injured thee, nor supplanted thee in thy birthright (see ch. iii. 16. 1 St. Pet. v. 5.). Abel had not wronged Cain by pleasing God.

8. "Cain talked with Abel." According to some Versions, "Cain said unto Abel, let us go into the field." These words, which are supposed to have been lost from the Hebrew text, invest the act of Cain with an appearance of deliberate malice and treachery, as if he enticed his brother into the solitude of the desert that he might slay him secretly.

GENESIS, IV.

came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^f slew him.

¹ John 3. 12. Jude 11. ^g Ps. 9. 12. ^h John 8. 44. 9 And the LORD said unto Cain, ^g Where is Abel thy brother? And he said, ^h I know not: *Am I my brother's keeper?*

10 And he said, What hast thou done? the voice ² Heb. *bloods.* of thy brother's ² blood ¹ crieth unto me from the ¹ Heb. 12. 24. Rev. 6. 10. ground.

“Cain rose up against Abel.” The first death recorded in Scripture was the work of the Destroyer instigating the wicked against the servant of God (1 St. John iii. 12.). The blood of righteous Abel was the first that was shed: then many other faithful men were slain for their testimony to the truth, until the Prince of martyrs Himself came and suffered a cruel death at the hands of His own people (St. Matt. xxiii. 35. St. John viii. 37, 40, 41, 44. St. Mark xv. 10.). Though they seemed to die miserably, their blood was precious in God's sight. God received their spirits, and numbered them among His children (Ps. cxvi. 15. Heb. xi. 4.). It was not Abel who perished, but Cain: “When he forsook “the ways of wisdom in his anger, he perished also in the fury where- “with he murdered his brother” (Wisd. x. 3.).

9. “Where is Abel thy brother?” This was the question of the Judge convicting the murderer. He asked the question, not as though He was ignorant, for He knows all things; but rather in mercy, that the murderer might lay aside some portion of his guilt by taking shame to himself for what he had done. Confession or self-accusation, though it cannot recall the evil that has been done, is yet such a dis-approval of it by the doer, as may be an evidence that it was done through the influence of a wicked spirit, and not from a vice that was inherent in the criminal (see ch. iii. 9.).

“I know not.” Cain, when he lied to God, condemned himself. It was like Adam's guilty shame, when he hid himself from the presence of God. Yet in one sense he knew not where his brother was: he knew not that he was safe with God, more than ever beloved by Him, and no longer in subjection to his wicked brother (*Chrysostom*).

“Am I my brother's keeper?” that is, am I responsible for my brother's safety? Thus his own mouth condemned him; for now that he had taken his brother's life, Cain was as responsible as if Abel had been committed to his keeping (Job xv. 6. St. Luke xix. 22.).

10. “What hast thou done?” The crime was committed by Cain with his eyes open: yet the greatness of the evil was not perceived by him till after it was done. So it was with Judas and others who have yielded themselves to the delusions of Satan (Jer. viii. 6.). The sin of Cain which drew down the curse was not the murder only, but the hardened impenitence afterwards.

“The voice of thy brother's blood.” God hears not as man hears: crimes which are hidden from men cry to Him for vengeance (Hab. ii. 11.). “Abel is not thy accuser: it is neither his soul nor “his voice, but thy own deed of blood that accuses thee. Complain “not of any other accuser; thou art self-condemned. The cry is not “from thy brother's corpse, but from the earth: if he is silent, the “ground itself cries out against thee” (*Ambrose*). The blood of Abel

GENESIS, IV.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 when thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ² My punishment *is* greater than I can bear.

² Or, *Mine iniquity is greater than that it may be forgiven.*

is said to speak in Heb. xi. 4 ; xii. 24. The Targum has : " The blood of the generations that should have succeeded to thy brother crieth unto Me ; " making the murder equivalent to the destruction of a whole race. God's servants are more honoured in death than in life : they are a terror even to their murderers, as Saint John the Baptist was to Herod (St. Mark vi. 14.). But Christ's precious Blood spake better things, and pleaded for mercy even to His murderers.

11. " Cursed from the earth." In the case of Adam, the earth only was cursed (Gen. iii. 17.), but here the man. The earth should yield thorns and thistles to Adam, but to Cain it should yield no return for his labour but sorrow and misery. His life was spared, but only to be a burden to him and to all with whom he was concerned (Eccles. iv. 2.). Cain had polluted the ground with innocent blood ; the earth itself should revenge it upon him (Deut. xxviii. 39, 40, 42. 2 Sam. i. 21.).

12. " A fugitive and a vagabond." The murderer, though he was to feel that he was under the sentence of death as the just retribution for his crime, was not to die. He was to be expelled from the presence of God, Whose eye he had vainly sought to escape when he committed his crime : he was to be a fugitive and a vagabond upon the earth : wherever he went, he should be tormented with remorse ; every one whom he met should seem to him an avenger of blood, and strike his soul with terror. " The wicked flee when no man pursueth " (Prov. xxviii. 1.). " They were afraid where no fear was." Cain's chief enemy was himself ; his own evil conscience was his tormentor (Ps. liii. 5. Lev. xxvi. 36. Jer. xx. 3, 4.). The sentence passed upon Cain foreshadowed the judgment that came upon the Jewish nation for slaying God's Apostles and Prophets (Ps. lix. 11 ; eix. 10. St. Luke xxi. 24.). They were not cut off, but wonderfully preserved among the nations to be a spectacle of misery and woe. " The murderer was preserved to be a living record of God's wrath, a law that could be read by all ; even by his silence proclaiming as with sound of trumpet, ' Let none do as I have done, lest he suffer what I suffer ' " (*Chrysostom*). It has also been observed that a reprieve was granted to the first murderer, to teach men to temper their vindictive justice with clemency, and not to be hasty in inflicting the penalty of death (*Ambrose*). Cain's labour in the tillage of the ground should be incessant and fruitless, a hard drudgery and servitude. The Greek version is " Thou shalt be groaning and trembling on the earth," which was supposed to signify that Cain was afflicted with the palsy ; but the meaning was probably that he should spend his days in guilty alarm and remorse.

13. " My punishment," &c. The versions have, " My wickedness is too great to be forgiven." It was not a godly sorrow, but a grief like that of Esau or Saul for the inevitable consequences of sin (Heb. xii.

GENESIS, IV.

^k Job 15.
20,—24.
^l Ps. 51. 11.

14 ^k Behold, thou hast driven me out this day from the face of the earth ; and ^l from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass, ^m *that* every one that findeth me shall slay me.

ⁿ ch. 9. 6.
Num. 35.
19, 21, 27.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ⁿ sevenfold. And the LORD ^o set a mark upon Cain, lest any finding him should kill him.

ⁿ Ps. 79. 12.
^o Ezek. 9. 4, 6.

^p 2 Kings 13.
23. & 24. 20.
Jer. 23. 39.
& 52. 3.

16 And Cain ^p went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

² Heb.
Chanoch.
^q Ps. 49. 11.

17 And Cain knew his wife ; and she conceived, and bare ² Enoch : and he builded a city, ^q and called the name of the city, after the name of his son, Enoch.

16, 17. 1 Sam. xv. 24—26, 30.). It was a clinging to a wretched existence, to the mere life of the body, and was thus a further proof of his degraded condition (*Ambrose*).

14. "From the face of the earth." Not that he was removed locally from the earth, but he was deprived of all the advantages of it ; he was cut off from the society of his brethren, from the love of his parents, from the comforts of this life (Ps. i. 4. Hos. xiii. 3.).

"From thy face shall I be hid ;" or, "How shall I hide myself "from thy face?" (*Targum*). Every one should be his mortal enemy : he should be hated by old and young, and by the children who were as yet unborn. This fear arose from God's sentence upon the murderer, which was engraved in the heart and conscience of man, even before it was given as a law to Noah (ch. ix. 6.).

15. "Sevenfold," or "unto seven generations" (*Targum*). Ancient writers observe that Cain's guilt was aggravated sevenfold, in that it consisted of (1) the hatred of the just ; (2) envy of his brother ; (3) deceit practised upon him ; (4) murder ; (5) fratricide ; (6) the first example of homicide in the world ; (7) lying to God. The sentence upon Cain was therefore a sevenfold one. There was (1) the curse of the ground ; (2) he became an exile and vagabond ; (3) thrust out from God's presence ; (4) the mortal hatred of his fellow-men ; (5) fruitless labour ; (6) guilty fears ; (7) the shame of exposure, the mark set upon him making him conspicuous to all as the originator of the crime of murder. This mark may have been some disease of mind or body, or some contortion of his face, which made men avoid him as a madman (Jer. xx. 4.).

16. "From the presence of the Lord." Perhaps this was some place where God manifested Himself, or where Adam and his family assembled for worship and sacrifice.

"Nod," signifies "exile." Perhaps it represents a restless and wandering condition, rather than a fixed habitation.

17. "A city." This was built in order to keep his posterity from

18 And unto Enoch was born Irad : and Irad begat Mehujael : and Mehujael begat Methusael : and Methusael begat ² Lamech.

² Heb.
Lamech.

19 And Lamech took unto him two wives : the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal : he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal : he was the father of all such as handle the harp and organ.

¹ Rom. 4. 11,
12.
³ Heb.
whetter.

22 And Zillah, she also bare Tubal-cain, an ³ in-
structor of every artificer in brass and iron : and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice ; ye wives of Lamech, hearken unto my speech : for ⁴ I have slain a man to my wounding, and a young man ⁵ to my hurt.

⁴ Or, I
would slay
a man in my
wound, &c.
⁵ Or, in
my hurt.

becoming fugitives in the earth. It was named Enoch, because Enoch was the prince who ruled it (see Ps. xlix. 11.).

19. "Two wives." The multiplying of wives was thus begun in the wicked race of Cain, and by a murderer. "From the beginning it was not so" (St. Matt. xix. 8.), for the original law was that the two were to be one flesh.

20. "He was the father," &c. That is, his family and posterity were the first to follow a roving, pastoral life, not dwelling in cities, but encamping wherever they could find pasture for their cattle. Such was the life of the patriarchs (Heb. xi. 9, 10.).

21. "Jubal," the inventor of music, and thus the father or first teacher of musicians.

22. "Tubal-cain" taught men to make instruments of brass and iron, for use in the tillage of the ground, or weapons for war or hunting. These arts were not learned from the fallen angels, as it was pretended in the fabulous book of Enoch : but they were good gifts of God, from Whose wisdom human skill as well as human conscience proceeds : they were the remains of that divine image in man's soul which had formerly been perfectly manifest. So God gave skill in workmanship to Bezaleel (Exod. xxxi. 3.), skill in government to Solomon (1 Kings iii. 9, 10.). But these are gifts which are bestowed alike upon the good and the bad. They were possessed by the children of Cain, even before the children of Seth excelled in them (Job xxi. 7—12.). But to the one they were only the means of selfish advancement : to the other they were talents to be used for the glory of God, and the benefit of their fellow-men. Hence, while the race of Cain was distinguished for its worldly prosperity, and its success in arts and inventions, the race of Seth was known as worshippers of God.

23. "I have slain a man to my wounding." These words are perhaps ironical : "Where is the hurt or punishment of the murderer ? "I, a murderer, am the most prosperous man in the world" (Ps. x. 11—13.). Lamech trusted in the success and skill of his sons, who

GENESIS, V.

- 6 And Seth lived an hundred and five years, and
^a ch. 4. 26. ^b begat Enos :
 7 and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :
 8 and all the days of Seth were nine hundred and twelve years : and he died.
² Heb. Kenan. 9 And Enos lived ninety years, and begat ² Cainan :
 10 and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters :
 11 and all the days of Enos were nine hundred and five years : and he died.
 12 And Cainan lived seventy years, and begat
³ Gr. Mahalaleel. ³ Mahalaleel :
 13 and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters :
 14 and all the days of Cainan were nine hundred and ten years : and he died.
 15 And Mahalaleel lived sixty and five years, and
⁴ Heb. Jared. begat ⁴ Jared :
 16 and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters :
 17 and all the days of Mahalaleel were eight hundred ninety and five years : and he died.
 18 And Jared lived an hundred sixty and two
¹ Jude 14, 15. years, and he begat ¹ Enoch :

brute creation, so that they partook of a supernatural character (Job xiv. 5, 6. Acts xvii. 28.). By the lengthening of men's lives, the patriarchs were enabled to see their sons and sons' sons for many generations, and to teach them that knowledge of God which Adam received by revelation (Isa. xxxviii. 19.). "There is a large amount "of tradition to the effect that the life of man was originally prolonged "to a far greater length than at present, extending at least to several "hundreds of years. Some nations exaggerated these hundreds into "thousands. The Greeks and Romans spoke of life as extending to "800 years. The Hindoos taught that in the first age of the world "man was free from diseases, and lived to 400 years" (*Rawlinson*).

"He died." (See Gen. iii. 19. Heb. ix. 27.). His body returned to the dust, and his soul departed to its appointed place, to remain there until the last great day of account.

18. "Enoch," or Enoch. The name means "the inventor or "beginner." The Jews had a tradition that he was the inventor of books and learning. The Epistle of St. Jude, vv. 14, 15, quotes his prophecy

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19 and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters :

20 and all the days of Jared were nine hundred sixty and two years : and he died.

21 And Enoch lived sixty and five years, and begat ² Methuselah :

22 and Enoch ^k walked with God after he begat Methuselah three hundred years, and begat sons and daughters :

23 and all the days of Enoch were three hundred sixty and five years :

24 and ¹ Enoch walked with God : and he *was* not ; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat ³ Lamech :

26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

² Gr. *Methusala*.
^k ch. 6. 9.
 & 17. 1. &
 24. 40.
 2 Kin. 20. 3.
 Ps. 16. 8.
 & 116. 9.
 & 128. 1.
 Mic. 6. 8.
 Mal. 2. 6.
¹ 2 Kin. 2. 11.
 Heb. 11. 5.

³ Heb.
Lamech.

concerning the judgment of God upon the wicked, which had its first fulfilment in the Deluge, but also foreshewed the punishment which should overtake the profane and ungodly in the last days. This saying of Enoch, together with some other traditions of the ancient world, is found in the so-called "Book of Enoch ;" but this treatise is of late origin, and contains much fabulous matter.

21. "Methuselah." The name is said to signify "death from an arrow." So Methuselah's death was immediately followed by the Deluge, God's arrow of sudden vengeance upon the wicked.

22. "Enoch walked with God," that is, he lived in faith, without which it is impossible to walk with God or to please Him (Hebr. xi. 5, 6). By faith he attained to be a friend of God and to receive revelations from Him (ch. vi. 9 ; xvii. 1. Ps. cxvi. 9, &c.). He was also a "preacher of righteousness," and an "example of repentance to all generations" (Ecclus. xlv. 16.).

24. "He was not:" in the Greek, "He was not found," that is, amongst men, or amongst the living. "Upon the earth was no man created like Enoch ; for he was taken from the earth" (Ecclus. xlix. 14.). So when Elijah disappeared in a whirlwind, he was not found by those who sought him.

"For God took him," or "received him." In the Targum, "he disappeared, neither did God slay him." In Heb. xi. 5, "God translated him." He was exempted from the sentence of death, and removed to some place of rest, where he awaits the end of this world. His removal was a consolation to the faithful for the death of righteous Abel ; it delivered him from a world which was unworthy of him ; it was a pledge to men of the Resurrection and eternal life, when God shall redeem from death all those who have walked in His fear, and shall receive them to Himself (1 Thess. iv. 17.).

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27 and all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

² Gr. *Noe*, Luke 3. 36. Heb. 11. 7. ¹ Pet. 3. 20. ³ That is, *Rest, or, Comfort.* ^m ch. 3. 17. & 4. 11. 29 and he called his name ² ³ Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^m which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 and all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat ⁿ Shem, Ham, ^o and Japheth.

ⁿ ch. 6. 10. ^o ch. 10. 21.

CHAPTER VI.

¹ *The wickedness of the world, which provoked God's wrath, and caused the flood.* ⁸ *Noah findeth grace.* ¹⁴ *The order, form, and end of the ark.*

^a ch. 1. 28.

¶ AND it came to pass, ^a when men began to multiply on the face of the earth, and daughters were born unto them,

² that the sons of God saw the daughters of men ^b that they *were* fair; and they ^b took them wives of all which they chose.

27. "And he died." Methuselah seems to have died immediately before the flood, though some have supposed that he survived it.

29. "Noah." The name signifies "Rest." The earth was to rest from the wickedness and violence which disturbed it, in the desolation produced by the flood. Noah was also to be a stay and comfort to the faithful in the time of trouble which Enoch had foretold: and as Adam's sin had brought a curse upon the earth, so the faith of Noah should obtain a blessing (ch. viii. 20—22.).

32. "Five hundred years." Noah was a preacher of righteousness, and for six hundred years bore witness to God by proclaiming the judgment which had been threatened to the world for its wickedness (see Heb. xi. 7, and 2 St. Pet. ii. 5.). During those years God's long-suffering waited, but man's wickedness grew bolder, and despised His warnings.

CHAPTER VI.

vi. 1.—vii. 16. Events previous to the Flood.

1. "When men began to multiply." The "men" here spoken of are the ungodly race of Cain, as distinguished from the succession of devout men, amongst whom were Enoch and Noah.

2. "The sons of God." An opinion arose among the ancient Jews

GENESIS, VI.

3 And the LORD said, ^c My spirit shall not always strive with man, ^d for that he also *is* flesh: yet his ^e days shall be an hundred and twenty years. ^c Gal. 5. 16, 17. ^d 1 Pet. 3. 19, 20. ^e Ps. 78. 39.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

that these "sons of God" were "fallen angels," and this idea was introduced into the apocryphal book of Enoch. Some ancient writers of the Church, though they rejected the book of Enoch as fabulous, were yet inclined to accept the story of the fallen angels being the fathers of the giants, on the ground that the passage of St. Jude's Epistle (ver. 6.), which speaks of "the angels which kept not their first estate," confirms the account given in the Book of Enoch; although St. Jude says nothing of the daughters of men and the giants, but speaks only of the fallen angels as "reserved in everlasting chains under darkness unto the great day." But this opinion is rejected by the best ancient authors: (1) because it has been the general belief of Jews and Christians that the Fall of the angels preceded the Fall of Man, and that the envy of Satan and the rest of the rebel host caused the ruin of our first parents; (2) because the nature of Angels is spiritual, as distinct from flesh and blood (Eph. vi. 12.); (3) because this account of the origin of the giants appears to have been a Jewish fable, borrowed from the demi-gods of Greek mythology.

"The sons of God." The true meaning is "those who serve God" and obey Him," God's Church or household, nourished and brought up in the love of Him as their Father and Benefactor (Isa. i. 2. Deut. xiv. 1.). Some of these religious men were ensnared by the lust of the eyes, and took wives of the "daughters of men," or "of Adam," the women of that wicked race who had forsaken God (see Gen. xxvii. 46. Deut. vii. 3.). This was the "marrying and giving in marriage" to which Christ referred in St. Matt. xxiv. 38, 39.

3. "My Spirit." The Spirit of God strives with man, when His long-suffering waits for our repentance, and invites us to forsake our sins. Man's rebellion vexes the Holy Spirit (Isa. lxiii. 10. Eph. iv. 30.). The Spirit convinces man of sin (St. John xvi. 8—11.).

"Flesh." Man was said to be "flesh," because he was carnally minded (Rom. viii. 6—8.). "Those who are in the flesh cannot please God." There is a certain degree of obstinacy to which the grace of God is not extended (1 Sam. xvi. 14. Ps. li. 11.).

"An hundred and twenty years," the period of the building of the ark, added to the five hundred years of Noah's preaching, during which God's long-suffering had already waited (1 St. Pet. iii. 20.).

4. "Giants," or "the giants;" (Hebr. Nephilim:) men of great strength, robbers, and oppressors. They were "mighty men which were" of old," of greater bodily strength than the later ages of the world produced; also "men of renown," or name; named in the ancient stories and traditions of mankind. They trusted in their strength and defied God.

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² Or, the whole imagination: The Hebrew word signifieth not only the imagination, but also the purposes and desires.

^e ch. 8. 21.

Deut. 23. 19.

Prov. 6. 18.

Matt. 15. 19.

³ Heb.

every day.

^f See Num.

23. 19.

1 Sam. 15.

11. 29.

² Sam. 24. 16.

Mal. 3. 6.

Jam. 1. 17.

^g Isai. 63. 10.

Eph. 4. 30.

⁴ Heb. from man unto beast.

^h ch. 19. 19.

Ex. 33. 12, 13, 16, 17.

Luke 1. 30.

Acts 7. 46.

ⁱ ch. 7. 1.

Ezek. 14. 14, 20.

Rom. 1. 17.

Heb. 11. 7.

² Pet. 2. 5.

⁵ Or, upright.

^k ch. 5. 22.

5 And GOD saw that the wickedness of man *was* great in the earth, and *that* ² every ^e imagination of the thoughts of his heart *was* only evil ³ continually.

6 And ^f it repented the LORD that he had made man on the earth, and it ^g grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; ⁴ both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah ^h found grace in the eyes of the LORD.

9 These *are* the generations of Noah: ⁱ Noah was a just man *and* ⁵ perfect in his generations, *and* Noah ^k walked with God.

5. "God saw," &c. The all-seeing eye of God beheld all the doings of men, and penetrated the inward devices of their hearts (Ps. xiv. 2, 3; xxxiii. 13—15. Prov. v. 21; xv. 3.).

"The wickedness of man was great." Sin increased with the increase of mankind, and through man's curiosity to discover new kinds of wickedness. Hence it is said that every "imagination," device, or invention "of his heart was evil." The heart of man was a well of corruption (St. Matt. xv. 18—20. Jer. xvii. 9.): and God was provoked "continually," or every day (Ps. vii. 11.).

6. "It repented the Lord." The change was not in the mind of God, but in man who had so grievously fallen from the glorious Image in which he was created. God hates nothing that He has made, and He is not a man that He should repent (Num. xxiii. 19.). Yet it is as though He repented, when He seems to change or undo what He had done before.

"It grieved Him." It grieved Him that man, the most highly-favoured of His creatures, should comply with the rebel angels.

7. "I will destroy man." God's purpose was not the destruction of His offspring, the immortal souls of men; but rather the lustration or purging of the earth from man's wickedness: because sin which He made not, had marred the work of His hands. It may perhaps be inferred from 1 St. Pet. iii. 20, 21, that the souls of the disobedient, whose course of sin was cut short by the flood, were after death in God's safe keeping. "Every people walked after their own will, and did wonderful things before Thee and despised Thy commandments. Therefore Thou broughtest the flood upon those that dwelt in the world and destroyedst them" (2 Esdr. iii. 8, 9.).

9. "A just man and perfect in his generations." In that wicked generation Noah stood alone in his uprightness, even when his soul was vexed by the sin that surrounded him (2 St. Pet. ii. 5, 8.). He was the one witness to the truth of God on earth, when all others had forsaken Him (Ezek. xiv. 13, 14.). "Noah was found perfect and righteous: "in the time of wrath he was taken in exchange for the world: therefore "was he left as a remnant unto the earth when the flood came" (Ecclus.

¹ ch. 5. 32.
^m ch. 7. 1.
 & 10. 9. &
 13. 13.
² Chr. 34. 27.
 Luke 1. 6.
 Rom. 2. 13.
 & 3. 19.
ⁿ Ezek. 8. 17.
 & 28. 16.
 Hab. 2. 8, 17.
^o ch. 18. 21.
 Ps. 14. 2. &
 33. 13, 14.
 & 53. 2, 3.
^p Jer. 51. 13.
 Ezek. 7. 2,
 3, 6.
 Amos 8. 2.
¹ Pet. 4. 7.
^q ver. 17.
² Or, from
 the earth.
³ Heb. nests.

10 And Noah begat three sons, ¹Shem, Ham, and Japheth.

11 The earth also was corrupt ^mbefore God, and the earth was ⁿfilled with violence.

12 And God ^olooked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^pThe end of all flesh is come before me; for the earth is filled with violence through them; ^qand, behold, I will destroy them ²with the earth.

14 Make thee an ark of gopher wood; ³rooms

xliv. 17.). In the sight of God no flesh shall be justified: Noah was therefore just not according to the Divine law of perfection, but in comparison with the evil world in which he lived. See Heb. xi. 7.

11. "The earth." That is, "all flesh that dwelt on the earth." They were "men of corrupt minds" (2 Tim. iii. 8.), or defiled with sinful lusts; and the earth was full of violence, iniquity, and wrong-doing.

13. "The end." That is, the time decreed for the purging of the earth from man's wickedness, the consummation decreed at the end of the hundred and twenty years (ver. 3.). It was the end of the day of grace during which God spared the wicked, and invited them to repent (1 St. Pet. iii. 19, 20. 2 St. Pet. iii. 9, 15.). This was a revelation given to Noah as a prophet and preacher of righteousness to mankind.

"With the earth;" or, "I will destroy them, even the whole earth."

14. "An ark." It was in the power of God to save Noah and his family in other ways: they might have been removed to a place of safety where the Deluge could not reach them; and the breach which it made in the races of beasts and fowls might have been repaired by a special intervention of creative power. But the Ark was the means chosen for their deliverance: (1) to prove the faith and patience of His servant (Heb. xi. 7.); (2) to be a great visible warning to the race of men of the wrath that was coming upon them; (3) to foreshew the great mystery of the salvation which should be effected by the wood of the Cross, the waters of Baptism, and the Ark of Christ's Church (1 St. Pet. iii. 19, 21.) (*Justin Martyr*). The Ark has been compared to a coffin made in the proportions of a man's body (*Augustine*); Noah and the living things that were with him were buried in it as we are buried with Christ in Baptism. The number of the persons saved was eight, the number of Christ's Resurrection which was on the eighth day; and Noah, like Christ, was the firstborn and the beginning of a new generation, regenerated by water and saved by faith in the wood of the Cross (*Justin Martyr*).

"Gopher" properly means pitch: gopher-wood is therefore a pitch-bearing wood, such as fir, cedar, or cypress.

"Rooms" or nests were to be made in it for the birds and beasts who were to enter into it: and it was to be pitched without to make it waterproof.

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shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

^r ver. 13.
ch. 7. 4, 21,
22, 23.
2 Pet. 2. 5.

17 ^r And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

^s ch. 7. 1, 7,
13.
1 Pet. 3. 20.
2 Pet. 2. 5.

18 But with thee will I establish my covenant; and ^s thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

^t ch. 7. 8, 9,
15, 16.

19 And of every living thing of all flesh, ^t two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

15. "Three hundred cubits." The size of the Ark depends on the "cubit" measure, which was usually twenty-one inches: but it is said that the cubit of Egypt was six times this length, and that Moses may have used the latter. It was a gigantic work which occupied Noah for an hundred years (*Origen*).

16. "A window," or, "thou shalt make light for the Ark," that is, windows to admit the light (see ch. viii. 6.).

17. "All flesh, wherein is the breath of life," that is, all mankind and such beasts and fowls as with them inhabit the dry land, and are nourished by its plants and herbs. "The world that then was," perished in the flood (2 St. Pet. iii. 6.). For God saw that it was better for men to die than to live on in wickedness, corrupting themselves and others. Therefore He changed the dry land into sea and brought in the flood upon the world of the ungodly (2 St. Pet. ii. 5.).

18. "Will I establish my covenant." It was impossible that God should destroy the whole of mankind, because He had promised man victory over death and the serpent through the seed of the woman. This promise is therefore confirmed to Noah, and in him the seed of man is preserved. Because of the wickedness of the seed of the serpent the earth was drowned with the flood, but "wisdom again preserved it," and directed the course of the righteous in a piece of wood of small "value" (Wisd. x. 4.).

19. "Of every living thing." Scripture clearly teaches that the whole earth was overspread by the posterity of Noah and his sons. It does not so plainly declare that it was peopled with beasts and fowls from the Ark. Those of the ancients who supposed that the entire surface of dry land was submerged, thought that the islands were peopled by a fresh act of the Creator, causing the earth to bring forth living

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20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort ^u shall come unto thee, ^u ch. 7. 9, 15. See ch. 2. 19. to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

^x Heb. 11. 7.
^y See Ex. 40.
16.

22 ^x Thus did Noah; ^y according to all that God commanded him, so did he.

^y ch. 7. 5, 9, 16.

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark.

17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, ^a Come thou and all thy house into the ark; for ^b thee have I seen righteous before me in this generation.

^a ver. 7, 13.
Matt. 24. 38.
Luke 17. 26.
Heb. 11. 7.
1 Pet. 3. 20.
2 Pet. 2. 5.
^b ch. 6. 9.
Ps. 33. 18, 19.
Prov. 10. 9.
2 Pet. 2. 9.

creatures. Those who now believe that the deluge was a mass of water covering the entire globe, hold that there was a new creation of beasts and fowls afterwards. It is no sufficient objection to this opinion, that it would be a waste of miraculous power, since man could have been destroyed otherwise, for of this we are no competent judges. If we conceive of a partial deluge, we should infer this rather from the Scripture account, which ascribes the catastrophe in some measure to natural causes, such as "rain," and the "inroad of the sea." Rain is produced from the evaporation of the ocean surface beneath the heat of the sun's rays, which the air currents drive towards the continents, and thus the earth is watered, and the springs and rivers are renewed. At present a very large proportion of this moisture appears to be so distributed as to leave the adjacent continents dry and sterile, especially in the Pacific Ocean. Perhaps by a special direction of the winds this great evaporation might have been caused to spend itself upon the valleys of the four great rivers of the inhabited world (ch. ii. 10—14.), and thus to overwhelm the inhabitants before they had opportunity to escape. Supposing that the Ark was originally in the plains of Babylon, and that there was an inroad of the sea, it would be conceivable that the appearance of the earth might at first have presented a mass of waters, and yet that Mount Ararat may not have been covered, but that the current may have carried the Ark thither. Other recent authors have suggested a subsidence of an area of the continents and an inroad of the sea upon it, which is also deserving of consideration.

20. "Two of every sort." God brought the beasts to Noah, as before to Adam (ch. ii. 19.). The various species in the Ark were a type of the various kinds of men in the Church, Jew and Gentile, clean and unclean, savage and civilized (Acts x. 10—12. Isa. xi. 6—9.).

CHAPTER VII.

1. "Righteous before me." Noah was living a blameless life in the midst of a corrupt and perverse generation (Phil. ii. 15. St. Mark viii. 38.). The rest of mankind were living on carelessly as if no warning had been given them (St. Matt. xxiv. 38. St. Luke xvii. 26.).

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^c ver. 8. 2 Of every ^c clean beast thou shalt take to thee
 Lev. ch. 11. by ² sevens, the male and his female: ^d and of beasts
² Heb. seven that *are* not clean by two, the male and his female.

³ Lev. 10. 10. 3 Of fowls also of the air by sevens, the male and
 Ezek. 44. 23. the female; to keep seed alive upon the face of all
 the earth.

^e ver. 12, 17. 4 For yet seven days, and I will cause it to rain
 upon the earth ^e forty days and forty nights; and
³ Heb. every living substance that I have made will I ³ de-
 blot out. stroy from off the face of the earth.

^f ch. 6. 22. 5 ^f And Noah did according unto all that the LORD
 commanded him.

6 And Noah *was* six hundred years old when the
 flood of waters was upon the earth.

^g ver. 1. 7 ^g And Noah went in, and his sons, and his wife,
 and his sons' wives with him, into the ark, because
 of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean,
 and of fowls, and of every thing that creepeth upon
 the earth,

9 there went in two and two unto Noah into the
 ark, the male and the female, as God had com-
 manded Noah.

2. "Of every clean beast." Both fowls and quadrupeds were divided into two classes, the clean and unclean. This distinction was at first made with reference to sacrifice, and afterwards God's people were restricted to clean animals in their food. Noah and his sons were only required to abstain from blood. As the Ark contained clean and unclean, so Christ's Church was to admit Gentiles as well as Jews (Acts x. 10, &c.), unworthy as well as worthy believers, like the net (St. Matt. xiii. 47, 48.), or the field with wheat and tares (St. Matt. xiii. 24, 25.), or the threshing floor with wheat and chaff in it (St. Matt. iii. 12.); or the flock in which goats were mingled with the sheep (St. Matt. xxv. 32, 33.).

4. "Seven days." During the week the beasts and fowls were to enter the Ark, and to be arranged in their different stories and cells. Here and in viii. 12 the week of seven days is mentioned, a token of the early observance of the Sabbath.

"Living substance," everything that raises itself above the surface of the ground; thus the destruction was complete, and the ground became desolate and void as at its first Creation (Gen. i. 2.).

6. "Six hundred years." In ch. v. 32, Noah was five hundred years old. Thus a period of one hundred years is especially marked as the last part of Noah's testimony or preaching to the unbelieving world.

8. "Of clean beasts." These entered the ark by sevens, as being most useful to man, and also to be used for sacrifice when Noah came out of the Ark (Gen. viii. 20.).

10 And it came to pass ² after seven days, that the waters of the flood were upon the earth. ² Or, on the seventh day.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^h the fountains of the great deep broken up, and the ³ⁱ windows of heaven were opened. ^h ch. 8. 2. Prov. 8. 28. Ezek. 26. 19.

12 ^k And the rain was upon the earth forty days and forty nights. ³ Or, floodgates. ¹ ch. 1. 7. & 8. 2. Ps. 78. 23.

13 In the selfsame day ^l entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; ^k ver. 4, 17. ^l ver. 1, 7. ch. 6. 18. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5. ^m ver. 2, 3, 8, 9.

14 ^m they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ⁴ sort. ⁴ Heb. wing.

10. "After seven days." When all were safe in the Ark, the waters began to burst forth and to overwhelm man and beast.

11. "The second month." The first month of the Jewish year was Tisri or September: the second month was October. Thus the Deluge took place in the winter, and subsided in the following spring (ch. viii. 4.). The seventh month would then be March, and in the following September (viii. 14.) the earth was dry. The sources of the Deluge were (1) the fountains of the great deep; (2) the windows of heaven. The waters burst forth from beneath in the hollows under the earth's surface; perhaps through some volcanic agency, such as produces earthquakes. Then the windows or floodgates of the sky were opened, and the rain descended in torrents.

12. "Forty days." The number "forty" is connected with sin and its punishment, or with humiliation for sin. As the rain of the Deluge continued for forty days, we find that Moses, Elijah and the Ninevites fasted for the same period. Our Lord also fasted forty days and forty nights before He encountered the Tempter, because Adam had yielded to the Evil one through his bodily appetite.

The great event of the Deluge is confirmed by the traditions of many heathen nations. The Egyptians supposed that there was a succession of floods and convulsions depopulating the earth. The agent of destruction was sometimes fire, sometimes water. The tradition of a Deluge is common to all the chief divisions of the human family: to all the Semitic and Aryan races in Europe and Asia; and it has also been found among the Chinese, and with some of the native Indians of America. The Mexicans had paintings representing the event: a man and woman in a boat, a mountain rising above the waters, and a dove delivering the gift of language to the children of the saved pair. For the Chaldean and other accounts the reader is referred to the Article "Noah" in Smith's Dictionary of the Bible.

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ⁿ ch. 6, 20. 15 And they ⁿwent in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

^o ver. 2, 3. 16 And they that went in, went in male and female of all flesh, ^oas God had commanded him: and the LORD shut him in.

^p ver. 4, 12. 17 ¶ ^p And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

^q Ps. 104. 26. 18 And the waters prevailed, and were increased greatly upon the earth; ^qand the ark went upon the face of the waters.

^r Ps. 104. 6. Jer. 3. 23. 19 And the waters prevailed exceedingly upon the earth; ^rand all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

^s ver. 4. ch. 6. 13, 17. Job 22. 16. Matt. 24. 39. Luke 17. 27. 2 Pet. 3. 6. 21 ^s And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

16. "Shut him in." For his own safety, and for the exclusion of the wicked, and to shut out the fearful spectacle of the thousands who were perishing around him, with the door of hope and repentance closed against them (St. Luke xiii. 24, 25, 28. Rev. xxii. 11.). The miserable end of the wicked is a cause of unfeigned sorrow to the servants of God. So Abraham, Ezekiel and Habakkuk mourned for sinners and idolaters. (Gen. xviii. 25. Ezek. ix. 8. Hab. i. 2, 3.). The rendering of the Targum is: "The Lord protected him by His Word over him."

vii. 17—24. The Flood.

17. "Bare up the ark." The waters which purged the earth from the pollutions of sinners, saved those who were in the Ark, by lifting them up above the surface of the ground, where they would have perished. Thus it was a type of Baptism (1 St. Pet. iii. 20.).

19. "Prevailed." By sweeping away all obstacles such as trees and buildings.

"All the high hills." The whole of the continent or dry land inhabited by man, even its highest elevations, was overwhelmed, so that there was no escape. Some hold that the Deluge covered Syria and Mesopotamia and the neighbouring lands, but did not extend to regions as yet uninhabited by man.

20. "Fifteen cubits." Half the height of the Ark. The meaning seems to be that there was a height of fifteen cubits above the tops of the mountains.

GENESIS, VIII.

22 all in ^t whose nostrils *was* ² the breath of life, of ^t ch. 2. 7.
all that *was* in the dry *land*, died. ² Heb. *the*
breath of
the spirit
of life.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^u Noah only remained *alive*, and they that *were* ^u 1 Pet. 3. 20.
with him in the ark. ² Pet. 2. 5.
& 3. 6.

24 ^x And the waters prevailed upon the earth an ^x ch. 8. 3.
hundred and fifty days. & ch. 8. 4.
compared
with ver. 11.
of this chap-
ter.

CHAPTER VIII.

¹ *The waters assuage.* ⁴ *The ark resteth on Ararat.* ⁷ *The raven and the dove.* ¹⁵ *Noah, being commanded,* ¹⁸ *goeth forth of the ark.* ²⁰ *He buildeth an altar, and offereth sacrifice,* ²¹ *which God accepteth, and promiseth to curse the earth no more.*

¶ **A**ND God ^a remembered Noah, and every living ^a ch. 19. 29.
thing, and all the cattle that *was* with him in ^{Ex. 2. 24.}
the ark: ^b and God made a wind to pass over the ^b 1 Sam. 1. 19.
earth, and the waters asswaged; ^b Ex. 14. 21.

23. "Noah only remained alive." The Ark was the one appointed means of salvation from the Flood: so the Church and religion of Jesus Christ are the one means of deliverance from sin here and from God's wrath hereafter (Acts iv. 12. St. John xiv. 6. 1 Tim. ii. 5, 6.). Noah prepared the Ark for the saving of his house: so Christ founded His Church to carry us across the waves of this troublesome world to the land of everlasting life.

24. "An hundred and fifty days," or five months of thirty days: from the seventeenth day of the second month (Gen. vii. 11.) to the seventeenth day of the seventh month (Gen. viii. 4.).

CHAPTER VIII.

viii. 1—ix. 29. Events after the Flood.

1. "Remembered Noah." God remembered the faith and patience of Noah and his testimony to Him in an evil world: He is also said to remember the living things that were with him in the Ark; that is, He had compassion upon the works of His hands, and shortened the time of their affliction. God remembers His servants, when He fulfils His promise of mercy to them (see Gen. xix. 29. Exod. ii. 24; xxxii. 13. Ps. cxxxii. 1.). He remembers His Church when she is afflicted or overwhelmed by the storms of persecution, and will in the end cause her to rest with Him in heaven (Heb. iv. 1, 9. Rev. xxi. 4, 5.).

"A wind." This was a type of the quickening power of the Spirit, restoring life where there was death and desolation before (St. John iii. 8. Ezek. xxxvii. 9. 10.).

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^c ch. 7. 11. 2 ^c the fountains also of the deep and the windows
^d Job 38. 37. of heaven were stopped, and ^d the rain from heaven
 was restrained;

3 and the waters returned from off the earth
² Heb. *in going and returning.* ² continually: and after the end ^c of the hundred
^e ch. 7. 24. and fifty days the waters were abated.

4 And the ark rested in the seventh month, on
 the seventeenth day of the month, upon the moun-
 tains of Ararat.

³ Heb. *scere in going and decreasing.* 5 And the waters ³ decreased continually until the
 tenth month: in the tenth *month*, on the first *day*
 of the month, were the tops of the mountains seen.

^f ch. 6. 16. 6 And it came to pass at the end of forty days,
 that Noah opened ^f the window of the ark which he
 had made:

2. "The rain from heaven." First there were forty days of violent rain; then a continuance of rain for five months, at the end of which it ceased entirely.

3. "Returned." Gradually subsiding and returning into the sea (see Ps. civ. 6—8.).

4. "The ark rested." The Ark had hitherto been floating: it now touched a portion of the dry land in the mountainous region of Armenia or Ararat. Josephus says that the Armenians called the spot "the landing place," and claimed to possess relics of the Ark itself. The time when the Ark rested was the spring of the year, probably the month Nisan in which the passover was afterwards kept: and the seventeenth day of this month would be the third day after the fourteenth, when the passover was killed. Thus the resting of the Ark is connected with Christ's Resurrection on the third day after His Passion. The resting of the ark on Ararat is a type of our Lord's Resurrection, because it was the beginning of a new world which arose out of the ruins of the old, as Christ's risen Body was the firstfruits of the new Creation (1 Cor. xv. 20, 22, 23.). In the Ark the race of mankind was saved; as in Adam all died, so by Noah, who was a second Adam, or a second father of the human race, mankind was preserved. Thus Noah's salvation was a type of Christ's victory over death (1 St. Pet. iii. 20, 21.). The resting of the Ark is also a type of the resting of the Church militant, when her warfare shall be accomplished. The Deluge subsiding is a type of the power of death which is to be swallowed up in victory, and the return of the earth to its former state, prefigured the new heavens and the new earth (Rev. xxi. 1, 4, 5. 2 St. Pet. iii. 13. Isa. lxx. 17, 19.).

5. "Until the tenth month." From the seventh to the tenth month would be the summer of the year, and thus the time most favourable for the drying up of the waters. Thus Noah's patience was tried by a long delay (St. James v. 7, 8.).

6. "The window." This was probably an opening in the side of the Ark, which had hitherto been closed on account of the rain.

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7 and he sent forth a raven, which went forth ² to ² Heb. *in going forth and returning.* and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

9 but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth : then he put forth his hand, and took her, and ³ pulled her in ³ Heb. *cause! her to come.* unto him into the ark.

10 And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11 and the dove came in to him in the evening ; and, lo, in her mouth *was* an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

7. "A raven." A bird of prey, which might be attracted by the dead bodies of the animals that had perished in the flood.

"Went forth to and fro." "It was going forth and returning;" but in the Greek "it returned not." The raven went to and from the Ark, but did not shelter itself there, as it found pasture and rest elsewhere.

8. "A dove." A bird more attached to its nest and mate, and less given to roving about than the raven. Hence it would take shorter flights and within the distance it reached, it found nothing but mire and water.

11. "Olive leaf." This was a sign of the further subsiding of the waters from the valleys where the olives grew as well as from the mountain tops.

"The waters were abated." This was the sign of man's reconciliation to God, and his restoration to the Divine favour. So the Holy Ghost appeared in the form of a dove, when the voice proclaimed good will to man through Christ in Whom the Father was well pleased (St. Luke iii. 22. St. John i. 32. Eph. ii. 17. Col. i. 20.).

13. "In the six hundredth and first year." That is, of the life of Noah, and "in the first month," or ten and a half months since the beginning of the flood (ch. vii. 11.).

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14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

^e ch. 7. 13. 16 go forth of the ark, ^ethou, and thy wife, and thy sons, and thy sons' wives with thee.

^h ch. 7. 15. 17 Bring forth with thee ^hevery living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ⁱbe fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ²kinds, went forth out of the ark.

² Heb. families.
^k Lev. ch. 11.
¹ Lev. 1. 9.
Ezek. 20. 41.
² Cor. 2. 15.
Eph. 5. 2.
³ Heb. a savour of rest.
^m ch. 3. 17. & 6. 17.

20 And Noah builded an altar unto the LORD; and took of ^kevery clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled ¹³a sweet savour; and the LORD said in his heart, I will not again ^mcurse

14. "Seven and twentieth day." One year and ten days from the commencement of the flood, the ground was again fit for the habitation of man and beast.

17. "Be fruitful." This was a renewal of the original blessing of the Creator in Gen. i. 28: and thus Noah was a second Adam or parent of the human race, whose obedience recovered some of the blessings which had been forfeited through the disobedience of the first man. As Noah came forth from the Ark to subdue the earth, so Christ came forth from the grave to found a universal kingdom, in which all things were to be put in subjection under His feet.

20. "Noah's sacrifice." "Noah, fearing a repetition of the Flood, prayed to God to restore the former order of things, and to spare the "just when He punished the wicked" (*Josephus*). The sacrifice was an act of repentance for past sin, especially for those sins which had been the occasion of the Flood: it was an act of thanksgiving for their deliverance from the Deluge, and an act of obedience and submission to God's will.

"Of every clean beast," which had been preserved by sevens instead of in couples in the Ark (Gen. vii. 2.).

21. "A sweet savour;" or, a "savour of rest," with reference to the name "Noah." So Christ's sacrifice of Himself upon the cross was both a sweet savour of perfect charity, self-devotion and obedience, and a savour of rest, because it procured rest for us, and redemption from the curse of condemnation (Eph. v. 1, 2.). In the case of Noah the sweet savour proceeded not from the material sacrifice, but from the grateful heart of the offerer, from his faith, piety, and submission to the will of God. The Lord smelled a sweet savour; that is, "He

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the ground any more for man's sake; ² for the ² Or, *though*.
 "imagination of man's heart *is* evil from his youth; ⁿ ch. 6. 5.
^o neither will I again smite any more every thing ^{Job 14. 4.}
 living, as I have done. ^{& 15. 14.}
^{Ps. 51. 5.}

22 ^p 3 While the earth remaineth, seedtime and
 harvest, and cold and heat, and summer and winter,
 and ^q day and night shall not cease.

^{Jer. 17. 9.}
^{Matt. 15. 19.}
^{Rom. 1. 21.}
^{& 3. 23.}
^{o ch. 9. 11, 15.}
^{p Isai. 54. 9.}
^{2 Heb.}
*As yet all
 the days of
 the earth.*
^{q Jer. 33. 20,}
^{25.}

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

"favourably accepted his offering" (*Targum*). So the prayers and alms of the faithful are said to be a sweet savour (Phil. iv. 18. Rev. v. 8; viii. 3, 4. Ps. cxli. 2. Ezra vi. 10.). Yet our weak faith and imperfect prayers can only become a sweet savour before God through Christ's merits and intercession (Eph. i. 6. Rom. v. 9, 10.).

21. "For the imagination of man's heart," &c. In Gen. vi. 5. the corruption of the heart of man is the cause of the Flood: but now God says that even if the wickedness of man should again increase, yet He will not inflict such a punishment upon them: for man's disease of sin requires a different remedy, such as was to be assured to us in the new Covenant of grace (Jer. xxxi. 33, 34. Ezek. xi. 19, 20.). Therefore God promises that there shall never again be a Deluge to destroy our race: there should be partial judgments, like the destruction of Sodom, or the overthrow of Pharaoh and his host, the plagues of Egypt, the scourges of war, famine, or pestilence, but no second flood (Isa. liv. 9.).

"Evil from his youth." That is, his very nature is corrupt, he is born in sin, a transgressor from the womb. He is not merely corrupted by evil examples; had it been so, the destruction of the wicked race by a flood would have purged the world from his wickedness (see Job xiv. 4; xv. 14. Ps. li. 5; lviii. 3. Isa. xlvi. 8. Jer. xvii. 9. Rom. iii. 23.).

22. "While the earth remaineth." Until the end of time, when heaven and earth must pass away, there should be a constant return of the seasons, and of the vicissitudes of cold and heat, light and darkness, which are required for the health and nourishment of men, beasts and herbs (see Jer. xxxiii. 20, 25. Acts xiv. 17.). These blessings should be the portion of the just and unjust: God would be kind and liberal even to the ungrateful and evil (St. Matt. v. 45. St. Luke vi. 35.); the whole race of man should not suffer again, even though lands and districts should be desolated by the visitations of the pestilence, famine, or sword.

"Shall not cease." This was a type of the promised rest in heaven, and of the endless life of God's people, when death shall be swallowed up in victory. For then "there shall be no more curse" (Rev. xxii. 3. Zech. xiv. 11. Ezek. xxxvii. 26; xxxiv. 25—28.).

a ver. 7, 13.
 ch. 1. 28.
 & 10. 32.
 b ch. 1. 28.
 Hos. 2. 18.
 c Deut. 12. 15.
 & 14. 3, 9, 11.
 Acts 10. 12,
 13.
 d ch. 1. 20.
 e Rom. 14.
 14. 20.
 1 Cor. 10.
 23, 26.
 Col. 2. 16.
 1 Tim. 4. 3, 4.
 f Lev. 17. 10,
 11, 14 &
 19, 26.
 Deut. 12. 23.
 1 Sam. 14. 33.
 Acts 15. 20,
 21.

AND God blessed Noah and his sons, and said unto them, ^a Be fruitful, and multiply, and replenish the earth.

2 ^b And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 ^c Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things.

4 ^f But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

CHAPTER IX.

1. "God blessed Noah." That is, He promised him life and happiness, and the enjoyment of the fruits of his labours (Gen. v. 29. Eccles. v. 19.). Far from purposing to destroy mankind again, God blesses them, and makes them more numerous than before.

"And his sons." Shem, Ham and Japheth were all blessed. Hence when Ham sinned (ver. 22.), his blessing remained, but his son Canaan was made the heir of the curse. The command "to replenish the earth," or the habitable parts of it, was a type of God's promises to His Church (Isa. xi. 9. Ps. lxxx. 9. Dan. ii. 35. Isa. ix. 7. St. Luke i. 33.).

2. "The fear of you." Man's dominion over the beasts had been impaired by sin. When he rebelled against his Maker, his subjects ceased to obey him. But Noah in part recovered what Adam lost (see Ps. viii. 6, 7.). From thenceforth men were permitted to slaughter animals for their food, to hunt and kill wild beasts, noxious insects and reptiles; to catch fish in the seas or rivers; to employ animals as beasts of burden, or to assist in the tillage of the ground (see Hos. ii. 18.). Yet men will be called to account for the use which they make of this power, as for the other things which the Creator has given them. The laws of God require men to be merciful, and especially to spare those animals that are most useful to them (see Exod. xxiii. 4, 5, 12. Deut. v. 14; xxii. 4, 6, 7. Lev. xxii. 28. Prov. xii. 10.). We may compare also the new power given by Christ to His disciples (St. Luke x. 19.).

3. "Every moving thing," &c. At first there was a general permission to feed upon the flesh of animals, the blood only being accounted sacred, because in sacrificial language the blood was the life of the animal. There was no distinction between clean and unclean meats; "even as the green herb," all kinds of flesh might be eaten. Herbs were rejected as bitter or unwholesome, not as unclean. Unclean animals were as yet excluded from sacrifice only, and not from food. Since the ceremonial restrictions of Lev. xi. were not imposed from the beginning, the Gentile Christians were not required to observe them (see Acts x. 12—15; xv. 19, 20. Rom. xiv. 14, 20. 1 Tim. iv. 4.).

4. "Flesh with the life thereof." That is, the flesh of an animal

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5 And surely your blood of your lives will I require; ^gat the hand of every beast will I require it, and ^hat the hand of every ⁱman's brother will I require the life of man.

^g Ex. 21, 28.
^h ch. 4, 9, 10.
ⁱ Ps. 9, 17.
¹ Acts 17, 26.

6 ^kWhoso sheddeth man's blood, by man shall his blood be shed: ^lfor in the image of God made he man.

^k Ex. 21, 12, 14.
^l Lev. 24, 17.
¹ Matt. 26, 52.
¹ Rev. 13, 10.

7 And you, ^mbe ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

^m ver. 1, 19.
¹ ch. 1, 28.

8 And God spake unto Noah, and to his sons with him, saying,

9 and I, ⁿbehold, I establish ^omy covenant with you, and with your seed after you;

ⁿ ch. 6, 18.
^o Isai. 54, 9.

10 ^pand with every living creature that *is* with you,

^p Ps. 145, 9.

that has been strangled, whose blood was not poured out on the ground (see Lev. xvii. 10, 11, 14; xix. 26. Deut. xii. 23. 1 Sam. xiv. 33.). The blood was to be accounted sacred, and the shedding of the blood of a beast was to be a sacrificial act. In Acts xv. 29, this precept is renewed, in order to restrain the Gentiles from giving offence to the Jewish believers.

5. "Your blood." The blood of beasts might be shed, but not the blood of man. War and homicide are both unnatural in themselves, and contrary to the Creator's appointment (1 Cor. xiv. 33.).

"Will I require." Blood was always required as the retribution for blood, though the punishment of death might be delayed to give the guilty time for repentance. This law was already engraved on man's conscience (Gen. iv. 4.).

"Of every beast." Hence the ox that gored a man was to be slain (Exod. xxi. 28, &c.); the murderer was to die (Exod. xxi. 12, 14. Lev. xxiv. 17. Num. xxxv. 30, 31.). Two things are mentioned as the foundation of this precept: (1) All men are brethren (see Acts xvii. 26.). (2) Man is made in the image of God; hence his life is infinitely more precious than the life of a beast (Eccles. iii. 19—21.).

6. "By man shall his blood be shed." Thus the law which prohibits homicide contains its own exception. Even human blood may be shed for the execution of a just retribution, or for the safety or security of the innocent. Thus when a murderer is slain by lawful authority, his blood is on his own head, not on him who slays him (see Lev. xx. 9, 27. 2 Sam. i. 16. 1 Kings ii. 37.). So when men are killed in war, undertaken in a just cause, in obedience to lawful authority, the law of retribution is not enforced. But the sentence is enforced against those who take the sword into their own hands, either for private revenge or wilful rebellion (St. Matt. xxvi. 52.), without authority from those rulers who bear the sword by God's appointment (Rom. xiii. 4.). The Targum adds: "By witnesses, in execution of the sentence of the judges, his blood shall be shed."

9. "I establish My covenant." This was a new covenant of salvation from death and destruction, and it was therefore an eminent type of the promises of the Gospel, which speak of deliverance from eternal death, as this covenant assured Noah of safety from temporal ruin.

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of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

⁹ Isai. 54. 9. 11 And ⁹I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

^r ch. 17. 11. 12 And God said, ^rThis *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations :

^s Rev. 4. 3. 13 I do set ^smy bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

^t Ex. 28. 12.
^u Lev. 26. 42,
45.
^v Ezek. 16. 60. 15 and ^tI will remember my covenant, which *is* between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will

11. "Be cut off any more," &c. "Then God gave His sign from heaven, that by water the world should never again perish ; but He meant that they should be saved by water ; for Baptism which is a figure like to this doth also now save us by the Resurrection of Jesus Christ" (*Jer. Taylor*). (See 1 Pet. iii. 21. Isa. liv. 9, 10.) Thus Noah's covenant is a type of the Baptismal covenant, and of the state of salvation in which it places us. It was a covenant of peace and of reconciliation with God (see Ezek. xxxiv. 25 ; xxxvii. 26. Jer. xxxii. 40.).

12. "Between Me." The Targum has: "between My Word and you."

13. "My bow." The Hebrew word for "bow" usually means a bow used in war ; and thus we find God's sudden and fearful judgments compared to arrows in Deut. xxxii. 23, 42. Ps. xviii. 14. But here, and in Ezek. i. 28, it has usually been taken to mean the "iris," or arch of many colours which the light of the sun produces in the rain cloud, commonly called the "rainbow." So Eccles. xliiii. 11, 12, "Very beautiful it is in the brightness thereof. It compasseth the heavens about with a glorious circle, and the hands of the Most High have bended it." It appears to join heaven and earth, and is thus a type of man's reconciliation to God. In Rev. iv. 3, x. 1, it is the type of the majesty and beauty of God Himself. If the bow of God was the rainbow, Noah and his sons were bidden henceforth to contemplate it as a pledge of the Divine favour towards him, and a consolation in the storms of trouble and adversity.

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look upon it, that I may remember ^uthe everlasting ^uch. 17. 13, 19. covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^wand Ham *is* ^wch. 10. 6. the father of ²Canaan.

19 ^xThese *are* the three sons of Noah: ^yand of them was the whole earth overspread.

20 And Noah began *to be* ^zan husbandman, and he planted a vineyard:

21 and he drank of the wine, ^aand was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the

² Heb.

Chanaan.

^x ch. 5. 32.

^y ch. 10. 32.

1 Chron. 1.

4, &c.

^z ch. 3. 19, 23.

& 4. 2.

Prov. 12. 11.

^a Prov. 20. 1.

1 Cor. 10. 12.

16. "Everlasting covenant" (See ch. viii. 21.). It was a promise confirmed by the oath of God which could never be reversed (Isa. liv. 9.).

18. "Canaan" is mentioned because he was afterwards cursed, and the races that were descended from him were also devoted to destruction for their wickedness (see Gen. xii. 6.).

19. "The whole earth overspread." Ham's descendants extended themselves over the continent of Africa, whilst the children of Shem continued in the neighbourhood of Armenia, where the Ark had been, and thence spread towards Syria and Arabia. The family of Japheth was more widely diffused, and stretching towards the northern part of Asia, extended to India on the one hand and Europe on the other. From which son of Noah the early inhabitants of America came is uncertain (see Acts xvii. 26.).

20. "A husbandman." Literally, "a man of the ground;" that is, a tiller of the ground, like Cain (Gen. iv. 2.).

21. "Of the wine." One of God's good gifts to man (Ps. civ. 15.), to the discovery of which Noah was guided, that he might be comforted and exhilarated by it in the dreary wilderness which surrounded him when he came out of the Ark. Being a just man, his soul must have been grieved at the spectacle of the ravages of the Flood, and the ruin which sin had brought with it. So he was guided to the discovery of the fruit of the vine, that it might gladden his heart, and be a temporary consolation to him (*Chrys.*).

"And was drunken." He seems to have sinned in ignorance of the properties of the wine, and the necessity of moderation in the use of it. The sins of God's servants are a warning to us against self-confidence (1 Cor. x. 12.), and a remedy against despair when we have fallen (see Jer. viii. 4.).

21. "Uncovered." As he slept in his tent, overcome by the fatigue of toil as well as by the effects of the wine (see 1 Thess. v. 6, 7.).

22. "Ham." He intruded into his father's tent, when modesty and filial reverence should have restrained him; see Eccus. iii. 10, 11,

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nakedness of his father, and told his two brethren without.

^b Ex. 20. 12.
Gal. 6. 1.

23 ^b And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

^c Deut. 27. 16.

^d Josh. 9. 23.

1 Kings 9.

20, 21.

^e Ps. 144. 15.

Heb. 11. 16.

² Or, *servant to them.*

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, ^c Cursed *be* Canaan; ^d a servant of servants shall he be unto his brethren.

26 And he said, ^e Blessed *be* the LORD God of Shem; and Canaan shall be ²his servant.

“Glory not in the dishonour of thy father: for thy father's dishonour is “no glory unto thee,” &c. (So Exod. xxi. 17. Lev. xix. 3. St. Matt. xv. 4. Prov. xxx. 17.)

23. “**Shem.**” The elder brother was the author of the act of reverence, and the younger son, Japheth, assisted him. Thus Shem obtained the first blessing, and Ham, though older than Japheth, is called the younger son in ver. 24.

24. “**Knew.**” By the garment which covered him, and by enquiry from his sons.

25. “**Cursed be Canaan.**” Canaan was the son of Ham (ver. 18.). It has been supposed that he was implicated in Ham's act of irreverence to his father. The sins of the fathers are visited upon the children, when the children refuse to humble themselves before God for their father's transgressions, and forget that the shame of the parent is the disgrace also of the child (Exod. xx. 5.).

“**A servant of servants.**” The descendants of Canaan were slain or enslaved by the Israelites under Joshua, when they conquered the Holy Land (Josh. ix. 23. 1 Kings ix. 20, 21.). Other branches of Ham's posterity, especially the black races of Africa, sank into a low and degenerate condition, and were enslaved by the white races who traced their descent from Shem and Japheth. But this curse was not to be perpetual. When the Christ should come, all, whether bond or free, were to be made one in Him, and the remotest and most degraded nations were to be called into His Church. His Gospel was to be proclaimed alike to every creature under heaven, calling all to blessing and repentance and unity. Slavery arose from sin: with the remission of sins came liberty (see Philem. 15, 16. St. Luke, iv. 18.).

26. “**The Lord God of Shem.**” “Shem shall have cause to bless “the Lord his God for making him lord of Canaan.” It was thus a prophecy that Abraham's posterity should bless God both for the possession of Canaan, and for the spiritual privileges and benefits bestowed on them (see Gen. xiv. 19.). God should be especially the Lord God of Shem: (1) because it was in his family that He was revered and adored as God; (2) because from thence arose the line of patriarchs and Prophets who were God's witnesses on earth, and lastly Jesus Christ Himself.

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27 God shall ²enlarge Japheth, ^fand he shall dwell ²Or, ^{persuade.}
in the tents of Shem; and Canaan shall be his ser-^f Eph. 2. 13,
vant. ^{14. & 3. 6.}

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER X.

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.*
8 *Nimrod the first monarch.* 21 *The sons of Shem.*

¶ **N**OW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: ^a and unto ^a ch. 9. 1, 7, 19. them were sons born after the flood.

2 ^b The sons of Japheth; Gomer, and Magog, and ^b 1 Chron. 1. 5, &c. Madai, and Javan, and Tubal, and Meshech, and Tiras.

27. "Japheth." The name means "widely extending," and this answers to the promise given to the race of Japheth, that they should be enlarged or widely extended over the earth. They peopled the greater part of Asia and Europe. The blessing of Japheth followed the blessing of Shem, to shew that the blessing of Abraham should come on the Gentiles through Jesus Christ (Gal. iii. 14.). Shem is blessed first, because the posterity of Abraham were the first to receive the Gospel of salvation (Acts iii. 25, 26.).

"He shall dwell in the tents of Shem." Some ancient writers understand these words as spoken of Japheth: thus the sons of Japheth were the conquerors of the Jews, when Jerusalem was trodden down by the Gentiles, and thus they possessed the dwellings of Shem (*Justin Martyr*). Others explain it to be a prophecy of the calling of the Gentiles when the sons of Japheth, who were far off, were made nigh by the blood of Christ (Eph. ii. 12, 13.) (*Augustine*). Another interpretation is, "God shall dwell in the tents of Shem," which would be fulfilled in the Divine Presence in the Tabernacle of Israel (Exod. xl. 34, 35.), and more eminently in the Incarnation (St. John i. 14. Heb. ii. 14.).

29. "Nine hundred and fifty." The longest life recorded except Jared (Gen. v. 20.), and Methuselah (v. 27.). According to the Hebrew chronology, Noah's life extended to fifty-eight years after the birth of Abraham.

CHAPTER X.

The descendants of Noah.

2—5. We have here the enumeration of the sons of Japheth and of the tribes and families of men that traced their descent from him. Most of these nations inhabited "the isles of the Gentiles," that is, "the West," or Europe, which the Hebrews called "the isles," because they reached them by crossing the sea in ships. (See Ps. lxxii. 10; xcvi. 1. Isa. xli. 5; xlii. 4, 10; xlix. 1; li. 5; lx. 9. Jer. ii. 10; xxv. 22. &c.) From the sons of Japheth were named many of the ancient nations of Europe. In Gomer may be traced the Cimmerian race,

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3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ²Dodanim.

² Or, as some read it, *Rodanim*.

^c Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.

^d 1 Chron. 1. 8, &c.

5 By these were ^ethe isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ^dAnd the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

who dwelt on the shores of the Euxine and Caspian seas; and the name Gomer has also been connected with the Cymry or Celts who peopled Britain, Gaul, and the West of Europe. It is probable that **Javan** gave his name to the Ionian race who peopled the isles of Greece (Isa. lxvi. 19. Ezek. xxvii. 13, 19.). The name **Tiras** has been traced either in Thrace, or Mount Taurus; that of **Elishah** in Æolia or Elis; that of **Dodanim** in Rhodes, or more probably in the Dardanian Greeks. A nation to the north of Armenia has been traced to **Ashkenaz**. The people of **Kittim** were a maritime nation (Num. xxiv. 24.), who are said to have colonized Cyprus. **Magog**, according to Josephus, was the ancestor of the Scythians, and denoted the tribes who peopled the country now known as Russia or Georgia. The sons of Japheth spread also into Asia. **Madai**, it has been inferred from the joint testimony of the sacred books of Persia and India, confirmed by Assyrian inscriptions, that the primitive Aryan home was in the West of Asia, probably in Media, whence the people spread into Hindostan. **Meshech** and **Tubal** are supposed to have been tribes between the Medes and the Scythians, inhabiting Colchis and Iberia (see Ezek. xxxviii. 2, 3, 15.). In Ezek. xxvii. 13, they are enumerated among the maritime peoples that traded with Tyre. **Riphath** has been connected with the Riphæans of Paphlagonia, or with the inhabitants of the Rhipæan mountains in Georgia.

6. The descendants of Ham peopled Africa and Western Asia. The family of **Cush** spread over portions of both continents, from Babylon in the East to Æthiopia and the Upper Nile in the West. **Havilah** gave his name to a fertile district of Arabia or Yemen (Gen. xxv. 18. 1 Sam. xv. 7.). **Mizraim** gave his name to Egypt, which is called in the Old Testament "Mizraim" or "the land of Ham" (1 Chron. i. 8. Ps. cv. 23.). To the west of Egypt, in the north of the African continent, was **Phut**, or the country of Libya. **Canaan** was the ancestor of the Phœnicians and other tribes of Palestine inhabiting the country between the sea-coast and the Jordan (1 Chron. i. 8, 13.). The inhabitants of the district of Arabia called **Sheba** were originally of the race of Ham, but they were afterwards dispossessed by the Sheba and Dedan of Abraham's family, mentioned in Gen. xxv. 3, or by the Shemite Sheba mentioned below, in vv. 28, 29.

8. "Nimrod." He was a mighty hunter, a pursuer of men, a warrior

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9 He was a mighty ^o hunter ^f before the LORD : ^e Jer. 16. 16. wherefore it is said, Even as Nimrod the mighty ^f hunter before the LORD. ^{Mic. 7. 2.} ^{ch. 6. 11.}

10 ^g And the beginning of his kingdom was ² Babel, ^g Mic. 5. 6. and Erech, and Accad, and Calneh, in the land of ² Gr. ^h Babylon. ^{Gr.}

11 Out of that land ³ went forth Asshur, and ³ Or, he went built Nineveh, and ⁴ the city Rehoboth, and ³ Or, he went out into Assyria. Calah, ⁴ Or, the streets of the city.

12 and Resen between Nineveh and Calah : the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 and Pathrusim, and Casluhim, (^h out of whom ^h 1 Chron. 1. 12. came Philistim,) and Caphtorim.

or conqueror. He founded the first great empire, which began from Shinar, the plain of Babylon watered by the Tigris and Euphrates. From ver. 11 many have supposed that he extended his kingdom over Assyria or the land of Asshur. Asshur was a son of Shem, and the Assyrian dynasty of later times was of the race of Shem and not of Ham ; but according to this interpretation, Ham prevailed at first, and conquered Shem ; and thus the prophecy of Noah seemed to be reversed ; for Ham prospered and grew rich and powerful, and Shem became his servant ; at a later period Israel was in bondage in the land of Ham, whilst the Amorites possessed the Holy Land ; and the faith of God's servants was tried by events taking a turn which seemed the very opposite of the Divine promises.

10. "Babel," or Babylon. Here Nimrod hoped to establish a universal kingdom which should embrace the whole human race. But his ambitious design was defeated by the confusion of tongues, as recorded in Gen. xi. from which Babel took its name.

11. "Asshur." He was a son of Shem (ver. 22), who gave his name to the land of Assyria to the East of the river Tigris or Hiddekel. According to the interpretation of the English Bible, he retired before the power of Nimrod to the East of the Tigris and founded the city of Nineveh. This is also the interpretation of the Latin and Greek Versions. But the Targum makes Nimrod the founder of Nineveh, as if Asshur was not only driven out of Shinar, but was subdued in his own land of Asshur. "Nimrod went out of that land into Assyria, and built Nineveh." This interpretation is adopted by many in preference to the other, on the ground that Babylon was the "beginning of Nimrod's kingdom," and that he must therefore have extended it to the East : also it is inferred from ancient monuments that the power which originally prevailed in the East was a Cushite dynasty, which was followed at a later period by the Shemite or Assyrian dynasty of Ninus. It is supposed that Nimrod was worshipped after his death under the name of Bel (Jer. li. 44.).

13, 14. The sons of Mizraim spread into Africa, and also into the coasts of Asia. The name Caphtorim has been connected with the Copts :

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² Heb.
Tzidon.

15 And Canaan begat ²Sidon his firstborn, and Heth,

16 and the Jebusite, and the Amorite, and the Girgasite,

17 and the Hivite, and the Arkite, and the Sinite,

18 and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

¹ ch. 13, 12,
14, 15, 17, &
15, 18—21.
Num. 34.
2—12.
Josh. 12, 7, 8.
³ Heb. *Azzah.*

19 ¹And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto ³Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

^k 1 Chron. 1.
17, &c.

22 The ^kchildren of Shem; Elam, and Asshur, and ⁴Arphaxad, and Lud, and Aram.

^l Heb. *Arpachshad.*

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

whilst the Casluhim and Philistim were a maritime people who settled in parts of Asia (see Deut. ii. 23.).

15. The sons of Canaan possessed the land which God afterwards gave to His chosen people for their inheritance. Here they founded Tyre and Sidon, and other cities famous for their wealth and prosperity; but as they grew in wealth and power their wickedness increased. Therefore first the cities of the plain were overthrown to be a warning to the rest: then the seven nations were driven out little by little by the wars of the Israelites: afterwards Tyre and Sidon were doomed to destruction. Riches and power were at first the portion of Ham rather than of Shem, that it might be seen that mere worldly success is not always a mark of God's favour.

21. "The children of Eber." Eber was the great-grandson of Shem, in the line of descent from Shem to Abraham (ch. xi. 14.). Abram is called "the Hebrew" in Gen. xiv. 13; but it is probable that the name "Hebrew" signified the people "beyond the river," or beyond the Euphrates, rather than "the posterity of Eber."

"The brother of Japheth the elder." Some render this, "the eldest brother of Japheth," as some of the versions also interpret it. The birthright, and the spiritual privileges were reserved to Shem, and his name is placed first among the three sons of Noah (ch. v. 32.).

22, 23. Elam, Asshur, Lud, and Aram gave their names to the chief nations that arose out of the family of Shem. From Elam the Persians were named (see Gen. xiv. 1. Acts ii. 9.). From Asshur the great Assyrian kingdom arose. From Lud the Lydian race in Asia

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24 And Arphaxad begat ²¹Salah; and Salah ²Heb. *Shelah.*
 begat Eber. ¹ch. 11. 12.

25 ^mAnd unto Eber were born two sons: the name of one *was* ³Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. ^m1 Chron. 1. 19. ³That is, *Division.*

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 and Hadoram, and Uzal, and Diklah,

28 and Obal, and Abimael, and Sheba,

29 and Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 ⁿThese *are* the families of the sons of Noah, ⁿver. 1. after their generations, in their nations: ^oand by ^och. 9. 19. these were the nations divided in the earth after the flood.

CHAPTER XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

¶ **A**ND the whole earth was of one ²language, and ²Heb. *lip.*
 of one ³speech. ³Heb. *words.*

Minor; and from Aram the Syrians, a portion of whom lived about Damascus and were called Aram-zobah, and another portion in Mesopotamia or Padan-aram, and were called Aram-naharaim. Some of the names in vv. 23, 26, &c. occur in Gen. xxii. and xxv. in the genealogies of Abraham's kindred and posterity, from which it is inferred that there was a fusion of the tribes of the latter with the older branches of the race of Shem.

25. "Peleg." The name means "division," and it was given in reference either to the confusion of tongues at Babel, or to a separation of the tribes of Eber's posterity.

30. "Mesha" was a town on the Red Sea, and Sephar was the name of a town or mountain to the east of it. The border of the Joktanite Arabs extended from Mesha to Sephar and the mountains of the East.

CHAPTER XI.

1—9. The confusion of Tongues.

1. "The whole earth." That is, the whole human race, or the inhabitants of the earth.

"One language." Literally, "one lip," because language consists of
E

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² Or, eastward, as ch. 13. 11.
² Sam. 6. 2. with 1 Chr. 13. 6.

³ Heb. a man said to his neighbour.

⁴ Heb. burn them to a burning.

2 And it came to pass, as they journeyed ²from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And ³they said one to another, Go to, let us make brick, and ⁴burn them throughly. And they had brick for stone, and slime had they for mortar.

^a Deut. 1. 28. 4 And they said, Go to, let us build us a city and a tower, ^awhose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

those articulate sounds which proceed through "the door of the lips" (Ps. cxli. 3.). The tenth chapter in v. 20. has already by anticipation spoken of the division of the families of Ham according to their tongues. From x. 25 it has been inferred that the one language continued to be spoken to the time of Peleg, or the fourth generation from Shem. It has been thought that the Hebrew names which occur in Gen. i.—x. would prove that the primeval language was either Hebrew or a combination of Hebrew with the elements of other tongues. Men were also at first united by harmony and friendship, till the enemy sowed dissensions among them and produced emulations, strife and war; and they were thus of one speech (see 1 Cor. i. 10.).

2. "From the East." That is, from the mountains of Ararat or Armenia, where Noah's posterity at first settled. They migrated in search of more room, and descended into the plains of Babylonia. This region is called Shinar in Gen. x. 10; xiv. 1.

3. "Brick for stone," &c. Clay for bricks was plentiful in Babylonia, and slime for mortar was obtained from the bituminous springs which boil up like oil or hot pitch in the same district. Such were the slime-pits of Sodom (see ch. xiv. 10.).

4. "A city and a tower." Ancient historians relate that a tower of gigantic proportions afterwards stood at Babylon. "At the foundation it was a square of a furlong on each side, and it consisted of eight towers one built over the other. It is said to have exceeded in height the greatest of the pyramids of Egypt, and to have reached an elevation of six hundred feet. The whole ascent to it was by a benching-in, drawn in a sloping line from the bottom to the top, eight times round it, and this gave it the appearance of eight towers one above the other. The tower was full of great rooms with arched roofs supported by pillars which were afterwards used as temples of the idol Bel. On the top was an observatory, by the aid of which the Babylonians advanced their skill in astronomy far beyond that of other nations. This enormous structure was demolished by the Persian King Xerxes" (*Prideaux*). The tradition of the Babylonians gave an account of the construction of this tower which makes a near approach to the history of the Tower of Babel in Genesis. "The ancient race of men were so puffed up with their strength and tallness of stature that they began to despise and contemn the gods, and laboured to erect that very lofty tower which is now called Babylon, intending thereby to scale heaven" (*Rawlinson*).

The object of the builders of the city and tower was to gather all the

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5 ^b And the LORD came down to see the city and ^b the tower, which the children of men builded. ^b ch. 18. 21.

6 And the LORD said, Behold, ^c the people ^{is} one, and they have all ^d one language; and this they begin to do: and now nothing will be restrained from them, which they have ^e imagined to do. ^c ch. 9. 19.
^d Acts 17. 26.
^e ver. 1.
^f Ps. 2. 1.
^g ch. 1. 26.
^h Ps. 2. 4.
ⁱ Acts 2. 4, 5, 6.

7 Go to, ^f let us go down, and there confound their language, that they may ^g not understand one another's speech. ^j ch. 42. 23.
^k Deut. 28. 49.
^l Jer. 5. 15.
^m 1 Cor. 14. 2, 11.

world into one empire, probably under the dominion of Nimrod (Gen. x. 9, 10. 1 Chron. i. 10.). In Wisd. x. 5, it is called a "wicked conspiracy," as being an act of opposition to the patriarch Noah and the authority conferred upon him by God. Such an universal empire was hereafter to be founded upon earth (see Dan. ii. 44; vii. 13, 14.), but not by man's ambition or striving for pre-eminence. Mankind were to be gathered together in one Body in Christ, and to speak one language by holding one faith, and acknowledging one Divine Lord, King, and Redeemer (see Zeph. iii. 9. Eph. i. 10.). This tower on the contrary represented man's pride and self-will exalting itself against the knowledge of God; and this must be overthrown that the glorious edifice of God's Temple may be erected in its place, the plantation of the Divine husbandry (see 2 Cor. x. 5.).

5. "The Lord came down." He Who fills heaven and earth is said to come down when He condescends to visit man and to control human affairs (Gen. 1. 24. Exod. iii. 8.). He descends when He manifests His presence on earth, and makes Himself known to men (*Justin Martyr*).

"To see the city and the tower," was to visit them with judgment or vengeance (*Targum*) (see Gen. xviii. 21.).

6. "One language." This was a good gift of God bestowed upon the families of men to promote friendship and brotherhood amongst them: but it was necessary to take it away to check the progress of wickedness, which had brought ruin upon the world before.

7. "Let Us go down." As in the Creation of Man, God the Son is the Father's Counsellor (Isa. ix. 6.) and His Wisdom (Prov. viii. 22, 29—31.). The Holy Ghost also, from Whom the spirit of man derives life, wisdom, thought, and utterance, allowed this confusion of tongues: He Who inspired prophets and seers had power to give and to withhold both speech and knowledge: and by the exercise of that power He frustrated the design of those proud ambitious men. It seems that some forgot the meaning of some sounds, others of others: so that sounds which they formerly understood, ceased now to convey any meaning to them (see 1 Cor. xiv. 10, 11.). When the Holy Ghost afterwards endued the Apostles and others with the gift of tongues, He restored in part to man the gift which He now withheld; for as men's languages were confounded to hinder them from forming a worldly kingdom, so by the gift of tongues Christ's disciples were assisted in founding a spiritual kingdom which was to fill the whole earth. In this spiritual kingdom every nation was to hear in its own tongue the wonderful works of God (Acts ii. 11.). Hence it has been regarded as a sign of Babel, or of the substitution of an earthly empire for a truly spiritual

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^h Luke 1. 51. 8 So ^h the LORD scattered them abroad from thence
ⁱ ch. 10. 25, 32. ⁱ upon the face of all the earth: and they left off
to build the city.

² That is,
Confusion.
^k 1 Cor. 14. 23. ^k because the LORD did there confound the language
of all the earth: and from thence did the LORD scatter
them abroad upon the face of all the earth.

^l ch. 10. 22.
¹ Chron. 1.
17. 10 ¶ ^l These *are* the generations of Shem: Shem
was an hundred years old, and begat Arphaxad
two years after the flood:

11 and Shem lived after he begat Arphaxad five
hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years,
^m and begat Salah:

^m See
Luke 3. 36.

kingdom, when the Church attempted to impose upon all nations one
language to be used in Prayer and the Sacraments. The true bond of
union among men, is one faith, contained in one written Word of God;
and they are united in worship by the use of the same Psalms and
Hymns of the Gospel, and the prayer which Christ Himself gave us.

8. "Scattered them." They were scattered, first that their ambitious
design might be frustrated: and secondly, that the earth might be
more speedily replenished and subdued by man (*Waterland*). This
was the separation of the sons of Adam spoken of in Deut. xxxii. 8, 9.
Here some ancient copies read, "according to the number of the Angels
of God;" and it was supposed that the different families were guided
by Angels to their places of abode, and that the Angels suggested to
each its own dialect: some were led into hot regions, some to cold,
some to barren lands, and some to fertile places, some to lands infested
by wild beasts, and others to districts that were free from them.

Thus the kingdom of Nimrod, instead of including the whole human
race, only embraced a portion of the families of Shem and Ham. Men
came to be divided into a large variety of nations, kingdoms, states,
and commonwealths, a distribution which was to continue even when
they were spiritually made one in Christ (1 Cor. xii. 13. Gal. iii. 28.
Col. iii. 10, 11.). Yet after they were divided their thoughts, feelings,
desires, and passions, were the same. Their souls continued to reflect,
to remember the past, and to look forward to the future, to be warned by
the voice of conscience, and to dread the presence of God, although they
made use of different sounds to make known these thoughts to one another.

9. "Babel," or Babylon. That is, "confusion;" the opposite of "Je-
rusalem," or the habitation of peace. Hence Babylon is the type
of all that opposes the Will of God, and rebels against Him (see
1 Cor. xiv. 33.).

10—26. The Descendants of Shem to Terah.

10, &c. The genealogy from Shem to Abram. This was the line of
the chosen race, who retained the knowledge of the true God, and were
the heirs of the blessing of Shem.

12. "And Arphaxad," &c. In the Greek Version a generation inter-

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13 and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber :

15 and Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 ^aAnd Eber lived four and thirty years, and begat ^oPeleg :

17 and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu :

19 and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat ^pSerug :

21 and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor :

23 and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^qTerah :

25 and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and ^rbegat Abram, Nahor, and Haran.

^a 1 Chron. 1. 19.

^o Called, Luke 3. 35, Phalec.

^p Luke 3. 35, Saruch.

^q Luke 3. 34, Thara.

^r Josh. 24. 2. 1 Chron. 1. 26.

venes between Arphaxad and Salah, as follows : " And Arphaxad lived " an hundred and thirty and five years, and begat Cainan ; and Ar- " phaxad lived after he begat Cainan four hundred years and begat sons " and daughters, and he died. And Cainan lived an hundred and thirty " years and begat Salah." In St. Luke iii. 36, Salah is also said to be son of Cainan, and the grandson of Arphaxad. It appears therefore that the name of Cainan was for some reason omitted from the Hebrew copies of the genealogy. The period from Noah to Terah is lengthened out by the Greek Version, in the same way as the period from Adam to Noah, by the addition of an hundred years to each generation (see above on ch. v. 3.).

26. "Abram" was born in the one hundred and thirtieth year of Terah's life, being seventy-five years of age when Terah died at the age of two

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27 ¶ Now these *are* the generations of Terah : Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* ^sSarai; and the name of Nahor's wife, ^tMilcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

^u ch. 17. 15. & 20. 12. ^v ch. 22. 20. 30 But ^uSarai was barren; she *had* no child.

^w ch. 12. 1. 31 And Terah ^wtook Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from ^xUr of the Chaldees, to go into ^ythe land of Canaan; and they came unto Haran, and dwelt there.

^x Neh. 9. 7. Acts 7. 4. ^y ch. 10. 19.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER XII.

¹ God calleth Abram, and blesseth him with a promise of Christ. ⁴ He departeth with Lot from Haran. ⁶ He journeyeth through Canaan, ⁷ which

hundred and five (ver. 32.). Haran was probably the eldest son, and Lot would thus be near to Abram in age.

xi. 27—xiv. 24. The Life of Abraham.

Part I. The Call and Settlement in Canaan.

28. "Before his father." Targum, "in the presence of his father," so that his father mourned for him.

"In Ur of the Chaldees." This was the original abode of the chosen family. God called them thence that they might not be corrupted by the example of idolaters and forsake Him (Josh. xxiv. 2, 3.). Abram was the righteous man from the East, led by God to another part of the world to bear witness to Him (Isa. xli. 2; xli. 10, 11.).

29. "Iscah." Some say that she was the same as Sarai, who would thus be Abram's niece, and thus a "sister," or "female relation" (*Waterland*).

31. "From Ur of the Chaldees." He removed hence by Divine command (see Neh. ix. 7. Acts vii. 3, 4.); and hence in ch. xv. 7. God is said to have brought Abram up out of Ur of the Chaldees. He was twice called by God: (1) from his country and kindred, and (2) from his father's house.

"To go into the land of Canaan." Thither God at first enjoined him to go, but he lingered on the way, clinging perhaps to his aged father. Haran or Charran seems to have been given up to idolatry. There was a Temple of the Moon there. Hence Abram was ordered to remove thence.

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is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

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NOW the ^aLORD had said unto Abram, Get thee ^a out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 ^b and I will make of thee a great nation, ^c and I will bless thee, and make thy name great; ^d and thou shalt be a blessing:

3 ^e and I will bless them that bless thee, and curse

^a ch. 15. 7.
Neh. 9. 7.
Isai. 41. 2.
Acts 7. 3.
Heb. 11. 8.
^b ch. 17. 6.
& 18. 18.
Deut. 26. 5.
1 Kin. 3. 8.
^c ch. 24. 35.
^d ch. 23. 4.
Gal. 3. 14.
^e ch. 27. 29.
Ex. 23. 22.
Num. 24. 9.

CHAPTER XII.

God calleth Abram.

1. "The Lord had said." Before this, when Abram was in Ur of the Chaldees, God had called him (Gen. xv. 7. Acts vii. 2, 3.). When he came to Charran in Mesopotamia, he obeyed the call so far as to forsake his country and kindred. When he removed again from Charran to go to the land of Canaan, he forsook his father's house.

"Get thee out." This was the great trial of his faith; God proved him, whether he loved his home and friends more than God. So Christ tried the faith of His disciples, by calling them out of the world, and requiring them to leave all that they had (St. Matt. iv. 19, 22; x. 37. St. Luke xiv. 25, 26. St. Matt. viii. 21, 22. St. Luke ix. 59, 60. Ps. xlv. 10. Phil. iii. 7, 8.).

"Unto a land." God tried him further, by leaving him in doubt as to the land to which He would lead him (see Heb. xi. 8.). As Abram went forth in simple trust in God, so we are called to forsake earthly desires and to fix our hopes on the heavenly country, which He has promised to give us for an inheritance.

2. "A great nation." Abram was to be the father and founder not only of the Jewish nation but of the whole generation of the faithful (Rom. iv. 11, 12, 16, 17.).

"I will bless thee." God blessed Abram when He multiplied his seed, and enriched him with His temporal gifts: but this blessing was only a pledge of a far greater gift which God had promised to man from the beginning; the gift of eternal life which was to be obtained through Christ's Resurrection (see Tit. i. 2. Acts xiii. 32, 33.). The Resurrection of Christ was the fulfilment of the promise to Abram, because the blessing was the removal of the curse which had made man subject to mortality (1 Cor. vi. 14. St. John xiv. 19.).

"And make thy name great." God made him "Abraham," the father of the multitude, or the father of the faithful. He should also be a blessing, for his faith should be the instrument for conveying God's spiritual blessings, not only to all his family and descendants, but to the whole world.

3. "I will bless them that bless thee," &c. Thus God descended to covenant with Abram as men covenant with their equals, when they make a league of perpetual friendship, and swear to abide by one another: "I will be a friend to thy friends, and an enemy to thy enemies." It was like a treaty of offence and defence between two

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him that curseth thee: ^fand in thee shall all families of the earth be blessed.

^c ch. 18. 18.
& 22. 18.
& 26. 4.
Ps. 72. 17.
Acts 3. 25.
Gal. 3. 8.
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4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

^e ch. 14. 14.
^h ch. 11. 31.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ^ethe souls that they had gotten ^hin Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

ⁱ Heb. 11. 9.
^k Deut. 11. 30.
Judg. 7. 1.
^l ch. 10. 18, 19.
& 13. 7.

6 And Abram ⁱpassed through the land unto the place of Sichem, ^kunto the plain of Moreh. ^lAnd the Canaanite *was* then in the land.

equally powerful kingdoms. God thus pledged Himself to confirm the sentence of Christ as the Seed of Abraham, when He should become our Priest to bless us, and our King and Judge to condemn our enemies (see Num. xxii. 6. St. Matt. xxv. 34.). By virtue of this promise the Jews were invincible to their enemies so long as they continued steadfast in God's covenant; and by the same promise the Church of Christ is established perpetually, so that the gates of hell cannot prevail against it (see Ps. cxviii. 7. St. Matt. xvi. 18.).

“**In thee.**” That is, in Abram through his Seed, Christ, the Saviour of the world, all the families of the earth should be blessed; for through Him there should come the Resurrection from the dead, and the possession of immortality (Heb. ii. 16. Acts iii. 25. Gal. iii. 9, 16.).

“**Families of the earth.**” In Gen. xxii. 18, it is said that all the “nations” of the earth should be blessed. Both expressions seem to include the whole of mankind. The blessing of God should descend first upon Abram and his posterity, and then upon every branch of the human family (Acts iii. 25.). Thus he should be the father of many nations, not merely of Israel and Edom, and of those Arabs and Ishmaelites who were his natural posterity, but of all who should imitate his faith, share his justification, and be joint-heirs with him of the heavenly promises. It was because of this covenant that Abram was called the Friend of God (2 Chron. xx. 7. Isa. xli. 8. St. James ii. 23.).

4. “**Abram departed.**” Thus he shewed his faith by his works, or by his constant obedience to God's commands (Gen. xxvi. 5. St. James ii. 22.).

“**Lot went with him,**” out of affection for his uncle, whose faith and piety he desired to imitate (see 2 St. Pet. ii. 7.).

5. “**The souls,**” the bondservants mentioned in Gen. xiv. 4. These had been gotten in Charran, not in Ur of the Chaldees, where Abram had left all that he had. These were his household, whom he trained in the knowledge of God (Gen. xviii. 19.).

6. “**Sichem,**” more correctly “**Shechem,**” as it is called elsewhere: but Sichem is the form of the word in the Latin Vulgate. It was a city in the land of Canaan, in the district afterwards called Mount Ephraim (see Josh. xx. 7. Ps. lx. 6.). In St. John iv. 5, it is called Sychar.

“**The plain of Moreh,**” probably a “grove” of trees belonging to

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7 ^m And the LORD appeared unto Abram, and said, ⁿ Unto thy seed will I give this land: and there builded he an ^o altar unto the LORD, who appeared unto him.

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^m ch. 17. 1.
ⁿ ch. 13. 15.
& 17. 8.
^o Ps. 105. 9, 11.
^o ch. 13. 4.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and ^p called upon the name of the LORD.

^p ch. 13. 4.

9 And Abram journeyed, ^{2q} going on still toward the south.

² Heb. *in going and journeying.*

10 And there was ^r a famine in the land: and Abram ^s went down into Egypt to sojourn there; for the famine *was* ^t grievous in the land.

^q ch. 13. 3.
^r ch. 26. 1.
^s Ps. 105. 13.
^t ch. 43. 1.

a Canaanite named "Moreh." When Abram was called, the land was in the possession of the Canaanites, the wicked descendants of Ham. God gave him no inheritance in it, not so much as to set his foot on: he was required to live as a wanderer and exile, and to die without seeing the fulfilment of God's promise. Such was the life of faith (Acts vii. 5. Heb. xi. 9.).

7. "The Lord appeared." This was the first of the Divine appearances to the patriarchs. The Divine essence is invisible; but the Divine glory has been seen from time to time in visions and similitudes (see Hos. xii. 10. 1 St. John iv. 12.).

"Unto thy seed." This promise was given when he was yet childless (Acts vii. 5.). It was thus that his faith was tried, that it might struggle against difficulties and overcome them. God renewed His promises when there seemed to be less and less prospect of their fulfilment.

"An altar," to mark the spot where he had seen the vision, and to consecrate it as holy ground. Here Jacob afterwards built an altar (Gen. xxxiii. 18—20.), having purchased the ground on which it was built. In Acts vii. 16, Abram is also said to have bought a piece of ground at Shechem. It was a sacred spot, afterwards used as a burying place for the patriarchs (Josh. xxiv. 32.).

8. "Bethel," the place afterwards named Bethel by Jacob (Gen. xxviii. 19.). Here Abram pitched his tent, as a wanderer, and a stranger in the land (Heb. xi. 9.).

"Hai," or Ai, was the city afterwards taken by Joshua (Josh. viii. 1—3.). The name is said to mean "a heap of ruins."

"And called upon the Name of the Lord," teaching his household the duties of prayer and praise and religious worship (Gen. iv. 26. Joel ii. 32.). From this history St. Stephen proved that God was worshipped not only at Jerusalem, but in Shechem, Egypt, Chaldæa, and Midian, being present everywhere to all who called upon Him (Acts vii. 49. St. John iv. 21.).

9. "Toward the south," or the "desert land," towards the deserts of Arabia Petræa.

10. "A famine." Thus Abram was called to a life of hardship and

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^v ver. 14.
^{eh.} eh. 26. 7.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ^ua fair woman to look upon :

^w ch. 20. 11.
& 26. 7.

12 therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife : and they ^w will kill me, but they will save thee alive.

^x ch. 20. 5, 13.
See ch. 26. 7.

13 ^xSay, I pray thee, thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee.

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^y ch. 39. 7.
Matt. 5. 28.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians ^y beheld the woman that she *was* very fair.

^z ch. 20. 2.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was ^ztaken into Pharaoh's house.

^a ch. 20. 14.

16 And he ^a entreated Abram well for her sake : and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

^b ch. 20. 18.
1 Chron. 16.
21.
Ps. 105. 14.
Heb. 13. 4.

17 And the LORD ^b plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

peril, as well as to wander without any settled habitation. God had promised to bless him and make him great : but events seemed to take an opposite course, and he was humbled by poverty, and involved in peril of his life (see Ps. cv. 12—15.).

11. "Unto Sarai." Sarai's age was then about sixty-six years (ver. 4. & ch. xvii. 1, 17.). She "through faith received strength," and thus retained her youthful vigour.

12. "They will kill me." Was it for this that he had left his country at God's command? Yet he murmurs not, though he despairs of life, and death stares him in the face: the famine was behind him in Canaan, and enemies before him in Egypt.

"They will save thee alive." He thought he might save his own life, but could, in no case save Sarai from falling into the hands of the Egyptians.

13. "Thou art my sister," or "near female relation" (see above, on ch. xi. 29.). It was a concealment of part of the truth. This attempt to deceive Pharaoh was a fault or error proceeding from a weak faith in God's protection. Scripture does not conceal the faults and infirmities of good men. We read first of Noah's drunkenness, and then of Abram's equivocation. So the fear of death made Elijah flee into the wilderness to escape the vengeance of Jezebel.

17. "The Lord plagued Pharaoh." Thus He reprov'd even kings for their sake (Ps. cv. 14.). Yet the plagues were not so much a pun-

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18 And Pharaoh called Abram, and said, ^cWhat is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? Cir.
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19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. ^c ch. 20. 9.
& 26. 10.

20 ^dAnd Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had. ^d Prov. 21. 1.

CHAPTER XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.

¶ AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, cir. 1918.
^ainto the south. ^a ch. 12. 9.

2 ^bAnd Abram *was* very rich in cattle, in silver, and in gold. ^b ch. 24. 35.
Ps. 112. 3.
Prov. 10. 22.

3 And he went on his journeys ^cfrom the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ^c ch. 12. 8, 9.

4 unto the ^dplace of the altar, which he had made there at the first: and there Abram ^ecalled on the name of the LORD. ^d ch. 12. 7, 8.
^e Ps. 116. 17.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

ishment as a check upon Pharaoh, to restrain him from the sin of adultery, and to compel him to restore Sarai.

20. "They sent him away," conducting him with honour, and assisting him with presents, for Abram was now feared, as being under the especial protection of God (see Ps. cv. 37. Gen. xiii. 2. Ps cxii. 3.). He went down to Egypt in sorrow, fear, and trembling; he returned in triumph.

CHAPTER XIII.

The separation of Abraham and Lot.

1. "Into the south." That is, the desert land in the south of Canaan.

2. "Very rich." He was enriched with the presents received from Pharaoh and the Egyptians when they dismissed him.

4. "The place of the altar." This was holy ground, consecrated by God's appearances to him. Here he called upon the name of the Lord, and praised Him for his preservation from the perils of Egypt (see Ps. cxvi. 17.).

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6 And ^fthe land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was ^ga strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: ^hand the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, ⁱLet there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* ²brethren.

9 ^k*Is* not the whole land before thee? separate thyself, I pray thee, from me: ^lif *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all ^mthe plain of Jordan, that it *was* well watered every where, before the LORD ⁿdestroyed Sodom and Gomorrah, ^o*even* as the garden of the LORD, like the land of Egypt, as thou comest unto ^pZoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

6. "To bear them." That is, to yield sufficient pasture for their flocks.

7. "A strife." Abram's prosperity excited the envy of Lot's herdmen, and they strove for the possession of the best pastures and springs of water, or for such as were left to them by the Canaanites.

8. "No strife." Abram pleaded that as they were brethren they ought to have common interests, and each should rejoice in the prosperity of the other (see Ps. cxxxiii. 1, 2. Exod. ii. 13.). For the sake of peace Abram modestly yields to Lot, though he was the elder of the two, offering to him the choice of the land (St. Matt. xx. 26. 1 St. Pet. v. 5. Rom. xii. 10.). It was a lesson against self-pleasing (see 1 Cor. x. 33.).

10. "The plain of Jordan." This was the lower part of the valley of the river Jordan, which was afterwards overflowed by the Salt Sea. It was then a fruitful land, fertilized by streams and lakes of pure water (see Ps. cvii. 33, 34.). Hence it is compared to the garden of Eden which was watered by the four rivers, and to the land of Egypt: but it was better than the land of Egypt in not requiring artificial irrigation (Deut. xi. 10, 11.). The Jordan, like the Nile, had its annual inundations (Josh. iii. 15. 1 Chron. xii. 15. Jer. xii. 5; xlix. 19.).

"Zoar" was originally named Bela, so that Moses here anticipates his own time (Gen. xiv. 2; xix. 22.).

11. Lot's choice was a mistaken one, for it led him into the society of the wicked and involved him in sore calamities. Yet God preserved him from the contagion of evil, and made him a righteous witness to

GENESIS, XIII.

12 Abram dwelled in the land of Canaan, and Lot ^adwelled in the cities of the plain, and ^rpitched his tent toward Sodom.

13 But the men of Sodom ^swere wicked and ^tsinners before the LORD exceedingly.

14 And the LORD said unto Abram, after that Lot ^uwas separated from him, Lift up now thine eyes, and look from the place where thou art ^wnorthward, and southward, and eastward, and westward :

15 for all the land which thou seest, ^xto thee will I give it, and ^yto thy seed for ever.

16 And ^zI will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

14. & 32. 12. Ex. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kin. 4. 20. 1 Chron. 27. 23. Isai. 48. 19. Jer. 33. 22. Rom. 4. 16, 17, 18. Heb. 11. 12.

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^a ch. 13. 29.
^r ch. 14. 12.
& 19. 1.
^s ch. 18. 20.
^t ch. 18. 20.
Ezek. 16. 49.
^u ch. 2. 7, 8.
^v ch. 6. 11.
^w ver. 11.
^x ch. 28. 14.
^y ch. 12. 7.
& 15. 18. &
17. 8. & 24. 7.
& 26. 4.
Num. 34. 12.
Deut. 34. 4.
Acts 7. 5.
^z 2 Chron.
20. 7.
Ps. 37. 22, 23.
& 112. 2.
^z ch. 15. 5.
& 22. 17. &
26. 4. & 28. 9.

Himself in the midst of a corrupt nation (see Ps. xxvi. 4, 5, 9 ; xxxvii. 16.). The separation of Abram and Lot may be compared to that of St. Paul and St. Barnabas (Acts xv. 39, 40.), by which the light of God's truth was more widely made known.

13. "Sinners," especially "in their bodies" (*Targum*); corrupting themselves by luxury and sins of the flesh (Ezek. xvi. 49.).

"Before the Lord," or against the Lord, in opposition to the moral law written in the heart of man, which nature itself teaches.

14. Abram's separation from Lot was made the occasion of fresh tokens of God's favour. Thus God gives grace to the humble (St. Matt. xxiii. 11, 12. St. James iv. 6.). Abram had yielded the choice of the best of the land to Lot: the whole of the land is therefore promised to him and to his seed: northward as far as Lebanon and Hermon: southward to the desert of Kadesh: eastward to Gilead and Bashan beyond Jordan: westward to the coasts of the Great Sea. So Moses was afterwards ordered to survey the land from Pisgah (Deut. xxxiv. 1—4.).

15. "To thee will I give it." This promise points to a life after death, in which Abram should inherit the reward which was not granted to him in his life-time (St. Matt. xxii. 31, 32.). When his earthly course was ended he lived to God, not to inherit an earthly possession, but a heavenly country, the inheritance of which should be "for ever," truly everlasting and perpetual, and no mere transitory occupation (Heb. xi. 13, 16.).

16. "As the dust of the earth," a great and innumerable multitude. Thus the nation was increased in the days of Solomon (1 Kings iv. 20.). The promise also points to the more wonderful growth of the Church of Christ, which shall never cease to grow as long as the world lasts: for Abram was to be the heir of the world, not of Canaan only, and the father of all the faithful as well as of the chosen race of Israel (Isa. ix. 7. Rom. iv. 13.).

17. "Walk through the land." That is, take possession of it, as if

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18 Then Abram removed *his* tent, and came and dwelt in the ² plain of Mamre, ^b which *is* in Hebron, and built there an altar unto the LORD.

^a ch. 14. 13.

² Heb. *plains*.

^b ch. 35. 27.
& 37. 14.

CHAPTER XIV.

1 *The battle of four kings against fire.* 12 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithes.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

¶ AND it came to pass in the days of Amraphel a king ^a of Shinar, Arioch king of Ellasar, ^b Chedorlaomer king of ^b Elam, and Tidal king of nations ;

^a ch. 10. 10.

& 11. 2.

^b Isai. 11. 11.

2 *that these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^c Admah, and Shemeber king of Zeboiim, and the ^d king of Bela, which is ^d Zoar.

^e Deut. 29. 23.

^d ch. 19. 22.

^e Num. 34. 12.

Deut. 3. 17.

Josh. 3. 16.

Ps. 107. 34.

3 All these were joined together in the vale of Siddim, ^e which is the salt sea.

it was already your own, in sure trust in the promises of God. So we are commanded to arise and take possession of our heavenly inheritance, as if it was already given to us, because Christ our forerunner has obtained it for us (Rom. viii. 17. Gal. iv. 7. Eph. ii. 4—6. St. John xii. 26.).

18. “Mamre,” probably the name of an Amorite, in whose grove Abram settled. Here again the altar is set up for his family worship, and as a memorial of God’s favours to him.

“Hebron.” That is, Kirjath-Arba, afterwards the site of the town of Hebron (Gen. xxiii. 2. Num. xiii. 22.).

CHAPTER XIV.

1—16. The capture and rescue of Lot.

1. The land of Canaan to which God led Abram was first visited by famine (ch. xii. 10.), and afterwards by the scourge of war. The five petty kings or chiefs who governed the cities of the plain had for twelve years paid tribute to Chedorlaomer, the most powerful of the rulers of the East. They now rebelled, and provoked an invasion from Chedorlaomer king of Elam or Persia and the three other kings who were confederate with him. These were Amraphel king of Shinar, or the country about Babylon; Arioch king of a neighbouring country called Ellasar; and Tidal king of “nations,” or of some tribes who were regarded by the Elamites as foreigners or barbarians. These four kings were of the race of Shem. The five kings of the plain were descendants of Ham. Thus when they served Chedorlaomer, Canaan became the servant of Shem (see Gen. ix. 26.).

3. “The vale of Siddim.” The lower part of the plain of Jordan, connected with the land of Edom by the vale of Salt (see Deut. iii. 17; xxix. 23.).

4 Twelve years ^fthey served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote ^gthe Rephaims ^hin Ashteroth Karnaim, and ⁱthe Zuzims in Ham, ^kand the Emims in ²Shaveh Kiriathaim,

6 ¹and the Horites in their mount Seir, unto ³El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^min Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* ⁿslimepits; ⁿch. 11. 3.

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^f ch. 9. 26.
^g ch. 15. 20.
^h Deut. 3. 11.
ⁱ Josh. 12. 4.
& 13. 12.
^k Deut. 2. 20.
^l Deut. 2. 10, 11.
² Or, *The plain of Kiriathaim.*
¹ Deut. 2. 12, 22.
³ Or, *The plain of Paran,*
ch. 21. 21.
Num. 12. 16.
& 13. 3.
^m 2 Chron. 20. 2.

5. "The Rephaims." These were giants, or people of great stature, living in Bashan, the land of the giants (Deut. iii. 11, 13.). Some of these giants continued to the time of David (2 Sam. xxi. 16, 18.). They worshipped Ashteroth, a horned idol, whose city and temple was therefore called Ashteroth Karnaim (Deut. i. 4. Josh. xiii. 12.).

"Zuzims in Ham." In the Targum and Greek Version the word Zuzims is rendered "mighty ones." The Zuzims and Emims dwelt in the lands afterwards possessed by Ammon and Moab, or the children of Lot (Deut. ii. 9—11.). "Shaveh Kiriathaim" was the "plain of the two cities" (Num. xxxii. 37. Jer. xlviii. 1, 23.).

6. "Seir," the "rough or hairy mountain," a range extending from the Dead Sea to the Eastern gulf of the Red Sea. The Horites were afterwards dispossessed by the Edomites (Deut. ii. 4, &c.).

"El-paran." This was the desert of Paran, so called from its caverns; it lay to the west of the land of Edom. Part of it was called the wilderness of Kadesh (Gen. xxi. 21. Num. x. 12; xiii. 3, 26. Deut. i. 1.).

7. "They returned." El-paran was the extreme point reached by the kings of the East in their conquests. From thence they returned to the East with their captives and booty.

"En-mishpat." The "fountain of judgment," afterwards named "Kadesh" or "Kadesh-barnca" (see Gen. xvi. 14. Num. xxxiv. 4.).

"Hazezon-tamar," or the "pruning of the palm," was a town near the desert, famous for its palm trees; afterwards called Engedi (2 Chron. xx. 2.).

10. "Slime pits." These were pits from which the bitumen or asphalt

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and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^oto the mountain.

^o ch. 19, 17, 30.
^p ver. 16, 21.

11 And they took ^pall the goods of Sodom and Gomorrah, and all their victuals, and went their way.

^q ch. 12. 5.

12 And they took Lot, Abram's ^qbrother's son, ^rwho dwelt in Sodom, and his goods, and departed.

^r ch. 13. 12.

^s ch. 13. 18.
^t ver. 24.

13 And there came one that had escaped, and told Abram the Hebrew; for ^she dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^tand these *were* confederate with Abram.

^u ch. 13. 8.
^v Or, *id*
forth.

^w Or, *in-*
structed.

14 And when Abram heard that ^uhis brother was taken captive, he ^varmed his ^wtrained *servants*, ^xborn in his own house, three hundred and eighteen, and pursued *them* ^xunto Dan.

^y ch. 15. 3.
& 17. 12, 27.
Eccles. 2. 7.

^z Deut. 34. 1.
^{aa} Judg. 18. 29.

was dug, which was used as mortar for building (Gen. xi. 3.). The five kings of the plain being far inferior to their enemies in numbers and skill in war, attempted to draw them into the vale of Siddim, hoping to gain an advantage over them through their ignorance of the ground. But it seems that they fell into the slime-pits in which they hoped to entrap their enemies.

12. "They took Lot." Lot's captivity was his punishment for choosing the vale of Sodom for his abode, notwithstanding the wickedness of its inhabitants. Instead of the wealth which he sought in that fruitful land, he found poverty and captivity (see Ps. xxxvii. 16.).

13. "Abram the Hebrew." The word "Hebrew" is traced either to Eber the great grandson of Shem, or to Abram's having crossed the river Euphrates, in which case it is equivalent to "stranger or foreigner." So Joseph is called a "Hebrew" in ch. xxxix.

"Confederate." "Men of a covenant," who had agreed to help Abram in the rescue of Lot and the other captives.

14. "He armed his trained servants." Those whose courage and faithfulness to their master could be relied upon. This was a just war, undertaken to rescue the weak from the oppression of the strong (Jer. xxi. 12; xxii. 3.). War had its origin in man's wickedness, in the passions of revenge, covetousness, or lust of power, which war in his members (St. James iv. 1.). But just men like Abram took up arms in defence of the lives of the innocent, in opposition to lawless violence: and of such wars God declared His approval.

"Three hundred and eighteen." This was the number of Abram's male servants, who were afterwards admitted into covenant with God by the rite of circumcision (ch. xvii. 23.); it is mentioned here to shew what a mere handful of followers sufficed for Abram's victory over the four kings of the East, since God was with him (see Eccles. ix. 11. Ps. xxxiii. 16—18.).

"Dan." That is, to the place afterwards named "Dan." In the time of Moses it was called Laish (see Deut. xxxiv. 1. Judges xviii. 29.).

15 And he divided himself against them, he and his servants, by night, and ^ysmote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. Cir.
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y Isai. 41. 2, 3.

16 And he brought back ^zall the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. * ver. 11, 12.

17 ¶ And the king of Sodom ^awent out to meet him ^bafter his return from the slaughter of Chedor-laomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the ^cking's dale. a Judg. 11. 34.
1 Sam. 18. 6.
b Heb. 7. 1.
c 2 Sam. 18. 18.

18 And ^dMelchizedek king of Salem brought forth bread and wine: and he *was* ^ethe priest of ^fthe most high God. d Heb. 7. 1.
e Ps. 110. 4.
f Heb. 5. 6.
g Mic. 6. 6.
Acts 16. 17.

15. Abram surprised the enemy by night, and by dividing his small band made it appear larger. He smote them, and put them to flight, because God was with him. God had promised "to curse those who "cursed Abram" (ch. xii. 3.), or to be an Enemy to his enemies (Isa. xli. 2, 3.).

17—24. Melchizedek.

17. "The king of Sodom." The kings and princes of the land went forth to meet Abram and to shew him reverence, as one who was highly blessed by God, and under His especial protection.

"Shaveh." The plain: not the Shaveh mentioned in ver. 5, but a valley to the north of Jerusalem, called the king's dale, probably from Melchizedek. It is mentioned in 2 Sam. xviii. 18.

18. "Melchizedek." The King of righteousness (see Heb. vii. 1—3.). In Ps. cx. 4, it was foretold that Christ should be like Melchizedek, both king and priest; and from this St. Paul argued that Christ should be a greater Priest than Aaron or any of his successors, because Melchizedek was a greater person than Abram, in that he blessed Abram, and received from him the tenth part of the spoil (Heb. vii. 6, 7, 9—11.).

"King of Salem." That is, King of peace (Heb. vii. 1.). So Christ was to be the Prince of Peace and King of Righteousness, from Whom we should receive both righteousness and peace (Isa. ix. 6. Dan. ix. 24. Rom. iii. 26.).

"Brought forth bread and wine." Many ancient writers supposed that as Melchizedek was a priest, he must have brought forth the bread and wine as a material offering or sacrifice to God. St. Paul, however, dwells upon his act of blessing Abram as the one priestly function which he performed. If the bread and wine were brought for the refreshment of Abram and his followers, they would be given to him by Melchizedek not only as a sign of friendship or hospitality, but as a pledge of the blessing of the most high God, as an earnest of the good things of the land of Canaan which his seed should obtain as their inheritance. So our High Priest, Jesus Christ, brought forth Bread and Wine, and blessed and sanctified them to be the communion of His Body and Blood,

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19 And he blessed him, and said, ^eBlessed be Abram of the most high God, ^hpossessor of heaven and earth :

^rRuth 3. 10.
²Sam. 2. 5.
^hver. 22.
¹Matt. 11. 25.
¹ch. 24. 27.
^kHeb. 7. 4.

20 and ⁱblessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ^kof all.

and the earnest of our heavenly inheritance. The promise is that we shall eat and drink at His table in His kingdom (St. Luke xxii. 15—18, 29, 30.). This is the heavenly feast at which Abraham, Isaac, and Jacob shall sit down with the faithful of all generations (St. Matt. viii. 11.).

“The priest of the most high God.” The office of Cohen or Priest is here mentioned for the first time, although the act of sacrifice has occurred repeatedly in the earlier history. In Heb. v. 1—4, a Priest is said to be one who stands between God and men, either to act for men in things pertaining to God, or to pronounce a blessing in God’s Name upon men. Since these duties were originally performed by the patriarchs or heads of families, the Jews conjectured that Melchizedek was Shem, the son of Noah, and the progenitor of the branch of the human family to which Abram belonged. In Heb. vii. 2, Melchizedek is said to be without father, without mother, and without descent, because his parentage is not mentioned in Scripture. Thus his priesthood differed from that of the Jewish priests who claimed the priesthood by virtue of their descent from Aaron.

“The most high God.” “El Eliôn :” high in His authority, ruling all things that are ; controlling all persons and events by His power ; high also in His dwelling-place, for His throne is in heaven (Isa. lvii. 15. Ps. lxxxiii. 18. Heb. i. 3.).

19. “He blessed him.” Though Abram was already blessed (Gen. xii. 2, 3.), yet it was appointed that the promise should be confirmed to him by God’s priest. So the Levites were afterwards consecrated to bless the people in the Name of God (Deut. x. 8.). The priestly act of Melchizedek was also a type of that blessing which Christ, both as the most High God, and as Mediator and High Priest, bestows upon His people, for He is both High Priest and the Most High God (see St. Luke xxiv. 50. Acts iii. 26. Eph. i. 3.). He blesses us now when He is spiritually present to His Church, especially in His Sacraments. But His chief blessing shall be hereafter when He shall command His flock to take possession of the heavenly inheritance (St. Matt. xxv. 34. St. Luke xii. 32.).

“Possessor of heaven and earth.” All things are not only subject to God, but are His possession, because He made them what they are (Ps. xxiv. 1, 2 ; 1. 12. Deut. x. 14. St. Matt. xi. 25.).

20. “Blessed be the most high God.” The other part of the Priest’s office is to bless God on behalf of men. When God is blessed by man, nothing is added to Him ; but when man is blessed by God, there is some increase of blessedness either in his goods or his soul or body. This act of Melchizedek implied that Abram and his seed should have cause to bless God for giving them possession of that good land.

“Tithes.” That is, a tenth part of all the spoils (Heb. vii. 4.). These Abram offered to God as the giver of victory ; and he therefore gave

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21 And the king of Sodom said unto Abram, Give me the ²persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I ¹have lift up mine hand unto the LORD, the most high God, ^m the possessor of heaven and earth,

23 that ⁿ I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldst say, I have made Abram rich :

24 save only that which the young men have eaten, and the portion of the men ^o which went with me, Aner, Eshcol, and Mamre ; let them take their portion.

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² Heb. *souls*.

¹ Ex. 6. 8.

Dan. 12. 7.

Rev. 10. 5, 6.

^m ver. 19.

ch. 21. 33.

ⁿ So Esther

9. 15, 16.

^o ver. 13.

CHAPTER XV.

¹ God encourageth Abram. ² Abram complaineth for want of an heir.

⁴ God promiseth him a son, and a multiplying of his seed. ⁶ Abram is

them to His priest, who came to him in the Name of God. The example of Abram was afterwards followed by his grandson Jacob (Gen. xxviii. 20—22), and Jacob's vow became a law for his children; the tithe of the produce of the land of Canaan being set apart for the tribe of Levi, who performed the service of God (Lev. xxvii. 30.).

21. "The persons." The captives rescued from the four kings, and the prisoners taken in battle (see above, vv. 11, 12.).

"Goods." The flocks and herds, provisions, and other spoils which Abram had recovered. These are offered by the king of Sodom as some acknowledgment of the services which Abram had rendered to him.

22. "Lift up my hand." To lift up the hands to heaven was an ancient form of swearing. It signified that the oath called upon God to be the witness of the word spoken (see Exod. vi. 8. Deut. xxxii. 40, 41. Ezek. xx. 5, 6.). The meaning therefore is, "I have called Jehovah, the "High God to witness, that I promised and swore to take nothing of the "spoils" (see 2 Cor. xi. 31. Phil. i. 8.).

"Unto the Lord." These words are added to shew that Jehovah the God of Abram was one and the same with El Elión, the God of Melchizedek (ver. 18; see Exod. vi. 3.).

23. "From a thread," &c. A proverb, expressing that he would accept nothing, not even things of the smallest value (see St. Matt. v. 18.).

"I have made Abram rich." Abram would give all the glory to God, Who had put his enemies to flight, not that he might enrich himself by their spoils, but that he might rescue the weak and oppressed. Therefore he would not give occasion to the king of Sodom to glory over him. The generosity of Abram had been shewn before in his giving Lot the choice of the richest country in Canaan (Gen. xiii. 9.). He now shews it by refusing the spoils which he had taken by his own courage and that of his servants (Heb. xi. 9, 10, 16. St. Matt. x. 8.).

24. "Mamre," &c. Abram's confederates and allies. He would not refuse them a share in the spoils, because the labourer is worthy of his hire (St. Matt. x. 10. St. Luke x. 7. See also 1 Sam. xxx. 24, 25.).

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justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

^a Dan. 10. 1.
Acts 10. 10,
11.

^b ch. 26. 24.
Dan. 10. 12.
Luke 1. 13,
30.

^c Ps. 3. 3. &
5. 12. & 84.
11. & 91. 4.
& 119. 114.

^d Ps. 16. 5.
& 58. 11.
Prov. 11. 18.

^e Acts 7. 5. ^f ch. 14. 14.

¶ AFTER these things the word of the LORD came unto Abram ^ain a vision, saying, ^bFear not, Abram: I *am* thy ^cshield, and thy exceeding ^dgreat reward.

2 And Abram said, Lord God, what wilt thou give me, ^eseeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, ^fone born in my house is mine heir.

CHAPTER XV, XVI.

The Life of Abraham.

Part II. The Promise of a Child and the Covenant.

1. "In a vision." In a dream by night, the usual mode of prophetic revelation (Dan. vii. 1, 2).

"I am thy shield." God promises to protect Abram in the land in which he was a stranger, so that he need not fear any further perils that would result from the war which he had undertaken in order to rescue Lot (see Gen. xxvi. 24. Heb. xiii. 5, 6).

"And thy exceeding great reward." God would not only protect him during life, but reward his faith and obedience after death. Abram was now an old man, and could not expect to gain any great reward in the present life. He must be content to die without receiving the promises, and to hope for his reward hereafter. God Himself is the portion or reward of His Saints (Ps. xvi. 5. Prov. xi. 18.). He is their God, and they are His (Cant. ii. 16. Jer. xxiv. 7; xxx. 22.). As long as they have Him for their God, they truly possess all things, whatever may be their state in this life (2 Cor. vi. 10.). He is not ashamed to be called their God (Heb. xi. 16.). He was the God of Abraham because He was his shield whilst he lived, and his reward after death (St. Luke xx. 38. Ps. xvi. 11; xvii. 15; cxix. 57; lxiii. 1.).

2. "Lord God." "My Lord Jehovah:" the second word shows that He Whom Abram was addressing was the Eternal God: the first, Adonai, was the title which belongs especially to the Second Person of the Blessed Trinity, the Only-begotten Son of the Father. So Ps. cx. 1.

"What wilt thou give me?" He spoke, not doubting God's Word, but rather wondering what the reward could be which God had in store for him.

"I go childless." In the Greek "I am dismissed" from this life childless; so Simeon spoke of his death in St. Luke ii. 29. So St. Paul spoke of his death as a "departure" (Phil. i. 23.).

"The steward of my house," or the "heir or future possessor of my house or goods." Having no son of his own, Abram is constrained to adopt Eliezer Dameshek, from whom, as some suppose, the town of Damascus was afterwards named. The meaning of the name "Eliezer" is, "he to whom God gives help."

3. "One born in my house." Hebr. "The Son of my house," that is my servant. He must inherit my worldly possessions: but is he also

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4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that ^e shall come forth out of thine own bowels shall be thine heir.

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g 2 Sam. 7. 12.
& 16. 11.
2 Chr. 32. 21.
h Ps. 147. 4.
i Jer. 33. 22.
k ch. 22. 17.
Ex. 32. 13.
Deut. 1. 10.
& 10. 22.
1 Chr. 27. 23.
Rom. 4. 18.
Heb. 11. 12.
See ch. 13. 16.
m Ps. 106. 31.

5 And he brought him forth abroad, and said, Look now toward heaven, and ^h tell the ⁱ stars, if thou be able to number them: and he said unto him, ^k So shall thy seed be.

6 And he ^l believed in the LORD; and he ^m counted it to him for righteousness.

l Rom. 4. 3, 9, 22. Gal. 3. 6. Jam. 2. 23. m Ps. 106. 31.

to be the heir of the promise, "Unto thy seed will I give this land?" (Gen. xii. 7.)

4. "This shall not be thine heir." The promise of the land of Canaan was secured to Abram's natural posterity; but the spiritual promise was to be extended to strangers, who were Abram's only by adoption and imitation. Hence the race of Abram were afterwards warned not to trust too much to their fleshly descent from him (St. Matt. iii. 9. St. John viii. 33, 39.).

5. "Toward heaven." Thus the revelation was given by night. In the stars of heaven he might behold the glory of the Creator, and learn that He was certainly able to perform what He had promised (Isa. xl. 26. Ps. cxlvii. 4. Rom. iv. 21.).

"Thy seed be." This prophecy points not only to the natural increase of Abram's posterity, but to the heavenly reward of those who should be imitators of his faith (see Dan. xii. 3: 1 Cor. xv. 41, 42.): It was a vision of the number of the redeemed (Rev. vii. 9.).

6. "And he believed in the Lord." That is, he believed in the word of the Lord, or in His promise (*Targum*). It was a hope against hope, a faith that overcame the greatest difficulties, believing that with God nothing shall be impossible, being assured that what He had promised He was able to perform. It was a faith that accepted God's promise without curiously enquiring how it could be. Such must be our faith in the mysteries of the Gospel, such as the new birth in Baptism, and the Resurrection of the Body (see Rom. iv. 2—5. Gal. iii. 6, 7. St. James ii. 23. St. Mark xi. 22, 23. St. John iii. 9—11.):

"He counted it to him for righteousness." Abram was justified by faith. He was the friend of God, accepted by Him, before he was circumcised, and before he had given the chief proof of his obedience in the offering up of his son Isaac. Thus St. Paul distinguishes Abram's righteousness from the righteousness of the law: the one was of faith, the other of works. Abram was justified before circumcision and before the law, to shew that those who should believe in Jesus Christ should be justified without circumcision, and without the observance of the Levitical law (see Rom. iv. 6—9, 20—25. Gal. iii. 9—12. Tit. iii. 5—7.). As Abram was justified in uncircumcision, so shall we be justified, if we believe in God through Christ, and have the circumcision of the heart. Abram was justified from the first when he obeyed the call: yet this was confirmed afterwards, when he offered up Isaac. Then the Scripture was fulfilled as St. James says (St. James

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7 And he said unto him, I *am* the LORD that ⁿ brought thee out of ^o Ur of the Chaldees, ^p to give thee this land to inherit it.

ⁿ ch. 12. 1.
^o ch. 11. 28, 31.
^p Ps. 105.
42, 44.
Rom. 4. 13.
9 And he said unto him, Lord GOD, ^q whereby shall I know that I shall inherit it?

^q See ch. 24.
13, 14.
Judg. 6. 17, 37.
1 Sam. 14.
9, 10.
2 Kin. 20. 8.
Luke 1. 18.
10 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

^r Jer. 34. 18, 19.
^s Lev. 1. 17.
11 And he took unto him all these, and ^r divided them in the midst, and laid each piece one against another: but ^s the birds divided he not.

12 And when the sun was going down, ^t a deep

^t ch. 2. 21.
Job 4. 13.

ii. 21—23.), because its testimony to Abram's faith was confirmed by his greatest act of faith.

7. "Out of Ur of the Chaldees." This refers to the original call to Abram to leave his country and kindred (see Acts vii. 2—3.).

8. "Whereby," &c. This is a question of curiosity and wonder, and not of doubt or unbelief (see St. Luke i. 18. Judges vi. 17, 36, 37. 2 Kings xx. 8.).

9. "Take me a heifer," &c. This sacrifice was to be the pledge of the covenant between God and Abram. So in Gen. viii. 21, and ix. 8, 9, Noah's sacrifice had been the seal of God's covenant with him. In ancient times when men made leagues, treaties, or covenants, they ratified them by shedding the blood of animals in sacrifice, and sometimes by shedding their own blood. The covenant between God and Abram was to have three degrees of confirmation: 1st, in ch. xv., it is ratified by the blood of animals; 2ndly, in ch. xvii., by the circumcision in which Abram shed his own blood, to which God afterwards added the Blood of His Son when He was circumcised on the eighth day; 3rdly, in ch. xxii., it was finally ratified and rendered immutable by the typical sacrifice of Isaac and the oath of God. The covenant being thus established could not be disannulled, and nothing could be added to it (see Gal. iii. 15—17. Heb. ix. 18—20. Gen. xxxi. 44, 54.).

10. "Divided them." That is, into two equal portions; for this was the form of making a treaty or covenant: the persons between whom the oath was, used to pass between the two halves of the divided victim (see Jer. xxxiv. 18—19.). Thus there was a sign here of the presence of God passing between those pieces (below, v. 17.). The birds (as in Lev. i. 17.) were not divided, as they were brought only as a sacrifice, and not as a sign of the covenant (see also 1 Sam. xi. 7.).

11. "Abram drove them away." Literally, "he blew them away," according to the Hebrew. In the Greek it is added, "he sate down beside "them" to watch them, from which we learn to watch against wandering thoughts which interrupt our sacrifices of prayer and praise (see Ps. cxli. 2. Lam. iii. 41.).

12. "When the sun was going down." The vision of darkness came

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sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

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13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and ^wthey shall afflict them four hundred years;

^u Ex. 12. 40.
Ps. 105. 23.
Acts 7. 6.
^w Ex. 1. 11.
Ps. 105. 25.

14 and also that nation, whom they shall serve, ^xwill I judge: and afterward ^yshall they come out with great substance.

^x Ex. 6. 6.
Deut. 6. 22.
^y Ex. 12. 36.
Ps. 105. 37.

15 And ^zthou shalt go ^ato thy fathers in peace; ^bthou shalt be buried in a good old age.

^z Job 5. 26.
^a Acts 13. 36.
^b ch. 25. 8.

upon Abram after the going down of the sun, because the coming affliction which it denoted was to be after Abram's death or departure. It also denoted that in the evening of this world, the final judgment is to be preceded by a time of great trial and affliction to the Church of God (St. Matt. xxiv. 21, 22.).

"A deep sleep." That is, a trance or ecstasy, as in Gen. ii. 21.

"Horror of great darkness." This was to foreshew the afflictions of Abram's children in Egypt. Before the fulfilment of the promise, events should seem to take an opposite course, and the portion of the seed should be humiliation, hard slavery, and bondage. This heavy affliction, so far from being a sign that God had forsaken them, should signify the near approach of the time of the promise (Acts vii. 17.). When they had been brought very low, God would interpose to save them. So when God called His Son Jesus Christ out of Egypt, and afterwards glorified Him at His own Right Hand, He attained to life through death, and to glory through humiliation (St. Luke xvii. 25. Heb. ii. 10.).

13. "A land that is not their's." The land of Goshen in Egypt was only a temporary abode of the Israelites: it was not the land which God had promised to give them for a permanent possession. The four hundred years were reckoned from the birth of Isaac. The full period from that date to the Exodus of the Israelites was four hundred and thirty years (see Exod. xii. 40, 41. Gal. iii. 17.). Thus for four hundred years after the promise was given, the chosen race were required to live as strangers and exiles, and to suffer affliction and exclusion from their inheritance (Heb. xi. 13, 14.).

14. "Will I judge." God would requite their cruelty to the Israelites by plagues and other visitations of His wrath (see Exod. iii. 19, 20; vi. 6.).

15. "Thou shalt go to thy fathers." When death severed the soul of Abram from the body, he should be gathered to the number of the spirits of just men who had lived and died before him, such as Abel, Enoch, and Noah. The desire of the faithful Israelites afterwards was that their souls might go to be with Abram (see St. Luke xvi. 22, 23.).

"In peace." He should die in peace; (1) as being safe from earthly troubles, and not living to see the affliction that should come upon his posterity; and (2) in the peace of intimate communion with God, as his friend. Such is the blessedness of the death of the righteous (Num. xxiii. 10. Ps. xxxvii. 37. Isa. xxxii. 17; lvii. 1, 2. Rev. xiv. 13. St. Luke ii. 29.). He should "be buried in a good old age," a calm and

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- 4 And he went in unto Hagar, and she conceived : and when she saw that she had conceived, her mistress was ¹despised in her eyes.
- 5 And Sarai said unto Abram, My wrong *be* upon thee : I have given my maid into thy bosom ; and when she saw that she had conceived, I was despised in her eyes : ^k the LORD judge between me and thee.
- 6 ¹But Abram said unto Sarai, ^m Behold, thy maid *is* in thy hand ; do to her ²as it pleaseth thee. And when Sarai ³dealt hardly with her, ⁿ she fled from her face.
- 7 And the angel of the LORD found her by a fountain of water in the wilderness, ^o by the fountain in the way to ^pShur.
- 8 And he said, Hagar, Sarai's maid, whence comest

this institution (see St. Matt. xix. 4—9.). They began in the wicked race of Cain. Abram's act shewed an imperfection in his faith, and an error of judgment : but it must be remembered that he had lived with one wife until he was more than eighty years of age, and that now his great concern was lest he should die childless, and thus be deprived of God's promises.

4. "Despised." Hagar thought that the chosen seed, the child of promise, should be hers, and that thus she should be exalted above her mistress. In this we see a type of the pride of the Jews, who boasted that they were Abraham's seed (St. John viii. 33, 39. St. Matt. iii. 9. Rom. ii. 17—19.).

5. "My wrong be upon thee." That is, I have just ground for complaint against thee. Her bondmaid Hagar claimed freedom as Abram's wife, and refused to obey her mistress.

"The Lord judge," &c. This was a common form of oath, or of appeal to the judgment of God. Sarai is asserting her rights as Abram's wife and her claim upon her husband to uphold her authority (see Exod. v. 21. Judg. xi. 27. 1 Sam. xxiv. 12, 15.). If Abram refused to take her part, God would maintain her cause.

6. "Behold thy maid," &c. Thus declaring Hagar to be Sarai's handmaid, and not his wife. To Sarai alone he owes the duty of a husband, due benevolence, and the bearing with her faults (see 1 Cor. vii. 3. Eph. v. 25. 1 St. Pet. iii. 7.).

"Sarai dealt hardly with her." Using harshness or rigour, requiring hard service of her, and thus afflicting her.

"She fled." Being too proud to submit to Sarai : for this pride she is rebuked in ver. 9.

7. "The angel of the Lord found her." Hagar was probably on her way to Egypt, her native country, and had reached Shur, the desert country between the borders of Canaan and the Red Sea (Gen. xxv. 18. Exod. xv. 22.). Here the Angel stood in her way, and stopped her in her course (see Num. xxii. 22.).

8. "Sarai's maid." Thus the Angel reminds her of her condition, and of her duty to her mistress (Eph. vi. 5, 6.). The voice which

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thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

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9 And the angel of the LORD said unto her, Return to thy mistress, and ^qsubmit thyself under her hands.

^q Tit. 2. 9.
^r 1 Pet. 2. 13.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

^r ch. 17. 20.
& 21. 18.
& 25. 12.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name ²Ishmael; because the LORD hath heard thy affliction.

^s ch. 17. 19.
Matt. 1. 21.
Luke 1. 13,
31.

12 And he will be a wild man; his hand *will be*

² That is, God shall hear.
^r ch. 21. 20.

aroused her in the solitude of the desert, proved that, though she could flee from Abram, she could not flee from the God of Abram.

“Whence camest thou?” Doest thou well to come hither, or to forsake thy mistress? In her answer she acknowledges Sarai as her mistress, to whom she owed obedience and gratitude for past kindnesses.

9. “Submit thyself.” Thus she is exhorted to humble herself and confess her fault (Tit. ii. 9. 1 St. Pet. ii. 18; v. 6.).

10. “Said unto her.” As soon as she repented of her pride and resolved to obey God, the blessing was pronounced upon her, an additional promise over and above the great promise, granted to the faith of Abram, and to the patient submission of Hagar.

“I will multiply thy seed.” This was fulfilled in the twelve nations or tribes who sprang from Ishmael, who were called Hagarenes or Saracens.

11. “Ishmael.” The name means “God shall hear.” It was to shew that God had heard the prayers of Abram, and had comforted Hagar in her affliction (Ps. cxlv. 18, 19.).

12. “A wild man.” Literally, “a wild ass man:” that is, he should be like the wild ass which roves through the desert in search of pasture, free and untamed, and shunning the society of men. “The wild ass to whom Ishmael is here compared, is described in the book of Job (xxxix. 5—8.) as a wild, independent and haughty animal living in the wilderness. He is known in natural history as the Dsigetai; a fine, strong and noble creature; of the size and bearing of a lightly built horse; light footed and slender, with a neck resembling that of a stag, which he always carries upright; the forehead is high, the ears long and erect. His colour is cherry brown, cream, or grey, with a dark woolly mane, and a coffee brown bushy stripe of hair down the back; his limbs are nimble, and his motions swift; he runs like lightning, snuffing up the air (Jer. ii. 24; xiv. 6.), and thus easily escapes the hunter. His wild and proud appearance indicates unsubdued power and perfect independence; and indeed no one has hitherto succeeded in taming him. Even when caught young they prefer to die in their fetters, rather than submit to the will of man (Job xi. 12; xxiv. 5.). The wild asses are found only in treeless and interminable deserts,

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against every man, and every man's hand against him; ^u and he shall dwell in the presence of all his brethren.

^u ch. 25. 18.

^x ch. 31. 42.

^y ch. 24. 62.

& 25. 11.

² That is,

*The well of
him that
liveth and
seeth me.*

^z Num. 13. 26.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him ^x that seeth me?

14 Wherefore the well was called ^y Beer-lahai-roi; behold, *it is* ^z between Kadesh and Bered.

“especially in Central Asia, where they live together in herds of fifty or a hundred in number. The strongest of the males acts as guide and watchman, who in time of danger gives the signal for flight, running three times round in a circle. The Bedouin Arabs bear precisely the stamp of the wild ass here described. They live in herds and tribes, and are as untamed; they feel free as the air while roving through boundless deserts. The Arab, like the wild ass, ‘scorneth the multitude of the city,’ despising a civilised life with its comforts” (*Arnold*). (See Hos. viii. 9.)

“His hand will be against every man.” This prophecy answers to the character of the Bedouin Arabs, who were always feared and dreaded by other men. “The Abyssinians, Jews, Persians, Romans, and other nations have made war against them, but by no nation, however powerful, could they at any time be permanently subdued. To rob whomsoever they can is no crime, for they allege that Ishmael was turned out of his father’s house and received the wilderness for his inheritance with permission to take what he could. Like the wild ass; each tribe chooses a leader, a Sheikh from among its own people, under whose direction they fight, rob, and rove about from place to place. It is a proverbial saying among them: ‘in the desert every one is the enemy of the other.’” (*Arnold*, ‘Koran and Bible,’ p. 25.) An ancient description of the Saracens or Ishmaelites says that they were like hawks in rapacity, running to and fro, spreading devastation and seizing instantaneously whatever could be found.

“In the presence of all his brethren.” The meaning is either, that he should be their constant enemy and opponent, or that the sons of Ishmael should inhabit lands bordering upon the inheritance of the sons of Isaac. The Midianites and Ishmaelites often infested the territory of Israel, and invaded it in search of plunder or captives.

13. “Thou God seest me.” That is, “God Who sees all things” (*Targum*), and overlooks all by His Providence. God revealed Himself to Hagar as the All-seeing One, from Whom there was no escape (Ps. cxxxix. 11, 12. Jer. xxiii. 24. See also Job xxxiv. 21, 22. Ps. xi. 4; xiv. 2; xxxiii. 13, 14. Prov. xv. 3. Amos ix. 2, 3;).

“Have I also looked,” &c. That is, has my life also been preserved after I have seen God? She knew that her master Abram had had the privilege of seeing God, but she wondered at the same favour being conferred upon herself, “to see God and live” (see Exod. xxiv. 11. Gen. xxxii. 30. Judges vi. 22. Exod. xxxiii. 20.). To receive a message from God by an Angel was in some sense “to see God” (Hos. xii. 10.).

14. “Beer-lahai-roi.” “The well of the living one who sees me,”

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15 And ^a Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^b Ishmael. Before
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16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. ^a Gal. 4. 22.
^b ver. 11.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised. 1898.
^a ch. 12. 1.
^b ch. 28. 3.
& 35. 11.
Ex. 6. 3.
Deut. 10. 17.
^c ch. 5. 22.
& 48. 15.
1 Kin. 2. 4.
& 8. 25.
2 Kin. 20. 3.
Matt. 5. 48.

¶ **AND** when Abram was ninety years old and nine, the LORD ^a appeared to Abram, and said unto him, ^b I am the Almighty God; ^c walk before me, and be thou ² ^d perfect.

² Or, upright, or, sincere. ^d ch. 6. 9. Deut. 18. 13. Job 1. 1. Matt. 5. 48.

or the well of life and vision, where she had a vision of God and yet lived. God Himself is the Well of life (Ps. xxxvi. 9. Jer. ii. 13.). The well was on the borders of the desert of Kadesh (see Gen. xxiv. 62; xxv. 11.).

15. "A son." He was born after Hagar had returned to her master's house, to be the reward of her obedience to God's command, and a consolation to Abram during his long time of patient waiting and expectation (*Chrysostom*). The history sets before us an example of forbearance in Abram's bearing with Sarai's pride and resentment, and of meekness in Hagar's submission and reconciliation to her mistress.

CHAPTER XVII—XXI.

The Life of Abraham.

Part III. The renewal of the Covenant and of the Promise. The Change of Name and Institution of Circumcision.

1. "Ninety years old and nine." Thus thirteen years more passed before Abram received any further revelation or confirmation of his faith in God's promise. This was ordained to manifest both the quickening power of God and the faith and patience of Abram. In the meantime the child Ishmael grew to boyhood; but he was only to be a temporary solace to Abram. He was not to be the heir of promise.

"The Almighty God." Hebrew "El Shaddai," He with Whom nothing is impossible, Who gives life to the dead, youthful strength to the aged and decrepit, and being and existence to the things that are not (Exod. vi. 3. St. Luke i. 37. Gen. xviii. 14. Jer. xxxii. 17.). God revealed Himself as the Almighty to Abraham, not only by word but by deed, doing that which seemed to be impossible (see Job xlii. 2. Rom. iv. 20, 21. Eph. iii. 20.).

"Walk before Me." To walk before God is to please Him (see 1 Thess. iv. 1.), or to live according to His Will. So our belief in God's omnipotence should produce in us fear and reverence (St. Luke xii. 5. 1 Pet. v. 6.).

"Perfect." Blameless and upright, as Noah was said to be (ch. vi. 9.).

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- 2 And I will make my covenant between me and thee, and ^ewill multiply thee exceedingly.
- 3 And Abram ^ffell on his face: and God talked with him, saying,
- 4 as for me, behold, my covenant *is* with thee, and thou shalt be ^ga father of ²many nations.
- 5 Neither shall thy name any more be called Abram, but ^hthy name shall be ³Abraham; ⁱfor a father of many nations have I made thee.
- 6 And I will make thee exceeding fruitful, and I will make ^knations of thee, and ¹kings shall come out of thee.
- 7 And I will ^mestablish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, ⁿto be a God unto thee, and to ^othy seed after thee.

2. "I will make." That is, I will confirm or ratify My covenant by a new sign (see above, ch. xv. 17, 18.).

4. "A father of many nations." In Rom. iv. 16. Abraham is called "the father of us all." He was the father not only of those tribes of Ishmaelites, Idumæans, Midianites and Hagarenes, who traced their natural descent from him, but of all the faithful who walked in his steps and imitated his faith. He is the father of us all before (that is, after the manner of) Him in Whom He believed, and was thus made like to God Himself, Who is the Father of all who love and obey Him. The Jews, though they were circumcised and naturally descended from Abraham, were not true children of Abraham when they persecuted Christ and His disciples (St. John viii. 39, 40. St. Matt. iii. 9.). For God made him the "father of the faithful," or of the nations who, though uncircumcised, should believe in the Lord (see Rom. iv. 11, 12; ix. 7, 8. St. Matt. viii. 11, 12.).

5. "Thy name shall be Abraham." Abram received a new name with the rite of circumcision. Hence the Israelites afterwards named their sons when they circumcised them, as a sign that they were enrolled amongst God's people. In the New Testament the new name is the sign of adoption, and that the person named is added to the number of God's elect, and his name written in the Book of Life (St. Luke x. 20. Rev. ii. 17.).

"Abraham." The father of a great multitude; the first of a race of true believers in God. From henceforth he is no longer called Abram; because he was already a father in certain hope and expectation of the promise. Jacob on the contrary retained his old name (Gen. xxxii. 28, 30.).

6. "Kings." First, David, Solomon, and other kings arose out of the posterity of Abraham: but the promise was to have its chief fulfilment in Christ, and in those who should reign with Him in glory (St. Matt. i. 1, 2, 6. St. Luke xxii. 29, 30.).

7. "To be a God unto thee." He would be a God to Abraham and his seed by taking them under His peculiar protection and provi-

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8 And ^pI will give unto thee, and to thy seed after thee, the land ²^qwherein thou art a stranger, all the land of Canaan, for an everlasting possession; and ^rI will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; ^sEvery man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^ta token of the covenant betwixt me and you.

12 And ³he that is eight days old ^ushall be cir-

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^p ch. 12. 7.
& 13. 15.
^rs. 105. 9, 11.

² Heb.
*of thy so-
journings.*

^q ch. 23. 4.

& 28. 4.

^r Ex. 6. 7.

Lev. 26. 12.

Deut. 4. 37.

& 14. 2.

& 26. 18.

& 29. 14.

^s Acts 7. 8.

^t Acts 7. 8.

Rom. 4. 11.

³ Heb. *a son*

of eight

days.

^u Lev. 12. 3.

Phil. 3. 5.

Luke 2. 21. John 7. 22.

dence. This was God's part in the covenant: but it implied an obligation of obedience, love and gratitude on their part. Thus the covenant was renewed at Mount Sinai (see Exod. xix. 5, 6; xx. 1, 2.); and again by the prophets (Jer. xxxi. 33.). This relation between God and His people will be perfected in heaven (Rev. xxi. 3.).

"And to thy seed." Especially to Christ (Gal. iii. 17.); the God and Father of our Lord Jesus Christ, and, through Him, of all Christians.

8. "An everlasting possession." Canaan was only a temporal possession, but it was a type of that spiritual inheritance which is eternal. The promise directs men's hopes beyond the present world, to the land of the living which God has prepared for His people (Heb. iv. 8, 9.). Abraham himself was to possess the heavenly country: the earthly Canaan was only given to his posterity, and that not until several more generations had passed away.

10. "Circumcised." The severe and painful rite of circumcision was ordained by God to be the seal of Abraham's faith, and the outward sign of the admission of His people into covenant with Him (see Rom. iv. 11.). It signified also that the hearts of men were defiled by evil lusts and passions, which must be mortified before they could be received into His covenant, or obtain His favour (Rom. ii. 28, 29. Phil. iii. 3. Col. ii. 11. Lev. xxvi. 41. Deut. x. 16. Jer. iv. 4; vi. 10; ix. 26. Ezek. xlv. 9. Acts vii. 51.). It also taught men that they were born in sin, and that they were sinners from their birth, since they must suffer for their guilt when only eight days old (Ps. li. 5.). The covenant was completed when God sent His Son to take the likeness of our flesh, and shed His Blood in circumcision (St. Luke ii. 21.). As in the case of solemn human covenants, so in the covenant between God and man, both parties shed their blood.

12. "Eight days old." One week from birth: the week and the law of the Sabbath was therefore known to the patriarchs (ch. viii. 10.). This law was so strict that the Sabbath itself was not excepted from the days on which the child must be circumcised (St. John vii. 22, 23.). Christ's act of healing the paralytic on the Sabbath is compared to the rite, as being a more perfect cure of the disease which sin had produced.

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cumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

^w Ex. 4. 24. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul ^w shall be cut off from his people; he hath broken my covenant.

² That is, Princess. 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ² Sarah *shall* her name be.

¹ ch. 18. 10. ³ Heb. she shall become nations. 16 And I will bless her, ^x and give thee a son also of her: yea, I will bless her, and ³ she shall be a *mother* ^y of nations; kings of people shall be of her.

⁷ ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6. ² ch. 18. 12. & 21. 6. 17 Then Abraham fell upon his face, ^z and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

13. "Born in thy house." The "son of thy house," thy slave or man-servant. The parent or master was to bring his household with him into covenant with God (see Acts xvi. 14, 15, 33, 34.).

14. "Cut off." That is, "excluded from God's covenant" and the privileges of the chosen people. Such children would continue to be heirs of the curse of Adam and of the original guilt derived from him. But when the obligation of circumcision ceased in the Gospel, the sentence of "cutting off" was transferred to those who troubled the Church by seeking to enforce circumcision (see Gal. v. 12.).

15. "Sarai thy wife." The meaning of Sarai is doubtful; but the name Sarah, to which it was changed, signifies "princess" or "queen." Sarah receives a separate blessing, as the mother of the chosen race. Her blessing was to foreshew the higher honour conferred upon the Virgin Mary, who had the royal or princely dignity of the mother of the King of kings (St. Luke i. 30—33. Isa. li. 1, 2.).

17. "And laughed." Abraham laughed in holy joy and exultation, and thus our Lord said of him, "Your father Abraham rejoiced (or "exulted) that he might see my day" (St. John viii. 56.). In ch. xviii. 12, Sarah laughed in incredulity; but here Abraham rejoiced in God's promise (Heb. xi. 11.).

18. "Live before Thee." That is, "obtain Thy favour and blessing."

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19 And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

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^a ch. 18. 10.
& 21. 2.
Gal. 4. 28.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly; ^c twelve princes shall he beget, ^d and I will make him a great nation.

^b ch. 16. 10.
^c ch. 25. 12, 16.
^d ch. 21. 18.

21 But my covenant will I establish with Isaac, ^e which Sarah shall bear unto thee at this set time in the next year.

^e ch. 21. 2.

22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

19. "Thou shalt call his name Isaac." The name means "laughing" or "sporting," and was prophetic of the joy which there should be at his birth (Gal. iv. 27, 28.).

"My covenant." Not with all Abraham's posterity, though they were all circumcised, but with the child of promise alone.

20. "Ishmael," "God shall hear." So named because God heard the prayer first of his mother Hagar, and then of his father Abraham in his behalf. Ishmael should have a temporal blessing, though he was not the heir of promise. As there were twelve tribes of Israel, so there were twelve tribes or families of Ishmaelites, mentioned in ch. xxv. 12—16. The promise was renewed to Hagar afterwards (Gen. xxi. 17, 18, 21.). The participation in the covenant of circumcision was the pledge and ground of Ishmael's greatness.

21. "With Isaac." The covenant was established with Isaac only in type; it was really established with *the seed* of Abraham. The covenant with the sons of Isaac and Jacob was a covenant of pardon, of peace and eternal life through Christ the Son of David and the Seed of Abraham (see Rom. ix. 4—7. Heb. ii. 16.).

22. "Went up." The visible form, in which God conversed with Abraham, vanished out of his sight.

23. "Abraham took Ishmael," &c. By this prompt obedience to God's commandment he proved the sincerity of his faith (St. James ii. 22—24.). Because he was persuaded that God would fulfil His part of the covenant, and give him a son now, and a Saviour hereafter, he suffered the severe rite of circumcision, as the seal of the righteousness of his faith (Rom. iv. 11.).

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24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

^f ch. 13. 19. 27 And ^f all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reprov'd for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

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^a ch. 13. 18.
& 14. 13.

AND the LORD appeared unto him in the ^a plains of Mamre: and he sat in the tent door in the heat of the day;

^b Heb. 13. 2.

^c ch. 19. 1.

1 Pet. 4. 9.

2 ^b and he lift up his eyes and looked, and, lo, three men stood by him: ^c and when he saw *them*,

25. "Ishmael his son was thirteen years old." The age at which the Saracens, who traced their descent from Ishmael, afterwards circumcised their sons.

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1. "The Lord appeared," &c. This appearance was for the purpose of renewing the promise given in ch. xvii., and of announcing that the time was come for its fulfilment. Abraham was then sojourning in the plains, or by the oak-grove of Mamre the Amorite (ch. xiii. 18.). According to his custom he was sitting in the tent door, on the lookout for wayfaring men, whom he might invite to rest and refresh themselves during the heat of the day. Hospitality or "kindness to strangers" was a virtue for which the patriarchs were distinguished, which also drew down many Divine blessings upon them (see Heb. xiii. 2. 3 St. John 5, 6. St. Matt. xxv. 35, 38, 40. Tit. i. 8.). The heat of the day would be the usual time for rest or sleep in hot countries, a time when shelter from the sun would naturally be sought by weary travellers.

2. "Three men;" or three Angels in the form or likeness of men; yet Abraham conversed with them as with one, saying, "My Lord." Hence it has been thought that the Three thus addressed as one were a manifestation of the Trinity in Unity (*Augustine*). But the opinion that has been more generally received is that the One Who conversed with Abraham was the Word or Son of God, accompanied by two of His attendant Angels (*Justin Martyr*). The first interpretation exhibits Abraham, the friend of God, admitted to a mysterious fellowship with the Three Persons of the Godhead, as the Communion of Saints is a fellowship which the members of Christ's mystical body have with the Father, the Son, and the Holy Ghost. According to the second meaning given to the passage, the One Who was the Lord of the two

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he ran to meet them from the tent door, and bowed himself toward the ground, Before
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3 and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant :

4 let ^d a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree :

5 and ^e I will fetch a morsel of bread, and ^{2 f} comfort ye your hearts ; after that ye shall pass on : ^f for therefore ³ are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah,

angels, remained and conversed with Abraham, whilst the other two were sent to rescue Lot and destroy Sodom. "There were three in number who then appeared to Abraham under the shape and likeness of men ; yet to his apprehension they were more than men,—Angels of the Lord or the Lord Himself in a Trinity of Angels, representing the Blessed Trinity. Though there be but One Lord Jehovah, and though the Father, the Son and the Holy Ghost be this One Lord, yet the Son of God is Adonai, Lord and Judge by a peculiar title ; for this is His personal right as the Son. To Him Abraham directs his speech as unto his Lord. And this Lord did vouchsafe His answer to Abraham, after the men which appeared to him turned their faces thence and went towards Sodom" (*Jackson*).

"He ran to meet them." Abraham, though an aged man, now a hundred years old, hastened to keep the strangers from passing by his door. He was rewarded for his charity and condescension to poor way-faring men by having a Divine guest. He Who then appeared on earth as a stranger was the great Judge Who shall say at the last day, "I was a stranger and ye took Me in" (St. Matt. xxv. 40 ; x. 40—42 ; xviii. 5. St. Luke xiv. 13, 14 ; xxiv. 28, 29.).

"He bowed himself." Not waiting till they asked him to receive them, but entreating them to accept his hospitality (see Judges iv. 18, 19.).

3. "My Lord." Abraham shewed his humility by calling the stranger his Lord. So we are exhorted to "honour all men" (1 St. Pet. ii. 17. Rom. xii. 10. Phil. ii. 3.). He asked that he might find favour in His sight, as if he was receiving a favour, not granting one (Acts xx. 35.). He calls himself their "servant," and asks permission to minister to their wants.

4. "Rest yourselves"—in the Greek, "cool yourselves"—under the shade of the tree (ver. 8.).

5. "A morsel of bread." He offers a morsel of bread, but his liberality provides the best that he had to give. He bids them comfort their hearts, or renew their strength exhausted by their journey (see Judges xix. 5, 8. Ps. civ. 15.). He pleads that they had come to be his guests, and to eat of his bread. The Providence of God and no mere chance had guided their steps to his tent.

6. "Abraham hastened," with vigour and activity, even in his extreme old age.

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² Heb.
Hasten.

^b ch. 19. 3.

¹ ch. 24. 67.
^k ver. 14.

^{1 2} Kin. 4. 16.
^m ch. 17. 19,
ⁿ 21. & 21. 2.
Rom. 9. 9.

and said, ² Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hastened to dress it.

8 And ^b he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ⁱ in the tent.

10 And he said, I ^k will certainly return unto thee ^l according to the time of life; and, lo, ^m Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

“**Three measures.**” Literally, “the third part of an ephah;” the word used in the parable of the leaven (St. Matt. xiii. 33.). It occurs also in 1 Sam. xxv. 18. The “*fine meal*” might be either wheat-flour or barley-meal (see Exod. xxix. 2. Ezek. xvi. 13, 19.).

“**Cakes.**” This was a hasty way of preparing food for their guests: the meal being put into earthen vessels and baked either beneath or above the hot cinders on the hearth (see Num. xi. 8. 1 Kings xix. 6.). The three measures answered to the number of their guests.

7. “**Abraham ran.**” In order to shew more honour to the strangers, he fulfilled these offices himself, although Abraham had a household of three hundred and eighteen servants. So when our Lord would treat His disciples as His guests whom He wished to honour, He washed their feet (St. John xiii. 5, 14.). Simon the Pharisee shewed a want of respect to Christ in not waiting upon Him in the same way (St. Luke vii. 44—46. See also Gal. v. 13. 1 Tim. v. 10.).

“**A calf.**” Literally, “a son of the herd;” probably under three years (ch. xv. 9.).

8. “**He stood by them.**” That is “he ministered to them.” The same phrase is used of the Levites in Neh. xii. 44, and of the captive princes in Dan. i. 5, 19. The Person Who was then the guest of Abraham, when He was afterwards in the form of man, became the guest of Zacchæus, and brought salvation to his house, because he was a son of Abraham (St. Luke xix. 5, 6, 9.). Martha also stood by Him to minister to Him in her house (St. Luke x. 40. St. Johnⁱ xii. 2.).

“**They did eat.**” That is, after the manner of men, though they needed no such refreshment (see St. Luke xxiv. 42, 43.). The Jews afterwards regarded such eating as an appearance, and not a reality. So the Angel speaks in Tobit xii. 19: “I did neither eat nor drink, but ye did “see a vision.”

9. “**Where is Sarah?**” The speaker showed by this that He knew Abraham and Sarah, though He seemed to be a stranger. He knew her whom He had named “Sarah” the princess. He had followed Hagar into the desert, and had called her by her name (ch. xvi. 7, 8.). Sarah was in her own tent (see ch. xxiv. 67.).

10. “**Sarah shall have a son.**” This was “The word of promise” (Rom. ix. 9.). The meaning of the “time of life” is there explained to be “at this season of the year,” or in a year from this present time.

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11 Now ⁿ Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah ^o after the manner of women.

12 Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 ^s Is any thing too hard for the LORD? ^t At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

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ⁿ ch. 17. 17.
Rom. 4. 19.
Heb. 11. 11,
12, 19.
^o ch. 31. 35.
^p ch. 17. 17.
^q Luke 1. 18.
^r 1 Pet. 3. 6.

^s Jer. 32. 17.
Zech. 8. 6.
Matt. 3. 9.
& 19. 26.
Luke 1. 37.
^t ch. 17. 21.
ver. 10.
2 Kin. 4. 16.

11. "Well stricken in age." Old age and decay had overtaken both Abraham and Sarah, but God was able to heal their infirmities and to renew their youth; for He can quicken even the dead. His power is especially shewn in bringing strength out of weakness, vigour out of decay, life out of death; for He is the Creator, the Author of life and death, of Whom are all things. He raised up a mighty nation from parents who were as good as dead, to shew that His grace could raise up a people for His Name out of the Gentiles who were dead in trespasses and sins. The Jews were therefore reminded of their supernatural origin, at one time to revive their hopes in days of despair and of the ruin of their city, at another time to shew the vanity of their confidence in the flesh and in their mere natural descent from Abraham (see Rom. iv. 17—19. St. Matt. iii. 9. Isa. li. 1, 2. Gal. iv. 27. Heb. xi. 12. Isa. liv. 1. See also 2 Esdr. x. 44, 45.). So also the new birth of souls is not derived from the will of man, but is a heavenly and supernatural gift (St. John i. 12, 13.).

12. "Sarah laughed." She laughed at the strangeness of the message, as if it was too wonderful to be true; and yet she shewed by laughing how glad she would be, if it might be so. There was faith mingled with her joy and wonder: and faith mingled with her denial of her laughter (*Augustine*). It was by faith that she received strength to become the mother of Isaac (Heb. xi. 11.).

"My Lord." For thus reverencing her husband she is praised in the New Testament (see 1 Pet. iii. 6. 1 Cor. xi. 3; xiv. 35.).

13. "Wherefore did Sarah laugh?" The Person Who was conversing with Abraham shewed His knowledge of the secrets of the heart. Sarah was corrected by a mild reproof, and instructed in God's omnipotence. So the Angel replied to Mary's question of wonder and joy (see St. Luke i. 34, 35, 37.).

14. "Too hard for the Lord." Targum, "Shall any word be hidden from the Lord?" He had revealed Himself to Abraham as the El Shaddai, the Almighty, that He might confirm His faith in His promise (see Job xlii. 2. St. Matt. xix. 26.).

15. "Thou didst laugh." She was unheard by man but could not

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16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^u to bring them on the way.

17 And the LORD said, ^w Shall I hide from Abraham that thing which I do;

18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him?

19 For I know him, ^y that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

escape the knowledge of God. The name Isaac, or "laughter," may have often recalled the memory of this (see ch. xxi. 6.).

xviii. 16—xix. 38. The destruction of Sodom.

16. "The men." Of the three heavenly guests, two proceeded to Sodom: one, Who is called "the Lord," remained with Abraham and communed with him. This Person was understood by the Fathers to be at once Lord and God and the Angel and Messenger of the Father, fulfilling His Will (*Justin Martyr*). He Who was ordained to be the Judge of angels and men is here revealed as already possessing power over all flesh (St. John xvii. 2.), punishing the wicked, and protecting the innocent.

"To bring them on the way." This was the last act of hospitality by which Abraham sought to honour his guests (see Acts xx. 38; xxi. 5. Rom. xv. 24. 1 Cor. xvi. 11. Tit. iii. 13. 3 St. John 6.).

17. "Shall I hide," &c. This was a further proof that Abraham was the friend of God. Our Lord treated His disciples as His friends by keeping back nothing from them (St. John xv. 15. See Isa. xli. 8. 2 Chron. xx. 7. St. James ii. 23. Exod. xxxiii. 11.). In the Greek: Shall I hide from Abraham *My Servant* that thing which I do? "Unto him "only Thou shewest Thy will" (2 Esdr. iii. 13—15.).

18. "Shall be blessed in him." Abraham was the means of conveying a blessing to mankind: first, by his own example of faith and obedience to God; then by his seed preserving the knowledge of God when other nations had forgotten Him; and lastly, by the light of the Truth shining forth to all the world through Christ and His Church.

19. "I know him." God knew Abraham and acknowledged him for His own, as one of His elect whose names are in the Book of life (see Nah. i. 7. 2 Tim. ii. 19. 1 Cor. viii. 3.).

"He will command his children." Abraham, besides being a holy man, fearing God and shewing kindness to strangers, was a pious parent and master, training up his household to know God, to love Him, and to pray to Him. Such was Job's care for his sons and daughters (Job i. 5.): in this spirit David was careful to instruct Solomon in his duty before he died; and this duty St. Paul enjoins to all Christian parents (see Eph. vi. 4.).

"To do justice and judgment," in the rescue of the oppressed, or in assisting the weak, or in befriending the stranger.

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20 And the LORD said, Because ^zthe cry of Sodom and Gomorrah is great, and because their sin is very grievous ;

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21 ^aI will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, ^bI will know.

^z ch. 4. 10.
& 19. 13.
James 5. 4.

^a ch. 11. 5.
Ex. 3. 8.

^b Deut. 8. 2.
& 13. 3.

22 And the men turned their faces from thence, ^cand went toward Sodom: but Abraham ^dstood yet before the LORD.

Josh. 22. 22.
Luke 16. 15.

^c 2 Cor. 11. 11.
^d ch. 19. 1.

23 And Abraham ^edrew near, and said, ^fWilt thou also destroy the righteous with the wicked ?

^e Heb. 10. 22.

^f Num. 16. 22.
2 Sam. 24. 17.

20. "The cry." The wrongs of the poor and weak, who were oppressed by the wealthy and strong, cried to God for relief and vengeance. This is said to be the sin of Sodom in Ezek. xvi. 49, 50 (see also Gen. vi. 13. Exod. iii. 7. Eccles. iv. 1. Isa. v. 7.). Such was the cry of Abel's blood, testifying against the murderer (Gen. iv. 10.). Oppression of the poor is called a "crying sin" (see Deut. xxiv. 14, 15. St. James v. 4.).

21. "I will go down and see." These words are a condescension to our weak apprehension, teaching us the unerring justice of God, and that His judgments were founded upon a perfect knowledge of all things, and were like those of a judge who refuses to condemn the guilty upon mere hearsay, but makes a strict enquiry into the guilt of the offenders (see Isa. xi. 3. Ps. lxxii. 2.). God often reveals Himself as having those dispositions which He desires to see in us ; and thus we learn from this account of His dealings with the wicked, not to condemn others hastily or rashly (St. Matt. vii. 1. Prov. xviii. 13). So in Isa. v. 2, 7, God is compared to a vinedresser who waits patiently to see what fruits his vineyard will yield.

"If not, I will know." In the Targum, "I will make an end of them if they have not repented, but if they have repented I will not take vengeance upon them." "The judgment of Sodom was but as a private or particular session to give the world an undoubted pledge of that general and terrible judgment which must be given upon all such as they were, by the same Lord's visible appearance before Whom Abraham did appear as an advocate or intercessor for those men at Sodom" (Jackson).

22. "Abraham stood before the Lord." Abraham stood to intercede or pray for Sodom, and especially for his nephew Lot, hoping that when the other cities were overthrown, Sodom might be spared for Lot's sake. So in Jer. xv. 1, Moses and Samuel are said to *stand before God*, because they were intercessors for the people, to turn away God's wrath from them (Ps. cvi. 23. 1 Sam. vii. 9.).

23. "Abraham drew near." In acts of prayer, intercession, or sacrifice, men are said to *draw nigh* to God (see Heb. x. 22. St. James iv. 8.).

"The righteous." Perhaps he means Lot, though he does not name him. In the deluge God had saved Noah, to shew that it was not His will to destroy the righteous with the wicked. If in this world the righteous sometimes appear to be involved in the sentence of the wicked, this should confirm our expectation of a judgment to come, in which all receive according to their deserts.

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- ^g Jer. 5. 1. 24 ^g Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?
- ^h Job 8. 20. ⁱ Isai. 3. 10, 11. ^j Job 8. 3. ^k & 34. 17. ^l Ps. 58. 11. ^m & 94. 2. ⁿ Rom. 3. 6. ^o Jer. 5. 1. ^p Ezek. 22. 30. 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ^h that the righteous should be as the wicked, that be far from thee: ⁱ Shall not the Judge of all the earth do right?
- ^q Luke 18. 1. ^r ch. 3. 19. ^s Job 4. 19. ^t Eccles. 12. 7. ^u 1 Cor. 15. 47, 48. ^v 2 Cor. 5. 1. 26 And the LORD said, ^k If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
- ^w Job 4. 19. ^x Eccles. 12. 7. ^y 1 Cor. 15. 47, 48. ^z 2 Cor. 5. 1. 27 And Abraham answered and said, ¹ Behold now, I have taken upon me to speak unto the Lord, which *am* ^m but dust and ashes:

25. "That be far from thee." Literally, it is profaneness or abomination to thee. Hence absolute reprobation of any of God's creatures is contrary to the Divine nature, which is no mere arbitrary power or will, but follows the dictates of eternal justice.

"That the righteous should be as the wicked." God does not punish indiscriminately, or involve the innocent in the fate of the wicked (see St. Matt. xiii. 28, 29. Ezek. xviii. 4, 20, 29. Jer. xxxi. 29, 30.). All His ways are perfectly equal and just, even when to our imperfect knowledge they are unfathomable (Rom. xi. 33, 34. Ps. xciv. 9, 10.). When our Lord suffered to make an atonement and satisfaction for our sins, He did not undergo the sinner's doom, or the penal sentence of eternal judgment, for the righteous could not be as the wicked; He continued not under the burden that was laid upon Him, but entered into His glory and into the full reward of His sufferings.

"The Judge of all the earth." He Who governs the world by rewards and punishments, ever deals with His creatures with perfect justice and integrity, without respect of persons (see Deut. x. 17. Job xxxiv. 19. Rom. ii. 11. Eph. vi. 9. Col. iii. 25.).

26. "For their sakes." The men of God are the salt of the earth, through whom it is preserved, as long as it retains its savour (see St. Matt. v. 13; xxiv. 22. Prov. xi. 11; xxix. 8. Isa. xxxvii. 35.). The piety of Hezekiah obtained a deliverance or a reprieve for Judah and Jerusalem; the faith of God's elect shortens the days of affliction for the whole earth. The zeal and constancy of Elijah saved Israel in the time of Ahab. All the cities of the plain were doomed to perish, but Abraham interceded especially for Sodom, because Lot dwelt there.

27. "To speak unto the Lord," is to speak much, to renew the petition again and again.

"Dust and ashes." Abraham is here an example of great earnestness and perseverance in prayer, chastened by the self-abasement and humility which men ought to feel when they approach God. "Why is earth and ashes proud?" (Eccles. x. 9.) Man is but dust and ashes, even when the infirmities of his bodily frame are concealed beneath an outward shew of worldly pomp and magnificence (see Ps. viii. 4; xxxix. 5; cxliv. 3, 4.). Yet man shares with the pure spirits of heaven and the lofty nature of Angels the privilege of speaking unto the Lord

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28 peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

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29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, ⁿOh let not the Lord be angry, ⁿJudg. 6. 30. and I will speak yet but this once: Peradventure ten shall be found there. ^oAnd he said, I will not ^oJam. 5. 16. destroy *it* for ten's sake.

in prayer and praise. In this petition of Abraham we see the character of a true friend of God, humility in devotion to God, great patience and perseverance in charity to men, hoping all things, desiring the rescue of the worst sinners, despairing of none. St. Clement compares Abraham's meekness with that of Job abasing himself before God and pleading for his friends; or that of Moses when he interceded for the people (Job xiv. 1—3; xl. 4; xlii. 6. Num. xiv. 5.). We may also apply the words "dust and ashes" to ourselves as mortals and sinners. Who are we that we should draw nigh to God? We are dust, because at death our bodies return to dust (Ps. cxlvi. 4.). We are ashes, because our sins expose us to the consuming fire of God's wrath.

28. "Peradventure," &c. Abraham is an example of great perseverance and importunity in prayer (see St. Luke xi. 8, 9. Rom. xv. 30.). So Jacob wrestled all night in prayer till day-break. Our Lord in His Agony prayed three times for deliverance. St. Paul besought God thrice to heal him (2 Cor. xii. 8.). Abraham here repeats his intercession for Lot six times.

30. "Let not the Lord be angry." God was not displeased with Abraham's prayer, though He did not spare Sodom. His chief desire was granted when Lot was rescued (ch. xix. 29.).

32. "I will not do it," &c. Such was God's long-suffering, that if there had been any hope of their repentance—even of a few of them—He would not have cut them off; if He had continued to spare them, they would have only aggravated their guilt and misery (see Ezek. xviii. 23; xxxiii. 11. 2 St. Pet. ii. 6; iii. 9.).

"For ten's sake." The Angel of God did not find ten; but only three. Lot's wife and sons-in-law were lost in the ruin of the guilty city. Only Lot and his two daughters followed their Deliverer. In

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33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

^a ch. 18. 22. **A**ND there ^acame two angels to Sodom at even;
^b ch. 18. 1, &c. and Lot sat in the gate of Sodom: and ^bLot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
^c Heb. 13. 2. 2 and he said, Behold now, my lords, ^cturn in, I pray you, into your servant's house, and tarry all night, and ^dwash your feet, and ye shall rise up
^d ch. 18. 4. early, and go on your ways. And they said, ^eNay; but we will abide in the street all night.
^e See Luke 24. 28.

Jer. v. 1. one man would have saved Jerusalem. Good men, of whom the world is not worthy, prolong its peace and tranquillity, and avert the Divine judgments and threatenings (Heb. xi. 37, 38.). For God shews mercy unto thousands for the sake of those who love Him and keep His commandments (Exod. xx. 6; xxxiv. 7. Deut. vii. 9. Rom. xi. 28.). "When corruption is grown up, and wickedness increased, "the righteous have prayed for the ungodly" (2 Esdras vii. 36, 41.).

33. "The Lord went his way." The Targum has: "The glory of "the Lord was lifted up, when he had ceased talking with Abraham."

CHAPTER XIX.

1. "Two angels." There were three men who were entertained by Abraham. One of the three, Who was the Lord of the others, remained to hear Abraham's intercession for Sodom; the other two were sent before to warn Lot of His coming to rain down vengeance from the Lord upon Sodom.

"At even." This was probably the evening of the day on which they had rested in Abraham's tent during the heat of noon (see ch. xviii. 1, 22.).

"Lot sat in the gate," to look out for strangers or wayfaring men, whom he might receive into his house for the night; for Lot, like Abraham, was a lover of strangers, kind and hospitable, especially to friendless wanderers (Heb. xiii. 2.). Such men obtained the privilege of being the friends of God, for God is the Friend of the stranger (Deut. x. 17—19. Lev. xix. 33, 34.).

"Bowed himself." Lot was like Abraham in humility, treating strangers with reverence as well as kindness.

"They said, Nay;" to prove the kindness of Lot. So on one oc-

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3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; Before
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^fand he made them a feast, and did bake unleavened bread, and they did eat. ch. 18. 8.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^gand they called unto Lot, and said unto him, ^g Isai. 3. 9.
 Where *are* the men which came in to thee this night? ^hbring them out unto us, that we ⁱmay know them.
^h Judg. 19. 22.
ⁱ ch. 4. 1.
 Rom. 1. 24,
 27. Jude 7.
^k Judg. 19. 23.

6 And ^kLot went out at the door unto them, and shut the door after him,
^k Judg. 19. 23.

casion our Lord "made as though he would have gone further" (St. Luke xxiv. 28, 29.); and the Angel would not remain with Jacob till he had besought Him (Gen. xxxii. 26.). When Lot addressed them as his Lords, he was not aware of their dignity, or that in those Angels the Lord Himself was present, manifesting Himself to Lot as soon as He had ceased to speak with Abraham.

3. "Unleavened bread." Or cakes made in haste as for an unexpected entertainment (see Exod. xii. 34.).

4. "The men of Sodom." The sins of the inhabitants of Sodom and the other cities of the plain are often referred to in Scripture, and the overthrow of the cities was declared to be the sign of God's abhorrence of those sins. Here they are described as committing vile outrages upon friendless strangers. In other passages we read of their unnatural lusts and filthy conversation (2 St. Pet. ii. 6—8. St. Jude 7.); of their pride, fulness of bread, idleness and oppression of the poor (Ezek. xvi. 49, 50.); of their luxury and intemperance (St. Luke xvii. 28—30.). The very name of Sodom is proverbial in Scripture for great wickedness and crime visited with sudden and fearful vengeance (Isa. i. 10.). Their punishment was designed to be a warning to the other Amorites, whose iniquity was not yet full (Gen. xv. 16.). But those nations defiled themselves with the same vile wickedness; therefore the land spued them out, and they were exterminated by the sword of Joshua (Lev. xviii. 24—30; xx. 22, 23. Deut. xxxii. 32, 33.). Even the men of Sodom, wicked and luxurious as they were, might have escaped vengeance if they had fasted and repented, as the Ninevites did at the preaching of Jonah. They were also an example of sin persisting in until the very hour of destruction, and of bold and unblushing insolence (see Isa. iii. 9. Jer. vi. 15. Zeph. iii. 5.). "They left behind them to the world a memorial of their foolishness; so that in the things wherein they offended, they could not so much as be hid" (Wisd. x. 8. See also St. Matt. x. 15; xi. 23, 24.).

6. "Lot went out," &c. Lot had been sitting in the gate (ver. 1.). His presence there would protect strangers from the assaults of these wicked men: for the same reason (ver. 2.) he would not suffer them to abide in the street.

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7 and said, I pray you, brethren, do not so wickedly.

¹ See Judg.
13. 24.

8 ¹ Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes:

^m See ch. 18. 5.

only unto these men do nothing; ^m for therefore came they under the shadow of my roof.

ⁿ 2 Pet. 2. 7, 8.

9 And they said, Stand back. And they said *again*, This one *fellow* ⁿ came in to sojourn, ^o and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

^o Ex. 2. 14.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

^p See 2 Kings
6. 18.

11 And they smote the men ^p that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Acts 13. 11.

7. "Brethren." He addresses them as brethren, to shew his forbearance and meekness, and his desire for their conversion (see 2 St. Pet. ii. 8. Gal. vi. 1.).

8. "Behold now," &c. In this Lot seems to have erred through great perturbation of mind (*Augustine*). But his meaning was that anything was better than that an outrage should be offered to the strangers under his roof.

9. "This one." A single solitary stranger has come to sojourn in our city, and he is always telling us of our faults, and making himself a censor of our actions. The righteous that live among the wicked are a reproach unto them, because their works are good, and the others evil (see Prov. xxviii. 4.). "Let us lie in wait for the righteous, for he is clean contrary to our doings; he upbraideth us with our offending the law, and abstaineth from our ways as from filthiness" (Wisd. ii. 12, 16.). The wicked and impenitent resent the charitable efforts of those who strive to convert them. For this reason the Jews persecuted first their Prophets, and then Christ and His disciples (Acts vii. 52. St. John vii. 7.). Lot was hated because he would not conform to the vices of the world around him (Ps. i. 1. Prov. i. 10, 15; iv. 14, 15.). Thus he became a partaker of the reproach of Christ, by confessing the truth and suffering for it.

11. "With blindness." This was a fit punishment for those who sinned by the lust of the eyes; and it was also a type of the judicial blindness of their souls, which was hurrying them to perdition; the state of the soul which is called a reprobate mind. Blindness was thus inflicted upon those whose souls were blinded, in the case of Saul (Acts ix. 8, 9), and of Elymas (Acts xiii. 11. See also St. Matt. xv. 14. Rom. i. 21, 24.). It was perhaps not total blindness, but an indistinctness or dimness of vision, as in the case of the Syrian host in 2 Kings vi. 18; or it was a giddiness, depriving them of strength, so that they reeled backwards and fell (Ps. xxvii. 2; lxii. 3.).

"To find the door." "They were stricken with blindness at the

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^qbring them out of this place:

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13 for we will destroy this place, because the ^rcry of them is waxen great before the face of the LORD; and ^sthe LORD hath sent us to destroy it.

^q ch. 7. 1.
² Pct. 2. 7, 9.
^r ch. 18. 20.

14 And Lot went out, and spake unto his sons in law, ^twhich married his daughters, and said, ^uUp, get you out of this place; for the LORD will destroy this city. ^xBut he seemed as one that mocked unto his sons in law.

^s 1 Chron. 21. 15.

15 And when the morning arose, then the angels hastened Lot, saying, ^yArise, take thy wife, and thy two daughters, which ²are here; lest thou be consumed in the ³iniquity of the city.

^t Matt. 1. 18.
^u Num. 16. 21, 45.

^x Ex. 9. 21.
Luke 17. 28. & 24. 11.

^y Num. 16. 24, 26.
Rev. 18. 4.

² Heb. are found.

³ Or, punishment.

“doors of the righteous man: so the Egyptians, when they were compassed about with horrible great darkness, sought every one the passage of his own doors” (Wisd. xix. 17.).

12. “Bring them out of this place.” The servants of God are to be separated from the world of the ungodly, and rescued as brands plucked from the burning (Amos iv. 11.). So Noah’s family was separated at the Deluge (Gen. vii. 1.). Christ’s disciples were separated from Jerusalem when it was sentenced to total destruction (St. Mark xiii. 14—16. St. Luke xxi. 21. Heb. xiii. 12—14.). They were warned to flee, like Lot, without waiting to secure their goods. So God’s people were to escape from Babylon (Jer. li. 6, 45.). All these deliverances were types of the great separation at the Day of Judgment, when Christ shall send His angels to rescue His saints from among the world of the ungodly (Rev. xviii. 4. Isa. xlvi. 20; lii. 11. Mic. ii. 10. 2 Cor. vi. 17, 18.). Here Lot is saved, but it is with the loss of the goods which he had accumulated in the rich vale of Sodom, and only his life was given him for a prey (see Jer. xxi. 8—10; xlv. 4, 5.). This was the second calamity which came upon him in consequence of his choice of Sodom as his abode: the first being the invasion of the four kings and his captivity.

13. “The cry.” Sins crying for vengeance; the poor crying by reason of the cruelty of their oppressors (Eccles. iv. 1. Exod. vi. 5.).

14. “Married;” or “were about to marry his daughters.” They were men to whom his daughters were betrothed. But in ver. 15. the Targum paraphrases the words, “the daughters who are found faithful with thee;” hence some suppose that Lot had unfaithful married daughters besides the two who escaped. The men to whom he had betrothed his daughters would be living in his house according to the practice in the East.

“Mocked.” As if he was alarming them by idle tales (see St. Luke xvii. 28—36.).

15. “Which are here.” Shewing that it was too late to rescue the others: they had rejected their last warning, and should die in their sins.

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16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ²the LORD being merciful unto him: ^aand they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, ^bEscape for thy life; ^clook not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, ^dnot so, my Lord:

19 behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

16. "He lingered." Either hesitating to believe the Angel's word, or in the hope of securing some of his goods. But at such critical moments, he who seeks to save his life shall lose it; the only hope of escape is by abandoning all (see St. Matt. xvi. 25, 26. St. Luke xvii. 31, 33.).

"The Lord." He with Whom Abraham conversed was also present in His two Angels in Sodom to save the righteous and to take vengeance upon the ungodly. The prayers of Abraham came to the aid of Lot, when he himself was irresolute.

17. "Escape for thy life." Hebrew, "Deliver thyself for thy soul;" "Have pity on thy soul."

"Look not behind thee." Be not as one whose heart is still in the midst of the guilty city, or with the substance you have left there. The history is an allegory of the Christian life (see Phil. iii. 13, 14. St. Luke ix. 62.). The plain is the world with all its wickedness, its snares and temptations. The mountain is heaven; and till we have escaped thither we are never safe. We must not linger on the way to look back at the things which are behind, lest destruction overtake us before we reach the place of safety. Yet in the meantime a city of refuge is provided for us, such as Zoar was to Lot: this city is the Church of Christ. We have in this world a temporary refuge, but not the goal of our race: we must aim higher still, even at heaven itself. For the sake of the Church on earth, God still delays the day of vengeance which is to fall upon the earth, as He spared Zoar at the prayers of Lot (St. Matt. xxiv. 22.).

20. "A little one." Zoar being small was not so corrupt as the larger cities of the plain. Lot being an old man felt his strength failing him, and feared lest the flames should overtake him before he reached

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21 And he said unto him, See, ° I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

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22 Haste thee, escape thither; for † I cannot do any thing till thou be come thither. Therefore ‡ the name of the city was called § Zoar.

° Job 42. 8, 9.
Ps. 145. 19.

† Heb.
thy face.

‡ See ch. 32.
25, 26.

§ Ex. 32. 10.
Deut. 9. 14.
Mark 6. 5.

23 The sun was ¶ risen upon the earth when Lot entered into Zoar.

¶ ch. 13. 10.
& 14. 2.

24 Then † the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

‡ That is,
Little,
ver. 20.

§ Heb.

¶ *gone forth.*
h Deut. 29. 23.

25 and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and † that which grew upon the ground.

h Deut. 29. 23.
Isai. 13. 19.
Jer. 20. 16.
& 50. 40.

Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

ⁱ ch. 14. 3. Ps. 107. 34.

the mountain. So God is merciful to our infirmities, not requiring of us more than we can bear (Isa. xl. 11; lxiii. 9).

22. "I cannot do anything." For it is impossible for God to lie or to break His promise. He had promised to save Lot for Abraham's sake, and therefore Sodom should not be destroyed till Lot was safe. So the world shall not be destroyed until the elect are gathered (St. Matt. xxiv. 31).

"Zoar" means small, or little. Its former name, "Bela," means "destruction" (see ch. xiv. 2).

23. "The sun was risen." So that Lot could see the destruction of Sodom by the morning light.

24. "The Lord . . . from the Lord." That is (as all ancient writers of the Church explain it), the Lord Who was upon earth rained down vengeance from the Lord in heaven,—the eternal Son from the eternal Father (*Ignatius, Justin Martyr, Chrysostom, Ambrose*). Not two Lords, but two persons in one substance, One Lord and God. So St. Paul prays for Onesiphorus that the Lord might grant him mercy from the Lord (2 Tim. i. 18.). Here it is the Son or Word of the Father, to Whom the Father has committed all judgment, Who with the breath of His lips slays the wicked (see St. John v. 22, 23. Isa. xi. 4. 2 Thess. ii. 8. Rev. i. 16; ii. 16; xix. 15.).

"Brimstone and fire." Cities have been known to be buried by sulphur and ashes issuing from volcanoes, or to have been swallowed up by earthquakes. But this was like the ground cleaving beneath Dathan and Abiram, a miracle and not a natural event. The cities of Sodom and Gomorrah are said in St. Jude 7. to suffer the vengeance of eternal fire, because their destruction was typical of the destruction of the bodies and souls of the wicked in hell (see St. Matt. x. 15, 28. Rev. xx. 10, 14, 15. Ezek. xvi. 53.). The Dead Sea became a type of hell itself and of the irrecoverable state of the lost. "He pitied not the "people of perdition who were taken away in their sins" (Eccelus. xvi. 9. See Isa. xxx. 33.).

25. "Those cities." Not only Sodom and Gomorrah, but also Admah and Zeboim (Hos. xi. 8.). So it is said in Deut. xxix. 23, "that the whole land thereof is brimstone, and salt, and burning, that it

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26 But his wife looked back from behind him, and she became a ^kpillar of salt.

^k Luke 17. 32. 27 And Abraham gat up early in the morning to the place where ^lhe stood before the LORD:

28 and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, ^m Rev. 18. 9. lo, ^m the smoke of the country went up as the smoke of a furnace.

“is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in His anger and in His wrath.” Instead of the plain of Jordan, so well-watered, with its five flourishing and wealthy cities, there has remained ever since a sulphurous lake with barren and unwholesome shores, unfit for the habitation of birds or fishes, or for the growth of herbs or plants. “Remember what I did to Sodom and Gomorrah, whose land lieth in clods of pitch and heaps of ashes.” (2 Esdr. ii. 8. 9.). The Salt Sea, or sea of the plain, was the type of the most utter desolation (Jer. xlix. 18 ; 1. 40.). The Dead Sea still answers in many respects to this description. It lies in a deep hollow or depression, into which the waters of the Jordan descend, but find no exit (Josh. iii. 16.). It is supposed by some that the surface of the plain was depressed and that the cavity thus formed was flooded by the water, thick and saturated with salt, bitumen and other sulphurous substances. The surface of the Dead Sea is, according to some, 1,300 feet lower than that of the Red or Mediterranean seas; more recent calculations make the difference of level considerably less, or about 570 feet. Although the shores of the Salt Sea are dry and barren, and the heat of its climate overpowering, it does not at the present day offer an appearance of such extreme desolation as might be expected from the allusions to it in the prophetic books (see Isa. xxxiv. 9, 10.).

26. “His wife.” The Jews have a tradition that she was overtaken by that hideous shower of fire and brimstone, whilst she stayed behind her husband to see what would become of her friends and kinsfolk who “remained in Sodom” (*Jackson*). Or her heart went back to her house in Sodom and to the goods which she had left there. Our Lord exhorted His disciples to remember Lot’s wife (St. Luke xvii. 32.); lest they should turn back in their hearts to the Sodom or Egypt of the world, and first delay and hesitate, and then forsake their duty (see Acts vii. 39, 40. Num. xi. 4, 5 ; xiv. 4. St. Luke ix. 62. Phil. iii. 13, 14.).

“A pillar of salt.” Probably encrusted with salt, or buried in a mass of sulphurous matter. The Jews supposed that the pillar remained for ages afterwards. “Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness, and a standing pillar of salt is a monument of an “unbelieving soul” (Wisd. ii. 7, 8.). As salt is a condiment or seasoning, so her end was a salutary example or warning for the seasoning of the faithful (*Aug.*).

27. “He stood before the Lord,” to intercede for Sodom (see ch. xviii. 22.).

28. “He looked,” &c. The righteous man beheld the doom of the

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29 And it came to pass, when God destroyed the cities of the plain, that God ⁿ remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

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ⁿ ch. 8. 1.
& 18. 23.

30 And Lot went up out of Zoar, and ^o dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

^o ver. 17, 19.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth: ^p to come in unto us after the manner of all the earth:

^p ch. 16. 2, 4.
& 38. 8, 9.
Deut. 25. 5.

32 come, let us make our father drink wine, and we will lie with him, that we ^q may preserve seed of our father.

^q Mark 12. 19.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine

wicked, and acknowledged the justice of it: a type of what shall take place at the last day (see Exod. xiv. 30. Isa. lxxvi. 24. Rev. xiv. 9—11; xix. 1—3.).

29. "God remembered Abraham." It was then for Abraham's sake rather than for his own merits, that Lot was saved. Lot was only a just man, comparatively, by the contrast between him and the wicked race of Sodom. God here fulfils His promise to Abraham, "I will bless him that blesseth thee" (Gen. xii. 3.); "Thy friends shall be My friends." For He was a friend and a Saviour to Lot for Abraham's sake.

30. "Feared." It seems that he was afraid lest Zoar also should be involved in the same destruction: a sign of a weak faith, for God had assured him of safety there.

31. "The firstborn said," &c. The sin of Lot and his daughters was aggravated by the great privileges which had been conferred upon them by God, their providential deliverances, and the warnings they had received of God's displeasure at such wickedness. Such unions were regarded as nefarious and unnatural even by the heathen (1 Cor. v. 1.). God set His curse upon them in Lev. xviii. and Deut. xxvii. Some ancient writers (as Josephus, Origen, and Chrysostom) conjectured from the words, "there is not a man in the earth," that the daughters of Lot supposed that the whole human race had perished in the recent overthrow, and that they were left alone with their father in the earth. It is said that the history was recorded to be a warning to the people of God not to defile themselves by intermarriage or intercourse with an accursed nation (see Deut. xxiii. 3.).

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this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

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37 And the firstborn bare a son, and called his name Moab: ^rthe same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: ^sthe same *is* the father of the children of Ammon unto this day.

CHAPTER XX.

¹ Abraham sojourneth at Gerar, ² denieth his wife, and loseth her. ³ Abimelech is reproved for her in a dream. ⁹ He rebuketh Abraham, ¹⁴ restoreth Sarah, ¹⁶ and reproveth her. ¹⁷ He is healed by Abraham's prayer.

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^a ch. 18. 1.

^b ch. 16. 7, 14.

^c ch. 26. 6.

^d ch. 12. 13.

& 26. 7.

^e ch. 12. 15.

AND Abraham journeyed from ^athence toward the south country, and dwelled between ^bKadesh and Shur, and ^csojourned in Gerar.

2 And Abraham said of Sarah his wife, ^dShe *is* my sister: and Abimelech king of Gerar sent, and ^etook Sarah.

37. "Moab," "the seed of a father," and "Ben-ammi," "the son of my kinsman," or "the son of my people" (*Targum*), became the heads of the two families of the children of Lot. In Deut. ii. 9, 19, "the Israelites were forbidden to invade their territory or to molest them." Even though they had been their enemies, and had hired Balaam to curse Israel (Deut. xxiii. 4), they were still to be treated as kinsmen and natural relations. The favour shown to Ruth the Moabitess was another proof that they were not under a curse. Even when the prophet Jeremiah denounced heavy burdens against them, he said that God would bring again their captivity in the latter days (Jer. xlviii. 47; xlix. 6.).

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1. "Abraham journeyed." He removed, probably on account of the destruction of the cities of the plain, in order to be at a greater distance from the scene of desolation or the sulphurous exhalations from it. This was another instance of the roving unsettled life appointed for him by God (see Heb. xi. 9.). Kadesh and Shur were on the borders of the desert, which was called the wilderness of Kadesh, or the wilderness of Shur (see Exod. xv. 22.). Gerar was a city of the Philistines, where their kings dwelt (see ch. xxvi. 6, 17.).

"Of Sarah his wife." Though she was ninety years of age her youth

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3 But ^fGod came to Abimelech ^gin a dream by night, and said to him, ^hBehold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* ²a man's wife.

4 But Abimelech had not come near her: and he said, Lord, ⁱwilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: ^kin the ³integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^lI also withheld thee from sinning ^magainst me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; ⁿfor he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^oknow thou that thou shalt surely die, thou, ^pand all that *are* thine.

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^f Ps. 105. 14.

^g Job 33. 15.

^h ver. 7.

² Heb.

married to an husband.

ⁱ ch. 18. 23.

ver. 18.

^k 2 Kin. 20. 3.

² Cor. 1. 12.

³ Or, *simplicity, or, sincerity.*

^l ch. 31. 7.

& 35. 5.

Ex. 34. 24.

1 Sam. 25.

26, 34.

^m ch. 39. 9.

Lev. 6. 2.

Ps. 51. 4.

ⁿ 1 Sam. 7. 5.

2 Kin. 5. 11.

Job 42. 8.

Jam. 5. 14, 15.

1 John 5. 16.

^o ch. 2. 17.

^p Num. 16.

32, 33.

had been renewed by a special gift of God, so that her beauty was a source of danger to the patriarch. In his fear and distress as a solitary stranger in the midst of the ungodly race of Canaan, he suppressed the fact that Sarah was his wife, as well as his "sister" or female relation by birth. God gave youthful vigour to Moses and Caleb in their old age (Deut. xxxiv. 7. Josh. xiv. 10, 11.).

3. "A dead man." That is, worthy of death, for oppressing and wronging the stranger who has come to sojourn in the land: for he had taken Sarah without Abraham's consent (see Exod. xxii. 21. Lev. xix. 33.). Thus God fulfilled His promise, "I will curse him that curseth thee." He took Abraham's part against his enemies, and suffered no man to do him wrong (Ps. cv. 13—15.). Dreams were a common means of Divine Revelation in the patriarchal times (Job xxxiii. 14—17. Num. xii. 6.).

4. "Also a righteous nation." The Sodomites had been destroyed for their outrages to strangers: Abimelech pleaded that his people were unlike them, and that they were just and merciful, and respected the rights of the weak and friendless.

5. "In the integrity." Literally, "in the perfection of my heart and the cleanness of my hands;" that is, not clean from all sin, but from that particular sin of taking the wife of another man.

6. "I also withheld thee." The hand of God was upon them, inflicting a plague upon the household of Abimelech. He says, "from sinning against Me," because by the covenant Abraham was His friend, and an offence against him was an offence against God. It also shews that sins of ignorance and secret sins which men make light of, are sins against God (see Lev. vi. 2. Ps. li. 4.).

"A prophet." Hebr. Nabi; here used for the first time. Besides

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8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^athat thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^rthat ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely ^sthe fear of God *is* not in this place; and ^tthey will slay me for my wife's sake.

12 And yet indeed ^u*she is* my sister; *she is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when ^xGod caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, ^ysay of me, He *is* my brother.

14 And Abimelech ^ztook sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

^a ch. 26. 10.
Ex. 32. 21.
Josh. 7. 25.

^r ch. 24. 7.

^s ch. 42. 18.
Ps. 36. 1.
Prov. 16. 6.

^t ch. 12. 12.
& 26. 7.

^u See ch. 11.
29.

^x ch. 12. 1,
9, 11, &c.
Heb. 11. 8.

^y ch. 12. 13.

^z ch. 12. 16.

being "Seers," who saw visions of the future and received spiritual illumination or Divine revelation, the Prophets were "men of God," or "Servants of the Lord," whose office it was to pray for others (see Ps. xcix. 6. 1 Sam. ix. 9. Deut. xxxiii. 1. Job xlii. 8.).

10. "What sawest thou?" What signs of malice did you observe in us, that you suspected us?

11. "The fear of God." That fear which alone keeps men from sins from which they are not deterred by the fear of men. Abraham had seen the wickedness of the Canaanites, and how the strong took advantage of the weak to oppress them; and though God had magnified him in the eyes of some of them, so that they feared to molest him, he was on his guard when he came to a land in which he was not known (see Gen. xlii. 18. Lev. xxv. 43. Neh. v. 15.).

12. "The daughter of my father." The Hebrews say that Sarah was the same as Ischah (ch. xi. 29.), the grand-daughter of Abraham's father: she might be called his sister in the sense in which Lot was his brother.

13. "When God caused me." The verb is plural; hence some render it, "When the gods caused me:" referring to the Angels who were sent to guide him. The Targum paraphrases it thus: "When the nations had gone astray after the works of their hands, the Lord called me to His fear, away from my father's house."

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15. And Abimelech said, Behold, ^amy land *is* before thee: dwell ²where it pleaseth thee.

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16 And unto Sarah he said, Behold, I have given ^bthy brother a thousand *pieces* of silver: ^cbehold, he *is* to thee ^da covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was re-
proved.

^a ch. 13. 9.
² Heb. *as*
is good in
thine eyes.
^b ver. 5.
^c ch. 26. 11.
^d ch. 24. 65.
^e Job 42. 9, 10.

17 So Abraham ^eprayed unto God: and God healed Abimelech, and his wife, and his maidser-
vants; and they bare *children*.

18 For the LORD ^fhad fast closed up all the wombs ^gof the house of Abimelech, because of Sarah Abraham's wife.

CHAPTER XXI.

¹ Isaac is born. ⁴ He is circumcised. ⁶ Sarah's joy. ⁹ Hagar and Ishmael are cast forth. ¹⁵ Hagar in distress. ¹⁷ The angel comforteth her. ²² Abimelech's covenant with Abraham at Beer-sheba.

¶ AND the LORD ^avisited Sarah as he had said, ^band the LORD did unto Sarah ^cas he had spoken.

^a 1 Sam. 2. 21.
^b ch. 17. 19.
& 18. 10, 14.
Gal. 4. 23, 28.

15. "My land is before thee." This permission was afterwards confirmed by a covenant or treaty between them (see ch. xxi. 23, &c.).

16. "A thousand pieces." That is, "shekels" of silver. The phrase, "a thousand of silver," is found also in Ps. cxix. 72. Isa. vii. 23.

"He is to thee a covering of the eyes." That is, "since he is "thine husband, veil thy face, and thus acknowledge him." When Sarah said that Abraham was her brother, she laid aside this veil or covering of her eyes (see ch. xxiv. 65.). Many, however, suppose that Abimelech's meaning was that his present to Sarah was to be a covering of the eyes or propitiatory gift, to persuade her to shut her eyes to his fault, and thus pardon it. "Lo this is unto thee a covering of honour, to compensate for my having sent to take thee, and having seen thee and all "that are with thee" (*Targum*).

"Thus she was reprov'd." She was convicted, she had nothing by which she could excuse herself. "Remember that thou hast been "caught in the act of fraud" (*Latin Version*). "In all things speak the "truth" (*Greek Version*).

17. "Abraham prayed." So Job prayed for his friends (Job xlii. 9, 10.).

"They bare children." Barrenness was often sent as a punishment for sin (see Exod. xxiii. 26. Deut. vii. 14. Lev. xx. 20. 2 Sam. vi. 23.).

CHAPTER XXI.

1—8. The Birth of Isaac.

1. "The Lord visited Sarah." That is, He bestowed upon her His

GENESIS, XXI.

Cir. Before CHRIST 1898. 2 For Sarah ^cconceived, and bare Abraham a son in his old age, ^dat the set time of which God had spoken to him.

g Acts 7. 8. Gal. 4. 22. Heb. 11. 11. d ch. 17. 21. e ch. 17. 19. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^eIsaac.

f Acts 7. 8. g ch. 17. 10. 12. 4 And Abraham ^fcircumcised his son Isaac being eight days old, ^gas God had commanded him.

cir. 1897. h ch. 17. 1, 17. 5 And ^hAbraham was an hundred years old, when his son Isaac was born unto him.

i Ps. 126. 2. Isai. 51. 1. Gal. 4. 27. k Luke 1. 53. 6 And Sarah said, ⁱGod hath made me to laugh, so that all that hear ^kwill laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ^lfor I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

m ch. 16. 1. n ch. 16. 15. o Gal. 4. 29. 9 ¶ And Sarah saw the son of Hagar ^mthe Egyptian, ⁿwhich she had born unto Abraham, ^omocking.

special favour and blessing. So "to visit" is used in Exod. iv. 31. Ruth i. 6. Ps. viii. 4. St. Luke i. 68, &c.

3, 4. The giving of the name is connected with circumcision, because those who were circumcised were admitted to the covenant, and enrolled amongst the people of God (see St. Luke i. 59; ii. 21. Acts vii. 8.). The name "Isaac" was given by Divine appointment; the "mirth" which it expresses was a holy exultation, and a joy of thankfulness, not a "laughter" of derision (see St. John viii. 56. Heb. xi. 11.). In Ps. cxxvi. 2, the returning captives say, "Our mouth is filled with laughter." Thus also Elizabeth exulted in St. Luke i. 25, 41, 42, 58, because of God's mercies to her.

6, 7. "God hath made me to laugh," &c. "Who would have said," &c. In the Targum, "God hath given me joy." "Faithful is He Who spake unto Abraham, Who hath also brought it to pass, that Sarah should give children suck." He Who had said, "At the time appointed I will return unto thee" (ch. xviii. 14.), now returned as He had said.

9—21. Hagar and Ishmael.

9. "Mocking," sporting or laughing, perhaps with some allusion to the name "Isaac." But this "mirth" was not innocent sport, but such as proved Ishmael to be unfit to be Isaac's companion, as one who would corrupt him, or lead him into sin. St. Paul says that "he who was born after the flesh persecuted him that was born after the Spirit," and that this answered to the temptations, either by flattering words,

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10 Wherefore she said unto Abraham, ^pCast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

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^p Gal. 4. 30.
See ch. 25. 6.
& 36. 6, 7.

11 And the thing was very grievous in Abraham's sight ^abecause of his son.

^a ch. 17. 18.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for ^rin Isaac shall thy seed be called.

^r Rom. 9. 7, 8.
Heb. 11. 18.

or by threatening and violence, by which the unbelieving Jews assailed the faith of Christians (see Gal. iv. 29.). There was also some insolence on the part of Ishmael, perhaps at the instigation of his mother Hagar, who had before rebelled against her mistress (ch. xvi. 4.).

10. "Cast out this bondwoman and her son." Sarah apparently spoke in vexation at Hagar's insolence, but her words were a prophecy of the rejection of those Jews who should be disinherited for their pride and insolence against Christ and His disciples (see Gal. iv. 30, 31.). As Ishmael was the elder brother, so the Jews were in possession of the privileges of God's covenant before the coming of Christ; but when Christ came, the birthright and the adoption and inheritance were transferred to those who believed in Him whether they were Jews or Gentiles, and the children of the kingdom were cast out (see St. Matt. viii. 11, 12; xxi. 42, 43. St. John viii. 33—37. Rom. ix. 6—9. Acts xiii. 46.).

"Shall not be heir." He was disinherited for his pride, not merely because he was the son of the bondmaid. He was dismissed lest his presence in the household of Abraham should cause strife, or endanger the safety of Isaac.

12. "Hearken." God had heard him concerning his son, who was therefore named Ishmael. So Abraham was to hear Sarah concerning him, and trust that it would be for the best. He hearkened to Sarah, but he did so in obedience to God, Whom he loved more than Sarah. His faith was tried by the apparent contradiction between God's former promise to bless Ishmael, and the command now given to expel him. This prepared him for the greater trial of his faith, when he was ordered to offer up Isaac.

"In Isaac shall thy seed be called." First, Isaac's posterity and not Ishmael's were to be named the "seed of Abraham" and to inherit the promises (*Targum*). Secondly, the Person in Whom all the promises to Abraham were to centre, the Saviour in Whom all nations should be blessed, should be of Isaac and not of Ishmael (see Gal. iii. 16.). Thus in Rom. ix. 8, "The children of the promise are accounted for the seed, and not the children of the flesh." The son of the bondwoman is called Abraham's seed, but he was not *the Seed*, Who should inherit the promises. "In Isaac shall thy seed be called," that is accounted or reckoned as the children of God, the chosen race, the holy seed, the people who should have the Lord for their God.

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^s ver. 18.
ch. 16. 10.
& 17. 20.

^t John 8. 35.

13 And also of the son of the bondwoman will I make ^s a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and ^t sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

^u Ex. 3. 7.

17 And ^u God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

^w ver. 13.

18 Arise, lift up the lad, and hold him in thine hand; for ^w I will make him a great nation.

^x Num. 22. 31.
See 2 Kin. 6.
17, 18, 20.
Luke 24. 16,
31.

19 And ^x God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

^y ch. 28. 15.
& 33. 2, 3, 21.

^z ch. 16. 12.

20 And God ^y was with the lad; and he grew, and ^z dwelt in the wilderness, and became an archer.

13. "A nation" (Gen. xvi. 10; xvii. 20.). Ishmael and his sons should be the founders and princes of a powerful nation. Even Ishmael was beloved for his father's sake (see Deut. x. 15. Rom. xi. 28.).

14. "The child." Ishmael was a lad of sixteen or seventeen years of age. Hagar must therefore be understood not to have carried him on her shoulder, or laid him on the ground as an infant, but to have led him away first, and afterwards abandoned him when he fainted for thirst.

"She departed." Probably (as in ch. xvi. 3.) to return to her own country, Egypt: Abraham would have given her a sufficient supply of provisions for the journey, but she lost her way in the wilderness.

15. "One of the shrubs." The only shade that could be found to screen him from the heat. Hagar then withdrew to a distance, and wept in distress at her misery, and in penitence for the faults which had brought it upon her.

19. "God opened her eyes," to see what was hidden from her before. This is called "the opening of the eyes" in 2 Kings vi. 17, 20. Gen. iii. 5, 7. St. Luke xxiv. 16, 31.

20. "God was with the lad." In the Targum, "The Word of God was present to help him." He became "an archer," or a hunter, skilled in the use of the bow.

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21 And he dwelt in the wilderness of Paran: and his mother ^atook him a wife out of the land of Egypt.

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^a ch. 24. 4.

22 ¶ And it came to pass at that time, that ^bAbimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^cGod is with thee in all that thou doest:

^b ch. 20. 2.
& 26. 26.

^c ch. 26. 28.

23 now therefore ^dswear unto me here by God ^ethat thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

^d Josh. 2. 12.
1 Sam. 24. 21.
^e Heb. *if thou shalt lie unto me.*

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants ^ehad violently taken away.

^e See ch. 26. 15, 18, 20, 21, 22.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^fmade a ^gcovenant.

^g ch. 26. 31.

21. "Paran." A mountainous region bordering on Arabia and Edom, so called from its abounding in caverns (see Num. xiii. 3, 26. Deut. i. 1. 1 Sam. xxv. 1.).

"His mother took him a wife." Exercising a parent's authority, like Rebekah in Gen. xxvii. 46; xxviii. 1, 3.

22. "God is with thee." In the Targum, "The Word of God is thy help." This had been shown by God's interference to compel Abimelech to restore Sarah (ch. xx.).

23. "Swear unto me." Make a covenant with me and my people confirming it by oath. Thus Abimelech sought a share in the blessing of Abraham. For God had said that He would bless them that blessed Abraham, that is, Abraham's friends (Gen. xii. 3. Isa. ii. 3. Jer. l. 4, 5. Zech. viii. 23.). This was prophetic of the things which should come to pass hereafter, when Gentiles and aliens should seek a share in the blessings of the people of God. The form of the oath would be "The Lord judge between me and thee," or "The Lord do so to me and more also, if I shall ever deal falsely with thee:" and both parties would swear to each other (see 1 Sam. xx. 14—17, 42; xxiv. 21, 22.). This covenant was afterwards renewed and confirmed by Isaac (ch. xxvi. 28.).

25. "A well," which was often a cause of strife (Gen. xxvi. 20; xxix. 8. Exod. ii. 16, 17, &c.).

27—30. These presents were the confirmation of the treaty or covenant. The seven ewe lambs were given as the price of the well, that Abraham might claim it justly for his own use. It was a temporary purchase,

GENESIS, XXII.

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ch. 33. 8.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that ^hthey may be a witness unto me, that I have digged this well.

31 Wherefore he ¹called that place ²Beer-sheba; because there they swear both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a ³grove in Beer-sheba, and ^kcalled there on the name of the LORD, ¹the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehorah-jirch.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

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Jos. Ant.

^a 1 Cor. 10. 13.
Heb. 11. 17.
Jam. 1. 12.
1 Pet. 1. 7.

² Heb.
Behold me.

¶ **AND** it came to pass after these things, that ^aGod did tempt Abraham, and said unto him, Abraham: and he said, ²Behold, *here I am.*

not a secure footing in the land; for God gave him no lot or inheritance in it (Acts vii. 5).

31. "Beer-sheba." Either "the well of the oath," or, as some think, "the well of the seven," purchased with seven lambs. The name is anticipated in ch. xvi. It is mentioned in Gen. xxvi. 33. Judges xx. 1. 2 Sam. xxiv. 7. 2 Kings xxiii. 8. Some suppose the place to have been in a valley, now called Ssabea, in the south of Palestine, where several wells have been discovered.

33. "A grove." A place consecrated to God's service, beneath the shade of which prayers would be offered; like the oratories which the Jews afterwards founded on the banks of rivers (Acts xvi. 13).

"The everlasting God." He Who is from everlasting to everlasting, without beginning or ending, ever continuing the same, unchangeable and eternal (so Isa. xl. 28; xli. 4; xliv. 6. Ps. xc. 2. Rom. i. 20; xvi. 26. 1 Tim. i. 17).

xxii. 1.—xxv. 11. The Life of Abraham.

Part IV. The trial of Abraham's faith to his death.

CHAPTER XXII.

1. "God did tempt Abraham." St. James says (i. 13.), "God

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2 And he said, Take now thy son, ^b thine only son ^{Before} ^{CHRIST} ^{1872.} Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a burnt ^b offering upon one of the mountains which I will tell ^c thee of. ^{Heb. 11. 17.} ^{Chr. 3. 1.}

“cannot be tempted with evil, neither tempteth He any man.” Are we then to suppose with the ancient Gnostics and some later speculations, that He Who tempted Abraham was not the true God, but one of the powers of evil? Not so; for to tempt is used in two senses: (1) it means to entice to sin, as in 1 Thess. iii. 5.; (2) it means to try or prove, as in Deut. xiii. 3; or as when the queen of Sheba came to tempt or prove Solomon with hard questions (1 Kings x. 1.). When God tries men, this is not that He may add anything to His own knowledge of them, for that is perfect: before He tried Abraham He foresaw his patience under the trial. His purpose then is to teach men, to reveal that which is hidden in them both to themselves and others. Thus God tried His people in the wilderness (Exod. xvi. 4. Deut. viii. 2, 16. Judges ii. 22.). Even our Lord Himself was tried by His hunger in the wilderness, before Satan came to Him.

2. “Thine only son.” Isaac was now *alone* in his father’s house, for Ishmael had been sent away. He was also Abraham’s beloved son, most dear and precious to him, because he was the child of promise, in whom all his hopes were placed. In this Isaac was a type of Christ, as the only-begotten and the beloved of the father; and hence in Heb. xi. 17. he is called Abraham’s only-begotten son; for he alone was the heir of promise, the son of the freewoman. God said this, not that He desired to accept Abraham’s son, but to shew that He was determined to give His own Son.

“Isaac.” In this we may observe the greatness of the trial. Abraham is required to offer (1) a son, not a sheep or an ox; (2) that son, an only one; (3) that son, “him whom thou lovest more than Ishmael,” great as had been his affection for him; (4) that son, by name “Isaac,” the child of joy and mirth, now made an occasion of deep anguish; (5) he must offer him with his own hands; (6) offer him entire as a whole burnt-offering, so that nothing remain of his corpse; (7) offer him now without delay, no reprieve being granted him. “Wisdom pre-
served him blameless to God, and kept him strong against his tender
“compassion towards his son” (Wisd. x. 5. See St. Matt. x. 37.). This was the greatest proof of the faith of Abraham: he was in this justified by works, for he shewed his faith by obedience (St. James ii. 21, 22.). The closest earthly attachments could not keep him from obeying God. It was an entire submission of reason to faith,—of his own will and judgment to the will of God. He said not to himself, “this
“is contrary to the promise;” for he considered that God could even raise him from the dead. However precious the gifts of God may be, they are not to be preferred to the Giver. It was to teach us throughout our lives to esteem whatever is most dear to us as base and vile when compared with the favour of God, and that the way of sacrifice is the highest faith.

“The land of Moriah.” “The land chosen by Jehovah,” or the
“land of Divine worship.” The mountain on which the Temple after-

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3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and ^a laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ² Here am I, my son. And he said, Behold the fire and the wood: but where *is* the ³ lamb for a burnt offering?

² Heb. Behold me.
³ Or, kid.

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

wards stood (see 2 Chron. iii. 1.). Here God accepted the sacrifices of His people, as the ransom of their souls; and near it the Lamb of God suffered for the sins of the world. The Jews had a tradition that the spot was pointed out by a pillar of fire in the heavens over it.

4. "The third day." Three days would be a long time for so short a journey as the distance between Beersheba and Moriah. Abraham acted, not as by sudden impulse, but with great deliberation. It was perhaps a type of Christ perfected on the third day (see St. Luke xiii. 32.). "The third day" is of frequent occurrence in Scripture (so Exod. xix. 11. Num. xix. 12. Josh. i. 11, &c.).

5. "I and the lad." They withdrew from the servants that they might be alone with God for the solemn act of sacrifice. Abraham speaks of his return with the lad, as though he believed that God would restore his son to him (Heb. xi. 19.).

6. "Laid it upon Isaac his son." So Christ carried the wood on which He was about to suffer (St. John xix. 17.). The submission of Isaac was a type of the obedience of Christ, which merited our pardon and salvation. This obedience was the denying of Himself, of His own life, as well as His own will (see St. Matt. xvi. 24, 25; xxvi. 39. St. John x. 18. Phil. ii. 8. Heb. v. 8; x. 9, 10.).

7. "Where is the lamb?" The lamb that should be the ransom of his life, or of the lives of those who offered it.

8. "God will provide a lamb." These words have been explained as declaring that Isaac was himself appointed for sacrifice: "God will provide Himself a lamb, even thee, my son." If so, Isaac became

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9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and °laid him on the altar upon the wood.

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° Heb. 11. 17.
Jam. 2. 21.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, †Lay not thine hand upon the lad, neither do thou any thing unto him: for ‡now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

† 1 Sam. 15. 22.
Mic. 6. 7, 8.
‡ ch 26. 5.
Jam. 2. 22.

willing to be offered, as he submitted to be bound afterwards. “Before God there shall be revealed unto Him a lamb” (*Targum*). But Abraham’s answer was also a prophecy. In that mountain God provided a Lamb; for He, by Whose Blood we are sanctified, became the Lamb or visible Sacrifice for sins. The Lamb was provided, for He said, “A body hast Thou prepared Me”—the Body of Flesh in which He came to do the Father’s will (see St. John i. 29. Heb. x. 5—7.).

9. “And bound Isaac his son.” He was bound and laid upon the wood to foreshew that Christ, the Seed of Abraham, in Whom all nations should be blessed, should be laid upon the wood of the Cross, and suffer that death in which wood was carried. Even his age—thirty-three years—answered to that of Christ when He was crucified: and, as in Christ’s Passion, the wood was first laid upon Isaac, and then he was laid upon the wood (St. John xviii. 12; xix. 1, 18.). The Jews pleaded this great act of obedience in their prayers, saying, “Let the binding of the Only-begotten be remembered before Thee.”

11. “The angel of the Lord.” The same Person Who had charged him before (ver. 2.) to take his son; for he says, “Thou hast not withheld thy son from Me.”

12. “Lay not thine hand.” The sacrifice had already been offered, the best sacrifice, which is obedience, or doing the will of God. “To obey is better than sacrifice” (1 Sam. xv. 22.), or the best of all sacrifices. Therefore the Sacrifice of the Son of God was obedience even unto death: “Lo, I come to do Thy will, O God.”

“Now I know;” or, “I have caused it to be known;” or, “I have made thee to know;” for by this trial Abraham proved his own faith, and his power of resolution to obey God. God is said to work that which He works in us: our groaning is the groaning of the Spirit pleading in us (Rom. viii. 23.).

“That thou fearest God.” By this work his faith in God was made perfect (St. James ii. 22, 23.). He was justified before; but faith must be fulfilled in works, that he who is justified may be justified still.

“Withheld.” In the Greek, “spared,” as in Rom. viii. 32.

“Thy son, thine only son.” The most precious thing that he had: so God the Father did not withhold His beloved Son: God the Son did

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13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place ² Jehovah-jireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 and said, ^h By myself have I sworn, saith the

² That is,
The LORD
will see, or,
provide.

^h Ps. 105. 9.
Luke 1. 73.
Heb. 6. 13,
14.

not spare His own life, but laid it down for our salvation, and gave His Flesh for the life of the world (see St. John xv. 13. Gal. ii. 20. Eph. v. 2. Cant. viii. 6.). Greater faith in God none had shewn than this, that a man should obey Him even to the sacrifice of his only son. Greater love hath none shewn than He Who died for us (1 St. John iii. 16.).

13. "A ram caught in a thicket." This ram was provided by God for Isaac's ransom, and was substituted for him in the sacrifice. Thus Isaac who was offered to God was restored by God to Abraham. He was received from the dead in a figure (Heb. xi. 17.), that he might be a type of Christ in His Resurrection, being restored to his father on the third day after he had devoted him to death. The ram caught in the thicket foreshews Christ suspended on the wood of the Cross, and crowned with thorns.

14. "Jehovah-jireh," "The Lord will see or provide."

"In the mount of the Lord it shall be seen," or provided. The Targum paraphrases the passage thus: "And Abraham sacrificed and prayed in that place: and he said before the Lord: Here shall the generations serve Him; wherefore it is said to this day: On this mountain Abraham sacrificed before the Lord." It was understood as pointing out the land of Moriah as the future site for the sanctuary of God, where the Lord should be present to those who came to inquire of Him (Exod. xxv. 22.), and help should be provided for those who sought it from Him.

16. "By myself have I sworn." In the Targum, "I have sworn by My Word:" in Ps. lxxxix. 36, "I have sworn by My holiness or My Holy One." In Heb. vi. 13—17, He interposed by an oath, the subject of the oath being that Mediator Who should be interposed between God and man, Who was also God Himself and the Word. This oath established the everlasting covenant: Abraham had given his consent to the offering up of his seed: God consented that His only Son should be offered up; and both were to be offered up in the One Person, the Word Incarnate, the Lord Jesus Christ. "In the mount the Lamb should be provided: in the same mount the Lord Himself should be seen, when our Lord should be lifted up upon the Cross, to draw all men unto Him." God bound Himself by solemn oath (1) that He would give His only Son; (2) that His only Son, being made the Seed of Abraham, should be more willing than Isaac was to be offered up in sacrifice for the sins of mankind.

LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son :

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17 that in blessing I will bless thee, and in multiplying I will multiply thy seed ⁱ as the stars of the heaven, ^k and as the sand which is upon the sea ² shore; and ^l thy seed shall possess ^m the gate of his enemies;

ⁱ ch. 15. 5.
Jer. 33. 22.
^k ch. 13. 16.
² Heb. tip.
^l ch. 24. 60.
^m Mic. 1. 9.
ⁿ ch. 12. 3.
& 18. 18.
& 26. 4.
Acts 3. 25.
Gal. 3. 8, 9,
16, 18.

18 ⁿ and in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to ^p Beer-sheba; ^p and Abraham dwelt at Beer-sheba.

^o ver. 3. 10.
ch. 26. 5.
^p ch. 21. 31.

“For because,” &c. This was the confirmation by oath of God’s former covenant with Abraham. The oath of God made the covenant perpetual and everlasting, so that it should never be altered. It was the assurance to man of eternal life through Christ; that in Him God would bless all mankind, and open to them the doors of heaven (see St. Luke i. 72, 73.). Though at first He spoke only of Canaan (Ps. cv. 8—11.), yet since it was a promise to all the nations of the earth, it could not refer to Canaan only, it must therefore reach to the better and heavenly country, prepared for God’s elect (St. Matt. xxv. 34. Tit. i. 2.).

17. “I will multiply thy seed.” This was to be fulfilled, first, in the rapid growth of the children of Israel (Deut. x. 22. Exod. i. 7.); secondly, in the growth of Christ’s Church, the Israel of God (Acts ii. 41; iv. 4. Rom. iv. 11.); and thirdly, in the great multitude of the redeemed in heaven, gathered from every nation (Rev. v. 9; vii. 9, 10.). Thus the oath of God confirmed the calling of the Gentiles to believe in the true Seed of Abraham.

“As the stars of heaven.” This promise belongs especially to those true children and imitators of Abraham who should be the light of the world. Others of his natural posterity, though like the sand of the sea for multitude, should be barren and unfruitful like the sand, in the bitterness of unbelief. Thus the promise should be made sure to a remnant only, out of the multitude of the sons of Abraham (Rom. ix. 27; iv. 16.).

18. “All the nations of the earth.” When the Lamb of God had been pierced and slain, all the ends of the earth should turn unto Him, all kindreds of the nations should worship Him (see Ps. xxii. 27, 28.). For this was a part of the oath of God, that every knee should bow to the seed of Abraham (Isa. xlv. 22, 23.). He adds “Because thou hast obeyed my voice,” to shew that this blessing should come upon all nations for the merits of Christ. To Him should the gathering of the people be: unto Him should the Gentiles seek (Gen. xlix. 10. Isa. xi. 10.). The faith of Abraham should pervade the world and be more fruitful even than the natural posterity of Abraham became by God’s especial blessing. Yet these should be the fruits not of Abraham’s example alone but of Christ’s Cross and Passion. The promise “because thou hast obeyed My voice” belongs to Him Who was the

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20 And it came to pass after these things, that it was told Abraham, saying, Behold, ^a Milcah, she hath also born children unto thy brother Nahor;

^b Job 1. 1. 21 ^r Huz his firstborn, and Buz his brother, and

^c Job 32. 2. Kemuel the father ^s of Aram,
22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

^t ch. 24. 15. 23 And ^t Bethuel begat ^u Rebekah: these eight
^u Called, Rom. 9. 10, Rebecca. Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,*
19 *where Sarah was buried.*

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AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

Seed of Abraham. He alone merited the reward as being truly worthy of it. Because He obeyed the voice of His Father He merited (1) the portion with the great (Isa. liii. 12.); (2) the heathen for His inheritance (Ps. ii. 8. Rom. iv. 13. Gal. iii. 8, 9, 14.); (3) the love of the Father (St. John x. 17.); (4) to be highly exalted (Ps. cx. 7. Phil. ii. 8, 9.); (5) the crown of glory and honour (Heb. ii. 9.); (6) the possession of all things in heaven and earth (Rev. v. 12.).

20. "Behold, Milcah." The chief purpose of this passage is to shew the descent of Rebekah, because she was afterwards chosen by Divine appointment to be the wife of Isaac, and the mother of the chosen race. It follows then upon the account of the sacrifice of Isaac because the sacrifice of Christ was His purchasing and betrothing the Church to Himself as His Bride (Eph. v. 25.).

21. "Huz," or rather Uz, as in Job i. 1; (soft and sandy earth); a district of Northern Arabia. "Buz" (contempt), "Kemuel" (congregation of God), "Aram" (height or high region). The last name occurs amongst the posterity of Shem in Gen. x. 22. Perhaps this Aram founded a kingdom which included the older tribes of Aram amongst its adherents. So the name Uz occurred in Gen. x. 23. "Chesed" in ver. 22, may be connected with the Chasdim or Chaldæans.

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1. "Sarah was an hundred and twenty-seven years old." She lived thirty-seven years after the birth of Isaac, through the strength that was given to her in her old age. She is the only woman whose age is recorded in Genesis (see 1 St. Pet. iii. 6.). In the life of Abraham, the friend of God, one sorrow and trial quickly succeeds another: the death of Sarah follows within a few years of the surrender of Isaac.

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- 2 And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
- 3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
- 4 ^c I am a stranger and a sojourner with you: ^d give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

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^a Josh. 14. 15.
Judg. 1. 10.
^b ch. 13. 18.
ver. 19.
^c ch. 17. 8.
^d 1 Chr. 29. 15.
Ps. 105. 12.
Heb. 11. 9,
13.
^d Acts 7. 5.

2. "Kirjath-arba." The city of *Arba*, who was one of the Anakims. It was afterwards named Hebron (conjunction or joining: so Judges i. 10. 2 Sam. v. 5.). But it retained its old name to the time of Nehemiah (Neh. xi. 25.). The name Hebron may have been derived from Abraham's league with the men of the place. It is now called "the city of the friend of the merciful God," that is, of Abraham.

"Abraham came to mourn." He appointed certain days to be "days of mourning" (ch. xxvii. 41; i. 3, 4, 10.). Or the sense may be, "He came into Sarah's tent, where her corpse lay, and there made lamentation for her." So those who mourned for the dead were said to "enter into the house of mourning" (Jer. xvi. 5. 1 Kings xiii. 29. Eccles. vii. 2.).

3. "Stood up." The manner of mourners was to sit upon the ground (Job ii. 12, 13. Isa. iii. 26; xlvii. 1. Lam. ii. 10.).

"Heth" (fear, terror). Mentioned in ch. x. 15, as the ancestor of the Hittites, who were amongst the descendants of Ham and Canaan (ch. xv. 20.).

4. "A stranger and a sojourner." Unlike the men of the world, who add house to house, and field to field (Isa. v. 8.), and enlarge its storehouses (St. Luke xii. 18—20.), Abraham was content to lead a wandering and unsettled life at the call of God, without any fixed possession in the land (Acts vii. 5.). The only possession he gained was a sepulchre for himself and Sarah his wife, and he would not purchase this till necessity required it. So it is with all living. All their earthly possessions must be left behind: nothing remains to them of this earth but the ground in which they are laid (Eccles. x. 11. Ps. xlix. 16, 17. Job i. 21. 1 Tim. vi. 7. Eccles. v. 15. Job xvii. 13—16. See Heb. xi. 13.).

"Out of my sight." Hebr. "from before my face," that the dead body may no longer lie exposed to my view. This is the first mention of burial in Scripture. It is referred to as an example to the posterity of Abraham (Gen. xlix. 31. Acts vii. 15, 16.). Even when they were in a strange land they were anxious that their bones should be laid in the land of promise (Gen. 1. 25. Exod. xiii. 19. Josh. xxiv. 32.). The bodies of the dead were usually laid in a cave or vault, not merely interred or covered with earth. It was accounted a great disgrace or calamity to be left unburied (Ps. lxxix. 2, 3.): and, next to this, it was regarded as an evil to be buried in a strange land and not to be laid with their fathers (Gen. xlvii. 29.). The grave is called a man's long home in Eccles. xii. 5, as being the resting-place of his mortal remains until the Resurrection (Acts xiii. 36.).

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5 And the children of Heth answered Abraham, saying unto him,

² Heb.
a prince of
God.

6 hear us, my lord: thou art ² a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

^c ch. 13. 2.
& 14. 14.
& 24. 35.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

³ Heb.
full money.

9 that he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for ³ as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

⁴ Heb. ears.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the ⁴ audience of the children of Heth, *even* of all that ^f went in at the gate of his city, saying,

^f ch. 34. 20, 24.
Ruth 4. 4.

⁵ See 2 Sam.
24. 21,—24.

11 ⁵ nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the

6. "A mighty prince." In the Hebrew, "A prince of God." He was mighty and great because God had magnified him, and given him victory over his enemies. The Lord had set him apart for Himself (Ps. iv. 3.), therefore the fear of him fell on all the dwellers in the land (Josh. ii. 9.).

7. "Bowed himself." This was not an act of worship (Rev. xix. 10.), such as is due to God only, but a sign of humility, the act of a stranger who was indebted to the Hittites for his safe and peaceable sojourn in the land (see ch. xviii. 2; xix. 1, 2.).

9. "Cave of Machpelah." In the Targum and Versions, "The double cave." The field is also called Machpelah in Gen. xlix. 30. The meaning may be "portion" or "lot."

10. "The gate of his city." The "gates" were an important part of the cities of the East, so that "gates" sometimes signify the cities themselves, as in ch. xxii. 17. Here business was carried on, and people bought and sold; here also assemblies were held and causes were tried; and here they prepared for war (Ruth iv. 1, 2. Gen. xxxiv. 20. Ps. cxxvii. 5; ix. 14. Deut. xxxi. 12.). The king often sat in the gate; as did also the elders and judges of the people (2 Sam. xix. 8. Job v. 4; xxxi. 21. Prov. xxii. 22. Isa. xxix. 21. Amos v. 10, 12, 15. Ruth iv. 11. Prov. xxxi. 23. Lam. i. 4.). This seems to be the origin of the name "Porte," as applied to the Ottoman Court.

11. "I give it thee." Thus they honoured Abraham as an independent prince come to treat with them (see 2 Sam. xxiv. 20, &c.). From

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presence of the sons of my people give I it thee : bury thy dead.

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12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 my lord, hearken unto me: the land *is worth* four hundred ^h shekels of silver; what *is* that be-^h Ex. 30. 13.
Ezek. 45. 12. twixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham ⁱ weighed to Ephron the silver, which he ⁱ Jer. 32. 9. had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And ^k the field of Ephron, which *was* in Mach-^k ch. 25. 9.
& 49. 30, 31,
32. & 50. 13.
Acts 7. 16. pelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field; that *were* in all the borders round about, were made sure

18 unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

the reverence (ver. 12.) which Abraham paid to them, it appears that the low inclination of the body was not peculiar to Divine worship (*Jer. Taylor*).

13. "If thou." That is, even if it be so, I will not take it for nothing. He desired to purchase it, and was not content with the permission to use the sepulchre of another, which might be reclaimed by its former owners after his death.

15. "For four hundred shekels." The shekel was a weight used by the Hebrews (Exod. xxx. 13.). Joseph was probably sold for twenty shekels; and Abimelech's present in ch. xx. 16. was of a thousand shekels. Four hundred shekels are computed to be about one hundred and eleven ounces, in value, perhaps, £22.

"Betwixt me and thee," who are both friends and wealthy.

16. "Current money with the merchant." That is, money that passes to the merchant; or, "money that was received for merchandise "in every province." A merchant would be a travelling dealer who exchanged goods for other goods or for an equivalent in silver. Thus the Ishmaelites in Gen. xxxvii. 25, purchased myrrh, balm, and spices in Gilead, and carried them into Egypt, where they obtained corn in exchange for them.

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19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

¹ See Ruth
4. 7, 8, 9, 10.
Jer. 32. 10,
11.

20 And the field, and the cave that *is* therein, ¹were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

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a ch. 18. 11.
& 21. 5.
² Heb. *gone into days.*
b ch. 13. 2.
ver. 35.
Ps. 112. 3.
Prov. 10. 22.
c ch. 15. 2.
d ver. 10.
ch. 39. 4, 5, 6.
e ch. 47. 29.
1 Chr. 29. 24.
Lam. 5. 6.
f ch. 14. 22.
Deut. 6. 13.
Josh. 2. 12.
g ch. 26. 35.
& 27. 46.
& 28. 2.
Ex. 34. 16.
Deut. 7. 3.

¹ Abraham *sweareth his servant.* ¹⁰ *The servant's journey:* ¹² *His prayer:* ¹⁴ *His sign.* ¹⁵ *Rebekah meeteth him,* ¹⁸ *fulfilleth his sign,* ²² *receiveth jewels,* ²³ *sheweth her kindred,* ²⁵ *and inviteth him home.* ²⁶ *The servant blesseth God.* ²⁹ *Laban entertaineth him.* ³⁴ *The servant sheweth his message.* ⁵⁰ *Laban and Bethuel approve it.* ⁵⁸ *Rebekah consenteth to go.* ⁶² *Isaac meeteth her.*

¶ AND Abraham ^a was old, and ² well stricken in age: and the LORD ^b had blessed Abraham in all things.

² And Abraham said ^c unto his eldest servant of his house, that ^d ruled over all that he had, ^e Put, I pray thee, thy hand under my thigh:

³ and I will make thee ^f swear by the LORD, the God of heaven, and the God of the earth, that ^g thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

20. "Were made sure." The rites used at a later time in making and confirming a purchase are fully described in Ruth iv. and in Jer. xxxii. 6—15.

CHAPTER XXIV.

The Marriage of Isaac.

2. "His eldest servant." Supposed by some to be the steward Eliezer, mentioned in ch. xv. 2.

"Under my thigh." This form of swearing is found here and in ch. xlvii. 29. 1 Chron. xxix. 24. It may have had reference to the sword which was worn upon the thigh (Exod. xxxii. 27. Ps. xlv. 4.). "If I break my oath, let me die by the sword" would then be the meaning of the form. Ancient writers, however, connect the thigh with the holy seed that should be the fruit of his loins according to the flesh (Acts ii. 30.). It denoted Abraham as the parent of Isaac, and in him of the Seed in Whom all nations of the earth should be blessed: and he swore by the Lord, the God of heaven and the God of the earth should take that seed, and come in the flesh that proceeded from thence (*Aug.*).

3. "By the Lord." In the Targum, "by the Word of the Lord:" the Word that should become flesh, and take the seed of Abraham (Heb. ii. 16. Rom. i. 3.).

"The daughters of the Canaanites." The Canaanites were an accursed race, defiled by the worst kinds of vice and sin; they were filling up the measure of their iniquity, and as long as they continued in

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4 ^h but thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac. Before
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5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? ^h ch. 28. 2.
ⁱ ch. 12. 1.

6 And Abraham said unto him, Beware thou that thou bring not my son thither again. ^k ch. 12. 1.
^l ch. 12. 7.
& 13. 15.
& 15. 18.
& 17. 8.

7 The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ^l Unto thy seed will I give this land; ^m he Ex. 32. 13.
Deut. 1. 8.
& 34. 4.
Acts 7. 5.
^m Ex. 23. 20,
23. & 33. 2.
Heb. 1. 14.

their impenitence they were under a Divine sentence which doomed them to destruction hereafter by the sword of Joshua (Lev. xx. 23, 24.). Hence God's people, who had made a covenant with Him, were forbidden to intermarry with them, lest they should be corrupted by their society (2 Cor. vi. 15—18. Gen. xxvi. 34, 35; xxvii. 46; xxviii. 1, 8. Exod. xxxiv. 11—16. Deut. vii. 1—5. Ps. cvi. 34—38. Ezra ix. 1, 2, 10—12.). The nations of the race of Shem, though they were Gentiles and idolaters, were not sunk so low in degradation, so that the people of God were not debarred to the same degree from intercourse with them (see ch. xxxi. 19.).

4. "My country." Not Ur of the Chaldees, but Haran in Padan-aram or Mesopotamia, where Abraham had left his brother Nahor.

"And take a wife unto my son." An office of the highest trust, shewing the care with which Abraham had trained his servant, that he might be worthy of such a ministry. Yet such is the ministry which Christ entrusted to His Apostles and their successors to bring souls to be His Church and Bride (see 2 Cor. xi. 2.). They were sent to bring the Gentiles who were afar off to the knowledge of Christ; and their vocation was foreshewn by the bringing of Rebekah from a distant land, when she was commanded to forget her own people and her father's house (Ps. xlv. 10.). In both, the espousals take place first and the wedding or marriage afterwards. Christ shall appear as the Bridegroom at the end of the world, and then His Apostles shall present to Him the souls that are ready for Him (see Col. i. 28. 1 Thess. ii. 19, 20. 2 Cor. i. 14. Rev. xix. 7—9; xxi. 2, 9, 10.). In this world they were His ambassadors (2 Cor. v. 20.), sent, like Abraham's servant, to negotiate a treaty of marriage. So St. John the Baptist was the "friend of the Bridegroom," because he was sent to prepare Christ's flock to receive Him (St. John iii. 29.).

6. "That thou bring not my son thither again." The servant was to make neither contract nor agreement with the woman of the land, by which Isaac should be bound to remove into Mesopotamia in order to take her to wife; because this would have been an act of disobedience to God, Who had commanded Abraham to leave that land and to dwell in the land of Canaan. The woman was to follow the man, not the man the woman.

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shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this my oath : only bring not my son thither again.

ⁿ Josh. 2. 17, 20.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

^o ver. 2.

² Or, and.

^p ch. 27. 43.

³ Heb.

that women which draw water go forth.

^q Ex. 2. 16.

1 Sam. 9. 11.

^r ver. 27.

ch. 26. 24. &

28. 13. & 32. 9.

Ex. 3. 6. 15.

^s Heb. 1. 11.

Ps. 37. 5.

10 And the servant took ten camels of the camels of his master, and departed ; ^o ² for all the goods of his master *were* in his hand : and he arose, and went to Mesopotamia, unto ^p the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time ³ ^q that women go out to draw water.

12 And he said, ^r O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and shew kindness unto my master Abraham.

7. "He shall send His angel." The unseen guide and protector of the faithful (Ps. xci. 11, 12. Heb. i. 14.). So an Angel went before the hosts of Israel in the desert (Exod. xxiii. 20, 23.). Abraham thus commends his servant to God as his guide and companion by the way.

8. "Clear from this my oath," &c. "Innocent of my malediction;" that is, free from the curse which would rest upon him if he acted in opposition to the oath. It would be better that Isaac should even contract a marriage with a daughter of Canaan, than that he should disobey God by returning to Mesopotamia.

10. "Ten camels." These would be laden with the presents which would be given to the father or brother of the woman with whom the marriage contract was made.

"Mesopotamia." Hebr. Naharaim, that is, "The land of the two rivers."

11. "Women go out to draw water." Compare Exod. ii. 16, 17. Gen. xxix. 10. 1 Sam. ix. 11. St. John iv. 7. Kneeling is the posture in which a camel rests itself.

12—14. In this prayer the servant shews his humility and modesty, in asking to be heard solely for the sake of Abraham his master, and in fulfilment of God's covenants and promises to him. The asking of a sign from God was sometimes an act of presumption or a tempting of God (Isa. vii. 13.). Sometimes it was a sign of want of faith, as in the case of Gideon (Judges vi. 17.), or of Zacharias (St. Luke i. 18.). But here it was a prayer for direction in a matter of great difficulty and perplexity. The sign which he asked also shews his prudence: he knew that the woman who should be the wife of Isaac ought to be like his master, especially in the virtue of hospitality or kindness to strangers. If the woman was the first of the daughters of the city to invite him

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13 Behold, ^tI stand *here* by the well of water; and ^uthe daughters of the men of the city come out to draw water: Before
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14 and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and ^wthereby shall I know that thou hast shewed kindness unto my master. ^t ver. 43.
^u ch. 29, 9.
Ex. 2, 16.

^w See Judg. 6.
17, 37.
1 Sam. 6, 7.
& 14, 10.
& 20, 7.

15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^xMilcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. ^x ch. 11, 29.
& 22, 23.

16 And the damsel ^ywas ²very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. ^y ch. 26, 7.
² Heb. *good of countenance.*

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^zAnd she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. ^z 1 Pet. 3, 8.
& 4, 9.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether ^athe LORD had made his journey ^aprosperous or not. ^a ver. 12, 56.

and his camels to drink, it would be a proof that she was a daughter of a righteous family that loved the friendless stranger. Such was the character of Abraham himself in Gen. xviii. 1, 2; of Lot in ch. xix. 1, 2, &c.; of Job in Job xxxi. 32 (see also Heb. xiii. 2. Rom. xii. 13. 1 Pet. iv. 9.).

15. "A pitcher." A pail or barrel, used both for water as in Eccles. xii. 6, or for meal as in 1 Kings xvii. 12. It was a vessel which women could carry on their shoulders.

21. "Wondering at her." In joyful surprise at the manner in which his prayer had been heard.

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22 And it came to pass, as the camels had done drinking, that the man took a golden ^{b 2} earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 and said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, ^c I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

b Ex. 32. 2, 3.
Isai. 3. 19,
20, 21.
Ezek. 16. 11,
12.
1 Pet. 3. 3.
² Or, *jewel*
for the fore-
head.
c ch. 22. 23.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

d ver. 52.
Ex. 4. 31.

26 And the man ^d bowed down his head, and worshipped the LORD.

e Ex. 18. 10.
Ruth 4. 14.
1 Sam. 25.
32, 39.
2 Sam. 18.
28.
Luke 1. 68.
f ch. 32. 10.
Ps. 98. 3.
g ver. 43.

27 And he said, ^e Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: I *being* in the way, the LORD ^g led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 And Rebekah had a brother, and his name *was* ^h Laban: and Laban ran out unto the man, unto the well.

h ch. 29. 5.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when

22. "Took a golden earring." He took it to give it to the woman: as in ch. xv. 9, 10, Abram was to "take" in order to give or "offer."

"Earring." A ring worn as an ornament, sometimes in the ear, as in Gen. xxxv. 4, sometimes in the nose, as in Isa. iii. 21. Prov. xi. 22. Hos. ii. 13. From ver. 47, it seems that this was a "nose-ring."

24, 25. We may observe her kindness and courtesy to the stranger, not resenting his intrusion, but modestly replying to his enquiries.

26. "Worshipped the Lord." He ascribes the success of his journey to God, Who had answered the prayers of Abraham, and had sent His Angel to guide him to the very person he had been sent to seek. This was God's mercy and truth: truth shewn in the fulfilment of His promises; mercy in the favour bestowed upon them in thus confirming His love to them that fear Him from generation to generation (Ps. lxxxv. 10; lxxxix. 24; lxi. 7; xcvi. 3.).

28. "Her mother's house." If her father was dead, the Bethuel mentioned afterwards would be her brother.

29. "Laban." Hebr. "white."

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he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

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31 And he said, Come in, ⁱthou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

ⁱ ch. 26. 29.
Judg. 17. 2.
Ruth 3. 10.
Ps. 115. 15.

32 And the man came into the house: and he ungirded his camels, and ^kgave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

^k ch. 43. 21.
Judg. 19. 21.

33 And there was set *meat* before him to eat: but he said, ^lI will not eat, until I have told mine errand. And he said, Speak on.

^l Job 23. 12.
John 4. 34.
Eph. 6. 5,
6, 7.

34 And he said, I *am* Abraham's servant.

35 And the LORD ^mhath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

^m ver. 1.
ch. 13. 2.

36 And Sarah my master's wife ⁿbare a son to my master when she was old: and ^ounto him hath he given all that he hath.

ⁿ ch. 21. 2.
^o ch. 21. 10.
& 25. 5.

37 And my master ^pmade me swear, saying, Thou

^p ver. 3.

31. "Thou blessed of the Lord." Because the Lord Jehovah had so wonderfully prospered him in this business (see Gen. xxvi. 29. Ruth iii. 10.).

32. "He ungirded his camels," &c. A further instance of that kindness to strangers for which the patriarchs were distinguished (Deut. x. 19.).

"To wash his feet." See Gen. xviii. 4; xliii. 24.

33. "Told mine errand." Literally, "said my words." He says this, not as rejecting their kindness, but shewing his fidelity to his master Abraham, in his absence doing him service as in his presence (see Eph. vi. 5—7.).

34. "Abraham's servant." The servant of Abraham, the friend of God, and the kinsman of Laban and Bethuel.

35. "Hath blessed my master." God had in part fulfilled His promise in ch. xii. 2, 3, by giving him the prosperity of a roving herdsman or shepherd, though he had no fixed possession in the promised land (see ch. xiii. 2. Acts vii. 5.).

36. "Unto him hath he given all." He had named him as his heir, to whom belonged the birthright, or the privilege of the first-born. "He had given," that is, he had resolved or determined to give him all (see Gen. xv. 4.).

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shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell :

q ver. 4. 38 ^a but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

r ver. 5. 39 ^r And I said unto my master, Peradventure the woman will not follow me.

s ver. 7.
t ch. 17. 1. 40 ^s And he said unto me, The LORD, ^t before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house :

u ver. 8. 41 ^u then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

v ver. 12. 42 And I came this day unto the well, and said, ^v O LORD God of my master Abraham, if now thou do prosper my way which I go :

w ver. 13. 43 ^w behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 and she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

x ver. 15, &c.
y 1 Sam. 1. 13. 45 ^x And before I had done ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel,

40. "Before whom I walk." To walk before God is to please Him, or to live according to His Will (see Ps. lvi. 13. 1 Thess. ii. 12; iv. 1.).

41. "Clear from my oath." "Innocent from the curse" (*Targum*), not liable to the imprecation which Abraham otherwise invoked upon him if he should disobey him (ver. 2, &c.).

42. "If now thou do prosper." A form of wish or prayer, "Oh, that 'Thou wouldest now prosper my way!'" (see St. Luke xix. 42.).

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Nahor's son, whom Milcah bare unto him: and I^z put the earring upon her face, and the bracelets upon her hands.

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48 ^a And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^b my master's brother's daughter unto his son.

^z Ezek. 16.
11, 12.
^a ver. 26.

49 And now if ye will ^c deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

^b ch. 22. 23.
^c ch. 47. 29.
Josh. 2. 14.

50 Then Laban and Bethuel answered and said, ^d The thing proceedeth from the LORD: we cannot ^e speak unto thee bad or good.

^d Ps. 118. 23.
Matt. 21. 42.
Mark 12. 11.

51 Behold, Rebekah ^f is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

^e ch. 31. 24.
^f ch. 20. 15.

52 And it came to pass, that, when Abraham's servant heard their words, he ^g worshipped the LORD, *bowing himself* to the earth.

^g ver. 26.

53 And the servant brought forth ^h jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ⁱ precious things.

^h Heb. vessels.
^b Ex. 3. 22.
& 11. 2.
& 12. 35.
ⁱ 2 Chr. 21. 3.
Ezra 1. 6.

49. "And now," &c. Abraham had shewn regard and affection for them in preferring a daughter of Bethuel to the women of Canaan, however eminent for rank and wealth; would they reciprocate his kindness and regard for them?

"Deal kindly and truly." Literally, "Do mercy and truth," a Hebraism for "to confer a benefit on any one." So the goodness and beneficence of God is often called His "mercy and truth" (Ps. lxxxvi. 15.).

"To the right hand or to the left." A proverbial saying, found also in Num. xx. 17; xxii. 26. Deut. ii. 27. If Rebekah was denied him, he must seek a wife for Isaac among the Ishmaelites on the one side, or among the children of Lot on the other.

50. "Laban and Bethuel." The brothers of Rebekah (see below, ver. 60.).

"Proceedeth from the Lord." God had signified His approval of the marriage by guiding the servant to the city of Nahor, and then by granting his prayer (Ps. cxviii. 23. Gen. xxxi. 24.). The Lord had spoken, and not merely his master Abraham. Yet it was the will of God that the marriage should take place with the full consent of the parents or brethren of Rebekah (*Jer. Taylor*).

53. "Jewels." Literally "vessels," but here probably the "ornaments of a bride," as in Isa. lxi. 10.

"Precious things." These might be a present of the fruits of the land of Canaan, as in Gen. xliii. 11 (see Deut. xxxiii. 13, &c.).

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^k ver. 56,
& 59.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, ^k Send me away unto my master.

² Or, a full
year, or, ten
months,
Judg. 14. 8.

55 And her brother and her mother said, Let the damsel abide with us ² a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

¹ ch. 35. 8.

59 And they sent away Rebekah their sister, and ¹ her nurse, and Abraham's servant, and his men.

^m ch. 17. 16.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou ^m the mother of thousands of millions, and ⁿ let thy seed possess the gate of those which hate them.

ⁿ ch. 22. 17.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

^o ch. 16. 14.
& 25. 11.

62 And Isaac came from the way of the ^o well Lahai-roi; for he dwelt in the south country.

54. "Send me away." This was the last duty of hospitality (see above, ch. xviii. 16.).

55. "Days, at the least ten." The Targum and Versions understand the words to mean "a year, or at least ten months," such being the usual interval between a woman's betrothal and her marriage (Judges xiv. 8.).

58. "Wilt thou go?" Thus when a daughter or a sister was given in marriage, her consent was required (*Jer. Taylor*). Rebekah was also a type of the Church obeying the call of Christ (Ps. xlv. 10.).

59. "Her nurse." Probably Deborah (ch. xxxv. 8.); but the Greek Version has "her goods."

60. "The blessing of Rebekah." It was a prayer and also an unconscious prophecy; for the things which they desired for Isaac and Rebekah had been promised to them by God and confirmed by His oath (see ch. xxii. 17.).

"Thousands of millions." Thousands of myriads, or tens of thousands: like stars for multitude, mighty to resist their enemies and to possess their cities and gates (Deut. vi. 10. Josh. xxiv. 13.).

61. "Her damsels." Other maidservants besides the nurse Deborah were given to her for her portion (see ch. xxix. 24, 29.).

62. "Lhai-roi." "Isaac was coming from the well over which the

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63 And Isaac went out ^{2 P} to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, ^q she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac ^r was comforted after his mother's *death*.

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² Or, to pray.
^P Josh. 1. 8.
Ps. 1. 2.
& 77. 12.
& 119. 15.
& 143. 5.
^q Josh. 15. 13.

CHAPTER XXV.

¹ The sons of Abraham by Keturah. ⁵ The division of his goods. ⁷ His age, and death. ⁹ His burial. ¹² The generations of Ishmael. ¹⁷ His age, and death. ¹⁹ Isaac prayeth for Rebekah, being barren. ²² The children strive in her womb. ²⁴ The birth of Esau and Jacob. ²⁷ Their difference. ²⁹ Esau selleth his birthright.

THEN again Abraham took a wife, and her name cir. 1853.
was Keturah.

“Angel of life appeared: for he dwelt in the south country” (*Targum*). This well was near Beer-sheba (Gen. xvi. 14.). Abraham and Isaac seem to have removed thither after Sarah's death.

63. “**To meditate.**” Not for bodily exercise, but for the spiritual exercise of prayer and communing with God. He went into the field to be alone with God; to meditate in sorrow for his mother, or in prayer for a blessing on his servant's journey to Padan-aram (see Ps. lxxvii. 6.).

“**At eventide.**” The hour of prayer (see 1 Kings xviii. 29. Ps. lv. 17; cxli. 2. Acts iii. 1.).

65. “**A vail.**” The act of a modest and virtuous woman, and the token of her subjection to Isaac as his betrothed wife (see 1 Cor. xi. 10.).

67. “**Isaac brought her.**” “Isaac brought her into the tent, and he beheld, and lo! her works were right as the works of his mother Sarah” (*Targum*). The tent of Sarah is spoken of in ch. xviii. 10 and xxiii. 2. Isaac had been mourning for his mother for three years.

CHAPTER XXV.

Cp. 1 Chron. i. 28—31.

1—4. The sons of Abraham by “**Keturah**” (Incense). This was a further proof of the renewed youth and vigour which God gave Abraham

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- ^a 1 Chr. 1. 32. 2 And ^ashe bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
- 4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.
- ^b ch. 24. 36. 5 ¶ And ^bAbraham gave all that he had unto Isaac.
- ^c ch. 21. 14. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^csent them away from Isaac his son, while he yet lived, eastward, unto ^dthe east country.
- ^d Judg. 6. 3. 7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
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in his old age. The six sons of Abraham by Keturah became the heads or princes of different tribes of Arabians. Sheba and Dedan were names of older tribes of the race of Ham (Gen. x. 7.). There was also a Sheba of the race of Shem (Gen. x. 28.), whose father's name was Joktan. It is probable that the princes of the family of Abraham displaced or conquered these older tribes, and ruled or occupied their territory. From "Midian" (Strife) arose the Midianites, whose territory stretched from Moab to the Red Sea. Amongst their princes was Jethro, the father-in-law of Moses: also Oreb and Zeeb, Zebah and Zalmunnah, the oppressors of Israel in the time of Gideon. Midianites also purchased Joseph from his brethren.

"Asshurim," &c. The Targum has: "The sons of Dedan were in camps, and tents, and islands." Others suppose the Asshurim to be the same as the Asshurites near Gilead, in 2 Sam. ii. 9.

5. "All that he had." Isaac was his sole heir, free-born. The other sons were servants and bondmen, and might not dispute the inheritance or share it with him (Gen. xxi. 10; xxiv. 36.). Sarah was succeeded not by Keturah, but by Rebekah, in her place in the patriarchal household.

6. "The sons of the concubines." Though they were the natural posterity of Abraham, they were not included in the chosen race (see Rom. ix. 7—9.). They were only the children of the flesh, not the elect children who were chosen by God to succeed Abraham in his spiritual privileges. The Jews who gloried in the flesh, and trusted in their natural descent from Abraham, were like them (see St. Matt. iii. 9. Rom. iv. 1, 11, 16.).

"Abraham gave gifts." He would also give them a parting injunction to keep the way of the Lord (ch. xviii. 19.). The tribes of Arabia retained many noble truths, though they were mingled with the superstitions of the other races with whom they were blended.

"The east country." Hence they were called the "sons of the East," as in Judges vi. 33. Job i. 3.

8 Then Abraham gave up the ghost, and ^e died in a good old age, an old man, and full of years; and ^f was gathered to his people.

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^e ch. 15. 15.
& 49. 29.
^f ch. 35. 29.
& 49. 33.
^g ch. 35. 23.
& 50. 13.

9 And ^g his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 ^h the field which Abraham purchased of the sons of Heth: ⁱ there was Abraham buried, and ^j Sarah his wife.

^h ch. 23. 16.
ⁱ ch. 49. 31.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^k well Lahai-roi.

^k ch. 16. 14.
& 24. 62.

8. "Abraham gave up the ghost, and died." His last days were marked by an easy and peaceful decay, exempt from painful disease or suffering, as well as from sorrow and anxiety. Like Simeon (St. Luke ii. 29.), he was dismissed from life in peace, according to God's promise to him in ch. xv. 15. "He expired and died." God gave him a peaceful end and an easy passage to the place where the souls of the righteous wait for the Resurrection. For after he died, God was still the "God of Abraham;" not the God of the dead, but of the living (St. Luke xx. 37, 38.). To die like Abraham and to go to be with Abraham was the desire and prayer of God's faithful people in later times (see Num. xxiii. 10. Isa. lvii. 1, 2. St. Luke xvi. 22. Rev. xiv. 13.).

"In a good old age." He died, as he had lived, in faith (Heb. xi. 13.). Though he died without seeing the fulfilment of God's promise, he hoped on to the end, and anticipated the blessing by faith. It was a good old age, because good men are blessed more in their latter end than in the beginning (Job xlii. 12, 17.). When they die, they are removed because they are ripe for a better world, to be gathered into God's storehouse (see Job v. 26; xiii. 15; xix. 25, 26. Ps. xxxvii. 37. Prov. xiv. 32.). This old age was a second decline of life, for when he was old his youth had been renewed by a special gift of God.

"Gathered to his people." His soul went forth to its appointed place and was added to the company of God's elect who had died before him. In ch. xv. 15, the promise is, "Thou shalt go to thy fathers in peace" (see Acts xiii. 36.). The body of Abraham was not buried with his fathers: it was therefore his soul that joined them in the world of spirits.

9. "Isaac and Ishmael." The other sons are not mentioned as taking part in the burial of Abraham; but Ishmael, though disinherited in favour of Isaac, was yet a partaker in the blessing of Abraham, in answer to the prayer, "O that Ishmael might live before Thee!" He had received his name also by Divine appointment.

11. "Blessed his son Isaac." Isaac was not blessed as Ishmael was, with mere worldly success; for outwardly Ishmael was the more successful of the two, becoming the father of twelve princes, and increasing in wealth and power. It is evident that Isaac's blessing was of a different kind: it was the privilege of God's presence and protection: God heard his prayers and revealed to him His will. For Ho

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12 ¶ Now these *are* the generations of Ishmael, Abraham's son,¹ whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham :

¹ ch. 16. 15.
^m 1 Chr. 1. 29.

13 and ^m these *are* the names of the sons of Ishmael, by their names, according to their generations : the firstborn of Ishmael, Nebajoth ; and Kedar, and Adbeel, and Mibsam,

14 and Mishma, and Dumah, and Massa,

² Or, *Hadad*,
1 Chr. 1. 30.

15 ² Hadar, and Tema, Jetur, Naphish, and Kedemah :

16 these *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles ;

ⁿ ch. 17. 20.

ⁿ twelve princes according to their nations.

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17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years : and ^o he gave up the ghost and died ; and was gathered unto his people.

^o ver. 8.

^P 1 Sam. 15. 7.

18 ^P And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria : and he ³ died ^q in the presence of all his brethren.

³ Heb. *fell*,
Ps. 78. 64.
^q ch. 16. 12.

had said, " My covenant will I establish with Isaac " (Gen. xvii. 19, 21.).

12—18. The Descendants of Ishmael.

12—16. " The sons of Ishmael." The fulfilment of the promise in ch. xvii. 20. Twelve tribes sprang from him, as afterwards from Jacob. " Nebajoth " (high places) ; the Nebatheans were a mountain tribe noted for their flocks (Gen. xxviii. 9. Isa. lx. 7.). " Kedar " (dark skin) was a tribe of dark complexion, mentioned in Cant. i. 5. Isa. xlii. 11. Ezek. xxvii. 21. Sometimes it was used as a name for the whole of Arabia. " Dumah " (silence) was a tribe mentioned in Isa. xxi. 11. " Mishma, Dumah, " Massa," suggested a proverbial saying, " Hear, be silent, bear," used by the Jewish Rabbins. From these princes of Ishmael most of the Scenite Arabs or Saracens traced their descent.

16. " Towns and castles." The Ishmaelites were chiefly nomad tribes, dwelling in tents, and encamping where they found pasture for their cattle. Hence the words " towns and castles " are supposed to mean " moveable villages and camps." The villages and tents of Kedar are mentioned in Cant. i. 5, and Isa. xlii. 11.

18. " He died in the presence of all his brethren." According to one interpretation of the Hebrew, Ishmael fell in battle, in the act of fighting or opposing his brethren, thus ending a wild and restless life by a violent death. But as it is said that " he gave up the ghost and " died," and that he lived to a great age, it is probable that the interpretation of the Targum and Greek Version is to be preferred : " He " lay or encamped ' over against his brethren." So the sons of the East and the Midianites " lay or encamped " in the valley in Judges vii. 12. His death seems to have been peaceful like that of Abraham

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19 ¶ And these *are* the generations of Isaac, Before CHRIST 1857.
Abraham's son : ^r Abraham begat Isaac :

20 and Isaac was forty years old when he took r Matt. 1. 2.
Rebekah to wife, ^s the daughter of Bethuel the s ch. 22. 23.
Syrian of Padan-aram, ^t the sister to Laban the t ch. 24. 29.
Syrian.

21 And Isaac intreated the LORD for his wife, 1838.
because she *was* barren : ^u and the LORD was in- u 1 Chr. 5. 20.
treated of him, and ^w Rebekah his wife conceived. 2 Chr. 33. 13.
Ezra 8. 23.

22 And the children struggled together within w Rom. 9. 10.
her ; and she said, *If it be so, why am I thus ?*
^x And she went to enquire of the LORD. x 1 Sam. 9. 9.
& 10. 22.

23 And the LORD said unto her, ^y Two nations *are* y ch. 17. 16.
in thy womb, and two manner of people shall be & 24. 60.

his father, though his life had been a constant struggle and warfare. His people, and the tribes ruled by his sons spread themselves over a wide expanse of country, from Havilah on the Persian Gulf to the borders of Egypt.

xxv. 19—xxxv. The History of Isaac.

20. "Padan-aram." The plain of Syria ; the plain country on both sides of the river Euphrates, as opposed to the mountainous district near to the Mediterranean Sea.

21. "Isaac intreated the Lord," with continued perseverance in prayer for twenty years, for he was sixty years old when Esau and Jacob were born. The barrenness of Rebekah was ordained not as a punishment for sin, but to be a trial of his faith, and an evidence of the power of God ; for it was thereby shewn that the origin and growth of the chosen race was supernatural. God taught His servants to wait and pray, and to hope for the fulfilment of His promises when the course of events was taking a very different course (Rom. iv. 18. Exod. v. 22, 23.). "Remember what things He did to Abraham, and how he tried "Isaac" (Judith viii. 26.).

22. "Why am I thus?" Why did I conceive? She wonders that God should have granted her request, if she was to die in the pains of labour.

"She went to enquire of the Lord;" seeking some prophet to whom He revealed His will : either Melchizedek, or Abraham himself, who lived fifteen years after this. Isaac was also a prophet, and received revelations from God (see ch. xxvi. 2.), and prophesied (see ch. xxvii. 28, 29.).

23. "Two nations," &c. There was to be an election even amongst the children of Isaac and Rebekah, both of whom had been chosen and blessed by God (see Mal. i. 2, 3. Rom. ix. 10—13.). God chose Jacob and rejected Esau, and declared this to be His purpose even before the children were born : for He knew by His foreknowledge that Esau would frustrate His grace, and that the elder would forfeit his birthright by proving unworthy of it. Therefore He could judge before the event whom to love and whom to hate (*Augustine*).

- Before
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1838.
- separated from thy bowels; and ^z *the one* people shall be stronger than *the other* people; and ^a the elder shall serve the younger.
- ^r 2 Sam. 8. 14. 24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
- ^a ch. 27. 29. Mal. 1. 3. Rom. 9. 12. 25 And the first came out red, ^b all over like a hairy garment; and they called his name Esau.
- ^b ch. 27. 11, 16, 23. 26 And after that came his brother out, and ^c his hand took hold on Esau's heel; and ^d his name was called Jacob: and Isaac *was* threescore years old when she bare them.
- ^c Hos. 12. 3. ^d ch. 27. 36. 1837.
- ^e ch. 27. 3. 5.¹ 27 ¶ And the boys grew: and Esau was ^e a cunning hunter, a man of the field; and Jacob *was* ^f a plain man, ^g dwelling in tents.
- ^f Job 1. 1, 8. & 2. 3. Ps. 37. 37. ^g Heb. 11. 9.

“The one people,” &c. The people of Israel, who should be descended from Jacob, should be mightier than Edom, the nation descended from Esau. They should be separated from one another by a wide difference of character, and there should be a struggle between them for the mastery (Ps. lx. 8, 9).

“The elder shall serve the younger.” The elder, Esau, should be disinherited, and be deprived of the spiritual privileges of the covenant with God. Thus, though for many ages Edom seemed to flourish and to be stronger than Israel, the favour of God and His help was with Jacob, even when afflicted and humbled by adversity. The stronger was to serve the weaker; for God chooses the weak things of the world to confound them that are mighty (1 Cor. i. 27.). At first all the advantage and strength was apparently on Esau's side; but after many generations the younger prevailed, and Israel not only obtained the land of Canaan but possessed Edom also (Amos ix. 11, 12. Obad. 18. 2 Sam. viii. 14.).

25. “Red.” Hence his posterity were called Edom, the Red people; and hence some derive the name of the Red Sea.

“Esau.” The name means “rough” or hairy: the mountain which was the stronghold of Edom was also called the hairy mountain or Seir, perhaps from the bushes or trees with which it seemed to bristle.

26. “Took hold on Esau's heel.” (See Hos. xii. 2, 3, 4.) It was a sign of the younger supplanting the elder; hence he was named Jacob, the supplanter, till God changed his name to Israel.

27—34. Jacob and Esau: (a) the Birth-right.

27. “A man of the field.” Hunting the beasts of the field in the deserts, forests, or mountains. Esau excelled his brother in boldness, courage, and physical strength. Jacob on the other hand was “a plain man,” literally, “perfect” or “upright.” He was meek, humble, and peaceable; contented with the quiet occupation of a shepherd, whilst Esau sought the excitement and risk of the pursuit of wild beasts (see Gen. iv. 20.).

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28 And Isaac loved Esau, because ² he did ^h eat ^{Before} ^{CHRIST} ^{1837.}
of *his* venison: ⁱ but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from ² the field, and he *was* faint: ^{Heb. venison was in his mouth.}

30 and Esau said to Jacob, Feed me, I pray thee, ^h ch. 27. 19, 25, 31.
³ with that same red *pottage*; for I *am* faint: there- ⁱ ch. 27. 6.
fore was his name called ⁴ Edom. ³ Heb. with that red, with that red pottage.

31 And Jacob said, Sell me this day thy birth- ⁴ That is, Red.
right. ^{cir. 1805.}

32 And Esau said, Behold, I *am* ⁵ at the point ⁵ Heb. going to die.
to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he ^k he sold his birthright unto ^k Heb. 12. 16.
Jacob.

34 Then Jacob gave Esau bread and pottage of ¹ Eccles. 8. 15. ¹ Isai. 22. 13. ¹ Cor. 15. 32.
lentiles; and ¹ he did eat and drink, and rose ¹ up, and went his way: thus Esau despised *his* birthright.

28. "He did eat of his venison." Literally, "the hunting was in "his mouth." Esau gained his father's affection by bringing him his venison, that is (according to the original meaning of the word), the prey which he took in hunting, shewing his attachment to him by this attention to his wants. But Rebekah preferred Jacob, "the dweller at home," on account of his piety and gentleness, and of God's declaration concerning him (Rom. ix. 12).

29. "Jacob sod pottage." That is, he was boiling or cooking a mess of herbs.

30. "Same red pottage." Literally, "Feed me with that red, red!" (*Edom*). The repetition of "red" implies its extreme redness, or the intensity of Esau's appetite.

31. "Thy birthright." The right of the firstborn, which belonged to Esau as the elder of the two brothers. To the firstborn in patriarchal times belonged (1) the spiritual privilege of the priesthood. As the head of the family, he was appointed to act for his brethren in things pertaining to God (see Num. iii. 13, 41; viii. 17.); (2) the authority over his brethren (see Gen. xxvii. 2, 29; xxxiii. 2, 3; xliii. 33.); (3) the inheritance of a double portion of the patrimony (see Deut. xxi. 17. 1 Chron. v. 1.). In the case of the sons of Isaac there was a further promise from God which enhanced the value of the birthright. Hence Esau's contempt for this spiritual privilege shewed his earthly and sensual disposition, and his unfitness to be the heir of promise. Jacob's request was not so much a snare laid for him, as a trial whether he set any value on his birthright or not.

33. "He sold his birthright." He swore to Jacob that he would surrender to him all the rights of the firstborn. This was the impiety or profaneness spoken of in Heb. xii. 16. For this he forfeited his father's blessing, even when he sought it carefully with tears.

34. "Pottage of lentiles." Thus the earthly and sensual disposition

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CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth, and bleaseth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esck, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

^a ch. 12. 10.

AND there was a famine in the land, beside ^a the

^b ch. 20. 2.

first famine that was in the days of Abraham. And Isaac went unto ^b Abimelech king of the Philistines unto Gerar.

^c ch. 12. 1.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in ^c the land which I shall tell thee of:

^d ch. 20. 1.

^e ch. 20. 1.

^f ch. 28. 15.

^g ch. 12. 2.

^h ch. 13. 15.

ⁱ ch. 15. 18.

^j ch. 22. 16.

^k Ps. 105. 9.

3 ^d sojourn in this land, and ^e I will be with thee, and ^f will bless thee; for unto thee, and unto thy seed, ^g I will give all these countries, and I will perform ^h the oath which I swore unto Abraham thy father;

of Esau was revealed: the cravings of his bodily appetite being preferred to his highest interests. So men are continually selling their souls for some trifling earthly gain or momentary indulgence. What the mess of pottage was to Esau, the thirty pieces of silver were to Judas; the savoury herbs of Egypt to the Israelites in Numb. xi. 4, 5; the entertainment at Bethel to the disobedient prophet in 1 Kings xiii. 21, 22; Naboth's vineyard to Ahab in 1 Kings xxi. 18; the retained money to Ananias and Sapphira in Acts v. 1; the wedge of gold and the raiment to Achan in Josh. vii. 21; the appropriated spoils to Saul in 1 Sam. xv. 9. For such trifles as these men sell their souls to Satan, though the whole world could not compensate them for the loss (St. Matt. xvi. 26.).

CHAPTER XXVI.

1. "Abimelech." This was probably the son or successor of the Abimelech in ch. xxi, with whom Abraham had made a covenant at Beer-sheba. Isaac like his father Abraham would have gone to Gerar, on the way to Egypt. In the title to Ps. xxxiv, Achish is called "Abimelech;" hence the name seems to have been common to a line of kings, like the name of Pharaoh. The Philistines (ch. x. 14.) were of the race of Mizraim, or Egypt, not of the family of Canaan.

2. "Go not down into Egypt." Abraham, Isaac and Jacob were each of them sufferers from famine in Canaan; Abraham and Jacob resorted to Egypt for a supply of food, but Isaac was restrained, being assured that God would provide for him in the time of dearth (see Gen. xlv. 2—4. Ps. xxxiii. 18, 19; xxxvii. 18, 19.).

3. "I will be with thee." "My Word shall be thy help" (*Targum*); so the Fathers say that it was the Word or Son Who appeared to him and not the Creator of all (*Justin Martyr*). He appears not to the bodily

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4 and ⁱI will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ^kand in thy seed shall all the nations of the earth be blessed;

5 ^lbecause that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar:

7 and the men of the place asked *him* of his wife; and ^mhe said, *She is my sister*: for ⁿhe feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^owas fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and ^pthou shouldst have brought guiltiness upon us.

eyes but to the pure heart. The promise that God would be with him was renewed to Jacob (Gen. xxviii. 15.), to Moses (Exod. iii. 12.), and to Joshua (Josh. i. 5. See also Gen. xxxix. 2, 3, 21, 23.). The promise to Isaac is a confirmation of the oath of God to Abraham in the land of Moriah. Because Isaac, by his ready submission to his father, had been a partaker in that great act of obedience, he is a partaker in the blessing which was the reward of it.

5. "Because that Abraham," &c. Abraham had (1) obeyed God's call in Ur of the Chaldees; (2) had observed His charge in the matter of circumcision and other religious rites; (3) had kept His commandments, &c., and enjoined his children and household to do the same (Gen. xxviii. 19.).

7. "She is my sister." He used the word "sister" in the sense of "female relative," Rebekah being the grand-daughter of Nahor the brother of Abraham. It was a suppression of truth rather than a direct falsehood; and Abraham had twice committed the same error (see ch. xii. 13, and xx. 2, 13.).

8. "Sporting." Using tender familiarity, such as would have been unbecoming with any one who was not his wife. There is also an allusion to the name Isaac, "laughing" or "sporting."

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ⁱ ch. 15. 5,
& 22. 17.

^k ch. 12. 3.
& 22. 18.

^l ch. 22. 16, 18.

^m ch. 12. 13.
& 20. 2, 13.
ⁿ Prov. 23. 25.

^o ch. 24. 16.

^p ch. 23. 9.

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11 And Abimelech charged all *his* people, saying, He that ^atoucheth this man or his wife shall surely be put to death.

^q Ps. 105. 15.
² Heb. *found*.
^r Matt. 13. 8.
Mark 4. 8.
^s ver. 3.

12 Then Isaac sowed in that land, and ² received in the same year ^ran hundredfold: and the LORD ^sblessed him.

ch. 24. 1, 35.
Job 42. 12.

13 And the man ^twaxed great, and ³went forward, and grew until he became very great:

^t ch. 24. 35.
Ps. 112. 3.

14 for he had possession of flocks, and possession of herds, and great store of ⁴servants: and the Philistines ^uenvied him.

Prov. 10. 22.
³ Heb. *went going*.

15 For all the wells ^wwhich his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

⁴ Or, *husbandry*.

^u ch. 37. 11.
Eccles. 4. 4.

^w ch. 21. 30.

16 And Abimelech said unto Isaac, Go from us; for ^xthou art much mightier than we.

^x Ex. 1. 9.

11. "He that toucheth." He who does him any wrong or harm (Ps. cv. 15. Ruth ii. 9.).

"Be put to death." This is an early instance of the abhorrence of the crime of adultery (*Jer. Taylor*).

12. "In the same year." The year of famine, mentioned above. Thus Isaac was rewarded for his trustful obedience in not going down into Egypt.

"The Lord blessed him." "The hundred measures" (Hebr.), or "the hundred times what he had reckoned upon" (*Targum*), were ascribed to the blessing of God, and to no other Giver or cause. It may be that the ground around was barren, so that God put a difference between His servants and the evil world around them.

14. "Store of servants." Or of "agriculture," or produce, as some explain it (see Job i. 3.).

15. "The wells." It is said that the country around Ascalon was celebrated for its wells, some of which were conspicuous for ornament and structure, and lasted to a late period.

"The Philistines had stopped them." In order to divert the supply of water for themselves. This was a breach of the covenant which Abraham had made at Beer-sheba; the well was purchased with the seven lambs (ch. xxi. 30.). The oath between Abraham and Abimelech should have been the end of all strife (Heb. vi. 16.); but the fear of God was not with the Philistines, and hence they made light of their oath (Exod. xxii. 10, 11.). Wells were frequently a source of strife (see Exod. ii. 16, 17; xvii. 6, 8.).

16. "Thou art much mightier." Isaac and his household were few in number as compared to the people of the land, but God had blessed them, and their enemies were afraid of His displeasure, especially as they had dishonoured Him by a breach of their solemn oath and covenant. Other instances of covenant-breaking are found in 2 Sam. xxi. 2. Ezek. xvii. 13—16. Amos i. 9. Rom. i. 31. Gal. iii. 15.

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17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ^v and he called their names ^v after the names by which his father had called them. ch. 21. 31.

19 And Isaac's servants digged in the valley, and found there a well of ² springing water. ² Heb. living.

20 And the herdmen of Gerar ² did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well ³ Esek; because they ³ strove with him. ch. 21. 25.
³ That is, Contention.

21 And they digged another well, and strove for that also: and he called the name of it ⁴ Sitnah. ⁴ That is, Hatred.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ⁵ Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^a be fruitful in the land. ⁵ That is, Room.
^a ch. 17. 6.
& 28. 3.
& 41. 52.
Ex. 1. 7.

23 And he went up from thence to Beer-sheba.

17. "The valley;" or, according to some, the torrent of Gerar. But here, and in Cant. vi. 11, the word is probably used for a valley or low place watered by a stream or torrent (see also Ps. cx. 7.).

18. "Digged again," both because the old wells shewed where water was easily accessible, and out of regard for his father's memory. The death of Abraham occurred fifteen years after the birth of Esau and Jacob, and is related by anticipation in ch. xxv. 8.

"The names." In ch. xxi. only one is named, viz., Beer-sheba; but a well is mentioned in xxi. 25, of which Abraham was deprived by violence.

19. "Springing water." Literally, "living water," fresh, running water, as opposed to stagnant pools, which are called in Arabic "dead water" (see Cant. iv. 15.). In Ps. lviii. 10, "living" means "fresh" or "green," that will not burn.

20. "The water is our's." This was probably a wrongful claim, as Isaac's herdmen would have dug the well by agreement.

"Esek," "Strife" or "contention."

21. "Sitnah," "Accusation" or "opposition."

22. "He removed," for the sake of peace, following the example of Abraham when he separated from Lot (ch. xiii. 8. See Rom. xii. 18; xiv. 19.).

"Rehoboth," "Streets" or "wide spaces." Two places were thus named (Gen. x. 11; xxxvi. 37.).

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^b ch. 17. 7.
& 24. 1.
& 28. 13.
Ex. 3. 6.
Acts 7. 32.
^c ch. 15. 1.
^d ver. 3, 4.
^e ch. 12. 7.
& 13. 18.
^f Ps. 116. 17.
^g ch. 21. 22.

^h Judg. 11. 7.
ⁱ ver. 15.

² Heb. *Seeing we saw.*
^k ch. 21. 22, 23.

³ Heb. *If thou shalt, &c.*

^l ch. 24. 31.
^m Ps. 115. 15.

^m ch. 19. 3.

24 And the LORD appeared unto him the same night, and said, ^b *I am* the God of Abraham thy father: ^c fear not, for ^d *I am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he ^e builded an altar there, and ^f called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^g and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^h ye hate me, and have ⁱ sent me away from you?

28 And they said, ² We saw certainly that the LORD ^k was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 ³ that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ^l thou *art* now the blessed of the LORD.

30 ^m And he made them a feast, and they did eat and drink.

24. "The Lord appeared unto him," to comfort him when he was wronged and defrauded by the Philistines, and to reward his patience and humility: also to assure him that as God had befriended Abraham, so He would protect him if he would trust in Him. This was the third appearance of God to Isaac mentioned in the history.

"For I am with thee." Targum, "My Word shall be thy help."

25. "He builded an altar" . . . "digged a well." The altar was probably in the grove which Abraham planted there, as a sign that it was holy ground: and the well would be the original well of the oath which Isaac then repaired (ch. xxi. 30, 33.).

26. "Phichol," the same name occurs in the account of Abraham's treaty with Abimelech (see Gen. xxi. 32.).

28. "We saw certainly," &c. See Zech. viii. 23. 1 Cor. xiv. 25.

"An oath." That is, let us renew the covenant by oath. The oath is literally a "curse," binding persons to an agreement under pain of a curse.

29. "The blessed of the Lord." One who was singularly favoured by God, Who blessed his friends, and was an Enemy to his enemies (see Ps. cv. 15. Zech. ii. 8.). Whatever harm Abimelech or his people had intended, it had only resulted in good to Isaac:

30. "A feast." This was a token of friendship and mutual kindness, and of forgetfulness of their former strife. Such was Joseph's entertainment of his brethren in Egypt.

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31 And they rose up betimes in the morning, and ⁿsware one to another: and Isaac sent them away, and they departed from him in peace. Cir.
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32 And it came to pass the same day, that Isaac's ⁿservants came, and told him concerning the well which they had digged, and said unto him, We have found water. ch. 21. 31.

33 And he called it ²Shebah: ° therefore the name ²of the city is ³Beer-sheba unto this day. That is,
An oath.
o ch. 21. 31.

34 ^pAnd Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: That is,
The well of
the oath.
1796.

35 which ^qwere ⁴a grief of mind unto Isaac and to Rebekah. p ch. 36. 2.
q ch. 27. 46.
& 23. 1, 8.
4 Heb.
bitterness
of spirit.

CHAPTER XXVII.

¹ Isaac sendeth Esau for venison. ⁶ Rebekah instructeth Jacob to obtain the blessing. ¹⁵ Jacob under the person of Esau obtaineth it. ³⁰ Esau bringeth venison. ³³ Isaac trembleth. ³⁴ Esau complaineth, and by importunity obtaineth a blessing. ⁴¹ He threateneth Jacob. ⁴² Rebekah disappointeth it.

¶ AND it came to pass, that when Isaac was old, cir. 1760.
and ^ahis eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. a ch. 48. 10.
1 Sam. 3. 2.

33. "Shebah"... "Beer-sheba." The well of the oath, a name given an hundred years before by Abraham, and forgotten. Hence it was re-imposed when the covenant was renewed.

34. "Forty years old," the age at which Isaac took Rebekah to wife. Isaac was at this time an hundred years old.

"Judith and Bashemath," two women of the ungodly race of Canaan. This was Esau's second offence. First he despised his birth-right, and secondly he opposed the pious wishes of his parents by making affinity with the people of the land. For these two sins he afterwards forfeited the blessing.

35. "Which were a grief." That is, they were rebellious and insolent against the precepts of Isaac and Rebekah (*Targum*); they were proud and undutiful, and refused to be taught by their husband's father or mother (*Jer. Taylor*) (see ch. xxvii. 46.). Isaac and Rebekah lived in the fear of God, but Esau was an unworthy son, carnal and worldly, profane and irreligious. This caused their bitterness or sadness of spirit.

CHAPTER XXVII.

Jacob and Esau: (b) the Blessing.

1. "His eyes were dim," enfeebled by age (see Deut. xxxiv. 7. Zech. xi. 17, where the word occurs). The same thing is recorded of Jacob in ch. xlviii. 10. and of Eli in 1 Sam. iii. 2.

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2 And he said, Behold now, I am old, I ^b know not the day of my death :

^c now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison ;

4 and make me savoury meat, such as I love, and bring *it* to me, that I may eat ; that my soul ^d may bless thee before I die.

^d ver. 27.
ch. 48. 9, 15.
& 49. 28.
Deut. 33. 1.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

2. "The day of my death." It is supposed that Isaac was visited by sickness, besides feeling the infirmities of age. Esau anticipated his father's death to be near at hand (ver. 41 ; see also vv. 33, 45.). Yet Isaac recovered his health and survived for many years. He died at the age of a hundred and eighty, about forty-four years after this (see ch. xxxv. 27—29.).

3. "Thy quiver," or "thy weapons ;" Targum, "thy sword," The word means something suspended, either from the side or shoulder.

"Take me *some* venison." Isaac bids Esau go and seek prey by hunting, not as desiring the savoury meat, but to have some plea for conferring upon him his blessing. Isaac erred in his preference for Esau, who had dishonoured his parents and offended God by defiling himself with the profligate race of Canaan. In overlooking Esau's faults he erred like Eli in his indulgence to his sons (1 Sam. iii. 13.).

4. "Savoury meat." The word is rendered "dainty meats" in Prov. xxiii. 3, 6.

"May bless thee." The patriarchal benediction was a prophecy conferring spiritual gifts and privileges. Such a blessing could not rest upon "a fornicator and profane person, such as Esau was" (Heb. xii. 16.). Hence Isaac was constrained to confess that his preference for Esau had been over-ruled, and that the chief blessing should rest on Jacob (ver. 33.). If he had blessed Esau, it would have been contrary to the oracle of God, that "the elder should serve the younger" (Rom. ix. 12.); and it would have been also a breach of the contract by which Esau had sworn to surrender the birthright to his brother.

5. "To hunt for venison." Isaac perhaps designed that Esau's blessing should depend upon his success in hunting. If successful in taking prey, it would be a sign that "the Lord God brought it to him" (ver. 20.), and thus enabled him to regain what he had before lost through failure in hunting.

6. "Rebekah spake," &c. The fraud here practised by Rebekah is a subject upon which it is necessary to speak with caution. It was doing evil that good might come ; yet "Isaac was deceived into doing what was right, and Esau's rights were not prejudiced, for he had bound himself by solemn oath not to claim the birthright" (*Waterland*). The

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7 bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Cir. Before CHRIST 1760.

8 Now therefore, my son, obey my voice according to that which I command thee. ver. 13.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: ver. 4.

10 and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. ver. 4.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: ch. 25. 25.

12 my father peradventure will feel me, and shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. ver. 22.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me *them*. ch. 9. 25.
Deut. 27. 18.
ch. 43. 9.
1 Sam. 25. 24.
2 Sam. 14. 9.
Matt. 27. 25.

success of the fraud does not shew that God approved of the act of Rebekah and Jacob, but only that He disapproved of the proceeding of Isaac and Esau. Jacob obtained the blessing not by the single act by which he imposed upon his father, but by the general piety and consistency of his life which rendered him fit to receive it.

9. "Two good kids of the goats." Esau was probably hunting for wild goats, the ibex or chamois, which inhabited the mountainous parts of Canaan (see 1 Sam. xxiv. 2. Ps. civ. 18. Job xxxix. 1.). A kid from Jacob's flocks would easily deceive Isaac, as only the tenderest parts would be served up to him. For this fraud Jacob was afterwards overtaken by a retribution in the act of his sons (ch. xxxvii. 31.).

10. "That he may bless thee." It was the will of God that Jacob should be blessed: Isaac himself acknowledged this (see ver. 33. and ch. xxviii. 3, 4.). The blessing given to Jacob was ratified by God Himself at Bethel and Peniel. God's purpose cannot be reversed by man (Num. xxiii. 20.), and Isaac in seeking such a reversal was tempting God. The blessing therefore could never have rested upon Esau. Rebekah on the other hand should have trusted in God to bring about His own purposes, instead of seeking to anticipate them by a fraud. Hence, though Jacob did not forfeit the blessing, both she and Jacob were punished; Rebekah by her separation from her son; Jacob by his hard servitude in Padan-aram, and in the deceit practised upon him, first by Laban, and then by his own sons.

12. "A deceiver." As if I was despising him, or mocking him.

"A curse." The curse of the son who makes light of his parent's age or infirmities (Gen. ix. 25.); or the curse of those who lead the blind astray (Deut. xxvii. 18. See also Jer. xlviii. 10. Mal. i. 14.).

13. "Upon me be thy curse." Rebekah was fully assured that

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^m ver. 4, 9.

^z Heb.

desirable.

ⁿ ver. 27.

14 And he went, and fetched, and brought *them* to his mother: and his mother ^mmade savoury meat, such as his father loved.

15 And Rebekah took ^zgoodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ^othat thy soul may bless me.

^o ver. 4.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he

Jacob should not be cursed. This confidence was founded upon the promise which she had received at the birth of her sons: "It has been declared to me by prophecy that the curse shall not come upon thee" (*Targum*). She says therefore that she will risk the consequences and bear the blame of it.

15. "Goodly raiment." Esau's ordinary clothes would not have been in the possession of Rebekah, but of his wives; hence it is supposed that these were holy garments ("clean and white," *Targum*), reserved for the use of the firstborn when he acted as the priest of the family; or garments which, like the coat of Joseph in Gen. xxxvii. 3, in some way distinguished Esau from his brethren.

16. "Skins of the kids." Thus she disguised the plain man of peace in the garb of the rough man of war. Yet the blessing belonged to Jacob as the smooth man, humble, modest, and timid, not to Jacob disguised as Esau. In assuming the likeness of his irreligious brother, he was in appearance a partaker of his guilt.

19. "I am Esau, thy firstborn." The truth of God does not "abound through man's lie" (Rom. iii. 7.). His purpose could have been effected in many other ways: by revealing His will to Isaac, or by striking him dumb like Zacharias (St. Luke i.), or by ordaining that Esau should return empty from the hunting-field. Yet as the end sought by Rebekah was in accordance with the Divine purpose, and as Jacob acted in obedience to his mother, he was not suffered to forfeit the blessing, though he was punished for his fraud in other ways (see Rom. iii. 7, 8. St. James i. 20.).

said, Because the LORD thy God brought *it* ² to me.

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21 And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, my son, whether thou ² be my very son Esau or not.

² Heb.
before me.
^p ver. 12.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because ^a his hands ^a were hairy, as his brother Esau's hands: so he blessed him.

^a ver. 16.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, ^r that my soul may bless ^r thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

^r ver. 4.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, ^s the smell of my son *is* as the smell of a field which the LORD hath blessed

^s Hos. 14. 6.
^t Heb. 11. 20.
^u Deut. 33.

28 therefore ^t God give thee of ^u the dew of heaven, and ^w the fatness of the earth, and ^x plenty of corn and wine:

13, 28.
² Sam. 1. 21.
^w ch. 45. 18.
^x Deut. 33. 23.

20. "Brought it to me." This shews that speedy success in hunting would have been considered by Esau a claim to the blessing if he had returned in time.

27. "The smell of his raiment." The field blessed by God is a type of Christ's Church, redolent with the sweet savour of holiness (*Augustine* and *Origen*. See 2 Cor. ii. 15. Cant. i. 3. Ps. xlv. 8; cxxxiii. 2. Hos. xiv. 5—7. Eph. v. 2, 3.). The garments may have been stored up with flowers and fragrant plants to preserve them from becoming moth-eaten. When Isaac kissed Jacob, he shewed that the blessing was given to the son then present without any secret reservation in favour of Esau. He was merely fulfilling God's dispensation, not acting by his own will (Prov. xix. 21; xvi. 9. Isa. xiv. 26, 27; xliii. 13. Job ix. 12; xxiii. 14.).

28. "God give thee," &c. In Heb. xi. 20, Isaac is said to have blessed Esau and Jacob concerning things to come. Jacob's posterity inherited the blessing in a temporal sense when they possessed the land of Canaan (see Deut. vii. 13, 14; xi. 11—15; viii. 7—9; xxxiii. 28.). In the spiritual sense the dew of heaven is the type of Divine grace, and the plentiful stores are the type of the word of life: the fatness of the

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^y ch. 9. 25.
& 25. 23.

^z ch. 49. 8.

^a ch. 12. 3.

Num. 24. 9.

29 ^y let people serve thee, and nations bow down to thee: be lord over thy brethren, and ^z let thy mother's sons bow down to thee: ^a cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

b ver. 4.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and ^b eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

² Heb. *trembled with a great trembling greatly.*

³ Heb. *hunted.*

^c ch. 28. 3, 4.
Rom. 11. 29.

33 And Isaac ² trembled very exceedingly, and said, Who? where *is* he that hath ³ taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, ^c *and* he shall be blessed.

earth signifies the multitudes gathered into Christ's fold: and the plenty of corn and wine foreshews the sacramental or spiritual food with which Christ nourishes His people. How different was the life of Jacob; his days were few and evil, troubled first by the fear of his brother's vengeance, then by the oppression of Laban, and afterwards by want, by famine, and by the unkindness of his sons. The promises to Jacob and his posterity therefore awaited their full completion in Christ, the Son Whom God called out of Egypt.

29. "Let people serve thee," &c. This was not fulfilled to Jacob personally, but first to his son Joseph temporally by his advancement in Egypt, or to David and Solomon when the surrounding nations became tributary to them; and secondly, to Christ in a spiritual sense, when He was adored and obeyed in every nation (Dan. vii. 14, 27. Luke i. 33. Isa. lx. 14.).

"His mother's sons" bowed down to him when the elder served the younger, and Edom became subject to the kingdom of David: but the prophetic vision looks beyond this into the future, when Christ's own people should bow down to Him and submit to Him. His enemies that cursed him should be accursed as the enemies of God, and thus God's covenant with Abraham is renewed to Jacob (Num. xxiv. 9. Ps. lxxxii. 13—16.).

30. "Came in from his hunting," too late to prevent his brother from anticipating him. God would have brought the prey to him sooner, if it had been His Will that he should be blessed.

33. "Isaac trembled," not with anger but with a great astonishment, knowing that he had been controlled by a higher power.

"He shall be blessed." He could not reverse it, for the com-

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34 And when Esau heard the words of his father,
^d he cried with a great and exceeding bitter cry,
 and said unto his father, Bless me, *even* me also,
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^d Heb. 12. 17.

35 And he said, Thy brother came with subtilty,
 and hath taken away thy blessing.

36 And he said, ^e Is not he rightly named ² Jacob? ^e ch. 25. 26.
 for he hath supplanted me these two times: ^f he ² That is, *A*
 took away my birthright; and, behold, now he hath ^f *supplanter.*
 taken away my blessing. And he said, Hast thou ^f ch. 25. 33.
 not reserved a blessing for me?

37 And Isaac answered and said unto Esau, ^g Be- ^g Fulfilled,
 hold, I have made him thy lord, and all his brethren ² Sam. 8. 14.
 have I given to him for servants; and ^h with corn ^h ver. 29.
 and wine have I ³ sustained him: and what shall ³ Or,
 I do now unto thee, my son? ³ *supported.*

38 And Esau said unto his father, Hast thou but
 one blessing, my father? bless me, *even* me also,
 O my father. And Esau lifted up his voice, ⁱ and ⁱ Heb. 12. 17.
 wept.

mandment to bless Jacob was from God (Num. xxiii. 20.): he could not curse Jacob as a deceiver, for God had blessed him (Rom. xi. 29.).

34. "Exceeding bitter cry." First he cries out in anger against Jacob, then (ver. 38.) he weeps in grief and despair at having forfeited the blessing, and finding no place of repentance (Heb. xii. 17.).

35. "Thy blessing." The blessing that would have been Esau's if he had not proved unworthy of it.

36. "Supplanted me." Yet Esau had really been ensnared by the wickedness of his own heels (Ps. xlix. 5.).

37. "Thy lord." This was the hardest part of the punishment, that the proud, warlike, and bold Esau must submit to the tame, timid, and feeble Jacob.

38. "But one blessing." Abraham had obtained a blessing for Ishmael besides the chief blessing which was Isaac's. Some lesser blessing like that of Ishmael might still be reserved for Esau, in consideration of his affection for his father, although he had not lived in the fear of God.

"He wept." Esau's sorrow was worldly sorrow for the consequences of sin, not sorrow according to God. Even Judas repented when he saw the effects of his crime (St. Matt. xxvii. 3, 4.). There was a repentance in Cain (Gen. iv. 13.), in the Israelites (Num. xiv. 40—42.), in Saul (1 Sam. xv. 24, 30.), when it was too late to avert the consequences of guilt (see St. Matt. xxv. 10—12. St. Luke xiii. 25. 2 Cor. vii. 10.). Yet even a late repentance may be better than no repentance at all (1 Kings xxi. 29.).

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- 39 And Isaac his father answered and said unto him, Behold, ^kthy dwelling shall be ²the fatness of the earth, and of the dew of heaven from above; ^k ver. 28.
40 and by thy sword shalt thou live, and ¹shalt Heb. 11, 20.
serve thy brother; and ^mit shall come to pass when ²Or, of the fatness.
thou shalt have the dominion, that thou shalt break ¹ch. 25, 23.
his yoke from off thy neck. ²Sam. 8, 14.
41 And Esau ⁿhated Jacob because of the blessing ^{Obad. 18, 19, 20.}
wherewith his father blessed him: and Esau said in ^m2 Kin. 8, 20.
his heart, ^oThe days of mourning for my father are ⁿch. 37, 4, 8.
at hand; ^pthen will I slay my brother Jacob. ^och. 50, 3, 4, 10.
^pObad. 10.

39. "The fatness of the earth." Edom was at one time a fertile region: it was laid waste on account of the sins of its inhabitants (Mal. i. 3.).

40. "By thy sword." The Edomites should be a warlike independent people like the Ishmaelites.

"And shalt serve thy brother." As it had been said before, "The one people shall be stronger than the other people." At first Israel was not permitted to make war upon Edom (Deut. ii. 4, 5, 8.). But Balaam foretold its subjection to Israel (Num. xxiv. 18, 19.). These prophecies were fulfilled in the time of David, who put garrisons in all Edom (2 Sam. viii. 14. 1 Chron. xviii. 13. Amos ix. 11, 12.).

"Thou shalt break his yoke," &c. In the Targum: "And it shall come to pass that when his sons shall transgress the words of the law, thou shalt remove his yoke from off thy neck." First Hadad the Edomite rebelled against Solomon (1 Kings xi. 14—16.). In the time of Ahab and Jehoshaphat the Edomites had no king, and were probably subject to Judah (1 Kings xxii. 47.). But in the reign of Joram they rebelled (2 Kings viii. 20—22. 2 Chron. xxi. 8—10.). Afterwards Amaziah vanquished them (2 Kings xiv. 7. 2 Chron. xxv. 11, 12, 19, 20.). The Edomites were again victorious in the time of Ahaz (2 Chron. xxviii. 17.). They exulted over the fall of Jerusalem (Ps. cxxxvii. 7.). They were confederate against Jehoshaphat with other nations such as Moab, Ammon, and Amalek (Ps. lxxxiii. 6.). Hence they were denounced by the prophets of Israel (see Jer. xlix. 7, 8, 10. Obadiah 18—20. Amos i. 9, &c. Ezek. xxv. 12, 13; xxxii. 29. Joel iii. 19.). The Herods who ruled the Jews in the days of the Gospel were of the race of Edom. The prophets foretold that Israel should one day possess Edom, and this was to be fulfilled in the Gentiles submitting to the kingdom of Christ (Amos ix. 11, 12. Acts xv. 16, 17.).

41. "Hated Jacob." The sacred history is an account of human sin and corruption, of brothers separated by hatred and jealousy, and of murderous intentions in those who should have been united by natural ties. But all this is shewn to be a probation of the faith of the righteous, and a proof of the mercy of God, Who never forsook them when they were forsaken or hated by their natural relations or earthly friends.

"I will slay my brother." He thought he would thereby reverse or annul his father's blessing (see Ps. xxxvii. 12, 14, 15. Gen. xxxvii. 20.).

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42 And these words of Esau her elder son were told to Rebekah : and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^a comfort himself, *pur-* ^g *posing* to kill thee.

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^g Ps. 64. 5.

43 Now therefore, my son, obey my voice ; and arise, flee thou to Laban my brother ^r to Haran ; ^r ch. 11. 31.

44 and tarry with him a few days, until thy brother's fury turn away ;

45 until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him : then I will send, and fetch thee from thence : why should I be deprived also of you both in one day ?

46 And Rebekah said to Isaac, ^s I am weary of my life because of the daughters of Heth : ^t if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me ?

^s ch. 26. 35.
^t ch. 28. 8.
^g ch. 24. 3.

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

¶ **A**ND Isaac called Jacob, and ^a blessed him, and ^a charged him, and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan.

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^a ch. 27. 33.

^b ch. 24. 3.

42. "Doth comfort himself." That is, "vows or threatens vengeance "against thee." So in Isa. i. 24, "I will ease me of Mine adversaries," that is, I will take vengeance upon them. Thus the tears of Esau were tears of vindictive fury, not of penitence.

44. "A few days." Literally, "more than one day." The time was prolonged to twenty years, and it is probable that Rebekah never saw her son again. The exile of Jacob was a sorrow to Isaac and Rebekah, for it separated them from the dutiful son who walked in the fear of God and the way of his parents, whilst they retained Esau with them, who grieved them by his profane and irreligious life.

45. "Of you both." That is, of Jacob and Isaac for whose death Esau waited before he would take vengeance upon his brother ; or, since Esau's crime would be worthy of death, it would bereave her of both her sons.

46. "My life." It would have been better for her to have died at the birth of her sons, than to live to see them both corrupt themselves, and incur God's displeasure.

"If Jacob take a wife." As Esau had done (ch. xxvi. 35).

CHAPTER XXVIII.

1. "Isaac called Jacob, and blessed him." Thus Isaac confirmed the blessing already given to Jacob (see above, ch. xxvii. 33.), and confessed that his own preference for Esau had been overruled by God.

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^c Hos. 12. 12.

^d ch. 25. 20.

^e ch. 22. 23.

^f ch. 24. 29.

^g ch. 17. 1, 6.

² Heb. *an assembly of people.*

^h ch. 12. 2.

³ Heb. *of thy sojournings.*

¹ ch. 17. 8.

2 ^c Arise, go to ^d Padan-aram, to the house of ^e Bethuel thy mother's father; and take thee a wife from thence of the daughters of ^f Laban thy mother's brother.

3 ^g And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ² a multitude of people;

4 and give thee ^h the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land ³ ⁱ wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 and that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 and Esau seeing ^k that the daughters of Canaan ⁴ pleased not Isaac his father;

^k ch. 24. 3. & 26. 35.

⁴ Heb. *were evil in the eyes, &c.*

2. "Go to Padan-aram." In the Greek, "Flee away, or escape for thy life." This was the beginning of the separation of the two brothers, which was foretold in ch. xxv. 23. So Ishmael had been separated from Isaac (ch. xxi. 10.); because the posterity of Isaac and Jacob were to be separated from other nations to be the chosen people of God. Padan-aram was the plain of Syria, on both sides of the Euphrates, a level country as opposed to the hilly regions of Palestine and Edom.

3. "God Almighty bless thee." This blessing was as it were his provision for the way, when he was driven forth as a poor wanderer and outcast. It was fulfilled first in the wealth that he gained in the strange land, afterwards in the marvellous increase of his posterity when they were strangers in the land of Egypt (see Deut. xxvi. 5; x. 22.). Yet Jacob was now seventy-seven years of age, and was without wife or child, and left his father's house as a lonely exile with nothing but his staff (Gen. xxxii. 10.).

4. "The blessing of Abraham." The promise of the land of Canaan, and of the Seed in Whom all the nations of the earth should be blessed. This was now confirmed to Jacob, to the exclusion of Esau, (see Eccus. xlv. 22, 23.).

6. "Esau saw," &c. This was a late and ineffectual repentance. Through his ungodly union with the daughters of Canaan he had displeased his parents, and forfeited the blessing. In seeking to please them now he gives no proof of a true conversion of heart, but only shews a regret for the consequences of his error.

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9 then went Esau unto Ishmael, and took unto the wives which he had ¹ Mahalath the daughter of Ishmael Abraham's son, ^m the sister of Nebajoth, to be his wife.

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¹ ch. 26. 3,
she is called
Bashemath.

10 ¶ And Jacob ⁿ went out from Beer-sheba, and went toward ^o Haran.

^m ch. 25. 13.
ⁿ Hos. 12. 12.

^o Called,
Acts 7. 2,
Charran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he ^p dreamed, and behold a ladder set up ^p on the earth, and the top of it reached to heaven: and behold ^q the angels of God ascending and descending on it.

^p ch. 41. 1.
Job 33. 15.

^q John 1. 51.
Heb. 1. 14.

9. "Then went Esau unto Ishmael." That is, to the family of Ishmael; Ishmael had died fourteen years before.

"Mahalath" (harp), supposed to be the same as Bashemath, called the daughter of Ishmael in ch. xxxvi. 3. One of Esau's Hittite wives was also called Bashemath.

xxviii. 10—22. Jacob at Bethel.

11. "He tarried there all night." It appears that the hostility of the people of the land made him afraid to seek a lodging from any of them. The Canaanites were noted for cruelty to helpless strangers. Hence Abraham feared and distrusted them (ch. xx. 11.), as Isaac also did (ch. xxvi. 7.).

"He took of the stones," &c. Hitherto he had been a plain man dwelling at home in his tents; now, after many years of peace and comfort, he is suddenly driven away as a poor wanderer, not having where to lay his head. But this poverty and privation brought him nearer to God (see Ps. cxiii. 7, 8. St. James iv. 10.). So Joseph received revelations from God in the prison, Moses when he was in exile in Midian, St. John in the island of Patmos. The Angel visited Mary in her poverty at Nazareth. Job by his sufferings gained a fuller knowledge of God and of the dealings of His Providence. "When the righteous fled from his brother's wrath, wisdom guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things" (Wisd. x. 10.).

12. "A ladder set up on the earth." In this vision Jacob saw the earth connected with heaven by a ladder, and the loving care of the inhabitants of heaven for men. God's all-seeing eye watches over us by day and night. He never slumbers nor sleeps. He is in heaven, but each one of us is present to Him and under His care. He gives His Angels charge concerning us: by their ministry He defends our bodies from the pestilence, the wild beast, the lion and adder, the terror by night, and the arrow that flieth by day; by them He also shields our souls from the assaults of evil spirits and the suggestions of Satan. So when we seem to be left alone, like Jacob, helpless and friendless, lying upon the bare earth, we are not really alone, for God is near to us, His Angels are encamping around us, ascending and descending, going to and fro between

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r ch. 35. 1.
& 48. 3.

* ch. 26. 24.

† ch. 13. 15.

& 35. 12. u ch. 13. 16.

13 ^r And, behold, the LORD stood above it, and said, ^u I am the LORD God of Abraham thy father, and the God of Isaac: [†] the land whereon thou liest, to thee will I give it, and to thy seed;

14 and ^u thy seed shall be as the dust of the earth,

heaven and earth (Ps. xxxiv. 7; xci. 3—7, 10—13; cxxi. 3—8.). So our Lord was not alone when He was forsaken by all (St. John xvi. 32.); for twelve legions of Angels were at hand to deliver Him (St. Matt. xxvi. 53.).

“**The angels of God.**” Those blessed spirits who continually stand before God and see His face; called “ministering spirits” because of the ministry or service which they perform to God in heaven, and “Angels,” because they are His messengers to us (see Heb. i. 7, 14.). The office of the Angels is one of continually ascending and descending. When they ascend they bring up the prayers of the faithful before God; when they descend, they bring a favourable answer to the prayers which God has heard (see Dan. ix. 20, 21. Acts x. 3, 4. St. Luke i. 11—13.). Thus prayers and praises are said to be offered before the “gods” or before the Angels (Ps. cxxxviii. 1, Greek). Thus what Jacob saw in his vision is continually going on: God is in heaven, looking down upon His servants on earth; and the Angels are being sent forth to minister to them. Our Lord in St. John i. 51, promised to His disciples, and especially to Nathanael because of His guileless sincerity, that they should see such a revelation as Jacob saw at Bethel, the heaven open, and the Angels of God ascending and descending. The ladder was a type of our Lord Himself, because He is the Way to the Father and the Door to Eternal Life; because He reconciled earth and heaven, and bridged over the gulf which separated them. Through the Incarnation the things in heaven and things in earth were to be joined together in one, and Angels and men formed into one great family under Christ as their Head; and thus the vision which revealed to Jacob God’s ordinary providence over His servants on earth, should teach Christians a yet greater mystery, the communion between men and Angels through Christ (see St. Luke xvi. 22. Eph. iii. 10.). Christ’s Apostles and Evangelists were like the Angels when they ascended to receive revelations from God, and descended to make them known to men, as when St. Paul was caught up into the third heaven, to hear the unspeakable words, and was then humbled by afflictions and persecutions (see 2 Cor. xii. 2, 7.).

13. “**The Lord stood above it.**” In the Targum, “the glory of the Lord stood above it” (so Ezek. i. 28.). He Whom Jacob saw is called the Angel of God and the God of Bethel in Gen. xxxi. 11, 13, and may therefore be believed to be God the Word or the Son by Whom the Father was ever declared to man (*Justin Martyr*).

“**The land whereon thou liest.**” Thus, when circumstances seemed to be most unfavourable for the fulfilment of God’s promise, and Jacob was driven out of his inheritance as a poor exile, God assured him that He would bring it to pass. The earthly promise was inherited by Jacob’s posterity three hundred years later; but the fulfilment to Jacob himself must be at the Resurrection; for he died, not having received the promises (St. Matt. xxii. 31, 32. Heb. xi. 13—16.).

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and thou shalt ²spread abroad ^wto the west, and to the east, and to the north, and to the south: and in thee and ^xin thy seed shall all the families of the earth be blessed.

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15 And, behold, ^yI am with thee, and will ^zkeep thee in all *places* whither thou goest, and will ^abring thee again into this land; for ^bI will not leave thee, ^cuntil I have done *that* which I have spoken to thee of.

² Heb.
break forth.
^w ch. 13. 14.
Deut. 12. 20.
^x ch. 12. 3.
& 18. 13.
& 22. 18.
& 26. 4.
^y See ver. 20,
21.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^dthis place; and I knew *it* not.

ch. 26. 21.
& 31. 3.
^z ch. 48. 16.
Ps. 121. 5,
7, 8.

17 And he was afraid, and said, How dreadful ^{is} *this* place!

^a ch. 35. 6.
^b Deut. 31.

6, 8. Josh. 1. 5. 1 Kin. 8. 57. Heb. 13. 5. c Num. 23. 19. d Ex. 3. 5. Josh. 5. 15.

14. "In thee and in thy seed." (1) In Israel as the chosen people to whom were committed the oracles of God, that the knowledge of salvation might proceed from them to all nations (Rom. iii. 1, 2.). And (2) in Christ, the promised Seed, in Whom was that eternal life of which all nations were to be partakers (2 Tim. i. 1, 9, 10. Rom. xvi. 25—27.).

15. "I am with thee." Here God renews to Jacob the promise given to Isaac in ch. xxvi. 24. The Angels whom he had seen should keep him in all his ways, and, after a brief sojourn in Padan-aram, he should return to the land of Canaan.

"I will not leave thee," &c. This promise was often renewed to the posterity of Jacob by the prophets. Even in the most perilous times it was impossible that their nation and kingdom should utterly perish, because God's promises to them had yet to be fulfilled. With this assurance they were comforted in the affliction of Egypt. They could not perish by the cruelty of their oppressors because God had promised to bring them unto a land flowing with milk and honey. When David was persecuted by Saul, he knew God would not leave him in his hands, because He had promised to make him king of Israel. When Abaz was sore pressed by the confederacy of Syria and Israel, Isaiah comforted him with the assurance that his kingdom could not perish, because Emmanuel was to arise out of Judah (Isa. vii. 14, 15; viii. 10.). God would not cast away His people (1 Sam. xii. 22.).

16. "The Lord is in this place." In the Targum, "the glory of the Lord dwells in this place, and I considered it not. How dreadful is this place! It is no common place, but the place which is accepted by God, and above that place is the gate of heaven." Jacob confesses that he knew not that the eye of God was upon him, and that he imagined that he was left alone without a protector. But since God had chosen that place to make a revelation to him, he resolved to consecrate it as a spot of holy ground, to be a place to which he would resort afterwards to worship God and learn His Will. So Abraham and Isaac had consecrated the places where God had appeared to them (ch. xii. 8; xiii. 4; xxi. 33; xxvi. 24, 25.).

17. "He was afraid." With that reverent awe of the presence of

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e ch. 31, 13, 45,
& 35, 14.
f Lev. 8, 10,
11, 12.
Num. 7, 1.
g Judg. 1,
23, 26.
Hos. 4, 15.
h That is,
The house
of God.
i ch. 31, 13.
Judg. 11, 30.
2 Sam. 15, 8.
j ver. 15.

this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and ^e set it up *for* a pillar, ^f and poured oil upon the top of it.

19 And he called the name of ^g that place ² Bethel: but the name of that city *was called* Luz at the first.

20 ^h And Jacob vowed a vow, saying, If ⁱ God will be with me, and will keep me in this way that I

God which was shewn by Hagar (ch. xvi. 13.), by Moses in Exod. iii. 6, by Gideon in Judges vi. 22—24, and by Manoah in Judges xiii. 22.

“**The house of God.**” In the Hebrew “Bethel;” the place in which it pleases God to dwell, or to be enquired of by men. A place became the house of God, by God’s choosing it for His own, not by man’s setting it apart for worship. The Tabernacle of Israel, and the Temple of Solomon were each of them the house of God, because God revealed His glory in them (see Exod. xxv. 8, 21, 22. Deut. xii. 10, 11.). Our houses of prayer or churches may be called God’s houses, because of Christ’s Presence promised in St. Matt. xviii. 20.

“**The gate of heaven.**” A place where men may have access to God in heaven to offer their prayers and sacrifices to Him, and receive revelations of His will. The whole visible world is in one sense the house of God and the gate of heaven; for it is the abode of God’s attribute of goodness, and the threshold by which we cross to the invisible world. As earthly kings sat in judgment at the gate surrounded by their attendants and officers, so God was here revealed as sitting in judgment attended by His hosts of Angels.

18. “**Poured oil upon the top of it.**” This was not an act of worship performed to the stone, for that would have been idolatry. It was the outward expression of his resolution or solemn vow; or a method of consecrating the stones for an altar to God, as in the Law things set apart or ordained to some special use were anointed (so Exod. xxix. 36; xxx. 26; xl. 9—11. Lev. viii. 10, 11.); or it was a thank-offering of the whole of the little store which he had with him for his journey. The pillar was a token, marking the spot as holy ground, like the altar in Isa. xix. 19, 20. The anointing of the stone also connects the vision with Christ the Corner Stone of the spiritual house, and His humiliation and rejection by men (St. Matt. xxi. 42.). The building founded upon this Stone is the true Bethel or house of God, as Christ is Himself the Ladder that connects earth and heaven (Isa. xxviii. 16.).

19. “**Luz.**” Perhaps so called from an almond tree, or a hazel tree, as the word Luz occurs in this sense in Gen. xxx. 37.

20. “**A vow.**” This was a proof of Jacob’s humble and thankful spirit, such as he shewed at other times (see ch. xxxii. 10; xlvi. 11, 15.).

“**If God will be with me,**” &c. This is both a vow and a prayer: “I pray that God may watch over me and protect me and supply my wants: and if He shall hear my prayer, and restore me in peace to my

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go, and will give me ^k bread to eat, and raiment to put on,

21 so that ^lI come again to my father's house in peace; ^m then shall the LORD be my God:

22 and this stone, which I have set *for* a pillar, ⁿ shall be God's house: ^o and of all that thou shalt give me I will surely give the tenth unto thee.

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^k 1 Tim. 6. 8.
^l Judg. 11. 31.
² Sam. 19.
24, 30.
² Deut. 26. 17.
² Sam. 15. 8.
² Kin. 5. 17.
ⁿ ch. 35. 7, 14.
^o Lev. 27. 30.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.*

² Heb. *lift up his feet.*
² Num. 23. 7.
Hos. 12. 12.
³ Heb. *children.*

THEN Jacob ² went on his journey, ^a and came into the land of the ³ people of the east.

“father's house, then I vow to Him the tenth of all that He shall give me” (see Eccles. v. 4, 5. Ps. cxxxii. 1—3. 1 Sam. i. 11, 28.).

“Bread to eat, and raiment to put on.” His desires are moderate. He asks for daily bread and sustenance, with which St. Paul bids us to be content (1 Tim. vi. 6—8.). Such was the prayer of Agur in Prov. xxx. 7—9. And thus Christ teaches us to pray: “Give us day by day our “daily bread,” or the bread that is convenient for us; as much as we need and no more. As Jacob was sent forth from his father's house with his staff only, so Christ sent forth His Apostles without provision for the way (St. Matt. x. 9.), to teach them simple trust in God to provide for their needs (St. Matt. vi. 33.). God made us with a nature that is content with a little, and whose wants are easily supplied. Luxury and intemperance are against nature, and are the effect of man's depraved appetites (so Eccles. xxxi. 19.).

22. “This stone,” &c. In the Targum, “This stone which I have set up for a title shall be that whereon I will serve the Lord.”

“The tenth.” The consecration of the tenth of the spoils was mentioned in ch. xiv. 20. (Heb. vii. 4.). The payment of tithes was an act of religion by which men sanctified their worldly goods, and acknowledged God as the Giver of them. By this means they honoured God with their substance. As the law of the Sabbath required them to give to God a seventh part of their time, so the law of tithes exacted a tenth part of their goods. In the case of Jacob a tenth part of all that God gave him was consecrated; a tenth of his family when one of the tribes of Israel was set apart to be Priests and Levites to God; and a tenth of his goods when the rest of the tribes were tithed every year for their support. Their tithes were given to God, and yet were converted by His priests to their own use after a tenth part had been set apart as a heave offering (Num. xviii. 24—28. See also Lev. xxvii. 30, 32. Num. viii. 13—19. Deut. x. 8, 9. Mal. iii. 8—10.).

CHAPTER XXIX.

xxix. 1—xxxi. 2. Jacob at Haran. His marriage with Leah and Rachel. His children and prosperity.

1. “Jacob went on his journey.” In the Hebrew, “lifted up his

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2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

² Heb. Is there peace to him?
^b ch. 43. 27.

6 And he said unto them, ²*b* Is he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

³ Heb. yet the day is great.

7 And he said, Lo, ³*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks

“fect,” travelling as a fugitive on foot; not like Abraham’s servant in ch. xxiv, with attendants and camels. The designs of Esau against his life constrained him to leave his father’s house alone and secretly.

“The people of the East.” Literally, the “sons of the East,” as in Judges vi. 33. Job i. 3. Isa. xi. 14.

2. “A great stone.” This would be placed there to keep the water pure, and to preserve it from defilement by wild beasts or cattle.

4. “My brethren.” He addresses them as brethren because they were shepherds, of like occupation with himself.

“Of Haran.” Thus he learned that God and His Angels had guided him to the place which he sought (see ch. xxiv. 7.).

5. “Laban.” The brother of Rebekah, mentioned in ch. xxiv. 29. The name signifies “white,” and so “fortunate,” or “prosperous.”

6. “Is he well?” Literally, “Is there peace to him?” Peace included health of body and prosperity in affairs (see 1 Sam. xxv. 6. 1 Chron. xii. 18.).

“Rachel.” Meaning “ewe-lamb,” a fit name for a shepherdess. So the seven daughters of Jethro were shepherdesses (Exod. ii. 16.), and so is the Bride in Cant. i. 8.

8. “We cannot,” &c. That is, “it is contrary to our rule and custom,” or perhaps to some agreement among the shepherds who shared the well. It seems that the words “they rolled” in ver. 3. anticipate what took place after the conversation.

be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, ^c Rachel came with her father's sheep: for she kept them.

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^c Ex. 2. 16.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

^d Ex. 2. 17.

11 And Jacob ^e kissed Rachel, and lifted up his voice, and wept.

^e ch. 33. 4.
& 45. 14, 15.

12 And Jacob told Rachel that he *was* ^f her father's brother, and that he *was* Rebekah's son: ^g and she ran and told her father.

^f ch. 13. 8.
& 14. 14, 16.

^g ch. 24. 28.

13 And it came to pass, when Laban heard the ² tidings of Jacob his sister's son, that ^h he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

² Heb.
hearing.
^h ch. 24. 29.

14 And Laban said to him, ⁱ Surely thou *art* my bone and my flesh. And he abode with him ³ the space of a month.

ⁱ ch. 2. 23.
Judg. 9. 2.
2 Sam. 5. 1.
& 19. 12, 13.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages be?

³ Heb.
*a month
of days.*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

“Gathered together.” That is, to be folded for the night.

11. “And wept.” Tears of joy at the success of his journey, not grief for exile or loss of goods (see ch. xxxiii. 4.).

12. “Brother.” That is, a male relative.

13. “All these things.” That Rebekah had sent him to seek protection from his brother Esau, &c.

14. “My bone and my flesh.” My near of kin, from whom I cannot withhold what thou seekest.

15. “For nought.” Laban would not make him his bondman, but would treat him as a brother or adopted son, with kindness and generosity.

16. “Leah.” The name means “wearied.” So Leah is the type of the life of hardship, trouble, and vexation, the discipline of virtue. God saw fit to appoint for Jacob Leah rather than Rachel; days of weariness and painfulness rather than days of peace and prosperity. Such is His appointment for us: in this world much fruitless toil, vanity and vexation of spirit; but this is the discipline which our corrupt nature

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17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

^k ch. 31. 41. 2 Sam. 3. 14. 18 And Jacob loved Rachel; and said, ^kI will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

^l ch. 30. 26. Hos. 12. 12.

20 And Jacob ^lserved seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

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^m Judg. 15. 1. 21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may ^mgo in unto her.

ⁿ Judg. 14. 10. John 2. 1, 2. 22 And Laban gathered together all the men of the place, and ⁿmade a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

requires to prepare us for the heavenly state, where we look for rest and peace after our labours are ended (see Ecces. i. 3, 14; ii. 11, 22, 23, &c.).

“Then Jacob into Israel, from earthlier self estranged,

“And Leah into Rachel for ever shall be changed” (see Deut. xii. 9.).

17. “Tender-eyed.” The Targum speaks of the beauty of Leah’s eyes; but the Hebrew rather points out a defect, that her eyes were weak, dull, or tearful, as opposed to fair or bright eyes, such as David’s in 1 Sam. xvi. 12.

18. “Serve thee seven years.” Here, as before (ch. xxviii. 20.), Jacob is content with food and raiment, and seeks no further reward or payment for his labour.

20. “A few days.” Though hope deferred makes a short time appear long, in this case there was an assured end, the hope of which lightened the burden, and made even the servitude of so many years an easy task. Even earthly rewards and gains make the efforts required to secure them appear light; how much more should the expectation of heaven sweeten the bitterness of the tribulation through which it is gained! (See Rom. viii. 18, 25.)

21. “My wife.” The woman who was betrothed to him as his wife, by his own promise to her, and Laban’s promise to him. Jacob was now eighty-four years of age.

23. “Brought her to him.” Probably veiled, and also in the dark of night. The act of Laban was a breach of contract as well as a fraud by which he deceived Jacob. Leah, by consenting to it, usurped the place of her sister who was Jacob’s betrothed wife, and thus her act partook of the nature of adultery. Many see in this a retribution upon Jacob for the fraud which he practised upon his father.

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25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

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26 And Laban said, It must not be so done in our ²country, to give the younger before the first-² Heb. *place*. born.

27 °Fulfil her week, and we will give thee this ° Judg. 14. 12. also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he ^plov-^p ver. 20. ed also Rachel more than Leah, and served with him Deut. 21. 15. ^ayet seven other years.

31 And when the LORD ^rsaw that Leah *was* hated, he ^sopened her womb: but Rachel *was* barren. ^q ch. 30. 26. & 31. 41. Hos. 12. 12. r Ps. 127. 3. s ch. 30. 1.

32 And Leah conceived, and bare a son, and she cir. 1752.

26. "It must not be so done." A feigned excuse, since the feast had been made ostensibly for Rachel's marriage, who was known to the guests as the younger sister.

27. "Fulfil her week." Hence it has been supposed by some that Jacob married Rachel after another seven years' service (*Josephus*). But it is more probable that the week here means the seven days of the marriage feast (see Judges xiv. 12.). For Laban's purpose was not to withhold Rachel from him, but to secure his service for a longer time.

28. "He gave him Rachel." The marriage of more wives than one to the same husband at the same time was contrary to the original institution of God, which ordained that the two were to be one flesh (St. Matt. xix. 4, 5. Eph. v. 31.). Marriage as appointed by God was to be a contract of fidelity equally on the part of the man and of the woman. They who multiplied wives as Esau did transgressed this appointment; but it has been observed that here the breach of contract was not on the part of Jacob, who sought but one wife in marriage, but on the part of Leah and Laban; and that the other wives may be said to have been forced upon him.

31. "Leah was hated." It is not meant that Jacob had an aversion to her, but that he preferred Rachel. To "hate" is a comparative term in Scripture, as in St. Luke xiv. 26. Children were given to Leah to compensate for Jacob's preference for Rachel; and denied to Rachel lest she should exalt herself above Leah as the favourite wife.

32. "Leah conceived," &c. In the naming of her sons Leah shews a pious spirit of gratitude to God for His gifts.

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called his name ² Reuben: for she said, Surely the LORD hath ¹ looked upon my affliction; now therefore my husband will love me.

cir. 1751.
² That is,
See a son.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ³ Simeon.

¹ Ex. 3. 7.
& 4. 31.
Deut. 26. 7.
Ps. 25. 18.
& 106. 44.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ⁴ Levi.

³ That is,
Hearing.

cir. 1750.
⁴ That is,
Joined.
See Num.
18. 2, 4.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name ⁵ Judah; and ⁶ left bearing.

cir. 1749.
⁵ Matt. 1. 2.

⁶ That is,
Praise.

⁶ Heb.
stood from
bearing.

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

cir. 1749.

^a ch. 29. 31.

^b ch. 37. 11.

^c Job 5. 2.

AND when Rachel saw that ^a she bare Jacob no children, Rachel ^b envied her sister; and said unto Jacob, Give me children, ^c or else I die.

“**Reuben.**” The name means “see a son,” or the “son of vision or visitation;” the son who is the proof to me that God sees me and visits me in my distress. So the Targum: “My wrong is manifest in the sight of the Lord.”

33. “**Simeon,**” “hearing with acceptance.” This name, like those of Ishmael and Samuel, is connected with the “hearing of prayer.”

34. “**Levi,**” “adhesion.” This name was prophetic of the subsequent election of the tribe of Levi to be separated from men, and “joined” to the Lord (Num. xviii. 2, 4).

“**Judah,**” or Jehudah, “praised.” This name expressed Leah’s devotion to God, as “Levi” declared her attachment to her husband (see 1 St. Pet. iii. 5, 6.). It was also prophetic of the praise and honour which Judah should obtain above his brethren, as the royal tribe out of which arose the kings of the line of David, and lastly Christ Himself (1 Chron. v. 2; xxviii. 4. Ps. lx. 7. Heb. vii. 14.).

CHAPTER XXX.

1. “**Rachel envied her sister.**” Here Jacob already begins to suffer from the evil of strife in his household, as he suffered afterwards from the envy of Joseph’s brethren.

“**Or else I die.**” “I shall die of grief, and my life will be a burden to me.” Rachel’s impatience is contrasted with the piety and thankfulness of Leah, who was therefore better fitted to be the wife of Jacob.

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2 And Jacob's anger was kindled against Rachel : and he said, ^dAm I in God's stead, who hath withheld from thee the fruit of the womb? Cir. Before CHRIST 1749.

3 And she said, Behold ^emy maid Bilhah, go in unto her ; ^fand she shall bear upon my knees, ^gthat I may also ^hhave children by her. ^d ch. 16. 2.
^e 1 Sam. 1. 5.
^f ch. 16. 2.
^g ch. 50. 23.
^h Job 3. 12.

4 And she gave him Bilhah her handmaid ⁱto wife : and Jacob went in unto her. ⁱ ch. 16. 2.
^j Heb. *be built by her.*
^k ch. 16. 3.
& 35. 22.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ^ljudged me, and hath also heard my voice, and hath given me a son : therefore called she his name ^mDan. cir. 1748.
^l Ps. 35. 24.
& 43. 1.
^m Lam. 3. 59.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. ⁿ That is, *Judging.*
cir. 1747.

8 And Rachel said, With ^ogreat wrestlings have I wrestled with my sister, and I have prevailed : and she called his name ^pNaphtali. ^o Heb. *wrestlings of God,*
ch. 23. 6.
^p That is, *My wrestling.*

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ^qgave her Jacob to wife. ^q Called, *Nephtalim.*
cir. 1749.
^r ver. 4.

2. "Am I in God's stead?" Targum, "Dost thou seek sons of me? Shouldest thou not have sought them from the face of the Lord." Thus Jacob may be understood as bidding her pray to God. When God blessed Adam and Noah, He declared that it was by His gift that mankind are increased (Gen. i. 28; ix. 1, 7. Ps. cxxvii. 3.). He is the Father of spirits (Num. xvi. 22. Heb. xii. 9.), and our souls are His offspring, both in our natural and spiritual birth.

"Who hath withheld," &c. In her barrenness Rachel was like Rebekah, who prayed for twenty years before any offspring was granted to her (ch. xxv. 21.).

3. "I may also have children." That is, "sons whom I may name, nurse, and educate as my own" (Targum). In this impatience Rachel was like Sarah when she gave Hagar in marriage to Abraham (ch. xvi. 2.). Both erred in not waiting for God's appointed time.

6. "God hath judged me." That is, pleaded my cause, or taken my part against my rival or adversary, so that she can no longer exult over me. Hence the name "Dan," which signifies "judge" (see 1 Sam. i. 5, 6.).

8. "Great wrestlings." Literally, "wrestlings of God," that is, "wrestlings in prayer to God" (Targum). "God accepted my request when I besought Him in my prayer that I might have a son like my sister, and it was granted to me." On striving in prayer, see Rom. xv. 30. Hence the name "Naphtali," "my strife," or "my wrestling."

"I have prevailed." She had wrestled with her sister, because Leah had supplanted her as the wife of Jacob; now by the birth of Bilhah's two sons her reproach is taken away, and she recovers what she had lost.

Cir.
Before
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1748.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ²Gad.

² That is,
A troop, or,
company,
Isai. 65. 11.
cir. 1747.

12 And Zilpah Leah's maid bare Jacob a second son.

³ Heb. *In my happiness.*
^m Prov. 31. 28.
Luke 1. 48.

13 And Leah said, ³Happy am I, for the daughters ^mwill call me blessed: and she called his name

⁴ That is,
Happy.
cir. 1748.

⁴ Asher.

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah,

ⁿ ch. 25. 30.

ⁿGive me, I pray thee, of thy son's mandrakes.

^o Num. 16. 9,
13.

15 And she said unto her, ^o*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

cir. 1747.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

11. "A troop cometh." The Targum, Greek and Latin Versions interpret the words, "fortune has come," or "this happens to me fortunately." The other sense of "troop" is found in Gen. xlix. 19. Leah is here supposed to exclaim, "Now I have obtained a troop of sons."

13. "Asher," "happy" or "blessed;" she speaks as the joyful mother of children, favoured by God more than other daughters of men.

14. "Mandrakes." Dudaim, or "love apples." It was a plant with white and reddish blossoms bearing yellow scented apples (see Cant. vii. 13.). They are said to have been eaten by women as a remedy for sterility. An ancient writer says, "I searched and found them fragrant and fair in appearance but insipid in taste. They were probably desired for their rarity and smell." A modern author says, "The fruit is of the size of a large plum, quite round, yellow, and full of soft pulp. It has a peculiar but not unpleasant smell, and a pleasant, sweet taste. It is a striking-looking plant from the size of its leaves, and the unusual appearance of its blossom" (*Tristram*).

16—21. The birth of Issachar (hire), Zebulun (dwelling), and Dinah (judgment). Thus Leah was the mother of six of the twelve tribes of Israel, and there were four sons of the two handmaidens: eight sons were named by Leah, and two by Rachel.

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18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ²Issachar.

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19 And Leah conceived again, and bare Jacob the sixth son.

² That is,
An hire.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ³Zebulun.

cir. 1746.

21 And afterwards she bare a daughter, and called her name ⁴Dinah.

³ That is,
Dwelling.

22 And God ⁴remembered Rachel, and God hearkened to her, and ¹opened her womb.

⁴ Called,
Matt. 4. 13,
Zabulon.

23 And she conceived, and bare a son; and said, God hath taken away ⁵my reproach:

cir. 1745.

24 and she called his name ⁵Joseph; and said, ⁶The LORD shall add to me another son.

⁴ That is,
Judgment.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, ⁷Send me away, that I may go unto ^wmine own place, and to my country.

⁵ ch. 8. 1.
¹ Sam. 1. 19.

⁶ ch. 29. 31.
cir. 1745.

⁷ 1 Sam. 1. 6.
Isai. 4. 1.

Luke 1. 25.

⁵ That is,
Adding.

⁶ ch. 35. 17.
⁷ ch. 24. 54, 56.

^w ch. 18. 33,
& 31. 55.

26 Give *me* my wives and my children, ^xfor whom I have served thee, and let me go: for thou knowest my service which I have done thee.

^x ch. 29. 20, 30.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for ^yI have learned by experience that the LORD hath blessed me ^zfor thy sake.

^y ch. 39. 3, 5.

^z See ch. 26.
24.

22. "God remembered Rachel." That is, He heard her prayers and earnest entreaties that she might not die childless, without a son to keep her name in remembrance. So God remembered Noah when He heard his prayers (ch. viii. 1.), and Abraham (ch. xix. 29.).

23. "My reproach." The reproach of being left childless, and thus being excluded from the promises of God concerning the Seed in Whom all nations should be blessed. This is called a "reproach" in Isa. iv. 1; liv. 4. St. Luke i. 25.

24. "Joseph." This name has the double sense of "taking away" reproach, and "adding" to her a son. Joseph was to Jacob the "son of his old age" (ch. xxxvii. 3.); younger than the ten sons of Leah and the handmaids, but to be promoted before them all; to be lord over his brethren, and their saviour and deliverer, and to be a father to Pharaoh and to all the land of Egypt. Thus we see in Joseph the "adding" of blessing to blessing, and the heaping of honour upon honour.

"The Lord shall add." A prayer or expression of hope, fulfilled in ch. xxxv. 17, when she gave birth to Benjamin and died.

27. "I have learned by experience." Literally, "I divine or

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28 And he said, ^a Appoint me thy wages, and I will give *it*.

^a ch. 29. 15.
^b ch. 31. 6,
38, 39, 40.
Matt. 24. 45.
Tit. 2. 10.

29 And he said unto him, ^b Thou knowest how I have served thee, and how thy cattle was with me.

² Heb. *broken forth*,
ver. 43.
³ Heb.
at my foot.
^c 1 Tim. 5. 8.

30 For *it was* little which thou hadst before I *came*, and it is *now* ² increased unto a multitude; and the LORD hath blessed thee ³ since my coming: and now when shall I ^c provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^d *of such* shall be my hire.

^d ch. 31. 8.

^e Ps. 37. 6.

⁴ Heb.
to morrow,
Ex. 13. 14.

33 So shall my ^e righteousness answer for me ⁴ in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats

"augur" that the Lord blesses me for thy sake. Laban here acknowledges what his sons afterwards forgot in their envy at Jacob's prosperity (ch. xxxi. 1.).

30. "Since my coming." Literally, "at my foot." He speaks as though prosperity had followed in his track or footsteps.

"Provide." Hebr. "make for my own house," that is, "make provision" (see 1 Tim. v. 8.).

32. "Speckled." That is, marked with points or little spots. "Spotted," with large spots like patches on a garment.

33. "When it shall come." Perhaps, "When the day shall come for the payment of my hire, and a division should be made of the lambs and kids born during the year." Jacob's righteousness would answer for him if he claimed only the brown lambs and spotted kids.

35. "Ringstraked," with stripes like bands round the body or legs. "Black sheep are uncommon in the east, but brown or tawny ones are very numerous in every flock. They are generally piebald with white, the colours being more distinct in the young lamb than in the full-grown sheep" (*Tristram*).

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that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

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36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And ^{f See ch. 31.} Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods. _{9,—12.}

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

“He gave them into the hand of his sons,” with the purpose of preventing the increase of the speckled or brown cattle, by which Jacob would be enriched at his expense. Thus Laban hoped to retain all the lambs and kids for himself, by leaving no brown rams or he-goats under Jacob's charge.

37. “Jacob took him,” &c. Laban having designed to defraud him of his hire, Jacob devised a method of frustrating his purpose, and securing the best lambs and kids, or those that were born early in the year for himself. It was a common belief of the ancients that objects placed before animals in a state of pregnancy had an effect upon their offspring: but it is usual to ascribe the success of Jacob's device to a Divine interposition (see ch. xxxi. 9.). It is conjectured that the word rendered “poplar” signifies the “storax” or gum-tree: the “hazel” (Luz) was the almond tree; and the “chesnut” was the plane tree.

“Pilled white strakes.” White strips made by peeling off the bark.

40. “Set the faces of the flocks.” At first he put the peeled rods before their eyes; afterwards he made them look at the striped or spotted kids and the brown lambs. This he would do by arranging the flocks in droves, and causing the drove of the brown and striped to precede the others.

41. “The stronger cattle.” According to the Versions, the stronger

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^a ver. 30.
^b ch. 13. 2.
& 24. 35. &
26. 13, 14.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man ^a increased exceedingly, and ^b had much cattle, and maidservants, and menservants, and camels, and asses.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

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AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^a glory.

^a Ps. 49. 16.

^b ch. 4. 5.

2 And Jacob beheld ^b the countenance of Laban, and, behold, it *was* not ^c toward him ² as before.

^c Deut. 28. 54.

² Heb. as
*yesterday
and the day*

before,
1 Sam. 19. 7.

^d ch. 28. 15, 20,
21. & 32. 9.

3 ¶ And the LORD said unto Jacob, ^d Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

were those that were born early or in season, the weaker those that were born late or out of season. The word rendered "stronger" is said to signify "bound" or compact, and hence "robust." The word rendered "feeble" is literally "wrapped" in darkness, and so "faint" or "languishing."

43. "Increased exceedingly." Thus the blessing of his father Isaac, in ch. xxvii. 28, began to be fulfilled, as well as the promise given at Bethel, that God would be with him, taking his part against his oppressors, and giving His angels charge over him.

CHAPTER XXXI.

1. "The words of Laban's sons." They were envious of Jacob's prosperity, and ungrateful to God Who had blessed them for his sake (see ch. xxx. 27.). "Glory" is used for wealth in ch. xlv. 13. Ps. xlix. 16.

2. "The countenance." He perceived that his disposition towards him was no longer kind or friendly (compare ch. iv. 5.).

xxx. 3—55. Jacob's Flight from Laban.

3. "Return." God had promised to bring him back (ch. xxviii. 15.), when the time appointed for his exile was ended.

"I will be with thee." The Targum has, "My Word shall be thy 'help.'"

4. "Rachel and Leah." Rachel is mentioned first, as being the

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5 and said unto them, ° I see your father's countenance, that it *is* not toward me as before; but the God of my father ^f hath been with me.

6 And ^g ye know that with all my power I have served your father.

7 And your father hath deceived me, and ^h changed my wages ⁱ ten times; but God ^k suffered him not to hurt me.

8 If he said thus, ^l The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath ^m taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ² rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11 And ⁿ the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for ° I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, ^p where thou anointed.

wife originally sought in marriage by Jacob. So she is called Jacob's wife in ch. xlv. 27; xlv. 19.

“To the field,” where Jacob was with the flock: his purpose being to speak with them in private, and announce to them God's command.

7. “Ten times.” In the Greek, “defrauded me of ten lambs,” both here and in v. 41. The Hebrew signifies “ten parts or portions,” that is, “ten times,” or a great many times, the number ten being used indefinitely, as in Lev. xxvi. 26. Ecces. vii. 19. Zech. viii. 23.

“God suffered him not.” He was a solitary stranger, without a friend to take his part against his oppressors, but God was with him (see Ps. cv. 14.).

9. “God hath taken away.” He ascribes the result to God, and not to his own device.

10. “Grisled,” with large spots; “speckled,” with small spots (Hebr. Parod, whence “pard” and “leopard”).

12. “I have seen.” God sees, when He visits and judges between the wrong-doer and the patient sufferer. Because Jacob would not avenge himself, but committed his cause to God, He to Whom vengeance belongs, pleaded his cause (Rom. xii. 19.).

13. “The God of Bethel.” He Who is called the Angel in ver. 11,

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^a ver. 3.
ch. 32. 9.

^r ch. 2. 24.

^s ch. 29. 15,
27.

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² Heb.
teraphim,
Judg. 17. 5.
1 Sam. 19. 13.
Hos. 3. 4.
[†] ch. 35. 2.

edst the pillar, *and* where thou vowedst a vow unto me: now ^a arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, ^r *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for ^s he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ^{2†} images that *were* her father's.

is here said to be the "God of the house of God," or the "God Who appeared in Bethel" (*Targum* and *Versions*). The Fathers say that the Angel or God of Bethel was the Son or Word of the Father, because to be sent or to fulfil a ministerial part is an attribute of the Son and not of the Father (*Waterland*). So in ch. xix. 24, He is "the Lord" and the Angel "Who rained down" vengeance upon Sodom "from the "Lord" Who had sent Him.

"A vow." Jacob is reminded both of God's promise, and of his own promise. Since God had fulfilled His part, it remained for Jacob to pay his vow, to consecrate the pillar of Bethel, and to give to God the tenth part of his goods (ch. xxviii. 20—22.).

"The land of thy kindred." In the Versions, "thy native country," the "land of thy nativity."

14, 15. Rachel and Leah answer, that they are free to depart, for Laban had parted with them once for all, and could no longer detain them as his own; should he then "devour our money," or grow rich through our labours?

16. "Whatsoever God hath said unto thee." God turned even the envy of Laban to good, for He thereby constrained Jacob to return, and not to forget the land of promise in his prosperity and the increase of his household.

19. "To shear his sheep." The shearing-time was a kind of festival, celebrated with feasting (see ch. xxxviii. 12. 1 Sam. xxv. 2.); "a good day" or a day of feasting, as in 1 Sam. xxv. 8.

"Images." Teraphim, idols of the household, superstitiously venerated as the guardians of the family that kept them. Sometimes they were

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20 And Jacob stole away ² unawares to Laban the Syrian, in that he told him not that he fled. Before
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21 So he fled with all that he had; and he rose ² up, and passed over the river, and ^u set his face *toward* the mount Gilead. ² Heb.
*the heart of
Laban.*
^u ch. 46. 28.
² Kin. 12. 17.
Luke 9. 51,
53.

22 And it was told Laban on the third day that Jacob was fled. ch. 13. 8.

23 And he took ^x his brethren with him, and ^x pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God ^v came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^z speak not to Jacob ³ either good or bad. ^v ch. 20. 3.
Job 33. 15.
Matt. 1. 20.
^z ch. 24. 50.
³ Heb. *from
good to bad.*

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me,

images of the form and stature of a man (1 Sam. xix. 13, 16.); and oracles were sought from them (Judges xvii. 5; xviii. 14, &c.). These were perhaps the "other gods" who were served by the fathers of the chosen race before the call of Abraham (Josh. xxiv. 2, 3.). Rachel is supposed to have stolen the teraphim to prevent Laban from enquiring of them whither Jacob had taken flight. It was done without the knowledge of Jacob, though he afterwards discovered that there were strange gods in his household (ch. xxxv. 2, 4.).

20. "Stole away unawares." Literally, "stole the heart of Laban," that is, "deceived him," by concealing his purpose from him. Since Jacob took away the flocks and herds which Laban coveted, he may be said to have stolen his heart by taking the wealth upon which his heart was set.

21. "The river." The Euphrates (see ch. xv. 18.).

"Gilead," the place afterwards named Gilead or Galeed, "the hill of witness," ver. 47. The name was applied to the mountain district east of Jordan, extending northwards to Bashan (see Deut. xxxiv. 1.).

23. "Pursued after him." God permitted Laban to overtake Jacob, that his own mouth might declare the revelation which he had received, and that Jacob's confidence might be the more strengthened, because the testimony to God's providential care over him proceeded from his enemy (see Ps. lxxvi. 10.). So the fury of Pharaoh in pursuing the children of Israel became an occasion for shewing forth the almighty power of God.

24. "Good or bad." Laban was neither to entice him by offers of kindness, nor to force him to return by threatening, for God had ordered him to depart. Thus God bridled the wrath of Laban and constrained him to speak kindly to Jacob. His providence shields us not only from the pestilence and the perils of waters or wild beasts, but also from the "rough word" (Ps. xci. 3; in the Greek.).

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and ^acarried away my daughters, as captives *taken* with the sword?

^a 1 Sam. 30. 2.

27 Wherefore didst thou flee away secretly, and ²steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

² Heb. *hast stolen me.*

^b ver. 55.

Ruth 1. 9,

14.

1 Kin. 19. 20.

Acts 20. 37.

^c 1 Sam. 13.

13. 2 Chron.

16. 9.

^d ver. 53.

ch. 28. 13.

^e ver. 24.

28 And hast not suffered me ^bto kiss my sons and my daughters? ^cthou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the ^dGod of your father spake unto me ^eyesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ^fstolen my gods?

^f ver. 19.

Judg. 18. 24.

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

^g See ch. 44. 9.

32 With whomsoever thou findest thy gods, ^glet him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents;

27, 28. Laban only offers a mild remonstrance, complaining that Jacob's haste had not suffered him to dismiss his daughters with his blessing or salutation, as Rebekah had been dismissed by Bethuel (ch. xxiv. 60.), or Jacob himself by Isaac (ch. xxviii. 1.). Yet in ver. 29, Laban confesses that he was ready to do him hurt, had not God hindered him.

30. "Sore longedst." Literally, with desire thou didst desire (so St. Luke xxii. 15.).

"My gods." This was a strange folly, to count as gods those dumb idols (1 Cor. xii. 2:) who could not save themselves from being stolen.

31. To the two charges brought against him by Laban, Jacob replies by pleading Laban's unkindness and jealousy, and his ignorance of the removal of the idols.

32. "Let him not live." The Targum has: "The place in which thou shalt find thy god, let it not remain:" an imprecation of the punishment of sacrilege upon the guilty persons. The Jews say that it overtook Rachel when she died in childbirth of her second son (ch. xxxv. 18.).

33—35. These verses expose the absence of any real belief in idols: when even those who affected to give divine honour to the images handled.

but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

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34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban ² searched all the tent, but found *them* ² Heb. *felt*. not.

35 And she said to her father, Let it not displease my lord that I cannot ^h rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

^h Ex. 20. 12.
Lev. 19. 32.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast ³ searched all my stuff, ³ Heb. *felt*. what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 ⁱ That which was torn *of beasts* I brought not ⁱ Ex. 22. 10, &c. unto thee; I bare the loss of it; of ^k my hand didst ^k Ex. 22. 12. thou require it, *whether* stolen by day, or stolen by night.

them as Rachel did, throwing the household stuff over them, and then using them as a couch to lie upon. Compare the language of the prophets (Isa. xli. 29; xlv. 19; xlvi. 7. Jer. x. 3—5, 14, 15; xvi. 20; xliii. 12; xlvi. 25.). "The camel's furniture consists of large basket bags attached on each side of the saddle, in which ladies and children sit to travel: in the ample folds and hollow space of the frame there would be no difficulty in concealing any articles of tolerable size" (*Tristram*). Rachel pretended some bodily infirmity, which hindered her from rising to receive her father.

36. "Chode with Laban." He not only protests his innocence, but brings a counter charge against Laban of having dealt unjustly with him. He alleges his honesty in the care of the flock, and the abundant increase with which it had been blessed since he had taken charge of it.

39. "I brought not unto thee." A hired shepherd was not bound by the usual law to protect the flock from wild beasts, though he was required in the case of a loss by theft to make it good to the owner. If an animal was torn by a wild beast, and a portion of the carcase could be brought to the owner, he could not require it of the hireling, whose own the sheep were not (see the law in Exod. xxii. 10—13, and compare Amos iii. 12.

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40 *Thus* I was ; in the day the drought consumed me, and the frost by night ; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house ;
I¹ ch. 29. 27, 23. I¹ served thee fourteen years for thy two daughters,
m ver. 7. and six years for thy cattle : and mⁿ thou hast changed my wages ten times.

n Ps. 124. 1, 2. 42 ⁿ Except the God of my father, the God of
o ver. 53. Abraham, and o^o the fear of Isaac, had been with
Isai. 8. 13. me, surely thou hadst sent me away now empty.

P ch. 29. 32. P God hath seen mine affliction and the labour of my
Ex. 3. 7. hands, and q^o rebuked *thee* yesternight.

q¹ 1 Chron. 12. 17. Jude 9. 43 And Laban answered and said unto Jacob,
These daughters are my daughters, and these children are my children, and these cattle are my cattle,

St. John x. 12, 13.). Laban departed from the law in exacting from Jacob that which was torn of beasts.

40. "The frost by night." That is, the frost chilled him by night, as the heat scorched him by day. So in Ps. cxxi. 6, the sun burns thee by day, the moon "chills" thee by night. Shepherds in the East watch their flocks by night to protect them whilst in the fold from thieves and wild beasts (St. Luke ii. 8.). The duties of a shepherd are described in Ezek. xxxiv. 3—6. (1) the recovery of that which was stolen or driven away ; (2) the search after the lost ; (3) the care of the sick, diseased, or lame ; (4) the guarding of them from wild beasts (1 Sam. xvii. 34, 35.). The care of the shepherd is the type of the care of the king or ruler for his subjects ; of the Prophets and priests for the people ; of Christ and His ministers for the Church (see Isa. xl. 11 ; lxiii. 11. Jer. xiii. 17, 20 ; xxxi. 10. 2 Sam. xxiv. 17. Jer. xxiii. 1—4 ; x. 21. Heb. xiii. 20. Zech. xi. 3—5, 7, 8. 1 St. Pet. v. 2—4.).

"My sleep departed from mine eyes." So St. Paul as the spiritual pastor or shepherd speaks of his vigils and labours for the flock of God (2 Cor. xi. 26—28.), of his prayers night and day in 1 Thess. iii. 10 ; of his watching and warning the disciples in Acts xx. 31. Such was the vigilance which God required of His Prophets, to be as watchmen to give the alarm whilst others slept (see Isa. xxi. 8, 11, 12. Jer. vi. 16, 17 ; xxxi. 6. Ezek. iii. 17—19 ; xxxiii. 2—9.).

42. "The fear of Isaac." "The Jews say that Jacob spoke of the "God of Abraham, but the fear of Isaac, because Isaac being yet alive "was not yet sure of his acceptance and pardon, whereas Abraham had "by death entered into the final condition of God's family" (*Jer. Taylor*). The fear of Isaac is He Whom Isaac fears.

"Labour of my hands." God had seen both the wrongs he had sustained, and his zeal and faithfulness in Laban's service. If Laban had not been alarmed by the dread of Divine vengeance, he would have dismissed him empty, and not with feasting as he had pretended, or he would have retained him by force in his service.

and all that thou seest *is* mine : and what can I do this day unto these my daughters, or unto their children which they have born ?

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44 Now therefore come thou, ^r let us make a covenant, I and thou ; ^s and let it be for a witness between me and thee.

^r ch. 26. 23.
^s Josh. 24. 27.

45 And Jacob ^t took a stone, and set it up *for* a pillar.

^t ch. 23. 18.

46 And Jacob said unto his brethren, Gather stones ; and they took stones, and made an heap : and they did eat there upon the heap.

47 And Laban called it ² Jegar-sahadutha : but Jacob called it ³ Galeed.

² That is,
The heap of
witness.
Chald.

48 And Laban said, ^u This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed ;

³ That is,
The heap of
witness.
Heb.

49 and ^x ⁴ Mizpah ; for he said, The LORD watch between me and thee, when we are absent one from another.

^u Josh. 24. 27.
^x Judg. 11. 29.
1 Sam. 7. 5.

⁴ That is,
A beacon,
or, watch-
tower.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us ; see, God *is* witness betwixt me and thee.

45. "A pillar." This, like the pillar at Bethel, was a monument to mark the spot, not an object of worship.

46. "They did eat there." A feast was an ordinary mode of entering into a covenant of friendship. So Isaac feasted with the Philistines in ch. xxvi. 28—30 ; and the Israelites took bread with the Gibeonites in Josh. ix. 14, 15. Sacrifices and sacrificial feasts were tokens of man's covenant with God. Such was the Paschal Supper, and such also is the Christian Passover or the Holy Communion in which we are partakers of the Blood of the New Covenant.

47. "Jegar" is Chaldee for a hill or heap of stones. "Gal" is the Hebrew for the same ; and "Sahadutha" answers to "Ed," or witness. It was a monument, or landmark, like the heap of twelve stones heaped together in Gilgal by Joshua (Josh. iv. 3, 21, 22.). Compare Josh. xxii. 11, 26, 27, 34. A stone in Shechem was set up to be "Ed," or a witness in Josh. xxiv. 27. So Samuel called the stone at Mizpah, Ebenezer ; and a great stone at Abel marked the place where the Ark rested on its return from the Philistines (1 Sam. vi. 18 ; vii. 12.).

49. "Mizpah." A watch-tower or lofty place. There was afterwards a town in Gilead so called (Judges xi. 29. Hos. v. 1.). Jacob calls it Mizpah, as pointing upwards to heaven, and inviting God to witness their solemn engagements to one another.

"When we are absent," or because we shall be separated one from another, and thus have no witness between us but the all-seeing eye of God, from Whom no secrets are hid. To "watch" between us, is to observe both of us, and to judge between us (Gen. xvi. 5.).

50. "No man is with us." An oath appeals not to man but to the

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51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 this heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

^y ch. 16. 5.

^z ch. 21. 23.

^a ver. 42.

^b Or, *killed*
beasts.

53 The God of Abraham, and the God of Nahor, the God of their father, ^y judge betwixt us. And Jacob ^z swore by ^a the fear of his father Isaac.

54 Then Jacob ² offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

^b ch. 28. 1.

^c ch. 18. 33.
& 30. 25.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^b blessed them: and Laban departed, and ^c returned unto his place.

CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

^a Ps. 91. 11.
Heb. 1. 14.

¶ **A**ND Jacob went on his way, and ^a the angels of God met him.

fear of God as the witness of all our actions; to the Eye that never slumbers or sleeps, and to those Angels who are His watchers, keeping guard over us (Dan. iv. 13. 1 Tim. v. 21.).

51. "I have cast." That is, heaped or piled up with stones.

52. "For harm." Thus it was a covenant which pledged them to abstain from strife or hostility, not a brotherly covenant of alliance or friendship (Amos i. 9.).

53. "The God of Nahor." Because Laban and Rebekah were descended from Nahor (ch. xxii. 20.). Though the religion of Laban was mixed with idolatry, he and his family were worshippers of the true God (ch. xxiv. 31, 50, 51.).

"Jacob swore." He swore by the God Whom his father Isaac feared; since it is by the fear of God that the sanctity of an oath is maintained.

54. "Offered sacrifice." He did this to consecrate the heap or pillar as an altar of God, and to add a further religious sanction to the treaty which he made with Laban.

CHAPTERS XXXII, XXXIII.

The Meeting of Jacob and Esau. The change of the name Jacob to Israel.

1. "Jacob went on his way." Towards Bethel, whither God had sent him to fulfil his vow. The Greek Version adds, "And he lifted up

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2 And when Jacob saw them, he said, This *is* God's ^b host: and he called the name of that place

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² Mahanaim.

^b Josh. 5, 14.

3 And Jacob sent messengers before him to Esau his brother ^c unto the land of Seir, ^d the ³ country of Edom.

Ps. 103. 21.

& 148. 2.

Luke 2. 13.

² That is,

Two hosts,

or, camps.

4 And he commanded them, saying, ^e Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

^c ch. 33, 14, 16.

^d ch. 36, 6, 7, 8.

Deut. 2. 5.

Josh. 24. 4.

³ Heb. *field*.

^e Prov. 15. 1.

“his eyes and beheld the army of God encamping before him.” He was met on his way by a host of those guardians and protectors whom he had seen before in the vision at Bethel.

2. “**God’s host.**” The Angels are called a host, camp, or army, because they are engaged in warfare with the enemies of God and man (see Josh. v. 14. Ps. lxxviii. 17; ciii. 21.). They are God’s unseen ministers, protecting us from evil spirits and any other hostile power that molests us. The Lord Himself is the God of Sabaoth, i.e. the God of Hosts, because of the hosts or armies that follow Him and execute His Will (Rev. xix. 11, 14. Dan. iv. 35.).

“**Mahanaim.**” Literally, “two hosts or camps.” For Jacob in his journey was threatened by two great dangers, the hostility of Laban behind him, and the enmity of his brother Esau before him. Thus God revealed to him a camp of Angels to shield him from his enemies in Padan-aram, and another to watch over him in Canaan. This was God’s host, or the two companies sent from “the presence of God.” Mahanaim was afterwards a Levitical town on the borders of Gad and Manasseh (see 2 Sam. ii. 8, &c.).

3. “**To Esau.**” Esau’s vindictive disposition was still a cause of alarm to Jacob. The precautions which he took for his safety were not signs of a distrust of God’s promises, but acts of prudence, without which there would have been a tempting of providence.

“**The land of Seir.**” Seir was the hairy mountain, bristling with thickets; Edom and Seir being applied both to Esau and his dwelling-place (ch. xxv. 25.). The land of Edom is said in Deut. ii. 4, 5, and Josh. xxiv. 4, to have been given by God to Esau for a possession; where the land spoken of is the region extending from the south of Judah to the Red Sea. But it has been supposed that the original abode of Esau was another Mount Seir in the north of Gilead, and that at a later period the Edomites migrated southwards and drove out the Horites from the hilly country near the Red Sea (Deut. ii. 12, 22. Num. xx. 14. Josh. xv. 21.).

4. “**My lord.**” Jacob addresses Esau as his superior in earthly power and might, to pacify him by words of submission, but not as conceding to him the birthright with its sacred privileges. The earthly superiority was not given to Jacob or his posterity at first: for a long period Israel was inferior to Edom, and the prophecy in Gen. xxvii. 40. was not fulfilled until the reign of David (2 Sam. viii. 14.). So David would not anticipate his promotion, but acknowledged Saul as his lawful sovereign (1 Sam. xxiv. 10.).

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r ch. 30. 43.
e ch. 33. 8, 15.

h ch. 33. 1.

i ch. 35. 3.

k Ps. 50. 15.
l ch. 28. 13.
m ch. 31. 3, 13.

² Heb. *I am less than all,*
&c.

n ch. 24. 27.
o Job 8. 7.

5 and ^fI have oxen, and asses, ^gflocks, and menservants, and womenservants: and I have sent to tell my lord, that ^sI may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^hhe cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ⁱdistressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ^kAnd Jacob said, ^lO God of my father Abraham, and God of my father Isaac, the LORD ^mwhich saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 ²I am not worthy of the least of all thy ⁿmercies, and of all the truth, which thou hast shewed unto thy servant; for with ^omy staff I

5. "I have oxen." I have enough of my own which God has given me, and I seek not to dispute with thee the inheritance of the possessions of Isaac.

6. "He cometh to meet thee." Esau was coming without assuring Jacob that his intentions were friendly, and with a force of armed men by whose aid he could easily overpower him. The four hundred men were probably a band of Ishmaelites with whom Esau had before associated (ch. xxviii. 8, 9).

7. "Two bands." In ver. 2 there are two bands of Angels. Here and in ver. 10, Jacob's company forms two bands answering to them.

8. "The other company shall escape." Esau's attack would be diverted from them by his mistaking a part of Jacob's company for the whole.

9. "I will deal well with thee." See ch. xxxi. 3. Jacob had exposed himself to this peril in obedience to God's command. He therefore trusts that God will bring him safe through it.

10. "I am not worthy." Literally, "I am less than the least," that is, "My merits are less than all thy mercies." In this prayer Jacob shows his childlike humility and simplicity, virtues which are precious in God's sight, though some despise them as slavish feebleness or impotence (see Ps. xxxiv. 18; li. 17. Isa. lvii. 15; lxvi. 2.).

"Of all the truth," &c. Jacob prays that though he is unworthy, yet God's mercy and truth may be continued to him as heretofore.

"With my staff." That is, a poor lonely stranger, unarmed and defenceless in the midst of perils and enemies. It was not the staff of a shepherd, but such as a pilgrim or traveller would use to assist him in his journey on foot.

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passed over this Jordan; and now I am become two bands. Before
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11 ^p Deliver me, I pray thee, from the hand of ^p my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* ^q the ^q mother ² with the children. Ps. 59. 1, 2.
Hos. 10. 14.
Heb. upon.

12 And ^r thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. ch. 28. 13;
14, 15.

13 And he lodged there that same night; and took of that which came to his hand ^s a present ^s for Esau his brother; ch. 43. 11.
Prov. 18. 16.

14 two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On

“Jordan.” He would cross it on his way from Bethel to Padan-aram.

11. “And the mother with the children.” He feared an indiscriminate slaughter, not sparing the weak and helpless.

12. “And thou saidst,” &c. If then God had promised to do what was greater, would He not grant what was less, and shield him from his enemy?

13. “That which came to his hand.” Sending forward the drove that was nearest to him, and most easily obtained for the purpose.

16. “Space.” Literally, a breathing space or respite, to delay the encounter with Esau, till his wrath was pacified.

18. “A present.” Literally, a blessing, a gift bestowed as a sign of friendship or goodwill. It was also a sign of submission as coming from a subject to a ruler or lord. So Gen. xliii. 11. Isa. xxxvi. 16. “Make with me a blessing,” that is, “Seek my favour by a present.” Such was the tribute paid by subject nations to their conquerors (1 Sam. x. 27. 2 Sam. viii. 2, 6.).

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this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant
† Prov. 21. 14. Jacob *is* behind us. For he said, I will [†]appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept ²of me.

² Heb. *my face.*
Job 42. 8, 9. 21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, ^uand passed over the ford Jabbok.

^u Deut. 3. 16.
³ Heb. *caused to pass.*
x Hos. 12. 3, 4.
 Eph. 6. 12. 23 And he took them, and ³sent them over the brook, and sent over that he had.

⁴ Heb. *ascending of the morning.*
 24 And Jacob was left alone; and there ^xwrestled a man with him until the ⁴breaking of the day.

^y See *Matt. 26. 41.
 2 Cor. 12. 7.* 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and ^ythe

20. "Accept of me." Literally, "Lift up my countenance;" as in ch. iv. 7, "If thou doest well, there will be a lifting up," that is, of the countenance.

21. "In the company." One of the two "bands" mentioned before.

22. "Jabbok." A stream near Mount Gilead, flowing into Jordan on the east side, now called Wady Zurka, "the blue river" (Num. xxi. 24. Deut. ii. 37; iii. 16.). Here the name seems to be connected with Jacob's wrestling in ver. 25. It was afterwards the border of the land which was given to Jacob's posterity for an inheritance, and his passage over it was a pledge of the fulfilment of God's promise to give that land to his seed.

24. "Jacob was left alone," on the further side of Jabbok, after his two bands had passed over.

"There wrestled." The Hebrew word means "to struggle in the dust," because in wrestling the dust is raised.

"A man." Jacob's antagonist is called here "a man;" but in ver. 28, He is said to be God, and in Hos. xii. 3, 4, both "God" and "Angel." The Fathers believed that it was the Son or Word of the Father in the similitude of man, Who also appeared to Hagar in the desert, and to Moses in the bush. In His wrestling with Jacob they supposed that there was a foreshewing of His Passion, when He suffered Himself to be overcome by Jacob's posterity, that He might bless the remnant of true Israelites, whilst the rest halted through unbelief. It was a type of the Incarnation, when the Son of God should descend to the dust of the earth, and to the sorrows and miseries of mortal life. The immediate purpose of the vision was to give Jacob faith and courage in his excessive alarm.

25. "That he prevailed not." It was His will to seem to be overcome in the struggle, that Jacob might take courage, and believe that as

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hollow of Jacob's thigh was out of joint, as he wrestled with him. Before
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26 And ² he said, Let me go, for the day breaketh. z See Luke
24. 28.
a Hos. 12. 4.
And he said, ^a I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? b ch. 35. 10.
2 Kin. 17. 34.
2 That is,
A prince of
God.
And he said, Jacob.

28 And he said, ^b Thy name shall be called no more Jacob, but ² Israel: for as a prince hast thou c Hos. 12. 3. 4.
d ch. 25. 31.
& 27. 33.
^c power with God and ^d with men, and hast prevailed.

he had prevailed with God, he need not fear the struggle with man. So the prayers of good men are said to prevail with God, not that they compel Him to change His purpose, but because He is pleased to reward their faith and perseverance (see Joel ii. 14. St. Luke xi. 8, 9; xviii. 6, 7. St. James v. 17.).

“Was out of joint.” The hollow or socket of his hip or thigh was dislocated. This was done (1) to shew Jacob the mysterious power of his antagonist, and (2) to prove to him the reality of the vision; such was the purpose of Zacharias' dumbness in St. Luke i. 20, or Ezekiel's dumbness in Ezek. xxiv. 27, or St. Paul's blindness in Acts ix. 9. The Greek word expresses “torpor” or “numbness.” Jacob's halting seems also to have been a type of the infirmity of his faith, or of his hesitating reliance on God's help.

26. “The day breaketh.” Literally, “the morning ascends.” With the night the vision passes away, and Jacob must return to the care of his household. He seemed to depart, but his will was to remain (St. Luke xxiv. 28.).

“And he said.” With tears, weeping and making supplication (Hos. xii. 4.).

“I will not let thee go.” He clings to Him as his mighty helper in the hour of need. “Thou hast been my help: leave me not, neither forsake me” (Ps. xxvii. 9.). Such is the importunity of prayer which God desires in us. He said to Moses, Let Me alone (Exod. xxxii. 10.), only that he might plead more and more earnestly. Our eyes must wait upon Him till He have mercy upon us (Ps. cxxiii. 2.). We must cry to Him incessantly like the watchmen, and give Him no rest, till He hear us (Isa. lxii. 6, 7.). Thus the kingdom of heaven suffereth violence (St. Matt. xi. 12.).

“Except thou bless me.” The less is blessed by the greater (Heb. vii. 7.). Why then is Jacob blessed by Him Whom he overcame in wrestling? It signified the mystery of Christ's Passion, and that Israel should be blessed by Him Whom they had crucified. So the Apostles did not part with Christ at His Ascension until He had blessed them.

28. “No more Jacob.” No more the supplanter, prevailing over his opponent by fraud, but obtaining the blessing from God by perseverance in prayer.

“Israel.” The ancients interpret it “seeing God:” but later interpreters render it “A prince, soldier, or contender with God.” The reason of the name was, “Thou hast contended mightily with Elohim (God)

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c Judg. 13, 18.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, ^eWherefore is it *that* thou dost ask after my name? And he blessed him there.

² That is,
*The face of
God.*

30 And Jacob called the name of the place ²Peniel: for ^fI have seen God face to face, and my life is preserved.

^f ch. 16, 13.
Ex. 24, 11.
& 33, 20.
Deut. 5, 24.
Judg. 6, 22.
& 13, 22.
Isai. 6, 5.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of

“and with Enoshim (men), and hast prevailed;” with God, because He condescended to appear to him in the likeness of an opponent to strengthen his faith, and to give him courage; with men, because in spite of his weakness and infirmities, he should gain the mastery over his enemies. Thus Israel is a name of glory, power, and victory. It belonged to the generation of them that seek God (Ps. xxiv. 6.), to whom belonged the adoption and the glory and the covenants (Rom. ix. 4.). The true Israelites are “contenders of God,” conquering by strength from above, and not relying on their own power or virtue.

“With God and with men.” Jacob by contending first with God and then with men became a type of Christ. He contended by prayer with God in His agony, and was heard (Heb. v. 7.). Afterwards He contended with man in His patient endurance of His passion. In Christ there was found in one person, Israel and the God of Israel; for in His humiliation He fulfilled the sufferings of Israel in Egypt, and took part in their temptation and trial in the wilderness: in His glory as the Eternal Word of the Father, He blesses Israel, and succours His people in the time of trouble.

29. “Tell me, I pray thee, thy name.” The name is secret, as in Judges xiii. 18. His curiosity is checked, but he obtains the blessing, a confirmation of the blessing which he had already received from his father Isaac (ch. xxviii. 1.).

30. “Peniel,” “the face of God;” the place where God gave to Jacob the signs of His presence and favour. The place is called Penuel in Judges viii. 8, 9.

“I have seen God face to face.” In the Targum, “I have seen “the Angel of God.” Jacob saw God not with that perfect vision by which He is manifested in heaven, but only so far as man is capable of beholding Him in this mortal state (*Jerome*). He refers to Him in ch. xlviii. 16, as the Angel that redeemed him from all evil.

“My life is preserved.” That is (1) saved from the perils of a Divine visitation (ch. xvi. 13.), and (2) assured of safety in his approaching encounter with Esau, and delivered from the terror with which his soul was as it were dead before.

31. “He halted.” He was lame for a season, perhaps up to the time of his meeting with Esau.

32. “The children of Israel.” The sons of Israel, henceforth the common designation of the posterity of Jacob’s twelve sons.

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the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

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CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.

AND Jacob lifted up his eyes, and looked, and, behold, ^a Esau came, and with him four hundred ^a ch. 32. 6. men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother. ^b ch. 18. 2. & 42. 6. & 43. 26.

4 ^c And Esau ran to meet him, and embraced him, ^c ch. 32. 28.

“The sinew which shrank.” The word is derived from a verb meaning “to forget,” and was applied to a tendon passing through the thigh and leg to the ancles. It was accounted sacred even in the ox or sheep, in order to keep in memory the vision of Penuel. The joint however was eaten (1 Sam. ix. 24.).

CHAPTER XXXIII.

1. “Jacob lifted up his eyes.” He was now encouraged by the promises received at Penuel to meet the approaching peril, without fear of what man could do to him (see Ps. xxvii. 1, 2; lvi. 4, 11, 12; cxviii. 6. Num. xiv. 9. Rom. viii. 31.).

“He divided.” The word sometimes means “halved,” but here it signifies distribution into three parts or companies. Rachel and Joseph being dearest to him are placed last in the company, as if to view the conflict from afar.

3. “He passed over before them.” As if armed with a new courage, because God was with him.

“And bowed himself.” This was not an act of adoration such as is due to God alone, but a sign of submission to his brother as his superior in earthly strength and power: perhaps also foreshewing the spirit of meekness inculcated in the Gospel, which requires us to forgive an offending brother not only until “seven times,” but until seventy times seven (St. Matt. xviii. 21, 22. See also 1 St. Pet. v. 5.).

4. “Embraced him.” Thus Esau's roughness was suddenly subdued, and his hatred of his brother changed into tenderness. A similar change came over Saul through David's generosity to him (1 Sam. xxiv. 16—18; xxvi. 17, 21.). This was Jacob's victory: a greater conquest than that which is gained by force, for it changed the heart of Esau, and turned his jealousy into friendship and love. It was the victory of the plain and meek man of peace over the rough man of war, over-

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^d and fell on his neck, and kissed him: and they wept.

^d ch. 45. 14, 15.

² Heb. *to thee?*

^e ch. 48. 9. Ps. 127. 3. Isai. 8. 18.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those ² with thee? And he said, The children ^e which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

³ Heb. *What is all this band to thee?*

^f ch. 32. 16.

^g ch. 32. 5.

8 And he said, ³ What *meanest* thou by ⁴ all this drove which I met? And he said, *These are* ^g to find grace in the sight of my lord.

⁴ Heb. *be that to thee that is thine.*

9 And Esau said, I have enough, my brother; ⁴ keep that thou hast unto thyself.

^h ch. 43. 3. 2 Sam. 3. 13. & 14. 24, 28, 32. Matt. 18. 10.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I ^h have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

coming evil with good, disarming enmity by kindness (see Prov. xvi. 7. Rom. xii. 20, 21.). They wept tears of joy for their reconciliation, tears of penitence for wrongs done or intended one towards another. Thus it is said of Jacob, that "in a sore conflict wisdom gave him the victory, that he might know that godliness is stronger than all" (Wisd. x. 12.). We see also how it was ordered that Jacob should first be reconciled to his brother, and then come and offer his gift (St. Matt. v. 24.).

5. "God hath graciously given." This is another token of Jacob's thankful spirit and of his deep sense of God's mercies especially in hearing his prayer and turning away the wrath of Esau (see Ps. cxxvii. 3, and above, ch. xxxii. 10.).

6, 7. The mothers with their children came in the order in which he had disposed them (ver. 2.). Joseph was at this time about seven or eight years old.

8. "All this drove." It had been already declared to be a present from Jacob to Esau (see ch. xxxii. 18.).

"To find grace." To make my lord kind and friendly to me, and that he may accept it as a peace-offering or a token that past unkindnesses are forgotten.

9. "I have enough." Esau was wealthy; he was moreover fully reconciled, and required no further token of friendship or submission.

10. "My present," or offering; the word is used for "tribute" as well as for the offerings of God (see Ps. lxxii. 10.).

"As the face of God." Some interpret this, "as the face of one of the princes or mighty ones" (*Targum*). But this sense seems un-

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11 Take, I pray thee, ⁱ my blessing that is brought to thee; because God hath dealt graciously with me, and because I have ² enough. ^k And he urged him, and he took *it*.

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¹ Judg. 1. 15.
¹ Sam. 25.
27. & 30. 26.
² Kin. 5. 15.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

² Heb.
all things,
Phil. 4. 18.
^k 2 Kin. 5. 23.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

³ Heb. according to the foot of the work, &c. and according to the foot of the children.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, ³ according as the cattle that goeth before me and the children be able to endure, until I come unto my lord ¹ unto Seir.

¹ ch. 32. 3.

15 And Esau said, Let me now ⁴ leave with thee *some* of the folk that *are* with me. And he said, ⁵ What needeth it? ^m let me find grace in the sight of my lord.

⁴ Heb. set, or, place.
⁵ Heb.
Wherefore is this?
^m ch. 34. 11.
& 47. 25.
Ruth 2. 13.

worthy of Jacob, as implying great disturbance of mind, or servile flattery. The words "face of God" seem rather to refer to the vision of Peniel. As he had seen God face to face, so he had now seen Esau face to face, and his life was preserved. Thus Esau's kindness was to Jacob "the face of God," the proof of God's favour towards him, and His merciful protection in the day of his peril.

11. "My blessing." That is, "a present," as in 1 Sam. xxv. 27. 2 Kings v. 15.

"I have enough." Literally, "I have all things," that is, all that "I need or desire" (see Phil. iv. 18.).

12. "Let us go." Let us make our journey together, as brethren now united in the bonds of love and friendship. Thus Jacob had prevailed mightily according to the promise at Peniel, and perfect concord was established between the brothers in their old age.

13. Jacob's companies were too weak and tender to be fit associates of Esau and his four hundred men of war.

14. "According as the cattle," &c. "According to the foot," that is, "at the rate of the pace of the children and cattle." In the Greek Version, "according to the delay of the journey before me," the word "rendered cattle" having usually the sense of "service" or "work."

"Unto Seir." It was Jacob's intention to go to Seir and there complete the treaty of friendship and reconciliation with Esau, though it seems that he was afterwards hindered from fulfilling his intention.

15. "Let me now leave," &c. This offer was made by Esau in compassion for his brother's weak and defenceless condition (ch. xxxiv. 30.) and his timid and anxious disposition.

"What needeth it?" Jacob was now so sure of God's protection that he would not seek aid from man.

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16 So Esau returned that day on his way unto Seir.

ⁿ Josh. 13. 27. 17 And Jacob journeyed to ⁿ Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ² Succoth.
^{Judg.} 8. 5.
^{Ps.} 60. 6.
² That is, Booths.

^o John 3. 23. 18 ¶ And Jacob came to ^o Shalem, a city of ³ ^p Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
³ Called, Acts 7. 16, *Sychem.*
^p Josh. 24. 1.
^{Judg.} 9. 1.

^q Josh. 24. 32. 19 And ^q he bought a parcel of a field, where he had spread his tent, at the hand of the children of ⁴ Hamor, Shechem's father, for an hundred ⁵ pieces of money.
⁴ Called, Acts 7. 16, *Emmor.*
⁵ Or, lambs.

^r ch. 35. 7. 20 And he erected there an altar, and ^r called it ⁶ El-elohe-Israel.
⁶ That is, God the God of Israel.

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob

17. "Succoth." Jacob built for himself a house (Beth), but for his cattle "Succoth" or booths made of leaves and branches interwoven, such as were afterwards used at the feast of Succoth or Tabernacles. Succoth was afterwards a town of the tribe of Gad (Ps. lx. 8. See also Heb. xi. 9.).

18. "Shalem." If Shalem is a proper name, it is perhaps the Salim of St. John iii. 23. Others translate the word, "Jacob arrived there in peace," "or without any further peril or cause of alarm."

"Shechem." Mentioned in ch. xii. 6, as the first place in Canaan where Abraham encamped. It was perhaps so named from a "shoulder" or ridge of a hill. It was situated in mount Ephraim, between Ebal and Gerizim.

19. "Children of Hamor." That is, the people or subjects of Hamor. The purchase which Jacob made was designed to be a thank-offering to God for his deliverance from Esau, and was in part the fulfilment of his vow to consecrate a piece of ground to be God's house, the literal observance of it being delayed till he could reach Bethel with his household.

"Pieces of money." In the Greek, "One hundred lambs," a meaning suggested by ch. xxi. 29, 30. If the word signifies "money," the pieces would probably contain four shekels of silver, if the land was valued as in ch. xxiii. 16. In Acts vii. 16, it is said that Abraham had previously purchased a piece of ground at Shechem: and that it was the burial-place of all the sons of Jacob, as well as of Joseph to whom the ground was given for an inheritance (see Josh. xxiv. 32.).

20. "El-elohe-Israel," "the Mighty One, the God of Israel." That is, "God, the mighty protector of Israel." It was the memorial of the mighty deliverance which God had worked for him.

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upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

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¶ **AND** ^a Dinah the daughter of Leah, which she bare unto Jacob, ^b went out to see the daughters of the land.

ch. 30. 21.
b Tit. 2. 5.

2 And when Shechem the son of Hamor the Hivite, prince of the country, ^c saw her, he ^d took her, and lay with her, and ^e defiled her.

c ch. 6. 2.
Judg. 14. 1.
d ch. 20. 2.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake ³ kindly unto the damsel.

² Heb. humbled her,
Deut. 22. 29.

4 And Shechem ^o spake unto his father Hamor, saying, Get me this damsel to wife.

³ Heb. to the heart of the damsel: See
Isai. 40. 2.
Hos. 2. 14.
e Judg. 14. 2.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob ^f held his peace until they were come.

f 1 Sam. 10.
27. 2 Sam.
13. 22.

CHAPTER XXXIV.

1. "Dinah," "Judgment," a name fitted for one whose history is a record of sin and of the judgments that followed from it.

"Went out." Attracted, it is supposed, by a festivity of the Shechemites and by a foolish curiosity to see the dress and ornaments of the daughters of the land (*Josephus*). As a young maiden, modesty and the custom of the East should have kept her at home; as a daughter, she should not have gone without the permission of her parents (see Tit. ii. 5. Prov. ii. 17, 18.). The cause of her fall was (1) curiosity, which was the snare of the first woman, Eve; (2) associating with the ungodly and allowing herself to be enticed into bad company; (3) waywardness, or disregard of the authority of her parents.

2. It is to be observed (1) that Shechem was carried away by the lust of the eyes (St. Matt. v. 28, 29.) like the men of the race of Seth in Gen vi. 2, or David in 2 Sam. xi. 2 (compare Prov. vi. 25.); (2) that he was guilty of a grievous wrong to Dinah, her father and brethren, in taking advantage of her youth and indiscretion when she was alone among strangers. In the Law (Deut. xxii. 21.), a maiden who sinned as Dinah did was ordered to be stoned, if betrothed, and if help was at hand. If not betrothed, the man was to pay her father fifty shekels of silver, and to take her for his wife (Exod. xxii. 16, 17. Deut. xxii. 28, 29.).

3. "Spake kindly." Literally, "to the heart of the damsel," as in Isa. xl. 2, "to the heart of Jerusalem." He obtained her consent by seductive words, or professions of love (Prov. vii. 21.).

5. "Now his sons." They were now in the vigour of manhood, and no longer children as in ch. xxxiii. 13. This shews that Jacob's journey to Bethel was delayed for some years after his arrival in Canaan, the events of this chapter being the immediate occasion of it.

"Jacob held his peace." It was a silence of grief and consternation: "I became dumb, and opened not my mouth" (Ps. xxxix. 2, 9.).

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6 And Hamor the father of Shechem went out unto Jacob to commune with him.

^s ch. 49. 7.
² Sam. 13. 21.
^b Josh. 7. 15.
Judg. 20. 6.
ⁱ Deut. 23. 17.
² Sam. 13. 12.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they ^swere very wroth, because he ^bhad wrought folly in Israel in lying with Jacob's daughter; ⁱwhich thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

^k ch. 13. 9.
& 20. 15.
ⁱ ch. 42. 34.
^m ch. 47. 27.

10 And ye shall dwell with us: and ^kthe land shall be before you; dwell and ^ltrade ye therein, and ^mget you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

ⁿ Exod. 22.
16, 17.
Deut. 22. 29.
1 Sam. 18. 25.

12 Ask me never so much ⁿdowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father ^odeceitfully, and said, because he had defiled Dinah their sister:

[•] See 2 Sam.
13. 24, &c.

7. "They were very wroth." Their anger was at first a righteous indignation or a virtuous horror at the offence of Shechem. But because their wrath was cruel and vindictive, it was cursed by Jacob in Gen. xlix. 6, in the case of Simeon and Levi, by whom the destruction of the Shechemites was planned and executed.

"He had wrought folly." That is, "disgrace" or "dishonour," which the act had brought upon Jacob and his household.

"Ought not." Or, "shall not be done;" the chosen race being forbidden by God to commit fornication with the ungodly people of the land. So Judith ix. 2: "Thou saidst, it shall not be so; and yet they did so."

8—10. The purpose of Hamor in proposing this covenant was professedly to obtain Dinah in marriage for his son; but the Jews say that he had a further design to reduce Jacob's household to slavery, and take all their goods for a possession; inferring this from ver. 23.

"The land shall be before you." This would be an offer to them of the choice of the best of the land for the pasture of their flocks (Gen. xx. 15.).

12. "Dowry." A price paid for a wife to her parents. So Jacob's seven years of service were accepted by Laban in the place of a dowry (see Exod. xxii. 16. 1 Sam. xviii. 25.). *The dowry and gift* would include all that would be demanded of him over and above the dowry as the atonement for his offence.

13. "The sons of Jacob," &c. So in Prov. vi. 26—29, 32—35,

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14 and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for ^p that *were* a reproach unto us:

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15 but in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

^p Josh. 5. 9.

16 then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^q more honourable than all the house ^q 1 Chr. 4. 9. of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 these men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

jealousy is said to be cruel, and not to regard any ransom, or to be satisfied with gifts. He who commits fornication ensnares himself, and is holden with the cords of his sins; for his "way is the path of death and destruction" (Prov. v. 3—5, 22, 23.). Here Shechem's sin brings destruction both upon himself and the whole of the city in which he dwelt.

14. "To one that is uncircumcised." In the earlier days the law was against giving their daughters in marriage to strangers, without affecting their choice of wives from without. Afterwards all intermarriage with idolaters was forbidden (Deut. vii. 3.).

15. "Consent unto you." According to the Greek and other Versions, "We will be conformed or likened unto you."

17. "We will be gone." Leaving you to be punished by the Divine vengeance for the wrong done to us.

20. "The gate of the city." The gate was the forum, or place of common resort, where trials were held, and the citizens assembled, some of them for business or merchandise, and some to sit at leisure, to look on and converse (Gen. xix. 1. Ruth iv. 11. Prov. xxxi. 23. Lam. i. 4.).

21. "These men," &c. Hamor recommends his people to make the treaty, (1) because Jacob was a peaceable man, of too mild and gentle

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22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

r ch. 23. 10. 24 And unto Hamor and unto Shechem his son hearkened all that ^rwent out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

* ch. 49. 5, 6, 7. 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

a temper to be a source of danger to them (see ch. xxv. 27.); (2) because the land of Shechem was "spacious in places," and there was room for them to settle in it (ch. xiii. 9; xx. 15.); (3) because of the wives which they might obtain of the women of Mesopotamia, perhaps in exchange for the use of a part of their territory; and (4) because Jacob was rich in flocks and herds, and would increase the wealth of their city. The later Jews, to justify Simeon and Levi, supposed that there was an ulterior design to overpower Jacob, and take his goods for a spoil; but no such defence was alleged by Simeon and Levi in ver. 31, and Judith (ch. ix. 2.), in praising Simeon, speaks of his act as provoked by the wrong done to Dinah, and by no other cause.

25. "On the third day." Attacking them by night, as it has been supposed, and on the occasion of a festivity, when they were in security, expecting no evil (*Josephus*). So the word "boldly" is rendered by the Greek "securely," or without danger of encountering resistance, taking them completely by surprise.

"When they were sore." Or, "when the pain of their wounds was "most grievous" (*Vulgate* and *Targum*).

"Two of the sons of Jacob." They were the two eldest sons except Reuben, and Dinah's brethren by the same mother, aged at this time twenty and twenty-one respectively. Reuben did not join them, being, like his father, of a mild and peaceable disposition. So he opposed them in ch. xxxvii. 21, 22.

"And slew all the males." This daring assault is praised in Judith ix. 3, as though God put a sword into their hands, and gave the rulers of Shechem "to be slain, so that they dyed their bed in blood, being de-
"ceived." Some of the Jews also applied the rebuke of Jacob in ch. xlix. 6 to the conduct of Simeon and Levi to Joseph and not to the slaughter of the Shechemites. But besides the cruelty which involved the innocent and guilty in one indiscriminate massacre, there was in the act (1) treachery and the violation of a covenant, in pursuing with vengeance a wrong which they had agreed to condone, upon satisfaction being given for it; (2) sacrilege, in making the sacred rite of circumcision an instru-

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26 And they slew Hamor and Shechem his son with the ²edge of the sword, and took Dinah out of Shechem's house, and went out.

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27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

² Heb.
mouth.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, ^tYe have troubled me ^zto make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ^yand I *being* few in number, they

^t ch. 49. 6.
^u Josh. 7. 25.
^x Exod. 5. 21.
¹ Sam. 13. 4.
^y Deut. 4. 27.
^z Psal. 105. 12

ment of wanton cruelty; (3) disobedience to their father, and rashness, exposing Jacob and his household to extreme peril. It must therefore be concluded that the sword was not put into their hands by God, but by their own vindictive malice and self-will.

27. "The sons of Jacob." The slaughter and depredation was commenced by Simeon and Levi, and completed by the other sons of Jacob; perhaps on the pretext that the whole city was implicated in the guilt of Hamor and Shechem, or gloried in the act instead of punishing it.

29. "Took they captive." To reduce them to slavery, the common fate of the vanquished in war (so ch. xiv. 11, 12. Num. xxxi. 19. 1 Sam. xxx. 3—5.). Jacob refers to this victory probably in ch. xlviii. 22. although he disapproved of the cruel and treacherous way in which the Shechemites were assailed.

30. "To make me to stink." That is, "cause me to be hated." The same phrase is found in Exod. v. 21, and 1 Sam. xxvii. 12. Jacob here, as on other occasions, shews his love of peace, and his horror of war and bloodshed (see ch. xxxii. 7, 20.). It was also a new alarm, constraining him to "weep and make supplication to God for deliverance," as before at Peniel. The answer was the command to go to Bethel, whilst the fear of the Lord fell upon the inhabitants, and kept them from assailing him.

"Few in number." Literally, "men of number," easily counted, as opposed to "innumerable" (see Ps. cv. 12. 1 Chron. xvi. 19. Jer. xlv. 28.).

"And slay me." For wanton aggression provokes retaliation, and by God's decree, "Whoso sheddeth man's blood, by man shall his blood be shed" (see Gen. ix. 6. St. Matt. xxvi. 52. Rev. xiii. 10.). It is the retribution which is merited by violence and treachery, as distinct from a just war undertaken for the rescue of the oppressed or the defence of the innocent. This distinguishes the sword of Abraham in ch. xiv, or of Joshua or David, from the sword of Simeon and Levi: the sword of justice and faith from the sword of private revenge or wanton cruelty.

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shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Egar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

^a ch. 28. 19.

^b ch. 28. 13.

^c ch. 27. 43.

^d ch. 18. 19.

Josh. 24. 15.

^e ch. 31. 19.

34. Josh. 24.

², ²³.

1 Sam. 7. 3.

AND God said unto Jacob, Arise, go up to ^a Beth-el, and dwell there: and make there an altar unto God, ^b that appeared unto thee ^c when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his ^d household, and to all that *were* with him, Put away ^e the strange gods

“I shall be destroyed.” Fearing lest this crime should render him no longer worthy of God’s protection. So David protested his innocence of the murder of Abner (2 Sam. iii. 28, 29, 38, 39.).

31. “Should he deal with our sister,” &c. “Was there not a cause for our wrath? the wrong done to a sister corrupted in the innocency of childhood; and through that sister to her father and brethren?” This is added to shew that they felt no remorse for their cruelty and rashness. Thus one sin produced another: the curiosity and disobedience of Dinah led to Shechem’s guilty passion: and this became the occasion of the vindictive fury and murderous violence of Dinah’s brethren. Sacred and profane history alike abound in examples of strife and bloodshed resulting from the like cause: these are warnings to us to check the first beginnings of sin, since we know not to what worse evils they may lead; and especially to keep a strict guard upon the eyes and the senses.

CHAPTER XXXV.

The return of Jacob to Bethel, and Isaac’s death.

1. “And God said,” &c. This was to revive the spirit of Jacob after his grief at Dinah’s fall, and his alarm and consternation at the cruel revenge of Simeon and Levi, and the consequences to be expected from it. In his distress he was to go to Bethel, the house of God, and obtain the protection of Him Who had appeared to him there (compare Ps. xlii. 2—4.). The command may also have been a rebuke to him for delaying the fulfilment of his vow.

“To Bethel.” The house of God; so Hos. xii. 4, “He found “Him in Bethel, and there He spake with us, even the Lord God of “hosts;” yet the sons of Jacob forgot this, and profaned Bethel by making it a centre of idolatry.

“God that appeared unto thee.” The God of Bethel, believed by the Fathers to be the Divine Word or Son of the Father.

2. “Strange gods.” The gods of the stranger, or the “idols of the

that *are* among you, and ^fbe clean, and change your garments :

3 and let us arise, and go up to Beth-el ; and I will make there an altar unto God, ^gwho answered me in the day of my distress, ^hand was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ⁱearrings which *were* in their ears ; and Jacob hid them under ^kthe oak which *was* by Shechem.

5 And they journeyed : and ^lthe terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to ^mLuz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he ⁿbuilt there an altar, and called the

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^f Ex. 19, 10.
^g ch. 32, 7, 24.
^h Ps. 107, 6.
^h ch. 28, 20.
& 31, 3, 42.

ⁱ Hos. 2, 13.

^k Josh. 24, 26.
Judg. 9, 6.
^l Ex. 15, 16,
& 23, 27, &
34, 24.
Deut. 11, 25.
Josh. 2, 9.
& 5, 1.
1 Sam. 14, 15.
2 Chr. 14, 14.
^m ch. 28, 19,
22.

ⁿ Eccles. 5, 4.

“nations” (*Targum*). Jacob, perhaps, refers to the teraphim which Rachel had stolen from Laban (*Josephus*), or to some idols taken with the spoils and captives of Shechem, which might have been preserved for the sake of the gold and silver ornaments upon them.

“Be clean,” &c. Persons engaging in solemn religious acts were required to prepare themselves by either changing their garments (2 Sam. xii. 20.) or by washing them (Exod. xix. 10, 15; Lev. xv. 13.). This change of garments was a type of the change of life and conversation. So St. Paul compares the old heathen state of the Ephesians to an old garment which they put off at their baptism (Eph. iv. 22—24.). In the case of Jacob's household a special purification was needed on account of the blood that had been shed at Shechem.

3. “And was with me.” “The companion of my journey” (*Vulgate*) (so ch. xlvi. 4.).

4. “Earrings.” Either the ornaments of the idols themselves, or worn by men and women as charms, and so connected with idolatry, of which Jacob was anxious to remove all traces from his household.

“The oak.” Probably the terebinth or turpentine tree ; a tree common in Palestine and long-lived, and on that account often used to mark places, especially sacred spots. Thus the Oak of Shechem is mentioned in Josh. xxiv. 26. Judges ix. 6.

5. “The terror of God.” Not merely a “very great terror or “panic” (*Jer. Taylor*), but a terror sent from God (*Targum*). So God is often said to have weakened the enemies of His people, so that one man might chase a thousand of them, by sending a “trembling of God” upon their hosts (see Exod. xv. 15, 16; xxiii. 27, 28. Deut. xi. 25. Lev. xxvi. 8. Josh. ii. 9; v. 1. 1 Sam. xiv. 15. 2 Chron. xiv. 13, 14; xvii. 10.). By the same means the Israelites were afterwards secured from disturbance in the observance of their law and their acts of worship (Exod. xxxiv. 24.).

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1732.

² That is,
The God of
Beth-el.

^o ch. 28. 13.
^p ch. 24. 59.

³ That is,
The oak of
weeping.

^q Hos. 12. 4.
^r ch. 17. 59.

^s ch. 32. 23.

^t ch. 17. 1.
& 48. 3, 4.
Ex. 6. 3.

^u ch. 17. 5, 6,
16. & 28. 3.
& 48. 4.

^w ch. 12. 7. &
13. 15. & 26.
3, 4. & 28. 13.

place ² El-beth-el: because ^o there God appeared unto him, when he fled from the face of his brother.

8 But ^p Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called ³ Allon-bachuth.

9 And ^q God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: ^r thy name shall not be called any more Jacob, ^s but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, ^t I am God Almighty: be fruitful and multiply; ^u a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 and the land ^w which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

7. "El-Bethel." This name probably had reference to the vision in ch. xxxi. 13, where the Angel had said, I am El-Bethel or the "God of Bethel."

"God appeared unto him." There he had seen the vision of the ladder and the angels (*Targum*); and God was revealed to him as the Lord of hosts, Whose angels encamped round about him and shielded him from harm.

8. "Deborah." In ch. xxiv. 59, she was sent by Laban with Rebekah into the land of Canaan. After this she must have returned to her own country, but had accompanied Jacob perhaps in the hope of seeing Rebekah again before she died.

"Allon-bachuth," "The oak of weeping." The palm-tree of Deborah in Judges iv. 5, was probably named from her. It has been supposed that the mourning was not only for Deborah, but for Rebekah of whose death Jacob here received tidings. So in ver. 27, it is said that Jacob came to his *father*.

10. "Israel," "Soldier of God;" a name of courage and fortitude, as well as of glory and honour.

11. "God Almighty," El Shaddai, as in Gen. xvii. 1; a name expressing irresistible strength and might.

"A company of nations." Twelve tribes, each mighty enough to be called a nation, and together forming the company or "congregation" of Israel.

"Kings." A succession of earthly kings and conquerors like David, and at last the heavenly King Himself, Whom all people, nations and languages should serve and obey (see Rom. ix. 5.).

12. "To thee I will give it." From this promise the hope of the Resurrection may be inferred: for since God did not fulfil it to Jacob in his lifetime, there must be a life to come in which he should inherit the promise, and see the goodness of the Lord in the land of the living (Heb. xi. 13, 39. St. Luke xx. 37, 38. St. Matt. viii. 11.).

GENESIS, XXXV.

13 And God ^x went up from him in the place where he talked with him.

Cir.
Before
CHRIST
1732.

14 And Jacob ^y set up a pillar in the place where he talked with him, *even* a pillar of stone: and he ^x poured a drink offering thereon, and he poured oil thereon.

^x ch. 17. 22.
^y ch. 28. 18.

15 And Jacob called the name of the place where God spake with him, ^z Beth-el.

^z ch. 28. 19.

16 And they journeyed from Beth-el; and there was but ² a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

² Heb. a
little piece
of ground,
2 Kin. 5. 19.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^a thou shalt have this son also.

^a ch. 30. 24.
1 Sam. 4. 20.
cir. 1729.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name ³ Ben-oni: but his father called him ⁴ Benjamin.

³ That is,
The son of
my sorrow.
⁴ That is, The
son of the
right hand.

19 And ^b Rachel died, and was buried in the way to ^c Ephrath, which is Beth-lehem.

^b ch. 48. 7.
^c Ruth 1. 2.
& 4. 11.
Micah 5. 2.
Matt. 2. 6.

13. "God went up." His glory (*Targum*) or the visible tokens of His presence removed from his sight.

14. "A pillar." Repairing the pillar which he had erected before (ch. xxviii. 18.), and consecrating it again by pouring oil and drink-offerings upon it.

16. "From Bethel." Jacob was journeying towards Mamre where his father Isaac was.

"There was but a little way." "A little piece of ground" or a "measure of the earth," perhaps a "stage," or the distance which Jacob and his company would travel without halting. The Vulgate has "in the spring," as if it was a measure of time.

"Ephrath," "Land," or "region," afterwards called Bethlehem or the house of bread, from its fertility. See below, ver. 19 and Gen. xlviii. 7. Ruth iv. 11. 1 Sam. xvi. 1. Micah v. 2, &c.

17. "Fear not." The hope which Rachel had expressed in ch. xxx. 24, seemed to be given over for lost. So the nurse comforts her by reminding her of her own prediction at the birth of Joseph, whose name was the memorial of it.

18. "Ben-oni," "Son of my sorrow;" with a further sense of "born to sorrow and trouble:" like Jabez, the "sorrowful," in 1 Chron. iv. 9.

"Benjamin," "Son of the right hand;" with a double meaning of "one precious to me as my right hand," and the "dexterous one;" dexterity in the use of both hands being an art in which the men of the tribe of Benjamin afterwards excelled (see Judg. iii. 15; xx. 14—16. 1 Chr. xii. 2.).

19. "Buried in the way to Ephrath." Thus Bethlehem was the place of Rachel's sorrow, death, and burial. In the vision of the prophet, Rachel appears as a bereaved mother weeping for her children (Jer.

GENESIS, XXXV.

Cir.
Before
CHRIST
1729.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave ^d unto this day.

21 And Israel journeyed, and spread his tent beyond ^e the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and ^f lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23 the sons of Leah; ^g Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 the sons of Rachel; Joseph, and Benjamin:

25 and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto ^h Mamre, unto the ⁱ city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

^d 1 Sam. 10. 2.
^e 2 Sam. 18. 18.

^f Mic. 4. 8.

^g ch. 49. 4.

^h 1 Chr. 5. 1.

See 2 Sam.

16. 22.

& 20. 3.

ⁱ 1 Cor. 5. 1.

^j ch. 46. 8.

Ex. 1. 2.

^k ch. 13. 18.

& 23. 2, 19.

^l Josh. 14. 15.

& 15. 13.

xxx. 15. St. Matt. ii. 17. 18.). The name Benoni was itself a prediction of sorrow: it was fulfilled in the terrible massacre of the tribe in Judges xx. 35, &c.; and again in the sad end of Saul the first king of Israel, who was a Benjamite. Later still the cry of sorrow and wailing was renewed when the land of Benjamin was miserably wasted by the Chaldeans besieging Jerusalem. Yet with all this sorrow and sore travail there was hope in the end. Rachel is comforted in her grief by the birth of her son: Jacob's sorrow at parting with Benjamin is followed by a joyful meeting when Judah returned with him in safety: the grief of the exiled people for the desolation of Jerusalem is turned into joy, when the captives come back again into their own border, released from the oppression of the Chaldeans. So the grief of the bereaved mothers of Bethlehem, whose sons the cruelty of Herod rendered Benonis to them, was to be comforted by the hope of immortality which was to be brought to light by Christ.

21. "Edar," "Flock," perhaps named from its fertile pastures; it was about a mile from Bethlehem, and may have been the place where the Angels afterwards announced the birth of Christ to the shepherds. (In the Greek these words are added to ver. 16, and omitted here.)

22. "With Bilhah." This was an incest which even the heathen abhorred as unnatural (1 Cor. v. 1. Lev. xviii. 8.). For this grave offence Reuben was censured by Jacob on his death-bed: and for the same reason the birthright of the firstborn was taken from him, and given to the sons of Joseph (1 Chron. v. 1, 2.).

26. "Padan-aram." Here all his sons were born, except Benjamin.

27. "Mamre." So named from Mamre the Amorite who was in league with Abraham. Kirjath-arbah was the city of the giant Arbah, one of the Anakims. Hebron is now called "the city of the friend of

GENESIS, XXXVI.

28 And the days of Isaac were an hundred and fourscore years. Before
CHRIST
1716.

29 And Isaac gave up the ghost, and died, and ^k was gathered unto his people, *being* old and full of ^k days: and ^l his sons Esau and Jacob buried him. ch. 15. 15.
& 25. 8.
^l So ch. 25. 9.
& 49. 31.

CHAPTER XXXVI.

¹ Esau's three wives. ⁶ His removing to mount Seir. ⁹ His sons. ¹⁵ The dukes which descended of his sons. ²⁰ The sons and dukes of Seir. ²⁴ Anah findeth mules. ³¹ The kings of Edom. ⁴⁰ The dukes that descended of Esau.

NOW these *are* the generations of Esau, ^a who ^{is} Edom. cir. 1796.
^a ch. 25. 30.

² ^b Esau took his wives of the daughters of ^b Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter ^c of Zibeon the Hivite; ch. 26. 34.
ver. 25.

the merciful God," that is, of Abraham. Isaac at first dwelt at Beersheba (ch. xxviii. 10.), but had removed thence to Hebron, perhaps to bury Rebekah in the cave of Machpelah (ch. xlix. 31.), which was also the burial place of Leah.

28. "The days of Isaac." Isaac's death was expected as near at hand forty-four years before this (ch. xxvii. 41.). But his life was prolonged to see Jacob return to Canaan and reconciled to Esau.

29. "Isaac gave up the ghost." Like Abraham, in ch. xxv. 8, ending his life in peace and by a gradual decline of his vital powers, "in a good old age." He was gathered unto his people, when his soul was added to the number of the spirits of just men who live to God and are under His protection. His sons buried him with his wife Rebekah in the cave of Machpelah, which was before Mamre.

CHAPTER XXXVI.

The Descendants of Esau.

1. "The generations of Esau." These are enumerated to shew that the blessing conferred upon Esau by his father (ch. xxvii. 39, 40.) was not without effect. Esau was not hated or cursed as a reprobate, but blessed by God, though not so abundantly blessed as Jacob (see Mal. i. 2, 3. Rom. ix. 13.). God had mercy upon Esau as well as upon Jacob, for He made him the father or founder of at least one considerable nation. The people of Edom were also to be regarded by the Israelites as their brethren (see Deut. xxiii. 7.), and they were not permitted to invade their land.

2. Of the three wives of Esau mentioned here, the first, "Adah," (ornament, "beauty"), was a Hittite; the second was the daughter of "Anah" and granddaughter of "Zibeon the Hivite;" whilst the third, "Bashemath" ("sweet smelling"), seems to have been the same as Mahalath in ch. xxviii. 9, being a daughter of Ishmael, and a different person from Esau's Hittite wife Bashemath mentioned in ch. xxvi. 34.

GENESIS, XXXVI.

Cir.
Before
CHRIST
1760.

3 and ^d Bashemath Ishmael's daughter, sister of Nebajoth.

^d ch. 28. 9.
^e 1 Chr. 1. 35.

4 And ^e Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 and Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

cir. 1740.

² Heb. *souls*.

6 And Esau took his wives, and his sons, and his daughters, and all the ² persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

^f ch. 13. 6, 11.

^g ch. 17. 8.
& 28. 4.

7 ^f For their riches were more than that they might dwell together; and ^g the land wherein they were strangers could not bear them because of their cattle.

^h ch. 32. 3.
Deut. 2. 5.
Josh. 24. 4.

8 Thus dwelt Esau in ^h mount Seir: ⁱ Esau is Edom.

ⁱ ver. 1.

9 And these *are* the generations of Esau the father of ³ the Edomites in mount Seir:

³ Heb. *Edom*.

^k 1 Chron. 1.
35, &c.

10 these *are* the names of Esau's sons; ^k Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

⁴ Or, *Zephi*,
1 Chr. 1. 36.

11 And the sons of Eliphaz were Teman, Omar, ⁴ Zepho, and Gatam, and Kenaz.

6. "Esau took his wives." After the burial of his father Isaac Esau is said to have taken all the persons or souls of his house, to go "into the country;" that is, to migrate further into a land beyond the land of Canaan. Such the country of Seir would be to persons journeying from Mesopotamia.

7. "They might dwell together." That is, in harmony, without disputing for the best pastures or, even more, for the wells of water (see Gen. xiii. 6, 11.).

"Wherein they were strangers." This would increase the difficulty of their dwelling together, for being only sojourners they would be driven to pasture their cattle in the waste or desert lands, the cities and fertile districts being in the possession of the Amorites (see ch. xvii. 8; xxviii. 4. Exod. vi. 4.).

8. "In mount Seir." He had before taken up his abode there, when he removed from the land of Canaan in indignation against his father and brother, and made affinity with the Ishmaelites. After this he returned to the land of Canaan to his father, when he had been reconciled to Jacob. When Isaac died he again dwelt in Seir, for the purpose of God's providence was that Seir and not Canaan should be the inheritance of Edom (see Mal. i. 2, 3.).

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ¹Amalek: these *were* the sons of Adah Esau's wife. Cir. Before CHRIST 1740.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. ¹ Ex. 17. 8, 11.
Num. 24. 20.
¹ Sam. 15. 2,
3, &c.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, cir. 1715.

16 duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ^mThese *are* the sons of Seir ⁿthe Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, cir. 1840.
^m 1 Chr. 1. 38.
ⁿ ch. 14. 6.
Deut. 2. 12,
22.

21 and Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

15. "Dukes of the sons of Esau." The title "Aluph," i.e. "duke" or "Phylarch," was applied especially to the chiefs of the Edomite tribes (Exod. xv. 15. 1 Chron. i. 51.).

16. "Amalek." The tribe which he founded was distinct from the Amalek in Gen. xiv. 7, which was a more ancient people dwelling to the south of Edom.

20. "Seir the Horite." The Horites were the old inhabitants of Mount Seir, who were driven out by the Edomites (see Gen. xiv. 6. Deut. ii. 12, 22.). Seir was therefore not an Edomite, but connected with Esau and Eliphaz by affinity.

GENESIS, XXXVI.

Cir.
Before
CHRIST
1840.

22 And the children of Lotan were Hori and
² Hemam ; and Lotan's sister *was* Timna.
 23 And the children of Shobal *were* these ; ³ Al-
 van, and Manahath, and Ebal, ⁴ Shepho, and Onam.
² Or, Homam,
 1 Chr. 1. 39. 24 And these *are* the children of Zibeon ; both
³ Or, Alian,
 1 Chr. 1. 40. Ajah, and Anah : this *was that* Anah that found
⁴ Or, Shephi,
 1 Chr. 1. 40. ^o the mules in the wilderness, as he fed the asses
^o See Lev. 19.
 19. of Zibeon his father.

25 And the children of Anah *were* these ; Dishon,
 and Aholibamah the daughter of Anah.
⁵ Or. Amram,
 1 Chr. 1. 41. 26 And these *are* the children of Dishon ; ⁵ Hem-
 dan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these ; Bilhan, and
⁶ Or, Jakan,
 1 Chr. 1. 42. Zaavan, and ⁶ Akan.

28 The children of Dishan *are* these ; Uz, and
 Aran.

cir. 1780. 29 These *are* the dukes *that came* of the Ho-
 rites ; duke Lotan, duke Shobal, duke Zibeon, duke
 Anah,

30 duke Dishon, duke Ezer, duke Dishan : these
are the dukes *that came* of Hori, among their dukes
 in the land of Seir.

P 1 Chr. 1. 43. 31 And ^p these *are* the kings that reigned in the
 land of Edom, before there reigned any king over
 the children of Israel.

24. "This was that Anah." To distinguish him from Anah the son of Seir, mentioned in ver. 20. This Anah was the father of Aholibamah, Esau's second wife ; and Zibeon was therefore her grandfather (ver. 14.).

"The mules in the wilderness." The Hebrew word "Yamim," here translated "mules," is not found elsewhere. It has been objected to the meaning given in our translation, that horses were at that time unknown in Canaan, camels and asses being the usual beasts of burden. Mules are mentioned in the time of David, but they are there described by a different name, "Pered," which denotes swiftness (*Tristram*). The breeding of mules was forbidden in the Law (see Lev. xix. 19.). Another interpretation is that of the Targun, that the "Yamim" were Emims or giants, whom Anah encountered and overcame in the desert. But the most probable meaning of the word is that given in the Vulgate, that Anah discovered the "hot springs," such springs being actually found in the wilderness to the east of the Salt Sea. According to Jerome the word is of Phœnician origin.

31. "Before there reigned any king," &c. Thus Edom was a powerful kingdom or nation before the time of Moses, whilst Israel was yet in bondage, or wandering in the desert without any settlement or fixed habitation.

GENESIS, XXXVI.

32 And Bela the son of Beor reigned in Edom : and the name of his city *was* Dinhabah.

Cir.
Before
CHRIST
1780.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead : and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and ¹Hadar reigned in his stead : and the name of his city *was* Pau ; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

¹ 1 Chron. 1.
50, Hadad
Pai. After
his death
was an Aris-
tocracy,
Ex. 15. 15.
cir. 1496.
² 1 Chr. 1. 51.

40 And these *are* the names of ²the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke ²Alvah, duke Jetheth,

² Or, *Aliah*.

41 duke Aholibamah, duke Elah, duke Pinon,

42 duke Kenaz, duke Teman, duke Mibzar,

43 duke Magdiel, duke Iram : these *be* the dukes of Edom, according to their habitations in the land of their possession : he *is* Esau the father of ³the ³Heb. *Edom*. Edomites.

33. "Jobab." The name is said to mean "a desert," or the place of the howling of wild beasts. This Jobab is identified with the patriarch Job in the note at the end of the Greek Version of the book of Job: "He dwelt in the land of Uz on the borders of Idumæa and Arabia, "and his name was Jobab: and his father was Zerah of the sons of "Esau, so that he was the fifth from Abraham." Again: "Of the kings "of Edom the first was Balak the son of Beor, and next to him Jobab "who is called Job." The name "Jobab" occurs again in Gen. x. 29, in the account of the Joktanite Arabs; and the name "Uz" in ver. 28, is the same as the name of one of Nahor's sons in Gen. xxii. 21. Some connect the land of Uz in Job i. 1, with the former Uz and not with the Edomite tribe.

37. "By the river." The Euphrates, commonly called the River, or the great river.

43. "The land of their possession." Thus God assigned to Esau his worldly portion long before he gave Israel their promised inheritance.

GENESIS, XXXVII.

CHAPTER XXXVII.

Cir.
Before
CHRIST
1780.

² Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmaelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

^a Heb. of his father's sojournings.

^a ch. 17. 8. & 23. 4. & 28. 4. & 36. 7. Heb. 11. 9. 1729.

^b 1 Sam. 2. 22, 23, 24.

^c ch. 44. 20.

^c Or, pieces. Judg. 5. 30. ² Sam. 13. 18.

AND Jacob dwelt in the land ^{2 a} wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report.

3 Now Israel loved Joseph more than all his children, because he was ^c the son of his old age: and he made him a coat of many ³ colours.

CHAPTER XXXVII.

The history of Jacob and his twelve sons. Joseph sold by his brothers.

1. "The land wherein his father was a stranger." The land of their sojournings (ch. xxxvi. 7.), for though it was promised to Jacob and his posterity, it continued to be in the possession of the Amorites long after the children of Esau had entered upon their earthly inheritance.

2. "The generations of Jacob." These words mark the beginning of the history of Joseph and his brethren.

"The sons of Bilhah," &c. Dan, Naphtali, Gad, and Asher, to whose care one part of the flock was entrusted, whilst the remainder was kept by the six sons of Leah. Joseph was with the sons of the handmaids rather than with the sons of Leah, who would have claimed a preference, and would have been more jealous than the others of their father's partiality to Joseph.

"Their evil report." Probably of their mutual quarrels or jealousies. Those interpreters who understand a "detestable crime," seem to have been misled by the Vulgate (see 1 Sam. ii. 23, 24.).

3. "Israel loved Joseph." This preference should not be ascribed to a blind parental indulgence, but rather to a prophetic spirit, Israel foreseeing Joseph's excellence above his brethren.

"The son of his old age." Joseph is thus described not only because he was born when Jacob was old, but (1) because he was "born to be the comfort and stay of his father's last days," and (2) because he was "a wise son," having in his youth the wisdom of the aged (Prov. x. 1; xv. 20.). He was preferred because of the virtues produced in him by Divine grace: for if Jacob's preference had been for the youngest, Benjamin would have been the favourite.

"A coat of many colours." The same words occur in 2 Sam. xiii. 18, 19, and are explained to mean "a long tunic with sleeves worn by

GENESIS, XXXVII.

4 And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him. Before
CHRIST
1729.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. ^d ch. 27. 41.
& 43. 23.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 for, ^e behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. ^e ch. 42. 6, 9.
& 43. 26, &
44. 14.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, ^f the sun and the moon ^f and the eleven stars made obeisance to me. ^f ch. 46. 23.

“boys and girls of noble rank.” Others suppose that it was a sacred vestment worn by the firstborn, like the goodly raiment in ch. xxvii. 15. It might thus signify that the birthright was transferred from the sons of Leah to Joseph.

4. “Speak peaceably.” The Hebrew may also mean “to salute,” or “ask him of his peace or welfare.” It expresses an open enmity and not one disguised by a show of friendship (see Ps. xxviii. 3.). The praise of virtue provokes enmity, because it is the tacit censure of vice.

5—7. The first dream of Joseph. The binding of the sheaves denotes the store of corn which Joseph was hereafter to lay up in Egypt. He was there as the lord of the land and the possessor of the store of corn, and his brethren, when they went to buy corn, made obeisance to him (Gen. xlii. 6, 9; xliii. 26.). The vision may also be taken as foreshadowing the joy of the saints at the final harvest, when they shall adore their glorified Saviour and reap the fruit of their good works (so Ps. cxxvi. 6.).

7. “Your sheaves stood round about.” This would be the attitude of the attendants of a prince, “standing around” him, and shewing him reverence (Ps. vii. 7; cxlii. 7.).

8. “Shalt thou indeed reign over us?” Joseph’s rejection by his brethren is an exact parallel to our Lord’s rejection by the Jews (see St. Luke xix. 14.). As Joseph related his dreams, so our Lord spake to the Jews of His future glory, and was hated yet the more for His words, so that they said “Ye have heard the blasphemy” (see St. Matt. xxvi. 64, 65. St. Mark xiv. 61—64.).

9. “Another dream.” The revelation was doubled to him twice to give him greater certainty (see ch. xli. 32.). He told it freely to his brethren, in his innocence and simplicity suspecting no evil.

“The sun and the moon.” Joseph was raised up to be a saviour

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- Cir.
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1729.
- ^c ch. 27. 23. 10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^sthy brethren indeed come to bow down ourselves to thee to the earth?
- ^h Acts 7. 9. 11 And ^hhis brethren envied him; but his father ⁱobserved the saying.
- ⁱ Dan. 7. 28.
Luke 2. 19,
51. 12 And his brethren went to feed their father's flock in Shechem.
- cir. 1729. 13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.
- ² Heb. *see the peace of thy brethren, &c.*
ch. 23. 6. 14 And he said to him, Go, I pray thee, ²see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^kHebron, and he came to Shechem.
- ^k ch. 35. 27.

of his brethren, and thus to be the type of Him Whom all Creation adores: "Praise Him, sun and moon, praise Him, all ye stars of light" (Ps. cxlviii. 3.). But to Joseph himself it was fulfilled when his father owned his authority by sending him a present (ch. xliii. 11, 25, 26), and by the mouth of his brethren saying, "thy servant our father" (ch. xliii. 28; xlv. 27, 31.). His brethren bowed down to him both before and after he made himself known to them (ch. xliii. 26, 28; 1. 18.). The stars are also a type of the glory of the chosen race, and of those twelve tribes of which the sons of Jacob were the progenitors (St. Matt. xix. 28.).

10. "Shall I and thy mother," &c. Rachel was now dead, but might be said to have done obeisance to Joseph by the act of her son Benjamin. Thus Joseph was to be a type of our Lord receiving the adoration of His mother and His brethren. As his father observed the saying, so the Virgin observed the sayings of the Child Jesus (St. Luke ii. 49—51.). As his brethren envied him (Acts vii. 9.) so our Lord was the object of the envy of the Jewish rulers (St. Mark xv. 10.).

13. "In Shechem." Jacob's anxiety was caused by their pasturing their flocks in the place where the massacre had been perpetrated by Simeon and Levi, and his receiving no tidings of them.

"I will send thee." This was a type of the mission of the beloved (St. Luke xx. 13.). For He was sent to the lost sheep of the house of Israel (St. Matt. xv. 24.).

14. "Whether it be well with thy brethren." Literally, see "the peace of thy brethren, and the peace of the flocks," enquire after their welfare, and salute them with a message of their father's affection and care for them. This shews that he was not sent as a spy, to bring back an evil report. (Compare St. John v. 45: "Do not think that I will accuse you to the Father." See also St. John iii. 17; xii. 47, 48.).

"To Shechem." About three days' journey from Hebron. Thus

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15 And a certain man found him, and, behold, *he was wandering in the field*: and the man asked him, saying, What seekest thou? Cir.
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16 And he said, I seek my brethren: ¹tell me, ¹Cant. 1. 7. I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^mDothan. m 2 Kin. 6. 13.

18 And when they saw him afar off, even before he came near unto them, ⁿthey conspired against him to slay him. n 1 Sam. 19. 1.
Ps. 31. 13.
& 37. 12, 32.
& 94. 21.
Matt. 27. 1.
Mark 14. 1.
John 11. 53.
Acts 23. 12.

19 And they said one to another, Behold, this ^odreamer cometh. o Heb. master
of dreams.
o Prov. 1. 11,
16, & 6. 17.
& 27. 4.

20 ^oCome now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Joseph risked his life in obedience to his father's injunction: in this also he was a type of Christ (St. John x. 18. Heb. x. 9.).

15. "He was wandering in the field." Such was the labour of the Saviour in going after His wanderers, and enduring weariness and thirst, because He found not the people whom He sought (St. John iv. 6. St. Luke ix. 58.).

17. "Dothan" or Dothain. Meaning "two wells," a place about twelve miles further to the north.

18. "They saw him afar off." (Compare St. Luke xx. 14. St. Matt. xxi. 38.).

"To slay him." As Joseph's brethren conspired against him, so the prophets were afterwards hated and persecuted by their posterity, and the enmity which began at the Fall continued until it reached its highest point in the conspiracy against the Saviour of the world (St. Matt. xxiii. 32, 35. St. John viii. 40, 44.). See above on Gen. iii. 15. Compare Wisd. ii. 12: "Let us lie in wait for the righteous; because he is not for our turn, and is clean contrary to our doings" (see also Jer. xi. 19.).

19. "This dreamer." Literally, "Baal of dreams," or "lord of dreams;" one who dreams of dominion; or simply a "dreamer," the phrase being like that of Gen. xiv. 13, "lords of a covenant," that is, "confederate."

20. "We shall see what will become of his dreams." So the wicked say in Wisd. ii. 17: "Let us see if his words be true, and let us prove what shall happen in the end of him." Thus also the Jews triumphed over Christ when they crucified Him (St. Matt. xxvii. 39—43; 63, 64. St. Mark xv. 31, 32. St. Luke xxiii. 35.). Yet the evil design of Joseph's brethren only led to the accomplishment of his dreams; and the Jews, by lifting up Christ upon the Cross, were instruments for the fulfilment of the great work of redemption and the victory over death (Gen. xlv. 5, 7; 1. 20. Acts iii. 13—15.).

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P ch. 42, 22.

² Or, *pieces*.

q Prov. 30, 20.
Amos 6, 6.

r See ver. 28,
36.

s Jer. 8, 22.

21 And ^P Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many*² colours that *was* on him;

24 and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 ^q And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^r Ishmeelites came from Gilead with their camels bearing spicery and ^s balm and myrrh, going to carry *it* down to Egypt.

21. "He delivered him." Or attempted to deliver him. So Pilate sought to release Jesus (St. John xix. 12. St. Luke xxiii. 16, 20—22.). The literal sense is "Let us not smite him to his life," or "his soul," a phrase signifying a "mortal wound."

22. "Cast him into this pit." Where he will soon die of hunger and thirst without violence.

23. "They stript Joseph." (See ch. xlii. 21.) They saw "the anguish of his soul, when he besought them, and they would not hear." Here he is again made like unto Christ, Whose seamless robe and other garments were seized by the soldiers who crucified Him (St. John xix. 23, 24). And the coat of Joseph stained with blood, whilst the wearer of it escaped unhurt, was a type of the clothing of human flesh which our Lord put off at His Death on the Cross, whilst His Godhead remained unimpaired.

24. "The pit." Empty cisterns without water were often used as dungeons (Zech. ix. 11. Jer. xxxviii. 6.). Here they would have left Joseph to die of thirst.

25. "To eat bread." An additional proof of their hard-heartedness. "She eateth and wipeth her mouth, and saith, I have done no wickedness" (Prov. xxx. 20.). So the Jews went from the judgment hall of Pilate to their Paschal Supper (see St. John xviii. 28.).

"Ishmeelites." They are called Midianites in ver. 28. It was perhaps a caravan composed of Ishmaelites and Midianites.

"From Gilead." Celebrated for its balsam or balm (Jer. viii. 22; xxii. 6.), a gum issuing from a tree, probably the mastic tree, highly esteemed as an ointment for wounds and bruises (*Tristram*). The word rendered "myrrh" probably signifies another kind of gum, obtained from the rock-rose, and the "spicery," another viscous substance, found on the leaves and thorns of the astragalus. The merchants conveyed their goods on camels, as at the present day. Spices were in much request in Egypt for embalming dead bodies (see also ch. xliii. 11. Jer. xlvi. 11; li. 8. Ezek. xxvii. 17.). The Arabs frequently called Jericho the "city of balm."

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26 And Judah said unto his brethren, What profit ^{Cir.} *is it* if we slay our brother, and ^{B:fore} *conceal* his blood? CHRIST
1729.

27 Come, and let us sell him to the Ishmeelites, ^{t ch. 4. 10.} and ^{ver. 20.} let not our hand be upon him; for he ^{Job 16. 18.} *is* ^{u 1 Sam. 18.} *our* brother ^{17.} and ^{x ch. 42. 21.} *our* flesh. And his brethren ^{y ch. 20. 14.} *were* content.

28 Then there passed by ^z Midianites merchant- ^{2 Heb.} men; and they drew and lifted up Joseph out of ^{hear-kened.} the pit, ^z and sold Joseph to the Ishmeelites for ^z *twenty* ^z *pieces* of silver: and they brought Joseph ^{a ch. 45. 4, 5.} into Egypt. Ps. 105. 17.
Acts 7. 9.
b See Matt.
27. 9.

29 And Reuben returned unto the pit; and, be- ^c hold, Joseph *was* not in the pit; and he ^c *rent* his ^c *clothes*. Job 1. 20.

30 And he returned unto his brethren, and said, ^d The child *is* not; and I, whither shall I go? ch. 42. 13,
36.

31 And they took ^e Joseph's coat, and killed a kid ^e of the goats, and dipped the coat in the blood; Jer. 51. 15.
e ver. 23.

26. "Judah." So Judas, having the same name, agreed with the chief priests to sell his Master to them for thirty pieces of silver (St. Luke xxii. 3—6.).

"What profit," &c. That is, why should we murder our brother, when we can as effectually prevent his dreams from coming to pass by selling him for a slave? So the Jews would not stone Jesus or put Him to death by their own law, but delivered Him into the hands of strangers (St. Mark xiv. 1, 2; xv. 1.).

"His blood." That is, "the shedding of his blood."

28. "Twenty pieces of silver." That is, "twenty shekels." "Shekels" is often understood, as in Ps. cxix. 72, Isa. vii. 23, "thou- sands of silver." The act of Joseph's brethren was the crime of man- stealing, afterwards punished with death (see Exod. xxi. 16. Deut. xxiv. 7. 1 Tim. i. 10.).

29. "Reuben." He had "not consented to the counsel and deed of "them" (St. Luke xxiii. 50, 51.), having been absent when the wicked bargain was made.

30. "The child is not." It seems that it was night, and that Reu- ben supposed that Joseph had perished of hunger in the pit during his absence.

"Whither shall I go?" His father would suspect him as the eldest of being the chief in the wicked conspiracy (see Gen. xlii. 22.). Three of the sons of Jacob are mentioned with reference to it: (1) Judah, the adviser of the bargain with the Ishmaelites; (2) Simeon, who was selected for punishment in Gen. xlii. 24, and was probably the one who gave the counsel in ver. 20. Hence he is cursed with Levi in ch. xlix. 5, 6; (3) Reuben, who was less guilty than the others, but being weak and irresolute, first betrayed his brother by leaving him in their hands and then joined in the conspiracy to deceive his father.

31. "They took Joseph's coat." They deceived their father by a

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32 and they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

^f ver. 20.
ch. 44. 28. 33 And he knew it, and said, *It is* my son's coat; an ^fevil beast hath devoured him; Joseph is without doubt rent in pieces.

^e ver. 29.
2 Sam. 3. 31. 34 And Jacob ^erent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

^h 2 Sam. 12.
17. 35 And all his sons and all his daughters ^hrose up to comfort him; but he refused to be comforted; and he said, For ⁱI will go down into the grave unto my son mourning. Thus his father wept for him.

^k ch. 39. 1. 36 And ^kthe Midianites sold him into Egypt unto

fraud, and succeeded in concealing their crime for a time. But there was an Eye from which they could not escape, and His Providence in process of time caused their sin to find them out. There is no peace to the wicked: though they conceal their crime for a time, they are constantly tormented by remorse and the dread of discovery (Job xx. 11.). The bones of the wicked man are full of the sin of his youth: though he "hide it under his tongue and keep it in his mouth," it embitters his whole life, and seems to "poison the food that he "swallows." "It is the gall of asps within him." "He feels no "quietness in his belly." "In his abundance he is in straits." "The "heaven shall reveal his iniquity; the earth shall rise up against "him" (Job xx. 12, 14, 20, 22, 27.). The brethren of Joseph were now partakers of the sin and punishment of Cain. A brother's blood was on their hands. They were in constant fear of vengeance pursuing them. "The sound of a shaken leaf shall chase them" (see Lev. xxvi. 36, 37. Prov. xxviii. 1. Ps. liii. 5.). "They were travailing with pain all their "days, with a dreadful sound in their ears" (Job xv. 20, 21.).

33. "An evil beast." Joseph had fallen into the hands of cruel men, as pitiless and deaf to his entreaties as wild beasts.

34. "Sackcloth." Thick cloth of hair, the material of the corn-sacks in ch. xlii. 25, &c., used as a mourner's dress.

"For his son." Yet the fitter objects of sorrow would have been the guilty brethren of Joseph, as when our Lord grieved far more for the misery of the traitor Judas and the doom of Jerusalem than for His own pains and agonies (St. Luke xxiii. 28; xxii. 22.).

"Many days." For twenty-two years, till he knew that Joseph was yet alive.

35. "I will go down," &c. The joy of his life, the stay of his old age was taken from him. He was weary of life, and wished to be gathered to his fathers, and to be numbered with the dead (see Jer. xxxi. 15—17.). The consolation there assured to Rachel was hereafter to be given to Jacob, when his son should be restored to him.

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Potiphar, an ² officer of Pharaoh's, and ^{3 4} captain of the guard.

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CHAPTER XXXVIII.

¹ Judah begetteth Er, Onan, and Shelah. ⁶ Er marrieth Tamar. ⁸ The trespass of Onan. ¹¹ Tamar stayeth for Shelah. ¹³ She deceiveth Judah. ²⁷ She beareth twins, Pharez and Zarah.

¶ AND it came to pass at that time, that Judah went down from his brethren, and ^a turned in to a certain Adullamite, whose name was Hirah.

² And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her.

³ And she conceived, and bare a son; and he called his name ^d Er.

⁴ And she conceived again, and bare a son; and she called his name ^e Onan.

⁵ And she yet again conceived, and bare a son; and called his name ^f Shelah: and he was at Chezib, when she bare him.

² Heb. *eu-nuch*: But the word doth signify not only *eu-nuchs*, but also *chamberlains, courtiers, and officers*, Esth. 1. 10.

³ Heb. *chief of the slaughtermen, or, executioners*.

⁴ Or, *chief marshal*.

^a ch. 19. 3.

² Kin. 4. 8.

^b ch. 31. 2.

^c 1 Chr. 2. 3.

^d ch. 46. 12.

Num. 26. 19.

cir. 1727.

^e ch. 46. 12.

Num. 26. 19.

^f ch. 46. 12.

Num. 26. 20.

36. "Potiphar." "One who belongs to the sun." The name occurs in another form in ch. xli. 45.

"Captain of the guard." In the Greek, "the chief of the cooks," or "butchers;" but the meaning is probably "slayer" or "executioner," the officer of the king's guard who inflicted the punishment of death upon sentenced criminals. Potiphar seems to have had charge of a prison, ch. xl. 3. In the Chaldean army Nebuzaradan was both a commander and a "captain of the guard" or executioner (Jer. xxxix. 13; lii. 15.). Joseph became a slave that he might prefigure the Son of God humbling Himself to the form of a servant. But even when in bondage, his generous spirit was free, because he was the servant of God.

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2. "The daughter of a certain Canaanite." The Targum has "the daughter of a merchant man," perhaps to conceal the fact of Judah forming an ungodly union with the race of Canaan.

3—5. The birth of Er (watcher), Onan (strong), and Shelah (prayer). The union of Judah with Shuah was unblessed by God, and these three sons were unfit to be the progenitors of the royal tribe. Hence there is no genealogy reckoned from them in 1 Chron. ii. 3. Er and Onan both defiled themselves by secret sins, and perished by the wrath of God, to be a warning to succeeding generations of men against such abominations (see 1 Cor. iii. 17. Eph. v. 11, 12. Rom. i. 24.). Onan added to his other sin an envious disposition, for it is said that "he knew that the seed should not be his," that is, that the offspring of his union with Tamar would be accounted his brother's seed, and be called by his brother's name (see Deut. xxv. 6.).

5. "He was at Chezib." Chezib is the name of a place, and not

Cir. B fore
C H R I S T
1727.
 6 And Judah ^gtook a wife for Er his firstborn, whose name *was* Tamar.

r ch. 21. 21.
b ch. 46. 12.
 7 And ^hEr, Judah's firstborn, was wicked in the sight of the LORD; ⁱand the LORD slew him.

Num. 26. 19.
i 1 Chr. 2. 3.
k Deut. 25. 5.
Matt. 22. 24.
 8 And Judah said unto Onan, Go in unto ^kthy brother's wife, and marry her, and raise up seed to thy brother.

l Deut. 25. 6.
 9 And Onan knew that the seed should not be ^lhis; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

m Heb. was evil in the eyes of the LORD.
 10 And the thing which he did ²displeased the LORD: wherefore he slew ^mhim also.

n ch. 46. 12.
Num. 26. 19.
n Ruth I. 13.
 11 Then said Judah to Tamar his daughter in law, ⁿRemain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^oin her father's house.

o Lev. 22. 13.
p Heb. the days were multiplied.
p 2 Sam. 13. 39.
 12 And ³in process of time the daughter of Shuah Judah's wife died; and Judah ^pwas comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

q Josh. 15. 10.
57.
Judg. 14. 1.
 13 And it was told Tamar, saying, Behold thy father in law goeth up ^qto Timnath to shear his sheep.

a verb expressing that she "left bearing" as Jerome and the Vulgate take it.

6. "Tamar," "palm-tree." Not called a Canaanitess, as Shuah is (1 Chron. ii. 3.).

8. "And marry her." It was the case of the childless widow, especially provided for afterwards in the law (see Deut. xxv. 5.).

11. "Remain a widow." Judah probably suspected that she had been in some way the cause of their deaths, and therefore would not suffer her to become the wife of his third son. She therefore, according to the custom of the East, returned to the home of her youth (Lev. xxii. 13.). The true cause of their deaths was concealed from Judah; for they had secretly "corrupted their way upon the earth" (*Targum*).

12. "Judah was comforted." The time of his mourning for his wife was ended (see ch. xxiv. 67.). The shearing-time was a time of festivity (ch. xxxi. 19.).

14. "She saw," &c. Tamar being wronged by the suspicion thus cast upon her, sought redress by a fraud. She disguised herself and sat in the gate of Enajim, or the "door of the eyes;" probably the entrance of a town or village of that name. Here she committed incest with her father-in-law.

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14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ^rsat in ²an open place, which *is* by the way to Timnath; for she saw ^sthat Shelah was grown, and she was not given unto him to wife.

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^r Prov. 7. 12.
² Heb. *the door of eyes,* or, of *Enajim.*
^s ver. 11, 26.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, ^tI will send *thee* ³a kid from the flock. And she said, ^uWilt thou give *me* a pledge, till thou send *it*?

^t Ezck. 16. 33.
³ Heb. *a kid of the goats.*
^u ver. 20.

18 And he said, What pledge shall I give thee? And she said, ^wThy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

^w ver. 25.

19 And she arose, and went away, and ^xlaid by her vail from her, and put on the garments of her widowhood.

^x ver. 14.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* ⁴openly by the way side? And they said, There was no harlot in this *place*.

⁴ Or, *in Enajim.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest

18. "What pledge," &c. In the Greck, "What earnest shall I give thee? the earnest being usually a previous payment by a purchaser, as a security that the whole price is to follow, but here simply a "pledge" or security.

"Thy signet." That is, the signet-ring which he carried hung by a string upon his breast or arm: the word rendered "bracelets" signifies the string by which it was suspended.

23. "Let her take it to her," or "let her take *them* to her." That is, let her keep the pledges, and let no more search be made for her lest the thing be known, and we become "a contempt," or be disgraced by this matter.

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we ² be shamed: behold, I sent this kid, and thou hast not found her.

² Heb.
become a
contempt.
⁷ Judg. 19. 2.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath ⁷ played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, ² and let her be burnt.

² Lev. 21. 9.
Deut. 22. 21.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, am I with child: and she said, ^a Discern, I pray thee,

^a ch. 37. 32.

whose *are* these, ^b the signet, and bracelets, and staff.

^b ver. 18.

^c ch. 37. 33.

26 And Judah ^c acknowledged *them*, and said,

^d 1 Sam. 24.
17.

^d She hath been more righteous than I; because that ^e I gave her not to Shelah my son. And he knew her again ^f no more.

^e ver. 14.

^f Job 34. 31,
32.

27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

³ Or, Where-
fore hast
thou made
this breach
against
thee?

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said,

⁴ That is,
A breach.

^e ch. 46. 12.
Num. 26. 20.
1 Chr. 2. 4.
Matt. 1. 3.

³ How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ⁴ ^g Pharez.

24. "It was told Judah," &c. Tamar is here accused of adultery, or of unfaithfulness to her betrothed husband.

"Let her be burnt." The punishment of a priest's daughter who so offended in Lev. xxi. 9; in other cases the adulteress was stoned. Judah's words were not so much a sentence to be executed upon her, as a menace, expressing great indignation at the offence.

25. "Discern whose are these." This was a retribution upon Judah for the fraud by which he deceived his father, when he said, "Discern whether it be thy son's coat or no" (ch. xxxvii. 32.). The pledges were an evidence clearing Tamar of the suspicion or imputation against her; Judah's two sons had perished through their own wickedness, and she was blameless in the matter.

26. "More righteous than I." The event had proved her innocence and the injustice of Judah's suspicions.

29, 30. The two sons of Judah, who are mentioned as the progenitors of the tribe, were named Pharez (a breach or breaking forth) and Zarah (the rising of light). The genealogy of our Lord is traced through Pharez in St. Matt. i. 3. He was the first-born: and the words "how hast thou broken forth?" are thus paraphrased in the Targum: "What great might was there in thee that thou shouldst prevail?" Pharez and Zarah have been also regarded as the types of the Law and

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30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

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CHAPTER XXXIX.

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused. 20 He is cast in prison. 21 God is with him there.

¶ AND Joseph was brought down to Egypt; and ^{1729.}
A ^a Potiphar, an officer of Pharaoh, captain of ^{a ch. 37. 36.}
the guard, an Egyptian, ^b bought him of the hands ^{Ps. 105. 17.}
of the Ishmeelites, which had brought him down ^{b ch. 37. 28.}
thither.

2 And ^c the LORD was with Joseph, and he was ^{c ver. 21.}
a prosperous man; and he was in the house of his ^{ch. 21. 22. &}
master the Egyptian. ^{26. 24. 28. &}
^{28. 15.}

3 And his master saw that the LORD *was* with ^{1 Sam. 16. 18.}
him, and that the LORD ^d made all that he did to ^{& 18. 14. 28.}
prosper in his hand. ^{Acts 7. 9.}
^{d Ps. 1. 3.}

the Gospel. The first is the breach, added because of transgressions and seeming to supplant the promise for a time, though it never could disannul it (Gal. iii. 17.). The second is the rising light, the morning which was to break forth at Christ's advent, and the hand of Zarah was a type of the faith of the patriarchs before the Law which anticipated the light of the Gospel. The sins of Judah and his sons are placed here for a contrast with the holiness and chastity of Joseph: the one only feared man's contempt; the other lived in continual awe of the presence of God and of His all-seeing Eye.

CHAPTER XXXIX.

xxxix. 1—20. Joseph in Potiphar's house.

1. The history of Joseph is resumed from ch. xxxvii. 36. Joseph was sold that he might be the saviour of his father's house; and he was thus a type of the Redeemer, Who was sold and betrayed by His brethren that He might obtain deliverance for those who had sold themselves as slaves to iniquity. Joseph even in his captivity possessed the freedom of innocence, whilst his brethren lived in servile fear and the dread of discovery.

2. "The Lord was with Joseph." When he was separated from his earthly father, and stolen away from the home of his childhood, his heavenly Father was with him, giving him strength to bear every trial, and to resist the greatest temptations (see Acts vii. 9, 10. Heb. xiii. 5, 6.). "He endured as seeing Him Who is invisible" (Heb. xi. 27.). So it is said of wisdom, "When the righteous was sold, she forsook him not, but "delivered him from sin" (Wisd. x. 13.). The immediate sign of the Divine presence was the prospering of his work (see Ps. i. 3.).

Before
CHRIST
1729.

e ch. 18. 3. &
19. 19.
ver. 21.
f ch. 24. 2.
g ch. 30. 27.

4 And Joseph ^e found grace in his sight, and he served him: and he made him ^f overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ^gthe LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread ^h which he did eat. And Joseph ⁱ was a goodly person, and well favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she ^j said, ^k Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in

4. "Found grace." The effect of the grace of God and the virtues which it produced in him was to make him acceptable to men also. The same is said of the virtues of Esther (Esth. ii. 15.), of Samuel (1 Sam. ii. 26.), and of the Apostles in Acts ii. 47. Compare Prov. iii. 4. St. Luke ii. 52.

"He made him overseer." The reward of the faithful and wise steward (St. Luke xii. 42—44. St. Matt. xxiv. 45—47.). Thus God dealt with Joseph in his affliction; not delivering him out of it immediately, but "enlarging him in his distress," giving him a kind of liberty even in his bondage and captivity (Ps. iv. 1. Phil. i. 12—14.).

6. "He knew not." To "know" is to "attend to," or "take care of." Such was Potiphar's confidence in Joseph, that he left all to his care. The "bread which he did eat" is perhaps excepted because of the difference between the Hebrews and Egyptians in the matter of food (ch. xliii. 32.).

"A goodly person, and well favoured." The same is said of his mother Rachel in ch. xxix. 17. Such personal beauty in addition to the virtues and excellences of the soul is ascribed in Scripture to Moses, David, Daniel and others (Exod. ii. 2. Acts vii. 20. 1 Sam. xvi. 12; xvii. 42. Dan. i. 15.). But Satan, the wicked one who always assails those who are most highly blessed by God, took occasion by this to lay a snare for Joseph, into which he would have fallen, if God had not upheld him by His grace. So he attacked Job because God had blessed him. He assailed David when he was in his palace, victorious over his enemies abroad, and enjoying prosperity at home (2 Sam. xi.). He laid wait for Adam and Eve because he envied their happiness in Paradise. He laid a snare for Christ Himself, when the voice declared Him to be the beloved Son of God.

8. "He refused," &c. For such an act would have been (1) a sin

the house, and he hath committed all that he hath to my hand;

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1729.

9 *there is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: ^khow then can I do this great wickedness, and ^lsin against God?

^k Prov. 6. 23,
32.
^l ch. 20. 6.
Lev. 6. 2.
² Sam. 12. 13.
Ps. 51. 4.

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And ^mshe caught him by his garment, saying, ^mLie with me: and he left his garment in her hand, and fled, and got him out.

^m Prov. 7. 13,
&c.

against himself, defiling his soul and body with guilt (see Prov. vi. 32. 1 Thess. iv. 3—5.); (2) a sin against his master, a returning of evil for his kindness to him in using him as a friend rather than a servant, and a breach of trust, when he was left in charge of the house; and (3) a sin against God, because it would have been done in the sight of Him Who sees in secret, and not in the sight of man. Hence secret sins are often spoken of as “sins against God” (see Gen. xx. 6. 2 Sam. xii. 13. Ps. li. 4.); and in Lev. v. 19, vi. 2, &c., the trespass committed ignorantly is to be confessed afterwards as a “trespass against the Lord.” So when Satan tempts us to any sin, because we are alone, and no eye can see us, so that we can do evil without dread of the consequences which attach to open sins, such as loss of character, ill fame, the dislike or contempt of others, &c., we must reply to the Tempter with Joseph, “How can I do this great wickedness and sin against God?” remembering the Eye that never slumbers, that searches the secrets of the heart, and the day that shall reveal the hidden things of darkness (see Ps. xliv. 20, 21; xc. 8. 1 Cor. iv. 5. Heb. iv. 13.).

10. “Day by day.” Thus Joseph was tempted not once or twice only, but often; yet he continued to turn a deaf ear to the suggestions of the wicked one, whose instrument his mistress became for overthrowing him. But God was with him, and he came out of the fiery trial like the three princes in Dan. iii. 27, without the smell of the fire upon him. In Prov. vii. 21—27, the perverse woman is the type of folly or sinful pleasure, enticing the soul from its virtue: and such is the allegory of Philo upon this passage.

11. “To do his business.” Or “to examine his accounts.” According to Josephus, Potiphar’s wife excused herself to her husband for remaining at home whilst the rest of the household were absent upon some public occasion or festivity.

12. “And fled, and got him out.” In this Joseph, as the great example and champion of chastity, teaches us how to avoid temptations to uncleanness. He durst not stay to struggle for his garment (though it concerned him highly to have got away that which he knew would be made a cloak for his mistress’ sin, and a colour of his), but hasted

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13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a ^a loud voice :

^a Heb. *great*.

15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

ⁿ Ex. 23, 1.
Ps. 120. 3.

17 And she ⁿ spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me :

and fled; choosing rather to leave behind him a seeming argument of his guilt, than by longer stay to incur a real danger of becoming guilty. Even so it is commanded (2 Tim. ii. 22. 1 Cor. x. 13.), "Fly away from lust." We may and must resist the devil, and fight it out against him: but for lust the only way is (as when the house is on fire) avoidance and flight. Haste away, escape for thy life, thy soul's life; look not behind thee, nor stay, lest the fire overtake thee, and so thou be consumed in the flame. Joseph counted it better even to incur suspicion, than to be tempted to the sin itself. Ecclus. xxi. 2, "Flee from sin, as from the face of a serpent; for if thou come too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men." This is clearly to be preferred to the notion of Josephus, who puts a long reply into the mouth of Joseph, reminding his mistress of her conjugal duties, &c.

13. "And it came to pass," &c. The guilty passion of Joseph's mistress was turned into vindictive malice. Such a change is to be ascribed not merely to wounded pride, but to the great enemy of man, Satan, who "works in the children of disobedience." Even the heathen perceived this: the Greek poets in their stories of Bellerophon and Hippolytus, who rejected such temptations as that of Joseph and were afterwards falsely accused, regarded the woman as the agent of a vindictive demon, whose miserable agent she became in effecting the ruin of the innocent. Such also is the method of Satan as revealed to us in Scripture. He first assails the servants of God by enticements and flattery, and when this does not succeed, he resorts to reproach, slander, or persecution. When Job could not be corrupted by prosperity, he attacked him by loss, bereavement, and the unkindness of friends. When our Lord would not listen to his suggestions, he departed from Him for a season, but returned when he incited Judas and the Jews against Him (St. Luke iv. 13. St. John xiv. 30.).

14. "The men of her house." These men would be ready to listen to a charge against Joseph, being envious of their master's favour towards him. She says, "He hath introduced a Hebrew," accusing her husband also, without naming him.

17. "She spake unto him." Perhaps in guilty fear lest Joseph

GENESIS, XXXIX.

18 and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

Before
CHRIST
1729.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^o wrath was kindled.

^o Prov. 6. 34.
35.

20 And Joseph's master took him, and ^p put him into the ^q prison, a place where the king's prisoners were bound: and he was there in the prison.

^p Ps. 105. 18.
¹ Pet. 2. 19.
^q See ch. 40.
3, 15. &
41. 14.

21 ¶ But the LORD was with Joseph, and ² shewed him mercy, and ^r gave him favour in the sight of the keeper of the prison.

² Heb.
*extended
kindness
unto him.*

22 And the keeper of the prison ^s committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

^r Ex. 3. 21. &
11. 3. & 12. 36.
Ps. 106. 46.
Prov. 16. 7:
Dan. 1. 9.
Acts 7. 9, 10.
^s ch. 40. 3, 4.

should inform against her, thus seeking to anticipate him. She says, "The Hebrew servant," to excite indignation, because he was of a despised race, and had yet been so highly favoured by his master. She says that Joseph came in to her, though it was she herself who came in, being brought in by the suggestions of Satan and her own guilty passion. She pretends that he had left his garment, which her violence had retained, as though his haste or alarm had abandoned it. In reply to this false accusation Joseph held his peace, with a submission that was truly magnanimous, committing his cause to God. In this he was a type of Christ (1 St. Pet. ii. 22, 23. St. Matt. xxvii. 12.).

20. "The prison." The Hebrew word means "a round tower or stronghold." But in ch. xl. 15 he is said to have been cast into a pit or dungeon. So Wisd. x. 13, "She went down with him into the pit, and left him not in bonds." Again in Ps. cv. 18, 19, it is said, "His feet they hurt with fetters, his soul came into iron, until the time that His Word came, the Word of the Lord tried him." Thus it seems that he was fettered, and that he lay in a pit or cistern, as a prisoner under sentence of death, the usual punishment of an adulterer. Thus he foreshewed Christ's lying in the grave, after He had been crucified by an unjust sentence upon a false accusation.

xxxix. 21—xl. 23. Joseph in prison.

21. "The Lord was with Joseph." So our Lord spoke of Himself as being in prison and suffering with His brethren who suffered for righteousness' sake (St. Matt. xxv. 36.).

"Shewed him mercy." He poured down His mercy upon him. He moved the chief jailor to pity and shew Joseph kindness and benevolence. Potiphar was the king's executioner, and the jailor was an officer under him.

GENESIS, XL.

Before
CHRIST
1729.

^t ver. 2, 3.

23 The keeper of the prison looked not to any thing *that was* under his hand; because ^t the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

¹ The butler and baker of Pharaoh in prison. ⁴ Joseph hath charge of them. ⁵ He interpreteth their dreams. ²⁰ They come to pass according to his interpretation. ²³ The ingratitude of the butler.

cir. 1720.

^a Neh. 1. 11.

AND it came to pass after these things, *that* the ^a butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

^b Prov. 16. 14.

2 And Pharaoh was ^b wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

^c ch. 39. 20,
23.

3 ^c And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

cir. 1718.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

23. "The keeper," &c. He treated Joseph not as a criminal, but as a servant whom he could trust. For virtue is like a pearl, which though it is cast into the mire comes forth as pure and bright as ever.

CHAPTER XL.

1. "After these things." That is, after Joseph had been imprisoned, and the chief jailor had committed the prisoners to his charge. The butler or cup-bearer was the attendant who gave the cup into the king's hand (see Neh. i. 11; ii. 1.). The prisoners were two of the principal servants of the king, "the chief of the cup-bearers," and the "chief of the bakers."

3. "The captain." Or chief executioner, probably Potiphar; the jailor being an officer under him. And thus the act of the jailor in giving Joseph the charge of the prisoners is ascribed to the captain of the guard, by whose authority he held office.

4. "Charged Joseph with them." Or "set them with Joseph," that he might become their companion or servant, and comfort them in their distress and despair. They were in prison for "a season," literally "days," or for the space of a year.

5. "According to the interpretation of his dream." That is,

GENESIS, XL.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. Cir.
Before
CHRIST
1718.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore ²look ye so sadly to day?

8 And they said unto him, ^dWe have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, ^e*Do not* interpretations *be-*long to God? tell me *them*, I pray you.

² Heb. are *your faces evil?*
Neh. 2. 2.
^d ch. 41. 15.
^e See ch. 41. 16. Dan. 2. 11, 23, 47.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 and in the vine *were* three branches: and it *was* as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 and Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^f*This is* the interpretation of it: The three branches ^g*are* three days:

^f ver. 18.
ch. 41. 12, 25.
Judg. 7. 14.
Dan. 2. 36.
& 4. 19.
^g ch. 41. 26.

“these dreams truly foretold future events, and each dream had reference “to the office of the dreamer.”

6. “They were sad.” The word implies that they were fretful and impatient, as well as melancholy, and shewed their suspense and anxiety in their countenance (Prov. xv. 13.). But the grace bestowed upon Joseph enabled him to bear his own misfortunes with fortitude, and to comfort others also. This is one of the benefits of affliction, to learn by experience to succour others in like affliction (Heb. ii. 18; xiii. 3. 2 Cor. i. 3, 4.).

7. “Wherefore look ye so sadly?” Literally, “Why are your faces evil?” (see 1 Sam. i. 8. Neh. ii. 2. Eccles. vii. 3.).

8. “No interpreter.” Being in prison, they could not resort, in accordance with their custom, to a wise man or magician to learn the meaning of their dreams (ch. xli. 8, 24.). Joseph replies that the answer must be from God, as in ch. xli. 16. The interpretation of dreams belongs to the Spirit of prophecy, which is God's gift (see Num. xii. 6. 2 Chron. xxvi. 5. Dan. i. 17.). Thus many of God's revelations consisted of two parts; first the dream, and then the interpretation of the dream, the latter being granted only to a prophet or man of God.

10. “Her blossoms shot forth.” This was a type of the cup-bearer's return to prosperity and as it were to a new life, as the plant revives after the deadness and decay of winter.

11. “I took the grapes.” This was new wine, or liquor made of the fresh juice of grapes. Compare Num. vi. 3.

Cir.
Before
CHRIST
1718.

13 yet within three days shall Pharaoh ^{h 2} lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

^{h 2} Kings 25.
27. Ps. 3. 3.
Jer. 52. 31.

² Or, reckon.
³ Heb. remember me with thee.

¹ Luke 23. 42.
^k Josh. 2. 12.
1 Sam. 20.

14, 15.
² Sam. 9. 1.
¹ King. 2. 7.
¹ ch. 33. 20.

14 But ^{3 i} think on me when it shall be well with thee, and ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 for indeed I was stolen away out of the land of the Hebrews: ¹ and here also have I done nothing that they should put me into the dungeon.

⁴ Or, full of holes.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, I *had* three ⁴ white baskets on my head:

⁵ Heb. ment of Pharaoh, the work of a baker, or, cook.

17 and in the uppermost basket *there was* of all manner of ⁵ bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

13. "Pharaoh shall lift up thine head." He should lift him up out of the pit or dungeon into which he was cast: or "he should "remember his service or ministry" and again reckon him amongst his servants.

14. "Think on me." Joseph suffering with two fellow-prisoners was a type of Christ crucified between two malefactors, to one of whom He promised life; with this difference, that whereas Joseph asked to be remembered by the chief butler, the thief desired to be remembered by Christ (St. Luke xxiii. 42.).

15. "Indeed I was stolen." Literally, "stolen by stealing." We may here observe Joseph's patience and meekness. He is content to protest his own innocence, without accusing his wicked mistress or Potiphar.

"The dungeon" was a pit or cistern, the same word being used of the pit into which his brethren cast him: it was "a true picture of our "Saviour's grave, or of the pit into which His soul descended." In the third year Joseph was delivered from the one (ch. xli. 1.), as on the third day Christ raised Himself from the other.

16 "White baskets." Or baskets of white bread, made of fine flour (*Targum* and *Versions*). "Wicker baskets" woven of slender rods or canes are mentioned again in Exod. xxix. 3, 32. The middle and lower baskets were full of white loaves, but in the uppermost basket there was "of all the food of Pharaoh, the work of the baker;" perhaps cakes of barley bread as well as wheat flour with a variety of seasoning, such as oil, and honey, and spices (see Exod. xvi. 31. Ezek. iii. 3. Num. vi. 15; xi. 8.). Such cakes were used in the meat-offerings of the Law (Exod. xxix. 2.). The practice of men carrying burdens on the head appears on the ancient monuments of Egypt.

17. "The birds did eat." In his dream he was helpless, and unable

GENESIS, XL.

18 And Joseph answered and said, ^m This is the interpretation thereof: The three baskets are three days: Cir.
Before
CHRIST
1718.

19 ⁿ yet within three days shall Pharaoh ² lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. ^m ver. 12.
ⁿ ver. 13.
² Or,
reckon thee,
and take
thy office
from thee.

20 And it came to pass the third day, *which was* Pharaoh's ^o birthday, that he ^p made a feast unto all his servants: and he ^q ³ lifted up the head of the chief butler and of the chief baker among his servants. ^o Matt. 14. 6.
^p Mark 6. 21.
^q ver. 13, 19.
Matt. 25. 19.
^s Or,
reckoned.

21 And he ^r restored the chief butler unto his butlership again; and ^s he gave the cup into Pharaoh's hand: ^r ver. 13.
^s Neh. 2. 1.

22 but he ^t hanged the chief baker: as Joseph had interpreted to them. ^t ver. 19.

23 Yet did not the chief butler remember Joseph, but ^u forgot him.

^u Job 19. 14.
Ps. 31. 12.
Eccles. 9. 15,
16.
Amos 6. 6.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth

to drive away the birds who plundered his baskets: thus it was signified that his corpse should be exposed to the birds of prey, and none should drive them away (Deut. xxviii. 26. Jer. vii. 33.).

19. "Lift up thy head." Or "take away thy head from thee." He should first be beheaded by the king's executioner, and then his dead body should be fastened to a cross or gibbet.

20. "Pharaoh's birthday." So in the Gospel the celebration of Herod's birthday was disgraced by an act of tyranny or cruel caprice, the beheading of St. John the Baptist (St. Matt. xiv. 6, &c.). The heads of the butler and of the baker were lifted up when they were brought up out of the dungeon or pit to receive their sentence according to the king's pleasure.

23. "But forgot him." Thus it is said of Joseph, that the word of the Lord tried him: the trial of unkindness and ingratitude being added to the previous one of man's injustice and cruelty. He was now left, forgotten as one dead (Ps. xxxi. 12.), shut up in a dungeon with criminals, though he was himself a pattern of purity and uprightness. Here it pleased God to try him as gold purified in the furnace, that when his time came, He might promote him to higher honour and glory. But for two years longer he was afflicted with bonds and imprisonment, suffering wrongfully, with hope deferred, and having no friend to console him, or to plead his cause (St. James v. 10, 11. Prov. xiii. 12. Lam. iii. 1, 2, 6—9; 31—33.).

GENESIS, XLI.

Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

Before
CHRIST
1715.

¶ AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, ² rank and good.

² Heb. fat.

CHAPTER XLI.

Pharaoh's Dream and Joseph's Promotion.

2. "Out of the river." This was the river Nile, the great source of wealth and fertility to the land of Egypt, upon whose inundations in their season, the Egyptians depended for the irrigation of their soil, which was watered by the foot (Deut. xi. 10.). Hence the cattle, which typified famine or plenty, are seen to ascend out of the Nile (see Isa. xix. 5—8. Ezck. xxx. 12.).

"Seven well favoured kine." Young heifers, fair to look upon and fat in flesh (see Jer. xlvi. 20, 21.).

"A meadow." In the original, "*achi*," an Egyptian name for all kinds of verdure and green plants growing in the marshes, including marsh-grass, reeds, and bulrushes. In the Greek Version of Job viii. 11 it is rendered "*papyrus*." The word was also used to signify another kind of flag or rush which is often found flourishing alongside of the papyrus (*Tristram*). It is mentioned in Ecclus. xl. 16, "The weed growing upon every water and bank of a river shall be pulled up before all grass."

3. "Ill favoured." Hebr. "ill to look upon, and slender or emaciated in flesh." These cattle appeared to feed not in the marshes, but close by the margin of the river, which would have been low and depressed within its banks. This depression was the sure sign of famine.

4. The lean kine devour the fat kine: signifying that the hunger of the years of famine would consume the stores of the years of plenty, and yet be not satisfied.

5. "Seven ears . . . upon one stalk." It was the mummy wheat or many-eared variety, which is still grown in Egypt, and is depicted on Egyptian monuments (*Tristram*). The ear ripening in its season is the type of the year. The heifers were a type of the cultivation of the

GENESIS, XLI.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

Before
CHRIST
1715.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream.*

8 And it came to pass in the morning ^a that his spirit was troubled; and he sent and called for all ^b the magicians of Egypt, and all the ^c wise men thereof: and Pharaoh told them his dream; but *there was none that could interpret them unto Pharaoh.*

^a Dan. 2. 1.
& 4. 5, 19.
^b Ex. 7. 11, 22.
Isai. 29. 14.
Dan. 1. 20.
& 2. 2. & 4. 7.
^c Matt. 2. 1.

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^d wroth with his servants, ^e and put me in ward in the captain of the guard's house, *both me and the chief baker:*

^d ch. 40. 2, 3.
^e ch. 39. 20.

11 and ^f we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

^f ch. 40. 5.

12 And *there was* there with us a young man, an Hebrew, ^g servant to the captain of the guard; and we told him, and he ^h interpreted to us our dreams; to each man according to his dream he did interpret.

^g ch. 37. 36.
^h ch. 40. 12,
&c.

13 And it came to pass, ⁱ as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

ⁱ ch. 40. 22.
^k Ps. 105. 20.
^l Dan. 2. 25.

14 ^k Then Pharaoh sent and called Joseph, and they ^l brought him hastily ^m out of the dungeon:

² Heb. made
him run.
^m 1 Sam. 2. 8.
Ps. 113. 7, 8.

ground, in which oxen were employed both for ploughing and threshing. The ears were rank and good, with their heads bowed down by the fruit and its ripeness for the harvest.

6. The thin ears were blasted or scorched by the east wind, or rather the south-east wind, which brings with it great heat and fine dust from the desert. "This wind works destruction upon everything; and if it blows long, the grass withers so that it entirely perishes" (*Raulinson*). See also Jer. xviii. 17. Ezek. xvii. 10; xix. 12. Hos. xiii. 15. Jonah iv. 8.

8. "The magicians," or scribes, an order of priests in Egypt, skilled in the sacred writing. They are mentioned again in Exod. vii. 11, &c. Like Egypt, ancient Babylon had its "wise men" (see Dan. i. 20; ii. 2.).

9. "I do remember my faults." Hitherto he had selfishly forgotten Joseph, or held his peace for fear of reminding the king of his own offence: now he perhaps thought that the mention of Joseph would be for his advantage, as aiding the king in his perplexity.

14. "They brought him hastily." Literally, they caused him to

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and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ⁿ and I have heard say of thee, *that* ² thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ^o *It is* not in me: ^p God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^q In my dream, behold, I stood upon the bank of the river:

18 and, behold, there came up out of the river seven kine, fatteshed and well favoured; and they fed in a meadow:

19 and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 and the lean and the ill favoured kine did eat up the first seven fat kine:

21 and when they had ³ eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

ⁿ ver. 12.
Ps. 25, 14.
Dan. 5. 16.

² Or, when
*thou hear-
est a dream
thou canst
interpret it.*

^o Dan. 2. 30.
Acts 3. 12.
^z Cor. 3. 5.

^p ch. 40. 8.
Dan. 2. 22.
28, 47. & 4. 2.

^q ver. 1.

³ Heb. *come
to the in-
ward parts
of them.*

run or to make haste. The same word is found in 1 Sam. xvii. 17. He was brought out of the pit or dungeon into which he was cast, and he shaved himself, the custom being to suffer the hair to grow in times of grief or captivity (2 Sam. xix. 24.). The same is said of Jehoiachin in Jer. lii. 31, 33.

15. "Thou canst understand." Literally, "thou canst hear;" so ch. xi. 7.

16. "It is not in me." "Nothing to me," as in ch. xiv. 23; or "not I," as in 1 Cor. xv. 10. "It is not of my wisdom" (*Targum*), but of the grace of God. Compare ch. xl. 8. Dan. ii. 28, 47.

"God shall give," &c. That is, "May God's answer to Pharaoh be "a favourable one!"

18. "Seven kine." A type not only of wealth and plenty, but also of the wantonness and insolence of prosperity (see Ps. xxii. 12, 13. Deut. xxxii. 15. Jer. l. 11. Hos. x. 11.). When the lean heifers consume them and are ill-favoured as before, it may be a sign that the store laid up should not suffice through the abuse of the time of plenty by prodigality and excess.

21. "It could not be known," &c. So it is said in Ps. cv. 16, that "the whole staff of bread was broken;" men were languishing for need of the bread which is the staff of life or the "stay of the heart" (Lev. xxvi. 26.).

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33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

² Or,
overseers.
^b Prov. 6. 6,
7, 8.
^c ver. 48.

34 Let Pharaoh do *this*, and let him appoint ² officers over the land, and ^b take up the fifth part of the land of Egypt in the seven plenteous years.

35 And ^c let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be

xxii. 18; xv. 5; xxii. 17.). The promise which Jacob received at Bethel was repeated at Peniel. Joseph's own dream was a double one, of the sheaves and the stars (ch. xxxvii. 9.). There was a twofold delivery of the Ten Commandments to Moses (Exod. xx. 1, 2, and xxxi. 18.); two threatenings or warnings were given to Eli and his sons (1 Sam. ii. 31, and iii. 13.); and there was a revelation of the same course of events under two different similitudes to Nebuchadnezzar and Daniel (Dan. ii. and vii.). The voice from heaven declaring Jesus to be the Son of God was doubled unto Him twice (St. Matt. iii. 17; xvii. 5.); the call of Saul was confirmed by a second vision given to Ananias at Damascus (Acts ix. 4, 10.); and the call of Cornelius by St. Peter's vision at Joppa (Acts x. 3, 9.).

34. "Officers." "Visitors" or "overseers" (Neh. xi. 22.), whose business it should be to visit the lands in time of harvest, and to make purchases of corn for Pharaoh.

"Let them take up the fifth part." The fifth part of the produce was afterwards made a tax to Pharaoh (ch. xlvii. 24—26.). But here it is probably meant that the corn should be purchased from the husbandmen, after allowing them sufficient for seed and provision. The royal stores would be in the fortified cities. There would probably be also private stores, so that more than the fifth part would be laid up.

35. "Let them gather," &c. Thus God forewarns us of evil to come, that we may take precautions against it. Excessive anxiety about the morrow is forbidden in St. Matt. vi. 25—34. But we are not commanded to imitate the fowls in not reaping or gathering into barns, but only in their dependence upon God and freedom from carefulness (1 Cor. vii. 32.). We are to be careful and not wasteful, and at the same time not to trust in our riches or savings, or to set our hearts upon them, or to be covetous or greedy of gain (see St. Matt. vi. 19. Prov. xxiii. 4, 5. St. Luke xii. 15—21. 1 Tim. vi. 17—19.). To be wasteful or imprudent is a tempting of Providence, and an offence against the law which nature itself teaches (Prov. vi. 6—11. 1 Tim. v. 8. 2 Cor. xii. 14.). Our Lord forbade waste when He commanded His disciples to gather up the fragments (St. John vi. 12.).

"Under the hand." That is, "by order or command of Pharaoh" (compare Num. vii. 8.).

36. "For store." Literally, "for visitation," the store collected by the king's visitors or overseers.

GENESIS, XLI.

in the land of Egypt; that the land ² ^d perish not through the famine. Before
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37 And ^o the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. ^{*} ² Heb. *be not cut off.*
d ch. 47. 15,
19.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man ^f in whom the Spirit of God is? ^e Ps. 105. 19.
Acts 7. 10.
^f Num. 27. 18.
Job 32. 8.
Prov. 2. 6.
Dan. 4. 8.
18. & 5. 11,
14. & 6. 3.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none* so discreet and wise as thou *art*:

40 ^s thou shalt be over my house, and according unto thy word shall all my people ³ be ruled: only in the throne will I be greater than thou. ^g Ps. 105. 21,
22.
Acts 7. 10.
³ Heb.
be armed,
or, kiss.

41 And Pharaoh said unto Joseph, See, I have ^h set thee over all the land of Egypt. h Dan. 6. 3.

38. "A man in whom the Spirit of God is." One who had been inspired by God with wisdom to discern dreams, and to predict coming events. So it is said of Daniel that "an excellent spirit was in him" (Dan. iv. 8, 18; v. 11, 14; vi. 3.).

39, 40. "Forasmuch as God hath shewed thee," &c. Here Pharaoh is an instrument for fulfilling Joseph's dreams (ch. xxxvii. 6, 7.), after Joseph has interpreted Pharaoh's dreams. Pharaoh commends Joseph's wisdom and discretion: hence it is said that Wisdom left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him she shewed them to be liars, and gave him perpetual glory (Wisd. x. 13, 14.). "God gave Joseph *"favour and wisdom in the sight of Pharaoh"* (Acts vii. 10.). In thus obtaining the reward of his uprightness and purity, Joseph became an eminent type of Christ when God raised Him up from the dead, and gave Him glory (1 St. Peter i. 21.). Joseph's deliverance out of the pit was a true shadow of Christ's Resurrection from the grave; and his advancement by Pharaoh was an exact type of our Saviour's glorious kingdom, after His Resurrection or birth from the dead. Instead of the prison or dungeon where Joseph lay, he is raised to the highest place in the kingdom of Pharaoh. So was our Saviour after His Resurrection made the chief ruler over the house of God (Heb. iii. 4—6.). He was crowned with glory and honour, and all things were put under His Feet (Ps. viii. 5, 6.). Only He at Whose Right Hand He sits is in throne and dignity above Him. Joseph, instead of the iron wherein he was bound, has the king's ring put on his hand. Instead of his ragged or squalid weeds, he is arrayed in a vesture of fine lincu and silk; instead of his fetters and bonds, he has a gold chain put about his neck. All these ornaments bestowed on Joseph were resemblances of the glory wherewith our Saviour's Body or humanity has been invested since His Resurrection.

"According to thy word," &c. Literally, "thy mouth," as in ch. xlv. 10. According to the word of thy mouth shall all my people dispose themselves (Esth. x. 3.).

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1715.

42 And Pharaohⁱ took off his ring from his hand, and put it upon Joseph's hand, and^k arrayed him in vestures of² fine linen, and put a gold chain about his neck;

43 and he made him to ride in the second chariot which he had; ^mand they cried before him, ³⁴Bow the knee: and he made him ruler ⁿover all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ⁵Zaphnath-paaneah; and he gave him to wife Asenath the

¹ Esth. 3. 10. & 8. 2, 8.
² Esth. 8. 15.
³ Or, *silk*.
⁴ Dan. 5. 7, 23.
⁵ Esth. 6. 9.
⁶ Or, *Tender father*, ch. 45. 8.
⁷ Heb. *Abrech*.
⁸ ch. 42. 6. & 45. 8, 26. Acts 7. 10.
⁹ Which in the Coptic signifies, *A revealer of secrets, or, The man to whom secrets are revealed.*

42. "His ring." The use of a signet-ring by a monarch is found again in Esth. iii. 10, 12, &c. Such rings have been found as well as the impressions of seals on fine clay at the site of ancient Nineveh. The fine linen was made from silk or flax, the name of the fabric denoting its whiteness. It was worn by persons of high rank, and especially by priests (Exod. xxvi. 1. Ezek. xvi. 10. St. Luke xvi. 19. Rev. xix. 8.). "Joseph had the execution of all the regal power committed to him, all the edicts and commands were given out by him, the managing of all affairs was through his hands, only the authority by which he moved remained in Pharaoh still. This was a clear representation of the Son of Man, Who by His sitting on the right hand of God, obtained power to rule and govern all things both in heaven and earth, especially as the Ruler of His House, that is, the Church; with express command that all things both in heaven and earth and under the earth, should bow down before Him; but all this in the name of the Father, to Whom the throne is still reserved" (Pearson). (So Ps. cv. 20—22.)

43. "The second chariot." This was a further proof that he was second or next to Pharaoh in dignity. Kings often went to war with two chariots, one for use in battle, and the other for their return if wounded (2 Chron. xxxv. 24.). Joseph was preceded in his chariot by heralds or runners: as when Absalom had fifty men to run before him (2 Sam. xv. 1. Compare 1 Sam. viii. 11. 1 Kings i. 5. Esth. vi. 9.).

"Bow the knee." So the Vulgate renders the Hebrew "Abrech;" but in the Targum the proclamation is, "This is the father of the king," as in ch. xlv. 8. The meaning was, that Joseph was lord and king, to whom the bowing of the knee was due; this was ordained to foreshew the honour which God has commanded to be given to Christ (Isa. xlv. 23. Rom. xiv. 11, 12. Phil. ii. 9—11.). "Abrech" is admitted to be an Egyptian word. Its probable meaning was "Rejoice" or "Rejoice thou."

44. "I am Pharaoh." Or, "as I am Pharaoh," a form of oath swearing by his royal authority (so ch. xlii. 15, 16.).

"No man shall lift up," &c. In the Targum: "No man shall lift up his hand to hold a weapon, or his foot to mount upon a horse." It implies a total and complete subjection.

45. "Zaphnath-paaneah." An Egyptian word, probably signifying "the food of the living." The Jews interpret it "Revealer of Secrets."

GENESIS, XLI.

daughter of Poti-pherah ² priest of On. And Joseph went out over *all* the land of Egypt. Before
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1715.

46 And Joseph *was* thirty years old when he ² stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ² Or, *prince*.
Ex. 2, 16.
2 Sam. 8, 18.
& 20, 26.
cir. 1715.
^o 1 Sam. 16, 21.
1 Kin. 12, 6, 8.
Dan. 1, 19.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn ² as the sand of the sea, very much, until he left numbering; for *it was* without number. P ch. 22, 17.
Judg. 7, 12.
1 Sam. 13, 5.
Ps. 78, 27.

50 ¹ And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah ³ priest of On bare unto him. ^q ch. 46, 20.
& 48, 5.
³ Or, *prince*,
ver. 45.
2 Sam. 8, 18.

51 And Joseph called the name of the firstborn ⁴ Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. cir. 1712.
⁴ That is, *Forgetting*.

But in the Greek Version the reading is "Psonthomphanech," which Jerome interpreted "the Saviour of the world." Joseph was an eminent type of our Lord as the Saviour. The other saviours of the Old Testament were conquerors like Joshua, who destroyed men's lives in battle. But Joseph saved the lives of thousands without destroying any (Gen. 1. 20.). Such was the work of Jesus the Saviour of the world and the Prince of life (St. Luke ix. 56. Acts iii. 15; v. 31.).

"On." A city on the eastern shore of the Nile, to the north of Memphis, called also Bethshemesh or Heliopolis from its temple of the Sun (Jer. xliii. 13.); and the same as Aven in Ezek. xxx. 17. Poti-pherah was either a priest of the Sun, or merely a "prince," the word Cohen, priest, being so interpreted by the Hebrews both here and in the case of Jethro, priest or prince of Midian. "The exclusiveness of the Egyptians with respect to marriage has been over-rated: other instances being found of their kings giving their daughters in marriage to foreigners" (*Rawlinson*).

46. "Thirty years old." Thus his bondage and captivity had lasted for thirteen years (ch. xxxvii. 2.).

"When he stood before the king." That is, he became his minister or counsellor (so 1 Sam. xvi. 21. 1 Kings x. 8; xii. 6. Prov. xxii. 29. Dan. i. 19.).

47. "By handfuls." Each grain or seed producing a handful of like grains: a description of a plentiful harvest. When he is said to gather "all the food," the fifth part of the produce must be meant.

49. "Joseph gathered corn." The Hebrew means "clean winnowed corn," as in Prov. xi. 26.

51. "Manasseh." "Forgetting," (1) because God had so blessed him, that he "remembered no more the anguish," for the joy that came after

Cir.
Before
CHRIST
1711.

52 And the name of the second called he ² Ephraim :
For God hath caused me to be ^r fruitful in the land
of my affliction.

² That is,
Fruitful.

53 And the seven years of plenteousness, that was
in the land of Egypt, were ended.

^r ch. 49. 22.
1708.

^s Ps. 105. 11.
Acts 7. 11.

^s ver. 30.

54 ^s And the seven years of dearth began to come,
^t according as Joseph had said : and the dearth was
in all lands ; but in all the land of Egypt there
was bread.

55 And when all the land of Egypt was famished,
the people cried to Pharaoh for bread : and Pha-
raoh said unto all the Egyptians, Go unto Joseph ;
what he saith to you, do.

³ Heb. all
scherein
was.

^u ch. 42. 6.
& 47. 14, 24.

56 And the famine was over all the face of the
earth : And Joseph opened ³ all the storehouses, and
^u sold unto the Egyptians ; and the famine waxed
sore in the land of Egypt.

(St. John xvi. 20, 21. Ps. cxxvi. 5, 6. Eccles. v. 20. Isa. lxxv. 17.).
Thus it expressed his thankfulness to God for making his afflictions
the seed of an abundant harvest of joy. (2) It signified the forgetting
his brethren and his father's house, or his separation from them (Gen.
xlix. 26. (3) It had reference to the forgetting of the years of plenty
in the drought that followed (see above, v. 30.).

52. "Ephraim." With a sense here of "fruitfulness." Fruitfulness
in affliction and humiliation had been the portion of Jacob when he
was in Padan-aram : it was the lot of Joseph in Egypt, and in a more
remarkable way the lot of the posterity of Jacob and Joseph when they
were afterwards oppressed by the Egyptians (Exod. i. 7, 12.). Christ
Himself fulfilled this fruitfulness of affliction (St. John xii. 24.), in His
own Death and Passion : and we learn by these examples that the Lord's
chastening yields the peaceable fruit of righteousness to those who are
exercised thereby (Jer. xvii. 8. Heb. xii. 11.). Joseph was blessed and
made fruitful, when all around him were scorched with drought and
famine ; he was like a watered garden in the midst of the desert (see
Isa. lviii. 11. Jer. xxxi. 12.). As Joseph, rejected by his brethren, be-
came the lord and benefactor of a strange people (the two things ex-
pressed by the names of Manasseh and Ephraim), so Christ and His
Church leaving the forgetfulness and unbelief of the Jews, became fruitful
in the accession of the Gentiles to the obedience of faith.

53, 54. The famine seems to have been in Egypt and Canaan and
"all lands : " the plenteousness more especially in Egypt.

56. "Joseph opened all the storehouses." A singular type of Christ,
Who now that He is exalted in heaven, has compassion upon a famishing
world, and opens to it His hid treasures of wisdom and knowledge, and
of spiritual food and sustenance : requiring no price but that we should
have faith to receive His benefits. "He is the true Bread to Jew and
"Gentile, to Whom all the tribes of the earth must come to be nourished
"unto life eternal" (St. John vi. 35.). In Prov. xi. 26, the selling of corn
is spoken of as an act of benevolence.

GENESIS, XLII.

57 *And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands.

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CHRIST
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* Deut. 9. 28.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

¶ NOW when ^aJacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

1707.

^a Acts 7. 12.

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^blive, and not die.

^b ch. 43. 8.
Ps. 118. 17.
Isai. 33. 1.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ^cLest peradventure mischief befall him.

^c ver. 38.

57. "All countries." The promise to Abraham and his seed was that he should be a father of many nations, and that all the families of the earth should be blessed in him (Gen. xvii. 4—6; xxii. 18. Ps. lxxii. 16, 17.). This began to be fulfilled when Joseph became a saviour and a father to all who owed their preservation under God to him.

CHAPTER XLII.

First Visit of Jacob's Sons to Egypt, without Benjamin.

1. "Jacob saw." That is, "perceived" or "understood by report," that there was corn, or the "sale of corn," in Egypt, the word rendered "corn" having the sense of "breaking up or distributing" (*Targum, Vulgate, &c.*).

"Why do ye look one upon another?" That is, "Why are ye slothful or inactive" in procuring food for your households? Some regard this negligence as foreshewing the slowness of their posterity to seek the grace of Christ (St. John v. 40; vi. 48.).

2. "Get you down." The journey to Egypt is always spoken of as a descent, and the return thence as an ascent: so ch. xii. 10; xxvi. 2; both because Egypt was a low country as compared with the hilly country of Arabia and Palestine, and because it was the land of affliction and bondage to the chosen race.

4. "Benjamin, Joseph's brother," was detained on account of his youth, and his father's peculiar affection for him. He is called Joseph's brother, because he was the son of the same mother, Rachel.

"Lest mischief befall him." Either a fatal accident by the way, or some harm to be apprehended from the envy of his brethren (see ver. 36.).

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1707.

5 And the sons of Israel came to buy *corn* among those that came : for the famine was ^d in the land of Canaan.

^d Acts 7. 11.

^e ch. 41. 41.

6 And Joseph *was* the governor ^e over the land, *and* he *it was* that sold to all the people of the land : and Joseph's brethren came, and ^f bowed down themselves before him *with* their faces to the earth.

^f ch. 37. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake ² roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food.

² Heb. *hard things with them.*

8 And Joseph knew his brethren, but they knew not him.

^g ch. 37. 5, 9.

9 And Joseph ^g remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies ; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons ; we *are* true men, thy servants are no spies.

6. "Joseph's brethren came and bowed down." This was the fulfilment of Joseph's dreams (ch. xxxvii. 5, 7, 9. See also ch. l. 18.).

7. "But made himself strange." He feigned himself a stranger, and behaved as though he knew them not. He also spoke harshly to them because he suspected that some harm might have happened to their brother Benjamin, who had not come with them. So our Lord when He was risen from the dead, at first made Himself strange to His disciples (St. Luke xxiv. 15, 16. St. John xx. 15 ; xxi. 4.).

8. "They knew not him." An interval of twenty-three years had elapsed since his sale to the Midianites (ch. xxxvii. 2 ; xli. 46 ; xlv. 6.). During the seven years of plenty and the first two years of famine Joseph was cut off from his father and his brethren, either from lack of opportunity of informing them of his safety and prosperity, or because this separation was by Divine appointment, in order to bring about the fulfilment of his dreams.

9. "Ye are spies." Explorers or agents of a foreign enemy sent out secretly to take a survey of the land. Joseph spoke to them after deliberation ; but his hidden meaning was that they were guilty, and merited suspicion for their past crimes, and must now give some proof of the sincerity of their repentance.

"The nakedness of the land" means the points where its defences were weak, and it was most accessible to an enemy : in the Greek "the paths or tracks of the land."

11. We are true men." Hebr. "upright or honest : " in the Greek "peaceable."

GENESIS, XLII.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

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1707.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one ^h *is* not.

^h ch. 37. 20.
Lam. 5. 7.
See ch. 44.
20.

14 And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies:

15 hereby ye shall be proved: ⁱ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

ⁱ See 1 Sam.
1. 26. &
17. 55.

16 Send one of you, and let him fetch your brother, and ye shall be ² kept in prison, that your words ² may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

² Heb.
bound.

17 And he ³ put them all together into ward three ³ days.

³ Heb.
gathered.

18 And Joseph said unto them the third day, This do, and live; ^k for I fear God:

^k Lev. 25. 43.
Neh. 5. 15.

19 if ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

12. "Nay," &c. Professing that he suspected the truth of their story: that they could not be all sons of one man, but had come from different parts (*Josephus*). It conveyed a reproach to them as unworthy to be the sons of their father, because of their undutiful conduct.

13. "Twelve." Though one was lost or dead, and another was left with their father, so that only ten were present. This reply assured Joseph of the safety of Benjamin.

"One is not." Or "does not survive," as in Jer. xxxi. 15. St. Matt. ii. 18. So Reuben had said of him in ch. xxxvii. 30. It is probable that he was the spokesman of the others on this occasion (compare ver. 22.). The examination to which they were subjected was one which must have recalled their sins to remembrance, and filled them with shame and remorse (see Num. xxxii. 23.).

15. "By the life of Pharaoh." A form of oath: "If I suffer you to depart, may Pharaoh himself perish!" Joseph's purpose was to prove them, or to find out if they were sincerely penitent, and kindly disposed to himself and Benjamin.

17. "He put them into ward," into prison or custody. This was done to remind them of the miseries which they had inflicted upon their brother.

18. "I fear God." He says this to shew them that he was not acting hastily, but as in the sight of God. Though he forgave them their grievous wrongs to himself, he thought good to humble and chasten them for their cruelty to their aged father.

GENESIS, XLII.

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20 but ¹bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

¹ ver. 34. —And they did so.

ch. 43. 5. & ^m21 And they said one to another, *We are verily*
44. 23. guilty concerning our brother, in that we saw the
^mJob 36. 8, 9. anguish of his soul, when he besought us, and we
Hos. 5. 15. would not hear; ⁿtherefore is this distress come
ⁿProv. 21. 13. upon us.
Matt. 7. 2.

21. “We are verily guilty,” &c. Thus Joseph’s brethren “came to themselves” (St. Luke xv. 14, 17.) and were awakened to a full sense of their past guilt. Their memory was the accuser, and their conscience was the judge who gave sentence upon them. Their sin was called to their remembrance by the retribution which had come upon them. As they had cast their innocent brother into a pit, so they were now apparently imprisoned for a crime of which they were innocent. As their brother had besought them in his anguish, and they would not hear, so the man, the lord of the country refused to hear or believe them. This is God’s own way of calling men’s sins to remembrance, by ordering that it shall be done to them as they have done to others (see Judges i. 6, 7. 1 Sam. xv. 33. Exod. i. 22. and iv. 23. 1 Kings xxi. 19; xxii. 38. 2 Sam. xii. 9, 10, &c. Eccles. viii. 11—13. Zeph. iii. 5. Jer. v. 19. St. Matt. vii. 2.).

“We saw the anguish of his soul.” The word used of Joseph’s “anguish” is used below for “the distress” which had come upon his brethren. The occasion of their confession was the likeness or identity of their distress with their brother’s distress. For a long time they had cherished their sin or hidden it within them. But affliction was sent to break this league between sin and their souls. At the time the deed had appeared in a different light to them. It had been a crime easily committed: Joseph’s father had sent him a desolate way from Hebron to Shechem: he had wandered on to Dothan, exposing himself to further risk. Some evil beast might have devoured him by the way. Then he had provoked them by revealing their evil doings: but their chief jealousy was lest he, being the youngest, should lead their aged father, and thus domineer as lord over them. If he was removed, it would be a riddance of one who came between them and their father’s kindness and affection. By such excuses they had hitherto lulled their consciences to rest. But now they say, “We are verily guilty:” their distress made them hate their sin. They see now their wicked conspiracy in its true light; they had acted more like the wicked race of Cain than the seed of righteous Abraham. Their brother’s blood seemed to cry like the blood of Abel for vengeance against them.

“Therefore is this distress come upon us.” They referred to their own three days’ imprisonment, and the detention of one of them as a hostage in Egypt, and perhaps greater dangers in prospect (see ch. xliii. 18.). For “wickedness condemned by her own witness, is very “timorous; and, being pressed with conscience, always forecasteth “grievous things” (Wisd. xvii. 11.). They feared lest it should be done to them as they had done to their brother, and lest they should be taken for slaves and bondmen in Egypt.

GENESIS, XLII.

22 And Reuben answered them, saying, °Spake I. not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is ^Prequired.

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1707.

o ch. 37. 21.

P ch. 9. 5.

1 Kin. 2. 32.

2 Chr. 24. 22.

Ps. 9. 12.

Luke 11. 50,

51.

2 Heb. an
interpreter
was between
them.

23 And they knew not that Joseph understood them; for ²he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and ¹thus did he unto them.

9 Matt. 5. 44.

Rom. 12. 17,

20, 21.

26 And they laded their asses with the corn, and departed thence.

27 And as ^rone of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

r See ch. 43.

21.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart ³failed them, and they were afraid, saying one ³to another, What is this *that* God hath done unto us?

3 Heb.

went forth.

22. "Reuben answered them." His conscience reproved him for betraying Joseph, and leaving him in their hands, though he at first made an attempt to deliver him. They say "his blood is required," speaking of him as dead, or supposing that the cruel bondage would have shortened his life; as above, ver. 13.

23. "An interpreter" was between Joseph and his brethren, the language of Egypt being "strange" to the Hebrews (Ps. lxxxv. 5; cxiv. 1.). Such mediators or interpreters would be required by Joseph in his sale of corn to different nations. An interpreter was called in the Aramaic tongue "a Paraclete;" and thus Joseph was a type of Christ speaking to His brethren after His Resurrection, and convincing them of sin by the Paraclete, Whose office was to interpret and to speak that which He heard (St. John xvi. 13.).

24. "And wept" in compassion for their distress; a feeling which could not dissemble, being overcome by his brotherly affection. He then took Simeon, either as the eldest after Reuben, or as the adviser of the wicked plot, "come, let us kill him," &c. (ch. xxxvii. 19, 20.). He was detained as an hostage or security for the safety of Benjamin.

25. "Thus did he unto them." Rendering to them good for evil (Rom. xii. 17, 20, 21.). So the gifts of Christ's grace and bounty were extended to the rebellious, even to His enemies and betrayers (Ps. lxxviii. 18. 1 Tim. i. 12—14. Acts ii. 36—38.).

28. "Their heart failed them." Literally, "went out of them."

Before
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1707.

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

^s ver. 7.

30 the man, *who is* the lord of the land, ^s spake roughly to us, and took us for spies of the country.

² Heb. *with us hard things.*

31 And we said unto him, We *are true men*; we are no spies:

32 we *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

^t ver. 15, 19, 20.

33 And the man, the lord of the country, said unto us, ^t Hereby shall I know that ye *are true men*; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone:

^u ch. 34. 10.

34 and bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall ^u traffick in the land.

^x See ch. 43. 21.

35 And it came to pass as they emptied their sacks, that, behold, ^x every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

^y ch. 43. 14.

36 And Jacob their father said unto them, Me have ye ^y bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: de-

They were beside themselves for fear and astonishment: but they said, "What hath God done?" thus ascribing all their troubles to their sin against Joseph which God was visiting upon them.

29. "And told him all," &c. To account for Simeon's absence, who was detained as prisoner in Egypt.

30. "And took us for spies." Or "gave us into custody" (*Greek Version*). The other meaning "held," or "accounted" us, is found in 1 Sam. i. 16.

35. "They were afraid." Suspecting some secret design to ensnare them (so ch. xliii. 18.).

36. "Me have ye bereaved." "As if the mourning for Joseph was not enough, you have added the sorrow for Simeon: and to fill my cup of sorrow to the brim, you wish to take away Benjamin also:" a new reproach against them, to increase their shame and confusion.

"All these things are against me." Or "have come upon me;" trouble after trouble, deep calling unto deep (Ps. xlii. 7.).

37. "My two sons." Two of the four sons mentioned in ch. xli. 9.

GENESIS, XLIII.

liver him into my hand, and I will bring him to thee again.

Before
CHRIST
1707.

38 And he said, My son shall not go down with you; for ^z his brother is dead, and he is left alone: ^a if mischief befall him by the way in the which ye go, then shall ye ^b bring down my gray hairs with sorrow to the grave.

^z ver. 13.
ch. 37. 33.
& 44. 28.
^a ver. 4.
ch. 44. 29.
^b ch. 37. 25.
& 44. 31.

CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

¶ AND the famine was ^a sore in the land.

^a ch. 41. 54,
57.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man ² did solemnly protest unto us, saying, Ye shall not see my face, except your ^b brother be with you.

² Heb.
protesting
protested.
^b ch. 42. 20.
& 44. 23.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

Reuben offers to leave them in Jacob's hands as sureties for the life of Benjamin. But Jacob would not trust him, for he was unstable and hesitating in purpose, and had left Joseph before in the hands of his brethren, when he knew that they had designs against his life.

38. "If mischief befall him." This was the fear expressed by Jacob in ver. 4, lest Benjamin should perish by some accident like that which had been reported of Joseph, and he should thus be deprived of the sole remaining support and solace of his old age.

CHAPTER XLIII—XLV.

Second Visit of Jacob's Sons to Egypt, with Benjamin.

1. "The famine was sore." Grievous or burdensome. It was the second of the seven years of dearth, and five more remained (see Ps. cv. 16.).

5. "We will not go down." Without Benjamin they would not be suffered to traffick in the land, and would be seized and imprisoned as spies.

Before
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1707.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

² Heb. asking
asked us.

7 And they said, The man ²asked us straitly of our state, and of our kindred, saying, *Is your father yet alive? have ye another brother?* and we told him according to the ³tenor of these words: ⁴could we certainly know that he would say, Bring your brother down?

³ Heb.
mouth.

⁴ Heb.
knowing
could we
know.

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: ^cif I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

^c ch. 44. 32.
Philem. 18,
19.

10 for except we had lingered, surely now we had returned ⁵this second time.

⁵ Or, twice
by this.

11 And their father Israel said unto them, *If it must be so now, do this; take of the best fruits in the land in your vessels, and ^dcarry down the man a present, a little ^ebalm, and a little honey, spices, and myrrh, nuts, and almonds:*

^d ch. 32. 20.
Prov. 18. 16.

^e ch. 37. 25.
Jer. 8. 22.

6. "Wherefore dealt ye so ill with me." Thus they are again reminded of their guilt and of their past unkindness to their father; although in their reply to the ruler of Egypt no wrong had been intended. They had lied about Joseph: and now that they had told the truth about Benjamin, this only exposes them to their father's rebuke. Everything conspires to cover them with shame.

8. "Send the lad with me." He is called "a lad" though he was only seven years younger than Joseph, at that time about forty years of age (see ch. xlvi. 21.).

9. "I will be surety." That is, for his life, thereby pledging himself as ready to die in his defence, sooner than return without him.

"Let me bear the blame." Literally, "let me sin before thee," that is "be accounted guilty:" a proof of his penitence for the leading part which he had taken in the selling of Joseph to the Midianites.

11. "If it must be so now." Israel at length yields, being constrained by the pressure of the famine; considering also that the safety of his son Simeon depended on the risk to Benjamin (*Josephus*); but chiefly because he felt that it was God's appointment, and that he could not resist it (2 Chron. xx. 6. Job ix. 12; xxiii. 13.).

"Carry down the man a present." The present was an act of submission by which Israel and his sons acknowledged Joseph as their lord, and thus fulfilled the second of his dreams (ch. xxxvii. 9, 10.). It consisted of some of the produce of the land of Canaan mentioned

12 and take double money in your hand; and the money ^fthat was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it ^rwas an oversight: Before
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1707.
ch. 42, 25, 35.

13 take also your brother, and arise, go again unto the man:

14 and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^g If I be bereaved of my children, I am bereaved. ^g Esth. 4. 16.
² Or, And I,
as I have
been, &c.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^hruler of his house, Bring *these* men home, and ³slay, and make ready; for *these* men shall ⁴dine with me at noon. ^h ch. 24. 2. &
39. 4. & 44. 1.
³ Heb. kill a
killing,
1 Sam. 25. 11.
⁴ Heb. eat.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may ⁵seek occasion against us, and fall upon us, and take us for bondmen, and our asses. ⁵ Heb.
roll himself
upon us.
Job 30. 14.

as the merchandise of the Ishmaelites in ch. xxxvii. 25, and also "nuts" and "almonds." The former were an oblong species of nut growing on the pistacia, a tree resembling the terebinth. The almond tree is called in Hebrew "Shâked," from its hastening to put forth its blossoms early in the year (Jer. i. 11, 12.).

12. "Take double money." Besides the money that had been returned; perhaps expecting an increase in the price of corn, due to the continuance of the famine.

14. "If I be bereaved," &c. "As I have been bereaved so I shall continue to be bereaved" (*Targum*); or "I will endure to be bereaved of my children, if so it must be:" no further sorrow could exceed the pain he had experienced at the loss of Joseph (see Esth. iv. 16. 2 Kings vii. 4.).

16. "Joseph saw Benjamin." He had desired to see Benjamin, both to be assured of his safety, and to discover the disposition of his brethren towards him.

18. "The men were afraid," with the apprehensions of a guilty conscience, knowing what their past crimes merited: hence they feared that they were being led into a snare, that they might be entrapped and sold for slaves. To "seek occasion against us" is "to fall upon us unawares," or "take us by surprise."

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1707.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

ⁱ ch. 42, 3, 10.

² Heb. *coming down we came down.*

^k ch. 42, 27, 35.

20 and said, O sir, ⁱ ² we came indeed down at the first time to buy food:

21 and ^k it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

³ Heb. *your money came to me.*

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: ³ I had your money. And he brought Simeon out unto them.

^l ch. 18, 4, & 24, 32.

24 And the man brought the men into Joseph's house, and ^l gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

^m ch. 37, 7, 10.

⁴ Heb. *peace*, ch. 37, 14.

⁵ Heb. *Is there peace to your father.*

ⁿ ch. 42, 11, 13.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^m bowed themselves to him to the earth.

27 And he asked them of *their* ⁴ welfare, and said, ⁵ *Is* your father well, the old man ⁿ of whom ye spake? *Is* he yet alive?

20. "O sir." "We intreat our lord to hear us" (*Targum*). Since they had unjustly taken money from the Midianites, they knew that if now their money became a snare to them, it would be according to their deserts.

23. "Peace be to you." A salutation, expressing kindness and friendship. The money which had been as a "treasure" or "hidden store" in their sacks was given to them by God; for as the man was Joseph's steward, so Joseph was God's steward dispensing what God had provided, and distributing out of it to their necessities. He says, "I had your money," literally, "your money came to me," that is, "We received it in full amount." In this unexpected reception and in the release of Simeon they perceived that God Almighty had granted the prayer of Jacob in ver. 14. Joseph by his generosity to his brethren was a singular type of Christ, Whose love is shewn not only in forgiving His enemies, but in loading them with benefits and spiritual privileges (Acts iii. 19, 20. Eph. ii. 4—6).

27. "He asked them," &c. Literally, "He asked them concerning

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28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. ° And they bowed down their heads, and made obeisance.

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° ch. 37. 7, 10.

29 And he lifted up his eyes, and saw his brother Benjamin, °his mother's son, and said, *Is* this your younger brother, °of whom ye spake unto me? And he said, God be gracious unto thee, my son.

P ch. 35. 17,
18.

q ch. 42. 13.

30 And Joseph made haste; for °his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and °wept there.

r 1 Kin. 3. 26.

s ch. 42. 24.

31 And he washed his face, and went out, and refrained himself, and said, Set on °bread.

t ver. 25.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* °an abomination unto the Egyptians.

u ch. 46. 34.
Ex. 8. 26.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was °five times so

x ch. 45. 22.

“peace, and said, Is there peace to your father?” &c. The sight of Benjamin with them had softened him towards them, yet he still made himself strange to them, that he might prove the sincerity of their penitence to the utmost.

30. “Joseph made haste:” or “was troubled.” He was deeply moved and affected in heart and feelings: the same tenderness which he had manifested before (ch. xlii. 24.).

32. “The Egyptians might not eat bread with the Hebrews.” Either from their fear of contracting defilement by contact with foreigners (*Rawlinson*, from *Herodotus*), or because of some kinds of food which the Hebrews used to eat, and from which the Egyptians scrupulously abstained: “since the cattle which the Egyptians worship, the Hebrews eat” (*Targum*). Hence perhaps arose the Egyptian contempt for shepherds (see ch. xlv. 14. Exod. viii. 26.).

33. “The men marvelled.” They gazed with wonder at each other; perhaps imagining that Joseph knew their matters by some secret power of divination (ch. xlv. 5.).

34. “Messes.” Literally, “gifts,” or portions of food given at a convivial feast. So 1 Sam. ix. 23, 24. 2 Sam. xi. 8. Benjamin's portion is said to have been “multiplied above the portions of them all “five hands or five parts;” this was perhaps done to try his brethren, whether their envy would be excited by the preference thus shewn to him.

GENESIS, XLIV.

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much as any of their's. And they drank, and ²were merry with him.

² Heb. drank largely: See Hag. 1. 6. John 2. 10.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

² Heb. him that was over his house.

AND he commanded ²the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

"They drank and were merry." According to the Versions they were inebriated, or drank to excess. There were some in ancient times who wrested this passage, as if it excused the vice of drunkenness; but the words probably express "festive hilarity" or "plenty," and not the excess that corrupts (see Hag. i. 6. Cant. v. 1.). Joseph by preparing this entertainment for his brethren was a type of Christ receiving His disciples to eat and drink with Him after He rose from the dead (see St. Luke xxiv. 30, 43. St. John xxi. 13. Acts x. 41.). He did this to give them a pledge of the heavenly feast, when they should eat and drink at His table in His kingdom (St. Matt. xxvi. 29, 32. St. Luke xxii. 29, 30. Rev. xix. 9.).

CHAPTER XLIV.

1. "Put every man's money." The double money of ch. xliii. 12; again loading his brethren with benefits, and disarming their enmity by overcoming evil with good (St. Matt. v. 44. Rom. xii. 17, 20, 21.).

2. "Put my cup." The cup was a large bowl from which the smaller drinking vessels were filled. It was put into Benjamin's sack, because Joseph's purpose was to test the sincerity of his brethren both in the penitence which they had expressed in ch. xlii. 21, and in their affection to their father and to Benjamin. If truly penitent they would be as anxious to save Benjamin as they had been before to destroy Joseph. So Baruch iv. 38: "As it was your mind to go astray from God; so being returned seek Him ten times more."

4. "Evil for good." Of this ingratitude their conscience would

GENESIS, XLIV.

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he ²divineth? ye have done evil in so doing.

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1707.

² Or, *maketh*
trial?

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 behold, ^athe money, which we found in our ^ach. 43. 21. sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ^bboth let him die, and we also will be my lord's ^bch. 31. 32. bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

accuse them for their behaviour to their father in the past, though they were now innocent.

5. "Whereby indeed he divineth." Hebr. "And he divining "divineth in it." Divination by cups is mentioned as an Egyptian superstition. It is said to have been done by filling the cup with water, and placing in it jewels with certain marks upon them, and putting interpretations upon the gurgling or bubbling of the water. The words of Joseph in ver. 15 seem to refer to some secret art of this kind, by which he pretended to discover the person who had been guilty of the theft. But, even without the use or pretence of magic, Joseph might be said to divine with the cup, when he used it to discover the disposition of his brethren towards Benjamin. Though he caused them a momentary distress, his design was not to hurt or deceive but only to increase the joy of their surprise afterwards.

6. "He overtook them," with a retinue of horsemen, as Josephus supposes. They are accused of stealing or dishonesty, and are thus reminded of their dishonest bargain with the Ishmaelites.

8. "Silver or gold," or "vessels of silver or gold."

10. "Ye shall be blameless." That is, "Ye shall be treated or "held as guiltless," and thus be exempted from punishment.

12. He began at the eldest, the more effectually to conceal that Benjamin was the object of the design.

GENESIS, XLIV.

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13 Then they ^crent their clothes, and laded every man his ass, and returned to the city.

^c ch. 37. 29,
34.
Num. 14. 6.
² Sam. 1. 11.
^d ch. 37. 7.

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^dfell before him on the ground.

² Or,
make trial?
ver. 5.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ²divine?

^e ver. 9.

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^ewe *are* my lord's servants, both we, and *he* also with whom the cup is found.

^f Prov. 17. 15.

17 And he said, ^fGod forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

^g ch. 18. 30,
32.
Ex. 32. 22.

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^glet not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

13. "They rent their clothes, &c." This was a further proof of their sincerity. Instead of upbraiding Benjamin or charging him with the theft, they return, resolved with one consent either to obtain his pardon, or to undergo bondage with him. If their remorse for their own guilt thus silenced them from accusing Benjamin, it is most improbable that they would have called to mind the act of his mother Rachel in ch. xxxi. 19, as some Jewish writers pretended.

16. "God hath found out the iniquity." Thus they confess that the hand of God was in their affliction, and that He was bringing their sin to remembrance. Instead of justifying themselves, they endure even unjust imputations, knowing that they are verily guilty concerning their brother. So David proved his penitence by meekly submitting to reproach (2 Sam. xvi. 10—12.).

"Behold we are my lord's servants." It was as though they had said, "We all deserve to be made slaves, because we sold our brother for a slave."

17. "He shall be my servant;" and yet, as Joseph knew, Benjamin was the one who had done nothing to deserve such a punishment: the other ten were guilty; Benjamin was innocent. Thus he overwhelms them more and more with shame and confusion.

18. "Thou art even as Pharaoh." Hebr. "Like thee, like Pharaoh;" that is, thou art equal to Pharaoh in dignity and authority, and thy wrath is to be dreaded as the wrath of a king (Prov. xix. 12.).

GENESIS, XLIV.

20 And we said unto my lord, We have a father, ^{Before} **CHRIST**
 an old man, and ^h a child of his old age, a little one ; ^{1707.}
 and his brother is dead, and he alone is left of his ^h ^{ch. 37. 3.}
 mother, and his father loveth him.

21 And thou saidst unto thy servants, ⁱ Bring ^{ch. 42. 15,}
 him down unto me, that I may set mine eyes upon ^{26.}
 him.

22 And we said unto my lord, The lad cannot
 leave his father : for *if* he should leave his father,
his father would die.

23 And thou saidst unto thy servants, ^k Except ^k ^{ch. 43. 3, 5.}
 your youngest brother come down with you, ye shall
 see my face no more.

24 And it came to pass when we came up unto
 thy servant my father, we told him the words of my
 lord.

25 And ^l our father said, Go again, *and* buy us a ^l ^{ch. 43. 2.}
 little food.

26 And we said, We cannot go down : if our
 youngest brother be with us, then will we go down :
 for we may not see the man's face, except our
 youngest brother *be* with us.

27 And thy servant my father said unto us, Ye
 know that ^m my wife bare me *two sons* : ^m ^{ch. 46. 19.}

20. "A child of his old age." "The comfort and stay of his old age."

21. "That I may set mine eyes upon him." The phrase some-
 times means "to shew kindness or benevolence." So Ps. xxxii. 8.
 Jer. xxxix. 12; xl. 4. Joseph had demanded that Benjamin should
 come with them to prove the truth of their story, and to remove his
 suspicion that they were spies : but this is omitted by Judah, as being
 less likely to add force to his plea.

22. "We said, the lad cannot leave his father," &c. This is not
 mentioned in ch. xlii. 15, 20, but it was probably advanced by them as
 a reason for Benjamin's absence, which had been made a ground of
 suspicion against them.

23. "Ye shall see my face," &c. Joseph's actual threat was, that
 they should be seized and imprisoned as spies if they came without
 Benjamin ; and that, if they brought him, they should be dealt with as
 true men, and should not die (ch. xlii. 15, 20.). But in their account to
 Jacob, they say (ch. xliii. 3.), that Joseph had sworn that they should
 not see his face (Exod. x. 27—29.), which means that "in the day they
 "should see his face, they should die."

27, 28. "Ye know," &c. This refers to Jacob's answer to Reuben
 in Gen. xlii. 38, "His brother is dead, and he is left alone." He calls
 Rachel "my wife" as being the only wife that he had sought in
 marriage (see ch. xlvi. 19.).

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28 and the one went out from me, and I said,
ⁿ Surely he is torn in pieces; and I saw him not
 since :

^o ch. 42. 36, 38. 29 and if ye ^o take this also from me, and mischief
 befell him, ye shall bring down my gray hairs with
 sorrow to the grave.

^p 1 Sam. 18. 1. 30 Now therefore when I come to thy servant my
 father, and the lad *be* not with us; seeing that ^p his
 life is bound up in the lad's life;

31 it shall come to pass, when he seeth that the
 lad *is* not *with us*, that he will die: and thy servants
 shall bring down the gray hairs of thy servant our
 father with sorrow to the grave.

^q ch. 43. 9. 32 For thy servant became surety for the lad
 unto my father, saying, ^q If I bring him not unto
 thee, then I shall bear the blame to my father for
 ever.

^r Ex. 32. 32. 33 Now therefore, I pray thee, ^r let thy servant
 abide instead of the lad a bondman to my lord;
 and let the lad go up with his brethren.

² Heb. *find
my father,*
 Ex. 18. 8.
 Job 31. 29.
 Ps. 116. 3.
 & 119. 143. 34 For how shall I go up to my father, and the
 lad *be* not with me? lest peradventure I see the evil
 that shall ² come on my father.

CHAPTER XLV.

¹ Joseph maketh himself known to his brethren. ⁵ He comforteth them in
 God's providence. ⁹ He sendeth for his father. ¹⁶ Pharaoh confirmeth

28. "Surely he is torn in pieces." Thus Joseph learns from the
 petition of Judah all that had taken place at his father's house after he
 had been sold for a slave, and the account of him which they had
 brought to their father (ch. xxxvii. 33.).

30. "His life is bound up." This expresses the tenderest affection:
 the father's soul is bound up with the boy's soul: that is, the boy is
 "dear to him as his own soul." Compare 1 Sam. xviii. 1. Prov. xxii. 15.

31. "He will die." His last comfort and support being taken away,
 he will die of grief.

32. "I shall bear the blame." Literally, "I shall sin," I shall be
 liable to the penalty incurred by the offence of betraying Benjamin.

33. "Let thy servant abide," &c. Here Judah, who had been the
 chief adviser of the selling of Joseph to the Midianites, voluntarily
 offers to undergo an exact retribution for his crime, and to go into
 bondage to procure his brother's liberty: nothing further was now re-
 quired to prove the completeness of his repentance.

34. "Lest peradventure," &c. It would add a second and over-
 whelming sorrow to that which their unnatural conspiracy had already
 inflicted upon him (ch. xxxvii. 34, 35.).

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ii. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

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THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he ²wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, ^aI am Joseph; doth my father yet live? And his brethren could not answer him; for they were ³troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, ^bwhom ye sold into Egypt.

² Heb. gave forth his voice in weeping, Num. 14. 1. ^a Acts 7. 13.

³ Or, terrified, Job 4. 5. & 23. 15. Matt. 14. 26. Mark 6. 50.

^b ch. 37. 23.

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1. "Joseph could not refrain himself." His heart was bursting or overflowing with feelings of love and affection for his father and his brethren (2 Cor. vi. 11.). He could not restrain himself from expressing the affection which he felt within. So the word "to restrain" is used in Isa. lxiii. 15. See also Jer. xx. 9; xxxi. 20, for other expressions of great tenderness and compassion. He was so deeply affected that he could endure neither the mask of anger under which he had disguised himself (*Josephus*), nor the presence of the attendants who stood by him (*Greek Version*), he gave the order usually made by a prince when he had a secret to confide or a confidential message to receive, "Cause every man to go out." Compare Judges iii. 18, 19. Acts xxiii. 19. St. Matt. ii. 7. Jer. xxxvii. 17. When the master converses privately with his friends, the servants depart, for the servant knoweth not what his lord doeth (St. John xv. 15.). In this also Joseph was a type of Christ shewing Himself after His Resurrection to His disciples, but not to all the people (Acts x. 40, 41.).

2. "He wept aloud." Literally, "gave forth his voice in weeping," with greater vehemence on account of the previous restraint. The attendants who had withdrawn heard it; and through them the rumour reached Pharaoh and his household.

3. "I am Joseph," the brother whom you hated, persecuted, and sold into cruel bondage. So our Lord said, "I am Jesus, Whom thou persecutest" (Acts ix. 5; xxii. 8. Rev. i. 18.).

"They were troubled." They could not answer him, remembering how they had treated him, and how he had behaved to them in return (1 St. John ii. 28.). "It is a wonder how they could stand or open their mouths, how there was any spirit left in them, how their understanding was not appalled, how they did not sink into the earth for shame and confusion" (*Chrysostom*). So in Acts ix. 6, Saul, "trembling and astonished," hears the voice of Jesus.

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c Isai. 40. 2.
2 Cor. 2. 7.

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² Heb.
*neither let
there be an-
ger in your
eyes.*

d ch. 50. 20.
Ps. 105. 16,
17. See
2 Sam. 16. 10,
11. Acts 4.

27, 28.

³ Heb. to

*put for you
a remnant.*

e ch. 41. 43.

Judg. 17. 10.

Job 29. 16.

5 Now therefore ^c be not grieved, ² nor angry with yourselves, that ye sold me hither: ^d for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you ³ to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

5. "Nor angry with yourselves." Literally, "Nor let there be anger in your eyes." Seek not to accuse one another. He said this, not to forbid penitence but mutual reproaches, such as Reuben had used (ch. xlii. 22.). For, he says, God did send me before you, for "quickening" or "life-giving." Such was our Lord's message of peace, pardon, and life to the people that had betrayed and murdered Him. He was delivered to death by the determinate counsel and foreknowledge of God, though their wicked hands were the immediate cause of His suffering (see Acts ii. 23; iv. 27, 28.). They were forgiven, because they did it ignorantly (Acts iii. 17, 18.). They became instruments by which God's purpose for the world's redemption was accomplished (Acts xiii. 27.), and Christ by suffering their violence became the Saviour of the world, and the Bread of Life to all who believe in Him (St. John x. 10.).

6. "Earing." That is, "ploughing" or "seed-time" (see Deut. xxi. 4, Isai. xxx. 24). The inundations of the Nile having failed, there would be no ploughing or sowing except along the margin of the river.

7. "To preserve you a posterity." Or a remnant; a seed which should survive them when they died, and in due time inherit the promised land. So the effect of Christ's sufferings was to save a remnant of Israel (Rom. xi. 5, 25.).

"To save your lives by a great deliverance." Literally, "to quicken you unto a great escaping or rescue;" that is, the rescue of a great multitude from perishing by famine. Thus Joseph exhorts them not to dwell upon their own crimes, but to wonder at the loving-kindness of God; for though they had been wicked and ungrateful, He had not cast them away in displeasure, nor turned His mercy from them.

8. "It was not you," &c. So it is said in Ps. cv. 16, 17, that God was the doer of it, and to the end that Joseph might be brought to great honour and glory, and become the saviour of his brethren (compare Acts ii. 36; v. 31.). He was like the Stone rejected by the builders, &c., of which men were compelled to say, "This is the Lord's doing" (Ps. cxviii. 22, 23; Acts iv. 11, 12.).

"A father to Pharaoh." His chief counsellor, by whose advice and direction he governed the kingdom. So, according to the Targum on

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9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

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10 and ^fthou shalt dwell in the land of Goshen, ^f ch. 47. 1. and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^s my mouth that ^s ch. 42. 23. speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^h bring down my father hither. ^h Acts 7. 14.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

ch. xli. 43, they proclaimed before him, "This is the father of the "king!"

9. "Haste ye," &c. We find the parallel to this in our Lord's charge to Mary Magdalene in St. John xx. 17, and to the women in St. Matt. xxviii. 10, to tell His disciples of the glory into which He was about to enter; and even more in the command to His disciples afterwards to go and preach to all nations, that power was given to Him in heaven and earth, and that He was appointed to be Judge of quick and dead (St. Matt. xxviii. 18, 19. Acts x. 42.). Even Joseph's words in the message to his father, "Thou shalt be near unto me," have been compared to our Lord's promise in St. Matt. xxviii. 20.

10. "Goshen." This is supposed to be a region of Lower Egypt, to the east of the Pelusiac branch of the Nile, between Heliopolis and the Gulf of Heroopolis. It is called in the Greek "Goshen of Arabia," or "the city of Heroopolis in the land of Rameses" (ch. xli. 28.). The side of Egypt towards Arabia and the country of the Philistines was chosen, as having pastures suitable for their cattle (see 1 Chron. vii. 21, 22.).

11. "There will I nourish thee." Joseph was thus an example of the duty, "Honour thy father and thy mother;" that is, "succour or sustain them," "provide for their wants" (see Lev. xix. 3. St. Matt. xv. 3—9. St. John xix. 25—27. 1 Tim. v. 4.).

12. "It is my mouth." He spoke no more as a stranger, but with the familiarity of a brother: "I speak with you in your own tongue."

15. "His brethren talked with him." Before (ver. 3.) they had

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² Heb.
*was good in
the eyes of
Pharaoh,*
ch. 41. 37.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it ² pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

¹ ch. 27. 23.
Num. 18. 12,
23.

18 and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ¹ the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

³ Heb. *let
not your eye
spare, &c.*

20 Also ³ regard not your stuff; for the good of all the land of Egypt *is* your's.

⁴ Heb.
mouth,
Num. 3. 16.

21 And the children of Israel did so: and Joseph gave them wagons, according to the ⁴ commandment of Pharaoh, and gave them provision for the way.

^k ch. 43. 34.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^k five changes of raiment.

⁵ Heb.
carrying.

23 And to his father he sent after this *manner*; ten asses ⁵ laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

been unable to answer him; but now they have recovered from their surprise and confusion.

18. "The fat of the land." That is, "the best of its fruits," like the "fat of wheat" in Ps. lxxxv. 16; cxlvii. 14, and the "fat of the "kidneys of wheat" in Deut. xxxii. 14. Num. xviii. 12.

19. "Wagons." The Hebrew word expresses "rolling," as on wheels. So there is a mention of the "cart wheel" in Isa. xxviii. 27, 28. They would be drawn by oxen, who were commonly employed in drawing wheel carriages; as well as in ploughing and threshing.

20. "Regard not your stuff." Literally, "let not your eye be sparing "of your vessels:" abandon them without pity or regret, of which the eye is the instrument. The word for "stuff" is afterwards used of the gold and silver "vessels" of which they spoiled the Egyptians (Exod. iii. 22; xi. 2.).

23. "After this manner." In the Vulgate, "sending the same present of money and raiment to his father; besides this also ten asses," &c. So also the Greek Version, "And he sent to his father "after the same manner."

"Laden with the good things." That is, with presents of the wealth and treasure of Egypt.

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24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

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25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. ¹ And ¹ Job 23, 24.
² Jacob's heart fainted, for he believed them not. ¹ Ps. 126, 1.
² Luke 24, 11,
41.

27 And they told him all the words of Joseph, ² Heb. *his*. which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 and Israel said, *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die.

24. "See that ye fall not out." Do not be angry or strive with one another: use no reproaches or accusations because of the past. Because he had forgiven them, they must be at peace with one another (Eph. iv. 32. Col. iii. 13.).

26. "And Jacob's heart fainted." He was as one waking out of a deep sleep, thinking that what he heard must be a dream and not a reality. The Hebrew word expresses dullness and torpor, and slowness to apprehend the message of joy. It was like the despondency of Thomas when he would not believe the other disciples' saying, "We have seen 'the Lord'" (St. John xx. 25. See also St. Luke xxiv. 11, 41.).

27. "The spirit of Jacob their father revived." He recovered strength, hope and courage, by the grace of God. The sentence is paraphrased in the Targum, "The Holy Spirit rested upon Jacob their 'father.'" The light of His inspiration, which he had lost for a time in the gloom of sorrow and heaviness, returned to him; and he perceived the finger of God in all that had happened to him. It was as when oil is poured upon an expiring lamp, rekindling the flame when it is nearly quenched: so there was a revival of that faith and hope which was the life of Jacob's spirit, whose light now burned steadily to the close of his pilgrimage. He remembered God's promises and his son's dreams (ch. xxxvii. 10.), and no longer doubted that he was under His providential care.

28. "It is enough." Literally, "much already," meaning either "you have said enough to convince me;" or, "if this is true, I am 'content';" I have all that I desire, and more than I ever dreamed of or expected. "Great is my joy if my son yet lives!" (Targum.) These are the words not of Jacob but of Israel: for as Jacob he had been deceived by his sons, his days were few and evil, embittered by their unkindness; but as Israel he had seen God face to face, and his life had been preserved, and his soul was refreshed by His consolations.

"I will go and see him before I die." He speaks in full assurance that his life will be preserved till he shall have seen Joseph alive and in power and glory, and that the dreams of Joseph must thus be fulfilled (see ch. xlv. 30.).

GENESIS, XLVI.

CHAPTER XLVI.

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1 *Jacob is comforted by God at Beer-sheba: 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.*

AND Israel took his journey with all that he had, and came to ^aBeer-sheba, and offered sacrifices ^bunto the God of his father Isaac.

^a ch. 21. 31, 33. & 28. 10.

^b ch. 26. 24, 25. & 28. 13. & 31. 42.

^c ch. 15. 1. Job 33. 14, 15.

2 And God spake unto Israel ^cin the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

^d ch. 28. 13.

^e ch. 12. 2.

Deut. 26. 5.

^f ch. 28. 15.

& 48. 21.

^g ch. 15. 16.

& 50. 13, 24.

25. Ex. 3. 8.

^h ch. 50. 1.

3 And he said, I *am* God, ^dthe God of thy father: fear not to go down into Egypt; for I will there ^emake of thee a great nation:

4 ^fI will go down with thee into Egypt; and I will also surely ^gbring thee up *again*: and ^hJoseph shall put his hand upon thine eyes.

CHAPTER XLVI.

xlvi. 1—xlvii. 26. Settlement of Israel in Goshen (Egypt).

1. "Israel . . . came to Beer-sheba." Here Abraham had consecrated a piece of ground (ch. xxi. 33, 34.). Here also Isaac had received a revelation from God (ch. xxvi. 23—25.). Israel therefore resorts to Beersheba on his way to Egypt, and offers sacrifices in devout thankfulness for Joseph's preservation and restoration to him; and perhaps also because he hesitated to quit the holy land till he had obtained some further manifestation of the Divine will; anticipating that his posterity would forget the promises of God in the enjoyment of the wealth of Egypt.

3. "God, the God of thy father." Or "the Mighty One (El), the "God of thy father." God promises to be with him in Egypt as He had been with him in Padan-aram when he was a wanderer and an exile from his father's house. When he says, "I will surely bring thee **up again**," this is not to be understood of the removal of Jacob's mortal remains for burial in the land of Canaan, but as a promise to Jacob that his posterity should return and possess the inheritance at the time appointed, after Jacob himself had been gathered to his fathers (ch. xv. 13, 16.). It was an assurance to the children of Israel that God would not forsake them till He had done that which He had spoken to them (ch. xxviii. 15.). The promise was also to be fulfilled to Israel himself; for he had this hope in death, that when his soul should descend into hell, the Spirit of the Divine Redeemer should visit him in the unseen world, and bestow upon him the joys of paradise. For as our Lord in His infancy descended into Egypt, so when He laid down His life upon the cross, He descended into hell. Thus the words of this promise direct our thoughts to the final redemption and victory over death, of which Israel's redemption from Egypt was the type.

4. "Joseph shall put his hand upon thine eyes." He should die in the arms of Joseph; and he, according to the custom, should close his eyes, performing the office of a beloved son (Gen. 1. 1, 2.). The

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5 And ⁱJacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^kwhich Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ¹Jacob, and all his seed with him:

7 his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And ^mthese *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: ⁿReuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And ^othe sons of Simeon; ²Jemuel, and Jamin, and Ohad, and ³Jachin, and ⁴Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^pLevi; ⁵Gershon, Kohath, and Merari.

12 And the sons of ^qJudah; Er, and Onan, and Shelah, and Pharez, and Zarah: but ^rEr and Onan died in the land of Canaan. And ^sthe sons of Pharez were Hezron and Hamul.

13 ^tAnd the sons of Issachar; Tola, and ⁶Phuah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

presence of Joseph would comfort his dying moments; yet his chief consolation would be that God was his companion and guide, not only in the way to Egypt, but through the valley of the shadow of death (ch. xlviii. 21. Ps. xxiii. 4.).

5. "Jacob rose up." His soul was "lifted up" by the recovery of faith and hope, and the encouragement he had derived from the vision.

8—25. This catalogue of the sons of Israel is repeated in 1 Chron. v.—viii. A portion of it, the list of the sons of Reuben, Simeon and Levi, is repeated in Exod. vi. 14—19. It is referred to in Deut. x. 22, as a proof of the wonderful increase of the Israelites. When Egypt received them they were seventy persons: when they went forth they were six hundred thousand, besides women and children (Exod. xii. 37.); as the stars of heaven for multitude.

10. "The sons of Simeon." These are enumerated also in Exod. vi. 15. Num. xxvi. 12. 1 Chron. iv. 24, with the exception of "Ohad," who is omitted in Numbers and Chronicles, having died without children. The "Canaanitish woman" is supposed to have been one of the captives of Shechem (ch. xxxiv. 29.).

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ⁱ Acts 7. 15.
^k ch. 45. 19,
21.

¹ Deut. 26. 5.
Josh. 24. 4.
Ps. 105. 23.
Isai. 52. 4.

^m Ex. 1. 1.
& 6. 14.

ⁿ Num. 26. 5.
1 Chr. 5. 1.

^o Ex. 6. 15.
1 Chr. 4. 24.

² Or,
Nemuel.

³ Or, *Jarib.*

⁴ Or, *Zerah.*
1 Chr. 4. 24.

^p 1 Chr. 6. 1,
16.

⁵ Or,
Gershom.

^q 1 Chr. 2. 3,
& 4. 21.

^r ch. 33. 3, 7,
10.

^s ch. 38. 29.
1 Chr. 2. 5.

^t 1 Chr. 7. 1.

⁶ Or, *Puah,*
and Jashub.

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27 and the sons of Joseph, which were born him in Egypt, *were* two souls: ¹all the souls of the house of Jacob, which came into Egypt, *were* three-score and ten. Before CHRIST 1706.
1 Deut. 10. 22.
See Acts 7. 14.

28 And he sent Judah before him unto Joseph, ^mto direct his face unto Goshen; and they came ^m into the land of Goshen. m ch. 31. 21.
n ch. 47. 1.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^ofell on his neck, ^oand wept on his neck a good while. o So ch. 45. 14.

30 And Israel said unto Joseph, ^pNow let me die, since I have seen thy face, because thou *art* yet alive. p So Luke 2 23, 30.

31 And Joseph said unto his brethren, and unto his father's house, ^qI will go up, and shew Pharaoh, ^qand say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; q ch. 47. 1.

32 and the men *are* shepherds, for ²their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 2 Heb. they are men of cattle.

in Acts vii. 14, the number is seventy-five: this increase is made by adding the four wives of Jacob and the two sons of Judah who died in Canaan, and withdrawing Jacob himself from the total number. The numbers then are sixty-six, seventy, and seventy-five, according to different modes of enumeration.

28. "He sent Judah." As being more honourable than his brethren (ch. xlix. 8. 1 Chron. v. 2). Judah is sent to inform Joseph of his arrival, and to appoint a place of meeting. This place, according to Josephus and the Greek, was "Heroopolis in the land of Rameses."

29. "He fell on his neck and wept." They were tears of tender affection: his own sufferings and his father's sorrow on his account being now forgotten in the joy of their unexpected meeting, and in thankfulness to God for the things which had come to pass (see St. Luke xxiv. 41. St. John xvi. 20.).

30. "Now let me die." Now, at this happy moment, at this stroke of time; now I shall die happy, in peace and joy and full of thankfulness to God. He had obtained the one desire of his life, and having gained this, he was content to die. So Simeon in his joy at the coming of Christ, thanked God for dismissing him from this life in peace (St. Luke ii. 29, 30.).

32. "Their trade hath been to feed cattle." Literally, "they are men of cattle," that is, "possessors of cattle." Joseph was not ashamed to own his brethren, though the pastoral occupation was despised by the Egyptians. He also sought by this means to obtain from

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- ^r ch. 47. 2, 3. **33** And it shall come to pass, when Pharaoh shall call you, and shall say, ^r What *is* your occupation?
- ^s ver. 32. **34** That ye shall say, Thy servants' ^s trade hath been about cattle ^t from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* ^u an abomination unto the Egyptians.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

- ^a ch. 46. 31. **WHEN** Joseph ^a came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in ^b the land of Goshen.
- ^b ch. 45. 10. & 46. 28. **2** And he took some of his brethren, *even* five men, and ^c presented them unto Pharaoh.
- ^c Acts 7. 13. **3** And Pharaoh said unto his brethren, ^d What *is* your occupation? And they said unto Pharaoh,
- ^d ch. 46. 33.

them the best of the land, and the part that was most accessible from Canaan.

34. See xlv. 10.

“Every shepherd is an abomination to the Egyptians.” This hatred of shepherds is accounted for in two ways: (1) according to the Targum in Exod. viii. 26, the Egyptians worshipped the animals which the shepherds killed and sacrificed (see above, ch. xliii. 32.). To this it is objected that there were herds and herdsmen in Egypt (ch. xlvii. 6, 7. Exod. ix. 19, 21.). Hence it is thought that the abhorrence of shepherds could not have arisen from a superstition. (2) According to some ancient writers Egypt was at an early period invaded and oppressed by the Hycsos or Shepherd kings, who destroyed their cities and temples and were guilty of various cruelties. The memory of this invasion would increase the contempt which was entertained on religious and other grounds for the occupation of shepherds; though it has been proved that it was not the practice of the Egyptians to abstain from flesh, the common food of shepherds (*Rawlinson*).

CHAPTER XLVII.

1. “Behold they are in the land of Goshen.” They were come to the borders of Egypt, but perhaps not so far as Pharaoh had proposed in ch. xlv. 17, 18, “Come unto me.”

2. “Some of his brethren.” “A few selected from the whole number,” literally “from the extremity” of them, were presented to Pharaoh by his especial command (ch. xlv. 33. Acts vii. 13.).

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^e Thy servants *are* shepherds, both we, *and* also our fathers. Before
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4 They said moreover unto Pharaoh, ^fFor to so-
journ in the land are we come; for thy servants
have no pasture for their flocks; ^gfor the famine
is sore in the land of Canaan: now therefore, we
pray thee, let thy servants ^hdwell in the land of
Goshen. ^e ch. 46. 34.
^f ch. 15. 13.
Deut. 26. 5.
^g ch. 43. 1.
Acts 7. 11.
^h ch. 46. 34.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 ⁱThe land of Egypt *is* before thee; in the best ^jch. 20. 15.
of the land make thy father and brethren to dwell;
^kin the land of Goshen let them dwell: and if thou ^kver. 4.
knowest *any* men of activity among them, then make
them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, ^lHow old *art* ^lHeb.
thou? ^l Heb.
How many
are the days
of the years
of thy life?

9 And Jacob said unto Pharaoh, ^mThe days of the
years of my pilgrimage *are* an hundred and thirty
years: ⁿfew and evil have the days of the years
of my life been, and ^ohave not attained unto the
days of the years of the life of my fathers in the
days of their pilgrimage. ^m Ps. 39. 12.
Heb. 11. 9,
13.
ⁿ Job 14. 1.
^o ch. 25. 7.
& 35. 28.

4. "Thy servants have no pasture." The famine or drought had destroyed the herbage besides producing a scarcity of corn. But the land of Goshen was low and capable of being irrigated from the Nile. Hence it was the choicest part or the "fat" of the land (ch. xlv. 18.).

6. "Make thy father . . . to dwell." Thus Joseph was sent before them to be their fore-runner to prepare and to "search out a resting-place for them" (see Ps. cv. 17.): so Christ became the Fore-runner of His brethren (Heb. vi. 20. St. John xiv. 2, 3; xx. 17.), and promised that they should behold His glory (St. John xvii. 24.). It seems that Joseph chose the land of Goshen, because they would there be near to himself and separate from the Egyptians.

"Men of activity." Men of strength, or skill in the management of flocks. Josephus says "They were permitted to dwell at Heliopolis, where the king's pastures were." Hence it appears that the land assigned to them was not a place of ill repute, though it would be avoided by some classes of persons amongst the Egyptians.

7. "Jacob blessed Pharaoh." He saluted him with words of gratitude for the favours which he had shewn to his family.

8. "How old." Literally, "How many are the days of the years of thy life?" Pharaoh's wonder was aroused by his appearance of extreme old age.

9. "The days of the years of my pilgrimage." Jacob, like his

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10 And Jacob °blessed Pharaoh, and went out from before Pharaoh.

o ver. 7.
p Ex. 1. 11.
& 12. 37.
q ver. 6.
2 Or, as a little child is nourished.
3 Heb. according to the little ones,
ch. 50. 21.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^p Rameses, ^q as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, ²³ according to *their* families.

fathers Abraham and Isaac, had lived a wandering and unsettled life, removing from place to place, and dwelling in tents, having no secure or lasting abode. The land of promise was to them only a "land of sojourning," in which they continued as guests or strangers, not as possessors (see ch. xvii. 8; xxviii. 4; xxxvi. 7; xxxvii. 1.). So they lived and died in faith, believing that God would fulfil His promises, though they should not live to see the fulfilment of them (Heb. xi. 9, 13.). It was also a faith which regarded the present life as a pilgrimage, a condition of strangers and wayfaring men, tarrying only for a short time and then departing (Ps. xxxix. 12; cxix. 19, 24. 1 Chron. xxix. 15. 1 St. Pet. i. 17.). They believed that they were strangers upon earth, and that God had prepared for them a "better country, that is a heavenly" (Heb. xi. 16.). Jacob describes his days as "few and evil," referring to his exile from his father's house in dread of the vengeance of Esau, to his many years of bondage with Laban, and to the alarm occasioned by the slaughter of the Shechemites (ch. xxxiv. 30.); and lastly to his many years of mourning for the supposed death of Joseph. Jacob had enjoyed good days also, but as compared with the lives of his fathers, his good days had been few, and his evil days many. The same thing is said of human life generally: "man is of few days and full of trouble" (Job v. 7; xiv. 1, 2. Eccles. ii. 23. Ps. xxxix. 4.). "The entrances of this world are narrow, full of sorrow and travail: they are but few and evil, full of perils and very painful" (2 Esdr. vii. 12.). Hence the righteous when they reflected upon this life, concluded that God had prepared some better state for them hereafter: "they suffered strait things and hoped for wide;" and when they came to die, their hope was full of immortality. Jacob compares his years with the years of Abraham who lived one hundred and seventy-five years, and of Isaac who lived one hundred and eighty years. Jacob's life was continued for one hundred and forty-seven years (below, ver. 28.). He therefore had "fewer days" than they had, and still fewer good days: and yet he could look back upon the day of Bethel, the day of Mahanaim, and the day of Peniel as good days; and now many more good days were added to him, that he might see Joseph and his posterity also (see Eccles. vii. 14.).

11. "Rameses." This was a city afterwards built or fortified by the labours of the Israelites, probably the chief city of the province of Goshen, named from some king of Egypt (*Ramses*, "Son of the Sun") by whom it was founded (Exod. i. 11; xii. 37. Num. xxxiii. 3, 5.).

12. "Joseph nourished his father." He fulfilled the duty of a child to his parent according to the fifth commandment (St. Matt. xv. 4.

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13 And *there was* no bread in all the land; for the famine *was* very sore, ^r so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. B fore
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ch. 41. 30.
Acts 7. 11.

14 ^s And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ch. 41. 56.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^t why ^t should we die in thy presence? for the money faileth. 1702.
ver. 19.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he ² fed them with bread for all their cattle for that year. ² Heb. led
them.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

1 Tim. v. 4.). Hence he obtained the blessing of the dutiful son, in that he lived many years, and had joy in his own children (Eph. vi. 2, 3. ch. i. 23.). He distributed bread to his brethren "according to" the needs of "their families," literally "to the mouths of their little ones," that is, "a sufficient amount for their families, in proportion to their "numbers."

13. "Egypt and Canaan fainted." That is, the inhabitants were faint, pinched with hunger or parched with thirst. Yet peace prevailed: there was no insurrection or attempt made upon Joseph's storerooms; such was the regard in which he was held.

14. "Joseph gathered up all the money" produced by the sale of corn now, as he had before spent a large sum out of the royal treasury during the seven plentiful years.

15. "Why should we die in thy presence," or, "when it is in your power to save us?"

17. "He fed them." Literally, "led them forth," as a shepherd feeds his flock by leading it out to pasture (Ps. xxiii. 2.). This is the earliest mention of the horse in Scripture.

18. "The second year" was the next after the surrender of their cattle, but the fourth or fifth from the commencement of the famine (ch. xlv. 6.).

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19 wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

1701. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

^u Ezra 7. 24. 22 "Only the land of the ²priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

² Or, *princes*, ch. 41. 45. ² Sam. 8. 18. 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

^{*} ch. 33. 15. 25 And they said, Thou hast saved our lives: ^{*} let

19. "Wherefore shall we die," &c. The land might be said to die when its plants and herbs withered for want of irrigation and culture.

21. "He removed them." Probably with the object of breaking up or dispersing any leagues or seditions which would have disturbed the peace of the country.

22. "The priests." A class highly esteemed for their skill in medicine and astrology: they were exempted from public burdens, perhaps to secure their adhesion to the king and his government. So the Jewish priests are said to be exempted in Ezra vii. 24.

23. "Ye shall sow the land." Joseph said this in the seventh year of famine, knowing that henceforth the seed would yield the usual increase.

25. "Thou hast saved our lives," &c. They owed their lives to him; therefore they declared themselves his servants. Such is the debt which we owe to Christ. Since He has saved and redeemed us, we are not our own, but His purchased possession, under a new obligation to serve Him truly all the days of our life (1 Cor. vi. 19, 20; iii. 23. 2 Cor. v. 14, 15.).

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us find grace in the sight of my lord, and we will be Pharaoh's servants. Before
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26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ¹except the land of the ²priests only, ³which became not Pharaoh's. ¹ ver. 22.
² Or, *princes*,
ver. 22.

27 ¶ And Israel ²dwelt in the land of Egypt, in ²the country of Goshen; and they had possessions therein, and ³grew, and multiplied exceedingly. ² ver. 11.
³ ch. 46. 3.

28 And Jacob lived in the land of Egypt seven-teen years: so ³the whole age of Jacob was an hundred forty and seven years. 1689.
³ Heb. *the days of the years of his life.*

29 And the time ^bdrew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^cput, I pray thee, thy hand under my thigh, and ^ddeal kindly and truly with me; ^ebury me not, I pray thee, in Egypt: See ver. 9.
^b So Deut. 31. 14.
^c 1 Kin. 2. 1.
^d ch. 24. 2.
^e ch. 24. 49.
^e So ch. 50. 25.

“Let us find grace,” &c. If Joseph would deal kindly with them, they would shew their gratitude by a willing and ready service (see 1 Kings xii. 7.).

26. “Except the land of the priests.” The privileges of the Egyptian priests are mentioned by Herodotus (*Rawlinson*). Reverence for their religion made even the heathen honour the priests who administered it. So in the true religion of the Gospel, reverence for Jesus Christ implies the honouring of His ministers, and the making a provision for their maintenance (see St. Matt. x. 41. 1 Cor. ix. 13, 14.). The Levitical Law, which allowed the priests no inheritance in the land of Canaan, has been contrasted with the Laws of Egypt, which secured to the priests alone the right of possession, when the other owners surrendered it (see Deut. xiv. 27.).

xlvii. 27 to l. 14. The Last Days, the Blessing and Death, of Jacob.

27. “Israel . . . multiplied exceedingly.” This anticipates the increase spoken of in Exod. i. 7. It is mentioned here as the fulfilment of God's promise to Jacob in ch. xvi. 3.

29. “Israel must die.” He knew that the end of his life was approaching, like Moses in Deut. xxxi. 14, or David in 1 Kings ii. 1.

“Under my thigh.” This was a solemn form of swearing (see above on ch. xxiv. 2.).

“Deal kindly, &c.” Literally, “Do with me mercy and truth;” promise kindly, fulfil faithfully.

“Bury me not,” &c. He desired that his mortal remains should be laid in Canaan, because it was the land of promise, assured to him and his posterity by God: and his sons would thus learn to look for their ultimate resting-place there, and not in Egypt. For the same reason Joseph gave a similar charge in ch. l. 24.

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f 2 Sam. 19.
37.
g ch. 47, 29.
& 50, 5, 13.
h ch. 48, 2.
1 Kin. 1. 47.
Heb. 11, 21.

30 but ^f I will lie with my fathers, and thou shalt carry me out of Egypt, and ^g bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him. And ^h Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

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AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

30. "I will lie," or "I will sleep with my fathers," a form of words frequent in the Old Testament, and one which indicates a belief in the Resurrection. The later Jews imitated their father Jacob in their desire for burial in the Holy Land; and hence in the valley of Jehoshaphat there are memorials of many Israelites who came from far countries to take their last rest there.

"Bury me in their burying-place." In the cave of Machpelah by Hebron (see ch. xlix. 29.).

31. "Israel bowed himself upon the bed's head." In Heb. xi. 21, it is said that "he worshipped, leaning upon the top of his staff." The letters of the two words "bed" and "staff" were originally the same in Hebrew, being afterwards distinguished by vowel points. When he thus bowed himself, his act was not merely one of reverence and obeisance to Joseph in fulfilment of his dreams, it was rather an act of faith in God. If the meaning is that he bowed himself upon the bed, he thus shewed the fervour of his prayer to God. If the sense of "staff" be preferred, it shews that he was strengthened even in his dying hours to raise himself upon his staff and to shew by an act of worship that he was full of faith and hope to the end. So in ch. xlviii. 2; xlix. 33, he is strengthened to sit upon the bed on one occasion, and on another to gather up his feet into the bed.

CHAPTER XLVIII.

1. "Behold thy father is sick." (See above, ch. xlvii. 29.) The last days of the patriarch Jacob were full of peace, trust in God, and thankfulness. He could say to his soul, Return unto thy rest, for the Lord hath dealt graciously with thee, &c. (Ps. cxvi. 6—8.). God had brought him safely through all his perils and troubles, and had given him more than he had dared to hope; for these mercies his heart overflowed with gratitude (see ver. 11, and compare ch. xxxii. 10.). Before this, God had given him plenteousness of tears to drink, but now his cup overflowed with joy (Ps. xxiii. 5, 6.); for God's loving-kindness and mercy had followed him all the days of his life. Such is the blessedness of the righteous in their latter end: they know by past experience that God has not forsaken them, and learn from this to trust in God even in death (Ps. xxxvii. 37. Prov. xiv. 32. Job xiii. 15. Josh. xxiii. 14.).

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. Before
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3 And Jacob said unto Joseph, God Almighty appeared unto me at ^a Luz in the land of Canaan, and blessed me, ^a ch. 28. 13,
19. & 35. 6,
9, &c.

4 and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^b for an everlasting possession. ^b ch. 17. 8.
^c ch. 41. 50.
& 46. 20.
Josh. 13. 7.
& 14. 4.

5 And now thy ^c two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

2. "Israel strengthened himself." Here, as elsewhere, the name Israel is used of Jacob when he was under the influence of Divine inspiration, or the grace of God that was in him "prevailed" over his natural infirmity. Here even in his extreme sickness he is strengthened by his devotion to God and tender affection for Joseph (see 2 Chron. xv. 8; xxiii. 1; xxv. 11, where the same word is used in the sense of "collecting strength" or "taking courage.")

3. "God Almighty appeared unto me at Luz." He had appeared to him both as he was going to Padan-aram (ch. xxviii. 13. &c.) and as he was returning from it (ch. xxxv. 6, 9.). Hence he was known to him as El-Bethel, the God of Bethel (ch. xxxi. 13; xxxv. 7.).

4. "I will make of thee a multitude of people." This was fulfilled (1) in the twelve nations or tribes that sprang from Jacob: "A congregation of tribes;" (2) in the great multitude of all people, nations, and tongues who should be engrafted into the spiritual Israel by virtue of their union with Christ the Seed of Abraham, and should be enrolled among the elect people of God through the heavenly calling.

"I will give this land." The Versions add "to thee and" to thy seed after thee, following the expression in ch. xxxv. 12. It was an everlasting possession or "an inheritance of ages," because it was to be a type and earnest of the heavenly inheritance and rest which remains for the people of God. For no earthly gifts or possessions are in themselves perpetual and inalienable. The fulfilment of the earthly promise is recorded in Josh. xxi. 43—45. Yet the faithful looked beyond this to another day (Heb. iv. 8, 9.).

5. "Thy two sons... are mine." That is, "They shall be reckoned amongst my sons, and shall share the inheritance with them." This was Joseph's birthright, by which he inherited a double portion, and became the father of two tribes instead of one (Josh. xiv. 4. 1 Chron. v. 1, 2.). The sons of Joseph received two of the twelve parts into which the land of Canaan was divided. The eleven tribes that were named from the other sons of Jacob had each one portion, with the exception of the tribe of Levi (Deut. x. 8, 9; xviii. 1, 2. Num. xviii. 20, 24. Ezek. xlv. 28.). Thus there were thirteen tribes including the Lord's tribe; which had no inheritance with the other twelve.

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6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

^d ch. 35. 9, 16, 19. 7 And as for me, when I came from Padan, ^d Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

^e So ch. 33. 5. 9 And Joseph said unto his father, ^e They *are* my sons, whom God hath given me in this *place*. And ^f ch. 27. 4. he said, Bring them, I pray thee, unto me, and ^f I will bless them.

^g ch. 27. 1. 10 Now ^g the eyes of Israel were ² dim for age, so ² Heb. *heavy*, ³ *that* he could not see. And he brought them near ³ Isai. 6. 10. & ⁴ 50. 1. unto him; and ⁴ he kissed them, and embraced them. ^h ch. 27. 27.

ⁱ ch. 45. 26. 11 And Israel said unto Joseph, ⁱ I had not

6. "They shall be called after the name of their brethren." They were to be reckoned as belonging to the tribe of Ephraim or to the tribe of Manasseh, not as a third tribe of Joseph.

7. "Rachel died." Joseph was counted as the firstborn because he was the son of Rachel, whom alone Jacob had sought in marriage. Her burial place was not that of the rest of the patriarchal family at Hebron, but within a stage or a short distance of Ephrath or Bethlehem (see ch. xxxv. 19.). She was buried there and not at Mamre, because of the circumstances of peril from the people of the land in which Jacob then found himself, or because the time of year was unfavourable for the preservation of the body from decay. Yet her burial place was more honourable than that of Leah (ch. xlix. 31.), since it was afterwards to be consecrated by the birth of Christ, by the joys and sorrows of His blessed Mother, by the adoration of the Shepherds and Magi, and by His sufferings from Herod's persecution.

9. "My sons whom God hath given me." Joseph shews the same thankful spirit as his father had manifested (ch. xxxiii. 5. So Ps. cxxvii. 3.).

"I will bless them." Not only ask a blessing upon them, but declare by the spirit of prophecy the purpose of God concerning them. God gave to parents this power or inspiration to move children to "honour their father and their mother in word and deed that their blessing might come upon them. For the blessing of the father establisheth the houses of children" (Ecclus. iii. 8, 9.).

10. "The eyes of Israel were dim." Literally, "heavy" for age. But as his bodily sight waxed old, a clearer prophetic sight of the future was given him (see 2 Cor. iv. 16.).

11. "I had not thought," &c. God had given him much more

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thought to see thy face : and, lo, God hath shewed me also thy seed.

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12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^kguiding ^{k ver. 13.} his hands wittingly ; for Manasseh *was* the firstborn. ^{1 Heb. 11. 21.}

15 And ¹he blessed Joseph, and said, God, ^mbefore ^{m ch. 17. 1. & 24. 40.}

than he had dared to hope for. He would have been thankful if his life had been spared to see Joseph but for a moment ; but God had shewn him his sons also. So he had prayed only for bread and raiment ; but God blessed him, and he became two bands (St. James iv. 6.). So Job after he had despaired of life, and even longed for death, saw his sons and his sons' sons, even four generations (Job xlii. 16.). God is kind even to the ungrateful and the evil : how much more to the humble and thankful, and to the souls that wait for Him !

12. "Joseph brought them," from his own knees to the knees of Jacob, as in ch. i. 23, the children are brought to the knees of their grandfather to receive his blessing.

14. Israel is said to have guided his hands wittingly, or "of set purpose:" but according to the Versions he is said to have changed or crossed his hands, a sense of which the original is also capable. He did this by Divine direction, because it was the Will of God in His counsels of election to prefer the younger before the elder (Rom. ix. 10—13.). Such preference of the younger was shewn in the case of Abel, Isaac, Jacob, Pharez, Joseph, Moses, and David. In the same way the Gentiles were promoted before the Jews, their elder brethren in God's election, when the kingdom of heaven and its privileges were refused by the latter. The imposition of hands, which is here a form of blessing, was also used in conferring authority, as when Moses ordained Joshua to be his successor (Num. xxvii. 18. See also St. Mark x. 16. Acts viii. 17 ; xix. 6.). So the lifting up of the hands was a sign of blessing (Lev. ix. 22. St. Luke xxiv. 50.).

15. "He blessed Joseph." By blessing his two sons, as Noah's curse upon Ham was the curse of his son Canaan (ch. ix. 25.).

"God, before whom," &c. This benediction is a threefold one, and may be regarded as an invocation of the Trinity. So in the other forms of benediction, the Divine Name is repeated three times. See Num. vi. 24—26. Ps. lxxvii. 6, 7 : "God, even our God, God shall bless us ;" and cxv. 12, 13. In the New Testament (2 Cor. xiii. 14.), this threefold blessing is explained to be the blessing of the Father, the Son, and the Holy Ghost. Jacob here describes God (1) as He to Whom his fathers had taught him to pray ; (2) as his Saviour Who had heard

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n ch. 28. 15.
& 31. 11, 13,
24. Ps. 34.
22. & 121. 7.
o Amos 9. 12.
Acts 15. 17.
2 Heb. as
fishes do in-
crease: See
Num. 26. 34,
37.
p ver. 14.
3 was evil in
his eyes,
ch. 28. 8.

whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel ^a which redeemed me from all evil, bless the lads; and let ^o my name be named on them, and the name of my fathers Abraham and Isaac; and let them ² grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father ^p laid his right hand upon the head of Ephraim, it ³ displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, ^q I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly ^r his younger brother shall be greater than he, and his seed shall become a ⁴ multitude of nations.

q ver. 14.

r Num. 1. 33,
35. & 2. 19,
21.
Deut. 33. 17.
Rev. 7. 6, 8.
4 Heb.
fulness.

his prayers and delivered him from Laban and Esau; and (3) as his feeder Who had given him bread to eat and raiment to put on.

“**My fathers did walk.**” To walk with God is to please Him; or to live by faith, without which it is impossible to please Him (see Gen. xvii. 1. Heb. xi. 5, 6.). It was a sign of humility thus to plead his father's faith and not his own (compare Exod. xxxii. 13.).

“**The God which fed me.**” Especially in the times of my greatest need: referring to his flight from Esau, and to the seven years of famine. Such is the Providence of God over those that fear Him (Ps. xxiii. 1; xxxiii. 19; xxxvii. 19, 25; cvii. 9; cxlvi. 7. Job v. 19, 20.).

16. “**The Angel.**” Not Jacob's guardian Angel (as some have supposed), nor the camps or hosts which he saw at Mahanaim, but a Divine Person, both God and the Angel of God. This Angel is the Word or Son of the Father, Who conversed with Abraham about Sodom, Who appeared to Moses in the bush, and afterwards on Mount Sinai to give him the lively oracles; “The Angel of His Presence” (Isa. lxiii. 9.), “The Angel of the Covenant” (Mal. iii. 2.), to Whom alone it belongs to redeem from all evil (2 Sam. iv. 9. 1 Kings i. 29. Ps. xxxi. 7; cxxi. 7. St. Matt. vi. 13.).

“**Let my name be named upon them.**” Let them be regarded as my adopted sons, and as heirs of the blessing of Abraham and Isaac (see Num. vi. 27.).

“**Let them grow.**” Literally, “increase as fishes” or “be like fishes for multitude.” Fish abounded in Egypt (Num. xi. 5.).

19. “**His younger brother shall be greater.**” The pre-eminence of Joseph above his brethren, consisted in his being the parent of two tribes; the pre-eminence of Ephraim above Manasseh is not so evident. But (1) the tribe of Ephraim had the field of Shechem, the portion

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20 And he blessed them that day, saying, ^a In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim ^s before Manasseh.

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So Ruth 4.
11, 12.

21 And Israel said unto Joseph, Behold, I die: but ^t God shall be with you, and bring you again unto the land of your fathers.

ch. 46. 4.
& 50. 24.
u Josh. 24. 32.
1 Chr. 5. 2.
John 4. 5.

22 Moreover ^u I have given to thee one portion

given to Joseph above his brethren. (2) Out of the tribe of Ephraim arose Joshua the captain of the Lord's hosts and the saviour of Israel. (3) Ephraim became the most warlike of the tribes, "the strength of my head," the great source of warriors for the defence of the kingdom of Israel (Ps. lx. 7.). Hence the kingdom of the ten tribes is often called "Ephraim" by the prophets. It is supposed that the tribe of Ephraim made the expedition against the Philistines which is referred to in 1 Chron. vii. 20—23. Ps. lxxviii. 9, during the sojourn of Israel in Egypt. (4) Ephraim had a special portion in Christ; for though He was born in Bethlehem, of the seed of David and the tribe of Judah, He was nourished and brought up at Nazareth, the city of the "fruitful bough," in the land of Israel and the kingdom of Ephraim (Jer. xxxi. 22.). Christ was by natural descent the son of David, but mystically the son of Ephraim and Joseph, whose "fruitfulness" through affliction was the foreshadowing of the fruitfulness of His Cross and Passion (see St. Matt. iv. 13—16. St. John xii. 24.).

"His seed shall become a multitude of nations." This was fulfilled when Ephraim gained the sovereignty over the other ten tribes, and they became dependent upon Ephraim, in the time of Jeroboam. But at first Ephraim was inferior in numbers to Manasseh (Num. xxvi. 37.), and decreased during the journeyings in the desert from 40,500 (Num. ii. 19.) to 32,500. The tribe afterwards recovered its strength and influence through Joshua the son of Nun.

20. "In thee shall Israel bless," or "be blessed." Hence the form of blessing in Israel came to be (1) for male children, "Be thou multiplied as Ephraim and Manasseh;" (2) for a girl, "God make thee like Sarah and like Rebekah" (see Ruth iv. 11, 12.).

21. "Behold I die." He must die in a strange land, and at a time when the hope of obtaining the promised inheritance for his posterity might have appeared more distant than ever. Yet he died in faith, believing that God Who had done so great things for him already would yet do according to His promise, however great the difficulties might be (Heb. xi. 13, &c.).

"God shall be with you." This is both a prayer, and an act of humble faith and trust, that God would be with them (see 1 Kings i. 37.). It was fulfilled first in the redemption of the children of Israel from the bondage in Egypt; and afterwards more fully accomplished in that greater salvation which was the work of Emmanuel, "God with us," Who should lead His people not to the earthly Canaan, but to the everlasting possession of heaven.

22. "I have given to thee one portion." This was the portion at Shechem, where Jacob's well was situated (St. John iv. 5, 6.). A piece

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above thy brethren, which I took out of the hand
of the Amorite with my sword and with my bow.

^x ch. 15. 16.
& 34. 28.
Josh. 17. 14,
&c.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.*
29 *He chargeth them about his burial.* 33 *He dieth.*

^a Deut. 33. 1.
Amos 3. 7.
^b Deut. 4. 30.
Num. 24. 14.
Isai. 2. 2. &
39. 6.
Jer. 23. 20.
Dan. 2. 28, 29.
Acts 2. 17.
Heb. 1. 2.
^c Ps. 34. 11.
^d ch. 29. 32.
^e Deut. 21. 17.
Ps. 78. 51.

AND Jacob called unto his sons, and said, Gather
yourselves together, that I may ^a tell you *that*
which shall befall you ^b in the last days.

2 Gather yourselves together, and hear, ye sons of
Jacob; and ^c hearken unto Israel your father.

3 Reuben, thou *art* ^d my firstborn, my might, ^e and
the beginning of my strength, the excellency of
dignity, and the excellency of power:

of ground at Shechem was purchased by Jacob (xxxiii. 19.). It is supposed that Jacob abandoned the possession of it to the Amorites after the slaughter of the Shechemites (xxxiv.); but that he afterwards recovered it by the sword and bow of his sons: now that the sons of Israel had abandoned Canaan to dwell in Egypt, this piece of ground was no longer in their possession, and must be re-conquered with their sword and with their bow. Jacob is therefore looking forward to the future conquest of Canaan, and gives this charge to his posterity, that in the division of the land Shechem should be assigned to Joseph. Here Joseph's bones were buried by Joshua (Josh. xxiv. 32), in the piece of land which Jacob had purchased of the Shechemites (ch. xxxiii. 19.) before they had been slain by treachery. The Targum, instead of "my sword and my bow," introduces the words "my prayer and my supplication," perhaps referring to Jacob's prayers for God's protection against the vengeance of the Amorites after the rash act of his sons.

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1. "Jacob called unto his sons." He summoned them to his death-bed to give them his parting injunctions, together with a prophecy of things to come. It was not merely a blessing invoking the favour of God, but the utterance of a revelation from above concerning the character and achievements of the tribes of Israel. Such revelations were given to Noah concerning his sons (ch. ix. 25—27); to Isaac (ch. xxvii. 4, 27—29); to Moses (Deut. xxxi. 28, 29; xxxii. 44; xxxiii. 1); David also gave a parting charge and prophecy to Solomon (1 Kings ii. 1—3. 2 Sam. xxxiii. 1, 2.).

"In the last days," or "in the end of the days;" the days especially of the fulfilment of God's promises to Abraham, first in the settlement of his posterity in Canaan, and secondly in the Advent of Christ, the Seed of Abraham. The expression denotes the remote future, extending even to the end of all time, the reward of the righteous, the punishment of the wicked, and the joys of paradise (see Num. xxiv. 14. Isa. ii. 2. Micah iv. 1. Dan. x. 14.).

3. "Reuben." The order followed in the prophecy is as follows:

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4 unstable as water, ² *f* thou shalt not excel; because thou ^g wentest up to thy father's bed; then defiledst thou *it*: ³ he went up to my couch.

5 ^h Simeon and Levi *are* ¹ brethren; ⁴ *k* instruments of cruelty *are in* their habitations.

6 O my soul, ¹ come not thou into their secret;

⁸ Or, *my couch is gone.* ^h ch. 29, 33, 34. ¹ Prov. 18. 9. ⁴ Or, *their swords are weapons of violence.* ^k ch. 34. 25. ¹ Prov. 1. 15, 16.

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² Heb. *do not*

thou excel.

^f 1 Chr. 5. 1.

^g ch. 35. 22.

Deut. 27. 20.

1 Chr. 5. 1.

first, the six sons of Leah; secondly, the four sons of the handmaids; thirdly, the two sons of Rachel.

“Thou art my firstborn.” The birthright of the firstborn included three portions: first a double share of the inheritance, which he claimed as the “beginning of his father’s strength,” or his chief support in his declining years (see Dent. xxi. 17.). This was transferred to Joseph, who was a true son to his father in his old age (1 Chron. v. 1.). The second portion was the priesthood, called “the excellency of dignity” or of lifting up; because it was the priest’s office to lift up the hands in prayer, benediction, and sacrifice. This was transferred from Reuben to Levi. The third portion was the kingdom, to be prince and ruler over his brethren, called the “excellency of power;” this was transferred to Judah.

4. “Unstable as water.” Reuben’s wantonness and self-will and unlawful lusts would render him useless and contemptible; his strength should be wasted as water spilt upon the ground (Ps. xxii. 14.).

“Thou shalt not excel.” That is, he should forfeit the three kinds of excellency mentioned in the verse before. This rejection of Jacob’s firstborn may be regarded as the foreshadowing of the rejection of Israel as God’s firstborn (Exod. iv. 22.) for their insolence to Christ, and for their uncircumcised heart and ears (Acts vii. 51.), because they were a stiff-necked people. The tribe of Reuben was degraded from the first place, but was not the last in dignity. It obtained a secondary blessing and was multiplied (Deut. xxxiii. 6. Josh. iv. 12. 1 Chron. v. 3, 9, 10.).

“Thou wentest up,” &c. This refers to Reuben’s incest with Bilhah in ch. xxxv. 22. Such an offence was afterwards punished with death in the Law of Moses (Lev. xx. 11. Deut. xxvii. 20.); but this severity was relaxed by the Gospel (1 Cor. v. 1. 2 Cor. ii. 6.).

5. “Simeon and Levi are brethren.” Resembling each other in their fierce and implacable temper.

“Instruments of cruelty.” Weapons used for deeds of wrong and violence, not for valiant achievements as some have explained it. The plunder gained by violence, that is, the spoils taken from the Shechemites, was “in their habitations.” The words have also been rendered, “weapons of outrage are their *swords*,” according to a saying of the Jews that Jacob cursed their *swords*.

6. “O my soul,” &c. Jacob here protests his innocence, and that he was in no way accessory to the deed of his sons. His soul abhorred their treacherous purpose. He took no part in their conspiracy. It has also been thought that Jacob, in the spirit of prophecy, looked forward to the conspiracy of the Jews against Christ, which was concerted by the priests and scribes, who then represented the tribe of Levi.

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^m unto their assembly, ⁿ mine honour, be not thou united: for ^o in their anger they slew a man, and in their selfwill they ² digged down a wall.

^m Ps. 26, 9.
ⁿ Eph. 5, 11.
^o Ps. 16, 9.
& 30, 12.
& 57, 8.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: ^p I will divide them in Jacob, and scatter them in Israel.

^o ch. 34, 26.
² Or, *hough-
ed oxen.*

8 ^q Judah, thou *art he* whom thy brethren shall praise: ^r thy hand *shall be* in the neck of thine

^p Josh. 19, 1.
& 21, 5, 6, 7.
¹ Chr. 4, 24, 33.

^q ch. 29, 35. Deut. 33, 7. ^r Ps. 18, 40.

“Mine honour.” Either “my soul,” or “my tongue,” as in Ps. xvi. 9; xxx. 12. The tongue, which was given to man that he might use it to glorify God, was perverted by Simeon and Levi when they answered the Shechemites deceitfully, dissembling with a double heart, concealing treachery under a cloak of friendship (Gen. xxxiv. 13. St. James iii. 9. Ps. xii. 2; lxii. 4.).

“They slew a man.” That is, a multitude of men at Shechem: a great slaughter.

“A wall.” They made a breach in the wall of their enemies, by surprising the fortified city of Shechem. Others read, “they hamstringed a bull,” with reference to Shechem the son of Hamor, or to Joseph, whose glory was like the firstling of his bullock (Deut. xxxiii. 17.).

7. “Cursed.” Their cruel and vindictive fury merited a curse: but the purpose of their father was not to curse his sons, but to administer a rebuke for their correction. It was the cruel jealousy described in Prov. vi. 34, 35.

“I will divide them.” This was the punishment for their unholy league. God would scatter them as sheep without a shepherd: the Jewish nation were thus punished for their conspiracy against Christ. To the tribe of Simeon there was given a small portion in the midst of the territory of Judah, but some of the tribe founded a colony in Mount Seir (Josh. xix. 1, 2, 9. 1 Chron. iv. 42, 43.). Simeon, though next in age to Reuben, did not obtain the birthright. There is a tradition that the Simeonites became scribes and teachers of the Law in Israel. But Zimri the leader of the tribe of Simeon disgraced it by his sin in Num. xxv. 14. The Levites, on the contrary, obtained a blessing instead of a curse through their zeal for God against the idolaters at Horeb (Exod. xxxii. 26—28.). Hence Levi was separated from the other tribes to be added to the Lord, and to perform the office of priesthood and the rest of the service of the tabernacle (see Deut. xxxiii. 8—11.). In Moses’ blessing of the tribes, Levi is blessed, but Simeon is passed over.

8. “Judah,” or Jehudah, means “praise.” As Leah had praised God at his birth, so he should be the praise and glory of his brethren. The natural posterity of Judah were called Jews; but the true Jews were “men of praise,” in whom God was glorified, whose praise was not of men but of God (Rom. ii. 28, 29.). Though Judah had shared in the conspiracy of his brothers against Joseph, he had repented and confessed his fault (ch. xlv. 16.); hence he is exempted from the censure which Reuben and Simeon received from their father.

“In the neck of thine enemies.” Thy hand shall prevail against thine enemies: thine adversaries shall be scattered and put to flight

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enemies; ^sthy father's children shall bow down before thee. Before
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9 Judah *is* ^ta lion's whelp: from the prey, my son, thou art gone up: ^uhe stooped down, he couched as a lion, and as an old lion; who shall rouse him up? s ch. 27. 29.
1 Chr. 5. 2.
t Hos. 5. 14.
Rev. 5. 5.
u Num. 23.
24. & 24. 9.
x Num. 24. 17.
Jer. 30. 21.
Zech. 10. 11.

10 ^xThe sceptre shall not depart from Judah, nor

in thy presence (see Ps. xviii. 40; xxi. 8.). Judah should be lord of his brethren and the vanquisher of his enemies. This was fulfilled when David became king of Israel, and all the tribes submitted to his rule; when God delivered him from the strivings of the people, and made him the head of the heathen (Ps. xviii. 43.). But the full completion of the prophecy was in Christ's Resurrection and exaltation, when God gave Him the heathen for His inheritance and the utmost parts of the earth for His possession.

9. "Judah is a lion's whelp." As the lion's whelp grows into the great and strong lion, so Judah's eminence amongst his brethren should grow into a mighty kingdom. The lion was regarded by all the nations of antiquity as the symbol of royal power and strength.

"From the prey." The original word has the double meaning of the "prey" of a wild beast, and of a leaf, branch, or sapling. The Greek Version took the latter sense, "From a branch hast thou sprung up," with rapid growth to eminence. But the former sense agrees better with the nature of the lion, which leaves the carcass which it has torn, and ascends to the mountains sated with the prey it has devoured. The figure thus represents a conqueror returning from the slaughter of his enemies. But the Targum has, "Thou hast delivered thy soul from the "sentence of death," with reference to the act of Judah by which Joseph was rescued from perishing in the pit.

"He stooped, he couched as a lion." Judah should be like a lion, terrible to his enemies, even when he was apparently asleep. His kingdom should be so firmly established that none should dare to assail him. But these words have a further application to Christ, Who is the Lion of the tribe of Judah (Rev. v. 5.), both in His sufferings, death, and humiliation, and in His Resurrection, whereby He hath conquered and "prevailed." First He stooped and couched as a lion, when He submitted to the death of the cross, when He bowed His head and gave up the ghost.

"Who shall rouse him up?" Who but He Himself? For He said, "Destroy this temple, and in three days I will build it up." His death was a sleep out of which He awoke when He pleased; for He had power to lay down His life, and had power to take it again. He was brought as a lamb to the slaughter, that He might rise from the tomb as a lion from his slumbers. He went up from the prey when He ascended in triumph into heaven, having spoiled principalities and powers, and led captivity captive.

10. "The sceptre shall not depart from Judah." This promise assures Judah of its perpetuity as a tribe and a kingdom until the promised Saviour should come. There should be an unbroken succession of rulers and lawgivers, prophets and kings out of Judah up to the Advent of Christ; and then He should come unto Whom the gathering

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^y a lawgiver ^z from between his feet, ^a until Shiloh come; ^b and unto him *shall* the gathering of the people *be*.

^y Ps. 60. 7.

& 108. 8. or, Num. 21. 18. ^z Deut. 28. 57. ^a Isai. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33. ^b Isai. 2. 2. & 11. 10. & 42. 1, 4. & 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5. Hag. 2. 7. Luke 2. 30, 31, 32.

of the people should be, of Whose kingdom there should be no end. The word "sceptre" is sometimes used for a "tribe" of Israel, from the sceptre of the prince of the tribe. Hence the meaning of the prediction might be that when the other tribes were dispersed or led into captivity, the tribe of Judah should continue distinct, having its own sceptre of royal or judicial authority. Thus the sceptre departed from Ephraim at the captivity of the ten tribes; but when Judah was carried captive to Babylon, its sceptre was suffered to continue, and the Jews were restored to their own land after seventy years.

"Until Shiloh come." The Jews explain these words to mean, "The sceptre of Judah shall continue for ever: since Shiloh shall 'come';" but Christians have always maintained that the sign of the coming of Christ was the departure of the sceptre of temporal dominion or independence from Judah; or that Judah should retain the sceptre until the coming of the Messiah, and that then it should depart from him. This interpretation is confirmed by the prophecy of Daniel (ch. ix. 25, 26.), where the coming of the Messiah the Prince is connected with the destruction of the city and sanctuary, which was the final removal of Judah's earthly sceptre. Then Israel abode many days "without a prince and without a sacrifice" (Hos. iii. 4.). The Law and the Prophets were until John: after him no prophet or king arose among the Jews. Up to that time there was a continuous succession of prophets and princes in Judah. Even under Herod, though a tyrant of foreign extraction, they had their priests and sacrifices; but after our Lord's appearance on earth, no more prophets arose amongst them: their nation was dispersed, and their land became desolate. "This prophecy speaks of a time far beyond that of Moses, 'when kings should arise out of Judah having dominion over the 'twelve tribes, and reigning over the whole nation, who were to be 'called Jews from the ruling tribe: and not only this, but it declares 'the end of that kingdom. He should come for Whom the things were 'reserved; that is, the Christ of God, the Prince of the Divine promises. He alone could be called the expectation of the nations; for 'men of all nations believed in God through Him, according to the 'words of Isaiah, 'In His Name shall the Gentiles trust'" (*Origen*). "Before the time of Herod the Jews always had kings of the tribe of 'Judah. The first foreigner who ruled them was that Herod who 'reigned when our Lord was born. Therefore when our Lord came 'the sceptre departed from Judah. The Jews have no kingdom, because they will not acknowledge their true king. When they said, 'We have no king but Caesar,' their own mouth declared that a prince 'had failed from Judah; therefore He was come for Whom the promises were reserved" (*Augustine*). Yet in another sense the sceptre was never to depart from Judah, for it was to be perpetuated in the kingdom of Christ (see Isa. ix. 7. Dan. ii. 44. St. Luke i. 32, 33.). The true sceptre of Judah is the dominion of our glorified Redeemer as the Head and Prince of the Holy Catholic Church: and this sceptre shall not be

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11 ° Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: Before
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c2 Kin. 18. 32.

removed till Shiloh come again in glory; for the gates of hell shall not prevail against it (St. Matt. xvi. 18. Jer. xxxiii. 17—22. Ps. lxxxix. 29, 36.).

“Until Shiloh come.” The word Shiloh is variously interpreted. Some prefer the meaning, “He Whose right it is,” and this sense is confirmed by Ezek. xxi. 25—27, “Until He come Whose right it is;” He to Whom the royal sceptre of Judah, the birthright of the first-born, and the crown and mitre of the High Priest belonged; He Whose royal character was proclaimed even by His enemies in the inscription on the cross; He for Whom all the promises of God were reserved; He to Whom judgment belongeth. Our Lord at His first Advent fulfilled two of the meanings of Shiloh: (1) as the “peaceable one,” the Peace-maker or Prince of Peace (see Isa. ix. 6. Zech. ix. 10.); or (2) as one “sent,” being sent from God with the chief power and authority (see St. John iii. 17, 34; vii. 29; x. 36; xi. 42; xvii. 3, 8, 18, &c.). But at His second Advent He shall be manifested as He Whose right is, or for Whom the power of the Judge is reserved and decreed by the Father (Acts x. 42.). Some writers explain the words to mean “until it come to Shiloh,” referring to Shiloh in the land of Ephraim, where the Ark of God was placed by Joshua. There is however no event in the history which seems to answer to the coming of Judah to Shiloh.

“Unto Him shall the gathering of the people be.” “The nations of men shall submit to His sceptre and dominion.” For this prophecy refers to the seed of Abraham, in whom all the nations of the earth should be blessed (Gen. xxii. 18. Isa. xi. 10. Mic. iv. 1.). Thus the blessing of Judah conveyed to him and his posterity the promise which was first given to Abraham, and then restricted successively to Isaac and Jacob. “Judah should obtain the birthright of his brother Reuben, and by virtue of it should rule over the rest of the tribes. The government should be upon his shoulder, and all his brethren should be subject to him. But this blessing was to make way for a greater: that government should not fail until there should come a son out of his loins, who should be far greater than himself. For whereas his dominion reached only over his brethren, and was confined to the tribes of Israel, the kingdom of Christ should be universal, and all nations of the earth should serve Him” (Pearson).

11. “Binding his foal unto the vine.” The literal meaning of the prophecy is that Judah should be enriched with an abundance of the fruits of the earth, and that his portion should be in a land of beauty and fertility, of which even the beasts should partake. But the ancient writers of the Church attach to it a deeper meaning in connection with the coming of Shiloh and the gathering of the Gentiles unto Him. For Jerusalem should behold her King coming unto her, lowly and riding upon an ass (Zech. ix. 9, 10.); and the place where the ass was loosed by Christ's disciples was the entrance of the village, which renders it probable that it was tied to a vine (*Justin Martyr*: see St. Luke xix. 29, 30.). The binding of the ass to the vine signified the mystical union by which the Gentiles should be attached to Christ as the true

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12 his ^d eyes *shall be* red with wine, and his teeth white with milk.

^d Prov. 23. 23.

13 ^e Zebulun shall dwell at the haven of the sea ;

^e Deut. 33.

18, 19.

Josh. 19. 10,

11.

and he *shall be* for an haven of ships ; and his border *shall be* unto Zidon.

Vine, and should partake of His fruitfulness. The Gentiles were represented by the ass's colt upon which never man sate, since they were unaccustomed to the yoke of God's law : yet they became submissive and obedient, as the foal tied to the vine, remaining by its owner, neither breaking loose, nor damaging the vine : a type of patience and endurance of temptation.

“ He washed his garments in wine.” This literally denotes great abundance : “ rivers of wine and oil, or of milk and honey ” (so Deut. xxxiii. 24. Job xxix. 6.) ; it may also refer to the rich crimson and purple of his royal apparel (*Targum*). But when applied to Christ, it speaks of that Baptism wherewith He was baptized (St. Matt. xx. 22. St. Luke xii. 50.) : when in His Passion He trode the winepress alone ; when He was red in His apparel and His garments like him that treadeth in the winefat (Isa. lxiii. 2, 3. Rev. xiv. 19, 20 ; xix. 15.). The wine with which He was stained is called the blood of grapes, for it was His own Blood which was poured forth at the agony, the scourging, and the Cross. The vine is His doctrine, and its tendrils are the mildness and gentleness of His precepts. His garment is His Body with which He clothed Himself in the Incarnation : and the blood of the grape denotes His suffering of death upon the Cross, and the mystery dispensed to us in the Eucharist. Again, since He is said to clothe Himself with us (Isa. xlix. 18.), the prophecy is further applied to His washing us from our sins in His own Blood.

12. “ His eyes shall be red with wine.” Literally understood of the abundance of wine which produces redness of eyes (Prov. xxiii. 29, 30.) ; figuratively of the fertility of the land of Judah, whose mountains should be red with vineyards, and its hills stream with wine ; whose valleys should be white with corn and with flocks of sheep (*Targum*). In its application to Christ and His members, it speaks of the spiritual joy with which His cup inebriates us. The milk is the rational milk of the doctrine of Christ, and the whiteness of the teeth denotes the bright lustre of truth and righteousness (Ps. xxiii. 5. 1 Cor. iii. 2. 1 St. Pet. ii. 2.).

13. “ Zebulun.” One of the sons of Leah (ch. xxx. 20.). The name signifies “ dwelling ; ” hence the promise given to him is that he should “ dwell ” securely by his haven, safe from the storms and perils of the sea. The portion of the tribe was afterwards the region between the Mediterranean Sea and the Sea of Galilee (Josh. xix. 10—12. Isa. ix. 1. St. Matt. iv. 15, 16.). In Judges v. 14, this tribe furnished the army with scribes to muster the host ; the men of Zebulun are also praised for their valour in 1 Chron. xii. 33. Their land had a “ going out,” or a passage by which the plain of Akka was reached (Deut. xxxiii. 18.). Though it did not actually extend to Zidon, it had a portion of sea-coast which would enable them to traffic with the cities of the Phœnicians. Nazareth, Cana, and Tiberias were probably situated within the borders of the tribe of Zebulun. The borders of the sea being chiefly occupied by the Canaanites, Zebulun was the only tribe

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| <p>14 Issachar <i>is</i> a strong ass couching down between two burdens:</p> <p>15 and he saw that rest <i>was</i> good, and the land that <i>it was</i> pleasant; and bowed ^fhis shoulder to bear, and became a servant unto tribute.</p> <p>16 ^gDan shall judge his people, as one of the tribes of Israel.</p> <p>17 ^hDan shall be a serpent by the way, ²an adder in the path, that biteth the horse heels, so that his rider shall fall backward.</p> <p>18 ⁱI have waited for thy salvation, O LORD.</p> | <p style="text-align: center;">Before CHRIST 1689.</p> <hr style="width: 50%; margin: auto;"/> <p>^f 1 Sam. 10. 9.</p> <p>^g Deut. 33. 22. Judg. 18. 1, 2.</p> <p>^h Judg. 18. 27.</p> <p>² Heb. <i>an arrow-snake.</i></p> <p>ⁱ Ps. 25. 5. & 119. 166, 174. Isai. 25. 9.</p> |
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which from its position could trade with the Mediterranean (Deut. xxxiii. 19.).

14. "Issachar." The name signifies "hire;" and hence the characteristic of the tribe should be the payment of hire or tribute to their warlike neighbours: preferring submission to their demands to engaging in war.

"A strong ass." An ass of strong bones or powerful body, such as was used for burdens and field-work as distinct from the lighter and swifter she-ass for riding. Issachar should be a peaceable tribe, rejoicing in their tents and flocks (Deut. xxxiii. 18.), preferring ease and rest to warlike exertion. Hence some explain the words rendered "two burdens" as signifying "double pens for cattle."

16. "Dan," "Judging," the eldest of the sons of the handmaids (ch. xxx. 6.). This prophecy was to be fulfilled especially in Samson the judge and deliverer of Israel, who was of the tribe of Dan. "Out of the house of Dan, a man shall be chosen and raised up. In his days his people shall be delivered, and in his years the tribes of Israel shall have rest together. His fear shall fall upon the nations and he shall smite the Philistines mightily as a serpent; he shall lie in wait as an adder in the path; he shall slay the mighty ones of the armies of the Philistines and overthrow their chariots and horses, so that their riders shall fall backward" (*Targum*). On the achievements of Samson, see Judges xv. and xvi.

17. "An adder." The arrow-snake, still common among the Arabs (*Tristram*). It is distinguished from other species by a pair of horns; hence it is called "cerastes." Samson was to be as dangerous to his enemies as a concealed adder is to a horseman. The prophecy has also been applied to the colony which the tribe of Dan founded in the north of Palestine at Laish (Judges xviii. 26—29); here they would be formidable to the enemies or invaders of Israel as an outpost or garrison on the northern frontier. This was more clearly expressed by the prophecy of Moses in Deut. xxxiii. 22. Samson on the other hand was celebrated for exploits against the Philistines in the south. The early Christians had a tradition that the Antichrist should arise from the tribe of Dan: and hence is explained the omission of Dan in the enumeration of the tribes in Rev. vii.

18. "I have waited." Jacob had been a man of peace all his days, trusting in God's protection. He therefore declares that he has no part with the intrigues of Dan or the exploits of Samson. This is not

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19 ^kGad, a troop shall overcome him: but he shall overcome at the last.

^k Deut. 33. 20. 20 ^lOut of Asher his bread *shall be* fat, and he shall yield royal dainties.

^l Deut. 33. 24. ^l Josh. 19. 24. 21 ^mNaphtali is a hind let loose: he giveth goodly words.

^m Deut. 33. 23. 22 Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* ²branches run over the wall:

the salvation or deliverance which he looks for: he waited for the salvation of God, when He should visit and redeem His people (St. Luke i. 68, 69. Lam. iii. 24—26.).

19. "Gad," "Troop," or "company" (ch. xxx. 11.). The tribe of Gad should be a warlike one: its territory beyond Jordan bordered on the tribes of Arabia, with whom the men of Gad were often at war (see 1 Chron. v. 19—22.). In Deut. xxxiii. 20, 21, the tribe is compared to a lion, providing the best part for himself. In Judges xi., xii. the exploits of Jephthah the Gileadite against the Ammonites were another instance of the power of the tribe. In 1 Chron. xii. 8, 14, the warriors of Gad are said to be "swift as roes upon the mountains, and with the faces of lions; the least of them more than equal to a hundred."

"He shall overcome at the last." Literally, "He shall invade the heel," that is, the extreme rear of the troop that invaded him. The Gadites should pursue their invaders and recover the spoil.

20. "Asher," "Fortunate," or "happy," was distinguished among the tribes for earthly prosperity, and obtained a rich and fertile portion in the land of Canaan (see Deut. xxxiii. 24.). The territory of Asher extended along the sea-shore from Carmel northwards, and was very rich in its produce of bread, and of oil in which "he should dip his feet," and in royal delicacies: also his "shoes should be iron and brass," since he should traffic with the Phœnicians who were famous for working those metals (see Judges i. 31, 32.). This plenty made the men of Asher luxurious, and slow to aid the other tribes in their warfare (see Judges v. 17.).

21. "Naphtali," "My wrestling," so named by Rachel from her "wrestlings with God," or her great contention by which she prevailed over her sister who had supplanted her (ch. xxx. 8.).

"A hind let loose." An "extended" or "slender hind." Naphtali is supposed to have been a swift runner: but the tribe might be compared to a wild goat of the mountains because its territory was the barren and rocky district between Lebanon and the sea of Galilee. It was to possess the west and the south (Deut. xxxiii. 23.). It was also celebrated for its men of war distinguished for swiftness and activity, in the pursuit of their enemies. It was foremost in the war with Sisera, when its warriors under Barak jeopardized their lives in the high places of the field (Judges v. 18.). This victory was also celebrated in the "goodly words" of the song of Deborah and Barak.

22. "Joseph is a fruitful bough." In the Versions, "Joseph is a son increasing, a son who shall be blessed," like a vine planted by a well of water. The literal meaning is probably "the son of a fruitful tree," or a bough; and the bough is a forked one, having two branches

23 the archers have ⁿ sorely grieved him, and shot ^{Before} **CHRIST** ^{1689.} at him, and hated him :

24 but his ^o bow abode in strength, and the arms ⁿ ch. 37. 4, of his hands were made strong by the hands of ^p the 24, 28. & 39. mighty *God* of Jacob ; (^q from thence ^r is the shep- 20. & 42. 21. herd, ^s the stone of Israel :) Ps. 118. 13. o Job 29. 20. Ps. 37. 15. P Ps. 132. 2, 5.

25 ^t even by the God of thy father, who shall help thee ; ^u and by the Almighty, ^x who shall bless thee with blessings of heaven above, blessings of the

^t ch. 28. 13, 21. & 35. 3. & 43. 23. ^u ch. 17. 1. & 35. 11. ^x Deut. 33. 13.

(literally, "daughters"), which run over the wall ; these represent the two tribes that should come forth from Joseph. The well by which it grows imparts to it freshness and fertility (Ezek. xix. 10.) ; so the help of God had refreshed Joseph and rendered him fruitful in his affliction. Thus Joseph became a type of Christ and His fruitfulness and increase, by which the envy of His brethren was excited. See St. John iii. 30 ; xi. 48 ; xii. 24.

23. "The archers." Literally, "Baals (lords) of arrows," like the phrase in ch. xxxvii. 19, "Baal (lord) of dreams." Joseph had been exposed first to the envy of his brethren, and then to the malice of the wife of Potiphar, and the injustice of his master. They "shot at him ;" literally, they "multiplied their arrows," even bitter words of slander and calumny against him (Ps. lxiv. 3. Jer. ix. 3.).

24. "His bow abode in strength." The bow of Joseph was his prophecy concerning his brethren, which came to pass in spite of all their devices against him. His strength was his faith in God, because "he observed His laws in secret, and was constant in his hope in Him." This kept him safe in temptation, and holy and innocent in the midst of an evil world.

"The arms of his hands were made strong." God weakened his enemies and disabled them, and advanced Joseph to glory and strength. "Then gold was put upon his arms, and he established his kingdom, "because it was given to him from God, the mighty One of Jacob ; by "Whose Word the fathers are governed, and the sons of the tribes of "Israel" (*Targum*).

"From thence is the shepherd, the stone of Israel." Joseph became the shepherd when he fed and nourished his father's house in the time of famine : he became the stone of Israel when he preserved the chosen race from ruin, and was their stay and support in the time of trouble. In this he was an eminent type of Christ Who is both the Shepherd of the flock and the Corner Stone of His Church (Isa. xl. 11. Ps. cxviii. 22. Isa. xxviii. 16.).

25. "By the God of thy father," are thine arms made strong : the God of Abraham, Isaac, and Jacob, Who revealed Himself under the name of El Shaddai or God Almighty (ch. xvii. 1, 2 ; xv. 1.), and had assured them of His friendship and protection. Joseph had an eminent share in the promised blessing, because when all Israel was made exceeding fruitful, the posterity of Joseph should be multiplied above the rest. They should also have the "blessings of the heaven above," the gifts of the dew and rain of heaven in great profusion, and the

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deep that lieth under, blessings of the breasts, and of the womb :

Deut. 33. 15.
Hab. 3. 6.
Deut. 33. 16.

26 the blessings of thy father have prevailed above the blessings of my progenitors ^y unto the utmost bound of the everlasting hills : ^z they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

springs of waters in the earth, the "blessings of the deep that lieth under;" the treasures of "the ancient mountains and the lasting hills, the precious things of the sun and moon, the earth and the fulness thereof" (Deut. xxxiii. 13.).

"Blessings of the breasts." This is sometimes explained "the blessings of thy mother," as ver. 26. speaks of "the blessings of thy father." Others regard it as a promise of fruitfulness and abundance of offspring. "No male or female shall be barren among you or among your cattle" (Exod. xxiii. 25, 26. Deut. vii. 13, 14 ; xxviii. 4, 11.).

26. "The blessings of thy father," &c. The blessings with which thy father blesses thee exceed the blessings which he had received from his progenitors: for it was given to Jacob not only to bestow a peculiar blessing upon Joseph as his well-beloved, but to make all his sons partakers of the benefit and of the glory and privileges of God's chosen people; whereas in the case of Abraham, Isaac alone was the heir, Ishmael and the sons of Keturah were excluded from the covenant; and in the case of Isaac, Jacob was chosen, Esau was rejected: Jacob's prayers on the contrary prevailed in behalf of all his sons alike.

"Unto the utmost bound of the everlasting hills." "Unto the obtaining the honour or ornament of the mountains;" this honour is their permanence and stability, continuing unchanged whilst the works of man perish or pass away, coming into being with the earth that now is, and to continue as long as the earth remains. See Isa. liv. 10. Ps. lxxii. 5, 7. But in Deut. xxxiii. 15, the ancient mountains are connected with the riches which they produce, minerals, or the fruits of the earth, or pasture for flocks and herds. Mountains are also taken in a metaphorical sense for the glory of a kingdom, such as Joseph obtained in Egypt: for that fruitful hill or "horn of the anointed ones" in which God planted the vineyard of His chosen people (Isa. v. 1, 2.); or for the princes which were of old, whose glory should be excelled by Joseph, and even more by Christ, in Whom the patriarchal blessing should have its perfect fulfilment.

"Upon the head of Joseph." As the hand of his father blessing him was laid upon his head, so surely should these blessings and good gifts be the portion of Joseph and his posterity. Joseph is here described as he "that was separate from his brethren." It was a separation of excellence or pre-eminence, because he was their chief or prince. He had in another sense been separated from them when he was sold into Egypt; but this was ordained by God to bring about the fulfilment of his dreams, that he might be their ruler, saviour, and benefactor. It is further to be observed that the separation of Joseph from his brethren was very different from the separation of Isaac from Ishmael, or of Jacob from Esau. He was separate, not that he might be the exclusive possessor of

27 Benjamin shall ^aravin as a wolf: in the morning he shall devour the prey, ^band at night he shall divide the spoil.

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^a Judg. 20.
21, 25.

Ezek. 22, 25, 27. ^b Num. 23, 24. Esth. 8, 11. Ezek. 39, 10. Zech. 14, 1, 7.

the blessing, but in order that he might be the centre from which blessings might flow to his brethren. He is blessed, that in him his brethren may be blessed: he is glorified not that they may be abased or made slaves, but that they also may be glorified. Mountains of blessings are his portion; but they descend upon him as the head of his brethren. So the royal dignity of Judah and the sacred birthright or priesthood of Levi belonged to all Israel; they were made a kingdom of priests and a holy nation; the glory of one tribe is the glory of the whole nation; the fruitfulness of Joseph and Ephraim is the wealth and increase of Israel. In the same way the Levites were separated from their brethren (Num. viii. 14.). Christ Himself was a Nazarite, separated unto God; a Priest, holy, harmless and undefiled, and separate from sinners (Heb. vii. 26.). He was separated from their sins, not from their company: as Joseph when he brought an evil report of his brethren, and would have no part in their wickedness, yet went to them with a message of peace (ch. xxxvii. 14.). So Christ by His consecration to be our High Priest, was separated from His brethren, not alienated from them; He was separated as the Prophet raised up from among His brethren, and anointed with the oil of gladness above His fellows.

27. "Benjamin." The youngest son of Jacob, named by him, "the son of my right hand." The tribe descended from him answered to their name by their dexterity, especially in the use of the bow and sling (see Judg. iii. 15; xx. 16. 1 Sam. xx. 20, 36. 2 Sam. i. 22. 1 Chron. viii. 40; xii. 2. 2 Chron. xvii. 17.). The portion which the tribe obtained in Canaan was an elevated and hilly region to the north of Judah, containing passes like that of Michmash and heights like Gibeah and Ramah. Here Benjamin should "ravin as a wolf;" the tribe should be of a cruel and vindictive disposition, causing much strife in Israel. "Benjamin should be a son of strength and succour to his friends, but a son of terror to his enemies." In consequence of the outrage at Gibeah (Judg. xix. 14, &c.), the other tribes made war upon Benjamin, and extirpated the whole tribe with the exception of six hundred men (Judg. xx.). The tribe having barely escaped extinction produced, three hundred years later, Saul the first king of Israel. He also was like a wolf, first by his courageous exploits in the war with the Philistines and Ammonites, and afterwards in his cruel and blood-thirsty persecution of David and of the priests at Nob (1 Sam. xxii. 19.).

"In the morning he shall devour the prey," &c. That is, the prey taken in the evening before, or during the night. So in Jer. v. 6, wolves that prowl about in the night are called "evening wolves." The words may be applied to Saul when he took the spoils of Amalek and the Philistines. Some ancient writers apply them to St. Paul the Apostle who was of the tribe of Benjamin, who in the morning of his life was like a wolf to Christ's flock, but in the evening became a good shepherd, distributing the food of sound doctrine. The Jews however apply the words to the priests in the Temple at Jerusalem: "In the land of Benjamin shall dwell the majesty of the Temple, and in his possession the sanctuary shall be built: in the morning and in the

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28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I ^c am to be gathered unto my people: ^d bury me with my fathers ^e in the cave that *is* in the field of Ephron the Hittite,

^c ch. 15. 15.
& 25. 8.
^d ch. 47. 30.
^e 2 Sam. 19. 37.
^e ch. 50. 13.

30 in the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, ^f which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

^f ch. 23. 16.

^g ch. 23. 19.
& 25. 9.
^h ch. 35. 29.

31 ^g There they buried Abraham and Sarah his wife; ^h there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the

"evening the priests shall sacrifice offerings, and at eventide they shall divide the residue of their portions, even that which is left of the holy things." This application is perhaps supported by Moses' blessing of Benjamin in Deut. xxxiii. 12: "The beloved of the Lord shall dwell in safety by Him," &c.

28. "He blessed them." The prophecy of Jacob was mixed with menaces and warnings; but blessings prevailed: especially as all were in some measure partakers of the chief blessings which descended upon the heads of Judah and Joseph. When the body of the patriarch drew near to the earth, and his soul to heaven, when his desires were highest and his words of greatest efficacy, then he called unto his sons and blessed them. This was the especial favour bestowed by God upon Joseph and the rest of the patriarchs, that the parent who had the strongest natural affection towards them should also have the greatest power to bless them."

29. "Bury me with my fathers." Jacob's last charge to his sons proved that he died in the fullest assurance that God would fulfil His promise and bring his sons into the possession of the land of Canaan (ch. xlviii. 21.). They were to carry his bones there, that they might regard the land of promise as their home and the ultimate resting-place of the nation of Israel.

31. "They buried Abraham," &c. There Abraham buried Sarah (ch. xxiii. 19.). There Isaac and Ishmael laid the remains of Abraham (ch. xxv. 9.). There Esau and Jacob buried Isaac (ch. xxxv. 29.). There Rebekah and Leah were laid, though the history gives no account of their death or burial. But Rachel's grave was not there, but near to Bethlehem.

33. "He gathered up his feet." He had before strengthened

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bed, and yielded up the ghost, and ⁱ was gathered unto his people.

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i ver. 23.

CHAPTER L.

¹ *The mourning for Jacob.* ⁴ *Joseph getteth leave of Pharaoh to go to bury him.* ⁷ *The funeral.* ¹⁵ *Joseph comforteth his brethren, who craved his pardon.* ²² *His age.* ²³ *He seeth the third generation of his sons.* ²⁴ *He prophesieth unto his brethren of their return.* ²⁵ *He taketh an oath of them for his bones.* ²⁶ *He dieth, and is chested.*

AND Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^c embalm his father: and the physicians embalmed Israel.

^a ch. 46. 4.
^b 2 Kin. 13. 14.
^c ver. 26.
2 Chr. 16. 14.
Matt. 26. 12.
Mark 14. 8.
& 16. 1.
Luke 24. 1.
John 12. 7.
& 19. 39, 40.

himself, and had sat up (ch. xlvi. 2.). Now he uses his remaining strength to lie down and die. By thus exerting himself in the hour of death he shewed the joy which he had to the end because he died in faith; as he had said before, "Now let me die, since I have seen Thy face!" "Behold I die, but God shall be with you!" (see St. Luke ii. 29, 30.).

"And was gathered unto his people." Like Abraham in ch. xxv. 8, added to the number of the dead who had finished their earthly course before him; not merely "buried," for this refers to his death, and not to the laying of his mortal remains in the cave of Machpelah, which took place afterwards. He was gathered unto his people, that is, to the community of saints and angels, the holy city of God (Heb. xii. 22.), to which all those are added who end their life in the favour of God. Here they are no longer solicited by temptation or in peril of sin.

CHAPTER L.

1. "Joseph fell upon his father's face." As the firstborn and chief mourner, whose office it was to close the eyes of the dead (ch. xlvi. 4.), and to order the funeral rites. As Jacob expired Joseph wept over his face or upon him (2 Kings xiii. 14.). The kissing of the corpse is still practised in the East, and forms part of the Funeral Offices of the Greek Church.

2. "The physicians" of Egypt, besides providing remedies for the living, were employed in embalming the dead and preparing the corpse for burial. When the body was presently to be buried, the custom was merely to wrap the corpse in clothes with spices; but when it was to be preserved for a length of time, certain parts were removed, and the place filled up with aromatics, and it was thus converted into a mummy, and put into a wooden case of the shape of a man (see 2 Chron. xvi. 14. St. John xix. 39, 40.). The Jews sometimes continued the embalming after burial (St. Mark xvi. 1.). The usual period of mourning was forty days, but thirty days were added in the case of persons of rank: and thus to do honour to Joseph the Egyptians mourned for Jacob threescore and ten days. Thus the Israelites mourned for Moses and Aaron thirty days (Deut. xxxiv. 8. Num. xx. 29.).

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² Heb. *wept*.
^d Num. 20. 29.
Deut. 34. 8.

^e Esth. 4. 2.

^f ch. 47. 29.

^g 2 Chr. 16. 14.
Isai. 22. 16.
Matt. 27. 60.

3 And forty days were fulfilled for him ; for so are fulfilled the days of those which are embalmed : and the Egyptians ²^d mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto ^e the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^f my father made me swear, saying, Lo, I die : in my grave ^g which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 and all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen : and it was a very great company.

^h 2 Sam. 1. 17.
Acts 8. 2.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they ^h mourned

4. "Joseph spake unto the house of Pharaoh," and not to Pharaoh himself, because it was a time of mourning, during which he abstained from appearing in public, or from presenting himself to the king (see Esth. iv. 2.).

5. "In my grave which I have digged." The larger cave or sepulchre would contain cells, one of which Jacob may have prepared for himself at the time of Leah's burial (ch. xlix. 31.). Joseph expresses Jacob's desire, though he uses different words.

9. "Both chariots and horsemen." A great caravan, to add to the funeral pomp, and to shew honour to the deceased, as well as to testify the grateful affection of the Egyptians towards Joseph himself.

10. "Atad." This is variously explained. Some take Atad to be the name of the owner of the threshingfloor : others render it "the threshingfloor of the thorn," or a floor hedged in with thorns. Jerome says it was situated on the west side of the Jordan near Jericho, not "beyond Jordan," but "at the crossing, or passage of Jordan : " and that in his days it was called Beth-hoglah or the "place of turning round," with reference to certain funeral ceremonies or customs. The

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with a great and very sore lamentation: ⁱ and he made a mourning for his father seven days. Before
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11 And when the inhabitants of the land, the ⁱ1 Sam. 31. 13. Canaanites, saw the mourning in the floor of Atad, Job 2. 13. they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ² Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them: ² That is,
The mourning
of the
Egyptians.

13 for ^khis sons carried him into the land of ^kch. 49, 29, 30. Canaan, and buried him in the cave of the field of Acts 7. 16. Machpelah, which Abraham ¹ bought with the field ¹ch. 23. 16.

Canaanites, "the inhabitants of the land" in ver. 11, are usually the dwellers on the west side of the river Jordan.

"He made a mourning for his father seven days." It was not a mere formal sorrow like that of the Egyptians, but the grief of a son, as he reflected upon that parental love from which death had severed him. He who was once dead in the thoughts of Jacob and in the desires of his brethren, survives his father to attend his funeral and to preserve his brethren alive. He made a mourning for his father which begat him, for his father which loved him (ch. xxxvii. 3), for his father which had mourned for him, for his father which came down to die with him. There were no accessories of sorrow here: no premature or unprovided death, for Jacob died in a good old age, full of faith and trust in God: no dread of the consequences of that death to those who survived him, for his posterity had an ample provision in Egypt: the sorrow was therefore only that which mortality itself produces, the tears of filial affection, or of love for the deceased: such tears as were shed for Lazarus (St. John xi. 35.), for Stephen (Acts viii. 2.), or Dorcas (Acts ix. 39.).

"Seven days." Answering to the period of natural pollution in the Levitical law (Num. xix. 11.). "Seven days do men mourn for the dead" (Ecclus. xxii. 12.). "Weep bitterly, and use lamentation, for he is worthy; and that a day or two lest thou be evil spoken of: and then comfort thyself for thy heaviness. But take no grief to heart; for there is no turning again; thou shalt not do him good, but hurt thyself" (Ecclus. xxxviii. 17, 20.). During the appointed days of mourning it was the practice of some to fast, wear sackcloth, and sit on the bare ground, and in great grief to shave the head (2 Sam. xii. 16. Jer. xlvi. 37. Ezek. vii. 18; xxvii. 31.); but the mourners at the end of their fast ate the "bread of men," and took the "cup of consolation" (Jer. xvi. 6, 7. Ezek. xxiv. 17.). The Israelites were forbidden by the law to disfigure themselves as the heathen did in a frenzy of grief (Lev. xix. 28. Deut. xiv. 1.). The number "seven" denotes the Sabbath of rest, and by fulfilling seven days they were reminded of the sleep of peace into which the deceased had fallen (see 1 Sam. xxxi. 11—13.).

11. "Abel-mizraim." "The mourning of Egypt." The mourning for the dead in those days was severe and of long continuance, because the gates of hell had not yet been burst nor the bands of death loosened. See 2 Tim. i. 10.

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for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, ^m they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ² sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 so shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿ for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^o the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^p fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, ^q Fear not: ^r for *am* I in the place of God?

14—26. The Last Days of Joseph.

15. "And when Joseph's brethren saw." This petition of Joseph's brethren seems to have been presented before the journey into Canaan. They hesitated to accompany him thither lest his kindness to them which had been shewn out of regard to their father whilst he lived, should be withdrawn from them now that he was dead. Their remorse for the past made them fearful and suspicious; as wickedness, being self-condemned, always forecasteth grievous things (Wisd. xvii. 11.). In Gen. xxvii. 41, Esau's threatened vengeance was deferred whilst his father Isaac lived.

16. "Thy father did command us." Jacob had probably charged them to go and abase themselves before Joseph as an act of penitence and reparation to their brother whom they had wronged, and an acknowledgment of his goodness to them in requiting their cruelty with so many benefits.

17. "Joseph wept." Such was the tenderness which he had shown before, when the first remorse of his brethren had excited his compassion (ch. xlii. 24.).

18. "Behold we be thy servants." They confess themselves the servants of him whom they had sold for a slave, and by God's appointment they bow down to him as their lord, and acknowledge the great debt which they owe to him.

19. "Am I in the place of God?" In the Greek Version, "I am a man of God." In the Vulgate, "Can we resist the will of God?"

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20 ^a But as for you, ye thought evil against me ; ^{Before} **CHRIST** 1689.
but ^b God meant it unto good, to bring to pass, as *it is*
 this day, to save much people alive.

21 Now therefore fear ye not : "I will nourish you,
 and your little ones. And he comforted them, and
 spake ² kindly unto them.

22 And Joseph dwelt in Egypt, he, and his
 father's house : and Joseph lived an hundred and
 ten years.

23 And Joseph saw Ephraim's children ^x of the ^x Job 42. 16.
 third *generation* : ^y the children also of Machir the ^y Num. 32. 30.
 son of Manasseh ^z were ³ brought up upon Joseph's ^z ch. 30. 3.
 knees. ³ Heb. borne.

24 And Joseph said unto his brethren, I die : and
^a God will surely visit you, and bring you out of this
 land unto the land ^b which he sware to Abraham,
 to Isaac, and to Jacob.

In the Targum, "I fear God." The meaning is, "I am under God, and
 "God is greater than I; it is not for me to frustrate God's purpose."
 God had given him power that he might be the saviour of his brethren ;
 should he abuse that power to oppress or ill-treat them? Thus
 Joseph shewed himself to be a man of God, by imitating God in His
 indulgent mercy and beneficence (St. Luke vi. 35, 36.).

20. "God meant it unto good." God had converted their designs
 into an instrument for accomplishing His Will, and for working a great
 deliverance. In the same way the wickedness of Christ's enemies was
 overruled to bring about the world's redemption (St. Luke xxii. 22.
 Acts iii. 17, 18.). So in all the persecutions and troubles of His
 Church, He makes everything work together for good to those that love
 Him (Rom. viii. 28.).

21. "I will nourish you." They had asked for pardon and in-
 dulgance ; but he grants more : he will be a father to them and their
 households : the shepherd and feeder of Israel (ch. xlix. 24.).

"And spake kindly to them." Literally, "He spake to their heart,"
 restoring confidence, dispelling their fears.

23. "Ephraim's children." This was the beginning of the fulfil-
 ment of the prophecy that Ephraim, the younger son, should be the
 greater of the two.

"Machir," "Sold," son of Manasseh and father of Gilead (see Num.
 xxvi. 29 ; xxxii. 39, 40.).

"Upon Joseph's knees." Literally, "They were born upon Joseph's
 "knees." He adopted and educated them as his own sons, and blessed
 them before he died (see Ps. cxxviii. 1, 6. Prov. xvii. 6.).

24. "God will surely visit you." The dying charge of Joseph
 declares, first, his own faith in God and assured hope of the fulfilment
 of His promises to Abraham, Isaac, and Jacob (Heb. xi. 22.) ; secondly,
 his anxiety that the tribes of Israel should not forget him nor all that
 God had done for them, but should remember that Canaan was to be

GENESIS, I.

Before
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25 And ^c Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

^c Ex. 13. 19.
^{Josh.} 24. 32.
^{Acts} 7. 16.
^d ver. 2

26 So Joseph died, *being* an hundred and ten years old: and they ^d embalmed him, and he was put in a coffin in Egypt.

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their ultimate resting-place, and not Egypt where they were only strangers and sojourners. It was his earnest prayer that Israel should not forget their God (see 1 Chron. xxix. 18.).

25. "My bones." "Joseph, a governor of his brethren, a stay of "the people, whose bones were regarded of the Lord" (Ecclus. xlix. 15.). His remains were preserved for two hundred years, and were then carried out of Egypt by Moses (Exod. xiii. 19), and at length buried by Joshua in Shechem (Josh. xxiv. 32.).

THE SECOND BOOK OF MOSES,

CALLED

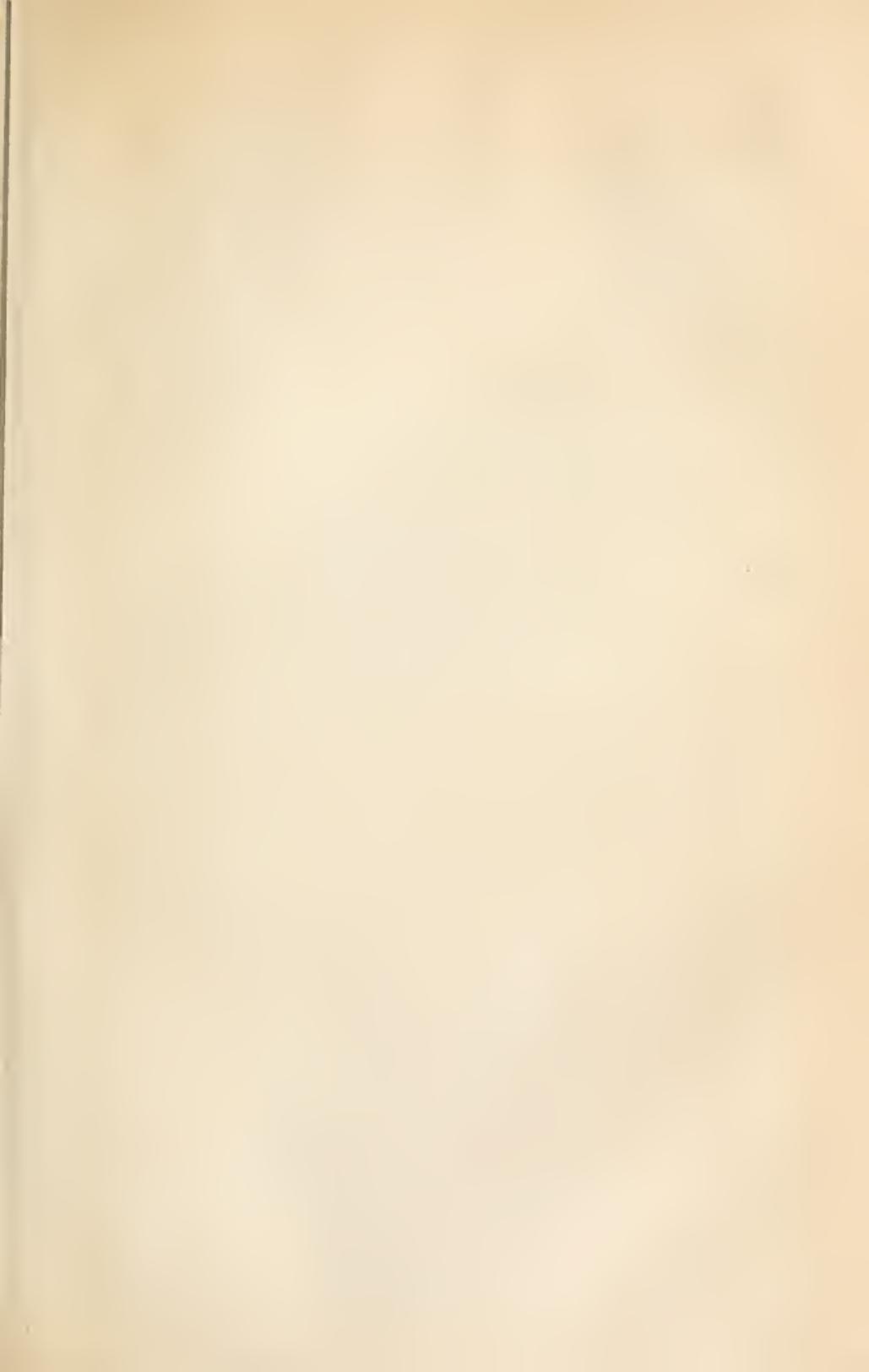
EXODUS.

INTRODUCTION.

THE second Book of Moses is called Exodus, because the principal subject of it is the departure of the children of Israel out of Egypt, together with the events of their journey or march through the wilderness to Mount Horeb, down to the completion of the Tabernacle. Beginning with the death of Joseph and of his generation, it proceeds to record the affliction of the Israelites in Egypt and their supernatural increase in spite of the oppression, the first having been foretold in Abram's vision of "the horror of thick darkness," and the second being foreshewn by the name "Ephraim," by which Joseph had declared that God had made him fruitful in the land of his affliction. Thus Exodus is connected with Genesis as its continuation, and the unity of design is traced through both. The plagues of Egypt fulfilled God's promise to Abraham that He would judge that nation: and the fulfilment of the four hundred and thirty years denoted the time when God had said that the iniquity of the Amorites should reach its full measure, and their land should be given to Abraham's seed for a possession. When God appeared in the bush, He revealed Himself as the God of Abraham, the God of Isaac, and the God of Jacob, since He was come to fulfil to the patriarchs those promises which are recorded in Genesis. In ch. xxxiii. 13, Moses in pleading with God for the people, says, "Remember Abraham, Isaac, and Jacob, to whom Thou swarest by Thine own Self." Thus the history of Exodus is ever referring back to Genesis; for it relates the beginning of the fulfilment of the promises to Abraham and his seed, which were to have a fuller accomplishment in man's deliverance and redemption from bondage to sin and Satan, and the settlement of the ransomed people of God in the land of eternal rest. The things which happened to Israel in the desert, were ordained to be types and ensamples of things to come. The Passover was to be the annual sacrifice of the Lamb without blemish, to continue from the Exodus of Israel to the Exodus of the Son of God, Who partook of the affliction of His people first in His infancy in Egypt itself (St. Matt. ii. 15.), and

INTRODUCTION.

afterwards in His humiliation to the condition or form of a servant. From this state of bondage or affliction He went forth at His death, which is called His Exodus or "decease" in St. Luke ix. 30, 31, because it was His departure out of the world to the Father (St. John xiii. 1.). The first Passover is followed by the first Pentecost; when the Divine Law was given at Sinai to those who had been redeemed out of the house of bondage and brought near to God as His sons possessing the priestly birthright of the firstborn. This was the first covenant which was to give place to the new covenant in which it had its fulfilment, when the quickening Spirit should succeed to the killing letter, and the law that was given by Moses should be followed by the grace and truth that came by Jesus Christ. Hence though the Law was itself enforced with great rigour and severity, as a ministration of death rather than life, there were yet gleams of the Divine mercy in the midst of its threatenings. Moses was suffered to plead with God to spare the people after their worship of the calf, and he was admitted to behold a glimpse of the glory of His pardoning love. In that vision in ch. xxxiii—xxxiv. it was revealed how mercy rejoiced against judgment, and though the people were stubborn and rebellious, the Divine Presence would yet go before them and give them rest.



EXODUS, I.

Before
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1706.

CHAPTER I.

1 *The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men children alive. 22 Pharaoh commandeth the male children to be cast into the river.*

¶ **N**OW ^a these are the names of the children of ^a Gen. 46. 8. ch. 6. 14. Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the ² loins of ² Heb. thigh. Jacob were ^b seventy souls: for Joseph was in Egypt ^b Gen. 46. 26, 27. already. ^c ver. 20. Deut. 10. 22. Gen. 50. 26. Acts 7. 15.

6 And ^c Joseph died, and all his brethren, and all that generation.

7 ^d And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. ^d Gen. 46. 3. Deut. 26. 5. Ps. 105. 24. Acts 7. 17. 1635.

CHAPTER I.

i. Israel in Egypt: their Oppression.

1. "These are the names of the children of Israel." The sons of Jacob are alone enumerated here: the fuller catalogue, containing the names of the children and grandchildren of the twelve patriarchs, "every man and his household," is found in Gen. xlvi. and Exod. vi.

5. "Seventy souls." This number includes Jacob himself, and Joseph and his two sons: without these the number was sixty-six (Gen. xlvi. 26, 27.). For though Joseph was in Egypt already, he and his children must be reckoned among the sons of Israel, who sojourned there as in a strange land.

6. "Joseph died." The death of Joseph is repeated from Gen. i. 46. Here the death of his brethren is added to shew that they all died before the chosen race were oppressed and afflicted by the Egyptians (see Acts vii. 15.).

7. "The children of Israel were fruitful." The increase of Israel in Egypt was of an extraordinary kind. In 210 or 215 years they grew from 70 to 600,000 souls (ch. xii. 37.). This rapid increase was predicted to the patriarchs, when as yet the growth of the chosen race was slow, and the hope of offspring delayed (Gen. xv. 5; xxii. 17.). It is alleged by Moses as a proof of the singular Divine blessing which Israel had enjoyed (Deut. i. 10; x. 22. Heb. xi. 12.). The rise of the nation from the

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8 Now there ^e arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, ^f the people of the children of Israel *are* more and mightier than we :

10 ^g come on, let us ^h deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters ⁱ to afflict them with their ^k burdens. And they

barrenness of Abraham and Sarah, and its growth afterwards was alike supernatural (see Isa. li. 1, 2.). They were like a nation born in a day, and in an especial sense the seed and offspring of God (Deut. xxxii. 18. Isa. lxvi. 8.). Such also was to be the growth of the new or spiritual Israel, in which 3,000 souls were born to God in one day (Acts ii. 41.).

8. "A new king." The kingdom is said to have passed to another house or dynasty (*Josephus*), by which the decrees of Joseph were not confirmed (*Targum*). The generation that arose after the death of Joseph forgot all the benefits which he had conferred upon the land for which he had been called "the father of the king" and the "saviour of the people" (see on Gen xli. 45 ; xlv. 8.). So Joshua was forgotten after his death (*Judg.* ii. 10.).

9. "The children of Israel are more and mightier than we." God's blessing made His people stronger than their enemies. He is also said to have turned the heart of Pharaoh to deal subtilly with His servants (Ps. cv. 24, 25.); for nothing could happen to them except by His will and appointment. This was the fulfilment of His prediction to Abraham in Gen. xv. 13, 14, denoted by the dream of horror and darkness. It was also a sign that the time of the promise was drawing nigh (Acts vii. 17, 18.).

10. "Let us deal wisely." To do wisely is here "to act in a "subtle or crafty manner" (as in St. Luke xvi. 8.). The design of Pharaoh was twofold : (1) to weaken them and to check their increase by oppression ; (2) to keep them in the land, that they might contribute to the wealth and renown of his kingdom.

11. "Task-masters." Literally, "princes of tribute," that is, of tribute rendered by labour or servile work. So the word "tribute" may be understood in Gen. xlix. 15. They were agents of cruel oppression, and also superintendents of works, such as the construction of walls and fortifications, the digging of canals and reservoirs, and the raising of embankments to restrain the waters of the river during its inundations. *Josephus* also mentions a tradition which ascribed the erection of the pyramids to the labours of the Israelites. "The new king claimed the whole race of Israel as his slaves, and "proceeded to engage them in servile labours, placing task-masters "over them whose business it was to make their lives bitter with hard

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built for Pharaoh treasure cities, Pithom ¹ and Raamses. Before
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12 ² But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour :

14 and they ^m made their lives bitter with hard bondage, ⁿ in mortar, and in brick, and in all

Gen. 47. 11.
² Heb. And as they afflicted them, so they multiplied, &c.
^m ch. 2. 23. & 6. 9.
Num. 20. 15.
Acts 7. 19, 34.
ⁿ Ps. 81. 6.

“bondage. The work assigned to them included brick-making, building, “and other severo field-labour, employment in furnaces and brick-kilns “(Deut. iv. 20. Ps. lxxxi. 6.), and in the irrigation of the land” (Deut. xi. 10.) (*Rawlinson*).

“Treasure cities.” Hero were Pharaoh’s storehouses or granaries in which he laid up the fifth part of the produce of the land, which had been exacted as tribute since the time of Joseph (Gen. xlvii. 26.). These cities were either built or fortified by the labours of the Israelites. “Pithom,” a narrow place surrounded by mountains “Raamses,” named after one of the kings. The Greek Version adds the name of a third city, “On, which is Heliopolis,”—called Bethshemesh in Jer. xliii. 13. The reasons assigned for the affliction of the children of Israel are (1) that it was a punishment for sin, many of them having forsaken God and lapsed into idolatry (see Ezek. xx. 5—8. Josh. xxiv. 14.); (2) that they might desire to forsake Egypt and seek their rest and inheritance in Canaan; (3) that they might have a just claim to the spoils of the Egyptians; and (4) that God might be glorified in their deliverance and redemption.

12. “The more they afflicted them.” “Like as they afflicted them, “so were they multiplied” (*Hebrew*). This was a type of things to come, foreshadowing the wonderful growth and increase of the Church of Christ in spite of the persecution of Jews and Gentiles (see Acts vi. 7; xii. 1, 24; xix. 20. Phil. i. 12—14. 2 Tim. ii. 9.). When the enemy did his utmost to quench the light of the Gospel, God turned it to the contrary effect: “the very persecution was the attraction of the sect,” the cause of its increase by the accession of more and more adherents from the pagan world. From this history of the Israelites in Egypt, the early Christians derived strength and encouragement, and learned to “fear none of those things” (Rev. ii. 10.).

“They were grieved,” or “sore afraid,” as Moab was (Num. xxii. 3.). Such was the guilty alarm of the Jewish rulers at the increase of the disciples of Christ (St. John xi. 48. Acts v. 28.); and hence Jerusalem was spiritually called Sodom and *Egypt* (Rev. xi. 8.).

13. “To serve with rigour,” or “crushing oppression.” Seeking not only to degrade but to kill their victims by excessive labour, unwholesome diet, unmerciful and frequent chastisement, and the feelings of misery and despair which such treatment naturally produces. The law of Moses refers to these sufferings as a motive for a kind treatment of their servants by the Israelites (Lev. xxv. 43, 46.).

14. “In mortar and in brick.” Both in making and conveying

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manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 and he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

cir. 1635.
o Prov. 16. 6.
p Dan. 3. 16,
18. & 6. 13.
Acts 5. 23.

17 But the midwives °feared God, and did not ^p as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

q See Josh.
2. 4, &c.
2 Sam. 17.
19, 20.

19 And ^qthe midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

r Prov. 11. 18.
Eccles. 8. 12.
Isai. 3. 10.
Heb. 6. 10.

20 ^rTherefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

the brick, and in building cities and fortifications. "Brick was largely "used by the Egyptians, notwithstanding the great abundance of stone "in the land; and pyramids, houses, tombs, and temples were frequently "built of brick" (*Rawlinson*).

15. "The king of Egypt spake to the Hebrew midwives." The Jewish tradition relates that one of the magicians prophesied to the king that a child should be born of Hebrew descent, who should advance the Israelites to great power, and oppress the Egyptians (*Josephus*). This tradition is also found in the Rabbinical writings and in the Koran of Mahommed, where Pharaoh is said to have had a dream to the same effect (*Arnold*). Only two midwives are mentioned by name. This perhaps shews that their aid was not required by all the Hebrew mothers.

16. "Upon the stools." Some think that the stools were used by the midwives; but the use of stools or of chairs of a peculiar form by mothers is a known Egyptian practice; such stools are represented on the ancient monuments.

19. "For they are lively," or, "they are themselves midwives" (*Vulgate*); or, "they are prudent and skilful." This may have been a partial statement of the truth, for God had made the Hebrews stronger than their enemies, and it might have been a part of the blessing by which they were supernaturally increased, that their mothers were more independent of the midwives than the Egyptian mothers, and were able to assist one another. But it was not the whole truth, for the midwives had themselves "saved the men children alive" (ver. 17.). So it must be concluded that God set His approval not upon the deceit by which they sought to escape the anger of the tyrant, but upon their work of mercy in saving the lives of the infants.

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21 And it came to pass, because the midwives feared God, ^athat he made them houses.

22 And Pharaoh charged all his people, saying, ^aEvery son that is born ye shall cast into the river, and every daughter ye shall save alive.

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^a See 1 Sam. 2. 35.
2 Sam. 7. 11, 13. 27, 29.
1 Kin. 2. 24. & 11. 38.
Ps. 127. 1.
cir. 1573.
^t Acts 7. 19.

CHAPTER II.

¹ Moses is born, ³ and in an ark cast into the flags. ⁵ He is found, and brought up by Pharaoh's daughter. ¹¹ He slayeth an Egyptian. ¹³ He reprooveth an Hebrew. ¹⁵ He fleeth into Midian. ²¹ He marryeth Zipporah. ²² Gershom is born. ²³ God respecteth the Israelites' cry.

¶ AND there went ^aa man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and ^bwhen she saw him that he was a goodly child, she hid him three months.

^a ch. 6. 20.
Num. 26. 59.
1 Chr. 23. 14.

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^b Acts 7. 20.
Heb. 11. 23.

21. "He made them houses," or, "increased their possessions." In the Hebrew the pronoun is masculine, so that it perhaps refers not only to the midwives, but to their male friends and kindred, to whom the blessing was extended.

22. "Ye shall cast into the river." This cruel order afterwards received its just recompense in the first of the plagues, when "a perpetual running river troubled with foul blood was a manifest reproof of that commandment whereby the infants were slain" (Wisd. xi. 6, 7.). See Rev. xvi. 4—6.

CHAPTER II.

The Birth and Flight of Moses.

1. "A man of the house of Levi." His name was Amram (ch. vi. 20.), and he took to wife his father's sister Jochebed. The names signify "favoured" and "glorified," and thus point to the excellence of the sons that should be born to them. The marriage of a man with his father's sister was afterwards prohibited in Lev. xviii., but such restrictions were not yet imposed, whilst the chosen race were comparatively few in number.

2. "She saw him that he was a goodly child." The infant was "fair unto God" or exceeding fair (Acts vii. 20.). The Jews supposed that the parents of Moses acted by Divine direction in their concealment of their child: according to one account Miriam prophesied at his birth, and the house was filled with a supernatural light. Josephus relates that God appeared to Amram in a dream in answer to his prayers for help, and revealed the future greatness of Moses.

"She hid him." In faith that God would preserve him, and shield him from the cruelty of the king (see Heb. xi. 23.).

"Three months." It is supposed that the king held his enquiry every third month to search for the male infants of the Hebrews.

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3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

^e ch. 15. 20.
Num. 26. 59.

4 ^c And his sister stood afar off, to wit what would be done to him.

^d Acts 7. 21.

5 And the ^d daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto

3. "An ark of bulrushes." This would be a little boat or skiff made of the papyrus or marsh-reed, a plant much used by the Egyptians for making baskets, &c. (see Isa. xviii. 1, 2.). It was made water-tight like the ark of Noah by a covering of asphalt or bitumen. It was laid among the flags or rushes both for concealment, and that it might not be carried away by the current of the river (*Rawlinson*).

4. "His sister." Miriam, afterwards associated with Moses and Aaron in their Divine mission (Mic. vi. 4.).

5. "The daughter of Pharaoh." Her name, according to tradition, was Thermuthis (*Josephus*). Whilst she was bathing, her maidens walked along by the river-side, one of them remaining with her to assist her.

"She sent her maid." Others interpret it, "she stretched forth her arm, and took it" (*Targum*). Another account relates that she saw it float on the water, and sent swimmers to fetch it (*Josephus*).

7. "A nurse of the Hebrew women." A tradition relates that the child was first offered to the Egyptian women, who refused to nurse him (*Josephus*). Thus God ordained that Moses should be nourished even by those who on his account had decreed the destruction of the Hebrews.

10. "The child grew," &c. This is also enlarged upon by Jewish tradition. It is said that whilst yet a child he was brought by Thermuthis to her father, who placed his royal crown upon the child's head, but Moses spurned it and threw it to the ground. The magicians urged

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Pharaoh's daughter, and he became ^eher son. And she called his name ²Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, ^fwhen Moses was grown, that he went out unto his brethren, and looked on their ^gburdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he ^hslew the Egyptian, and hid him in the sand.

13 And ⁱwhen he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

the king to kill the child, but Thermuthis rescued him. It is added that when the child grew or "became great," he was distinguished not only for stature and beauty, but also for wisdom. "Moses was learned "in all the wisdom of the Egyptians, and was mighty in words and "deeds" (Acts vii. 22.). It is said that he shewed his might and wisdom by his success in conducting a war with the Ethiopians.

11. "When Moses was grown." In Acts vii. 23, "when he was "full forty years old." This also agrees with Jewish tradition, that Moses was forty years in the palace of Pharaoh, another forty years in Midian, and a third period of forty years in the wilderness as the leader and deliverer of Israel. In Heb. xi. 24, it is said that he refused to be called the son of Pharaoh's daughter, or to renounce the fellowship of his own people in order to be promoted to the rank of an Egyptian prince. Thus he counted the "reproach of Christ" as greater riches than the treasures of Egypt, and renounced the pleasures of sin, that he might have his portion with the afflicted people of God.

"He went out unto his brethren," expecting them to receive him as their appointed deliverer (Acts vii. 25). He relied either upon his success in the service of Pharaoh, or upon a Divine direction, leading him to interfere in their behalf.

12. "He slew the Egyptian." This seems to have been an act of vengeance, not authorized by God. Moses was naturally of a temper-hasty and vehement: this appears both in this place and in his defence of the daughters of Jethro from the shepherds (see Exod. xi. 8; xxxii. 19. Num. xvi. 15. Ps. cvi. 33.). The act of Moses was rash and yet generous; and it may be compared with that of St. Peter when Christ commanded him to sheathe his sword (St. John xviii. 10, 11. St. Matt. xxvi. 51.). As some weeds indicate a rich soil, so the zeal then manifested by Moses seemed to point out one meet to be a great deliverer.

13. "He said to him that did the wrong." The stronger of the two Hebrews is here described as the "impious man" or the "wrong-doer," because he was oppressing his weaker brother. He was the one who rudely rejected the charitable intervention of Moses when he would have set them at one again (Acts vii. 26.).

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- ^k Acts 7. 27, 28. ² Heb. *a man, a prince*, Gen. 13. 8. ¹ Acts 7. 29. Heb. 11. 27. ^m Gen. 24. 11. & 29. 2. ⁿ ch. 3. 1. ^o Or, *prince*, as Gen. 41. 45. ^o Gen. 24. 11. & 29. 10. ¹ Sam. 9. 11.
- 14 And he said, ^k Who made thee ² a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
- 15 Now when Pharaoh heard this thing, he sought to slay Moses. But ¹ Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^m a well.
- 16 ⁿ Now the ³ priest of Midian had seven daughters: ^o and they came and drew *water*, and filled the troughs to water their father's flock.
- 17 And the shepherds came and drove them away:

14. "Who made thee a prince and a judge?" Thus Moses bore the "reproach of Christ," the ingratitude of his own people, for whom he had sacrificed all the riches and honours of the world (Acts vii. 25, 35. Heb. xi. 24—26.). His faith was to be tried by another long delay, before God should send him to be the instrument of the promised deliverance. Even when the time had come, he was again rejected: "they hearkened not for anguish of spirit" (Exod. vi. 9.). Such was the reproach of Christ: "He came to His own, and His own received him not" (St. John i. 11.). The office of judge or arbiter which Moses sought to exercise over his brethren, our Lord refused (St. Luke xii. 13, 14.): His time had not yet come, though He was ordained to be hereafter the Judge of Angels and men.

15. "Moses fled from the face of Pharaoh." The cause of his exile was the envy of those who were jealous of his promotion by the king, and the handle which his hasty act had given them against him. Moses, though he forsook Egypt for a time, did not cast off his faith and hope that God would deliver His people by him: "he endured as "seeing Him Who is invisible" (Heb. xi. 27.). His exile in Midian was a time of expectation of the fulfilment of God's promises, and not, as men supposed, a mere concealment from the wrath of Pharaoh. The land of Midian (Gen. xxv. 2.) was situated to the east of the Red Sea.

16. "The priest of Midian." He was probably, like Melchizedek, the prince and leader of his tribe, as well as their priest. Two princes of Midian are mentioned by name: (1) Reuel or Raguel (the friend of God), and (2) his son Hobab (see below, ver. 18. Num. x. 29. Judg. iv. 11.). In the margin of our Bibles Jethro is identified with Raguel; but it is a question whether Jethro is not another name for Hobab, son of Raguel.

"They came and drew water." It was evening, the time of drawing water (see Gen. xxiv. 11; xxix. 7, 8.); the time when the flocks were gathered together, and the well uncovered: the water was drawn up from the well in pitchers, and then emptied into gutters or watering-troughs from which the cattle drank (Gen. xxx. 38, 41.). The flocks are tended and watered by women and girls in the desert at the present day.

17. "The shepherds came." They sought to take advantage of the

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but Moses stood up and helped them, and ^p watered their flock.

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18 And when they came to ^q Reuel their father, he said, *How is it that ye are come so soon to day?*

p Gen. 29. 10.
q Num. 10.
29. called
also *Jethro*,
or *Jether*,
ch. 3. 1.
& 4. 18.
& 18. 1, &c.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it that ye have left the man? call him, that he may ^r eat bread.

r Gen. 31. 54.
& 43. 25.

21 And Moses was content to dwell with the man: and he gave Moses ^s Zipporah his daughter.

s ch. 4. 25.
& 18. 2.

22 And she bare *him* a son, and he called his name ^t Gershom: for he said, I have been ^u a stranger in a strange land.

t That is,
A stranger
here.

u ch. 18. 3.
u Acts 7. 20.
Heb. 11. 13,
14.

23 And it came to pass ^x in process of time, that the king of Egypt died: and the children of Israel ^y sighed by reason of the bondage, and they cried,

x ch. 7. 7.
Acts 7. 30.
y Num. 20. 16.
Deut. 26. 7.
Ps. 12. 5.

troughs which the women had filled by their own labour, and to drive their own flocks into the place of the flock of Jethro. Wells were frequently scenes of contention (see Gen. xxvi. 15, &c.).

20. "Why is it that ye have left the man?" Reuel, who was either the father or grandfather of the maidens, rebuked them for leaving Moses to tarry all night in the desert. Like the patriarchs Abraham, Lot, and Isaac, he was not forgetful to entertain strangers.

21. "Moses was content to dwell with the man." He served his father-in-law by keeping his flocks (ch. iii. 1.), the service being in the place of the dowry usually paid to the father of the maiden at her betrothal.

"Zipporah," "A little bird," a name expressing cheerfulness and activity.

22. "Gershom," "A stranger here." This name expressed Moses' expectation of a Divine call to return to Egypt, and that Midian was only to be his abode for a few years. The Vulgate adds from ch. xviii. 4: "And she bare another son whom he called Eliezer, saying, 'The God of my father was mine helper and delivered me from the hand of Pharaoh'" (see 1 Chron. xxiii. 14, 15.).

23. "The king of Egypt died." "In process of time," or "after many days," the king who had sought to kill Moses died. But his successors were of the same mind, and cruelly oppressed the children of Israel. The four hundred years ordained by God in Gen. xv. 13, during which the Amorites filled up the measure of their iniquity, were not yet completed.

"And they cried." An ancient writer suggests that the death of the king gave them some respite for prayer and to cry to God for help. It was on such occasions that the prophet Isaiah received special revelations (Isa. vi. 1; xiv. 28.). In their affliction the Israelites cried unto the Lord (1 Sam. xii. 8.); they repented of the sins which had

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and ² their cry came up unto God by reason of the bondage.

² Gen. 18. 20. ^a 24 And God ^a heard their groaning, and God
ch. 3. 9. & ^b remembered his ^c covenant with Abraham, with
22. 23. 27. Deut. 24. 15. Isaac, and with Jacob.

^a ch. 6. 5. ²⁵ And God ^d looked upon the children of Israel,
^b ch. 6. 5. and God ^{2e} had respect unto *them*.
Ps. 105. 8,
42. & 106. 45.

^c Gen. 15. 14.
& 46. 4.

^d ch. 4. 31.

1 Sam. 1. 11. 1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.*
2 Sam. 16. 12. 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His mes-*
Luke 1. 25. 9 *sage to Israel.*

2 Heb. *new.*
^e ch. 3. 7.

1491.

^a ch. 2. 16.

^b ch. 18. 6.

1 Kin. 19. 8.

^c Deut. 33. 16.

Isai. 63. 9.

Acts 7. 30.

NOW Moses kept the flock of Jethro his father
in law, ^a the priest of Midian: and he led the
flock to the backside of the desert, and came to ^b the
mountain of God, *even* to Horeb.

2 And ^c the angel of the LORD appeared unto him

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brought the evil upon them; they prayed for deliverance and redemption (see Ezek. xx. 7—9. Num. xx. 15, 16.).

25. "God looked upon the children of Israel." "Their humiliation was known to the Lord, and He said in His Word that He would "deliver them" (*Targum*). They were afflicted, but not cast away: chastened, but not rejected (1 Sam. xii. 22. Ps. xciv. 14.).

CHAPTER III.

iii.—iv. The Call of Moses. Aaron is associated with him.

1. "Moses kept the flock." He was now eighty years old, as we learn from ch. vii. 7, and his exile in Midian was of forty years' duration (Acts vii. 30.). Thus he had waited through a long life to see the fulfilment of God's promise to His people, but hitherto his hope had been deferred.

"To the backside of the desert." He drove his sheep beyond the best pastures of the wilderness, and came to Mount Horeb, where the glory of the Lord was revealed. Here was situated the mountainous range of Sinai, afterwards chosen by God for the giving of the Law; and the manifestation of His presence by special signs of His glory. Horeb, "the dry or desert place," was a general name for the whole mountain, of which Sinai, the *Jebel Musa* of the modern Arabs, was a particular summit. It is said that even before the giving of the Law it was regarded as a sacred spot, not to be invaded by flocks and herds (*Josephus*).

2. "The Angel of the Lord." The Fathers of the Church believed the Angel Who appeared in the bush to be the same Divine Person as the Man or Angel Who visited Abraham and Jacob: the Second Person of the Blessed Trinity, Who was already before the Incarnation the Word or Wisdom of the Father, Who delighted to converse with

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in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. Before
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3 And Moses said, I will now turn aside, and see this ^d great sight, why the bush is not burnt. ^d Ps. 111. 2.
Acts 7. 31.

4 And when the LORD saw that he turned aside to see, God called ^e unto him out of the midst of ^e the bush, and said, Moses, Moses. And he said, Here *am* I. ^e Deut. 33. 16.

5 And he said, Draw not nigh hither : ^f put off ^f thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. ^f ch. 19. 12.
Josh. 5. 15.
Acts 7. 33.

the sons of men (*Justin Martyr, Tertullian, Cyril, Origen, &c.*). He Who spoke to Moses in the bush declared Himself to be the God of Abraham, Isaac, and Jacob; the Self-existent One, the I AM, or He Who is. He is also the Angel of the Lord, or the Messenger of the Covenant, as being sent from the Father to declare His Will to us (Mal. iii. 1. Isa. lxiii. 9.). The Divine Person Who visited the Israelites and redeemed them from Egyptian bondage, was the Son Who was afterwards sent from the Father to accomplish that greater redemption of which the first was a type.

“Out of the midst of a bush.” The bush was probably some prickly plant of thorn or acacia such as is found in the more fertile spots in the desert. The sign of God’s presence was a flame of fire, which gave light without scorching or consuming. By this He shewed that He was bringing His people through the fire of affliction, but by His presence with them He kept them from being devoured by it (Isa. xliii. 2. Dan. iii. 25.). He Who uttered His voice from the burning bush was He Who came to send fire on earth, that holy flame of the Spirit which enlightens without scorching (St. Luke xii. 49. St. Matt. iii. 11. Acts i. 5.). Again the fire which burned without consuming was the type of the Incarnation, in which the Godhead Itself Which the Angels fear to look upon, took the similitude of sinful flesh and glorified it without consuming it.

4. “Moses, Moses.” God called Moses by name to shew that he had found grace in His sight (Exod. xxxiii. 17.), for He knoweth them that are His (St. John x. 3. 2 Tim. ii. 19.).

5. “Put off thy shoes.” This was enjoined as an act of reverence, as in Josh. v. 15. Mourners also went barefoot (2 Sam. xv. 30. Isa. xx. 2, 4. Ezek. xxiv. 17, 23.). The priests in the Temple washed their feet in the sacred laver, and entered barefoot (ch. xl. 31, 32.). A chapel stands at this day on the traditional site of the bush which visitors and pilgrims are requested to enter barefoot. The same sign of reverence is practised elsewhere in the East both by Christians and Mohammedans. It signifies the divesting of the soul of the encumbrance of worldly cares and affections by which it does as it were tread upon the earth, when we are upon holy ground or approach God in prayer (*Ambros.*). The loosing of the shoe is also a type of humility, especially when it is a service performed for another (St. John i. 27.).

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6 Moreover he said, ^s I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^h he was afraid to look upon God.

7 And the LORD said, ⁱ I have surely seen the affliction of my people which are in Egypt, and have heard their cry ^k by reason of their taskmasters; for ^l I know their sorrows;

8 and ^m I am come down to ⁿ deliver them out of the hand of the Egyptians, and to bring them up out of that land ^o unto a good land and a large,

^g Gen. 28. 13. ver. 15. ch. 4. 3. Matt. 22. 32. Mark 12. 26. Luke 20. 37. Acts 7. 32. ^h So l Kin. 19. 13. Isai. 6. 1, 5. ⁱ ch. 2. 23, 24, 25. Neh. 9. 9. Ps. 106. 44. Acts 7. 34. ^k ch. 1. 11. ^l Gen. 18. 21. ch. 2. 25. ^m Gen. 11. 5, 7. & 18. 21. & 50. 24. ⁿ ch. 6. 6, 8, & 12. 51. ^o Deut. 1. 25. & 8. 7, 8, 9.

6. "The God of Abraham," &c. Our Lord referred to this saying at the bush, as a proof of the Resurrection of the dead (St. Matt. xxii. 32. St. Mark xii. 26.). After Abraham, Isaac, and Jacob had slept with their fathers, their souls still lived with God, and were in His keeping reserved unto the day of the Resurrection, when they should rise again to inherit the promises. For God was their God by an everlasting covenant, which their death could not annul (Heb. xi. 16.). By the words "God of Jacob," there is signified a close and intimate relation, in which God condescends to be the Friend and Protector of Jacob. But God could not be said to be a Friend to those who are not, or who have ceased to exist. He Who is the I AM or Self-existent, cannot be the God of the non-existent.

"Moses hid his face." Not turning away, but bowing down his face to the earth (*Targum*). "Then Moses trembled, and durst not behold" (Acts vii. 32. See 1 Kings xix. 13.). It was holy ground, like Bethel, the house of God; consecrated not by any act of man, but by God's manifestation of His Presence (Gen. xxviii. 16, 17.).

7. "I have surely seen." God by His perfect knowledge knew all the sorrows and sufferings of His people. "In all their affliction He was afflicted" (Isa. lxiii. 9.). He suffers the enemy to oppress for a time, but His Providence watches over His people, and the day of their redemption is in His Heart. He is jealous of the tyrants who usurp dominion over them, for they are His own people called by His Name. This was "the zeal of the Lord of hosts" (Zech. i. 14. Isa. ix. 7; xxxvii. 32.).

"I know their sorrows." These words may be taken not only as declaring the Divine condescension at that time, but as foreshewing the Incarnation, when the God of Abraham took upon Him the form of a servant, and submitted to the state of bondage and affliction.

8. "I am come down." He was come down to manifest His presence on earth by signs and miracles, and to bring His people up from the depths of affliction into which they had fallen, and to exalt and glorify them by giving them the possession of the land of Canaan. This foreshewed the gracious purpose of God in the Incarnation, when He visited us in the depths of our misery to bring us up out of bondage to Satan into the possession of the heavenly inheritance.

"A good land and a large." The land of Canaan was large and

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unto a land ^p flowing with milk and honey; unto the place of ^q the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

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9 Now therefore, behold, ^r the cry of the children of Israel is come unto me: and I have also seen the ^s oppression wherewith the Egyptians oppress them.

P ver. 17.
ch. 13. 5.
& 33. 3.
Num. 13. 27.
Deut. 26. 9,
15.
Jer. 11. 5.
& 32. 22.
Ezek. 20. 6.
q Gen. 15. 18.

10 ^t Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

r ch. 2. 23.
s ch. 1. 11,
13, 14, 22.
t Ps. 105. 26.
Mic. 6. 4.

11 And Moses said unto God, ^u Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

u See ch. 6. 12.
1 Sam. 18. 13.
Isai. 6. 5, 8.
Jer. 1. 6.

12 And he said, ^x Certainly I will be with thee; and this *shall be* a token unto thee, that I have

x Gen. 31. 3.
Deut. 31. 23.
Josh. 1. 5.
Rom. 8. 31.

spacious as compared to the land of Goshen in Egypt. It was a good land, because of its fertility, being watered by the dew and rain of heaven, and not by artificial irrigation as Egypt was (Deut. xi. 10, 11.). It was a land flowing with milk and honey, not because these were its chief productions, for it was also rich in wheat, barley, vines, fig-trees, pomegranates, and oil, and it produced mineral wealth of iron and brass (Deut. viii. 8, 9); but because it was a land that was productive even without much labour being expended upon it: even when it was laid waste and depopulated, there was an abundance of milk and honey (Isa. vii. 21, 22.). Hence in Ezek. xx. 6, it is called the "glory of all lands;" in Dan. viii. 9; xi. 16, 41, "the pleasant land" or "the glorious land."

"Unto the place of the Canaanites," &c. Six nations are here enumerated: to these a seventh, "the Gergashites," is added in Deut. vii. 1.

11. "Who am I?" The deliverance of Israel had been the chief desire of Moses' heart forty years before: yet now he shrinks from the work, remembering how he had been repelled (Acts vii. 25.). At that time he had all the advantages of high rank and position in the Egyptian court, and the favour of the king. Now he must go as a stranger and exile, despised and forgotten; if he had been rejected before, how much more now! He therefore shrank from the mission, till he was assured of God's special aid and presence. Compare the diffidence of Jeremiah (Jer. i. 6, 7.).

12. "I will be with thee." So God had promised to be with Isaac (Gen. xxvi. 24.) and Jacob (Gen. xxxi. 3.). He would be to Moses, as He had been to them, a very present help in trouble (Heb. xiii. 6.).

"This shall be a token unto thee," &c. The promise of God was that Israel should possess the land of Canaan: the token or pledge of the fulfilment of that promise was their deliverance from Egypt, and the service which they should perform at Sinai. Thus when Moses should lead the Israelites to Sinai, he should have an assurance of the purpose

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sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^YI AM hath sent me unto you.

^Y ch. 6. 3.
John 8. 58.
2 Cor. 1. 20.
Heb. 13. 8.
Rev. 1. 4.

of God to bring them to the land of promise. From this passage may be inferred the identity of the place of the burning bush with the mountain of the giving of the Law.

“Ye shall serve God.” For this was the liberty which they obtained by their deliverance from Egypt: they were free to do God service, and to be a kingdom of priests unto Him (ch. xix. 6.).

13. “What is his name?” Moses enquires for the Name of God with the same ardent desire for a clearer knowledge of God that he afterwards expressed when he had received the Law (ch. xxxiii. 13, 14.). It is by His Names that we learn Who and what God is, and how His existence differs from that of any other being. He is that Being Who owing His existence to no other, is the cause of all other existence. It is in Him alone that all things begin to be, are continued, and perfected in their being: and thus He Who is the First Cause of all, should be the sole Cause of that mighty deliverance wherein Moses was the instrument.

14. “I AM THAT I AM.” God had appeared to the patriarchs by the Name of El Shaddai or God Almighty: He now reveals Himself by the Name of JEHOVAH (see ch. vi. 3.). The former Name expressed His power and omnipotence, that men might trust in Him and believe His promises. The Name of Jehovah declares that He is the One only true God, other gods having no real existence, for He alone truly is. The Name is explained to be “I am I Who am,” or “I am He Who is” (see 1 Cor. viii. 4—6.). “This is the chiefest Name of the eternal and most blessed God; it is the Name of His essence, being, or existence, which is simply *one* (Deut. vi. 4.). The force of this name is declared by the Holy Ghost, He that is, and that was, and that will be, or is to come (Rev. i. 4, 8; iv. 8; xi. 17; xvi. 5.). The form of the Hebrew name implieth so much, “‘Je’ being a sign of the time to come; ‘Jeheveh,’ He will be; ‘Ho,’ of the time present; ‘Hoveh,’ He that is; and ‘Vah,’ of the time past; ‘Havah,’ He was. It importeth that God is, and hath His being of Himself from before all worlds (Isa. xlv. 6.); that He giveth being of His existence unto all things; that in Him all are, and have their being (Acts xvii. 25, 28.): and that He giveth being unto His word, effecting whatsoever He hath spoken, whether promises or threatnings” (Jackson). Because God *is*, His Word also *is*, it is Yea and Amen,

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15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* ^zmy name for ever, and this *is* my ^zmemorial unto all generations.

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^z Ps. 135. 13.
Hos. 12. 5.

16 Go, and ^agather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^bI have surely visited you, and *seen* that which is done to you in Egypt:

^b Gen. 50. 24.
ch. 2. 25.
& 4. 31.

Luke 1. 68.
^c Gen. 15. 14,
16. ver. 8.

17 and I have said, ^cI will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And ^dthey shall hearken to thy voice: and ^ethou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The

^d ch. 4. 31.

^e ch. 5. 1, 3.

established in truth and certainty (Isa. xlv. 22, 23. 2 Cor. i. 20.). His name is "He Who is," or I AM, because as there is one God and none other but He, so there is none Good but One, and that is God (St. Mark. xii. 32. St. Matt. xix. 17.). To the Israelites the Name I AM excluded all other gods as non-existent: but to us it speaks further of His glorious relation to His creatures, as the source of all their being and well-being, so that nothing exists except by partaking of the being which flows from Him. He exists even to those who know Him not, for all blessings flow from Him: but He exists as the source of eternal life and happiness to those who truly know Him (Rom. xi. 36.).

"This Name," says Josephus, "it is not lawful for me to utter." The Jews have ever regarded it with the greatest reverence: they have refrained from pronouncing it, and have read Adonai or the Lord in the place of it; and this use has the sanction of the inspired authors of the New Testament, and has been adopted in all the Versions of the Scriptures into different languages. In our Bibles the word is printed LORD or Lord, according as it stands for Jehovah or Adonai in the original (see Ps. cx. 1.).

15. "The Lord." The message begins with the incommunicable Name, "Jehovah, the God of your fathers." "This," He says, "is my *memorial*," that is, thus shall ye name Me throughout your generations. His Holy Name is "the remembrance of His holiness" (Ps. xxx. 4.). "The Lord is His memorial" (Hos. xii. 5.).

16. "The elders." Literally, "the aged;" but here it is used for the "princes" or "officers" of the tribes; for such leaders the Israelites had even in the time of their bondage.

18. "They shall hearken." The Israelites at first gladly received

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LORD God of the Hebrews hath ^f met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

^f Num. 23. 3, 4, 15, 16.

^g ch. 5. 2. & 7. 4.

² Or, but by strong hand.

^h ch. 6. 6. & 7. 5 & 9. 15.

ⁱ ch. 7. 3. & 11. 9.

Deut. 6. 22. Neh. 9. 10.

Ps. 105. 27. & 135. 9.

Jer. 32. 20. Acts 7. 36.

See ch. 7. to ch. 13.

^k ch. 12. 31.

^l ch. 11. 3. & 12. 36.

Ps. 106. 46. Prov. 16. 7.

^m Gen. 15. 14. ch. 11. 2.

& 12. 35, 36.

ⁿ Job 27. 17. Prov. 13. 22. Ezek. 39. 10. ³ Or, *Egypt*.

19 And I am sure that the king of Egypt ^s will not let you go, ² no, not by a mighty hand.

20 And I will ^b stretch out my hand, and smite Egypt with ⁱ all my wonders which I will do in the midst thereof: and ^k after that he will let you go.

21 And ^l I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 ^m but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ⁿ ye shall spoil ³ the Egyptians.

Moses, but afterwards they hearkened not for anguish of spirit (ch. iv. 31; vi. 9.).

“Three days’ journey,” that is, as far as Mount Sinai, the appointed place where God would meet with them. God’s purpose was to be made known to Pharaoh in part only: the design to abandon Egypt altogether and to settle in Canaan was withheld at first for the sake of prudence, lest Moses should seem to be threatening him with a revolt of his subjects.

19. “No, not by a mighty hand:” the meaning is either, “because his power is great,” or “not without the exercise of the mighty power of God.” The hand of God should constrain him to do what he refused to do of his own will. Thus Israel’s departure from Egypt was an Exodus and not a flight. They were not expelled, as their enemies afterwards pretended, but quitted the land in spite of their oppressors.

21. “I will give this people favour.” The Egyptians should be terrified by the miracles which God should work in behalf of His people, and should not only let them go, but bribe them by presents to depart in haste. Were the Israelites then instructed to borrow without purpose of repayment? An ancient writer well replied; if the Egyptians had demanded repayment of their loan, they might have been justly met by a counter demand for wages for all the buildings and public works which the labours of the Israelites had completed for them. The word “borrow” is here equivalent to “ask” or “beg,” as the Versions interpret it: the Egyptians in their terror being willing to part with their goods, and the Israelites being ordered by God to take them as a just reprisal for the cruel wrongs which their oppressors had inflicted upon them (see on ch. xi. 2; xii. 35, 36.).

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CHAPTER IV.

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1 Moses's rod is turned into a serpent. 6 His hand is leprous. 10 He is loth to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, the LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, ^a A rod.

^a ver. 17, 20.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 that they may ^b believe that ^c the LORD God of ^b ch. 19. 9. ^c ch. 3. 15. their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his

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1. "They will not believe me." Though God had assured him that the people would hearken unto him (ch. iii. 18.), he hesitated when he remembered how they had rejected him before (see ch. ii. 14.).

2. "A rod." This rod was to be the emblem of his Divine mission: it is turned into a serpent, the type of death and destruction, to shew that he was sent to plague Egypt, and to destroy first the produce of the land, and then its inhabitants. This was to be the sign first to the Israelites and then to Pharaoh of the power with which God had armed him. Pharaoh felt the rod because after he had seen its power he would not be persuaded to obey God. The rod of Moses threatened destruction to the destroyers, and, like the rod of Aaron swallowing up the rods of the magicians, was a type of Him Who was lifted up as the brazen Serpent, that by death He might destroy the power of the Serpent, lead captivity captive, and swallow up death in victory (*Augustine*).

3. "Moses fled," &c. At first it menaced Moses and terrified him; but he was ordered to take it by the tail, to show that the plague should not hurt him or his people (ch. viii. 22, 23; ix. 4, 6, 26, &c.). When he caught it, it became a rod in his hands, because his prayers were to remove the plagues, and by his words "he should cause the wonders "to cease" (Eccl. xlv. 3.).

6. "Put now thine hand into thy bosom." The sign of the

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hand into his bosom: and when he took it out, behold, his hand *was* leprous ^das snow.

^d Num. 12. 10.
² Kin. 5. 27.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again;

^e Num. 12. 13,
¹⁴.
Deut. 32. 39.
² Kin. 5. 14.
Matt. 8. 3.

and plucked it out of his bosom, and, behold, ^eit was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and ^fthe water which thou takest out of the river ²shall become blood upon the dry *land*.

^f ch. 7. 19.
² Heb. *shall be and shall be.*

³ Heb. *a man of words.*

⁴ Heb. *since yesterday, nor since the third day.*

⁵ ch. 6. 12.
Jer. 1. 6.

10 And Moses said unto the LORD, O my Lord, I *am* not ³eloquent, neither ⁴heretofore, nor since thou hast spoken unto thy servant: but ⁵I *am* slow of speech, and of a slow tongue.

cure of the leprous hand denotes recovery from desperate sickness or infirmity, or return to life from death. The state of Israel was like that of the hand diseased with leprosy, weakened by oppression, defiled by sin: but God was about to heal them, and to restore them to health and strength, at a time when all hope of their restoration was abandoned. The hand of Moses in its leprosy, cold and colourless as in death, has been compared to the killing letter of the law: the same hand when it was restored to life and health, was typical of the law when it is quickened by the Spirit and becomes a principle of action. Jewish tradition relates that this sign, as well as that of the serpent, was performed before Pharaoh.

8. "The voice of the first sign." Miracles are said to be "heard," because it is through them that God "speaks" to His people. So the Psalm speaks of the "voices" of the heavens and of day and night (Ps. xix. 2, 3.). In the same way God spoke before of the coming of Christ, not by mere prophecy only, but by signs of the time, by historical events, by rites and ceremonies, by types and shadows.

9. "The water . . . shall become blood." The third sign denoted the vengeance of God upon the Egyptians for their cruelty in casting the children of the Israelites into the river (Exod. i. 22.). Therefore He was about to give them blood to drink (Rev. xvi. 4—6.). These three signs denote the threefold power of God: (1) to subdue the Devil or the Serpent to man; (2) to redeem his flesh from the bosom of death; and (3) the power of the Judge in executing vengeance upon all shedding of blood. "Surely your blood of your lives will I require." (Gen. ix. 5.).

10. "O my Lord," &c. Literally, "I beseech Thee, O Lord, I am not a man of words, either since yesterday or the third day." As he

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11 And the LORD said unto him, ^h Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

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12 Now therefore go, and I will be ⁱ with thy mouth, and teach thee what thou shalt say.

^h Ps. 94. 9.
ⁱ Isai. 50. 4.
Jer. 1. 9.
Matt. 10. 19.
Mark 13. 11.
Luke 12. 11.
12. & 21. 14,
15.

13 And he said, O my Lord, ^k send, I pray thee, by the hand of *him whom* thou ² wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, ¹ he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

^k See Jonah
1. 3.
² Or,
shouldst.
¹ ver. 27.
1 Sam. 10.
2, 3, 5.

had before shrunk from going to the Israelites, so now he hesitates to bear the message to Pharaoh. Moses was once mighty in deed and word, but now his speech fails him. He is conscious of stammering lips and of a slow tongue. The same thing is said of other chosen messengers of God, of Isaiah and of the prophets (Isa. xxviii. 11.), of St. Paul (2 Cor. x. 10; xi. 6.), of the Twelve, who were rude in speech as babes, ignorant persons and Galilæans (Ps. viii. 2. St. Matt. xi. 25; x. 19, 20.). God chose feeble instruments to accomplish His great purposes to show that the power was from Him, and not in man (2 Cor. iv. 7.). The ancient writers commend Moses for his humility and diffidence.

11. "Who maketh the dumb," &c. God Who gives and withholds the breath of life, withholds also as it pleases Him the hearing of the ear, and the seeing of the eye: He takes them away when He chastens man for sin, and restores them upon repentance; and thus even bodily defects and diseases are from Him (Ps. xciv. 9, 10.). He restrains man's powers, so that whilst he sees the things of to-day, he is blind to the things of the morrow. He is also said to give up the wicked to a state of blindness or deafness in the soul, when they wilfully harden their hearts in unbelief (Isa. vi. 9, 10.).

12. "I will be with thy mouth." God promises to be with him, to bring to his remembrance the message he was to deliver, and to inspire him with boldness to deliver it. Such was our Lord's promise to His disciples (see St. John xiv. 26. St. Luke xii. 11, 12; xxi. 14, 15.). If he opened the mouth of the dumb ass, how much easier is it for Him to open the mouth of man, and to teach him what he should speak!

13. "Send, I pray thee." In this speech of Moses (which some regard as indicating a slowness of speech or stammering utterance) the piety of the ancients perceived the expectation of a greater Deliverer Who should bring salvation to His people. "Appoint another Whom Thou shalt send! that is, 'Let the true Law-giver come, the mighty Saviour, "Who alone hath power to forgive sins.'" It is as if he had said, There is One Whom Thou hast appointed from everlasting to declare Thy Name unto His brethren, to shew mercy to Thy people, and Thy power upon Thine enemies; and, I beseech Thee, send Him now, for this is work befitting His strength, not my weakness (see Heb. iii. 3.).

14. "The anger of the Lord." Moses' humility and modesty was

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m ch. 7. 1, 2.
n Num. 22, 38.
& 23. 5, 12,
16.
Deut. 18. 18.
Isai. 51. 16.
Jer. 1. 9.
o Deut. 5. 31.
p ch. 7. 1.
& 18. 19.
q ver. 2.

15 And ^mthou shalt speak unto him, and ⁿput words in his mouth : and I will be with thy mouth, and with his mouth, and ^owill teach you what ye shall do.

16 And he shall be thy spokesman unto the people : and he shall be, *even* he shall be to thee instead of a mouth, and ^pthou shalt be to him instead of God.

17 And thou shalt take ^qthis rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to ²Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt : for ^rall the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt : and Moses took ^sthe rod of God in his hand.

r ch. 2. 15, 23.
Matt. 2. 20.
s ch. 17. 9.
Num. 20.
8, 9.

pleasing to God ; his lethargy and despondency displeased Him. Yet He condescended to his infirmities, and promised Him the help of his brother Aaron. Aaron is called the Levite, because the privilege of separation to the service of God, which was to be the portion of the tribe of Levi, was to be reserved in its highest degree to Aaron and his sons (Exod. xxviii. 1, &c.).

15. "I will be with thy mouth, and with his mouth." God would be with Moses' mouth to remind him of the message which he was to deliver. He would be with Aaron's mouth to give him the power of speech and utterance to move the hearts of the people. But His chief revelation was given to Moses. Moses was to be the Prince and Leader of Israel, the Prophet and Mediator, who had access to God on behalf of the people. He was, even to Aaron, instead of God : having authority from God to command him, and to be obeyed as God : so that rebellion against Moses was rebellion against God (Num. xii. 8. Exod. vii. 1.). Moses stood between the people and God : Aaron mediated between Moses and the people.

19. "The men are dead," especially the king of Egypt (ch. ii. 23.). The same expression is found in St. Matt. ii. 20.

20. "The rod of God." The rod which became a serpent is called the rod of God, because it was the sign of the power which God had given to Moses, and the commission which he had received from Him. This rod was sometimes in the hand of Moses, sometimes in the hand of Aaron (ch. vii. 9, 10, 15, 19, 20 ; viii. 5, 16, 17.).

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21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^{Before} wonders before Pharaoh, which I have put in thine ^{CHRIST} hand: but ^{1491.} "I will harden his heart, that he shall not let the people go. ^{ch. 3. 20.}

22 And thou shalt say unto Pharaoh, Thus saith the LORD, ^x Israel is my son, ^y even my firstborn: ^{u ch. 7. 3, 13.}

23 and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, ^{& 9. 12, 35.} behold, ^{& 10. 1.} I will slay thy son, ^{& 14. 8.} even thy firstborn. ^{Deut. 2. 30.}

24 And it came to pass by the way in the inn, that the LORD ^{Josh. 11. 20.} ^{Isai. 63. 17.} ^{John 12. 40.} ^{Rom. 9. 18.} ^{x Hos. 11. 1.} ^{Rom. 9. 4.} ^{2 Cor. 6. 18.} ^{y Jer. 31. 9.} ^{Jam. 1. 18.} ^{z ch. 11. 5.} ^{& 12. 29.} met him, and sought to ^a kill him. ^b

^a Num. 22, 22. ^b Gen. 17. 14.

21. "I will harden his heart." The cause of the hardening of Pharaoh's heart was his own self-will, not the forbearance and long-suffering of God: but inasmuch as the Divine mercy which waited for his conversion became the occasion of his hardness, and the means by which that obduracy was discovered and manifested, God is said to have hardened his heart. So parental indulgence makes a child wayward, because it draws out that waywardness and obstinacy which is in him. As long as God continued to warn Pharaoh and remonstrate with him, Pharaoh is said to have hardened his own heart: but after the first six plagues, it is said that the Lord hardened the heart of Pharaoh: hence it is inferred that after he had despised six of God's warnings, he was left more open and exposed to the temptations of Satan than he had been before. It was the justice of God to suffer him to be thus infatuated, and to rush blindly to his own ruin (see Ps. lxxxi. 12. Acts vii. 42; xiv. 16. Rom. i. 24, 26. Eph. iv. 19.).

22. "Israel is my son." God here declares that He will be a Father to Israel, and that His people are precious to Him as a firstborn son is to his parent. This adoption or sonship was Israel's chief privilege (Rom. ix. 4. Deut. xiv. 1. Jer. xxxi. 9.). They possessed it by virtue of God's promise to Abraham, that in his seed all the families of the earth should be blessed, and that out of them Christ should come; for the Israelites were children of God in that they were the kindred and brethren of the Son of God (see Hos. xi. 1. St. Matt. ii. 15.). Hence the Jews are called the children of God in St. John xi. 52.

"Even my firstborn." Israel among the nations of the earth was as the firstborn among God's children, a priestly nation, brought nearer to God than other men, that they might minister to Him and do Him service (Exod. xix. 6.). This was their sacred birthright: for this they were set free from bondage, that they might minister to Him Whose service is perfect freedom; this was a princely dignity, not a yoke of servitude. Yet here also their privilege grows out of their relation to Christ, for He alone is God's firstborn, in that He is the Eternal Word by Whom all things were made (Col. i. 15—18.).

23. "I will slay thy son." Pharaoh's cruelty to God's firstborn should be punished by the slaying of his firstborn and of the firstborn of all the Egyptians.

24. "The Lord met him." In the Greek and Targum, an Angel of

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c Josh. 5. 2, 3.

² Or, *knife*.

³ Heb. *made it touch*.

d ver. 14.

e ch. 3. 1.

f ver. 15, 16.

g ver. 8, 9.

h ch. 3. 16.

i ver. 16.

25 Then Zipporah took ^c a sharp ² stone, and cut off the foreskin of her son, and ³ cast it at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness ^d to meet Moses. And he went, and met him in ^e the mount of God, and kissed him.

28 And Moses ^f told Aaron all the words of the LORD who had sent him, and all the ^g signs which he had commanded him.

29 And Moses and Aaron ^h went and gathered together all the elders of the children of Israel:

30 ⁱ and Aaron spake all the words which the

the Lord met him and sought to slay him. Some have supposed that it was the design of some evil angel, or malignant spirit, who wished to frustrate the work of Israel's redemption by slaying their appointed deliverer. This angel, who was hostile to the Israelites, could not hurt them if they were circumcised: he had power against Moses before his son Eliezer was circumcised, but his design was frustrated by his circumcision. Circumcision was practised by the Ishmaelites, Midianites, and other descendants of Abraham, as well as by the Egyptians: it would not therefore be strange to Zipporah, as a daughter of Midian; but perhaps she and her husband had neglected it, not knowing the peculiar obligation which was laid upon them to practise the rite, inasmuch as Moses was the legislator who should impose it upon the rest of the Israelites. To convince them of this, as he was lodging for the night on his way to Egypt (see Gen. xlii. 27; xliii. 21.), he was smitten with a plague or dangerous sickness.

25. "Zipporah took a sharp stone." So Joshua used knives of flint or sharp stones (Josh. v. 2.).

"A bloody husband." Literally, "a Bridegroom of blood." Some refer the words to the child, for the Jews say, "It is customary for women to call a son when he is circumcised, bridegroom;" circumcision being a sign of the covenant between God and the new-born child, of which marriage was a type or figure. But the 26th verse is applied to Moses in the Targum: "Unless I had shed the blood of the circumcision, my husband would have been condemned to death." It seems that after this Zipporah left her husband, and returned with her two sons to Jethro. Moses suffered her to depart, knowing that God was about to lead the Israelites to Mount Sinai, and to bring him back to the land of his father-in-law (Exod. iii. 12; xviii. 2, 3.).

27. "To meet Moses." Moses and Aaron met in the Mount of God not by human compact or contrivance, but by God's special appointment. Thus Aaron besides being Moses's prophet and spokesman, had a separate revelation from God (see I Sam. ii. 27. Micah vi. 4. I Sam. xii. 6.).

30. "Aaron spake," as instructed by Moses (above, ver. 16.). They

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LORD had spoken unto Moses, and did the signs in the sight of the people. Before CHRIST 1491.

31 And the people ^kbelieved: and when they heard that the LORD had ^lvisited the children of Israel, and that he ^mhad looked upon their affliction, then ⁿthey bowed their heads and worshipped.

k ch. 3. 18.
ver. 8, 9.
l ch. 3. 16.
m ch. 2. 25.
& 3. 7.
n Gen. 24. 26.
ch. 12. 27.
1 Chr. 23. 20.

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He checketh their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

¶ AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold ^aa feast unto me in the wilderness. a ch. 10. 9.

2 And Pharaoh said, ^bWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^cneither will I let Israel go. b² Kin. 18. 35.
Job 21. 15.
c ch. 3. 19.

3 And they said, ^dThe God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD d ch. 3. 13.

then confirmed their words by the miracles of the rod and of the leprous hand, doing privately what they afterwards performed openly before Pharaoh.

31. "The people bowed their heads," in token of faith and obedience (Exod. xii. 27.). The elders also consented to go with them before Pharaoh (ch. iii. 18.).

CHAPTER V.

v. to vii. 13. Moses and Aaron before Pharaoh.

1. "Let my people go." This was a request for a brief holiday or respite from their servile work and drudgery, to try Pharaoh whether he would relent.

2. "Who is the Lord?" The sin of Pharaoh was "presumption." He defied his Maker, and became a fighter against God, struggling against a power that was irresistible. Such was the presumption of Sennacherib (2 Kings xviii. 35.); of the scoffers who dispute or deny the coming of judgment (2 St. Pet. iii. 3, 4.); such also was the folly of the Jewish rulers in striving to silence the Apostles (Acts v. 39.). To resist God is to kick against the pricks (Acts ix. 5.). It is the potter's vessel boasting itself against the rod of iron, which can break it in pieces in a moment (Rom. ix. 20, 21. Rev. ii. 27. Isa. xxx. 14. Ps. lxxxix. 10; xcii. 9; xxxvii. 20.). Hence in the Targum on Ps. xviii. 26, Pharaoh is the froward man with whom God shews Himself froward.

3. "The God of the Hebrews hath met with us." Or, "hath been named unto us," referring perhaps to the Name by which He had

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our God; lest he fall upon us with pestilence, or with the sword.

e ch. 1. 11. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your^e burdens.

f ch. 1. 7, 9. 5 And Pharaoh said, Behold, the people of the land now *are*^f many, and ye make them rest from their burdens.

g ch. 1. 11. 6 And Pharaoh commanded the same day the^g taskmasters of the people, and their officers, saying,

7 ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

² Heb. *Let the work be heavy upon the men.*

9 ² Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

been named at the bush. Thus Moses takes away Pharaoh's plea of ignorance, "I know not Jehovah."

"Lest he fall upon us," &c. He urges his request by pleading the peril of disobeying their God, which would involve both themselves and the Egyptians in some plague or public calamity.

4. "Let the people from their works." To "let the people" is to hinder or dismiss them from their work. They were accused of making their religion a pretence for idleness (vv. 8, 17.).

5. "The people . . . are many." Hence they are suspected of meditating a rebellion, trusting in their numbers.

6. "The taskmasters," or princes of tribute, were Egyptians; the officers were Israelites: the word literally means "scribes." They were the prefects of the people, and were perhaps the same as the elders mentioned elsewhere.

7. "Straw to make brick." "Chopped straw was an ordinary material in the bricks, being employed, as by modern plasterers, to "bind them together, for firmness and durability" (*Rawlinson*), and to prevent their cracking in the heat of the sun.

9. "Let them not regard," &c. Literally, "let them not trust in "lying words," false pretences or vain excuses. The days were occupied as before in making brick, the nights in collecting stubble.

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11 Go ye, get you straw where ye can find it : yet not ought of your work shall be diminished.

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12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hastened *them*, saying, Fulfil your works, ² *your* daily tasks, as when there was straw.

² Heb. a matter of a day in his day.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore ?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants ?

16 There is no straw given unto thy servants, and they say to us, Make brick : and, behold, thy servants *are* beaten ; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle : therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work ; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

12. "Stubble instead of straw." That is, straw gathered and collected with much labour from the fields where the corn had been cut, instead of the chaff and stalks that remained from the threshing-floors after the corn had been threshed out (Isa. v. 24). Both stubble and straw have been found in the bricks of Egypt (*Raclinson*).

16. "The fault is in thine own people." The fault was with the Egyptians, who were thus heaping wrongs and injuries upon the Israelites, and filling up the measure of their iniquity before God. It was a double sin of defying God, and of wanton cruelty to man (Ps. lxxiii. 8, 11 ; x. 13, 14 ; lxxiv. 18—23.). It would therefore be imputed to Pharaoh and his people as a great iniquity, and would bring a just retribution upon them. For such an accumulation of wrong and cruelty the borrowed treasures were surely but a slight reparation. The Lord hardened Pharaoh's heart, but not till he had merited it by his pride and presumption, by his thrusting away God's ambassadors, and by deliberately adding to the people's burdens.

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h ch. 6. 9.

² Heb.
to stink,
Gen. 34. 30.
1 Sam. 13. 4.
& 27. 12.
² Sam. 10. 6.
1 Chr. 19. 6.

³ Heb. *deli-*
vering thou
hast not deli-
vered.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh :

21 ^h and they said unto them, The LORD look upon you, and judge ; because ye have made our savour ² to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is it that* thou hast sent me ?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people ; ³ neither hast thou delivered thy people at all.

20. "They met Moses and Aaron." They seem to have met by appointment, that Moses might hear the result of their interview with Pharaoh, and the king's answer to their complaint.

21. "The Lord look upon you, and judge." This was a form of adjuration, "the Lord judge between us," as in Gen. xvi. 5 ; xxxi. 53. 1 Sam. xxiv. 12, 15. 1 Kings viii. 32. The officers of Israel declared their own innocence, and cleared themselves of the imputation of being the cause of the increased wrongs inflicted upon their people, and laid this to the charge of Moses and Aaron. Thus Moses was again rejected by his own people, in spite of the miracles by which he had proved his Divine mission.

"Ye have made our savour to be abhorred." That is, ye have made us vile and abominable in their sight, stirring up strife or enmity between us (see 1 Sam. xiii. 4. Gen. xxxiv. 30.). Thus God when He promises a deliverance, often tries the faith of His servants, by ordering that events shall at first take a very different course, and comes to their aid only in the last extremity. Such are the mysteries of His dealings with us ; and hence He is said to have His Way in the sanctuary, behind the veil, or to tread on the waves of the sea (Ps. lxxvii. 13, 19.) ; bringing a sudden deliverance when it is least expected. Here He will not interfere to save His people until they have come to the last extremity of distress and despair. So He saved Isaac at the point of death ; He delayed Joseph's deliverance till he had been cast into the dungeon. He would not save the Israelites till Pharaoh and his host were closely pursuing them by the Red Sea, and there seemed to be no way of escape. So Christ delayed His coming to Bethany till Lazarus was dead, and the Angel was not sent to rescue St. Peter till the night before the day appointed for his execution (see Isa. liv. 7, 8. Acts xii. 11 ; xxvii. 20, 23, 24.).

22. "Moses returned unto the Lord." He poured out his grief in prayer to God, and shewed a meek and patient spirit in bearing with man's injustice and ingratitude. So David encouraged himself in 1 Sam. xxx. 6.

"Wherefore hast thou so evil entreated this people?" These were words, not of wrath or murmuring, but of humble enquiry and prayer ; for God replies by instructing him how to act (ch. vi. 1—3. See Ps. vi. 3 ; xiii. 1, 2. Zech. i. 12. Rev. vi. 10.).

EXODUS, VI.

CHAPTER VI.

Before
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1 *God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.*

WHEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^a with a strong hand shall he let them go, and with a strong hand ^b shall he drive them out of his land.

ch. 3. 12.
b ch. 11. 1. &
12. 31, 33, 53.

2 And God spake unto Moses, and said unto him, I am ² the LORD :

² Or, JEHOVAH.

3 and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* ^c God Almighty, but by my name ^d JEHOVAH was I not known to them.

c Gen. 17. 1. & 35. 11. & 48. 3.

4 ^e And I have also established my covenant with them, ^f to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

d ch. 3. 14. Ps. 68. 4. & 83. 18.

John 8. 58. Rev. 1. 4.

5 And ^g I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

e Gen. 15. 18. & 17. 4, 7.

f Gen. 17. 8. & 28. 4.

g ch. 2. 24. h ver. 2, 8, 25.

i ch. 3. 17. & 7. 4.

6 Wherefore say unto the children of Israel, ^h I am the LORD, and ⁱ I will bring you out from under

Deut. 26. 8. Ps. 81. 6. & 136. 11, 12.

CHAPTER VI.

1. The extremity to which the children of Israel were reduced was a sign, not that God had abandoned them, but that the time was come for their deliverance. When there is none other to help or uphold, God's arm brings salvation (Isa. lxiii. 4, 5; lix. 16, 17.). It was the awakening of the arm of the Lord (Isa. li. 9; lii. 5, 6.).

3. The Name by which He had been known hitherto was El Shaddai, the Almighty (see Gen. xvii. 1.). This declared His universal dominion, that He was mighty to save, and that what He had promised, His omnipotence could certainly fulfil (Rom. iv. 20, 21. St. Luke i. 37, 45. Gen. xviii. 14.). But now God is made known by the "Name of four letters," J(E)H(O)V(A)H, a Name regarded by the Jews as ineffable, and thus representing to them His incomprehensible nature, that He was known only as the invisible God, until the mystery of His nature was unfolded in the Incarnation of the Only-begotten Son (St. John i. 18.). It has been observed that in Gen. xv. 7, God said to Abraham, I am Jehovah, and that Abraham addressed Him as Adonai Jehovah, my Lord God: hence it seems that the new revelation to Moses was not of the Name Jehovah but of the mystery contained in the Name of four letters: this mystery was partially unfolded to Moses, but was to be more fully declared by Christ in His gospel (see Ps. lxxxiii. 18.).

4. The Jews inferred the truth of the Resurrection from this passage. They observed that it is not said "to give you," or "to give their sons," but "to give them the land of Canaan;" if then the patriarchs while they lived here possessed not the land, they must live again, that they may receive the promise (see Acts vii. 5. Heb. xi. 13.).

EXODUS, VI.

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- the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^kredeem you with a stretched out arm, and with great judgments :
- 7 and I will ^ltake you to me for a people, and ^mI will be to you a God : and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.
- 8 And I will bring you in unto the land, concerning the which I did ^{2°}swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage : I *am* the LORD.
- 9 And Moses spake so unto the children of Israel : ^pbut they hearkened not unto Moses for anguish of spirit, and for cruel bondage.
- 10 And the LORD spake unto Moses, saying,
- 11 go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

6—8. God says, “I will redeem you,” because they were to be delivered from a state of bondage and servitude, as ransomed prisoners or slaves : also because the deliverance of Israel was ordained to be a type prefiguring the ransom of the souls of men from the power of Satan and death, with the price of the precious Blood of Christ (St. John viii. 36. 1 St. Pet. i. 18, 19. Rev. v. 9. 1 Cor. vi. 20.). In the first redemption the “stretched out arm” was the manifestation of the power of God in the destruction of Pharaoh and the Egyptians : in the second redemption the arm of the Lord was revealed in the hands that were stretched out upon the Cross. In both redemptions the redeemed are not only set free, but are taken by God to be His own people and peculiar possession (1 St. Pet. ii. 9, 10. Rev. xxi. 3.). In both redemptions an inheritance is obtained for the ransomed people of God, who are the heirs of promise (Eph. i. 11. Acts xx. 32. Psa. cv. 8—10.). The oath of God to Abraham, and the promise renewed to Isaac and Jacob was to have another fulfilment, after the possession of Canaan, when the kingdom of Christ should be raised up to be a horn of salvation to Israel (St. Luke i. 68—75.). The words “I did swear” are, in the literal sense of the Hebrew, “I lifted up mine hand,” an attitude of swearing which is found in Gen. xiv. 22. Deut. xxxii. 40. Ezek. xx. 23.

9. The elders of Israel could not receive the message which Moses brought them from God for anguish of spirit, or (literally) “shortness of breath,” that is impatience ; their patience was wearied out (so Num. xxi. 4. Judg. xvi. 16.), “His soul was shortened unto death” (see also Judg. x. 16.). Their sorrows and sufferings engrossed their whole souls, so that they could not attend to anything else, even to words of hope and consolation. They refused to be comforted. Yet this sorrow was soon to be turned into joy : the depth of their misery in their affliction increased the triumphant rejoicing at their happiness and liberty afterwards (Ps. cxxvi. 5 ; xxx. 11. Isa. xxx. 18, 20, 26.).

EXODUS, VI.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have ^anot hearkened unto me; how then shall Pharaoh hear me, ^rwho *am* of uncircumcised lips?

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^q ver. 9.
^r ver. 30.
ch. 4. 10.
Jer. 1. 6.

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses:

^sThe sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

^s Gen. 46. 9.
¹ Chr. 5. 3.

15 ^tAnd the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

^t Gen. 46. 10.
¹ Chr. 4. 24.

16 And these *are* the names of ^uthe sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

^u Gen. 46. 11.
Num. 3. 17.
¹ Chr. 6. 1,
16.

1619.

17 ^xThe sons of Gershon; Libni, and Shimi, according to their families.

^x ¹ Chr. 6. 17.
& 23. 7.

18 And ^ythe sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

^y Num. 26. 57.
¹ Chr. 6. 2,
18.

19 And ^zthe sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

^z ¹ Chr. 6. 19.
& 23. 21.

12. Moses again shrinks from his mission on account of his slowness of speech: his lips being as it were uncircumcised, thick or heavy, and impeding utterance. So ears that are slow to hear are said to be uncircumcised in Jer. vi. 10, and in Lev. xxvi. 41, the heart is uncircumcised which is slow to understand or to attend to the Divine precepts (see Acts vii. 51. Isa. vi. 5—7.).

13. God gave Moses a twofold charge: a message to Pharaoh, and a message of hope and consolation to the children of Israel.

14. The purpose of Moses here is to give the genealogy of the Levites. But Reuben and Simeon are mentioned first, as being elder sons of Jacob, partakers of the blessing and inheritance of Israel though they were not counted worthy of the sacred birthright of the priesthood. The younger was preferred before the elder, and both the leader and deliverer of Israel and the family of the priests arose out of Levi.

18. On the Kohathites see Numb. iii. 27—32.

EXODUS, VI.

- Before
CHRIST
1619.
- ^a ch. 2. 1. 2. 20 And ^a Amram took him Jochebed his father's
Num. 26. 59. sister to wife; and she bare him Aaron and Moses:
and the years of the life of Amram were an hundred
and thirty and seven years.
- ^b Num. 16. 1. 21 And ^b the sons of Izhar; Korah, and Nepheg,
1 Chr. 6. 37, and Zichri.
38.
- ^c Lev. 10. 4. 22 And ^c the sons of Uzziel; Mishael, and Elza-
Num. 3. 30. phan, and Zithri.
- cir. 1530. 23 And Aaron took him Elisheba, daughter of
^d Ruth. 4. 19, ^d Amminadab, sister of Naashon, to wife; and she
20. bare him ^e Nadab, and Abihu, Eleazar, and Ithamar.
1 Chr. 2. 10. 24 And the ^f sons of Korah; Assir, and Elka-
Matt. 1. 4. nah, and Abiasaph: these are the families of the
^e Lev. 10. 1. Korhites.
Num. 3. 2. & 26. 60.
1 Chr. 6. 3. & 24. 1.
- ^f Num. 26. 11. 25 And Eleazar Aaron's son took him *one* of the
^g Num. 25. 7, daughters of Putiel to wife; and ^g she bare him
11. Phinehas: these are the heads of the fathers of the
Josh. 24. 33. Levites according to their families.
- ^h ver. 13. 26 These are that Aaron and Moses, ^h to whom
ⁱ ch. 7. 4. & the LORD said, Bring out the children of Israel from
12. 17, 51. the land of Egypt according to their ⁱ armies.
Num. 33. 1.

20. The marriage with a father's sister was afterwards prohibited in Lev. xviii. Hence it is conjectured that Jochebed was not Amram's aunt, but some near relation on the father's side.

23. "Elisheba," in the Greek, Elisabeth ("one to whom God has sworn" or "by whom God is named in swearing"), was of the tribe of Judah, her father being Amminadab the great grandson of Pharez (Ruth iv. 18, 19.). Thus she was like the Elisabeth in St. Luke i. 7, the wife of a priest of the tribe of Levi, and yet connected with the royal tribe of Judah. Elisabeth the mother of St. John the Baptist was of the daughters of Aaron, but her cousin the Virgin Mary was of the house and lineage of David. Thus the royal and priestly tribes were allied from the beginning: shewing that in Christ the two characters of king and priest, which belonged to the sacred birthright of the firstborn, were to be reunited (Heb. vii. 14, 17.).

Of the sons of Aaron, "Nadab and Abihu" perished for irreverence (Lev. x. 1, 2. Num. xxvi. 60, 61.). "Eleazar" succeeded Aaron in the office of high priest: and his son "Phinehas" had the priesthood confirmed to his family as the reward for his zeal (Num. xxv. 11.). "Ithamar," the fourth son, had the charge of the furniture of the tabernacle (Num. iv. 24, 28.). Nadab and Abihu died without children: hence the twenty-four courses of priests were all descended from Eleazar and Ithamar: sixteen from the former, and eight from the latter (1 Chron. xxiv. 4.).

26. Aaron was associated with Moses in the commission: but Moses being the prince and lawgiver of Israel, was the greater of the two. It is often said that the Lord spake unto Moses alone, apart from Aaron; but we do not read of commandments given to Aaron apart from Moses (Num. xii. 2, 3. St. John i. 17.).

EXODUS, VII.

27 These *are* they which ^k spake to Pharaoh king of Egypt, ^l to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

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^k ch. 5. 1, 3.
& 7. 10.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

^l ver. 13. ch.
32. 7. & 33. 1.
Ps. 77. 20.

29 that the LORD spake unto Moses, saying, ^m I ⁿ am the LORD: ⁿ speak thou unto Pharaoh king of Egypt all that I say unto thee.

^m ver. 2.
ⁿ ver. 11.
ch. 7. 2.

30 And Moses said before the LORD, Behold, ^o I ^p am of uncircumcised lips, and how shall Pharaoh hearken unto me?

^o ver. 12.
ch. 4. 10.

CHAPTER VII.

¹ *Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee ^a a god to Pharaoh: and Aaron thy brother shall be ^b thy prophet.

^a ch. 4. 16.
Jer. 1. 10.
^b ch. 4. 16.

2 Thou ^c shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

^c ch. 4. 15.

3 And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt.

^d ch. 4. 21.
^e ch. 11. 9.
^f ch. 4. 7.

4 But Pharaoh shall not hearken unto you, ^g that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt ^h by great judgments.

^g ch. 10. 1.
& 11. 9.

^h ch. 6. 6.

28. The narrative is here resumed from vv. 12, 13. Moses' question in ver. 12 being answered by God in the words which follow (ch. vii. 1.).

CHAPTER VII.

1. God made Moses a god to Pharaoh, that is, a judge, executing vengeance upon him for his wrongs to the children of Israel. God's prophets were greater than the princes and rulers of the earth, for at the words uttered by them, kingdoms were plucked up and overthrown (Jer. i. 10.). The Targums interpret it, "I have set thee to be a mighty one, or a terror to Pharaoh;" God gave him as it were the power of life and death, to kill and destroy by plagues, and to withhold the plagues at his will (Rev. xi. 6.). His brother Aaron was to be his prophet. Moses was to receive the Divine message, and to suggest words to his brother. Aaron, who was more fluent of speech, was to declare as a prophet what he received from Moses, and to be to him for a mouth (ch. iv. 16.). It was the office of a prophet not to speak his own words, but to interpret the words of God.

EXODUS, VII.

Before
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1491.

i ver. 17.
ch. 8. 22.
& 14. 4, 18.
Ps. 9. 16.
k ch. 3. 20.
l ver. 2.

5 And the Egyptians ⁱ shall know that I *am* the LORD, when I ^k stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron ^l did as the LORD commanded them, so did they.

1491.
m Deut. 29. 5.
& 31. 2.
& 34. 7.
Acts 7. 23,
30.

7 And Moses *was* ^m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying,

n Isai. 7. 11.
John 2. 18.
& 6. 30.
o ch. 4. 2, 17.

9 when Pharaoh shall speak unto you, saying, ⁿ Shew a miracle for you : then thou shalt say unto Aaron, ^o Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

p ver. 9.

10 And Moses and Aaron went in unto Pharaoh, and they did so ^p as the LORD had commanded : and Aaron cast down his rod before Pharaoh, and before his servants, and it ^q became a serpent.

r Gen. 41. 8.

11 Then Pharaoh also ^r called the wise men and ^s the sorcerers : now the magicians of Egypt, they ^t also ^t did in like manner with their enchantments.

s 2 Tim. 3. 8.
t ver. 22.
ch. 8. 7, 18.

5. The Egyptians should feel the mighty hand of God, and the irresistible power which they were vainly contending against. Before the plagues came upon the land, they said, "We know not Jehovah" (ch. v. 2.). But when His hand had inflicted those sore judgments upon them, they should be compelled to acknowledge His existence, and to know themselves to be but men (Ps. ix. 19, 20; lxxxiii. 16—18. Isa. xxvi. 11.).

11. Pharaoh would fain have treated Moses as a runaway slave who, having abandoned his work in Egypt, had returned to deceive the people by fraud and imposture. In hopes of convicting him of fraud he summoned the Egyptian priests and sorcerers. These men in appearance imitated the miracle of Moses, and in the eyes of Pharaoh substituted serpents for the rods which they threw down, using sleight of hand or incantations or occult magical arts to effect this. Moses being learned in all the wisdom of the Egyptians, was more easily suspected of knowledge of these occult arts. Such counterfeit miracles or lying signs and wonders are ascribed elsewhere to the agency of Satan and evil spirits. Our Lord foretold that such miracles should be worked by the false Christs (St. Matt. xxiv. 11, 24.). They should be the signs of the coming of Antichrist (2 Thess. ii. 9—11. Rev. xiii. 13, 14.). When the Apostles and their disciples worked miracles in aid of the truth and for the salvation of men's souls, they were opposed by Simon Magus and other deceivers who claimed similar powers, using them to destroy and deceive men (see Acts viii. 9—11.). The Prophets of God were opposed by false pro-

EXÓDUS, VII.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. Before CHRIST
1491.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; " as the LORD had said. u ch. 4, 21.
ver. 4.

14 ¶ And the LORD said unto Moses, ^x Pharaoh's heart *is* hardened, he refuseth to let the people go. x ch. 8, 15, &
10, 1, 20, 27.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^y the rod which was turned to a serpent shalt thou take in thine hand. y ch. 4, 2, 3.
ver. 10.

phets, diviners, and soothsayers (Isa. viii. 19. 1 Kings xxii. 22.). The Israelites were warned that false prophets would attempt by counterfeit miracles to seduce them from the true God (Deut. xiii. 1—3. See 1 St. John iv. 1—3. 1 Cor. xii. 1, 2. Acts. xix. 13—17; xvi. 16.). St. Paul in 2 Tim. iii. 8. mentions Jannes and Jambres as the names of the Egyptian sorcerers who withstood Moses. The rod of Aaron swallowing up their rods was a sign that they were powerless when they were opposed to the Divine grace given to Moses. They lost their rods, whilst Moses and Aaron recovered their rod. So they were able to substitute blood for water, and to produce frogs, but not to remove the plagues in either case. "They imposed upon Pharaoh and the Egyptians by an appearance of the bodies of serpents, but the truth of Moses swallowed up their lie" (*Tertullian*).

13. The hardening of Pharaoh's heart was the effect of his own depraved choice, of vices indulged, and evil habits cherished. The heart thus hardened is like the stony ground which is barren by nature, not for want of rain, but in spite of the rain poured upon it. God makes the heart of flesh, man's perverse will makes the heart of stone (Heb. vi. 7, 8. Ezek. xi. 19.). When God is said to harden whom He wills, we understand that the events which try men and prove them to be thus hardened, and the circumstances which call their evil propensities into action, are controlled by God's secret rulings of providence (see Rom. ix. 18—21.).

vii. 14. to xi. 10. The Plagues of Egypt.

(a) 14 to 25. The River is turned into Blood.

15. God's Hand is first stretched out upon the river Nile, the great source of wealth and fertility to the land of Egypt: it was regarded by the Egyptians as a sacred river, or as an object of religious veneration. The river not only took the colour of blood, but was made unfit for drink, causing pain and disease in those who tasted it. At the same time the Israelites had pure water in the land of Goshen. It was (1) the retribution for the murder of the infants (Wisd. xi. 6, 7. Rev. xvi. 6.), (2) a proof of the folly of their superstition.

EXODUS, VII.

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16 And thou shalt say unto him, ^z The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this ^b thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and ^c they shall be turned ^d to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall ^e lothe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^f stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their ² pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he ^g lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ^h waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians ⁱ could not drink

17. The rod which Moses gave to Aaron to stretch forth over the river, was a type of the rod which was in the hand of God. It is as if God had said, "I will smite the waters with My rod" (Job xxi. 9. Isa. xi. 4.).

18. The two effects of the plague were that the water became unfit to drink, and the fish died (P's. lxxviii. 44; cv. 29. Rev. viii. 8, 9; xvi. 3.).

19. "The storing of water in vessels of wood and stone is a peculiarly Egyptian custom, scarcely known elsewhere. The abundance of water in the Nile, and its wide diffusion by means of canals, render reservoirs, in the ordinary sense of the word, unnecessary in Egypt; and water would never be stored, if it were not for the necessity of purifying, in certain seasons, the turbid fluid furnished by the Nile, in order to render it a palatable beverage. For this purpose it is still the practice to keep the Nile water in jars, stone troughs, or tubs, till the sediment is deposited, and the fluid rendered fit for drinking" (Rawlinson).

EXODUS, VIII.

of the water of the river; and there was blood throughout all the land of Egypt. Before
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22 ^k And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ¹ as the LORD ¹ ver. 3. had said. k ver. 11.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh saith to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

¶ **A**ND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^a that they may serve me. a ch. 3. 12, 18.

2 And if thou ^b refuse to let *them* go, behold, I will smite all thy borders with ^c frogs: b ch. 7. 14.
& 9. 2.
c Rev. 13. 11.

3 and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into ^d thy bedchamber, and upon thy bed, and into ^d Ps. 105. 30. the house of thy servants, and upon thy people, and into thine ovens, and into thy ² kneadingtroughs: 2 Or, dough.

22. The magicians counterfeited the miracle, by substituting an appearance of blood for some of the pure water that remained either in the sea or in the land of Goshen.

24. This attempt to obtain pure water seems to have failed: for as Josephus observes, the Egyptians have no other source but the Nile for their supply of water. Philo adds that many of them perished of thirst during the seven days of the plague.

CHAPTER VIII.

(b) 1—15. The Frogs.

1. Here, as before (vii. 16.), Moses is sent to demand for Israel freedom to do God service (Rom. vi. 22.). He first menaces Pharaoh with the plague that he may know that it was determined before by God, and that it was no mere chance that happened to him (1 Sam. vi. 9.).

3. The river is said to produce the frogs here, and the land in Ps. cv. 30. The Nile was the chief source of the plague, but the various canals and reservoirs connected with the Nile were also made to produce the frogs, as they were before infected by the first plague. The first

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4 and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

^e ch. 7. 19.

5 And the LORD spake unto Moses, Say unto Aaron, ^e Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

^f Ps. 78. 45.
& 105. 30.

6 And Aaron stretched out his hand over the waters of Egypt; and ^f the frogs came up, and covered the land of Egypt.

^g ch. 7. 11.

7 ^g And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

^h ch. 9. 28.
& 10. 17.
Num. 21. 7.
1 Kin. 13. 6.
Acts 3. 24.

8 Then Pharaoh called for Moses and Aaron, and said, ^h Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

² Or, *Have this honour over me, &c.*

9 And Moses said unto Pharaoh, ² Glory over me: ³ when shall I intreat for thee, and for thy servants, and for thy people, ⁴ to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

³ Or, *against when.*

⁴ Heb. *to cut off.*

plague infected only the water which they drank: this polluted their food and offended all their senses by day and night. They would also regard this plague with especial abhorrence from their notions of purity and purification.

5, 6. The Creator at first framed all His creatures for a good and beneficial end; but when sin entered into the world, His goodness was tempered by justice, and He permitted physical evil to be the punishment of sin; and living creatures, insects and reptiles, became scourges and plagues to man: such were the frogs and flies in Egypt; the fiery serpents in the desert (Num. xxi. 6.); the lions in 1 Kings xiii. 24; xx. 36, and 2 Kings xvii. 25; or the bears in 2 Kings ii. 24. It has been thought that this mode of punishment was especially chosen for Egypt because of their worship of the crocodile, of the bull Apis, and other animals. So Wisd. xi. 15, 16, "Because they worshipped serpents void of reason and vile beasts, Thou didst send a multitude of unreasonable beasts upon them for vengeance." See also Eccles. xxxix. 29, 30.

7. The Egyptian priests or sorcerers imitated the miracle of Moses, either by invoking demons to their aid and actually producing frogs, or by deceiving the people with an appearance of magic.

8. This was the first softening or relenting of Pharaoh. He yielded by degrees more and more, till after the tenth plague he was constrained to let the people go. He is now so far humbled that he stoops to ask Moses and Aaron to intercede for him with God.

9. "Glory over me." That is, "I give thee this honour that thou mayest appoint me a day when I shall intreat for thee." The Targum

EXODUS, VIII.

10 And he said, ²To morrow. And he said, *Be it* according to thy word : that thou mayest know that ^{Before} **CHRIST** ^{1491.}
ⁱ *there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh : and Moses ^kcried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps : and the land stank.

15 But when Pharaoh saw that there was ¹re-¹Eccles. 8. 11. spite, ^mhe hardened his heart, and hearkened not ^mch. 7. 14. unto them ; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and ⁿit became lice in man, and in beast ; all the ⁿPs. 105. 31. dust of the land became lice throughout all the land of Egypt.

renders it, "Seek for thyself a miracle, and declare unto me when I shall pray." Though Moses acceded to Pharaoh's request, he would not be able to glory over him, as if the plague was removed at his will.

10. It is strange that Pharaoh should not have pressed for an immediate removal of the plague. Perhaps he postponed it to the morrow in the hope that the frogs would diminish and the land be relieved without the intervention of the prayers of Moses.

15. The respite granted to Pharaoh caused him to harden his heart. This shews that the cause of his being hardened was not God's absolute decree, but his abuse of the longsuffering of God which should have led him to repentance (see Rom. ii. 4, 5. 2 Cor. ii. 15, 16.). To the impenitent God's mercy becomes a "savour of death" (Rom. ix. 22.).

(c) 16 to 19. The Lice.

16. The third plague was either of "lice," of which the Egyptians, and especially their priests, are said to have had a superstitious dread, or of "gnats," as others think ; especially as they infested men and beasts alike (Ps. cv. 31.).

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o ch. 7. 11.

p Luke 10. 18.

2 Tim. 3. 8, 9.

q 1 Sam. 6.

3, 9.

Ps. 8. 3.

Matt. 12. 28.

Luke 11. 20.

r ver. 15.

s ch. 7. 15.

t ver. 1.

u Or,
a mixture
of noisome
beasts, &c.

18 And ° the magicians did so with their enchantments to bring forth lice, but they ^p could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This ⁱs the finger of God: and Pharaoh's ^r heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, ^s Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, ^t Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send ^u swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

18, 19. The Egyptian priests failed in their attempt to counterfeit this miracle, and were compelled to acknowledge that the plague was no mere work of a magician who excelled them in their own arts, but the finger of the Creator Himself. This small insect was the proof of an Almighty power. So Simon Magus was astonished at the miracles of Philip in Acts viii. 13, for they were signs of a power that was far greater than he could lay claim to. The finger of God is seen (1) in the works of Creation (Ps. viii. 3.), and (2) in miracles and wonders, such as the miracles of our Lord Himself (St. Luke xi. 20.). Those who examine the wonders of nature, of the animal or insect world, or of the human frame, with the eye of faith, find there such tokens of a wise and beneficent design, that they are constrained to confess "This is the "finger of God."

(d) 20 to 32. The Flies.

20. Here, as in ch. vii. 15, Moses is ordered to meet Pharaoh by the bank of the river. The Jews say that he resorted there for some religious purpose connected with his idolatry.

21. "I will send swarms of flies;" in Ps. cv. 31 "divers sorts of "flies." Some have supposed that it was a mixture of various noxious beasts, serpents and scorpions; but it is more probable that the word signifies a species of gad-fly, so called from sucking blood: the Greek translators rendered it "dog-fly," from its boldness and pertinacity in attacking man and beast. Such swarms are described by modern travellers as coming in such numbers as "to extinguish their candles, fill "their ink-bottles, and settle in large bunches even on the pens with "which they wrote; whilst the only escape was into the dark night "air without, where they were attacked by gigantic beetles and flying "ants" (Palmer, and Tristram).

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22 And ^u I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

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^u ch. 9. 4, 6.
& 10. 23.
& 11. 6, 7.
& 12. 13.

23 And I will put ² a division between my people and thy people: ³ to morrow shall this sign be.

² Heb. a redemption.

24 And the LORD did so; and ^x there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was ⁴ corrupted by reason of the swarm of flies.

³ Or, by to morrow.

^x Ps. 78. 45.
& 105. 31.

⁴ Or,
destroyed.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice ^y the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

^y Gen. 43. 32.
& 46. 34.
Deut. 7. 25,
26. & 12. 31.

27 We will go ^z three days' journey into the wilderness, and sacrifice to the LORD our God, as ^a he shall command us.

^z ch. 3. 18.

^a ch. 3. 12.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^b intreat for me.

^b ver. 8.
ch. 9. 28.
1 Kin. 13. 6.

22, 23. Here God manifests Himself as the Protector of His people, as well as the Judge of His enemies. He was "in the midst of the "earth" by His saving Presence which shielded the land of Goshen from the plagues. So God is said to be amongst His people in Deut. vii. 21. Ps. xlvi. 6. St. Matt. xviii. 20. (see also Ps. xci. 7, 8, 10.)

24. It was "a grievous swarm," both from the great multitude of insects, and from their tormenting the inhabitants with their stings. "For them the bitings of grasshoppers and flies killed, neither was there "found any remedy for their life" (Wisd. xvi. 9. So Ps. lxxviii. 45.). "The land was corrupted," that is, its inhabitants were devoured or destroyed.

25. Pharaoh here relents so far as to offer to release the people from their burdens: seeking to drive his bargain as low as he might; a niggardly offer, which Moses disdained to accept.

26. "The animal which the Egyptians worship, we must take to sacrifice "before the Lord our God" (*Targum*). The words refer to the abominations or idolatry of the Egyptians, who honoured Apis under the form of a live bull, and paid worship also to other animals. Moses said that the Egyptians would make this a pretext for surprising them in the act of worship, and mingling their blood with their sacrifices. It may also refer to the Egyptian hatred and contempt for shepherds and their employment (Gen. xlvi. 34.).

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c ver. 15. 29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

d ver. 12. 30 And Moses went out from Pharaoh, and ^d intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

e ver. 15.
ch. 4. 21. 32 And Pharaoh ^e hardened his heart at this time also, neither would he let the people go.

CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *His message about the hail.* 22 *The plague of hail.* 27 *Pharaoh saith to Moses, 35 but yet is hardened.*

a ch. 8. 1. ¶ THEN the LORD said unto Moses, ^a Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

b ch. 8. 2. 2 For if thou ^b refuse to let *them* go, and wilt hold them still,

c ch. 7. 4. 3 behold, the ^c hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

32. The hardening of Pharaoh's heart was the effect of his own pride, self-will, and obstinacy, although God is said to have hardened him, because His long-suffering was the occasion of his manifesting his evil propensities. The same mercy and forbearance had different effects according to the state of men's hearts: to some it was profitable for repentance; to others it was unprofitable, and led to perseverance in sin and rebellion against God. Those who experienced His mercy even said of it "Why hast Thou made us to err from Thy ways?" that is, "Why hast Thou spared us so long, and not visited us for our sins?" "Why are we permitted to go on unpunished till the measure of our iniquity is filled up?" (Isa. lxiii. 17; vi. 10. St. John xii. 40. Heb. xii. 8. Rev. iii. 19.)

CHAPTER IX.

(e) 1 to 7. The Murrain upon the Cattle.

3. The plague of the murrain of beasts is supposed to have been more universal throughout the land than the former plagues. Those

EXODUS, IX.

4 And ^a the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. Before
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d ch. 8. 22.

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

6 And the LORD did that thing on the morrow, and ^e all the cattle of Egypt died: but of the cattle of the children of Israel died not one. e Ps. 78. 50.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And ^f the heart of Pharaoh was hardened, and he did not let the people go. f ch. 7. 14.
& 8. 32.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be ^g a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. g Rev. 16. 2.

10 And they took ashes of the furnace, and stood

plagues had affected the river and the parts near to Pharaoh's court. In other districts which were exempt from them the magicians had made experiments and tried their skill. Yet some of the cattle seem to have escaped and to have been reserved for the subsequent plagues of hail and of the destruction of the firstborn (see Rev. viii. 9.). This murrain was therefore upon the beasts that were in the field, not upon Pharaoh's stalled oxen, or upon the chariot horses in his stables. Hence this plague made less impression upon him, as it did not touch his coffers or treasure cities. On the other hand his past experience had produced in him some belief in the power of God; for he sent into the land of Goshen to enquire if the cattle of Israel had suffered. This plague was called "a death" or "destruction," as being more deadly than any of the previous plagues, and manifesting God as Lord of life and death (Wisd. xvi. 13.).

(f) 8 to 12. The Boils upon Men.

8. In this plague the use of the ashes of the furnace represented the burning heat and inflammation which accompanied the ulcers with which the Egyptians were smitten. It was a retribution upon them for making the Israelites toil in cruel bondage in the furnace or brick-kiln (see Deut. iv. 20.). The act of sprinkling the ashes towards heaven was to be performed by Moses, because he was to stand before God in behalf of Aaron and the people (ch. iv. 16.). Moses raises the rod towards heaven; Aaron stretches it over the earth.

10. The symptoms of the plague were "ulcers of boils," rising up

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before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^ha boil breaking forth *with* blains upon man, and upon beast.

^h Deut. 28. 27.

ⁱ ch. 8. 18, 19.

² Tim. 3. 9.

11 And the ⁱmagicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

^k ch. 4. 21.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^kas the LORD had spoken unto Moses.

^l ch. 8. 20.

13 ¶ And the LORD said unto Moses, ^lRise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

^m ch. 8. 10.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^mthat thou mayest know that *there is* none like me in all the earth.

ⁿ ch. 3. 20.

15 For now I will ⁿstretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

in the skin; "a noisome and grievous sore" (Rev. xvi. 2.), perhaps the same as the form of leprosy, or "botch of Egypt," spoken of in Deut. xxviii. 27, 35, 60. Lev. xiii. 18—20.

12. The Lord hardened Pharaoh's heart after the sixth plague. Before this Pharaoh is said to have hardened his own heart. This denotes a greater degree of hardness and obstinacy, so that after each relenting he only relapsed into a worse state than before. As each new plague was sent upon his people the effect produced by God's judgments upon his heart and conscience was diminished.

(g) 13 to 35. The Hail.

14. God here threatens Pharaoh with heavier plagues than before, which should, as it were, come upon his heart, or inflict pain more directly upon him, and not merely upon his people.

15. This has been paraphrased as follows: "I would have smitten thee and thy people with pestilence, when I destroyed your cattle with murrain, and thou wouldest have been cut off from the earth, when the boils were so rife upon the magicians; but when they fell, I made thee to stand. To what purpose? That thou shouldest still stand out against Me? No, but for this: that I might shew My power and declare My Name more manifestly throughout all the earth, by a more remarkable destruction than at that time should have befallen thee" (*Jackson*).

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16 And in very deed for ° this *cause* have I ²raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

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° Rom. 9. 17.
Seech. 14. 17.
Prov. 16. 4.
1 Pet. 2. 9.
² Heb. *mads*
thee stand.

17 As yet exaltest thou thyself against my people, ²that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

16. These words are quoted by St. Paul (Rom. ix. 17.), as shewing God's mysterious dealings with the heart of man, even when by His infinite foreknowledge He perceives that the soul with which He is dealing is impenitent, and hardened beyond recovery. In ch. iv. 21, God had predicted the hardening of Pharaoh's heart. Five plagues were sent, and after each of these Pharaoh is said to have hardened his own heart: after the sixth, the Lord is said to have hardened his heart, from which it might be inferred that all hope of his conversion was gone. Yet God continues to expostulate with him. "Thou wilt say "unto Me, Why doth He yet find fault?" that is, Why did God expostulate with Pharaoh, after He knew that he was deaf to all remonstrance? St. Paul tells us in Rom. ix. 22, that He did this in order to make known to us His justice and goodness; to shew us how He endures with much long-suffering even the vessels of wrath fitted for destruction; that He bestows His gifts of grace and mercy even upon those who abuse them to their own ruin. Having this answer we must rest content, and not reply again; for this would be to partake of Pharaoh's presumption: "nay, but oh man, who art thou that repliest " (or rejoimest by a second enquiry) unto God?" Yet we learn from this passage that for the good of others, God deals gently and mercifully with the obdurate and hardened, when it can no longer profit them. Pharaoh was raised up (or "spared," not cut off immediately, as the Versions interpret it) that the Name of God might be declared throughout all the earth. By His wonderful dealings with the impenitent and reprobate, the Creator reveals more and more of His manifold wisdom to angels and men. The wicked are spared for the instruction and admonition of the good. God was then dealing with Pharaoh not for the sake of Israel only, but for the good of all the earth, for many more souls whom He had created. God cannot will that any should sin, nor have pleasure in wickedness (Ps. v. 4.), but hearts that are fastened to their sin are only provoked to greater stubbornness by the circumstances which should have led them to repent. God continues to plead with Pharaoh even after his final obduracy had commenced, to shew that he became reprobate by resisting great opportunities and means of grace, and not by being deprived of them.

18. The seventh plague was a terrible and destructive storm; "voices" or thunder with lightning; flames of fire in their land, and great hailstones. Such a tempest was sent at other times for the discomfort of the enemies of God (1 Sam. vii. 10. Judg. iv. 15; v. 20.

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19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses :

² Heb. *set not his heart unto,*
ch. 7. 23. 21 and he that ² regarded not the word of the LORD left his servants and his cattle in the field.

^P Rev. 16. 21. 22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^P hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

^q Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 32. & 148. 8. Isai. 30. 30. Ezek. 38. 22. Rev. 8. 7. 23 And Moses stretched forth his rod toward heaven : and ^q the LORD sent thunder and hail, and the fire ran along upon the ground ; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast ;

Josh. x. 11. Ps. xviii. 13, 14. Isa. xxx. 30. Ezek. xiii. 11—13 ; xxxviii. 22. Ps. xi. 6. Rev. viii. 7 ; xi. 19 ; xvi. 21.). This storm destroyed their vines and their cattle, as well as their crops of flax and barley (Ps. cv. 32.). In Ps. lxxviii. 48, the cattle are said to have been "shut up" with hailstones, or so involved in the storm that there was no escape.

19. God mingles mercy with judgment, and forewarns the Egyptians of this plague, to try them whether they will fear His word or not.

24. So Wisd. xvi. 16. "The ungodly that denied to know Thee were scourged by the strength of Thine arm : with strange rains, hails, and showers were they persecuted that they could not avoid, and "through fire were they consumed." The combination of the fire and the hail was thought to be a change in the nature of the elements, "the fire burning in the midst of the water that it might destroy the fruits of an unjust land." "Snow and ice endured the fire and melted not, that they might know that fire burning in the hail and sparkling in the rain, did destroy the fruits of the enemies." "The creature that serveth Thee, Who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee" (*Ib.* v. 22, 24.).

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and the hail ^rsmote every herb of the field, and brake every tree of the field.

26 ^aOnly in the land of Goshen, where the children of Israel *were*, was there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, ^tI have sinned this time: ^uthe LORD *is* righteous, and I and my people *are* wicked.

28 ^xIntreat the LORD (for *it is* enough) that there be no *more* ^ymighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am ^zgone out of the city, I will ^vspread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^zearth *is* the LORD's.

30 But as for thee and thy servants, ^aI know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: ^bfor the barley *was* in the ear, and the flax *was* balled.

32 But the wheat and the rie were not smitten: for they *were* ³not grown up.

33 And Moses went out of the city from Pharaoh, and ^cspread abroad his hands unto the LORD: and

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^r Ps. 105. 33.

^s ch. 8. 22.

& 9. 4, 6, &

10. 23. & 11.

7. & 12. 13.

Isai. 32. 18,

19,

^{ch.} 10. 16.

^u 2 Chr. 12. 6.

Ps. 129. 4.

& 145. 17.

Lam. 1. 18.

Dan. 9. 14.

^x ch. 8. 8, 23.

& 10. 17.

Acts 8. 24.

^z Heb. *voices*

of God,

Ps. 29. 3, 4.

^y 1 Kin. 8. 22,

38,

Ps. 143. 6.

Isai. 1. 15.

^z Ps. 24. 1.

1 Cor. 10. 26,

28.

^a Isai. 26. 10.

^b Ruth 1. 22.

& 2. 23.

³ Heb.

hidden,

or, dark.

^c ver. 29.

ch. 8. 12.

27. Pharaoh here professes penitence: but his fear was only the dread of punishment, not the fear of reverence and piety: hence Moses says in ver. 30, "I know that ye will not yet fear the Lord" (Ps. lxxviii. 34, 36.).

28. The "mighty thunderings" are, literally, "voices of God," a phrase used for "thunder" in Hebrew, the thunder and the earthquake being regarded as especial signs of the Presence of God (Ps. xxix. 3, &c. 1 Sam. xii. 18; ii. 10. 2 Sam. xxii. 14, 15.).

31, 32. The crops mentioned here answer to the representations of Egyptian agriculture on ancient monuments. The cultivation is especially that of wheat, flax, barley, and another grain, which is believed to correspond with the rye, or spelt, of the Hebrews (*Raukinson*). In sparing the wheat and spelt God again shews how in the midst of judgment He remembers mercy (Hab. iii. 2. Lam. iii. 22, 32.). It is said that the wheat harvest in Egypt was in the month of May: the flax and the barley were reaped in April. This would answer to the month Nisan in which the Israelites came forth out of Egypt, and in the middle of which they afterwards kept the Passover. The Passover, besides being the memorial of the Exodus, was also a feast of thanksgiving for the first-fruits of the harvest (see Exod. xiii. 4. Lev. xxiii. 10, 11. Deut. xvi. 9.). The blades of the wheat were in their green and flexible state, and were therefore not broken by the hailstones. The flax was "balled," that is, "it was forming pods for seed."

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the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

^d ch. 4. 21. 35 And ^a the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken ² by Moses.

² Heb. by the hand of Moses, ch. 4. 13.

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, 27 but yet is hardened.

¶ AND the LORD said unto Moses, Go in unto Pharaoh: ^a for I have hardened his heart, and the heart of his servants, ^b that I might shew these my signs before him:

^a ch. 4. 21.

& 7. 14.

^b ch. 7. 4.

2 and that ^c thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

^c Deut. 4. 9.
Ps. 44. 1.
& 71. 18.
& 78. 5, &c.
Joel 1. 3.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^d humble thyself before me? let my people go, that they may serve me.

^d 1 Kin. 21. 29.
2 Chr. 7. 14.
& 34. 27.
Job 42. 6.
Jer. 13. 18.
Jam. 4. 10.
1 Pet. 5. 6.

35. Literally; the Lord had spoken "by the hand of" Moses; that is, He had spoken to Moses, who was His minister and messenger. So God spake to Israel "by the hand of" Haggai and Malachi (Hag. i. 1. Mal. i. 1. See also Acts xi. 30.).

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(h) 1 to 20. The Locusts.

1, 2. God's justice had given up Pharaoh to a reprobate mind; but His goodness still spared him for the sake of the generations to come, that they might know that he did not perish for want of warning and remonstrance.

2. "What things I have wrought in Egypt." The same word occurs in 1 Sam. vi. 6, and is there rendered "wrought wonderfully," or reproachfully. The things which God wrought were for the utter destruction, or the "perpetual reproach" of His enemies (Ps. lxxviii. 66.).

3. Again God expostulates with Pharaoh, though he was now past hope of conversion. Of this mystery St. Paul says (Rom. ix. 19.), "Why doth He yet find fault," that is, "use remonstrance?" When God had

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4 Else, if thou refuse to let my people go, behold, to morrow will I bring the ^o locusts into thy coast :

5 and they shall cover the ² face of the earth, that one cannot be able to see the earth : and ^f they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field :

6 and they ^g shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be ^h a snare unto us ? let the men go, that they may serve the LORD their God : knowest thou not yet that Egypt is destroyed ?

8 And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve the LORD your God : *but* ³ who are they that shall go ?

closed the door of repentance, why is Pharaoh chided for that which it is impossible for him to avoid ? St. Paul says that the answer to this is to be found in the parable of the potter (Jer. xviii. 3—6) : God frames men as His vessels ordained unto glory, but leaves in them a possibility to mar themselves in the making ; and " what is the use of " each vessel, the potter himself is the judge " (Wisd. xv. 7.). Therefore we must confess our ignorance, and not presume to reply again to God (Rom. ix. 20, 21. See on ch. ix. 16.).

4. Pharaoh is now threatened with the eighth plague : " I will " bring the locusts," that is, " an immense multitude or flight of locusts." The Hebrew word for " locust " contains the idea of " multitude," since they were seen not singly but in great swarms at one time. So the Greek Version is " much locust," or, a " locust multitude " (see Ps. lxxviii. 46 ; cv. 34, 35.). These swarms, where they found a fertile tract of country, left it a desolate wilderness, and were thus a type of a cruel and rapacious army of invaders (see Joel ii. 3. Rev. ix. 3, 4, 7—10.).

7. " Pharaoh's servants " are now convinced that by kicking against a power that was invincible, they were doing an injury to themselves and not to their enemies. " How long shall this man be a snare unto us," to bring us into evil, or involve us in ruin ? (see ch. xxiii. 33 ; xxxiv. 12.).

8. Pharaoh relents so far as to agree to suffer the men to go, provided their wives and children were retained as hostages for their return : but Moses rejects this proposal, and demands the entire release of all. The feast which they were to hold was a religious solemnity for all. The Hebrew word " Hagg " for " feast " answers to the Arabic " Hajj," applied by the Moslems of the present day to their own annual pilgrimage to

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^o Prov. 30. 27.
^{Rev.} 9. 3.
² Heb. eye,
ver. 15.
^f ch. 9. 32.
Joel 1. 4.
& 2. 25.

^g ch. 8. 3, 21.

^h ch. 23. 33.
Josh. 23. 13.
1 Sam. 18. 21.
Eccles. 7. 26.
1 Cor. 7. 35.

³ Heb.
who, and
who, &c.

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9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for ⁱwe *must hold* a feast unto the LORD.

ⁱ ch. 5. 1.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

^k ch. 7. 19.

12 And the LORD said unto Moses, ^kStretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and

^l ver. 4. 5.

^leat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

Mecca. An Arab tradition declares some curious remains in the desert of Sinai to be the relics of a large pilgrim or Hajj caravan. No modern pilgrims ever pass that way, whilst it would be the route of Israel to Hazeroth. It is conjectured therefore that these stones are traces of the journey of Israel to hold their "Hagg," or Festival in the wilderness (*Palmer*).

10. Pharaoh's reply probably means that if they go, they must depart in spite of his prohibition, trusting in the help of their God to shield them from the consequences. The word for "little ones" is sometimes used for "families," or "wives and children" (so Num. xxxii. 16.).

"Look to it, for evil is before you." He says this, suspecting them of having in view some device or stratagem for escaping from his power. "An evil purpose is before you."

11. "That (i.e. that particular thing) ye did desire." He had inferred this from the first request in Exod. v. 3, because they spoke of the offering of sacrifices, at which he supposed the men only would assist.

12. There seems to have been some interval between the plague of hail and that of the locusts, so that the plants and herbs had begun to recover themselves.

13. The "east wind," the hot blast from the desert, was mentioned above (in Gen. xli. 6, 23.) as scorching plants and herbage. "With the burning South winds there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts, whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. It is difficult to express the effect produced by the sight of the whole atmosphere filled on all sides, and to a great height, by an innumerable quantity of these insects, whose flight was

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14 And ^m the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; ⁿ before them there were no such locusts as they, neither after them shall be such.

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NO ^m Ps. 78, 46.
& 105, 34.
ⁿ Joel 2, 2.

15 For they ^o covered the face of the whole earth, so that the land was darkened; and they ^p did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

^o ver. 5.

^p Ps. 105, 35.

16 Then Pharaoh ² called for Moses and Aaron in haste; and he said, ^q I have sinned against the LORD your God, and against you.

² Heb. hastened to call.
^q ch. 9, 27.

17 Now therefore forgive, I pray thee, my sin only this once, and ^r intreat the LORD your God, that he may take away from me this death only.

^r ch. 9, 28.
¹ Kin. 13, 6.

18 And he ^s went out from Pharaoh, and intreated the LORD.

^s ch. 8, 30.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and ³ cast them ^t into the Red sea; there remained not one locust in all the coasts of Egypt.

³ Heb. fastened.
^t Joel 2, 20.

“slow and uniform, and whose noise resembled that of the rain; the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time; and, the day following, the fields were covered with their dead bodies” (*Dict. of Bible*).

The following properties of locusts have been gathered from Scripture: They occur in great numbers, and sometimes obscure the sun (*Judg.* vi. 5; vii. 12. *Jer.* xlvi. 23. *Nah.* iii. 15.). Their voracity is described in *Deut.* xxviii. 38. *Isa.* xxxiii. 4. *Joel* ii. 3. They are compared to horses in *Joel* ii. 4. *Rev.* ix. 7. They make a fearful noise in their flight (*Rev.* ix. 9. *Joel* ii. 5.). Their progress is irresistible (*Joel* ii. 8, 9.). They enter dwellings and devour even the wood-work of houses (*Joel* ii. 9, 10.). They do not fly in the night (*Nah.* iii. 17.). The sea destroys them (*Joel* ii. 20.), and their dead bodies taint the air. They are used as food (*Lev.* xi. 21, 22. *Matt.* iii. 4.).

17. “**Forgive,**” literally, “take away,” as in *Gen.* i. 17. *1 Sam.* xv. 25. Remove the punishment of my sin. The plague is called “**this death,**” because it destroyed the sustenance of man and beast, and caused a grievous famine.

19. “**The Red sea,**” here called the “Sea of Suph,” or the weedy sea, from its abounding in sea-weed (so *Ps.* cvi. 7; *cxxxvi.* 13.).

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20 But the LORD ^uhardened Pharaoh's heart, so that he would not let the children of Israel go.

^u ch. 4. 21.
& 11. 10.
^x ch. 9. 22.

21 ¶ And the LORD said unto Moses, ^xStretch out thine hand toward heaven, that there may be darkness over the land of Egypt, ²even darkness *which may be felt*.

² Heb. *that one may feel darkness.*

22 And Moses stretched forth his hand toward heaven; and there was a ^ythick darkness in all the land of Egypt three days:

^y Ps. 105. 28.

23 they saw not one another, neither rose any from his place for three days: ^zbut all the children of Israel had light in their dwellings.

^a ch. 8. 22.

24 And Pharaoh called unto Moses, and ^asaid, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your ^blittle ones also go with you.

^a ver. 8.

^b ver. 10.

25 And Moses said, Thou must give ²us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

² Heb. *into our hands.*

26 Our cattle also shall go with us; there shall

20. The effect of this indulgence upon Pharaoh was only a relapse into his former obstinacy so that his heart was hardened more than before.

(i) 21 to 29. The Darkness.

21. The ninth plague was a thick darkness which overspread the land, "a darkness to be felt," in which men must grope, or feel their way with their hands (see Deut. xxviii. 29. Job v. 14. Isa. lix. 10.). It was also a horror of great darkness, in which they were terrified and scared by noises in the air, and the delusions of demons. God cast upon them the fierceness of His anger, wrath, indignation, and trouble by sending evil angels among them" (Ps. lxxviii. 49.). In Wisd. xvii. it is said that they were troubled by strange apparitions, that noises as of waters falling down sounded about them; they were scared by beasts that passed by, and by hissing of serpents; shepherds and labourers in the field were overtaken by the darkness; monstrous apparitions and noises made them swoon for fear, for a heavy night was spread over them, and yet they were unto themselves more grievous than the "darkness." Josephus says that many of them died miserably in the unspeakable terrors of that three days' darkness. On the light in the dwellings of the Israelites see Ps. xviii. 28; xevii. 11; cxii. 4. 1 Sam. ii. 9. Prov. iv. 18, 19.

24. "Pharaoh called unto Moses," after the horror of the three days' darkness was past. He now demanded that their sheep and oxen shall be left as securities for their return.

26. We learn from this that when God calls us to serve Him, we must resolve to forsake the Egypt of the world with all our heart and

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not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

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27 But the LORD ^c hardened Pharaoh's heart, and he would not let them go. ^c ver. 20. ch. 4. 21. & 14. 4, 8.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, ^d I ^d Heb. 11. 27. will see thy face again no more.

CHAPTER XI.

¹ God's message to the Israelites to borrow jewels of their neighbours.

⁴ Moses threateneth Pharaoh with the death of the firstborn.

¶ AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ^a when ^a ch. 12. 31, 33, 39. he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, ^b jewels of silver, and jewels ^b ch. 3. 22. & 12. 35. of gold.

all our soul, and all our faculties and affections, lest by secret reservation of special desires for other purposes, we make ourselves liable to Pharaoh's plagues. We learn also to obey the call, though we know not beforehand what God will require of us in sacrifice.

29. Moses says, "I will see thy face again no more." That is, except at thy own special request; for Pharaoh called for Moses and Aaron by night after the death of the firstborn (Exod. xii. 31). Pharaoh's menace was a speech more foolish than proud, to come from a man whom the Lord had so much impoverished, and so often humbled; and this when he had had sufficient proof of His power to bring far greater plagues upon him.

CHAPTER XI.

(j) 1 to 10. (xii. 29, 30.) The Death of the Firstborn.

1. The tenth plague was inflicted in the first place upon Pharaoh himself, in fulfilment of the threatening in ch. iv. 23: it was however ordered that all his people should share the calamity, because they had consented to his rebellion against God. The effect of this plague should be that Pharaoh would make no more restrictions as to their goods or families, but should thrust them out altogether.

2. On the spoiling of the Egyptians, see above, ch. iii. 22. Fraud and robbery are forbidden by God's law, equally with murder and homi-

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c ch. 3. 21.
& 12. 36.
Ps. 106. 46.

d 2 Sam. 7. 9.
Esth. 9. 4.

e ch. 12. 12,
23, 29.

f Amos 5. 17.
ch. 12. 12, 21.
Amos 4. 10.

g ch. 12. 30.
Amos 5. 17.

3 ^c And the LORD gave the people favour in the sight of the Egyptians. Moreover the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, ^e About midnight will I go out into the midst of Egypt :

5 and ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill ; and all the firstborn of beasts.

6 ^g And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

cide ; but in this the Israelites were executioners of God's just retribution for the wrongs done by the Egyptians ; and as homicide by the avenger of innocent blood was sanctioned by the Divine Law, so in this case there was no fraud committed, though the goods were not restored to the owners. There seems to be no reason for restricting the "neighbours" from whom the jewels were borrowed, to the Egyptians who dwelt among the Hebrews in the land of Goshen, and had shared their exemption from the plagues. It is probable that from these jewels of gold and silver the costly furniture of the Tabernacle was afterwards supplied, the gold for the ark, mercy-seat, cherubim, candlestick, &c., and the garments for the vails and hangings of the sanctuary. They were to spoil the Egyptians not to enrich themselves but for the offerings of God. The word rendered "jewels" here is used elsewhere for the "vessels" of the Temple (Exod. xxxv. 22.).

3. Pharaoh and the Egyptians now stood in awe of Moses, whom they had at first affected to despise.

4. Moses said this to Pharaoh before he went out from his presence (ch. x. 28.), after Pharaoh had commanded him to depart and to see his face no more. The words in ver. 4 carry on the narrative of the interview from ch. x. 29.

4, 5. In this plague we have a singular type of the coming of the Judge: the destroying Angel is sent forth at midnight, as that day shall come as a thief in the night (St. Matt. xxiv. 43, 44. 1 Thess. v. 2—4. 2 St. Pet. iii. 10. Rev. xvi. 15.). He comes, and wherever he passes, from the king's palace to the meanest cabin or dungeon, from the field or the mill, one is taken and another is left (St. Luke xvii. 34—36.). The use of handmills for grinding corn is represented on the monuments of Egypt. At present in the East they are always turned by women. The labour is very hard, and the task of grinding is in consequence performed only by the lowest servants. The women are usually seated on the bare ground facing each other, and both have hold of the handle by which the upper millstone is turned round upon the nether one. See Isa. xlvi. 1, 2. Since captives were employed in grinding, the maid-servant at the mill here, may be the same as the captive in the dungeon in ch. xii. 29 (see Judges xvi. 21.).

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7 ^h But against any of the children of Israel ⁱ shall not a dog move his tongue, against man or beast: Before
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that ye may know how that the LORD doth put ^h a difference between the Egyptians and Israel. ^h ch. 8. 22.
ⁱ Josh. 10. 21.

8 And ^k all these thy servants shall come down ^k unto me, and bow down themselves unto me, saying, Get thee out, and all the people ² that follow thee: ² Heb. *that is at thy feet.*
So Judg. 4. 10. & 8. 5.
1 Kin. 20. 10.
2 Kin. 3. 9.
And he went out from Pharaoh in ³ a great anger. ³ Heb. *heat of anger.*
¹ ch. 3. 19. & 7. 4. & 10. 1.
^m ch. 7. 3.

9 And the LORD said unto Moses, ¹ Pharaoh shall not hearken unto you; that ^m my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: ⁿ and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. ⁿ ch. 10. 20, 27.
Rom. 2. 5.
& 9. 22.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *Unleavened bread.* 29 *The firstborn are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

¶ AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,
2 ^a this month *shall be* unto you the beginning of ^a months: it *shall be* the first month of the year to you. ^a ch. 13. 4.
Deut. 16. 1.

7. The Israelites should have no alarm in the night, not even such as is caused by the barking of a dog: a proverb expressing the most perfect repose and security (see Ps. xci. 5—8.).

8. "Get thee out, and all the people who are at thy feet," that is, "who follow in thy footsteps," as in 2 Sam. xv. 16, 17, and elsewhere. The great anger of Moses was holy indignation at the obstinacy of Pharaoh, which provoked the Divine wrath to bring heavier and heavier plagues upon him.

9. It is not to be understood that Pharaoh's abuse of God's long-suffering was ordained for the multiplying of wonders, but that God took occasion by Pharaoh's stubbornness to bring good out of evil. God was fulfilling His beneficent purpose that the Egyptians might know the Creator Who made them.

CHAPTER XII.

1—28. The Ordinance of the Passover.

2. The month Nisan, in which the Israelites were brought out of Egypt, was in the spring. This was now consecrated by a great solemnity, the feast of the Passover, ordained to be the perpetual memorial of their

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² Or, *kid*.

3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a ² lamb, according to the house of *their* fathers, a lamb for an house :

redemption from the bondage of Egypt. It was also to be the beginning of the sacred year, the time from which they reckoned their other festivals and solemnities. The civil year was reckoned, as hitherto, to begin in the autumn ; the feast of ingathering being in the end of the year, in the month Tisri or September (Exod. xxxiv. 22. Lev. xxv. 9. Joel ii. 23.). It has also been thought that the day of Israel's redemption was a new era for the reckoning of the weeks, and for the observance of the sabbaths (Deut. v. 15) ; and that hence when a far more plenteous redemption was wrought in Christ's Resurrection, this reckoning was again changed, and the religious rest transferred to the first day of the week.

3. "The tenth day" was appointed for the separation of the lamb, and the fourteenth for slaying and eating it. Thus they were to have four days' preparation for the religious ceremonies of the Passover, and for their departure on their journey. All the Paschal ceremonies were typical of Christ the true Paschal Lamb, Who was slain at the great Passover. (1) Though there were many lambs slain in sacrifice at the feast, one lamb was especially designated for public sacrifice, and was separated four days before : so Christ was brought into the city of Jerusalem in triumph four days before His Passion (St. John xii. 1, 12—15.). (2) The lamb was to be without blemish : this signified the spotless purity of Christ, Who in His Conception and Birth as well as in the actions of His Life was free from all taint of sin (2 Cor. v. 21. Heb. iv. 15 ; vii. 26. 1 St. Pet. ii. 22. 1 St. John iii. 5.), and separate from sinners. (3) It was to be taken from the sheep or from the goats : so our Lord's descent according to the flesh was traced from many sinners and unworthy ancestors as well as from good and holy men. (4) It was slain on the fourteenth day of the month, the day upon which the Lamb of God was slain by the hands of His own people, and became the Sacrifice for the sins of the world (St. John i. 29.). (5) It was not to be sacrificed or eaten anywhere but in the place which the Lord their God should choose (Deut. xvi. 5, 6) : so the true Lamb suffered at Jerusalem, outside the gates of the city. (6) It was to be roasted whole, and was therefore suspended in the form of a cross ; the head and lower parts on an upright stake, and the forelegs on a cross-spit : so the Lamb of God was crucified. (7) Not a bone was to be broken : this denoted that Christ should suffer the death to which the breaking of bones belonged, viz., crucifixion, and yet His bones should not be broken by His enemies. (8) The blood of the lamb was to be carefully reserved after the sacrifice, and to be sprinkled upon the door-posts of the houses : so Christ's Blood was first sprinkled upon the Cross which formed as it were the door-posts of the world, the house of which He is the Builder and Maker ; and then upon "the living temples," those who should be baptized in His Name, and receive His mark, the Cross, on their foreheads, the sign that they were not ashamed of the faith of Christ crucified, but were ready to confess it, and to glory in the Cross (Gal. vi. 14.).

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4 and if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be ^b without blemish, a male ^b of the first year: ye shall take *it* out from the sheep, or from the goats:

6 and ye shall keep it up until the ^c fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it ³ in the evening.

7 And they shall take of the blood, and strike *it* ⁸ on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and ^a unleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but ^e roast *with* fire; his head with his legs, and ^e with the purtenance thereof.

7—9. As the sacrifice of the lamb was the type of Christ's Sacrifice on the Cross, so the feast upon the sacrifice had a typical relation to the Holy Sacrament of His Body and Blood, which is the Christian Passover, or the great festival rite or memorial of Redemption. It was therefore instituted at the Passover, because the shadows and types of the Jewish Passover were then passing away and giving place to the verities of the Gospel (St. John i. 17. 1 Cor. v. 7, 8.). It was ordained on the eve of Christ's passage out of this world through the gate of death, as the Jewish Passover was appointed on the eve of Israel's passage out of Egypt, that land of bondage which was typical of our Lord's condition in the form of a servant in the days of His humiliation. The Jews were to eat unleavened bread, the bread of affliction (Deut. xvi. 3.), and bitter herbs: this was in memory of their fathers' bitter bondage and affliction in Egypt: so Christians are to prepare for their holy feast by the bitterness of self-denial, and the sorrows of penitence; putting away the leaven of sin and evil thoughts from their souls that they may be a new lump fit to be presented and offered to God. A spiritual festivity requires the mortification of the flesh, because fleshly indulgence is a hindrance to the joy of the spirit, the flesh and the spirit being contrary the one to the other (Gal. v. 17.). The Israelites were to eat the Passover in haste as men about to depart on a journey: so when Christians partake of the Holy Sacrament, they must be in full readiness for their departure. The Jewish Passover was a perpetual remembrance of the past deliverance, and prefigured the greater Redemption to come: so Christ's feast is not only a memorial of the Cross, but a pledge of the Resurrection and an earnest of the bliss of heaven.

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- ^f ch. 23, 18. & 34, 25. 10 ^r And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.
- ^g Deut. 16, 5. ^h ch. 11, 4, 5. 11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: ^s it is the LORD'S passover.
- ⁱ Num. 33, 4. ² Or, *princes*, ch. 21, 6. & 22, 28. ^j Ps. 82, 1, 6. ^k John 10, 34, 35. ^l ch. 6, 2. 12 For I ^h will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and ⁱ against all the ² gods of Egypt I will execute judgment: ^k I am the LORD.

The precepts in vv. 3, 4, provide for the consumption of the whole victim: a larger household was to combine with a smaller one, and thus the full number was to be made up for the eating of the lamb. It was to be a male without blemish, for any defect or deformity, such as blindness or lameness, rendered it unfit for sacrifice (Lev. xxii. 22. Mal. i. 14.): and for the same reason "a lamb of the first year," that is, in its full vigour. In 2 Chron. xxx. 17, the Paschal lambs are sacrificed by the priests only; but here the slaying of them is enjoined to the whole assembly or multitude, or to the head of each household or family (v. 6.). The feast was to be prepared in haste: it was therefore to be roasted, and not boiled: and the unleavened cakes were also a sign of haste. The bitter herbs (Num. ix. 11. Lam. iii. 15.) were such as could easily be obtained at that season of the year, and also served to remind them of the bitterness of the bondage. The flesh was to be shared and eaten; and the bones and residue to be consumed with fire, as being sacred, and therefore not to be left for the consumption of profane persons after their departure. Compare Exod. xvi. 19. Lev. xxii. 30; vii. 15. Our Lord fulfilled this when His Body was not suffered to remain upon the Cross until the Sabbath day (St. John xix. 31.).

11, &c. Some of these directions refer only to the first Passover observed by the Israelites in Egypt, others of them are regulations for the constant observance of the annual feast throughout their generations. Of the first kind was the order for sprinkling the blood on the door posts, their eating the lamb with haste, wearing their girdles and shoes, having their staves in their hands, and their continuance within their houses until the morning. Of the second kind was the order for roasting the lamb whole, and eating it with bitter herbs and unleavened cakes.

"It is the Lord's passover," or the night of the Lord's passing through the land to smite the Egyptians.

12. It was a night of wrath and of execution of God's vengeance upon His enemies. His people "must shut their doors and hide themselves until the indignation was overpast" (Isa. xxvi. 20, 21. Ps. lxxviii. 50, 51; cxxxv. 8, 9; cxxxvi. 10.). It was also a vengeance against the idols of Egypt, proving their inability to protect themselves or their worshippers (Num. xxxiii. 4, 5. Isa. xix. 1. Jer. xliiii. 12; xlvi. 25.). This vengeance was executed either in the destruction of the firstborn of the beasts which were worshipped, or by the idols themselves being broken.

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13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you ² to destroy *you*, when I smite the land of Egypt. ² Heb. for a destruction.

14 And this day shall be unto you ¹ for a memorial; and ye shall keep it a ^m feast to the LORD throughout your generations; ye shall keep it a feast ⁿ by an ordinance for ever. ¹ ch. 13. 9. ^m Lev. 23. 4, 5. ⁿ Kin. 23. 21. ⁿ ver. 24. 43. ⁿ ch. 13. 10.

15 ^o Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^p that soul shall be cut off from Israel. ^o ch. 13. 6, 7. & 23. 15. & 34. 18, 25. ^p Lev. 23. 5, 6. ^p Num. 28. 17. ^p Deut. 16. 3, 5. ^p 1 Cor. 5. 7. ^p Gen. 17. 14. ^p Num. 9. 13.

16 And in the first day *there shall be* ^q an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every ³ man ³ must eat, that only may be done of you. ^q Lev. 23. 7, 8. ^q Num. 28. 18, 25. ³ Heb. soul.

17 And ye shall observe *the feast of* unleavened bread; for ^r in this selfsame day have I brought ^r your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ^r ch. 13. 3.

18 ^s In the first *month*, on the fourteenth day of ^s the month at even, ye shall eat unleavened bread, ^s Lev. 23. 5. ^s Num. 28. 16.

13. The blood was the sign of their redemption from their oppressors, as well as of the preservation of their firstborn, who were ransomed by the substitution of the Paschal lambs. It proved that the shedding of blood was to be the means by which the souls of men were to be redeemed (Eph. i. 7. Acts xx. 28. Heb. ix. 12. Rev. v. 9.). The true Lamb was to give His Soul to be the ransom for many souls (St. Matt. xx. 28.).

14. The day was to be kept by an ordinance for ever; that is, it was to be a feast recurring year by year continually: for the Redemption which it signified was eternal, although the Law itself was of temporary obligation.

15. "Seven days." This precept belongs to the annual feast; for at the original Passover the Israelites ate unleavened bread not by command, but from necessity. The leaven is the type of hypocrisy or insincerity (St. Luke xii. 1. 1 Cor. v. 6—8.). The neglect of this precept was a breach of God's covenant, and therefore cut men off from the privileges of His people, like the neglect of circumcision in Gen. xvii. 14.

16. A holy convocation was an assembly of people for religious worship (see Num. xxviii. 18, 25.). On such occasions there was to be an entire rest from work, especially for servants, in remembrance of their bondage in Egypt.

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until the one and twentieth day of the month at even.

* ch. 23. 15.
& 34. 18.
Deut. 16. 3.
1 Cor. 5. 7, 8.
u Num. 9. 13.

19 ^tSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^ueven that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

x ver. 3.
Num. 9. 4.
Josh. 5. 10.
2 Kin. 23. 21.
Ezra 6. 20.
Matt. 26.
18. 19.
Mark 14.
12.—16.
Luke 22. 7.
&c.

21 Then Moses called for all the elders of Israel, and said unto them, ^xDraw out and take you a ²lamb according to your families, and kill the passover.

^z Or, *kid*.
^y Heb. 11. 28.
^a ver. 7.
^a ver. 12, 13.

22 ^yAnd ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and ^zstrike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

b Ezek. 9. 6.
Rev. 7. 3.
& 9. 4.
c 2 Sam. 24. 16.
1 Cor. 10. 10.
Heb. 11. 28.

23 ^aFor the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^bwill not suffer ^cthe destroyer to come in unto your houses to smite *you*.

d ch. 3. 8, 17.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, ^daccording as he hath promised, that ye shall keep this service.

19. The "strangers" (see ver. 43.) were dwellers in the land of Canaan who were not Jews by birth, but conformed to their religion.

21. "Draw," that is, seize or take the lamb, separating it from its flock.

22. The "hyssop," a low plant growing in rocky or stony places (1 Kings iv. 33.), was much used in sprinkling: it is thought that the Hebrews applied the name to several herbs, including "mint" and "rosemary." It was used in the purification of the leper in Lev. xiv. 4, 51, and in the sacrifice of the red heifer (Num. xix. 6. Compare Ps. li. 7.).

23. "He will not suffer the destroyer." Some have inferred from this that the Destroyer was an evil or malignant spirit, who sought the hurt of the Israelites also, but was restrained by God. So when the great Paschal Lamb was offered up, the powers of hell and of darkness were let loose for a time (St. Luke xxii. 53. St. John xiv. 30.); and the plague of locusts in Rev. ix. 11. was sent by Apollyon, the Destroyer.

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26 ° And it shall come to pass, when your children shall say unto you, What mean ye by this service? Before
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27 That ye shall say, ^fIt is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^gbowed the head and worshipped. e ch. 13. 8, 14.
Deut. 32. 7.
Josh. 4. 6.
Ps. 78. 6.
f ver. 11.
g ch. 4. 31.

28 And the children of Israel went away, and ^hdid as the LORD had commanded Moses and Aaron, ^hso did they. h Heb. 11. 28.

29 ¶ ⁱAnd it came to pass, that at midnight ^kthe LORD smote all the firstborn in the land of Egypt, ^lfrom the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the ^mdungeon; and all the firstborn of cattle. i ch. 11. 4.
k Num. 8. 17.
& 33. 4.
Ps. 78. 51.
& 105. 36.
& 135. 8.
& 136. 10.
l ch. 4. 23.
& 11. 5.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ⁿgreat cry in Egypt; for *there was* not a house where *there was* not one dead. m ch. 11. 6.
Prov. 21. 13.
Amos 5. 17.
Jam. 2. 13.
n ch. 11. 1.
Ps. 105. 38.

31 And ^ohe called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, ^pboth ye and the children of Israel; and go, serve the LORD, as ye have said. o ch. 10. 9.

32 ^qAlso take your flocks and your herds, as ye have said, and be gone; and ^rbless me also. p ch. 10. 26.
q Gen. 27. 34.

26. "What mean ye by this service?" Literally, "What is this 'service unto you?'" At each annual Passover some who had just grown out of childhood would be present for the first time, and they would learn the meaning of the observances from their parents, and why the feast was called the Passover, and they would thus be taught to praise God for His wonders of old time and hand on the tradition to generations to come (Deut. iv. 9; vi. 7; xi. 19. Ps. lxxviii. 4—6.).

27. The sacrifice was called the "Passover," because their houses were "passed over" by the Destroyer. The door-posts on which the blood was sprinkled were in the place of an altar for the sacrifice.

29, 30. See above on ch. xi. 4, 5. "There was not a house," that is, not a family in Egypt in which the firstborn son was not slain on that night: "the chief of all their strength" (Ps. cv. 36; lxxviii. 51.).

xii. 31 to xiii. 16. The Exodus from Egypt.

31. Pharaoh's request to Moses to depart with all speed was perhaps made through a messenger, as he had resolved to see his face no more. He adds, "bless me also," as if he feared lest he also should perish in the pestilence.

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r ch. 11. 8.
Ps. 105. 38.
* Gen. 20. 3.
* Or, *dough*,
ch. 8. 3.

33 ^r And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^s We *be* all dead men.

34 And the people took their dough before it was leavened, their ² kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians ^t jewels of silver, and jewels of gold, and raiment:

36 ^u and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And ^x they spoiled the Egyptians.

37 And ^v the children of Israel journeyed from ^z Rameses to Succoth, about ^a six hundred thousand on foot *that were* men, beside children.

^t ch. 3. 22.
& 11. 2.

^u ch. 3. 21.
& 11. 3.

^x Gen. 15. 14.
ch. 3. 22.
Ps. 105. 37.

^y Num. 33.
3, 5.

^z Gen. 47. 11.
Gen. 12. 2.
& 46. 3.

ch. 38. 26.
Num. 1. 46.
& 11. 21.

33. They "were urgent," that is, besought them to depart without delay. Hence the Egyptians afterwards invented a story that the Hebrews were unclean persons, infected with some disease, and that they were therefore expelled from the country, and driven to take refuge in the desert (*Rawlinson*).

"They said, We be all dead men," that is, in imminent peril of death, at the door or gate of death (so Gen. xx. 3. Ps. cvii. 18.). The words in Ps. cv. 37, "There was not a feeble one in their tribes," refute the calumny that they were expelled for leprosy or infectious disease.

34. The "kneading-trough," or the vessel in which the flour was worked and fermented, was mentioned in ch. viii. 3. The new lump (1 Cor. v. 7.), or unleavened dough, was a necessity to them at the first Passover: afterwards it was enjoined to them as the memorial of their fathers' affliction (Deut. xvi. 3.).

35. Jewels, or vessels, gems and ear-rings, such as they used for adorning themselves in their idolatrous worship or festival rites (see above on ch. xi. 2. Ps. cv. 37.).

36. "The Lord gave them favour." That is, He moved the Egyptians to make liberal presents to them, and bestow their goods freely upon them when they requested or demanded it of them. So He had promised to Abraham (Gen. xv. 14.) that they should come forth with great substance. Thus the Egyptians were humbled and compelled to enrich those whom they had cruelly oppressed as slaves and bondmen, and to make an ample return for the service which they had rendered to them (see Deut. xv. 12—15.).

37. "Rameses" was in the land of Goshen, where Joseph gave his brethren a possession (Gen. xlvii. 11.).

"Succoth" was so named from the booths or tents of the Israelites.

"Six hundred thousand." This number occurs again in ch. xxxviii. 26, and is there said to have been the number of males from twenty years' old, and upwards, exclusive of women and children. It was an increase of an extraordinary kind that had in a few generations raised

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38 And ² a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. Before
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39 And they baked unleavened cakes of the dough ² which they brought forth out of Egypt, for it was not leavened; because ^b they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. ² Heb. a great mixture.
Num. 11. 4.
^b ch. 6. 1. & 11. 1.
ver. 33.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ^c four hundred and thirty years. ^c Gen. 15. 13.
Acts 7. 6.
Gal. 3. 17.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^d the hosts of the LORD went out from the land of Egypt. ^d ch. 7. 4.
ver. 51.

42 It *is* ³ a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations. ³ Heb. a night of observations.
^e See Deut. 16. 6.

43 And the LORD said unto Moses and Aaron, This *is* ^f the ordinance of the passover: There shall no stranger eat thereof: ^f Num. 9. 14.

the numbers of Israel from seventy souls to this immense multitude (see Exod. i. 7. Deut. x. 22. Isa. lxvi. 8.).

38. "A mixed multitude." These were Egyptians who joined them, being converted by the miracles to belief in the true God. Some of them seem to have been skilled workmen, who would assist afterwards in the construction of the Tabernacle and its furniture. It is said that they were at one time a snare to Israel on the way (Num. xi. 4.).

40. The sojourning of the children of Israel was the period during which they were excluded from the promised possession of the land of Canaan: it was partly a sojourning in Egypt, and partly in Canaan. The four hundred and thirty years are reckoned from the time of the promise to Abraham. Hence St. Paul says, that the Law was four hundred and thirty years later than the promise (Gal. iii. 17.). The period was foretold to Abraham in Gen. xv. 13: and when it was completed the time of the promise drew near (Acts vii. 17.). It was a long period of expectation and patient waiting: the patriarchs had lived as strangers and sojourners, and had died without seeing the fulfilment of their hopes (Heb. xi. 13.).

42. The night was spent in the preparations for their journey, but they actually began their march to Succoth in the morning after the Passover (see Num. xxxiii. 3—5.).

43. "No stranger," or son of an alien: that is, one who had not been circumcised, as distinguished from the proselyte who conformed to the true religion. The Targum explains the "stranger" here to be an "apostate Israelite."

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44 but every man's servant that is bought for money, when thou hast ^scircumcised him, then shall he eat thereof.

^s Gen. 17. 12.
^{13.}
^h Lev. 22. 10.

45 ^h A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ⁱneither shall ye break a bone thereof.

ⁱ Num. 9. 12.
John 19. 33,
36.

47 ^k All the congregation of Israel shall ²keep it.

^k ver. 6.
Num. 9. 13.

48 And ^lwhen a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

² Heb. *do it.*
^l Num. 9. 14.

^m Num. 9. 14.
& 15. 15, 16.
Gal. 3. 28.

49 ^m One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

ⁿ ver. 41.

51 ⁿ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^oby their armies.

^o ch. 6. 26.

CHAPTER XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

^a ver. 12,
13, 15,
ch. 22. 29, 30,
& 34. 19.
Lev. 27. 26.
Num. 3. 13.
& 8. 16, 17.
& 18. 15.
Deut. 15. 19.
Luke 2. 23.

AND the LORD spake unto Moses, saying,
2 ^a sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: *it is mine.*

46. It was the purpose of God to signify by the Paschal rites, that when His Blessed Son should die upon the Cross, a bone of Him should not be broken (St. John xix. 36.). David also speaks of God's providential care for the bodies of His Saints, that their bones are not suffered to be broken (Ps. xxxiv. 19, 20.). Both these sayings were fulfilled in Christ, as the Holy One of God, and as the Paschal Lamb Who was to be offered up whole and entire, like the burnt-offerings of the Law (see above, on ver. 3.).

48. "All his males," &c. His sons and male servants; for this was the condition made in Gen. xvii. for entering into God's covenant and being reckoned amongst His chosen people.

CHAPTER XIII.

1, 2. The consecration of the firstborn of man and beast was ordained to be a further memorial of Israel's redemption. The rites of

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3 And Moses said unto the people, ^b Remember this day, in which ye came out from Egypt, out of the house of ² bondage; for ^c by strength of hand the LORD brought you out from this *place*: ^d there shall no leavened bread be eaten.

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^b ch. 12. 42.
^c Deut. 16. 3.
^d Heb.

servants.

^e ch. 6. 1.

^f ch. 12. 8.

^g ch. 23. 15.

& 34. 18.

Deut. 16. 1.

^h ch. 3. 8.

4 ^e This day came ye out in the month Abib.

5 And it shall be when the LORD shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a ^g land flowing with milk and honey, ^h that thou shalt keep this service in this month.

^g ch. 6. 8.

^h ch. 12. 25,

26.

the Passover were in remembrance of the deliverance of all Israel from Egypt; the law of the firstborn reminded the Israelites of the deliverance of their firstborn from the destroyer. Therefore God claimed the firstborn as especially His own by the right of redemption or purchase (see Num. iii. 12, 13, 41—43; viii. 14—18.). The firstborn of Israel at the original Passover were redeemed by the Paschal lambs; but this was only their ransom from death; they were still holy and dedicated to God: and in the same way the firstborn who were afterwards dedicated to God were redeemed, and yet continued to be His. God asserted His right over the ransomed firstborn, when He took the Levites in their stead to perform the service of His sanctuary.

2. This law was observed in the case of our Saviour, when His blessed mother came to be purified in the temple according to the precepts of Lev. xii. (see St. Luke ii. 22, 23.). Thus a further mystery was foreshadowed by it:—the Israelites were led to expect a firstborn by whose consecration all their children should be redeemed and sanctified. The use of the lower animals was to be sanctified by the sacrifice of one of the same kind: so man must be sanctified by man; both He that sanctifieth and they that are sanctified are all of one (Heb. ii. 11.). The unclean animals were to be redeemed by the offering of the clean: so those who are born in sin must be sanctified by the offering of *One* Who was holy and separate from sinners, the spotless Firstborn of Mary (Col. i. 14, 15.). Our Lord became man that He might be the Firstborn of man, having the pre-eminence, for in Him all fulness dwells. He was the Firstborn of Mary (St. Luke ii. 7.), being so named in reference to this Law. He was also the Firstborn from the dead (1 Cor. xv. 20. Rev. i. 5.), and therefore He has the priesthood and the dominion over all His brethren (Rom. viii. 29. Heb. ii. 17; v. 5, 6.). The firstlings of the flock had been consecrated by Abel in Gen. iv. 4. The firstlings being now all sanctified by an express law, they were not accepted for ordinary sacrifices (Lev. xxvii. 26.).

4. The month “Abib” was so called from the “green ears of corn” which then began to appear. Thus in ch. ix. 31, it is said that the barley was in Abib, that is, “in the ear.” The month was afterwards called Nisan (Neh. ii. 1. Esth. iii. 7.).

5. This shews that these laws were made for the observance of Israel in Canaan, where they should have a fixed sanctuary and regular

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ⁱ ch. 12. 15,
16.

6 ⁱ Seven days thou shall eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

^k ch. 12. 19.

7 Unleavened bread shall be eaten seven days; and there shall ^k no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

^l ver. 14,
ch. 12. 26.

8 And thou shalt ^l shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

^m See ver. 16.
ch. 12. 14.
Num. 15. 39.
Deut. 6. 8.
& 11. 18.
Prov. 1. 9.
Isai. 49. 16.
Jer. 22. 24.
Matt. 23. 5.

9 And it shall be for ^m a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

ⁿ ch. 12. 14,
24.

10 ⁿ Thou shalt therefore keep this ordinance in his season from year to year.

sacrifices. It was not possible to observe all the precepts in the desert (Deut. xii. 8, 9).

8. One great end of these solemnities and ordinances was that parents might teach their children to fear God and to love Him. In ch. xii. 26, the children are to be invited to ask the meaning of the service: and this is understood here also: "when thy son shall ask thee, Why "is this? thou shalt answer, Because of what the Lord did unto me "when I came forth out of Egypt." It was His method to remind parents continually of their duty to their children: Abraham was commended because he was a religious parent (Gen. xviii. 19.). Parents are threatened that if they cause their children to sin, their sins will be visited upon them (Exod. xx. 5. See also Deut. vi. 7; xi. 19; xxxii. 46. Josh. iv. 21, 22. Ps. lxxi. 18. Isa. xxxviii. 19. Eph. vi. 4.).

9. A sign upon the hand is a ring or some other ornament worn as a reminder, or a help to the memory of some matter which would otherwise be in danger of being forgotten. A memorial before the eyes is something kept continually in sight for the same purpose. Such were the phylacteries, containing scrolls of the law which the Jews were accustomed to wear; such also were the monuments by which certain spots of ground were marked where important events had happened. As often as they were seen, the memory of the events was renewed: so by the yearly repetition of the Paschal solemnities, the Israelites were reminded of their redemption (see Num. xv. 38, 39. Deut. vi. 8; xi. 18. Prov. i. 9. Isa. xlix. 16. Jer. xxii. 24. Cant. viii. 6. Hag. ii. 23. St. Matt. xxiii. 5. Deut. xxii. 12. Prov. iii. 3.). Thus they were put in mind of God's covenant, and that they were not their own but His peculiar possession. So Christians are commanded to shew forth the Lord's Death in the blessed Sacrament, as the memorial of Redemption and the Atonement, both before God and man. It is also like the Passover, an act of communion with God, renewing our covenant with Him.

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11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

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12 ^o that thou shalt ² set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.

^o ver. 2.
ch. 22, 29.
& 34, 19.
Lev. 27, 26.
Num. 8, 17.
& 18, 15.
Deut. 15, 19.
Ezek. 44, 30.
² Heb. *cause to pass over.*
^P ch. 34, 20.
Num. 18, 15, 16.

13 And ^p every firstling of an ass thou shalt redeem with a ³ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children ^a shalt thou redeem.

³ Or, *kid.*
^q Num. 3, 46, 47.
& 18, 15, 16.
^r ch. 12, 26.
Deut. 6, 20.
Josh. 4, 6, 21.
⁴ Heb. *to morrow.*
⁸ ver. 3.

14 ^r And it shall be when thy son asketh thee ⁴ in time to come, saying, What is this? that thou shalt say unto him, ^s By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 and it came to pass, when Pharaoh would hardly let us go, that ^t the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

^t ch. 12, 29.

16 And it shall be for ^u a token upon thine hand, ^u and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

^u ver. 9.

17 ¶ And it came to pass, when Pharaoh had let

13. The ass is mentioned as the commonest of the unclean animals employed as beasts of burden: it is probable that the horse and camel were to be dealt with in the same way (see Num. xviii. 15.).

15. The requirement of the firstlings of the flocks and herds was to shew that God claims from us the offering of our best things to His service: the firstfruits of our labours, and the choicest gifts that we can make as the proof of our love and gratitude to Him; and that the beginning of every day and every work should be offered up in devotion to Him (Exod. xxii. 29. Lev. xxiii. 10. Prov. iii. 9. Num. xviii. 29. 2 Sam. xxiv. 24.).

16. The "frontlets" were afterwards scrolls with sentences of the Law written upon them, which the Jews wore on their foreheads or wrists when they went to prayer; but the true meaning of the precept was that God's commandments were to be in their hands, that they might fulfil them, and before their eyes, that they might meditate on them by day and night.

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^x ch. 14. 11, 12.
Num. 14.
1. — 4.
^y Deut. 17. 16.
^z ch. 14. 2.
Num. 33. 6,
&c.
² Or, *by five
in a rank.*
^a Gen. 50. 25.
Josh. 24. 32.
Acts 7. 16.
^b Num. 33. 6.
^c ch. 14. 19, 24.
& 40. 38.
Num. 9. 15.
& 10. 34.
& 14. 14.
Deut. 1. 33.
Neh. 9. 12, 19.
1's. 78. 14.
& 99. 7.
& 105. 39.
Isai. 4. 5.
1 Cor. 10. 1.

the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people ^x repent when they see war, and ^y they return to Egypt:

18 but God ^z led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ²harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, ^a God will surely visit you; and ye shall carry up my bones away hence with you.

20 And ^b they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And ^c the LORD went before them by day in a

xiii. 17 to xv. 21. The Passage of the Red Sea.

17. The word "Philistines" was applied to the inhabitants of the south and south-west of Palestine, bordering upon the land of Egypt. These Philistines were the most warlike of the Canaanites, and they had already been provoked to hostility against Israel by the invasion of the men of Ephraim (1 Chron. vii. 20—22. Ps. lxxviii. 9.). By this direct way it was only a few days' journey to the land of Canaan. But God's will was that His people should first meet Him at Mount Sinai and receive His law, and then proceed to Canaan. We see also from this that prudence in avoiding unnecessary danger was enjoined even to those who were under God's special guidance. On the Red Sea, see above, ch. x. 19.

18. They went up "harnessed." That is, armed, or ready for war. The word has also been rendered "in five divisions," as if the host was distributed into the front, centre, rear-guard, and two wings. The Greek Version has "in the fifth generation." These interpretations seem to be an attempt to escape from the difficulty of the Israelites going forth as an armed host, when the Egyptians had sent them forth for a peaceable and religious purpose. But we find from Exod. xvii. 8, that they were soon required to fight in self-defence. Josephus supposed that they were then armed with the spoils of the Egyptians who were found dead upon the sea-shore.

19. "The bones of Joseph" were to remain in Egypt till God visited them, and they were then to be carried into the land of promise. The charge given by him was a proof of his faith in God's promise, and of his desire that the Israelites should keep it in memory (see Gen. i. 25. Josh. xxiv. 32.). Thus Joseph was in some sense associated with Moses in leading Israel out of Egypt, and this notion was expressed by the Egyptians in their traditions of the Exodus.

20. "Etham." The wilderness of Etham extended along the shores of the Red Sea (see Num. xxxiii. 8.).

21. "The Lord went before them." In ch. xiv. 19, "the Angel of

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pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

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22 he took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, ^a that they ^a ch. 13. 18.
turn and encamp before ^bPi-hahiroth, between ^cMigdol and the sea, over against Baal-zephon: before ^b Num. 33. 7.
^c Jer. 44. 1.
it shall ye encamp by the sea.

“the Lord” precedes them. The character of the Lord and His Angel were combined in God the Son, or the Word of the Father. So in Gen. xxxi. 13, the Angel says, “I am God.”

The “pillar of a cloud” was the sign of God’s Presence or nearness to them: in heaven, yet caring for His people on earth: a shadow to them from the heat, a guide in the trackless desert, a sign that they were safe under the shadow of His wings, and that neither enemies, nor wild beasts, nor fiery serpents, could molest them, as long as they trusted in Him. The cloud was afterwards upon the Tabernacle (ch. xl. 35—38. Num. ix. 15—23.). Then the sign for their removing was the “taking up” of the cloud in the morning.

22. “The pillar of fire by night” was the sign of God’s Presence to comfort them in time of trouble, and to enlighten the darkness of adversity (see Isa. iv. 5; xxv. 4. Ps. xci. 4; xviii. 28; cv. 39; lxxviii. 14.). It was the fire which Moses had seen in the bush, the glory which the people afterwards turned into the similitude of a calf. The cloud and the fire denoted Baptism with water and the Holy Spirit, the sign of Whose Presence was the kindling of fire (see 1 Cor. x. 1, 2. St. Matt. iii. 11. Acts ii. 3, 4. St. John iii. 5.). The Jews afterwards kept up the memory of the pillar of fire in their ceremonies at the Feast of Tabernacles, at which there was a great display of lamps in the Court of the Temple.

CHAPTER XIV.

2. “Pi-hahiroth.” This seems to have been the Egyptian name for a small tract of green pasture near the Red Sea. Here the Israelites were ordered to encamp. On one side of them there was Migdol, a frontier town of Egypt (perhaps the same as the Migdol in Jer. xliv. 1. Ezek. xxix. 10.), and on the other side “Baal-zephon” and the sea. They were marching by the “way of the wilderness” (ch. xiii. 18, 19.); this way would lie round the head of the Gulf of Suez, and the Egyptians must have come upon them before they had rounded the head of the Gulf

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3 For Pharaoh will say of the children of Israel, ^dThey *are* entangled in the land, the wilderness hath shut them in.

^d Ps. 71. 11.

^e ch. 4. 21.

& 7. 3.

^f ch. 9. 16.

ver. 17, 18.

Rom. 9. 17,

22, 23.

^g ch. 7. 5.

4 And ^eI will harden Pharaoh's heart, that he shall follow after them; and I ^fwill be honoured upon Pharaoh, and upon all his host; ^gthat the Egyptians may know that I *am* the LORD. And they did so.

^h Ps. 105. 25.

5 And it was told the king of Egypt that the people fled: and ^hthe heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

ⁱ ch. 15. 4.

7 and he took ⁱsix hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

^k ver. 4.

8 And the LORD ^khardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^lthe children of Israel went out with an high hand.

^l ch. 6. 1.

& 13. 9.

Num. 33. 3.

(Palmer). Baal-zephon may have been either a frontier fortress, or a "place sacred to Zephon," an idol worshipped by the Egyptians. The Israelites probably reached Pi-hahiroth on the third day from their departure from Egypt (Num. xxxiii. 5—7.).

3. "The wilderness." That is, the mountains and precipitous rocks of the desert on their left, together with the sea on their right enclosed them, so that they could only escape by a narrow pass: whilst they were proceeding slowly along this pass, their pursuers would easily overtake them. But God was present with them in the pillar of the cloud, and as long as they followed it they were safe (Ps. xxvii. 1, 2.).

4. God here again declares that His purpose was to bring men to the knowledge of Himself (see above, ch. vii. 5; ix. 16. Ezek. xviii. 23. 1 Tim. ii. 4.).

5. Pharaoh's spies would inform him of the route taken by the Israelites, and how they had taken the way by the sea rather than the way of the Philistines (xiii. 17.). It was said that they "fled," because they were quitting the land of Egypt which was under Pharaoh's dominion, and were thus renouncing his service, and were escaping from him.

7. The war-chariots of Egypt are represented on the monuments. The king and all the chief men fought from chariots. The horsemen or riders mentioned in Exodus were probably the drivers of the chariots (Rawlinson).

8. "With an high hand." That is, with great strength or boldness, not

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9 But the ^mEgyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

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^m ch. 15. 9.
Josh. 24. 6.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ⁿcried out unto the LORD.

ⁿ Josh. 24. 7.
Neh. 9. 9.
Ps. 34. 17.
& 107. 6.

11 ^oAnd they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

^o Ps. 106. 7, 8.

12 ^p*Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

^p ch. 5. 21.
& 6. 9.

13 And Moses said unto the people, ^qFear ye not, stand still, and see the salvation of the LORD, which

^q 2 Chr. 20.
15, 17.
Isai. 41. 10,
13, 14.

as fugitives or runaways; in shame or disorder, or with "their heads covered" (*Targum*). See Gen. xv. 14.

10. The Israelites were seized with terror: they were a large host, unprepared for war, and encumbered with wives and children, and the flower of the Egyptian army was behind them. The snares of death encompassed them about on every side: there was no escape, and destruction seemed inevitable; the sea was before them, and the enemy behind. In this sore perplexity they cried out for fear (Ps. xviii. 4—6, &c.). The events of the past three days seemed like a dream out of which they had awakened to a fearful reality of peril.

11, 12. Some of the Israelites beheld the cloud, the sign of God's presence before them, and cried out unto Him: others, forgetting all that God had done for them, gave themselves up to despair, and murmured against Moses. The extremity of their fear made them desirous to return to bondage rather than to hazard their lives to obtain the liberty to which God had called them. We are warned not to murmur as they did (1 Cor. x. 10. Ps. cvi. 7.), that is, not to distrust God's power and present help in trouble, but to believe that we are always in His hands. As the Israelites forgot what God had done for them, so Christians are tempted to ingratitude after their deliverance from hard bondage to the world and Satan: they forget the Divine benefits of freedom and salvation, and seek to return to Egypt, instead of trusting to God to protect those whom He has delivered and taken for His own people. On the other hand God's true servants are bold and courageous, when all things seem to be against them, for nothing can shake their confidence in Him (Phil. i. 20, 28. Prov. xxviii. 1. Ps. lxii. 7, 8; cxxv. 1, 2. Isa. xxvii. 3. Ps. xlvi. 1, 2; iii. 6; xxvii. 3.).

13. Moses, not only promises them a speedy deliverance, and the

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- he will shew to you to day: ² for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.
- ² Or, for *whereas ye have seen the Egyptians to day, &c.*
- ^r ver. 25. ¹⁴ ^r The LORD shall fight for you, and ye shall ^s hold your peace.
- ^r ver. 25. ¹⁵ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
- ^r ver. 25. ¹⁶ but ^t lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.
- ^t ver. 21, 26. ¹⁷ And I, behold, I will ^u harden the hearts of the Egyptians, and they shall follow them: and I will ^x get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
- ^u ver. 8. ¹⁸ And the Egyptians ^y shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
- ^x ver. 4. ¹⁹ And the angel of God, ^z which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
- ^y ver. 4. ^z ch. 13. 21. & 23. 20. & 32. 34. Num. 20. 16. Isai. 63. 9.

utter destruction of their enemies, but that the victory should be obtained without their striking a single blow in their own defence. They should see those Egyptians on the morrow, but they should be dead upon the sea-shore, and no longer a terror to them. They were to stand still and hold their peace, that is, they were to abstain from all action or attempts to defend themselves, and to trust to God only to deliver them (see Deut. viii. 17. Judges vii. 2. Ps. iv. 8. Prov. iii. 24.).

15. "Wherefore criest thou unto me?" Moses' heart cried for God's help though his lips were silent. Such is the prayer which God hears, the inward cry of the contrite heart, not the audible petition of the lips. Thus Hannah prayed in 1 Sam. i. 13; the Psalmist in Ps. v. 1, 2. Thus the penitent woman sought forgiveness in St. Luke vii. 37, 38. The cry in Ps. cxxx. 1, is out of the depths of the heart: the heart is to be rent, and not the garments (Joel ii. 13.), for our thoughts speak to God. Moses' very silence cried to Him.

16. "The children of Israel shall go on dry ground." Or, "with dry feet" through the midst of the sea. The Egyptians should be emboldened to pursue after them, and should perish through their infatuation.

19. "The Angel of God," Who is also called the Lord, or Jehovah in ch. xiii. 21, and the Angel of His Presence in Isa. lxiii. 9. God was present with His holy Angels, His hosts or armies, fulfilling His will for the salvation of His people and the overthrow of His enemies.

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20 and it came between the camp of the Egyptians and the camp of Israel; and ^a it was a cloud and darkness *to them*, but it gave light by night *to these*: ^a so that the one came not near the other all the night.

21 And Moses ^b stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and ^c made the sea dry *land*, and the waters were ^d divided.

22 And ^e the children of Israel went into the midst of the sea upon the dry *ground*: and the waters ^e ver. 29. ch. 15. 19. Num. 33. 8. Ps. 66. 6. & 78. 13. Isai. 63. 13. 1 Cor. 10. 1.

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^a See Isai. 8.

14.

² Cor. 4. 3.

^b ver. 16.

^c Ps. 66. 6.

^d ch. 15. 8.

Josh. 3. 16.

& 4. 23.

Neh. 9. 11.

Ps. 74. 13.

& 106. 9.

& 114. 3.

Isai. 63. 12.

Heb. 11. 29.

20. The dark cloud signified the wrath of God against the Egyptians, and the light by night was the sign of His favour to the Israelites. His face is against them that do evil (Ps. xxxiv. 16.). He makes their way to be dark and slippery (Ps. xxxv. 6; lxxxii. 5.), covering them with the shadow of death (Jer. xiii. 16.). But He lifts up the light of His countenance upon His people, and makes their darkness to be light (Isa. xlii. 16. Mic. vii. 8.): He hears their cries out of the cloud, in the "secret place of thunder" (Ps. lxxxii. 7; xviii. 11; xcvi. 2; xlv. 3; iv. 6.). Because He was with His people, the waters could not overwhelm them (Isa. xliii. 2. See also Josh. xxiv. 6, 7.).

21. The waters receded during the night and left a space of dry land, over which the host of Israel spread themselves, and thus passed over in safety. That the sea should have thus fled at God's command is again and again referred to as a miracle of Almighty power (Ps. lxvi. 6; cxiv. 1—3; lxxvii. 15, 16.). He broke the sea by His strength (Ps. lxxiv. 13, 14.). He rebuked the Red Sea (Ps. cvi. 9.). He divided the sea into two parts (Ps. lxxviii. 13; cxxxvi. 13—15. Neh. ix. 11.). He dried the sea, the waters of the great depth (Isa. li. 9, 10; xliii. 16.). These expressions generally lead to the conclusion that the sea was driven back by the east wind in one direction, so as to leave a bank of sand or rocks dry for the people to walk over: the wall would then be the sea receding on the right hand, and on the left or shore side there would be only a lower expanse of water that was left in the hollows by the receding tide (*Palmer*).

The wall on the right hand and on the left in ver. 22 has been supposed by some to denote a more astounding miracle; thus because the Egyptians are said to have pursued the Israelites "into the midst of the sea," it has been inferred that they did not merely cross the gulf, but were led by a circuitous route into the middle, and there perished. But the history relates that the overthrow was caused by the sea returning to its strength in the morning, or by the natural reflux of the tide. It seems therefore to be ascribed to the working of the elements, though these were controlled by God and the ministry of Angels. Josephus says, "that the sea withdrew into itself," when it was smitten by the rod of Moses. Moses was the first to venture into the sea, and the rest of the Hebrews followed, believing in God's presence to protect them from the sea and from the Egyptians (see Heb. xi. 29.). In Wisd. xix. 7, it is said that "where water stood "before, dry land appeared: and out of the Red Sea a way without "impediment; where through all the people went that were defended "with Thy Hand, seeing Thy marvellous strange wonders."

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were ^fa wall unto them on their right hand, and on their left.

^r Hab. 3. 10. 23 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

^g See Ps. 77. 17, &c. 24 And it came to pass, that in the morning watch ^g the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

² Or, and made them to go heavily. 25 and took off their chariot wheels, ² that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^h fighteth for them against the Egyptians.

ⁱ ver. 16. 26 And the LORD said unto Moses, ⁱ Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

^k Josh. 4. 18. ^l ch. 15. 1, 7. 27 And Moses stretched forth his hand over the sea, and the sea ^k returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ^l overthrew the Egyptians in the midst of the sea.

23. "The Egyptians pursued." In the darkness of the night and of the gloom that was cast upon them by the cloud, the danger of this course was hidden from them.

24. "The morning watch" was the fourth and last watch of the night, three hours before sunrise. God is then said to have "looked unto the host of the Egyptians;" the sign that He was about to visit them with a sudden and fearful overthrow (see Ps. xxv. 19, "Consider mine enemies;" Amos ix. 4, "I will set Mine Eyes upon them," &c.). Some think that He also terrified them with thunderings and lightnings (Ps. lxxvii. 18, 19.). This was the breaking "of the heads of the dragons" "in the waters," to whom the Egyptians are compared in Ps. lxxiv. 13, 14. Isa. li. 9, 10.

25. "They drave them heavily." Thus they were hindered (1) from overtaking the Israelites, and (2) from escaping from the sea when it returned to its strength (see Josh. ii. 10; xxiv. 6.).

"The Egyptians said, Let us flee:" for "this is the power of the Lord which fought for them in Egypt" (*Targum*), perhaps referring to the plagues.

26. The rod of Moses was again stretched forth over the sea when the host of Israel had reached the shore in safety, and then the sea is said to have "returned to his strength" or its "continuance," its usual or continual flow. The same word occurs in Ps. lxxiv. 15, "mighty rivers," or "rivers of continuance."

27. "The Egyptians fled against it." That is, meeting the rush of waters in their flight, so that the further they went the deeper they were involved in it. Pharaoh and his whole host perished (Ps. cvi. 11.). The story of Pharaoh's escape was a Jewish and Mohammedan fable

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28 And ^m the waters returned, and ⁿ covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

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^m Hab. 3. 8,
13.

ⁿ Ps. 106. 11.

29 But ^o the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

^o ver. 22.

Ps. 77. 20.

& 78. 52, 53.

30 Thus the LORD ^p saved Israel that day out of the hand of the Egyptians; and Israel ^q saw the Egyptians dead upon the sea shore.

^p Ps. 106. 8,
10.

^q Ps. 58. 10.

& 59. 10.

31 And Israel saw that great ² work which the LORD did upon the Egyptians: and the people feared the LORD, and ^r believed the LORD, and his servant Moses.

² Heb. hand.

^r ch. 4. 31.

& 19. 9.

Ps. 106. 12.

John 2. 11.

& 11. 45.

CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang ^a Moses and the children of Israel this song unto the LORD, and spake, saying,

^a Judg. 5. 1.

2 Sam. 22. 1.

Ps. 106. 12.

(Arnold). This completed Israel's redemption, as our Lord completed our Redemption by passing through the Red Sea of death to His glorious Resurrection, whereby He swallowed up death in victory. "The redemption of Israel also foreshewed the grace of Baptism by which those who renounced heathenism were purged from the sins of their old state (1 Cor. vi. 11.). To such the water of Baptism was a Red Sea, "being consecrated by the Blood of Christ; and thus far and no further could their oppressors pursue them; for they were saved from all their past sins so that there was not one of them left" (*Augustine*).

29. "The waters were a wall unto them," for they were the means of their deliverance, and shielded them from their enemies. Thus it may be said that they were saved by water (1 Pet. iii. 21.), since the water destroyed their enemies and gave them safety and liberty.

31. "Israel saw." The Jews have a saying that "the meanest handmaiden saw more of God at the Red Sea and Mount Sinai than all the prophets in their visions."

"The people believed." Two acts of faith are mentioned: first, they believed in the Lord; secondly, they believed in His servant Moses. They believed Moses, that is, they believed his testimony that God had spoken to him, or that God had revealed His Will to them through Moses; and they believed God, that is, they believed that what God had revealed was true. The faith of Moses and the Israelites was grounded on the same testimony and revelation of God: but Moses received it directly from God, the Israelites received it through the mediation of Moses. So the Targum: "They believed in the Word of God, and in the prophecy of Moses His servant."

CHAPTER XV.

1. "Moses sang." Or more literally, "Moses shall sing." And we

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I will ^b sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

^b ver. 21.

^c Deut. 10. 21.

Ps. 18. 2.

& 22. 3. & 59.

17. & 62. 6.

& 109. 1.

& 118. 14.

& 140. 7.

Isai. 12. 2.

Hab. 3. 18, 19.

2 The LORD *is* my strength and ^c song, and he *is* become my salvation: he *is* my God, and I will prepare him ^d an habitation; my ^e father's God, and I ^f will exalt him.

^d Gen. 28. 21, ^h name.

² Sam. 7. 5.

Ps. 132. 5.

^e ch. 3. 15, 16.

^f 2 Sam. 22. 47.

Ps. 99. 5. & 118. 28.

Isai. 25. 1.

^g Ps. 24. 8. Rev. 19. 11. ^h ch. 6. 3. Ps. 83. 18.

find similar futures in the song itself: "I will sing unto the Lord," "I will prepare him an habitation." Some of the Jews thought that there was a hidden meaning in this use of the future tense, and that it pointed to the songs of the redeemed after the Resurrection (see Rev. xv. 3.).

"I will sing unto the Lord," &c. The language of this song is sublime and poetical, a fit expression of wonder and thankfulness for the extraordinary event which it commemorated. Such songs were the outpouring of souls full of the sense of God's greatness and goodness; yet they were guided in their utterance by the Holy Spirit, Who is the Giver of life, breath, speech, and utterance. Such was the song of Deborah in Judg. v.; of Hannah in 1 Sam. ii.; of David in 2 Sam. xxii.; of Jonah in Jonah ii.; of Isaiah in Isa. xii. and xxvi.; of Hezekiah in Isa. xxxviii. 9, &c.; of Habakkuk in Hab. iii. Such also were the songs of Zacharias, Mary, and Simeon, in St. Luke i. and ii. Some of these hymns and songs were used afterwards by the Jewish and Christian Churches together with the Psalms of David, as fitting expressions of the devotion of God's people at all times.

"He hath triumphed gloriously:" or, "He is exalted in His majesty," that is, exalted above His enemies, above the mighty ones of the earth.

"The horse and his rider" probably refer to the war-chariots of Pharaoh and their drivers.

2. "My strength and song." His strength and not our own has gained us the victory: our songs or praises are of Him. The same words occur in Ps. cxviii. 14. Isa. xii. 2.

"He is become my salvation." God, Who then revealed Himself to Israel as their Saviour and Redeemer, was afterwards to show Himself as "Jehovah our Salvation," when He should appear on the earth in the form of man, and should take the holy Name of Jesus (see Isa. liii. 10. Hab. iii. 8. St. Matt. i. 21.).

"My father's God." The God of Abraham, who believed in Him, and it was accounted unto him for righteousness. He is therefore praised because He made Israel when they were not, and now saved them when they were lost and perishing. "He is our father's God, for He created us: He is our God and Father, for He has redeemed us" (Isa. lxiii. 16.).

3. "A man of war," that is, a warrior and mighty contender (see Ps. xxiv. 8.). Yet in this phrase "man of war" we have also a sign of the great Redemption, in which God Incarnate should become Man, that He might be the Saviour of His people.

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4 ¹Pharaoh's chariots and his host hath he cast into the sea: ^khis chosen captains also are drowned in the Red sea. Before
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5 ¹The depths have covered them: ^mthey sank into the bottom as a stone. i ch. 14. 28.
k ch. 14. 7.
l ch. 14. 28.
m Neh. 9. 11.

6 ⁿThy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. n Ps. 118. 15, 16.

7 And in the greatness of thine ^oexcellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* ^pconsumed them ^qas stubble. o Deut. 33. 26.
p Ps. 59. 13.
q Isai. 5. 24. & 47. 14.

8 And ^rwith the blast of thy nostrils the waters were gathered together, ^sthe floods stood upright as an heap, *and* the depths were congealed in the heart of the sea. r ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. 2 Thess. 2. 8.
s Ps. 78. 13. Hab. 3. 10.

9 ^tThe enemy said, I will pursue, I will overtake, I will ^udivide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ^vdestroy them. t Judg. 5. 30.
u Gen. 49. 27. Isai. 53. 12. Luke 11. 22.
v Or, repossess.

4. The song is a hymn of triumph over Pharaoh and the cruel oppressors of the Israelites. Christians use it as a song of thanksgiving for their Redemption: sin and death are overcome and swallowed up in victory, that they may have no more dominion over us. We are made free from Satan and the powers of darkness, and set in the way to the heavenly Canaan.

6. "Thy right hand." The Right Hand of God is His great power and mighty acts: It was made great and glorious, when He made that power to be known (see Ps. cxviii. 16.). It had crushed the enemy who had attempted to crush His people by cruel oppression.

7. God by taking the part of His people against those who rose up against them had shewn the greatness of His sublimity or majesty: they were like stubble, instantly consumed by the fire of His wrath (see Ps. lxxviii. 1, 2.).

8. "The blast," or breath "of the nostrils of God," is another type of His wrath, or of the effect of His Word, which the waters of the sea obeyed. The manifestation of this was the mighty east wind in ch. xiv. 21, which caused the waters to rise in a great wave or heap. The breath of God is His Spirit, which at first moved on the face of the waters (Gen. i. 2.), and animated living creatures (Ps. xxxiii. 6.); the Spirit Who strove with men in Gen. vi. 3. The same Spirit destroys those who resist His will, and strive to frustrate His beneficent purpose (Isa. xi. 4.).

"The depths were congealed," when, instead of the waves, there was a firm and solid path for God's people to walk over.

9. "The enemy said." (See above, ch. xiv. 3.) Pharaoh thought he could easily overtake and surprise the host of Israel, and that they would be found too weak to offer any resistance. Then they would become his slaves, and their possessions his spoil (so Judg. v. 30.).

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10 Thou didst ^xblow with thy wind, ^ythe sea covered them: they sank as lead in the mighty waters.

^z 11 ^zWho *is* like unto thee, O LORD, among the ²gods? who *is* like thee, ^aglorious in holiness, fearful *in* praises, ^bdoing wonders?

² 12 Thou stretchedst out ^cthy right hand, the earth swallowed them.

² 13 Thou in thy mercy hast ^dled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto ^ethy holy habitation.

^b 14 ^fThe people shall hear, *and* be afraid: ^gsorrow shall take hold on the inhabitants of Palestina.

^d 15 ^hThen ⁱthe dukes of Edom shall be amazed; ^kthe mighty men of Moab, trembling shall take hold upon them; ^lall the inhabitants of Canaan shall melt away.

^e 16 ^mFear and dread shall fall upon them; by ⁿGen. 36. 40. ⁱ Deut. 2. 4. ^k Num. 22. 3. ^{Hab.} 3. 7. ^l Josh. 5. 1. ^m Deut. 2. 25. & 11. 25. ^{Josh.} 2. 9.

10. The first wind caused the waters to go back: a second wind seems to have blown the other way and hastened their return. Then "they sank," "rolled down," or disappeared beneath the waters.

11. "Among the gods," or, among the mighty, or those who are great in strength. No power can be compared to the omnipotence of God (Ps. lxxxix. 6, 8. Jer. x. 6.). From this verse Judas Maccabæus took the motto for his standard: and the name "Maccabi" was formed from the initial letters of the words, "Who is like unto Thee among the gods, O Jehovah?" Hence the army was called the "Maccabees."

12. "The earth." That is, the ground at the bottom of the sea. So "the earth" is often used to include the sea as well as the dry land (Gen. i. 1, &c. See also Jon. ii. 6.).

13. The past deliverance was an earnest of future victory: God had begun to fulfil His promise, and He would assuredly complete it, and the inhabitants of Canaan would be as Pharaoh and the Egyptians.

"Thy holy habitation." That is, the Holy Land which God had sanctified by His presence, and chosen to be the resting-place of His people (see Ps. lxxviii. 54.).

14. "Palestina," or Philistia, the south-west part of the land of Canaan. The Philistines were (like the Egyptians) descendants of Mizraim the son of Ham.

15. "The dukes of Edom" were the heads of the tribes or families of the Edomites (Gen. xxxvi.). These chiefs should be amazed at the power of Israel, once so far inferior to them in numbers and strength.

"The men of Moab," who were the children of Lot, should be alarmed at the approach of Israel: this was fulfilled when Balak sought the aid of Balaam (Num. xxii. 2—4, 6.).

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the greatness of thine arm they shall be *as still* ^{Before} ^{C H R I S T} ^{1491.}
 "as a stone; till thy people pass over, O LORD,
 till the people pass over, ^owhich thou hast pur-
 chased.

17 Thou shalt bring them in, and ^pplant them in
 the mountain of thine inheritance, *in* the place,
 O LORD, *which* thou hast made for thee to dwell in,
in the ^aSanctuary, O Lord, *which* thy hands have
 established.

18 ^rThe LORD shall reign for ever and ever.

19 For the ^shorse of Pharaoh went in with his
 chariots and with his horsemen into the sea, and
^tthe LORD brought again the waters of the sea upon
 them; but the children of Israel went on dry *land*
 in the midst of the sea.

20 ¶ And Miriam ^uthe prophetess, ^xthe sister of ^uof

16. The nations of Canaan should remain "still as a stone," and make no attempt to check the progress of the host of Israel, till they crossed the streams of Arnon and Jordan, and thus entered the land of promise (*Targum*). On the passage of the Arnon, see Deut. ii. 24, 25. In the war with Sihon, king of the Amorites, the Moabites suffered defeat, though the Ammonites were left unmolested (see Num. xxi. 27—29.). On the terror of the Canaanites see Josh. ii. 9—11, 24; v. 1.). The word for "sorrow" in ver. 14, is used in Ps. xlviii. 6 and elsewhere for the pains of travail, and hence to express sudden alarm or horror (so 1 Thess. v. 3.).

17. Here, as in ver. 13, the land of Canaan is called God's holy habitation, because it was to be hallowed by the signs of His presence in the Temple and Holy place. It was the land which He had prepared for the house of His majesty. This land was to receive "a worthy colony of God's children" (Wisd. xii. 7.), who should be a kingdom of priests and a holy nation, separated from other people that they might draw near to God and do Him service.

18. "For ever and ever." "There is no time to come imaginable, but after and beyond that God shall reign (*Pearson*)." It is His very nature to be King of kings and Lord of lords, yet He is said to reign in a more especial sense, when His kingdom is acknowledged, and His creatures of their own will submit themselves to His dominion (see 1 Tim. i. 17; vi. 15.). Again the Lord is said to reign when He prevails over His enemies, and makes them feel His power (Ps. x. 16. Jer. x. 10.).

19. Pharaoh's own horse and chariot is here mentioned as having perished in the waters as well as the Egyptian host that followed him.

20. "Miriam." "The Jews say that the sister of Moses was so named from bitterness, because at that time the Egyptians made the "lives of the sons of Israel bitter." It was a name which was afterwards to be held in great reverence and honour, for it is the same as Mary, the name of our Lord's blessed Mother. Miriam was associated with

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ⁿ 1 Sam. 25.
37.

^o ch. 19. 5.

Deut. 32. 9.

² Sam. 7. 23.

Ps. 74. 2.

Isai. 43. 1, 3.

& 51. 10.

Jer. 31. 11.

Tit. 2. 14.

¹ Pet. 2. 9.

² Pet. 2. 1.

^P Ps. 44. 2.

& 80. 8.

^a Ps. 78. 54.

^r Ps. 10. 16.

& 29. 10.

& 146. 10.

Isai. 57. 15.

^s ch. 14. 23.

Prov. 21. 31.

^t ch. 14. 28,

29.

^u Judg. 4. 4.

1 Sam. 10. 5.

^x Num. 26. 59.

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Aaron, ¹ took a timbrel in her hand; and all the women went out after her ² with timbrels and with dances.

¹ 1 Sam. 18. 6.
² Judg. 11. 34. & 21. 21.
² Sam. 6. 16.
Ps. 68. 11, 25.
& 149. 3.
& 150. 4.
² 1 Sam. 18. 7.
^b ver. 1.

21 And Miriam ^a answered them, ^b Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

^c 1 Sam. 18. 7.
^c Gen. 16. 7. & 25. 18.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of ^c Shur; and they went three days in the wilderness, and found no water.

^d Num. 33. 8.
^e That is, Bitterness, Ruth 1. 20.

23 And when they came to ^d Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called ^e Marah.

Moses and Aaron in the leading forth of Israel from Egypt (Mic. vi. 4.), and was endued with the gifts of prophecy and inspiration (Num. xii. 2.). Thus it was foreshewn that woman was to have a peculiar part in that greater Redemption in which the prophecy concerning the enmity between the woman and the serpent should have its fulfilment. The Jews say that Miriam prophesied at the birth of Moses, and she is probably the sister mentioned in ch. ii. 4. Aaron was three years older than Moses, and Miriam was older than Aaron (Num. xxvi. 59.).

“Dances” were a part of festival worship both when addressed to the true God, as in Ps. cxlix. 3; cl. 4. 2 Sam. vi. 14, and when the ceremonies were idolatrous, as in Exod. xxxii. 19. We find women taking part in festival choirs or processions in 1 Sam. xviii. 7. Ps. lxxviii. 25, and in lamentations or songs in praise of the dead in 2 Chron. xxxv. 25.

21. “Miriam answered them,” probably repeating the whole of the song after them.

xv. 22—xix. 25. The Journey to Sinai.

22. “The wilderness of Shur.” Shur is mentioned in Gen. xvi. 7 and elsewhere, and is supposed to have stood where Suez is now situated. The Desert of Shur or Etham (Num. xxxiii. 8.) extended from Shur to the borders of Palestine. “The word Shur signifies ‘a wall’; and long walls of rock are the only prominent features of this part ‘of the desert.’” The three days’ journey in a desert without water also answers to the experience of modern travellers: “a monotonous ‘waterless waste with a long ‘shur,’ or ‘wall,’ on its northern limit” (*Palmer*).

23. “The waters of Marah.” “The soil throughout this part of ‘the country being strongly impregnated with *natrun*, produces none ‘but bitter or brackish water; and it is worth observing, that the first ‘of these springs with which we meet, ‘Ain Hawwárah,’ is reached on ‘the third day of the desert journey from Suez’” (*Palmer*). It is a solitary spring of bitter water with a stunted palm tree growing near it.

24 And the people ^e murmured against Moses, saying, What shall we drink? Before
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25 And he ^f cried unto the LORD; and the LORD ^o shewed him a tree, ^g which when he had cast into the waters, the waters were made sweet: there he ^h made for them a statute and an ordinance, and there ⁱ he proved them, ch. 16. 2.
& 17. 3.
f ch. 14. 10.
& 17. 4.
Ps. 50. 15.
g See 2 Kin.
2. 21. & 4. 41.
h See Josh.
24. 25.

26 and said, ^k If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^l diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD ^m that healeth thee. i ch. 16. 4.
Deut. 8. 2, 16.
Judg. 2. 22.
& 3. 1, 4.
Ps. 66. 10.
& 81. 7.
k Deut. 7. 12, 15.
l Deut. 28. 27, 60.
m ch. 23. 25.
Ps. 41. 3, 4.
& 103. 3.
& 147. 3.
n Num. 33. 9.

27 ⁿ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

25. "The Lord shewed him a tree." The tree may have been a plant or herb possessing the virtue of a drug, whereby the waters were medicated. Thus, by God's providence, men have been guided from time to time to the discovery of the healing properties of the plants and herbs which He created for our use. "The Lord hath created medicines out of the earth, and hath given men skill." "Was not the water made sweet with wood, that the virtue thereof might be known?" (Ecclus. xxxviii. 4—6.). The tree was also a type of the Cross of Christ and of the influence of our Saviour's meekness and patience by which man's bitterness and ferocity was to be tamed and softened (*Augustine*).

"And He made for them a statute," &c. God took occasion by this new miracle of His power and goodness to re-establish His former covenant with them: the healing of the waters was the token of His power to heal them, and the earnest of the greater things which His promises assured to them (see Jer. vii. 22, 23. Ps. lxxxi. 8, 9, &c.).

26. The "diseases" of Egypt are mentioned in Dent. xxviii. 27. See also Exod. ix. 9.

"The Lord that healeth thee." So God is manifested as the Healer, Saviour, and Physician in 1 Sam. ii. 6. Ps. ciii. 3; cxlvii. 3. Jer. xvii. 14. Hos. vi. 1. Our Lord speaks of Himself as the Physician in St. Matt. ix. 12. St. Luke iv. 23.

27. "Elim." The name probably signifies a grove of trees. Modern travellers describe a place, called Wady Gharandel, where there is a pleasant stream of running water with a grove of palms and tamarisks; this is supposed to be the Elim mentioned here. Here the Israelites found twelve wells, one for every tribe, and palms to screen them from the parching heat of the sun. Some suppose that the palm branches used in the booths of the Feast of Tabernacles were in memory of the palms of Elim (Lev. xxiii. 40. St. John xii. 13.). As there were twelve wells at Elim, a Jewish tradition relates also that twelve streams issued

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CHAPTER XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

^a Num. 33.
10, 11.

^b Ezek. 30. 15.

^c ch. 15. 24.
Ps. 106. 25.
1 Cor. 10. 10.

^d Lam. 4. 9.

^e Num. 11.
4, 5.

AND they ^a took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel ^c murmured against Moses and Aaron in the wilderness :

3 and the children of Israel said unto them, ^d Would to God we had died by the hand of the LORD in the land of Egypt, ^e when we sat by the flesh pots, *and* when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

from the rock at Rephidim, when it was smitten by the rod of Moses. The trees were also a type of the servants of God who are refreshed by the consolations of Divine grace in the midst of the fiery trial of temptation (Jer. xvii. 7, 8. Job viii. 16. Ps. i. 3.). These wells and palm trees have been compared to the Twelve and the Seventy who received a mission from Christ in the Gospel.

CHAPTER XVI.

1. "Sin." A name signifying "clay," from which the mountain range of Sinai seems also to have taken its name. The Israelites arrived here on the fifteenth day of the second month: that is, at the end of one month from their departure from Egypt; for they began their journey on the fifteenth day of the first month (Num. xxxiii. 3.). Between Elim and Sin they had encamped by the Red Sea (Num. xxxiii. 10, 11.).

2. The Israelites had brought with them from Egypt a supply of meat or dough (ch. xii. 34.), which was now exhausted. God was humbling them and suffering them to hunger, that He might prove their faith (see Deut. viii. 3.). So the beloved Son of God hungered in the desert, that He might atone for man's murmuring and distrust, as well as for the sin of Adam when he would not abstain from the tree of knowledge (St. Luke iv. 2—4.).

3. These expressions of impatience show that they had not yet learned to trust in God to preserve them and to supply their needs (Ps. cvi. 12—14; lxxviii. 11, 18.). They were restrained from slaying the flocks and herds, because they were reserved for sacrifice (Num. xi. 22.). They also looked back to the variety of food which Egypt provided for

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4 Then said the LORD unto Moses, Behold, I will rain ^f bread from heaven for you; and the people shall go out and gather ³ a certain rate every day, that I may ^g prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and ^h it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, ⁱ At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 and in the morning, then ye shall see ^k the glory of the LORD; for that he heareth your murmurings against the LORD: and ^l what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him:

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^f Ps. 78. 24, 25.
& 105. 40.
John 6. 31, 32.
1 Cor. 10. 3.

² Heb.
*the portion
of a day in
his day,*
Prov. 30. 8.
Matt. 6. 11.

^g ch. 15. 25.
Deut. 8. 2, 16.

^h See ver. 22.
Lev. 25. 21.

ⁱ See ver. 12,
13. & ch. 6. 7.
Num. 16. 28,
29, 30.

^k See ver. 10.
Isai. 35. 2.
& 40. 5.

John 11. 4, 40.
^l Num. 16. 11.

their appetite, and the pots in which they boiled the flesh or the fish which they had eaten there in abundance (Num. xi. 5.). But God was trying them by the discipline of abstinence, and preparing them to receive His law, which required them to abstain from certain meats and to afflict their souls with fasting that they might be a holy people unto Him. They were also humbled that they might learn their entire dependence upon God, by Whose Providence alone man's life is sustained from day to day (Ps. lxxvi. 9; exi. 5; civ. 27; cxxxvi. 25. St. Matt. vi. 26, 33.).

4, 5. The bread which God gave them from heaven was (1) a proof of His love and care for His people, and a sign of their dependence upon Him for their daily wants; (2) it was a trial of their obedience, to see whether they would observe His Sabbaths or not; (3) it was a type of the spiritual food by which Christ's people were to be sustained. When the Jews demanded of Christ some miracle like that of the manna, He declared that He was Himself the Bread of Heaven, and that His people must eat His Flesh and drink His Blood, that they might live by Him (St. John vi. 30, 31, &c.).

5. "The sixth day" of the week, or Friday, was called by the Jews the "preparation" or "day of preparation," because on that day they prepared whatever was necessary for the celebration of the Sabbath on the morrow (St. Mark xv. 42. St. Luke xxiii. 54. St. John xix. 14, 31, 42.). The certain rate every day, or "the matter of a day on its day," was the amount which each Israelite was to gather, and was regulated by a measure (ver. 16.). This rate was doubled on the sixth day.

7. To "see the glory of the Lord" is to see a manifest sign of His presence and power (see St. John xi. 40. Num. xiv. 22. Ps. xc. 9.).

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m See
1 Sam. 8. 7.
Luke 10. 16.
Rom. 13. 2.
a Num. 16. 16.

o ver. 7.
ch. 13. 21.
Num. 16. 19.
1 Kin. 8. 10,
11.

p ver. 8.
q ver. 6.
r ver. 7.

s Num. 11. 31.
Ps. 78. 27, 28.
& 105. 40.

t Num. 11. 9.

u Num. 11. 7.
Deut. 8. 3.
Neh. 9. 15.
Ps. 78. 24.
& 105. 40.

v Or, *What
is this? or,
It is a por-
tion.*

and what *are* we? your murmurings *are* not against us, but ^m against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ⁿ Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD ^o appeared in the cloud.

11 And the LORD spake unto Moses, saying,
12 ^p I have heard the murmurings of the children of Israel: speak unto them, saying, ^q At even ye shall eat flesh, and ^r in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even ^s the quails came up, and covered the camp: and in the morning ^t the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* ^u a small round thing, *as small as the hoar frost on the ground.*

15 And when the children of Israel saw *it*, they said one to another, ^v *It is manna*: for they wist not

8. "Your murmurings," &c. So St. Peter spoke to Ananias in Acts v. 3. Thus the Jews when they murmured against Jesus, murmured against God (St. John vi. 41—43.).

9. "Before the Lord." The sign of God's presence was at that time the pillar of the cloud: after the construction of the tabernacle the place where they stood before God was the door of the tent of the congregation.

12. "I have heard the murmurings," &c. God has compassion upon their weakness, and judges them not for their guilty impatience; in mercy He grants their desire. Flesh was given them in the evening, bread in the morning (compare 1 Kings xvii. 6.). So Christ offered the murmurers at Capernaum the true Bread of Life, and even pressed them to make trial of it: and the more they murmured and questioned, the more He urged upon them the necessity of partaking of it (St. John vi. 48—51.).

13. In the evening a great flight of quails arrived, exhausted by their long flight, and hence easily captured (Ps. cv. 40.). On the second occasion when God sent them quails, in Num. xi. 31, it is said that He let them fall by the camp. In some instances it is said that when they arrive after a long flight across the sea, they are so fatigued that they allow themselves to be taken by the hand.

15. "It is manna." Or, "They said to one another, What is this?"

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what it *was*. And Moses said unto them, ^xThis *is* the bread which the LORD hath given you to eat.

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16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, ^yan omer ^zfor every man, *according to the* number of your ³persons; take ye every man for *them* which *are* in his tents.

^x John 6. 31,
49, 58.
1 Cor. 10. 3.
^y ver. 36.
^z Heb.
by the poll,
or, head.
³ Heb. *souls.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, ^zhe that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

^z 2 Cor. 8. 15.

19 And Moses said, Let no man leave of it till the morning.

“for they knew not what it was.” “Manna” is, in the original, a word which means, What is this? It denotes the mysteriousness of the food which God supplied to His people: it is called elsewhere, “Bread from heaven,” “Angels’ food,” or the “Bread of the mighty” (Ps. lxxviii. 23—25.). A kind of spice or gum that is found in some parts of the Arabian desert is also called “manna.” It exudes from the tarjah or tamarisk tree, and continues to drop for about two months. It is a drug rather than an article of diet, and though the Arabs call it manna, it differs in many respects from the miraculous food described in Exodus (*Palmer*). The manna sent to the Israelites is said to have been a small round thing, like the hoar-frost, or, as it were, “peeled off” like the bark of a tree. “Thou feddest Thine own people with Angels’ food, and didst send them from heaven bread prepared without their labour. Thy sustenance declared Thy sweetness unto Thy children” (Wisd. xvi. 20, 21.). It was Angels’ food, because it was provided for God’s people by the ministry of Angels. Hence some have conjectured that it was the manna of the desert gathered and collected by Angels and rendered by them fit for food (see 1 Cor. x. 3.).

16. Each family was to have as many omers of the manna as there were members of the family, and thus an equal distribution was ensured, though all, whether young or old, would not consume the same amount.

18. This is quoted by St. Paul in 2 Cor. viii. 15, to shew that though God’s gifts seem to be distributed unequally, yet His Will is that the rich and successful should contribute to the wants of the needy, that there may be a kind of equality. “A little is sufficient for a man well-nurtured” (Ecclus. xxxi. 19.) to satisfy his bodily necessities. He who hoards what is over, withholds from others, and benefits not himself: for corruptible wealth rusts or decays like the manna, when it is kept until the morrow, and at the hour of death it cannot profit its possessor (see St. Matt. vi. 19, 34. 1 Tim. vi. 6—8.). He who gathers much of this world’s wealth is yet found to have nothing over. He is in spite of his possessions, dependent on the service and help of others, as well as the beggar who asks an alms. He has but one body to feed and clothe, and can only enjoy his wealth in part.

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20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

^a Gen. 2. 3.
ch. 20. 8.
& 31. 15.
& 35. 3.
Lev. 23. 3.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* ^a the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

^b ver. 20.

24 And they laid it up till the morning, as Moses bade: and it did not ^b stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

^c ch. 20. 9, 10.

26 ^c Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

^d 2 Kin. 17. 14.
Ps. 78. 10, 22.
& 106. 13.

28 And the LORD said unto Moses, How long ^d refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day

20. The manna which was hoarded up became offensive to those who reserved it: so it is with the riches of the covetous and dishonest (St. James v. 1—3. Eccles. v. 13, 14.).

21. "It melted." Yet when first gathered, it was a hard solid substance, capable of being ground and baked (Num. xi. 8, 9.).

22, 23. The sabbath was made for man at the beginning (Gen. ii. 2; viii. 10, 12, &c.): but the law was now renewed, and rest from labour enjoined to God's people under the heaviest penalties (Num. xv. 32, 35.). He now made known unto them His holy sabbath (Neh. ix. 14. Ezek. xx. 12, 13.), to be an especial test of their obedience.

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the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

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30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and ^eit was like coriander seed, white; ^eNum. 11. 7, 8. and the taste of it was like wafers made with honey.

32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, ^fTake a pot, and ^fHeb. 9. 4. put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up ^gbefore the Testimony, to be kept.

^g ch. 25. 16.
21. & 40. 10.
Num. 17. 10.
Deut. 10. 5.
1 Kin. 8. 9.
^h Num. 33. 38.
^h Deut. 8. 2, 3.
Neh. 9. 20, 21.
John 6. 31, 49.
ⁱ Josh. 5. 12.
Neh. 9. 15.

35 And the children of Israel did eat manna ^hforty years, ⁱuntil they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

29. "Let no man go out of his place." Some of the Jews are said to have adhered to the letter of this precept: some prescribing two thousand cubits as the limit beyond which none might stir; others holding that a man should even remain in the attitude in which the sabbath found him. But the meaning is that they were not to go forth to perform servile works or labours. They might go out to religious assemblies for worship, for a distance called a "sabbath day's journey;" and works of necessity, such as the watering of their cattle, were permitted (St. Luke xiii. 15. Acts i. 12. Neh. xiii. 19. Jer. xvii. 21, 22.).

31. The "wafers" were broad flat cakes which were sometimes sweetened with honey and sometimes were eaten with fresh oil. This would account for the taste of the manna being compared to the flavour of oil in Num. xi. 8 (see Exod. xxix. 23.).

32. "Fill an omer," &c. The laying up of the manna in the golden pot, seems to be here related by anticipation. When the Tabernacle was built, the manna was hidden in a vessel in the Holy of Holies (see Heb. ix. 4. Rev. ii. 17.).

35. The ceasing of the manna is related in Josh. v. 10—12. It continued till the Israelites had crossed the Jordan and celebrated the Passover in Gilgal, in the plains of Jericho.

36. This omer is distinct from the "homer" in the prophetic books (Isa. v. 10. Ezek. xlv. 11.), which contained ten ephahs.

EXODUS, XVII.

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CHAPTER XVII.

1 *The people murmur for water at Rephidim. 5 God sendeth him for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.*

^a ch. 16. 1.
Num. 33.
12, 14.

AND ^aall the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

^b Num. 20.
3, 4.

2 ^bWherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^ctempt the LORD?

^c Deut. 6, 16.
Ps. 78, 18, 41.
Isai. 7, 12.
Matt. 4, 7.
1 Cor. 10, 9.

3 And the people thirsted there for water; and the people ^dmurmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

^d ch. 16. 2.

^e ch. 14. 15.

4 And Moses ^ecried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^fstone me.

^f 1 Sam. 30, 6.
John 8, 53.
& 10, 31.

CHAPTER XVII.

1. "Rephidim." The name signifies "props" or "supports," and might be applied to the pillars of rock on the sides of the valley. It was probably situated in Wady Feiran, the most fertile of the valleys in the region of Sinai, now well watered and containing groves of palm trees which extend for miles along the stream which flows through it. Here the Israelites were disappointed of the supply of water, either because the usual stream had failed, or because the wells were defended by the Amalekites, so that they were obliged to halt on the outskirts of the fertile district (*Palmer*). Here (Ps. lxxx. 7) it was the will of God to try and prove them by thirst as He had before humbled them by hunger. Thus He would lead them by His miraculous supply of their wants to acknowledge His power over all His creatures: by the bread rained from heaven and the water out of the hard rock He taught them that He was God in heaven above, and on earth beneath (Deut. iv. 34, 36, 39.).

2. They were *chiding* with Moses by the reproaches which they uttered against him: they were *tempting* God by asking for a new miracle. Hence it was a place of chiding and tempting (below, ver. 7.), as well as of strife with their enemies.

4. "Almost ready." Literally, "Yet a little while," and they will stone me. So we read of their posterity striving with Christ (St. John viii. 59; x. 31.), and with St. Stephen.

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5 And the LORD said unto Moses, ^g Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^h thou smotest the river, take in thine hand, and go.

6 ⁱ Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ^k ² Massah, and ³ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

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^g Ezek. 2. 6. i

^h ch. 7. 20.

Num. 20. 8.

ⁱ Num. 20.

10, 11.

Ps. 78. 15, 20.

& 105. 41.

& 114. 8.

¹ Cor. 10. 4.

^k Num. 20. 13.

Ps. 81. 7.

& 95. 8.

Heb. 3. 8.

² That is,

Tentation.

³ That is,

Chiding, or,

Strife.

5. "Thou smotest the river." It was the rod with which Aaron smote the river by Moses' direction (see ch. vii. 19.).

6. "The rock in Horeb," upon which God manifested His presence, was some part of the mountain range of Sinai, not the place from which the Law was afterwards given.

"Moses did so," and God brought streams of water out of the hard rock (Ps. lxxviii. 20; cv. 41; cvii. 35; cxiv. 8.). "The hard rock" was turned into a standing water." "God cleaved the fountain and "the flood" (Ps. lxxiv. 15.). "He clave the rock also and the waters "gushed out" (Isa. xlviii. 21.). The Jewish tradition was that the rock sent forth twelve rivers of water for the twelve tribes of Israel. Another tradition related that the streams which flowed or overflowed followed the Israelites through their journeying in the wilderness. Accordingly we hear no more of their wanting water till Kadesh, where they changed the course of their journey, and thus left the stream that flowed on from the rock. The rock was the type of Christ Who was smitten for us on the Cross, that His Blood might be a fountain opened for sin and uncleanness, which should be perpetually present to cleanse us (St. John xix. 33, 34. Zech. xiii. 1. 1 Cor. x. 4.). The water from the rock was also a type of the spiritual drink with which He refreshes our souls; this spiritual drink is the Communion of His Blood through the cup of blessing which we bless (1 Cor. x. 16.).

7. "Massah and Meribah." Massah signified their tempting of God: Meribah their "provocation" or contention with Moses. Both are mentioned in Ps. xcv. 7, 8, &c., a passage which is quoted in Heb. iii. 7—11, 15; iv. 7. This was the beginning of that tempting God and hardening their hearts, which ended in the rebellion of Kadesh, and the exclusion of the whole of that generation from entering into the rest of Canaan (Ps. lxxviii. 56; xcv. 9—11. Heb. iii. 11, 18; iv. 3, 5. 1 Cor. x. 9.). Hence also the next generation of Israel were warned especially against the sin of Massah (Deut. vi. 16.), and this warning was quoted by our Lord to Satan, when he suggested that He should tempt God by throwing Himself down from the pinnacle (St. Matt. iv. 7.). They tempted God by saying, Is the Lord among us or not? So we are warned not to tempt Christ (1 Cor. x. 9.) as the Jews did (St. Matt. xvi. 1; xxii. 18, 35.), or by saying, Is Christ

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8 ¹Then came Amalek, and fought with Israel in Rephidim.

¹ Gen. 36. 12.
Num. 24. 20.
Deut. 25. 17.
¹ Sam. 15. 2.

9 And Moses said unto ^mJoshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with ⁿthe rod of God in mine hand.

^m Called
Jesus,
Acts 7. 45.
Heb. 4. 8.
ⁿ ch. 4. 20.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

^o Jam. 5. 16.

11 And it came to pass, when Moses ^oheld up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

among us or not? So the Corinthians sought a proof of Christ speaking to them in St. Paul (2 Cor. xiii. 3.), to which he replied that if He was not amongst them, they would be reprobates (2 Cor. xiii. 5, 6. See also St. Luke xvii. 20, 21.). Tempting God was the sin of Balaam in Num. xxii., of Ananias and Sapphira in Acts v. 9, and of those who sought to compel the Gentile Christians to be circumcised in Acts xv. 10. So Isa. vii. 12. Mal. iii. 15.

8. "Amalek." This tribe is mentioned in Gen. xiv. 7, in the time of Abraham. They harassed the Israelites in their march and smote their stragglers, taking advantage of them when they were faint and weary (Deut. xxv. 17—19.). Now they engage in more open warfare, to dispute with them the possession of the wells, a frequent cause of strife in the desert.

9. "Joshua." His name at this time was "Oshea" (see Num. xiii. 16.). He was afterwards named Jehoshua to shew that he was the captain by whom God would give victory and salvation to Israel. In a gorge called El Watiyeh the Arabs shew a large detached rock, not unlike an arm-chair in shape, as the seat of the prophet Moses. Some have thought that this gorge was the pass disputed by the Amalekites, and that the rock was the place occupied by Moses during the battle.

10. "Hur" is supposed by the Jews to have been Miriam's husband (*Josephus*).

11. "Moses held up his hand." Moses was the appointed mediator and intercessor for Israel, by whose prayers they were to be strengthened for the fight with Amalek (see 2 Chron. vi. 34, 35.). This victory was (1) an example of the effect of persevering prayer, (2) a type of the power of the Cross. We learn from it the duty of vigilance, patience, and perseverance in prayer; of pressing forwards in the race, and holding fast what we have obtained from God (St. Matt. x. 22. St. Luke xii. 35—37. Rev. iii. 11 1 Cor. ix. 24.). But (2) the victory is ascribed to the lifting up or stretching forth of the hands of Moses, without which his prayers would have been ineffectual. Ancient writers say that Moses was instructed to make the figure of the Cross, to shew that men were to overcome by faith in the Cross of Christ. The power of the Hands lifted up and expanded on the Cross should make the demons tremble and overthrow the enemies of man (*Barnabas, Justin Martyr, Chrysostom*).

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12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

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13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, ^p Write this ^q for a memorial in a book, and rehearse *it* in the ears of Joshua: for ^r I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it ^s Jehovah-nissi:

16 for he said, ^t Because ^u the LORD hath sworn ^v that the LORD *will have* war with Amalek from generation to generation.

^p ch. 34. 27.
^q Num. 24. 20.
Deut. 25. 19.
1 Sam. 15. 3.
7. & 30. 1, 17.
2 Sam. 8. 12.
Ezra 9. 14.
^r That is,
The LORD's
banner: See
Judg. 6. 24.
^s Or, *Because*
the hand of
Amalek is
against the
throne of the
LORD, there-
fore, &c.
^t Heb. *the*
hand upon
the throne
of the LORD.

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN ^a Jethro, the priest of Midian, Moses' ^b father in law, heard of all that ^c God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

^a ch. 2. 16.
& 3. 1.
^b Ps. 44. 1.
& 77. 14, 15.
& 78. 4.
& 105. 5, 43.
& 106. 2, 8.

15. "Jehovah-nissi." The Lord is my "banner," or the "lifting up," in reference to the oath which would be announced by the lifting up of the hand or by touching the altar. It was a sign also that the Cross of Christ should be an ensign to His people (Isa. xi. 10.), and that by following Him to war they should obtain the victory. The perpetual enmity between Israel and Amalek is like the opposition between Christ and Belial, light and darkness, &c. (2 Cor. vi. 14—16.), which must continue to be at war with one another, until all Christ's enemies are made His footstool. Then the Son of God shall utterly root out the whole race of Amalek.

16. God having denounced hostility against Amalek by a solemn oath, Saul king of Israel was under a strict obligation to execute His sentence to the utmost (see 1 Sam. xv. 2, 3, 18, 19.).

"The Lord hath sworn." Literally, "The hand is over the throne of God," referring perhaps to the rod of Moses which had been lifted up to heaven.

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1. "Jethro." See above, ch. ii. 18. Jethro was probably the same as Hobab the son of Reuel or Raguel, who is mentioned in Num. x. 29. Moses had now led the children of Israel to the neighbourhood of the

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^c ch. 4. 26.
^d Acts 7. 29.
^e ch. 2. 22.
² That is,
*A stranger
there.*
³ That is,
*My God is
an help.*

2 then Jethro, Moses' father in law, took Zipporah, Moses' wife, ^c after he had sent her back,

3 and her ^d two sons; of which the ^e name of the one was ² Gershom; for he said, I have been an alien in a strange land:

4 and the name of the other was ³ Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

^f ch. 3. 1, 12. 5 and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^f the mount of God:

6 and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

^g Gen. 14. 27.
& 18. 2.
& 19. 1.
¹ Kin. 2. 19.
^h Gen. 29. 13.
& 33. 4.
ⁱ Heb. *peace*,
Gen. 43. 27.
² Sam. 11. 7.

7 And Moses ^g went out to meet his father in law; and did obeisance, and ^h kissed him; and they asked each other of *their* ⁴ welfare; and they came into the tent.

country of Jethro, where God had appeared to him in the burning bush. This was the fulfilment of God's promise (Exod. iii. 12.). Some have supposed that the events of this chapter must have occurred after the giving of the Law on Mount Sinai, inferring this from verse 16, where Moses speaks of teaching the people the statutes of God and His laws. On the other hand St. Augustine observes that "though God's laws were not yet written upon the tables of stone, they had the guidance of His eternal laws written upon the minds and consciences of those who feared Him." Moses and the children of Israel remained for some time in the country of Jethro. Hence it is probable that he had a second interview with him, when he besought him to remain with him (Num. x. 29.). Hobab at first refused, but his children who were called Kenites, from whom the Rechabites afterwards arose, settled in Canaan (Judg. i. 16; iv. 11. 1 Sam. xv. 6. 1 Chron. ii. 55. Jer. xxxv. 2.).

2. "After he had sent her back." Zipporah and her two sons had returned to her father's house after the circumcision of her child. She was not divorced from Moses, but Moses in his mission to Pharaoh was like a soldier engaged in a perilous enterprise, who must for the time be free from all encumbrance (see 2 Tim. ii. 4.); and he had been assured by God of a speedy return to the land of Midian (see on ch. iv. 24.).

3, 4. "Gershom and Eliezer." These names expressed the faith of Moses in God's promise. Though detained as an exile for a time, God would help him and send him back to Egypt as the deliverer of His people. For this he had been enabled to escape the sword of Pharaoh (Heb. xi. 27.).

7. "They asked each other" concerning peace. That is, they saluted one another. So Joseph in Gen. xxxvii. 14, was sent to see the peace of his brethren (see also 1 Sam. xxv. 5; xvii. 22.).

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8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had ²come upon them by the way, and *how* the LORD ¹delivered them.

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² Heb.
found them,
Gen. 44. 34.
Num. 20. 14.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

¹ Ps. 78. 42.
& 81. 7.
& 106. 10.
& 107. 2.

10 And Jethro said, ^kBlessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

^k Gen. 14. 20.
² Sam. 18. 28.
Luke 1. 68.

11 Now I know that the LORD *is* ¹greater than all gods: ^mfor in the thing wherein they dealt ⁿproudly *he was* above them.

¹ 2 Chr. 2. 5.
Ps. 95. 3.
& 97. 9.
& 135. 5.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law ^obefore God.

^m ch. 1. 10, 16,
22, & 5. 2, 7.
& 14. 8, 18.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

ⁿ 1 Sam. 2. 3.
Neh. 9. 10,
16, 29. Job
40. 11, 12.
Ps. 31. 23.
& 119. 21.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

^o Deut. 12. 7.
¹ Chr. 29. 22.
¹ Cor. 10. 18,
21, 31.

10, 11. Jethro's words, "Now I know," &c., seem to be the expression of one who had wavered in past time, but was now fully convinced that Jehovah was the one true God.

"He was above them." That is, mightier than the gods of Egypt, as in ch. xii. 12, or greater than the demons by whose aid the magicians worked their pretended miracles (ch. viii. 19.). The words "in that wherein they dealt proudly against the Israelites," may also mean that the Egyptian princes were overwhelmed in such a death as they had proudly devised for the children of Israel.

12. Jethro, according to the patriarchal usage, was the priest as well as the prince of his tribe. He sacrificed to shew that he was converted fully to the religion of Moses and to the worship of Jehovah. They were said to "eat before God," because it was a sacrificial feast in honour of God, though as yet no sanctuary had been prepared or dedicated.

13. "To judge the people." Moses was the ruler and judge as well as the prophet of Israel. Thus they were made to acknowledge their error in refusing him before (Acts vii. 27, 35.).

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- 15 And Moses said unto his father in law, Because ^p the people come unto me to enquire of God :
- 16 when they have ^q a matter, they come unto me ; and I judge between ² one and another, and I do ^r make *them* know the statutes of God, and his laws.
- 17 And Moses' father in law said unto him, The thing that thou doest *is* not good.
- 18 ³ Thou wilt surely wear away, both thou, and this people that *is* with thee : for this thing *is* too heavy for thee ; ^a thou art not able to perform it thyself alone.
- 19 Hearken now unto my voice, I will give thee counsel, and ^t God shall be with thee : Be thou ^u for the people to God-ward, that thou mayest ^x bring the causes unto God :
- 20 and thou shalt ^y teach them ordinances and laws, and shalt shew them ^z the way wherein they must walk, and ^a the work that they must do.
- 21 Moreover thou shalt provide out of all the people ^b able men, such as ^c fear God, ^d men of truth, ^e hating covetousness ; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens :
- ^f Lev. 24. 12. ^g Num. 15. 34. ^h ch. 23. 7. & 24. 14. ⁱ Deut. 17. 8. ^j 2 Sam. 15. 3. ^k Job 31. 13. ^l Acts 18. 15. ^m 1 Cor. 6. 1. ⁿ Heb. *a man and his fellow.* ^o Lev. 24. 15. ^p Num. 15. 35. & 27. 6, &c. & 36. 6, 7, 8, 9. ^q Heb. *Fading thou wilt fade.* ^r Num. 11. 14, 17. ^s Deut. 1. 9, 12. ^t ch. 3. 12. ^u ch. 4. 16. & 20. 19. ^v Deut. 5. 5. ^w Num. 27. 5. ^x Deut. 4. 1, 5. & 5. 1, & 6. 1, 2, & 7. 11. ^y Ps. 143. 8. ^z Deut. 1. 18. ^a ver. 25. ^b Deut. 1. 15, 16, & 16. 18. ^c 2 Chr. 19. 5.—10. Acts 6. 3. ^d Gen. 42. 18. ^e 2 Sam. 23. 3. ^f 2 Chr. 19. 9. ^g Ezek. 18. 8. ^h Deut. 16. 19.

15. "To enquire." That is, to seek instruction or counsel: to know what God required of them, as well as to learn His revelations of the future. So Gen. xxv. 22. Isa. viii. 19. Ezek. xiv. 7.

16. "A matter." That is, any complaint or dispute requiring arbitration. See above on ver. 1.

17, &c. Moses himself afterwards pleaded with God that the burden was too great for him (Numb. xi. 11—17.). But at first the excessive burden arose from his attending to smaller matters and mere civil disputes; afterwards he felt the further need of assistance in the exercise of his prophetic office.

19. Moses was to be for the people to God-ward; in the greater matters in which special direction was required from God, Moses was still to be their Judge, but not where human skill and prudence would suffice for their direction. Hence the able men who were now chosen were not endued with the prophetic spirit as the seventy Elders were afterwards (Numb. xi. 18, &c.). All that was now required was that the men who were to judge should be upright and honest men, hating covetousness, not to be corrupted by bribes (see Deut. xvi. 18, 19. Exod. xxiii. 8. Prov. xvii. 23. Eccles. vii. 7.).

21. "Rulers of thousands," &c. The same division of the people was made for military purposes (Numb. xxxi. 14. Deut. xx. 9.), so that

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22 and let them judge the people ^f at all seasons : ^{Before} and it shall be, *that* every great matter they shall ^{CHRIST} bring unto thee, but every small matter they shall ^{1491.} judge : so shall it be easier for thyself, and ^{ver. 26.} ^g they shall bear *the burden* with thee. ^{ver. 26.} ^{Lev. 24. 11.} ^{Num. 15. 33.} ^{& 27. 2.} ^{& 36. 1.} ^{Deut. 1. 17.} ^{& 17. 8.}

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be ⁱ able to endure, and all this people shall also go to ^k their place in peace. ^h ^{Num. 11. 17.} ⁱ ^{ver. 18.}

24 So Moses hearkened to the voice of his father in law, and did all that he had said. ^k ^{Gen. 18. 33.} ^{& 30. 25.} ^{ch. 16. 29.} ^{2 Sam. 19. 39.}

25 And ^l Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ^l ^{Deut. 1. 15.} ^{Acts 6. 5.}

26 And they ^m judged the people at all seasons : ^m the ⁿ hard causes they brought unto Moses, but ⁿ every small matter they judged themselves. ^m ^{ver. 22.} ⁿ ^{Job 29. 16.}

27 And Moses let his father in law depart ; and ^o he went his way into his own land. ^o ^{Num. 10.} ^{29, 30.}

the princes of the tribes and rulers of thousands, &c., who acted as judges in time of peace, were also military officers in time of war, and headed their respective tribes and families when they went to battle.

23. "God command thee so:" or, "then shall God command thee," Moses being at present so much occupied in hearing the people that he lacked time to consult God or receive His commands: also the people would not be compelled to wait all day long for the hearing of their complaints, but judges would be deputed to hear and decide them at once, so that they could return to their dwellings in peace.

24. "Moses hearkened to the voice of his father in law." Thus he was an example of meekness and humility; instead of being lifted up by his miracles, and achievements, and intimate converse with God, he accepts advice and submits to reproof from a humble dweller in the desert, who had little experience of men; in spite of all his revelations, he remembers that he is but a man, and ignorant of much that he ought to know. We learn from this not to despise true counsel through whomsoever it comes. Another reason for this appointment of subordinates was that the mind of Moses might be less engrossed with human affairs, and be more free to converse with God. So the Apostles ordained inferior ministers to attend to lower matters (Acts vi. 2—4. See Prov. xv. 5, 31, 32; iii. 7. Rom. xii. 16. 1 Cor. viii. 2. Isa. v. 21. Phil. ii. 3.).

27. "Moses let his father in law depart" (see Numb. x. 29—32.). After the giving of the Law, Moses besought Hobab to accompany him: on this occasion he received his wife from his hands, and suffered him to return.

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1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

- I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they *into* the wilderness of Sinai.
- ^b ch. 17. 1, 8. **2** For they were departed from ^b Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^c the mount.
- ^c ch. 3. 1, 12. **3** And ^d Moses went up unto God, and the LORD ^d called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;
- ^e ch. 20. 21. **4** ^e ye have seen what I did unto the Egyptians, and *how* ^e I bare you on eagles' wings, and brought you unto myself.
- ^f Deut. 23. 2. ^f ye have seen what I did unto the Egyptians, and *how* ^e I bare you on eagles' wings, and brought you unto myself.
- ^g Deut. 32. 11. ^g ye have seen what I did unto the Egyptians, and *how* ^e I bare you on eagles' wings, and brought you unto myself.
- ^h Isai. 63. 9. ^h ye have seen what I did unto the Egyptians, and *how* ^e I bare you on eagles' wings, and brought you unto myself.
- ⁱ Rev. 12. 14. ⁱ ye have seen what I did unto the Egyptians, and *how* ^e I bare you on eagles' wings, and brought you unto myself.

CHAPTER XIX.

1. The children of Israel arrived at Sinai and encamped at the foot of the mountain on the first day of the third month. They were then commanded to be ready against the third day of the same month. That day was the fiftieth day from the Passover, and afterwards commemorated on the day of Pentecost, or the feast of weeks.

2. "Rephidim" was also at the foot of the mountain range of Horeb or Sinai; but the peak from which the Law was given seems to have been Jebel Musa, which is situated further to the east: in order to reach the foot of it, the Israelites would journey for some distance along the valley of Feiran or Rephidim. "Jebel Musa could hardly be reached in "a single day's journey from Rephidim. Hence it seems that the first "day's march from Rephidim would only bring them into the 'desert "of Sinai': and here they would begin to search for a suitable place "for a permanent camp. The spot chosen was the plain of Er Rahah, a "large and spacious area at the foot of the mountain, which is described "as the only place where the children of Israel could have all as- "sembled as spectators" (*Palmer*).

3. "Moses went up." Not to the summit, whither God afterwards summoned him (ver. 20.), but to an eminence at the northern end of the mountain, immediately above the plain of Er Rahah (*Palmer*).

4. "On eagles' wings." A beautiful figure of speech, expressing the tender care of a parent, together with power and might: "underneath "were the Everlasting Arms" (Deut. xxxiii. 27. See also Deut. i. 31; xxxii. 9—12. Ps. xvii. 8; xci. 4. Isa. xlvi. 3, 4; lxiii. 9. St. Matt. xxiii. 37. Hos. xi. 3, 4.). It describes both God's power, and man's weakness and helplessness.

"I brought you unto Myself." That is, He freed them from

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5 Now ^h therefore, if ye will obey my voice indeed, and keep my covenant, then ⁱ ye shall be a peculiar treasure unto me above all people: for ^k all the earth *is* mine:

6 and ye shall be unto me a ^l kingdom of priests, and an ^m holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And ⁿ all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

ⁱ Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6. & 26. 19. & 28. 9. Isai. 62. 12. 1 Cor. 3. 17. 1 Thess. 5. 27. & 26. 17. ^m Lev. 20. 24, 26. Deut. 7. 6. & 26. 19. & 28. 9. Isai. 62. 12. 1 Cor. 3. 17. 1 Thess. 5. 27. ⁿ ch. 24. 3, 7. Deut. 5. 27.

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^h Deut. 5. 2.
ⁱ Deut. 4. 20.
& 7. 6. & 14. 2.
21. & 26. 18.
& 32. 8, 9.
1 Kin. 8. 53
Ps. 135. 4.
Cant. 8. 12.
Isai. 41. 8.
& 43. 1.
Jer. 10. 16.
Mal. 3. 17.
Tit. 2. 14.
^k ch. 9. 29.
Deut. 10. 14.
Job 41. 11.
Ps. 24. 1.
& 50. 12.
1 Cor. 10.
26, 28.

Egyptian slavery, that they might do Him service in His holy mountain.

5. "A peculiar treasure." That is, not their own, but God's,—His by purchase and redemption, His ransomed people (see Isa. xliii. 3, 4.). All nations were His by the right of Creation, but Israel was His by the right of redemption also. Hence they were called by His Name (Ps. cxlvii. 20. Isa. lxiii. 19.). They were to Him a people of inheritance (Deut. iv. 20; ix. 29. 1 Kings viii. 51—53. Ps. xxviii. 9.).

6. "A kingdom of priests." That is, promoted above all the nations of the earth to draw nigh to God as His priests and to do Him service. They were also kings and princes, because they were by adoption children of the King of kings; and thus they had the birthright of the firstborn, and were the noblest and holiest of the nations (Rom. ix. 4, 5.). As they were kings and priests, so they were now to be promoted to be prophets, to hear God speaking directly to them without the agency of a mediator (Deut. iv. 32, 33, 36.). Yet the glory of the Christian Church is far greater. We have had a greater Redemption (see Rev. i. 5, 6; v. 9, 10.). We have seen greater things (St. Luke x. 23, 24.). What was known to Israel by figures and dark speeches is made plain to us (2 Cor. iii. 18; iv. 6.). Christ has given us a more excellent adoption (St. John i. 12, 13.). And by this we become sons of God and a royal priesthood (1 St. Pet. ii. 9.). We have access to God in this life, and hope to be brought nearer to Him in heaven hereafter (see Heb. xii. 22—24. Rev. xx. 6. Eph. iii. 12. Heb. x. 19, 20.).

The Israelites were also to be a "holy nation," that is chosen and separated from other nations, and preserved from the corruptions of the evil world and the society of the wicked (1 St. Pet. i. 15, 16. 2 Cor. vi. 17, 18.).

8. The message of God to the people was as it were the "hand-writing" or "charter" of their freedom: it was a promise with conditions annexed: "if ye will obey My voice." The people now subscribe to these conditions, and enter into covenant with God, by pro-

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9 And the LORD said unto Moses, Lo, I come unto thee ^o in a thick cloud, ^p that the people may hear when I speak with thee, and ^q believe thee for ever. And Moses told the words of the people unto the LORD.

^o ver. 16.
ch. 20, 21.
& 24, 15, 16.
Deut. 4, 11.
Ps. 18, 11, 12.
& 97, 2.
Matt. 17, 5.

10 And the LORD said unto Moses, Go unto the people, and ^r sanctify them to day and to morrow, and let them ^s wash their clothes,

^p Deut. 4, 12.
^q John 12.
29, 30.

11 and be ready against the third day: for the third day the LORD ^t will come down in the sight of all the people upon mount Sinai.

^r ch. 14, 31.
^s Lev. 11.
44, 45.
Heb. 10, 22.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of*

^t ver. 14, 31.
Gen. 35, 2.
Lev. 15, 5.
^u ver. 16, 18.
ch. 34, 5.
Deut. 33, 2.

it: ^u whosoever toucheth the mount shall be surely put to death:

^u Heb. 12, 20.

13 there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the ^{2x} trumpet soundeth long, they shall come up to the mount.

² Or, *cornet*.
^x ver. 16, 19.

missing to obey Him. This was "the love of their espousals" (Jer. ii. 2, 3.), when their hearts were as yet tender and full of the sense of His benefits (see also Ezek. xvi. 8, 10, &c.). But the event proved that their heart was not whole with God (Ps. lxxviii. 37.). They were like the second son in the parable (St. Matt. xxi. 30.), with fair professions, but no deeds corresponding to them; hearers of the law but not doers (Rom. ii. 13.). Hence the charter of the covenant was turned into a handwriting against them (Col. ii. 14. 2 Cor. iii. 9. St. John v. 38.). The covenant was afterwards renewed and confirmed by the blood of the sacrifice (Exod. xxiv. 6—8.).

9. God was about to manifest Himself by visible signs, that the people might believe Moses as their Prophet and Lawgiver, and that their faith in God Himself might also be confirmed.

10. The people were to sanctify themselves by outward purifications, that they might learn from this the need of inward purity and holiness as the preparation for drawing near to God (2 Cor. vii. 1. Heb. x. 22.).

11. "The third day." This was the Day of Pentecost. On that day the Holy Spirit, Who is the Finger of God, wrote the laws on the tables of stone: and on the same day He came down from heaven upon Christ's disciples to make known the new Law of Jesus Christ (Acts ii. 1, 2.).

12, 13. The mountain Jebel Musa is separated from the adjacent mountains by narrow rugged valleys: it would therefore be easy to set bounds about the mount, by guarding the entrances of two or three of these valleys. Again, the nether part of the mount rises so abruptly from the plain, that a person can literally stand under it, and touch its base. So in Heb. xii. 18, Sinai is called a mountain that may be felt or touched. The plain of Er Rahah is also said to be sufficiently

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14 And Moses went down from the mount unto the people, and ^y sanctified the people; and they washed their clothes.

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15 And he said unto the people, ^z Be ready against the third day: ^a come not at *your* wives.

y ver. 10.
z ver. 11.
a 1 Sam. 21.
4, 5.
Zech. 7. 3.
1 Cor. 7. 5.

16 And it came to pass on the third day in the morning, that there were ^b thunders and lightnings, and a ^c thick cloud upon the mount, and the ^d voice of the trumpet exceeding loud; so that all the people that *was* in the camp ^e trembled.

b Ps. 77. 18,
Heb. 12. 18,
19.
Rev. 4. 5. &
8. 5. & 11. 19.
c ver. 9.
ch. 40. 34.
2 Chr. 5. 14.

17 And ^f Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

d Rev. 1. 10.
& 4. 1.
e Heb. 12. 21.
f Deut. 4. 10.

18 And ^g mount Sinai was altogether on a smoke, because the LORD descended upon it ^h in fire: ⁱ and the smoke thereof ascended as the smoke of a furnace, and ^k the whole mount quaked greatly.

g Deut. 4. 11.
& 33. 2.
Judg. 5. 5.
Ps. 68. 7, 8.
Isai. 6. 4.
Hab. 3. 3.

19 And ^l when the voice of the trumpet sounded long, and waxed louder and louder, ^m Moses spake, and ⁿ God answered him by a voice.

h ch. 3. 2.
& 24. 17.
2Chr. 7. 1, 2, 3.
i Gen. 15. 17.
Ps. 144. 5.
Rev. 15. 8.

^k Ps. 68. 8. & 77. 18. & 114. 7. Jer. 4. 24. Heb. 12. 26. ^l ver. 13. ^m Heb. 12. 21. ⁿ Neh. 9. 13.

Ps. 81. 7.

large to admit of the people coming near and standing under the mountain (*Palmer*). Until the trumpet sounded, they were to stand at a distance: a long blast was to be the signal for their approach, and they might then ascend a part of the mountain (see Heb. xii. 19, 20. Deut. iv. 11; v. 5.).

14. The sanctification of the people is to us a lesson of reverence, for we learn from it that before we approach the Holy Table, or perform other solemn acts of religion, the heart must be purified by prayer and penitence (Amos iv. 12.).

15. This precept shews that vigilance and abstinence are necessary to qualify the heart to entertain God's Holy Spirit speaking to us: without such mortification of the body the soul cannot be joined unto the Lord so as to be one spirit (see 1 Cor. vi. 17. 1 Thess. iv. 4, 5.).

16. The thunders and lightnings were the signs of the menaces of God's just wrath against sin. Hence the first covenant was a "ministration of condemnation" accompanied by the terrors of the Lord. But God afterwards promised a new covenant, which should be a covenant of pardon and peace, and universal to all people (Jer. xxxi. 31, 32. Heb. viii.).

18. The fire manifested God in His wrath: "Our God is a consuming fire" (Ps. 1. 3; xcvi. 3. Heb. xii. 29.). So the Judge shall be manifested at the last day (2 Thess. i. 8.).

19. "Moses spake." In Heb. xii. 21, his words are given, "I exceedingly fear and quake." From this we are to learn the yet greater awfulness of Christ's appearance at the last day (Heb. xii. 25—27. Rev. vi. 14—17.).

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20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

² Heb. contest.

• See ch. 3. 5.
1 Sam. 6. 19.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD ^o to gaze, and many of them perish.

^P Lev. 10. 3.

^q 2 Sam. 6. 7, 8.

22 And let the priests also, which come near to the LORD, ^p sanctify themselves, lest the LORD ^q break forth upon them.

^r ver. 12.
Josh. 3. 4.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^r Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

The Lord is said to descend and to speak, though He fills heaven and earth (Jer. xxiii. 24.), and man has not seen His face nor heard His voice (St. John v. 37.); for though none have ever seen or heard Him as He is, He has used visible signs or similitudes to reveal His Will to His Prophets, or to order the affairs of men (Hos. xii. 10.).

20. "The Lord came down." He came with a great attendance of Angels (Deut. xxxiii. 2. Ps. lxxviii. 17.). God's law was the word spoken by Angels (Heb. ii. 2.); ordained by Angels in the hand of a mediator (Gal. iii. 19. Acts vii. 53.). It has been supposed by some that the Ten Commandments were spoken by the voice of God Himself, but that the other precepts were given to Moses by the ministry of Angels.

21. Moses alone was permitted to ascend to the summit; and (Deut. v. 5.) it is said that the people went not up into the mount for fear.

22. There were priests already before the consecration of Aaron (see ch. xxiv. 5.). The priesthood did not begin in Aaron, but was transferred to his family at the time of his consecration. These priests were the firstborn of each family to whom in the patriarchal times the priesthood belonged.

Although the priests and the people were suffered to approach the mountain, they were charged to remain at a distance, to shew how sin had estranged man from God, so that he could have no access to his Maker till an atonement and reconciliation had been provided. Jews as well as Gentiles required this, for all had sinned and came short of the glory of God: therefore all were far off and must be made nigh by the Blood of Christ (Isa. lix. 2. Rom. iii. 9, 23. Eph. ii. 13, 17.).

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¹ *The ten commandments.* ¹⁸ *The people are afraid.* ²⁰ *Moses comforteth them.* ²² *Idolatry is forbidden.* ²⁴ *Of what sort the altar should be.*

^a Deut. 5. 22.
^b Lev. 26. 1, 13.
Deut. 5. 6.
Ps. 81. 10.
Hos. 13. 4.
^c ch. 13. 3.
² Heb.
servants.
^d Deut. 5. 7.
& 6. 14.
² Kin. 17. 35.
Jer. 25. 6. & 35. 15.

AND God spake ^a all these words, saying,
A ² ^b I am the LORD thy God, which have brought thee out of the land of Egypt, ^c out of the house of ² bondage.

3 ^d Thou shalt have no other gods before me.

CHAPTER XX.

xx. 1—17. The Ten Commandments.

1. "God spake," &c. The Israelites heard a voice, but they saw no form or similitude (Deut. iv. 12, 15, 16.). It was their great privilege to hear God speaking to them (Deut. iv. 33, 36.). Yet they are said to have received the Law by the ministration of Angels (Acts vii. 53. Gal. iii. 19.). He with Whom Moses spoke face to face is called an Angel (Acts vii. 38.), and the Law itself is called the "word spoken by Angels" (Heb. ii. 2.). God the Word was Himself present on Mount Sinai, speaking with His people. If an Angel or messenger had spoken he would have said, Thus saith the Lord; but the Law is here announced in the person of God Himself, declaring His incommunicable Name.

"All these words." They are called the "ten commandments," or "ten words," in Exod. xxxiv. 28. Deut. iv. 13; x. 4. They are usually divided into two tables: the first of which contained the laws of man's duty to God, and the second the laws of his duty to his neighbour. The ancient writers of the Church observed that the number was that of the plagues of Egypt, and inferred from this the close connection between sin and the breaches of God's law, and the sorrows and miseries of the world. "Keep the commandments: so thou shalt escape the plagues."

2. "I am the Lord." This is the preface to the Decalogue, the foundation of all the precepts. Their God was Jehovah, the I AM, the only true God. So these words are repeated frequently in the Law (Lev. xviii. 1, 2, 4, 5, 21, 30; xix. 3, 4, 12, 14, 16, 18, 32, 34, 37, &c.; xx. 7.), to shew that God would have this deeply imprinted upon their minds.

"Thy God." He was the God of all Israel and of each Israelite by His covenant with Abraham (Gen. xvii. 7.), now renewed and confirmed with Abraham's posterity (ch. vi. 7.). He was their God because they were His people by calling and election, chosen out of all nations to be His own peculiar possession; and especially because He had brought them out of the "house of slaves," and the "land of Ham," who was the heir of the curse of servitude (Gen. ix. 25.).

"Which have brought thee," &c. This redemption was the foundation of the old covenant which was to pass away. Another redemption from the "north country," or the land of darkness, ignorance, and alienation from God was to be the basis of the new covenant (see Jer. xxiii. 7, 8.).

3. "Thou shalt have no other gods before Me." That is, besides or in addition to Me, according to the Hebrew idiom. This Law besides

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- 4 °Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :
- 5 †thou shalt not bow down thyself to them, nor

• Lev. 26. 1.
Deut. 4. 16.
& 5. 8. & 27.
15. Ps. 97. 7.
† ch. 23. 24.
Josh. 23. 7. 2 Kin. 17. 35. Isai. 44. 15, 19.

forbidding men to forsake the fear and love of the true God, admits of no corruption of His worship by superstition, or by the association of other objects of worship with Him (see 2 Kings xvii. 33.).

“Other gods.” Or, “strange gods,” gods in men’s estimation, but falsely so called, for there is but One God (1 Cor. viii. 4, 5.). These idols of the heathen were not to be gods unto God’s people. This teaches us that we are not only to fear and love God, but to love Him above all things, and to fear nothing in comparison with Him: for that which we fear or love more than God, or even besides God, or in addition to Him, becomes an idol or false god to us (St. Matt. vi. 24.). Mammon is like the golden calf which the Israelites soon worshipped, when this precept should have been fresh in their memory (Deut. ix. 12. Ps. cvi. 19.).

4. The second Commandment forbade the Israelites to make for themselves any images, whether sculptures of stone, or of wood overlaid with gold or silver, either as representations of the invisible God, or as objects of religious worship and reverence.

“Thou shalt not make unto thee.” Such images were not to be made without express command or permission from God, as when the sculptures of the cherubim were prepared for the Holy place, or when Moses erected the serpent of brass. The first danger against which the Israelites were cautioned was that of supposing that any idol could have any resemblance to the invisible God (see Acts xvii. 29. Deut. iv. 15. Isa. xl. 18, 25, 26.). God is by nature invisible: He is a Spirit having no bodily form, and contained in no space (St. John iv. 24.). Therefore any image or sculpture would be a likeness of some other object, and not of God (see Rom. i. 23. Deut. iv. 16—18.). It would be an image of a man or woman; or of some bird or fowl of heaven; or of some fish or reptile (Dagon was partly in the form of a fish. See Ezek. viii. 10.). Since there was a danger of superstitious use of such images or sculptures, it is probable that the Israelites were restrained even from the making of them. Yet the chief purpose of the precept is to forbid all kinds of idolatrous *worship*. The precept of ver. 5 is not to be separated from that of ver. 4, but is to be reckoned as part of it. So in Acts vii. 43, the idols of Israel are called “figures which ye made to worship them” (see also Lev. xxvi. 1.).

The same law excludes from worship the things in heaven and earth as well as their similitudes. The honour of the Creator is not to be transferred to the creature however glorious it may be, or even Divine as proceeding from the hands of God.

“The water under the earth.” That is, in the hollows of the earth (Ps. civ. 6.).

5. “Thou shalt not bow down thyself to them.” All acts of worship and adoration are excluded; the prostration of the body, the bowing of the knee, the kissing of the mouth (1 Kings xix. 18. Hos.

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serve them : for I the LORD thy God *am* ⁸ a jealous God, ^h visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

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Nah. 1. 2. h ch. 34. 7. Lev. 20. 5. & 26. 33, 40. Num. 14. 13, 33. 1 Kin. 21. 23.
21. 19. Ps. 79. 8. & 103. 14. Isai. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.

ch. 34. 14.
Deut. 4. 24.
& 6. 15.
Josh. 24. 19.
Job 5. 4. &

xiii. 2.), sacrifice, burning of incense, and prayer. It was in obedience to this law, that the three princes in Babylon acted (Dan. iii. 12.), and Christians refused to burn incense to the statue of the Emperor, when the heathen magistrates demanded this of them. They refused to touch even the meats that were offered to idols, lest they should be partakers with the table of devils. Yet the precept is not a mere prohibition, but also enjoins the humble worship of God and constancy in cleaving to him (see St. Luke iv. 8. Deut. x. 20. Rom. i. 25.).

5. "A jealous God." The mighty God, Who is also jealous of His honour. He has sworn that every knee shall bow to Him (Isa. xlv. 22, 23.), and that He will not give His glory to another (Isa. xlii. 8 ; xlviii. 11.). This is the jealousy or zeal of God ; yet it is a zeal of love rather than of anger. Because He loves the souls which He creates, therefore He is jealous lest Satan or other lords should usurp His place in them, and hinder His merciful designs for their salvation. The wife whose outward behaviour shews familiarity with other men excites the jealousy of the husband : so God is said to be jealous of His people's manifesting any signs of unfaithfulness to Him. The zeal of God is but the sign of His ardent love towards us (Zech. i. 14. 2 Cor. xi. 2.). Jealousy is closely connected with love, even when it is cruel ; see Ezek. xxiii. 25.

"Visiting the iniquity," &c. The Targum adds, "when the sons follow the sins of their fathers." For there is no injustice in God, punishing the righteous with the wicked (Gen. xviii. 25. Deut. xxiv. 16. Jer. xxxi. 30. Ezek. xviii. 2—4, 20.). The sons of wicked parents share their condemnation, if they are sons not merely by nature but by likeness and imitation ; if their actions are such as perpetuate the memory of their father's sins in the sight of God (Ps. cix. 14.). This was the sentence upon the Jews, who by their cruel enmity against Christ were witnesses to themselves that they were the children of the murderers of the prophets (St. Matt. xxiii. 34—36.). They were not innocent sons of guilty forefathers, but had persisted in their fathers' sins, in spite of innumerable warnings and remonstrances. On the other hand it is observed that the sin of the father often brings a judgment upon his posterity, even before they can imitate his evil courses. So the children of the Israelites bore their iniquities in the wilderness (Num. xiv. 18, 33. So Lev. xxvi. 39. Josh. vii. 24. 1 Kings xiv. 1, &c.). But when the children humble themselves, as Josiah did for the sins of his fathers Manasseh and Amon, God either changes the sentence, or converts it into a blessing and a means of ultimate reward. Thus Adam's sin brought in death ; but through Christ that death is made a gate of immortality to the sons of Adam.

"Them that hate Me." To hate God is to be unfaithful to Him, or not to love Him.

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6 and ⁱ shewing mercy unto thousands of them that love me, and keep my commandments.

ⁱ ch. 34. 7.
Deut. 7. 9.
Ps. 89. 34.
Rom. 11. 28.
^k ch. 23. 1.
Lev. 19. 12.
Deut. 5. 11.
Ps. 15. 4. Matt. 5. 33. ^l Mic. 6. 11. ^m ch. 31. 13, 14. Lev. 19. 3, 30, & 26. 2. Deut. 5. 12.

7 ^k Thou shalt not take the name of the LORD thy God in vain; for the LORD ^l will not hold him guiltless that taketh his name in vain.

8 ^m Remember the sabbath day, to keep it holy.

6. "Shewing mercy." Thus Abraham's faith brought a blessing on all his posterity; the mercy that is shewn is the forgiveness of sins upon their repentance. In the midst of His wrath He remembers mercy, and receives His people back into His favour (Exod. ii. 24, 25. Lev. xxvi. 44, 45. Ps. lxxxix. 30—34. 2 Chron. vi. 36—39.).

"Unto thousands." (See Ps. cv. 8; ciii. 17.) It shews that God is soon weary of punishing the disobedient, but is never weary of rewarding and blessing the generation of the faithful.

7. "Thou shalt not take the name of the Lord." That is, "Thou shalt not swear in the Name of thy God." To take or lift up the Divine Name is the taking of an oath, so called from the lifting up of the hands to heaven by those who swore (Gen. xiv. 22.). An oath was a solemn act of religion and of faith in the presence of God as the Witness and Judge of all men's actions. Therefore all oaths were to be sworn by the living and true God (Deut. vi. 13; x. 20. Isa. lxxv. 16. Jer. iv. 2.), and not by idols or false gods (Ps. xvi. 4. Josh. xxiii. 7. Jer. v. 7.). When an oath was taken it was to be religiously observed, for the breach of a promise confirmed by oath was a fearful profanation of the Name of God as well as treachery to man (see Ps. xv. 4. Num. xxx. 2.).

"In vain." That is, either "falsely," or "lightly and rashly." The Jews in our Lord's time understood only the former: "Thou shalt not forswear thyself:" but Christ declared that light and rash swearing was also an act of impiety (St. Matt. v. 33—37. St. James v. 12.). So also the son of Sirach understood it (Eccles. xxiii. 11.): "A man that useth much swearing shall be filled with iniquity," and ver. 13, "Use not thy mouth to intemperate swearing, for therein is the word of sin."

"Will not hold him guiltless." Will not justify him, or cleanse him from his sin. He shall not be accounted innocent in the great day of judgment. Even the heathen supposed that perjury would bring with it a heavy vengeance from heaven. Hence Joshua, Jephthah, and Saul were afraid to violate their oaths (Josh. ix. 19, 20. Judg. xi. 35. 1 Sam. xiv. 28, 39.). The men of Israel repented of their oath against Benjamin, but feared to break it (Judg. xxi. 1.). Saul's sons were punished for their treacherous breach of the treaty with the Gibeonites (2 Sam. xxi. 2.), and Zedekiah for his breach of the oath to the king of Babylon (Ezek. xvii. 13, 16.).

8. "Remember." That is, observe it in memory of the Creator and His great work. Remember the command to sanctify it (Deut. v. 12.).

"The sabbath day." The seventh day was appointed to be a sabbath from the beginning in Gen. ii. 2. It was ordained for the worship of God, that men might not forget their Creator. Now it is enacted again with a special precept of rest from labour (Exod. xxxi. 13—15.). Rest

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

10 but the ^o seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, ^p nor thy stranger that *is* within thy gates:

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¹
ⁿ ch. 23. 12.
& 31. 15.
& 34. 21.

Lev. 23. 3.
Ezek. 20. 12.
Luke 13. 14.

^o Gen. 2. 2, 3.
ch. 16. 26.

& 31. 15. ^p Neh. 13. 16, 17, 18, 19.

from all kinds of servile work was to remind them "that they had been "set free from the bondage of Egypt that they might serve God" (see Deut. v. 15.).

"To sanctify it." Or keep it holy. The Sabbath was to be distinguished from other days by the duties of religious worship, as well as by abstaining from labour. The Jews afterwards made it a day of prayer and meditation on the law of God, which they then read in their synagogues (St. Luke iv. 16. Acts xiii. 14, 15, 27.). Yet some of them fell into the error of making it a mere time of bodily rest and ease, a cessation from good works rather than from sin. Man's true Sabbath is the inward peace of a pure conscience (*Augustine*).

9. "Six days shalt thou labour." God had elsewhere enjoined labour to man (Gen. iii. 19.). This is not a command to labour, but a permission to the Israelites to do their own works during six days in each week: yet this permission was afterwards restricted by the appointment of annual days and seasons which were to be observed by abstaining from work (Exod. xxxiv. 21. Lev. xxiii. 27—32.).

"All thy work." This shews that the work prohibited on the seventh day was their own work, human business and employment, not all work indiscriminately. The days of rest were times for doing God's work, especially works of mercy, for the saving of men's lives or healing their wounds or diseases: such work is God's and not man's. Thus Christ defended the healing of the withered hand and other miracles on the Sabbath. It was His Father's business and His Father's work (St. Luke vi. 9; xiii. 14—16. St. John v. 17.).

10. "The sabbath of the Lord." Or a "Sabbath to the Lord," reserved by God to Himself, and called by Him His Sabbath (Lev. xxvi. 2. Isa. lvi. 4.).

"Any work." All kinds of work seem to be excluded, and yet works of religion and charity were permitted or enjoined. In interpreting this precept too rigidly the Jews did not consider the end of the Sabbath, which was to sanctify themselves to the Lord and to set forth His praise both in words and works. Servile work, such as ordinary labour, carrying burdens, buying and selling, &c., was forbidden. These were their own works. But the priests' labour at God's altar was God's work and not their own (St. Matt. xii. 5. St. John vii. 22.).

"Thy son," &c. They were to restrain their young children, when they were as yet too young to understand the law. They were to permit their bondservants to rest, because they had once been bondmen (Deut. v. 15.). Their ox and ass were also to rest, for if they were employed in ploughing and threshing, men would also be detained with them (see ch. xxxiv. 21.). The stranger or proselyte who resided

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^a Gen. 2. 2.
ch. 23. 26.
Lev. 19. 3.
Deut. 5. 16.
Jer. 35. 7,
18, 19.
Matt. 15. 4.
& 19. 19.
Mark 7. 10.
& 10. 19. Luke 18. 20. Eph. 6. 2.

11 for ^ain six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ^rHonour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

amongst them and renounced idols for the worship of the true God was also to be required to abstain from work.

11. "Heaven, the earth and sea." These words include the whole of God's universe, all things visible and invisible (*Pearson*).

"Rested." "And was refreshed" (Exod. xxxi. 17.). Yet He faints not, neither is weary (Isa. xl. 28.). His rest was therefore a cessation from the work of Creation, and a rejoicing in the beauty and excellence of His works (Gen. i. 31. Ps. civ. 31.).

"Blessed the sabbath day." That is, He made it a good day, and a festival of joy and religious rest, separated from other days, and to be accounted "a delight, holy to the Lord, and honourable" (Isa. lviii. 13.).

12. This is the first commandment of the second table, and is a connecting link between the two tables, the honour of parents being placed next to the honour of God. Hence it is omitted in Rom. xiii. 9, as if it belonged to the first rather than the second table. This law is part of the law of nature, and as such it was observed by Shem and Japheth in Gen. ix. 23. The duty enjoined is to give "honour" to parents: this includes filial love and gratitude, reverence and obedience, and gifts and contributions for the supply of their needs. Thus Joseph was a son to his father Jacob when he nourished him (Gen. xlv. 11.). Such is the honour spoken of in Mal. i. 6, &c. It was in this matter that the Jewish scribes afterwards frustrated the law of God (St. Matt. xv. 4—6. Exod. xxi. 17.): thus to "despise" parents was to neglect them, or to deny them sustenance in time of need.

"Thy father and thy mother." It has been observed that heathen laws asserted the honour of the father only; God's law declares the honour of the mother equally with that of the father. This is also learned from the example of Christ (St. Luke ii. 51. St. John xix. 26, 27.). Yet the duty to the parent must give way to the duty to God when it interferes with it (see Deut. xxxiii. 9. St. Matt. viii. 21, 22; x. 37. St. Luke xiv. 26.). The duty of a son or daughter implies a corresponding duty on the part of the parent to the child (Eph. vi. 4.). The child loves and honours its parent, because of the love and care bestowed upon it by the parent. So Eccus. vii. 27, 28: "Honour thy father with thy whole heart, and forget not the sorrows of thy mother: for how canst thou recompense them the things that they have done for thee?"

"That thy days may be long." Some would render the Hebrew here, "that they may prolong thy days," as if it referred to the prayers of the parents for a dutiful child. So it seems to be understood in Eccus. iii. 8, 9: "Honour thy father and mother both in word and in deed, that a blessing may come upon thee from them. For the

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13 ^aThou shalt not kill.

14 ^tThou shalt not commit adultery.

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^a Deut. 5. 17. Matt. 5. 21. Rom. 13. 9. ^t Deut. 5. 18. Matt. 5. 27.

“blessing of the father establisheth the houses of children: but the curse of the mother rooteth out foundations.” Thus Joseph obtained a special accumulation of blessings from his father Jacob. But it is more usually taken in the passive sense, “that thy days may be prolonged:” to see thy children and children’s children, of the third and fourth generation (Gen. 1. 23. Job xlii. 16.); to have joy of his own children (Ecclus. iii. 5.); to live many days and rejoice in them all (Ecclus. xi. 8.). On the other hand the days of a man’s life may be prolonged, and he may see his sons’ sons and their children, and yet be not filled with good (Ecclus. vi. 3.). Thus the undutiful son is sometimes punished by premature death, as in the case of Eli’s sons and Absalom: sometimes by the rebellion and unkindness of his own children, so that the prolonging of his life is only the multiplying of evil days (Gen. xlvii. 9.). Thus “the Lord hath confirmed the authority of parents,” and filial reverence and piety is a “laying up treasure for the time to come” (Ecclus. iii. 4.), and has the promise of the life that now is and of that which is to come (1 Tim. iv. 8.).

13. “Thou shalt not kill.” This commandment naturally comes next, though in St. Mark x. 19. and Rom. xiii. 9. it is placed lower down in the table. It is a renewal of the precept given to Noah, which forbade homicide, and required retaliation for murder (so Gen. ix. 6.). He who slays man destroys one who is like unto himself, and sins against the Divine image and the chief of the good works of the Creator. The crime of murder was held in abhorrence from the days of Cain, as a sin that did violence to nature itself. “Every beast loveth his like” (Ecclus. xiii. 15.), the fierce beasts of prey rage not against their own kind. Yet even this law admits of exceptions: when the magistrate has power to sentence the guilty, and the executioner fulfils his command: or when a just war is undertaken for the resistance of wrong and violence (Gen. xiv. 14, 15. Deut. xix. 11—13.). As it is the work of God and His children to save life, so it is the work of Satan and the seed of the serpent to hurt and destroy. Our Lord called the Jews children of the devil for their murderous and bloodthirsty spirit (St. John viii. 44; xii. 10, 11.). In His Sermon on the Mount He taught us to abstain not only from homicide, but from causeless anger, and from railing or bitterness which are the root of the evil (St. Matt. v. 21, 22.).

14. This commandment forbids the crime of adultery with another man’s wife (see Lev. xx. 10. St. John viii. 4, 5.). This also was a part of the natural law enjoined to man from the beginning, and included in the Divine decree that the two were to be one flesh (Gen. ii. 24.). The breach of this law was accounted a great wickedness (Gen. xxxix. 9.): a crime against God and man: and God shewed His abhorrence of it by ordering that the adulterer and adulteress should be put to death. This commandment also forbids the fornication of the unmarried, all improper connections, and incest between relations. Thus far it was explained in the law of Moses itself. But the Gospel extends it yet further, not abrogating the old law, but amplifying it, and giving a fuller revelation of the Will of God. Our Lord’s teaching is that to

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Before CHRIST 15 ^uThou shalt not steal.
 1491. 16 ^wThou shalt not bear false witness against thy neighbour.

^u Lev. 19. 11. neighbour.
 Deut. 5. 19.
 Matt. 19. 18. 17 ^xThou shalt not covet thy neighbour's house,
 Rom. 13. 9. ^ythou shalt not covet thy neighbour's wife, nor his
 1 Thess. 4. 6. manservant, nor his maidservant, nor his ox, nor
^w ch. 23. 1. his ass, nor any thing that is thy neighbour's.
 Deut. 5. 20. & 19. 16.
 Matt. 19. 18.
^x Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Eph. 5.
 3, 5. Heb. 13. 5. ^y Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28.

commit adultery is to divorce a wife and to marry another, or to take a second wife whilst the first wife lives (St. Matt. xix. 9. Rom. vii. 3.). Adultery even includes the indulgence of adulterous thoughts (St. Matt. v. 28.). On the other hand the Gospel was a message of mercy, opening a door of repentance to persons of impure life (St. Matt. xxi. 31.).

15. This commandment literally forbids secret theft or fraud, as the Hebrew word contains the idea of deceit and secrecy. But the law is afterwards extended to the prohibition of open robbery, and acts of oppression such as withholding the wages of hired servants, taking pledges, or exacting usury. On the punishment of theft see Lev. vi. 1—5. Prov. vi. 30, 31. Men-stealing was punished with death (Exod. xxi. 16.). Men-stealers are called slave traders in 1 Tim. i. 10.

16. This precept forbids not merely perjury (which has been already forbidden in the third commandment) but slander and evil speaking. The word often means "to answer;" some render the words, "Thou shalt not reply against thy neighbour (that is, to the questions of a "judge or magistrate) by a lying testimony." The punishment of the lying witness is enacted in Deut. xix. 18, 19. The precept reminds the Israelites that they are *neighbours* and brethren, and therefore that they ought to deal truly with one another. So Christians are to speak the truth, because they are members one of another (Eph. iv. 25: see also Zech. viii. 16, 17.). In Eccles. vii. 12, we find "Devise not a lie against thy brother; neither do the like to thy friend." Slander or evil speaking is especially condemned when a brother or a neighbour is the object of it (Ps. l. 20. Prov. iii. 29.). God's law also teaches us to abhor all kinds of lying (Ps. cxix. 29, 163. Lev. xix. 11.), all perversion of the truth, whether by exaggeration or by reservation (Ps. v. 6. Rev. xxi. 8. Ps. xv. 2, 3.).

17. "To covet," is to desire, or lust after. Hence in Rom. vii. 7, St. Paul says that without this precept he had not known lust, or he had not known that lust was sin, or contrary to God's Will. An ancient writer says: "He who desires his neighbour's wife is an adulterer already in heart; he who envies or hates his brother is a murderer in heart; he who covets his neighbour's goods is a thief in his heart." There are three degrees of sin: first, when the evil thought or suggestion is entertained and the mind dwells upon it; secondly, when the will consents to it; thirdly, when it leads to action: the last is called "going after thy lusts" (Eccles. xviii. 30. See St James i. 14, 15.). The other commandments prohibit sins of word and deed; this one forbids sins of thought (see St. Mark vii. 20—23.).

"Nor his manservant," &c. This part of the law is directed against the envious spirit which grudges a neighbour the possession of wealth or prosperity: "oxen and asses, menservants and maidservants,"

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18 ¶ And ^aall the people ^asaw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain ^bsmoking: and when the people ^zsaw it, they removed, and stood afar off.

19 And they said unto Moses, ^cSpeak thou with us, and we will hear: but ^dlet not God speak with us, lest we die.

20 And Moses said unto the people, ^eFear not: ^ffor God is come to prove you, and ^gthat his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto ^hthe thick darkness where God was.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ⁱfrom heaven.

23 Ye shall not make ^kwith me gods of silver, neither shall ye make unto you gods of gold.

^k ch. 32. 1, 2, 4. 1 Sam. 5. 4, 5. 2 Kin. 17. 33. Ezek. 20. 39, & 43. 8. Dan. 5. 4, 23. Zeph. 1. 5. 2 Cor. 6. 14, 15, 16.

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^z Heb. 12. 18.

^a Rev. 1. 10, 12.

^b ch. 19. 18.

^c Deut. 5. 27.

& 18. 16.

^d Gal. 3. 19, 20.

^e Heb. 12. 19.

^f Deut. 5. 25.

^g 1 Sam. 12. 20.

^h Is. 41. 10, 13.

ⁱ Gen. 22. 1.

^j Deut. 13. 3.

^k Deut. 4. 10.

& 6. 2. & 10.

12. & 17. 13.

19. & 19. 20.

& 28. 53.

^l Prov. 3. 7.

& 16. 6.

^m Isai. 8. 13.

ⁿ ch. 19. 16.

^o Deut. 5. 5.

^p 1 Kin. 8. 12.

^q Deut. 4. 36.

^r Neh. 9. 13.

wore the usual signs of wealth in the East (see Gen. xii. 16; xxiv. 35; xxx. 43; xxxii. 5). So "not to covet his manservant," &c. would mean "not to be grieved at his prosperity as shewn by his multiplying his flocks and herds and increasing his household:" "for this, a man is envied of his neighbour" (Eccles. iv. 4).

18. "They saw the thunderings." That is, they heard the thunderings and saw the lightnings: in the same way that it is said "Jacob saw that there was corn in Egypt" (Gen. xlii. 1).

xx. 18 to xxiii. 33. Divers laws and ordinances.

19. The people removed and stood afar off, and intreated that the word might be no longer spoken to them (Heb. xii. 18, 19.), for the spirit of the law was a spirit of bondage and fear (Rom. viii. 15.), and the end of the law was rather to shew the breach which sin had made between God and man than to heal that breach. It was to be a school-master to bring men to Christ, by making them see their need of a Mediator and Reconciler (Gal. iii. 24.). Hence the people are said to have well said what they had spoken, for they had learned the lesson which Mount Sinai was designed to teach them (see Deut. xviii. 15—18.). They were to look for the coming of the great Prophet Who should reconcile God and man and make them one in Himself, that there might be no more need of a Mediator (Gal. iii. 20.), for a Mediator is not a mediator of one. The light of the Gospel is not environed with this fearful sound and smoke, threatening destruction if we go up to the mount to hear the Lord speak. We have an Advocate with the Father, and need not look for a Moses to go up for us, while we stand trembling afar off (see Eph. ii. 18; iii. 12.).

21. "The thick darkness." This was the type of the inscrutable ways of God and the mysteriousness of His nature. So Ps. xviii. 11; xvii. 2; civ. 3. St. Matt. xi. 27. 1 Cor. ii. 11.

23. "Ye shall not make with me," &c. Idols of silver and gold

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- 24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ¹thy sheep, and thine oxen: in all ^mplaces where I record my name I will come unto thee, and I will ⁿbless thee.
- 25 And ^oif thou wilt make me an altar of stone, thou shalt not ²build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.
- 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

¹ Lev. 1. 2.
^m Deut. 12. 5,
11, 21. & 14.
23. & 16. 6,
11. & 26. 2.
¹ Kin. 8. 43.
& 9. 3.
² Chr. 6. 6.
& 7. 16.
& 12. 13.
Ezra 6. 12.
Neh. 1. 9.
Ps. 74. 7.
Jer. 7. 10, 12.
ⁿ Gen. 12. 2.
Deut. 7. 13.
^o Deut. 27. 5.
Josh. 8. 31.
² Heb. *build them with hewing.*

CHAPTER XXI.

1 Laws for menservants. 5 For the servant whose ear is bored. 7 For womenservants. 12 For manslaughter. 16 For stealers of men. 17 For

were shewn to be unworthy either to represent the God Who had spoken to them from heaven, or to be His rivals in receiving honour and reverence from them (see Ps. xcvi. 5; cxv. 3, 4; cxxxv. 15—17.).

24. "An altar of earth," &c. God would make a clear distinction between the worship paid to Him by His people, and that of the heathen to their false gods: therefore though He should continue to be worshipped by altars and sacrifices, His altars were to be unlike the heathen altars; the altars which they used in the desert were to be built of pieces of turf, or where these were not so easily procured, of rough hewn stones, not of brass or polished marbles. It is supposed that this precept referred only to the desert, and that it was ordered lest the altars when they had been abandoned by the Israelites, should be used as idol altars by the heathen; and that God's altar might be free from stains of old sacrifices, by the removal of such stones as were stained when the tool or knife had been lifted up to slay the victim. Also steps were not to be made, such as would require long strides and cause the lower part of the body to be exposed to view. On the distinction between God's worship and idol worship see Lev. xxvi. 1. Deut. xii. 30, 31. There was a brazen altar in the temple of Solomon (1 Kings viii. 64.).

"Peace offerings." That is, "thank offerings."

"In all places where I record My Name." God recorded His Name where He made His glory to dwell (*Targum*), or manifested Himself to His people during their sojourn in the desert. Thus He speaks of "meeting with" them (Exod. xxix. 43; xxv. 22.).

CHAPTER XXI.

Chapters xxi. to xxiii. contain laws ("judgments") affecting the social life of the people. The difference between this section and those preceding it will be remarked at once: but it follows them in a natural order. After the ten "commandments" or "words" (xx. 1—18.), follow, secondly, the brief statement of the law of the offering (xx. 24—26.): and now, thirdly, a compendious statement of the laws for political and social order.

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curser of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

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NOW these *are* the judgments which thou shalt ^a set before them.

^a ch. 24. 3, 4.
Deut. 4. 14.
& 6. 1.

2 ^b If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

^b Lev. 25. 39,
40, 41.
Deut. 15. 12.

3 If he came in ² by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

² Heb. *with his body.*

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 ^c And if the servant ³ shall plainly say, I love my master, my wife, and my children; I will not go out free:

^c Deut. 15. 16, 17.

³ Heb. *saying shall say.*

6 then his master shall bring him unto the ^d judges; he shall also bring him to the door, or unto the door post; and his master shall ^e bore his ear through with an aul; and he shall serve him for ever.

^d ch. 12. 12.
& 22. 8, 28.

^e Ps. 40. 6.

1. "Judgments," i.e. laws or statutes which men may take as their rule, and thereby judge rightly. The word stands here and elsewhere (e.g. Isa. li. 4.) for a body of laws collectively; as we say, the "code" of Justinian, the "law" of Moses. Very appropriately these "judgments" begin with the subject and results of "freedom" and emancipation. The Israelites had left behind them for ever the "house of bondage." The misery they had suffered as "bond-servants" and slaves was at an end. Freedom was theirs. Therefore were they, if masters, to be kind and considerate to their servants or slaves; and if servants, loving, faithful, and true. And by the Christian as well as by the Israelite, by master and man, the first great social duty to be learnt from Him Who hath redeemed men from the bondage of sin and Whose service is "perfect freedom"—is "to do to all men as we would have them do unto us" (*Church Catechism*).

2—6. The laws for a manservant (cp. Deut. xv. 12—19.). These deal with the "Hebrew" who was sold either through poverty (Lev. xxv. 39.), or for theft (Exod. xxii. 3.); and do not touch the case of a slave bought from other nations. In the parallel passage in Deuteronomy, the words "thy brother" are added as if to emphasize this distinction. Two cases are considered: (a) that of the single man, (b) that of the married man. In either case the service expired every "seventh" year—a term suggested by the sabbatical year, without of necessity coinciding with it—with option of renewal.

6. "Judges," lit. "God" (so in xxii. 8, 28.). The servant was to be brought not to the priests, nor to the Holy place, but to the place where the judges met and gave judgment in God's name (cp. Deut. i. 16; xix. 17. Ruth iv. 1, 2.). The custom of boring the ear was among

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^f Neh. 5. 5.
^g ver. 2, 3.
² Heb. be
evil in the
eyes of, &c.

7 And if a man ^fsell his daughter to be a maid-servant, she shall not go out ^gas the menservants do.

8 If she ²please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, ^hand her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ ⁱHe that smiteth a man, so that he die, shall be surely put to death.

13 And ^kif a man lie not in wait, but God ^ldeliver him into his hand; then ^mI will appoint thee a place whither he shall flee.

14 But if a man come ⁿpresumptuously upon his neighbour, to slay him with guile; ^othou shalt take him from mine altar, that he may die.

Oriental the usual mark of slavery. This mark of disgrace and shame was henceforth raised out of shame and made an honourable token. Christians have in like manner raised the Cross from a reproach, a "stumbling-block," a "foolishness," to be a token of "the power of God and the wisdom of God" (1 Cor. i. 23, &c.).

7—11. The law for a maid-servant. This again applies to the special case of a Hebrew woman. For her there was not the seventh-year emancipation accorded to the man (ver. 2.), but such protection (specified under the "ifs" of vv. 8—10.) as was needful. The Greeks like the Hebrews (ver. 8.) forbade the sale of a native woman beyond the borders of her native land; but "deceitful" practices and breaches of betrothals were too frequent among the heathen races surrounding the Israelites to make the cautions of vv. 8, 9, unnecessary. Christianity first restored the position and treatment of women, and the relations between man and woman, to their proper place (1 Cor. vii.).

12—27. Laws in the case of wrong done by man to man. These are not only an amplification of the sixth commandment but are also a reflection of the teaching of the second. As God—the true God—was not to be worshipped in a false way, nor His image degraded to a graven form, so man, made in the image of God, was not to be maltreated by word or deed, but loved and honoured.

12—14. Manslaughter. The general law (ver. 12.) is founded upon Gen. ix. 6, and special cases are considered at length in Numb. xxxv. 9 seq. The "presumptuous coming upon" of ver. 14, is an allusion to

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15 And he that smiteth his father, or his mother, shall be surely put to death. Before
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16 And ^p he that stealeth a man, and ^q selleth him, or if he be ^r found in his hand, he shall surely be put to death. p Deut. 24. 7.
q Gen. 37. 23.
r ch. 22. 4.

17 And ^s he that ² curseth his father, or his mother, shall surely be put to death. s Lev. 20. 9.
Prov. 20. 20.
Matt. 15. 4.
Mark 7. 10.

18 And if men strive together, and one smite ² another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: 2 Or,
revileth.
3 Or, his
neighbour.

19 if he rise again, and walk abroad ^t upon his staff, then shall he that smote *him* be quit: only he shall pay *for* ⁴ the loss of his time, and shall cause *him* to be thoroughly healed. t 2 Sam. 3. 29.
4 Heb.
his ceasing.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely ⁵ punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for ^u he is his money. 5 Heb.
avenged,
Gen. 4. 15, 24.
Rom. 13. 4.
u Lev. 25. 45,
46.

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ^x pay as the judges *determine*. x ver. 30.
Deut. 22. 18,
19.

that spirit of pride or wilful daring which made the slayer ignore or forget the fact that his neighbour was a man made in the image of God. The altar was not to be a place of refuge for such a case (cp. the case of Joab, 1 Kings ii. 28. &c.). The privilege of sanctuary (cp. the case of Adonijah, 1 Kings i. 50.) was also a custom common among the Greeks, and it extended far down into mediæval Christian times; e. g. in the case of Thomas à Becket at Canterbury.

15—17. The laws here proceed upon one principle. The penalty of death was due for "smiting" (i. e. not so much as "killing"), or "cursing" (Gen. xii. 3.), the parent who stood to the child as God's representative on earth, and for depriving of his freedom the neighbour whom man was bound to honour. In every such case there was a breach of the fifth commandment. In our Lord's time men had made this commandment of none effect by their tradition (St. Matt. xv. 4.).

18, 19 give the method of proceeding in the case of Israelites, i. e. "men" who were equal in the eyes of the law, though the rank and position might be different.

20, 21 give the method of proceeding in the case of master and male or female servant. The nature of the punishment in the latter case is not defined as it is in the former. It may have been by the sword, should death ensue; but probably the judges would determine this (as in ver. 22.).

22—27. The interference of women in quarrels (Deut. xxv. 11.) ren-

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† Lev. 24. 20.
Deut. 19. 21.
Matt. 5. 38.

23 And if *any* mischief follow, then thou shalt give life for life,

24 † eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then † the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for † the ransom of his life whatsoever is laid upon him.

dered such laws necessary. Fearful as the law of reprisals, when taken literally, is to the Christian, it was a feature common to most of the codes of the ancient heathen world. We owe it to our Lord to have pointed out the truer and higher interpretation to be affixed to such a law (St. Matt. v. 38.). This law seems to have applied to the quarrels of Israelites with Israelites; it did not apply to the quarrels of master and slave (vv. 26, 27.).

28—32. Laws in the case of hurt done by beast to man. These and the following laws (to xxii. 16.) meet special cases which might arise in the numerous relations between neighbours. So far as animals are concerned, it will be noticed that the ox, the ass, and the sheep are the only animals mentioned (e. g. xxii. 10.): the dog and the horse were not then common among the Israelites. The laws of other nations contained similar directions for the slaughter of animals which gored, &c., but none mulcted the owner (as in ver. 29.); because in no other code was the sacredness of human life either entertained or expressed to a similar degree. The case of the slave was, again, different in degree from that of the free-born Israelite. The "estimation" of the latter was "fifty shekels of silver" (Lev. xxvii. 3.). Thirty shekels was probably the price usually paid for a slave. It was at that price that He was valued Who was equal with God and took upon Him the form of a slave (see *marg. ref.*).

EXODUS, XXII.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. Before
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32 If the ox shall push a manservant or a maid-servant; he shall give unto their master ^b thirty shekels of silver, and the ^c ox shall be stoned. ^b See Zech. 11. 12, 13.
^c Matt. 26. 15,
Phil. 2. 7.
^c ver. 28.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 the owner of the pit shall make *it* good, and give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of bestiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 28 *Of the firstfruits.*

IF a man shall steal an ox, or a ² sheep, and kill ² Or, goat. it, or sell it; he shall restore five oxen for an ox, and ^a four sheep for a sheep. ^a 2 Sam. 12. 6.
See Prov. 6. 31.
Luke 19. 8.
^b Matt. 24. 43.
^c Num. 35. 27.

2 If a thief be found ^b breaking up, and be smitten that he die, *there shall* ^c no blood be *shed* for him. ^b Matt. 24. 43.
^c Num. 35. 27.

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xxi. 33—xxii. 4. From accidents affecting the life of man, the law passes naturally to what affected his property. His live stock stood foremost in this category: and this was to be protected from accident, hurt, and theft. The various repayments were proportionate to the value of the animal hurt or stolen; and the case of the thief by night was distinguished from that of the thief by day. The watchman who protected the fold was released from blood-guilt if the attack took place in the dark, and the thief, if caught, was, if unable to make full restitution, sold till the loss was made good. According to Josephus the thief, if an Israelite, was not to be sold to a foreigner. The parable of the Good Shepherd (St. John x. 1—19.) illustrates the life, dangers, and self-sacrifice which this class of Israelites was perpetually called upon to face.

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^d ch. 21. 2.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be ^d sold for his theft.

^e ch. 21. 16.

4 If the theft be certainly ^e found in his hand alive, whether it be ox, or ass, or sheep; he shall ^f restore double.

^f See ver. 1, 7.
Prov. 6. 31.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

^g ver. 4.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^g if the thief be found, let him pay double.

^h ch. 21. 6.
& ver. 23.

8 If the thief be not found, then the master of the house shall be brought unto the ^h judges, *to see* whether he have put his hand unto his neighbour's goods.

ⁱ Deut. 25. 1.
² Chr. 19. 10.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the ⁱ cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

5, 6. The occurrences stated here might occur either intentionally or from carelessness. Vineyards were usually fenced in (St. Matt. xxi. 33.): and the "thorn hedge" (Isa. v. 5. Wisd. xxviii. 24.), if caught by the fire, would furnish but little protection to the growing or stacked crops.

7—15. Laws dealing with breaches of trust and lost goods. These, like those immediately preceding them (from xxi. 28.), have more or less reference to the sixth commandment (see the *Church Catechism*).

7. "Stuff," i. e. not only household goods and utensils, but also clothes and ornaments (Deut. xxii. 5. Isa. lxi. 10.).

8. "The master of the house" is brought before "the judges," i. e. before God (xxi. 6.). He was, as it were, the high priest in his own family, and bound to clear himself before the God of his fathers. He probably cleared himself by an oath (a statement inserted here by the Greek Version), according to the practice among the Egyptians, and according to the law laid down for specific cases (ver. 11.).

EXODUS, XXII.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

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11 *then* shall an ^koath of the LORD be between ^k them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

^k Heb. 6. 16.

12 And ^lif it be stolen from him, he shall make ^l restitution unto the owner thereof.

^l Gen. 31. 39.

13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good.

15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And ^mif a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

^m Deut. 22.
23, 29.

² Heb. *weigh*,
Gen. 23. 16.

ⁿ Gen. 34. 12.

Deut. 22. 29.

1 Sam. 18. 25.

^o Lev. 19. 26,

31. & 20. 27.

Deut. 18. 10,

11.

1 Sam. 28. 3, 9.

17 If her father utterly refuse to give her unto him, he shall ²pay money according to the ⁿdowry of virgins.

18 ¶ ^oThou shalt not suffer a witch to live.

16, 17. The unbetrothed daughter was considered part of the father's household: any attack upon her honour was an attack upon his property. The payment was fifty shekels of silver (Deut. xxii. 29.). The case of the betrothed daughter was different (Deut. xxii. 23, &c.).

18—31. Laws against unnatural crimes, or dealing with religious and human abominations. Such acts were breaches of the first, the fifth, and the tenth commandments. Israelites guilty of them were considered men who despised their calling as a holy people, transgressed the limits of nature, and ignored God's love to them and the love due from them to others.

18. "A witch." The word in the original is the feminine form of that translated, "sorcerer" in Exod. vii. 11, and properly refers to the mutterings and incantations such a person employed. Intercourse with the "witch" was forbidden, because the aid of the powers of darkness, falsely presumed to be at her bidding, was not to be invoked by the children of the One true God, and because her assistance was usually sought by those who wanted "charms," or philters against their fellow-men. Whether or not such persons were to be found among the descendants of Abraham before the sojourn in Egypt is, and must remain, an undecided point. During and after that sojourn, Egyptian "wisdom," "magic," and "sorcery," found imitators among the Israelites (see *marg. ref.*).

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19 ¶^r Whosoever lieth with a beast shall surely be put to death.

20 ¶^a He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶^r Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ^a Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they ^t cry at all unto me, I will surely ^u hear their cry;

24 and my ^s wrath shall wax hot, and I will kill you with the sword; and ^y your wives shall be widows, and your children fatherless.

25 ^a If thou lend money to *any of* my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

^a Lev. 25, 35, 36, 37. Deut. 23, 19, 20. Neh. 5, 7. Ps. 15, 5. Ezek. 18, 8, 17.

20. "He shall be utterly destroyed." Lit. consecrated, devoted to God, so that he could not be redeemed (Lev. xxvii. 28, 29. Mic. iv. 13), but was to be destroyed. This "devotion to destruction," or "Kherem," was the mode of dedicating to the Lord God through his death him who in his life had refused to dedicate himself. If this was to be the punishment of the man who forgot his duty to God; the following verses (21—24.) enforce with equal rigour the laws of humanity and of duty to man.

21. Notice the motive: "for ye," &c. It was a principle to which the Lord Jesus Christ drew attention for the guidance of Christians. The "strangers" in this case would be the Canaanite and other tribes who as individuals might have wished or tried to settle among the Israelites. Though this was not to be permitted (xxiii. 33.), anything like vexations or oppressive treatment was forbidden.

22. The husband and father was looked upon as God's representative to the head of a household. When that head was taken away, the Father in heaven took the bereaved family into His protection. The force of this Divine protection was at once most necessary and most valid in a country where the death of the head of a house left the wife and child, hitherto entirely dependent upon him, at the mercy of the strong and selfish. The cry of the widow, "surely" heard (ver. 23.), is pressed by Christ to prove that men ought always to pray and not to faint (St. Luke xviii. 1.), and the state of the "orphan" in Christ is that for which is assured the presence of the Comforter (St. John xiv. 16, 18.).

24. "I will kill you with the sword." Words which point to war as becoming God's instrument of vengeance on those pitiless to widows and orphans.

25, 26. The motive of these laws is simple. The poor Hebrew was

EXODUS, XXII.

26 ^a If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

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27 for that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he ^b crieth unto me, that I will hear; for I *am* ^c gracious.

^a Deut. 24. 6,
10, 13, 17.
Job 22. 6,
& 23. 3, 9.
Prov. 20. 16.
& 22. 27.
Eze. 18. 7, 16.
Amon 2. 8.

28 ¶ ^d Thou shalt not revile the ² gods, nor curse the ruler of thy people.

^b ver. 23.
^c ch. 24. 6,
2 Chr. 30. 9.
Ps. 86. 15.

29 ¶ Thou shalt not delay to offer ³ ^a the first of thy ripe fruits, and of thy ⁴ liquors: ^f the firstborn of thy sons shalt thou give unto me.

^d Eccles. 10. 20.
Acts 23. 5.
Jude 8.
² Or, judges,
ver. 8, 9.
Ps. 82. 6.
³ Heb. thy
fulness.

30 ^g Likewise shalt thou do with thine oxen, and with thy sheep: ^h seven days it shall be with his dam; on the eighth day thou shalt give it me.

^e ch. 23. 16, 19.
Prov. 3. 9.
^f Heb. tear.

31 And ye shall be ¹ holy men unto me: ^k neither shall ye eat *any* flesh that *is* torn of beasts in the field; ye shall cast it to the dogs.

^t ch. 13. 2, 12,
& 34. 15.
^g Deut. 15. 19.
^h Lev. 22. 27.

CHAPTER XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.*
10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the*

ⁱ ch. 13. 6.
Lev. 19. 2.
Deut. 14. 21.
^k Lev. 22. 8.
Ezek. 4. 14.
& 41. 31.

one of God's people; his poverty was not to be made an excuse for transforming him into a slave, or for subjecting him to usury, or for retaining his raiment in pledge. All such acts involved breaches of neighbourly duty.

"His raiment," i. e. the outer cloak, which the Oriental uses like the Indian uses his blanket (1) for a wrap by night, (2) for an outer garment by day. Our Lord (St. Matt. v. 40.) describes the gift of this outer cloak as indicative of the greatest liberality.

28. "The gods," lit. "God" (Elohim). The word does not refer to heathen gods; and the mention of "ruler," or "prince" (*Nasi*, the title adopted later on for the prince or head of the dispersed Jews) perhaps precludes the sense of "judges" elsewhere given to the word (see *marginal reading* and ver. 8; xxi. 6.). "Reviling" includes every form of evil-speaking and vain-speaking. St. Paul's quotation and use of this passage should be referred to (Acts xxiii. 5.): see also 1 Pet. ii. 17, &c., words suggested to Churchmen as an Easter thought (*Epistle for third Sunday after Easter*).

29, 30. (Cf. Deut. xxvi. 2—12.) The margin gives the more literal and poetical rendering of the words in the original. The mention of the offering of the firstborn is no mere repetition of xiii. 2, 12, but is brought in here naturally as a rule of social life. A people who were by this offering consecrated to the Lord were expected to keep themselves holy and undefiled in matters of food (ver. 31.). Cf. Acts x. 14, for an instance of the strictness with which this rule was observed.

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three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

^a ver. 7.
Lev. 19. 16.
Ps. 15. 3.
& 101. 5.
Prov. 10. 18.
See 2 Sam.
19. 27. with
16. 3.
² Or, *receive*.
^b ch. 20. 16.
Deut. 19. 16,
17, 18.
Ps. 35. 11.
Pro. 19. 5, 9,
28. & 24. 28.
See 1 Kin.
21. 10, 13.
Matt. 26. 59,
60, 61.
Acts 6. 11, 13.
^c Gen. 7. 1.
& 19. 4, 7.
ch. 32. 1, 2.
Josh. 24. 15.
1 Sam. 15. 9.
1 Kin. 19. 10.
Job 31. 34.
Prov. 1. 10,
11, 15. & 41. 1.
Matt. 27. 24,
26.
Mark 15. 15.
Luke 23. 23. Acts 24. 27. & 25. 9. ^d ver. 6, 7. Lev. 19. 15. Deut. 1. 17. Ps. 72. 2. ³ Heb.
answer. ^e Deut. 22. 1. Job 31. 29. Prov. 24. 17. & 25. 21. Matt. 5. 44. Rom. 12. 20. 1 Thess.
5. 15. ^f Deut. 22. 4. ⁴ Or, *wilt thou cease to help him? or, and wouldst cease to leave thy
business for him; thou shalt surely leave it to join with him.* ^g ver. 2. Deut. 27. 19. Job
31. 13, 21. Eccles. 5. 8. Isai. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 5. 12. Mal. 3. 5. ^h ver. 1.
Lev. 19. 11. Luke 3. 14. Eph. 4. 25. ⁱ Deut. 27. 25. Ps. 94. 21. Prov. 17. 15, 26. Jer. 7. 6.
Matt. 27. 4.

THOU ^a shalt not ² raise a false report: put not
thine hand with the wicked to be an ^b unrighteous
witness.

2 ^c Thou shalt not follow a multitude to *do* evil;
^d neither shalt thou ³ speak in a cause to decline
after many to wrest *judgment* :

3 neither shalt thou countenance a poor man in
his cause.

4 ¶ ^e If thou meet thine enemy's ox or his ass
going astray, thou shalt surely bring it back to
him again.

5 ^f If thou see the ass of him that hateth thee
lying under his burden, ⁴ and wouldest forbear to
help him, thou shalt surely help with him.

6 ^g Thou shalt not wrest the judgment of thy poor
in his cause.

7 ^h Keep thee far from a false matter; ⁱ and the

CHAPTER XXIII.

**xxiii. 1—9. Expansions generally of the Ninth Com-
mandment.**

1. "Raise a report." Or—as *margin*, carrying the thought and the rule to be followed farther back—"receive a report." The breach of this law and that of ver. 7 received a sad illustration in the case of Jesus Christ (e.g. St. Matt. xxvi. 60, &c.), and of St. Paul (Acts xxiv. 1, &c.).

3. I. e. if the poor man's cause was an unjust one (cf. Lev. xix. 15.). The mere fact of a man being poor was and is not to be made an excuse for countenancing wrong done by him: ver. 6 gives the other aspect of the true rule, a rule applied also to the "stranger" (ver. 9.). The "blinding" effects of bribery on the "wise" (lit. those who have the eyes open) was seen in the case of Judas and the priests (St. Matt. xxvi. 14, &c.), and in that of Felix (Acts xxiv. 26.).

4, 5. The various renderings of ver. 5 (see *margin*) practically lead to but one conclusion, that a man should deal with the beast of his "enemy" or "hater" as he would with that of his brother (Deut. xxii. 4.). How thoroughly such a rule had been suffered to lapse in our Lord's day may be seen from St. Matt. v. 43, &c., and from the parable of the Good Samaritan (St. Luke x. 30, &c.). If man's claim upon the compassion of his fellow-man is ignored, little humanity is to be expected towards dumb animals, especially those of an enemy.

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innocent and righteous slay thou not: for ^k I will not justify the wicked.

8 And ^l thou shalt take no gift: for the gift blindeth ² the wise, and perverteth the words of the righteous.

9 Also ^m thou shalt not oppress a stranger: for ye know the ³ heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And ⁿ six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ⁴ oliveyard.

12 ^o Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you ^p be circumspect: and ^q make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ ^r Three times thou shalt keep a feast unto me in the year.

Zech. 13. 2. ^r ch. 31. 23. Lev. 23. 4.

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^k ch. 34. 7.
Rom. 1. 18.
^l Deut. 16. 19.
1 Sam. 8. 3.
& 12. 3.
^m 2 Chr. 19. 7.
Ps. 26. 10.
Prov. 15. 27.
& 17. 8, 23.
& 29. 4.
Isai. 1. 23.
& 5. 23.
& 33. 15.
Ezek. 22. 12.
Amos 5. 12.
Acts 24. 26.
ⁿ Heb. *the seeing.*
^o ch. 22. 27.
Deut. 10. 19.
& 24. 14, 17.
& 27. 19.
Ps. 94. 6.
Ezek. 22. 7.
Mal. 3. 5.
^p Heb. *soul.*
^q Lev. 25. 3, 4.
^r Or, *olive trees.*
^s ch. 20. 8, 9.
Deut. 5. 13.
Luke 13. 14.
^t Deut. 4. 9.
Josh. 22. 5.
Ps. 39. 1.
Eph. 5. 15.
1 Tim. 4. 16.
^u Num. 32. 38.
Deut. 12. 3.
Josh. 23. 7.
Ps. 16. 4.
Hos. 2. 17.
Deut. 16. 16.

10—13. Sabbaths (Rest) for the land, man, and beast. The sabbatical year (one in every seven), the sabbatical month, and the sabbatical week-day have all a double import. They are reflections of the past Sabbath (or rest) of Creation (Gen. ii. 3.) and of the future rest to the people of God (Heb. iv. 9.). The sabbatical year is regarded here as a matter of civil or agricultural economy; in Lev. xxv. a more distinctly religious aspect is assigned to it. The support which "the poor" and "the beasts of the field" shall derive from the land resting under God's tillage alone is typical of the support for the faithful in Paradise. And what the sabbatical year was to be to the soil, the weekly sabbath was to be to ox and ass (the usual beasts of burden), to the slave and stranger. They were to be "refreshed," lit. "to get" or take "breath," and so "rest."

14—19. The "feasts." These were intended to remind the people of Israel of their relationship and duty to God. Three times a year was there to be "feast" and pilgrimage (ver. 17.). The privilege of keeping these sacred feasts and of appearing before God was, in itself, a concession of Divine love to a divinely chosen people. Life with its toil, labour, weariness, and need, would be lightened by the "feast;" and thank-

EXODUS, XXIII.

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- ^s ch. 12. 15. & 13. 6. & 34. 18. Lev. 23. 6. Deut. 16. 8. 15 ^aThou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ^t and none shall appear before me empty:)
- ^t ch. 34. 20. Deut. 16. 16. 16 ^uand the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and
- ^u ch. 34. 22. Lev. 23. 10. ^x the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.
- ^y ch. 34. 23. Deut. 16. 16. 17 ^vThree times in the year all thy males shall appear before the Lord God.
- ^z ch. 12. 8. & 34. 25. Lev. 2. 11. Deut. 16. 4. 18 ^zThou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ² sacrifice remain until the morning.
- ² Or, *feast*.

fulness to God, Creator and Redeemer, would be deepened by appearing before Him. "Three times in the year" (at the least) are the members of the Church of England invited to keep "that sacred feast which Jesus makes," and in the Sacrament of the Lord's Supper find a "continual remembrance of the Sacrifice of the death of Christ, and the strengthening and refreshing of their souls by His Body and Blood" (*Catechism and Rubric at end of Com. Serv.*); but the devout Christian, like the Israelite without guile, looks upon these three times, not as a fixed limit, but as an encouragement to regular and frequent "appearing before God" at the weekly "feast" and in daily prayer (St. Luke iv. 16; xi. 3; xviii. 1. Acts i. 14; ii. 46; xx. 7, 11.).

(a) "The feast of unleavened bread" (see Notes on xii. xiii.). This, like the Christian Easter, was the first or "queen" of feasts. It spoke to the Jew, as Easter does to the Christian, of freedom, redemption, and Resurrection. The words "none . . . empty," that is, without an offering—here in recognition of redemption—are added to the previous commands relative to this "feast" (cp. xxxiv. 20. Deut. xvi. 16.). The offering was in the East the recognised act of respect and affection for a king (St. Matt. ii. 11.). The Israelite and the Christian pay this offering to God the King of kings.

(b) "The feast of harvest" and (c) "the feast of ingathering" are here named for the first time. They are discussed under Lev. xxiii. 15, &c., and Num. xxviii. 26, &c.

17. That is, on the times of the three feasts (ver. 14. Deut. xvi. 16.). No place to which the males should come is yet mentioned, an omission natural in a narrative dealing with a people in a wandering state. The term "males" would probably mean men "from twenty years old and upward" (Num. i. 3.); but it was not intended to exclude women (1 Sam. i. 7; ii. 19.) or children (St. Luke ii. 42.).

18, 19, contain precautions to be adopted lest men "when appearing before" God should break the rules laid down. The "sacrifice" or Paschal lamb was the special offering to Jehovah; its purity was to be kept intact and not imperilled by mingling with leavened bread; what

EXODUS, XXIII.

19 ^aThe first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Before
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^bThou shalt not seethe a kid in his mother's milk.

20 ¶ ^cBehold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, ^dprovoke him not; for he will ^enot pardon your transgressions: for ^fmy name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then ^gI will be an enemy unto thine enemies, and ²an adversary unto thine adversaries.

23 ^hFor mine Angel shall go before thee, and ⁱbring thee in unto the Amorites, and the Hittites,
 Heb. 3. 11. 1 John 5. 16. f Isai. 9. 6. Jer. 23. 6. John 10. 30, 33. g Gen. 12. 3. Deut. 30. 7.
 Jer. 30. 20. ² Or, *I will afflict them that afflict thee.* h ver. 20. ch. 33. 2. i Josh. 24. 8, 11.

remained was to be burnt and not kept till morning. So also with reference to the feast of harvest; there was to be no holding back but a bringing of "the first of the first-fruits," the first and the best (xxii. 29. Num. xviii. 12.).

"Thou shalt not seethe," &c. A custom either idolatrous or luxurious is probably here alluded to. The flesh of "kids of the goats" was in great repute as "savoury meat" (Gen. xxvii. 9, 14. Judg. vi. 19. 1 Sam. xvi. 20.); and it would seem that the desert, or heathen, epicure added relish to the dish by stimulating ingredients. Or, the prohibition was a holy caution against the prevailing heathen and superstitious propitiation of harvest deities. If, according to the analogy of the two previous cases, the command in the text has a bearing upon the "feast of ingathering," that command would be a symbolical protest against greediness or gormandizing (cp. the context of Deut. xiv. 21.), such as was sometimes practised at that particular season. Every refined feeling was shocked by the custom.

20—33. Promises which reward the fulfilment of duty to God with length of days in the land. Notice therefore the intimate connection between religious, civil, and political duties.

20. "An Angel." Lit. a messenger (of God) (Gen. xvi. 7. xxi. 17.). Of the Angel it is written: "My Name is in Him" (ver. 21.), i. e., "Jehovah reveals Himself in Him;" and He also is called "My Presence" (xxxiii. 14.), as being the manifestation of God (cp. St. John i. 18; x. 30; 1 Cor. x. 9.). The Angel would be to the Israelite what the Lord had been "by day in a pillar of a cloud, and by night in a pillar of fire" (xiii. 21.); it was in the "cloudy pillar" that the Presence was seen (xxxiii. 9, 10.). Obedience to the Angel would be more than ever necessary when the people came among the heathen (ver. 22.).

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- and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.
- ^k ch. 20. 5. 24 Thou shalt not ^k bow down to their gods, nor serve them, ^l nor do after their works: ^m but thou shalt utterly overthrow them, and quite break down their images.
- ^l Lev. 18. 3. ^m ch. 34. 13. 25 And ye shall ⁿ serve the LORD your God, and ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee.
- ^m ch. 34. 13. ⁿ Deut. 6. 13. & 10. 12, 20. & 11. 13, 14. & 13. 4. 26 ^q There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ^r fulfil.
- ⁿ Deut. 6. 13. & 10. 12, 20. & 11. 13, 14. & 13. 4. ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee.
- ^o Deut. 7. 13. & 28. 5, 8. ^p ch. 15. 26. ^q Deut. 7. 15. 27 I will send ^s my fear before thee, and will ^t destroy all the people to whom thou shalt come, and I will make all thine enemies turn their ² backs unto thee.
- ^p ch. 15. 26. ^q Deut. 7. 15. ^r fulfil.
- ^q Deut. 7. 14. & 28. 4. 28 And ^u I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
- ^r Gen. 25. 8. & 35. 29. ^s Gen. 35. 5. ^t destroy all the people to whom thou shalt come, and I will make all thine enemies turn their ² backs unto thee.
- ^s Gen. 35. 5. ^t destroy all the people to whom thou shalt come, and I will make all thine enemies turn their ² backs unto thee.
- ^u Deut. 7. 20. ^v Deut. 7. 22. 29 ^w I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
- ^u Deut. 7. 20. ^v Deut. 7. 22. ^w Deut. 7. 22.

24. "Images." I. e. not only images proper, but pillars or memorial erections. The licentiousness or cruelty of the rites was as destructive of morality as of pure spiritual worship.

25, 26 give a picture of blessing on the ordinary daily food, of health to mind and body (cp. Dan. i. 12, 15.), of fertility, and of a life closing peacefully, (see *marg. ref.*) and not by "sudden death" or by "battle, pestilence, and famine."

27. How truly the "fear of God" "fought for Israel" may be seen from the marginal references.

28. "Hornets." Cp. Deut. vii. 20. Josh. xxiv. 12.; from which it is clear that not the insect so-called is meant, nor any plague like leprosy (which is connected by some with the same root etymologically), but, typically, those sharp stinging sensations of fear which produce a panic among men, though perhaps due to nothing more than a flying rumour (*Augustine*). The panic caused by insects, e. g. locusts and flies (Exod. viii. 24; x. 17. Wisd. xii. 8.), would make such imagery readily intelligible to an Oriental people.

29. The expulsion of the nations (vv. 23, 28.) did not apply with equal rigour to the case of individuals. They, for instance, who as "strangers" chose to remain, would be found useful to, as well as by, the Israelites who were still few in number. The danger to the Israelite consisted in this: the possibility of his becoming corrupted by the heathen instead of his improving them. This dreaded result took place and was productive,

EXODUS, XXIV.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. Before
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31 And ^xI will set thy bounds from the Red sea ^x Gen. 15. 18. even unto the sea of the Philistines, and from the Num. 34. 3. desert unto the river: for I will ^y deliver the in- Deut. 11. 24. habitants of the land into your hand; and thou ^y Josh. 1. 4. shalt drive them out before thee. 1 Kin. 4. 21, 24. Ps. 72. 8. ^y Josh. 21. 44. Judg. 1. 4. & 11. 21.

32 ^z Thou shalt make no covenant with them, nor ^z ch. 34. 12, 15. with their gods. Deut. 7. 2.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ^a it will surely be a snare unto thee.

^a ch. 34. 12.
Deut. 7. 16.
& 12. 30.
Josh. 23. 13.
Judg. 2. 3.
1 Sam. 18. 21.
Ps. 106. 36.

CHAPTER XXIV.

¹ *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

¶ **A**ND he said unto Moses, Come up unto the LORD, thou, and Aaron, ^a Nadab, and Abihu, ^a ch. 28. 1. ^b and seventy of the elders of Israel; and worship ^b Lev. 10. 1, 2. ye afar off. ^b ch. 1. 5. Num. 11. 16.

of the miseries—"a desolate land," &c. (e. g. Judg. i. 27, &c.; ii. 20, &c.; v. 8. 1 Sam. xiii. 22. 2 Kings xvii. 25.). The same result attends all attempts at trifling with, instead of mastering, temptation and sin (Ps. lxxiii. 3—20.).

31. A border more defined than that promised to Abraham (Gen. xv. 7, 18.). From west to east it extends from the Red Sea to the Mediterranean, from south to north from the Arabian desert to the river Euphrates. The "snare" (ver. 33.), and so the cause of injury which would prove fatal to them and rob them of the good land, is pointed out. It was that which still seduces Christians—the service of other gods, the breach of "the first and great commandment."

CHAPTER XXIV.

xxiv. to xxxi. 18. The place of the Tabernacle and of everything connected with it.

1, 2. God had through Moses "talked with the children of Israel "from heaven" (xx. 22): but there were other matters still to be explained; these were to be communicated to Moses alone, though he was to be accompanied to a certain distance by chosen men—the representatives of the priesthood and people, of Church and state.

"Nadab" ("liberal") and "Abihu" ("whose father is He," i. e. God) were (apparently) the eldest sons of Aaron (ch. xxviii. 1.). Their disobedience and death are recorded in Lev. x. 1. For the "seventy "elders," see notes on i. 5.

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^c ver. 13, 15, 18. 2 And Moses ^e alone shall come near the LORD : but they shall not come nigh ; neither shall the people go up with him.

^d ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20. ^e Deut. 31. 9. 3 And Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, ^d All the words which the LORD hath said will we do.

^f Gen. 28. 18. & 31. 45. 4 And Moses ^e wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^f pillars, according to the twelve tribes of Israel.

^r Heb. 9. 18. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

^b Heb. 9. 19. 6 And Moses ^g took half of the blood, and put *it* in basons ; and half of the blood he sprinkled on the altar.

ⁱ ver. 3. 7 And he ^h took the book of the covenant, and read in the audience of the people : and they said, ⁱ All that the LORD hath said will we do, and be obedient.

^k Heb. 9. 20. & 13. 20. 1 Pet. 1. 2. 8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold ^k the blood of the covenant, which the LORD hath made with you concerning all these words.

3—8. “The covenant” (ver. 8.) is accepted and sanctified by offering. The “words” may or may not have included the ten commandments ; they certainly included the “judgments” recorded between xx. 23. and xxiii. 33. That record, hitherto oral, was now written down and received the title of “the book of the covenant.” This was followed by a dedication festival. As churchmen do still, so Moses then gave his “early morning” to the work of God. The altar was raised, and “pillars” erected—memorials both of the number and of the firm uprightness of the tribes.

“Young men”—not only, or because, the sons of Aaron—were selected to offer the burnt and peace offerings : as “young men” they represented the class and the age which in the Christian Church still finds a place in “a kingdom of priests and an holy nation” (xix. 6.). The action of Moses (vv. 6—8.) is referred to in Heb. ix. 18. as a “dedication :” and some writers have seen in the *halving* of the blood and in the sprinkling first on the altar and then on the people the distinction between a sacrifice and a sacrament, and the order in which, for example, in the Christian Church they are presented to the people. The halving of the blood did not destroy the oneness of the blood : so the oneness of the full, perfect, and sufficient sacrifice, oblation, and satisfaction of Christ once offered for the sins of the whole world is not obliterated by the spiritual partaking of His most blessed Body and Blood. Notice also

EXODUS, XXIV.

9 Then ¹went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 and they ^msaw the God of Israel: and *there* ¹was under his feet as it were a paved work of a ^msapphire stone, and as it were the ^obody of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he ^plaid not his hand: also ^qthey saw God, and did ^reat and drink.

12 And the LORD said unto Moses, ^sCome up to me into the mount, and be there: and I will give thee ^ttables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and ^uhis minister Joshua: and Moses ^wwent up into the mount of God.

ch. 18. 12. 1 Cor. 10. 18. ^s ver. 2, 15, 18. ^t ch. 31. 18. & 32. 15, 16. Deut. 5. 22. ^u ch. 32. 17. & 33. 11. ^w ver. 2.

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ver. 1.
^m See Gen. 32.30. ch. 3.6. Judg. 13. 22. Isai. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12. ⁿ Ezek. 1. 26. & 10. 1. Rev. 4. 8. ^o Matt. 17. 2. P ch. 19. 21. ^q Gen. 16. 13. & 32. 30. ver. 10. ch. 33. 20. Deut. 4. 33. Judg. 13. 22. ^r Gen. 31. 54.

the order of the actions of Moses and of the people in vv. 7, 8. So in the Communion Service of the Church of England the solemn "Kyrie" and "Amen" follow upon the reading of God's Commandments: and after this, not before, the administration of the elements.

9—11. "The sprinkling the blood" is the preparation for the admission of Israel—in the persons of the national representatives—to the presence of the "God of Israel." It was a solemn and mysterious moment in the history of the giving of the Law. "They saw God" (see *marg. ref.*): not only "the glory of God," not only the "fire," but "God." We must leave the words in their deep mysterious grandeur. The same unwillingness to describe too accurately what was revealed is seen in Isa. vi. 1. It was not till the time of Ezekiel (i. 26.) and Daniel (vii. 9, &c.) that contact with Babylonian idolatry in its most sensuous forms rendered it advisable to describe for God's people what would at least elevate their conceptions above that of the heathen. Our Lord recalled men to a purer conception (St. Matt. v. 8.), which St John the Divine practically preserved when he recalled the vision, not of the Father, but of the glorified "Son of Man" (Rev. i. 13; iv. 3.). These privileged ones "saw God, and they did eat and drink." Note the "and." God laid not His Hand upon them to slay them (xix. 21.). They were "noble" ones, accepted, privileged to draw near to eat in His presence the portion of the "peace-offerings" (ver. 5.) not consumed. It was a type, a shadow of that sacramental union which was brought within the reach of Christians by Jesus Christ (St. John vi. St. Matt. xxvi. 26.), and which will receive its highest fulfilment at the marriage supper of the Lamb (Rev. xix. 7.).

12—18. The feast was over and the "noble" ones returned to the camp. Then went out God's summons to Moses to come up alone into the mount. He was to receive from God the "tables of stone" (xxxii. 18.), the law (Thorah) and the commandment (or, lit. "even the commandment"), the two words expressing the elements, rather than the separate parts, of what Moses was to "teach."

"Joshua" (xvii. 9.) went with him; how far is not stated.

EXODUS, XXV.

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14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

* ch. 19. 9, 16.
Matt. 17. 5.

15 And Moses went up into the mount, and ^x a cloud covered the mount.

† ch. 16. 10.
Num. 14. 10.

16 And ^y the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

‡ ch. 3. 2.
& 19. 18.
Deut. 4. 36.
Heb. 12. 18,
29.

17 And the sight of the glory of the LORD *was* like ^z devouring fire on the top of the mount in the eyes of the children of Israel.

§ ch. 34. 28.
Deut. 9. 9.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and ^a Moses was in the mount forty days and forty nights.

CHAPTER XXV.

1 *What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy seat, with the cherubims. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, that they

“ Aaron and Hur ” (xvii. 10.) at the head of the “ elders ” were left to keep the camp in order. For forty days Moses was fasting (Deut. ix. 9.) in that mount which “ burned with fire ” (cp. Heb. xii. 18—29.); whence he received the “ fiery law ” (Deut. xxxiii. 2.). It was a period of time which was repeated in the life of Moses himself (xxxiv. 28.), in that of Elijah (1 Kings xix. 8.), and in that of the Lord Jesus Christ (St. Matt. iv. 2.). Of Moses and Elias may be said what was said of Christ: “ He was led of the Spirit.”

In this history, the various stages of (1) “ The trembling people in “ the camp,” (2) the seventy elders privileged with Aaron “ to see “ God and eat and drink,” and (3) Moses admitted to the highest and closest communion with God, will suggest to a devout mind stages of spiritual growth, and many lessons by which they who are far off may draw nearer and nearer to God.

CHAPTER XXV.

Chapters xxv.—xxxv. form a section dealing with the Tabernacle and the Priesthood as revealed to Moses by God: chaps. xxxv.—xl. narrate the actual erection of the one and the consecration of the other. The fulfilment of God’s will and plan was interrupted by the sad events recorded in ch. xxxii., &c.

The intention of the Tabernacle is explained in xxv. 8. The God of Israel would give to His Covenant with His people that real and tangible evidence which Tabernacle and Priesthood would supply.

EXODUS, XXV.

²bring me an ³offering: ^aof every man that giveth it willingly with his heart ye shall take my offering. Before
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3 And this is the offering which ye shall take of ²them; gold, and silver, and brass,

4 and blue, and purple, and scarlet, and ⁴fine linen, and goats' hair;

5 and rams' skins dyed red, and badgers' skins, and shittim wood,

6 ^boil for the light, ^cspices for anointing oil, and for ^dsweet incense,

7 onyx stones, and stones to be set in the ^eephod, and in the ^fbreastplate.

8 And let them make me a ^gsanctuary; that ^hI may dwell among them.

Lev. 4. 6. & 10. 4. & 21. 12. Heb. 9. 1, 2. h ch. 29. 45. 1 Kin. 6. 13. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.

The people of Israel had become familiar in Egypt with a debased form of this "dwelling among men." They were to be raised to accept a purer form. This same intention was preserved in the erection of the Temple by Solomon, Zerubbabel, and Herod; it is still preserved—because found by experience to be necessary—in the erection of every Christian place of worship.

Notice that—after a few words of preface (xxv. 1—9.)—a certain order of construction and arrangement is prescribed. First, the ark of the testimony in the most Holy place; then, that which shall be without the veil or the Holy place; then, that which shall be without the tent which included the Holy and most Holy place; and then, the whole surrounded by the "court of the tabernacle." It was an arrangement calculated to lead upward and onward to God the mind of every devout Israelite, as the arrangement in Christian churches is intended to elevate the mind of the prayerful follower of Jesus Christ.

2 "Giveth it willingly," i. e. not grudgingly but "with his heart." Every man was to bring his offering (described vv. 3—7.), and that offering was to be voluntary not compulsory. The same rule guides the Christian churchman (see *Offertory sentences in Communion Service*).

3. &c. The "blue" is probably the dark blue which assimilates itself to purple: the "purple" that deep crimson colour, obtained from the shell-fish of the Mediterranean, and known as Tyrian (Ezek. xxvii. 7, 16.); it is distinct from the brighter "scarlet" purple, said to be produced by certain insects (*coccus ilicis*) which adhere with their eggs to the leaves of the ilex tree.

"Fine linen" is the *byssus* of the Egyptians (Gen. xli. 22.), made from fine flax and remarkable for its whiteness.

"Badgers' skins," lit. "Tachash-skins:" what animal is meant is still a matter of dispute. The translation adopted by the A. V. is that approved by many; others prefer a kind of "seal," perhaps the fish of frequent occurrence in the Red Sea, and called *Tân* or *Atûm*, whose skin is used by the Bedouins in making sandals. The "shittim" tree is the acacia, which grows in Egypt and in the Arabian peninsula to the size of the nut-tree. The "onyx" stones are now usually taken to be "beryls."

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ver. 40.

9 ⁱ According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

* ch. 37. 1.
Deut. 10. 3.
Heb. 9. 4.

10 ¶ ^k And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

^l 1 Kin. 8. 8.
^m ch. 16. 34.
& 31. 18.
Deut. 10. 2, 5.
& 31. 26.
1 Kin. 8. 9.
2 Kin. 11. 12.
Heb. 9. 4.

15 ^l The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shall put into the ark ^m the testimony which I shall give thee.

The classes who brought gifts, and what each class brought, are described in xxxv. 21—29: the loving unanimity they displayed is full of suggestion to Christians to do likewise.

10—22. The ark of the testimony. This was about 3 ft. 9 in. long, and about 2 ft. 3 in. wide and deep. It was to be the depository of "the testimony," i. e. of the "tables of stone" (xxiv. 12.), which bore this name as being the testimony to the covenant between God and His people (Deut. ix. 9.), and as the original document on which the "ten commandments" were inscribed and attested (see ch. xl. 1.). The lid of the ark was "the mercy seat" (ver. 21.), and upon it was sprinkled by the high-priest the blood of the yearly atonement (Lev. xvi. 14.). This "covering" to the ark symbolized also the "covering" (or atonement) of sin. The cherubim (ver. 18. see Gen. iii. 24.)—the symbols of Divine attributes, omniscience and omnipotence, beneficence and justice—were here two—not one, which might have suggested an idol: looking towards each other, they united in guarding the ark, and in reverencing the Lord God Who communed with His people from between them (ver. 22.). It is more than probable that the cherubim of the ark were winged human figures, and that the debased winged figures, which were connected with the sacred arks or boats of the Egyptians, were permitted by God to furnish an idea capable of artistic improvement under the hands of Bezaleel, and full of spiritual import to the divinely-instructed Moses.

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17 And ⁿ thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

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ⁿ ch. 37. 6.
Rom. 3. 25.
Heb. 9. 5.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: even ² of the mercy seat shall ye make the cherubims on the two ends thereof.

² Or,
of the mat-
ter of the
mercy seat.

20 And ^o the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

^o 1 Kin. 8. 7.
1 Chr. 28. 18.
Heb. 9. 5.

21 ^p And thou shalt put the mercy seat above upon the ark; and ^q in the ark thou shalt put the testimony that I shall give thee.

^p ch. 26. 34.
^q ver. 16.

22 And ^r there I will meet with thee, and I will commune with thee from above the mercy seat, from ^s between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

^r ch. 29. 42, 43.
& 30. 6, 36.
Lev. 16. 2.
Num. 17. 4.
^s Num. 7. 89.
1 Sam. 4. 4.
2 Sam. 6. 2.
2 Kin. 19. 15.
Ps. 80. 1.
& 90. 1.
Isai. 37. 16.

23 ¶ ^t Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

^t ch. 37. 10.
1 Kin. 7. 43.
2 Chr. 4. 8.
Heb. 9. 2.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

The Holy of Holies was without any other light than that which proceeded from the Divine Presence: in this it was the type of Heaven (Rev. xxi. 23).

23—30. "The table," &c. The representation of the model of this (and of the "candlestick," ver. 31.) on the arch of Titus at Rome illustrates the kind of raised border (ver. 25.) which surrounded the table,

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28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

^u ch. 37. 16.
Num. 4. 7.

29 And thou shalt make ^u the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ² to cover withal: *of* pure gold shalt thou make them.

² Or, *to pour out withal.*
^w Lev. 24. 5, 6.

30 And thou shalt set upon the table ^w shewbread before me alway.

^x ch. 37. 17.
¹ Kin. 7. 40.
Zech. 4. 2.
Heb. 9. 2.
Rev. 1. 12.
& 4. 5.

31 ¶ ^x And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

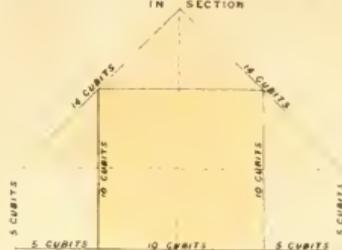
The "dishes" were broad and deep, suited to the reception of the shewbread: the "spoons" were not what we understand by the word, but rather small hollow-shaped bowls, intended to hold the frankincense (Numb. vii. 14. Lev. xxiv. 7.): the "covers" were cup-shaped and were used for the oblations of wine: the "bowls" were the wine vessels for pouring out the wine of the drink-offerings (Numb. iv. 7.; vi. 15.). These were all made of "pure gold."

"Shewbread," lit. "bread of the Face or Presence" i. e. of God. The analogous phrase "the Angel of His Presence" (Isa. lxiii. 9. cp. Exod. xxxiii. 14, 15. Deut. i. 30, &c.), i. e. "the Angel of God," explains the phrase here. "The bread of the Presence" was that bread through the participation of which God was spiritually seen (cp. Rom. i. 20.): they who ate of this "heavenly bread" saw the "face" of God. Our Lord took up this thought when He spoke of Himself as the "bread of God," "the true bread from heaven," "the bread of life;" and bade men "eat His Flesh and drink His Blood" (St. John vi. 35, &c.). The shewbread was a symbol of Him Who was both the "Image of God" and the "Bread of God;" and they who spiritually feed on Him (e.g. in Holy Communion) "dwell in Christ, and are one with Him" (cp. xl. 1.).

31—40. "The golden candlestick." The general shape of this was that of a stand 3 ft. high and 2 ft. wide, supporting seven oil-lamps: the illustration usually given explains its appearance. Its symbolism is very interesting. The *one* candlestick expressed the fact that the

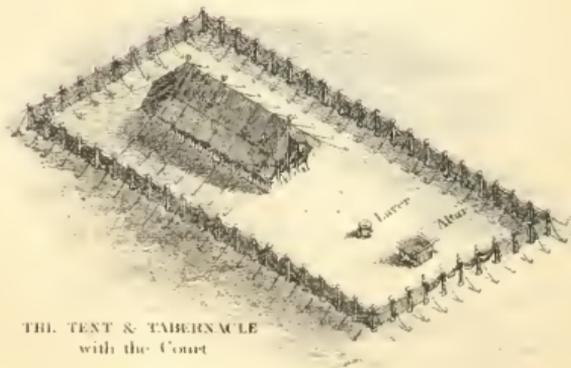


DIMENSIONS OF THE TABERNACLE
IN SECTION



GROUND PLAN OF THE TABERNACLE AND COURT

Cubits 100 50 0
English Feet 100 50 0



THE TENT & TABERNACLE
with the Court

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35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

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36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and ^v they shall ² light the lamps thereof, that they ^v may ² give light over against ³ it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And ^a look that thou make *them* after their pattern, ⁴ which was shewed thee in the mount.

ch. 27. 21.
& 30. 8.
Lev. 24. 3, 4.
2 Chr. 13. 11.
² Or, *causa*
to ascend.
² Num. 8. 2.
³ Heb. *the*
face of it.
^a ch. 26. 30.
Num. 8. 4.
1 Chr. 23.
11, 19.
Acts 7. 44.
Heb. 8. 5.
⁴ Heb. *which*
thou wast
caused to
see.

CHAPTER XXVI.

¹ *The ten curtains of the tabernacle.* ⁷ *The eleven curtains of goats' hair.*
¹⁴ *The covering of rams' skins.* ¹⁵ *The boards of the tabernacle, with their sockets and bars.* ³¹ *The veil for the ark.* ³⁶ *The hanging for the door.*

MOREOVER ^a thou shalt make the tabernacle ^a ch. 36. 8. *with ten curtains of fine twined linen, and*

one covenant of the Lord with His people was a covenant of light; the parts—three branches on each side of the main stem producing seven lights, together emblematic of the ten commandments of one covenant—point to the sacred sub-divisions of Unity which are reproduced in the Old and New Testaments. It was placed on the south side (xxvi. 35.); and when lit, presented to any one entering the Holy place a straight line of light directed northward. The lamps were to “burn always” (xxvii. 20; xxx. 7. Lev. xxiv. 2.), a symbol of the light of Revelation ever burning when fed with “oil” or God’s Holy Spirit. The “almond-shaped bowls,” modelled after the tree which blossoms earliest, symbolized the early and fruitful results of a spirit illuminated by God’s Holy Spirit. The symbolism of the candlestick furnished Zechariah with one of his most encouraging visions (iv.), and the Book of Revelation with the commendation or reproof intended for the seven churches (i. 20, &c.). Our Lord Jesus Christ used the same symbolism to illustrate His advice to His followers (St. Matt. v. 14, 16.), while He distinctly pointed out how that symbolism had found its fulfilment in Himself (St. John viii. 12.); see ch. xl. 1.

CHAPTER XXVI.

The Tabernacle.

This was a tent of oblong shape. The sanctuary of God found its “dwelling-place” in a tent-tabernacle so long as the people wandered and dwelt in tents. The tabernacle was divided into two parts separated by a

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² Heb.
the work of
a cunning
workman,
or, embroi-
derer.

blue, and purple, and scarlet: *with* cherubims ² of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

vail (ver. 33.),—the most Holy place and the Holy place. In this it symbolized the created world, viz. the heaven or invisible world in which dwelt God invisible, yet ever making His Presence felt (xxv. 22.), and the earth or visible world in which men might worship God and make their offerings of prayer and praise and in kind. This symbolism was respected even in the shape of the Holy of Holies. This was a perfect cube, an ideal which St. John the Divine used to describe the perfection of the heavenly Jerusalem in the new heaven and new earth (Rev. xxi. 16.). To Christians the significance of this symbolism has in some degree passed away, because Christ hath taken away the veil, giving us “boldness to enter into the Holiest by His blood” (Heb. x. 19.).

The metals used were of the best and purest; gold symbolizing the glory and majesty of God, silver representing purity. The symbolism of the colours (ver. 1.) and cherubims should also be noticed. The gleaming white of the byssus symbolized holiness, the dark blue the deep colour of the heavens in those Southern lands, the purple the royal glory; and the scarlet—the colour of blood, and so of the life which blood represents—recalled the power of ever enduring life as associated with God, God’s dwelling, God’s kingdom, and God’s people. The cherubims woven into the work were symbols of the watchers of heaven, the celestial spirits which surround the throne of God, that innumerable company of Angels which dwelleth in the city of the living God (Heb. xii. 22.).

Some points to be noticed under the several divisions of this chapter are—

(a) The “ten curtains;” or better, the “ten breadths,” five of which formed one curtain (vv. 1—6.). The coupling these together that the effect might be unity (ver. 6.), foreshadowed the union of the Law and the Gospel in the Church of Christ, and the union in that Church of the various members which compose it (St. John xvii. 21. Eph. iv. 1, &c.). The “fine twined linen” is the carefully spun byssus (xxv. 4.).

EXODUS, XXVI.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. Before
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7 ¶ And ^b thou shalt make curtains *of goats' hair* ^{b ch. 26. 14.} to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ² tent ^{2 Or, covering.} together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side ³ of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. ^{3 Heb. in the remainder, or surplusage.}

14 And ^c thou shalt make a covering for the tent ^{c ch. 26. 19.} of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of shittim wood* standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two ⁴ tenons *shall there be* in one board, set ^{4 Heb. hands.} in order one against another: thus shalt thou make for all the boards of the tabernacle.

The "cunning work" is properly the work of a skilled, clever (and in that sense "cunning"), workman who embroidered or worked the cherubims into his design.

(b) The external coverings (vv. 7—14). These were to be made of

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18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 and their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

² Heb.
twinned.

24 And they shall be ²coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

^d ch. 25, 9, 40.
& 27, 8.
Acts 7. 44.
Heb. 8. 5.

30 And thou shalt rear up the tabernacle ^d according to the fashion thereof which was shewed thee in the mount.

goats' hair, still employed by the Bedouins for a similar purpose, and of rams' and badgers' (or "scal," see xxv. 5.) skins.

(c) The woodwork used (vv. 15—30). This was the acacia.

(d) The vail and hanging (vv. 31—end; see ch. xl. 1.). The latter, placed at the entrance to the tabernacle, was distinguished from the former by this above all, that not cherubim but striped or variegated patterns were figured on it. vv. 33, &c. specify particularly what was in the Holy of Holies and the Holy place, and the positions to be assigned to the various articles already described. The Churchman's precept "Let all things be done decently and in order" is thus to be traced back to the same rule imposed on Moses by God.

EXODUS, XXVII.

31 ¶ And ° thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: Before
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32 and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. e ch. 36, 35.
Lev. 16, 2.
2 Chr. 3, 14.
Matt. 27, 51.
Heb. 9, 3.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail ^f the ark of the testimony: and the vail shall divide unto you between ^g the holy place and the most holy. f ch. 25, 16.
& 40, 21.
g Lev. 16, 2.
Heb. 9, 2, 3.

34 And ^h thou shalt put the mercy seat upon the ark of the testimony in the most holy place. h ch. 25, 21.
& 40, 20.
Heb. 9, 5.

35 And ⁱ thou shalt set the table without the vail, and ^k the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. i ch. 40, 22.
Heb. 9, 2.
k ch. 40, 24.

36 And ^l thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. l ch. 35, 37.

37 And thou shalt make for the hanging ^m five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them. m ch. 36, 33.

CHAPTER XXVII.

1 The altar of burnt offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make ^a an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. a ch. 38, 1.
Ezek. 43, 13.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and ^b thou shalt overlay it with brass. b See Num.
16, 35.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his

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1—8. The altar of burnt offering. This was made of acacia wood and easily transported from place to place. It was square in shape, and the hollow was filled up with earth or stone. In this it represented Christ in His two natures; the earth within typifying the human nature of our Lord, the wood and brass framework the Divine. The "horns" were the horn (animal)-shaped protuberances at the angles of the altar. In later times the refugee who "caught hold on the horns of the altar" was spared

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fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: ^e as ² it was shewed thee in the mount, so shall they make *it*.

9 ¶ And ^d thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

^e ch. 25. 40.
& 26. 30.
² Heb.
he shewed.
d ch. 38. 9.

in consideration of the sanctity of the place (xxi. 14. 1 Kings i. 50.), though the rule was not absolute (1 Kings ii. 28, &c.). These horns were also symbolical of the power of the Cross and of the glory and salvation offered thereby to the four quarters of the globe: and the brass upon them typified strength and light. It is more difficult to decide what was the "grate of network of brass" (ver. 4.). Apparently it surrounded the altar at half its height, and on it the priest stood when performing the various functions connected with the service of the altar. This altar was placed neither in the Holy of Holies nor in the Holy place but in the court of the tabernacle; its place and constituent parts were symbolical. Its position illustrated the religious belief that the way to the Holy place and the Holy of Holies, i. e. to heaven and closest communion with God, rightly took its beginning in obedience to His laws and ceremonies, in offering, and in all that offering symbolized. The Israelite was therefore taught to look upon the court of the tabernacle and the altar of burnt offering as the first stages in the approach to God. In keeping with this belief, the equipments of the altar were not of the more precious metals, gold and silver, but of brass; the altar was built not of "unhewn stone" (xx. 25.), but of wood; it was hollow, not solid: such differences pointing onwards to what was better. The horns, lastly, which in the living animal represented strength offensive and defensive, assumed in the teaching of the altar a not less pertinent signification. On them was sprinkled the blood of the sin offering (Lev. iv. 7.), and in them concentrated itself the idea of Divine help and healing, offensive and defensive, against sin and temptation from within and from without.

9—19. "The court of the tabernacle" was about 150 ft. long and 75 ft. wide. The symbolism of this was in keeping with that of the altar of burnt offering. Everything connected with it pointed onwards to something better. Its oblong shape was not so perfect as the cube; its

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10 and the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 The length of the court *shall be* an hundred cubits, and the breadth ² fifty every where, and the height five ² Heb. *fifty* cubits *of* fine twined linen, and their sockets *of* brass. _{by fifty.}

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

height half that of the sanctuary; brass was the chief metal employed (in ver. 19 "vessels" are instruments or tools), silver being used both sparingly and in those parts which were highest or nearest to the Holy place. The access of the people to God was limited to the court and to that altar of burnt offering on which they offered for their sins, and from which they symbolically received grace, mercy, and strength, to live a new life. The same lesson in fact was taught over again in the separation of the court from the sanctuary as was taught by the separation in the sanctuary itself of the Holy place and the most Holy. That which separates man from God is sin. Under the law came both the knowledge of sin and the knowledge of access to the God Whom sin offended. This access was by a mediator, first, by Moses, and then by the priestly family of Aaron. Daily did the priests bring the people near to God in the Holy place by prayers and offerings. But as the people themselves entered not the Holy place, so neither did the ordinary priest enter the most Holy. The highest form of access to God

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20 ¶ And ^e thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp ² to burn always.

21 In the tabernacle of the congregation ^f without the veil, which *is* before the testimony, ^g Aaron and his sons shall order it from evening to morning before the LORD : ^h *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

• Lev. 24. 2.
2 Heb. to ascend up.
f ch. 26. 31, 33.
g ch. 30. 8.
1 Sam. 3. 3.
2 Chr. 13. 11.
h ch. 28. 43.
& 29. 9, 28.
Lev. 3. 17.
& 16. 34.
& 24. 9.
Num. 15. 23.
& 19. 21.
1 Sam. 30. 25.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

^a AND take thou unto thee ^a Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

^b 2 And ^b thou shalt make holy garments for Aaron thy brother for glory and for beauty.

^c 3 And ^c thou shalt speak unto all *that are* wise hearted, ^d whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

b ch. 29. 5, 29.
& 31. 10.
& 39. 1, 2.
Lev. 8. 7, 30.
Num. 20. 26, 28.
c ch. 31. 6.
& 36. 1.
d ch. 31. 3.
& 35. 30, 31.

was—according to the law—opened but once a year and that to the High Priest alone (see Lev. xvi.). Nevertheless this separation though symbolically important was not of a kind to teach spiritual exclusiveness. Just as the Holy of Holies and the Holy place were surrounded on all sides by the court so as to form one complete whole; so did the whole—considered as a whole—symbolize the one kingdom of God. Within this one divine enclosure was the “house of God,” “the palace of the “great King;” and also within it, and part of it, was the domain of the people and children of God. And now that Christ has come, every relic of exclusiveness is entirely gone (Heb. iv. 16.).

20. The “oil” was to be of the purest kind, viz., not that obtained by oil-presses or vats, but “beaten” or bruised from the olive-tree itself. Attention to the duties connected with the lamp of the candlestick and its symbolism (see *marg.* “ascend up”), introduce the subject of the priest's calling, the symbolism of his dress, his duties, &c.

CHAPTER XXVIII.

1—5. Moses is commanded to take unto him Aaron and his sons. The significance of this is noteworthy. Moses the prophet was the mediator and the means of communicating God's covenant to His people. Aaron the priest is therefore subordinate to Moses the prophet. Moses also makes the garments by means of the “wisehearted”: i. e., the people were invited to shew their approbation as well as appreciation

EXODUS, XXVIII.

4 And these *are* the garments which they shall make; ^{Before} ^{CHRIST} ^{1491.}
^e a breastplate, and ^f an ephod, and ^g a robe, and ^h a ^e broidered coat, a mitre, and a girdle: and they shall ^e ver. 15.
 make holy garments for Aaron thy brother, and his ^f ver. 6.
 sons, that he may minister unto me in the priest's office. ^g ver. 31. ^h ver. 30.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ ⁱ And they shall make the ephod *of* gold, *of* ¹ ch. 39. 2. blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the ² curious girdle of the ephod, which ^{is} ² Or, em-
 upon it, shall be of the same, according to the work ^{broidered.}
 thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

of the choice made. The same combination of "lawful authority" and of the voice of the congregation has been preserved in the Ordination Services of the Church of England.

The meaning of the original word translated "priest" is "one who transacts another's business;" and, as applied to Aaron, his family, and his descendants, a "minister" unto God in his office as the representative of the people and the transactor of their business before God. So sacred an office required "holy garments;" therefore those called to it were bidden to approach the "holy God" not in their comparative unholiness but in that dress which He was pleased to consider "holy" (cp. Lev. xi. 45.), and with which His people clothed their representative. Similarly and with similar intention the Church of England orders the retention and use not only of ornaments of the Church, but of the ministers thereof, and the churchwardens of every parish provide their clergyman—in the name of the people—with the surplice suitable for the performance of Divine Service.

The High priest's dress consisted of eight parts, four being peculiar to himself, and four (the "coat," "girdle," "breeches," and "bonnet,") being also worn by the priests. The functions peculiar to the office of the High priest were more especially connected with the day of atonement (see Lev. xvi.). For some general remarks on the priests, see ch. xxix. 1.

6—14. "The ephod." The etymology of this word is still a disputed question. The word used in the Greek Version is the same as that used to describe the "garment" of the glorified Christ (Rev. i. 13.). The ephod was passed over the shoulders as a type of government and power. In this it was also symbolical of Him of Whom the Prophet wrote: "the government shall be upon His shoulder" (Isai. ix. 6.). The ephod was to be made of the same materials in four colours as the vail which divided the Holy and most Holy place (Exod. xxvi.

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9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel :

10 six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel : thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel : and ^kAaron shall bear their names before the LORD upon his two shoulders ^lfor a memorial.

13 And thou shalt make ouches *of* gold ;

14 and two chains *of* pure gold at the ends ; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

^k ver. 27.
ch. 31. 7.
^l See Josh.
4. 7.
Zech. 6. 14.

^m ch. 39. 8.

15 ¶ And ^mthou shalt make the breastplate of judgment with cunning work ; after the work of the ephod thou shalt make it ; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled ; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

31.), a worked pattern taking the place of the cherubim (xxxix. 3.) : it was held in its place by a girdle of the same material. On the shoulder-pieces were fastened two "onyx" (? beryl) stones ; that on the right bearing the names of the six eldest sons of Israel, that on the left the names of the six youngest (*Josephus*). Aaron (that is, the High priest) "bore" these—as a man bears a self-imposed burden—on his shoulders as a memorial before God, that God might remember His people for good when His servant appeared before Him bearing the names of the twelve tribes. Our Lord Jesus Christ, bearing His lost sheep on His shoulders (St. Luke xv. 5.), and when He bore our griefs and carried our sorrows (Isa. liii. 4.) before God on the great day of Atonement, fulfilled most perfectly this office of the High priest.

15—30. "The breastplate." This was firmly secured to the ephod above the girdle. It was "foursquare," i.e. emblematic of the perfection which should be the attribute of the people of Israel whose names it bore, and "doubled," perhaps because containing the Urim and Thummim. The jewels of which it was composed are somewhat difficult of identification, the general effect being variegated like that of the sacred colours, and the last row especially consisting of stones which changed

EXODUS, XXVIII.

17 ⁿ And thou shalt ² set in it settings of stones, *even* four rows of stones: *the first row shall be a* ^{Before CHRIST 1491.}
³ sardius, a topaz, and a carbuncle: *this shall be* ^{n ch. 39. 10, &c.}
the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond. ^{2 Heb. fill in it fillings of stone.}

19 And the third row a ligure, an agate, and an amethyst. ^{3 Or, ruby.}

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their ⁴ inclosings. ^{4 Heb. fillings.}

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

their hue with the movements of the wearer. They were all distinct from each other, and thus expressed the difference in nature and character of the representatives of the twelve tribes; but forming together one compact whole, they illustrated the great truth that the God of Israel gave His blessing to all. This combination of distinctness and unity is to be traced not only in the twelve Apostles, but in the members in particular yet one body which form the Christian world.

At once the most sacred and the most mysterious part of the breastplate was "the Urim and Thummim." "Light and right" reproduce in a measure the alliteration: "light and perfection" are perhaps the best translation. The Urim and Thummim were placed inside the breastplate as the tables of the covenant were placed inside the ark. The breastplate was placed on the heart (ver. 29.) to symbolize the affectionate and intellectual relation between priest and people. The significance of this when Aaron went in to the Holy place, when Jesus Christ bare the sins of many and offered Himself to God, is self-evident. No description is given in Holy Scripture of the Urim and Thummim. They are introduced (ver. 30.) abruptly and in a manner indicating that the objects were familiar to Moses and the people. Theories without number have been put forward explanatory of them; the most satisfactory of which is that which finds

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26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

o ver. 12.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, ° for a memorial before the LORD continually.

p Lev. 8. 8.
Num. 27. 21.
Deut. 33. 8.
1 Sam. 28. 6.
Ezra 2. 63.
Neh. 7. 65.

30 ¶ And ^p thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

q ch. 33. 22.

31 ¶ And ^q thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

an analogy to the Urim and Thummim in the ornaments worn by the Egyptian high priest. The older monuments of Egypt exhibit the priest-judge wearing round the neck the two figures of the Egyptian god, "Truth" and "Justice:" and in the centre of the breastplate of the Egyptian priest was the sacred scarabæus (or beetle), which was the emblem of Ra, the sun, and the symbol of life and resurrection. The Urim and Thummim were neither figures nor beetle, but Aaron used them for "judgment" when he stood before the Lord as the means of securing "light and perfection" (cp. *margin. ref.* to ver. 30.). The Christian will see in them the perfecting and illuminating power of the Sacraments, the grace and truth which came by Jesus Christ.

31—35. The blue "robe" was drawn over the head by an opening like that of a "habergeon" or corslet; it was under the "ephod," and reached

EXODUS, XXVIII.

33 And *beneath* upon the ²hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about: Before
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1491.
Or, skirts.

34 a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And ^rthou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, r ch. 33. 30.
Zech. 14. 20.
HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may ^sbear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be ^taccepted before the LORD. s ver. 43.
Lev. 10. 17.
& 22. 9.
Num. 18. 1.
Isai. 53. 11.
Ezek. 4. 4,
5, 6.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework. t Lev. 1. 4.
& 22. 27.
& 23. 11.
Isai. 56. 7.

either to the knees or to the feet. The ornaments of "pomegranates" (or, grained apple) and "golden bell" have been taken to symbolize the Word (Prov. xxv. 11.) of God feeding the soul with sweet and refreshing food, and the sound or voice of that Word. The listening people would be made aware of the solemn moment of "going in unto the Lord" by the sound of the bells (cp. Eccus. xlv. 9.).

"That he die not" is a caution against any breach of sacerdotal functions which might bring contempt upon the service of God.

36—38. "The mitre" was made of linen, but its shape is not accurately known. On a fillet ("lace") of blue, "fastened on high upon the mitre" (xxxix. 31.), was the golden plate with the words "HOLINESS TO THE LORD." Josephus states that this very plate still existed in his time; but it disappeared from history after having been returned to Jerusalem by the order of Genseric. The symbolism and the intention of the plate is explained in ver. 38. The High Priest "bare the iniquity of the holy things," because—though to be devoted to holy purposes—they were in themselves unclean, and needed hallowing before they could be "accepted."

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^u ver. 4.
ch. 39, 27,
28, 29, 41.
Ezek. 44, 17,
18.
^w ch. 29, 7.
& 30, 30.
& 40, 15.
Lev. 10, 7.
² Heb. fill
their hand.
^x ch. 29, 9, &c.
Lev. ch. 8.
Heb. 7, 28.
^y ch. 39, 28.
Lev. 6, 10.
& 16, 4.
Ezek. 44, 18.
^z Heb. flesh
of their na-
kedness.
⁴ Heb. be.
^z ch. 20, 26.
^a Lev. 5, 1, 17.
& 20, 19, 20.
& 22, 9.
Num. 9, 13.
& 18, 22.
^b ch. 27, 21.
Lev. 17, 7.

40 ^u And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^wanoint them, and ^{2x}consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them ^ylinen breeches to cover ³their nakedness; from the loins even unto the thighs they shall ⁴reach:

43 and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ^zunto the altar to minister in the holy *place*; that they ^abear not iniquity, and die: ^b*it shall be* a statute for ever unto him and his seed after him.

CHAPTER XXIX.

¹ *The sacrifice and ceremonies of consecrating the priests.* ³⁸ *The continual burnt offering.* ⁴⁵ *God's promise to dwell among the children of Israel.*

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^aTake one young bullock, and two rams without blemish,

40—43. The dress of Aaron's sons, i. e. the ordinary priest's dress (cp. xxxix. 27—29). The "coat," the long white robe with a diamond pattern, was the seamless robe (St. John xix. 23.): the "bonnet" or cap was cup-shaped. The whiteness of the robe symbolised the purity which should mark the wearer, like the white surplice of the clergyman; the "girdle" was at once a mark of office and a symbol of earnestness and vigour in undertaking his duties. The dress of ver. 42 was probably enjoined as a protest against the fouler forms of nature-worship and Egyptian rites. Ver. 43 gives the purport of all these directions.

CHAPTER XXIX.

The whole subject of the consecration of Aaron and his sons is treated under Lev. viii. Here the opportunity offers itself for some general remarks on the "priests" of the Old Covenant. At the time of the Exodus there was no priest-class proper. The custom of the patriarchal age, in which the chief of the family, such as Abraham, Isaac, Jacob, &c. performed priestly functions, was still continued. But in Egypt the Israelites had come into close contact with a priesthood of a very different kind (cp. Gen. xlvii. 26. Acts vii. 22.), distinguished by special vocation, consecration, dress, and ritual. Idolatrous and false as

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2 and ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

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3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

^b Lev. 2. 4.
& 6. 20, 21,
22.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^c and shalt wash them with water.

^c ch. 40. 12.
Lev. 8. 6.
Heb. 10. 22.

5 ^d And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^e the curious girdle of the ephod:

^d ch. 28. 2.
Lev. 8. 7.

6 ^f and thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

^e ch. 28. 8.

7 Then shalt thou take the anointing ^g oil, and pour *it* upon his head, and anoint him.

^f Lev. 8. 9.
^g ch. 28. 41.
& 30. 25.
Lev. 8. 12.
& 10. 7.
& 21. 10.

8 And ^h thou shalt bring his sons, and put coats upon them.

Num. 35. 25.
^h Lev. 8. 13.

9 And thou shalt gird them with girdles, Aaron and his sons, and ² put the bonnets on them: and ⁱ the priest's office shall be their's for a perpetual statute: and thou shalt ³ ^k consecrate Aaron and his sons.

² Heb. *bind*.
ⁱ Num. 18. 7.
³ Heb. *fill the hand of*.
^k ch. 28. 41.
Lev. 8. 22,
&c.
Heb. 7. 28.

was the religion of Egypt, it pleased the Lord God of Israel to raise and purify certain elements in that religious system which were in themselves pure and with which His people were familiar. The idea of a priesthood was one such element. There was no possibility of the Divine conception being chargeable with superstition, when the great truth, "Ye (My people) shall be unto Me a kingdom of priests" (xix. 6.), was deliberately proclaimed previous to the selection of special "ministers" out of that kingdom of priests. That proclamation made the second step more easy. The people, as a people, shrank from that nearness of approach to God which was to be the privilege of the priests (xx. 18, &c.). Hence the obvious advantage and necessity of the calling out, consecrating, and setting apart those who, however weak and sinful, might take their position in the education of their fellow-men in "things appertaining to God." The family of Aaron (xxviii. 1.) was selected to officiate in the tabernacle so lately described (xxv.—xxvii.), suitable garments were chosen, and the ceremonies connected with their consecration appointed (xxix.). Moses the prophet and lawgiver was God's minister in these matters concerning the first appointment of the priests. He was the chosen proclaimer of God's will in this as in much else. His right was acknowledged (xxix. 24, &c.), and when he died the continuance of the priesthood had been secured by the arrangements he had been permitted to make (xxix. 29, and *reff.*).

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¹ Lev. 1. 4.
& 8. 14.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ¹Aaron and his sons shall put their hands upon the head of the bullock.

^m Lev. 8. 15.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

ⁿ ch. 27. 2.
& 30. 2.

12 And thou ^mshalt take of the blood of the bullock, and put *it* upon ⁿthe horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

^o Lev. 3. 3.

13 And ^othou shalt take all the fat that covereth the inwards, and ²the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

² It seemeth
by anatomy,
and the He-
brew doc-
tors, to be
the midriff.
^p Lev. 4. 11,
13, 21.
Heb. 13. 11.

14 But ^pthe flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.

^q Lev. 8. 18.

15 ^qThou shalt also take one ram; and Aaron and his sons shall ^rput their hands upon the head of the ram.

^r Lev. 1. 4,—0.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

³ Or, upon.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ³unto his head.

^s Gen. 8. 21.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^ssweet savour, an offering made by fire unto the LORD.

^t ver. 3.
Lev. 8. 22.

19 ^tAnd thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood; and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

^u ch. 30. 25,
31.
Lev. 8. 30.

21 And thou shalt take of the blood that *is* upon the altar, and of ^uthe anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him:

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and ^w he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

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22 Also thou shalt take of the ram the fat and ^w the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

^w ver. 1.
Heb. 9. 22.

23 ^x and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

^x Lev. 8. 26.

24 and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^{2y} wave them *for* a wave offering before the LORD.

^{2y} Or, *shake to and fro.*
^y Lev. 7. 30.
^z Lev. 8. 28.

25 ^z And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take ^a the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and ^b it shall be thy part.

^a Lev. 8. 29.
^b Ps. 99. 6.

27 And thou shalt sanctify ^c the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

^c Lev. 7. 31,
34. Num. 18.
11, 18.
Deut. 18. 3.

28 and it shall be Aaron's and his sons' ^d by a statute for ever from the children of Israel: for it *is* an heave offering: and ^e it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

^d Lev. 10. 15.
^e Lev. 7. 34.

29 And the holy garments of Aaron ^f shall be his sons' after him, ^g to be anointed therein, and to be consecrated in them.

^f Num. 20.
26, 28.
^g Num. 18. 8.
& 35. 25.

30 And ^{3h} that son that is priest in his stead shall put them on ⁱ seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

³ Heb. he
of his sons.
^h Num. 20. 28
ⁱ Lev. 8. 35.
& 9. 1, 8.

31 And thou shalt take the ram of the consecration, and ^k seethe his flesh in the holy place.

^k Lev. 8. 31.

32 And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that *is* in the basket, ¹ by the door of the tabernacle of the congregation.

¹ Matt. 12. 4.

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33 And ^m they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ⁿ but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ^o thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: ^p seven days shalt thou consecrate them.

36 And thou shalt ^q offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^r and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; ^s and it shall be an altar most holy: ^t whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; ^u two lambs of the first year ^w day by day continually.

39 The one lamb thou shalt offer ^x in the morning; and the other lamb thou shalt offer at even:

40 and with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt ^y offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* ^z a continual burnt offering throughout your generations *at* the door of the

37, &c. The sanctification of the altar was a natural consequence upon the sanctification of the priests. That which was built by sinful men—the tabernacle and the altar—was symbolically unclean and required sanctification (vv. 36, 44.). This was symbolically done in two ways: (a) by the anointing which devoted it for ever to the spiritual life of the people and to a spiritual intention in everything offered upon it; and (b) by the “atonement” made for it.

The daily offering of two lambs, in the morning and in the evening,

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tabernacle of the congregation before the LORD: ^{Before} ^{CHRIST} ^{1491.}
^a where I will meet you, to speak there unto thee.

43 And there I will meet with the children of ^a Israel, and ² the tabernacle ^b shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will ^c sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And ^d I will dwell among the children of Israel, and will be their God.

46 And they shall know that ^e I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAPTER XXX.

¹ The altar of incense. ¹¹ The ransom of souls. ¹⁷ The brasen laver. ^a ch. 37, 25.
²² The holy anointing oil. ³⁴ The composition of the perfume. & 40, 5.

AND thou shalt make ^a an altar ^b to burn incense upon: of shittim wood shalt thou make it.

is not less symbolical. The lamb, so tender and young, was not only (to a Christian) a type of Christ, but (to a Jew) a symbol of Israel offering up its young and fresh existence as a free people to the God Who had raised it from "bondage;" and the dedication to Him of its life extended not only over the life by day (morning) but also of the life by night (evening), i. e. the whole life; that which was seen in broad daylight and that which was comparatively unseen in the night were to be equally sanctified and consecrated to Him to Whom "the night is as clear as the day." The offerings of flour, oil, and wine which accompanied the offering of the lamb, were symbolical of the vital strength, the gentleness and gladness, which should fill the heart of the worshipper.

The "tenth deal" was $\frac{1}{6}$ of an ephah. If the ephah was a little more than 4 $\frac{1}{2}$ gallons, the tenth deal was a little more than 3 lbs. The "hin" was $\frac{1}{2}$ of an ephah, and $\frac{1}{4}$ hin = 1 $\frac{1}{2}$ pint (about).

45, 46. Among a people so prepared—purified and raised above what they were in Egypt, with tabernacle and priest, with altar and sacrifice, with everything which would lead them to the knowledge of God—God would dwell.

"I am the Lord their God" was both the expression of His love for them and of their belief in Him. Christian Churchmen who study the issue to this warmth of loving promise and early faith may find in it both a caution and an encouragement; a caution not to fall as the Israelites presently fell, an encouragement to use their devotion to their Church, its doctrines, and its ordinances, to raise them to Him Who has taught them (St. John xiv. 1.), and of Whom those doctrines and ordinances speak.

CHAPTER XXX.

1—10. "The altar of incense." The altar of burnt (or whole)-

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2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the ² top thereof, and the ³ sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two ⁴ corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the ^e mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon ⁵ ^d sweet incense every morning: when ^e he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron ⁶ ⁷ lighteth the lamps ⁸ at even; he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no ^f strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And ^g Aaron shall make an atonement upon

offering symbolized the dedication and consecration of man's *whole* life and thought, body and soul, to the Lord: the altar of incense symbolized his prayer, the expression of his purest spiritual wants, rising up like smoke to God (Ps. cxli. 2. Rev. v. 8; viii. 3.). Every day, morning and evening, the smoke of incense arose, and every day man's prayer symbolically ascended heavenwards. Upon this altar was sprinkled the blood of atonement. In the heavenly temple this is the only altar mentioned (Isa. vi. 6. Rev. viii. 3, 4.); it was that at which Zacharias was standing when his heart's prayer was answered (St. Luke i. 11, &c.). It was made of acacia wood and overlaid with pure gold. It stood in the Holy place, before the vail, between the golden candlestick and the table of shewbread. See further ch. xl. 1, and Lev. xvi. 12, 13.

9. "No strange incense," i. e. incense not ordered of the Lord: neither this nor inappropriate offerings were to be offered at this altar (ver. 9. Cp. Lev. x. 1.); so prayer is to be such as God prepares and approves (St. Matt. vi. 9.), not that of egotism (St. Luke xviii. 11.), nor of fanaticism (cp. Acts xxiii. 21.).

^c ch. 25. 21, 22.

⁵ Heb. *incense of spices.*

^d ver. 34.

¹ Sam. 2. 28.

¹ Chr. 23. 13.

Luke 1. 9.

^e ch. 27. 21.

⁶ Or, *setteth up.*

⁷ Heb. *causeth to ascend.*

⁸ Heb. *between the two evens,* ch. 12. 6.

^f Lev. 10. 1.

^g Lev. 16. 18. & 23. 27.

the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

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11 ¶ And the LORD spake unto Moses, saying,
12 ^h when thou takest the sum of the children of Israel after ² their number, then shall they give every man ⁱ a ransom for his soul unto the LORD, when thou numberest them; that there be no ^k plague among them, when *thou* numberest them.

^h ch. 38. 25.
Num. 1. 2, 5.
& 26. 2.
2 Sam. 24. 2.

² Heb.
them that are to be numbered.

ⁱ See Num. 31. 50.
Job 33. 24.
& 36. 18.
Ps. 49. 7.

13 ¹ This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^m a shekel is twenty gerahs:) ⁿ an half shekel shall be the offering of the LORD.

^k 2 Sam. 24. 15.
¹ Matt. 17. 24.
^m Lev. 27. 25.
Num. 3. 47.
Ezek. 45. 12.
ⁿ ch. 38. 26.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The ^o rich shall not ³ give more, and the poor shall not ⁴ give less than half a shekel, when *they* give an offering unto the LORD, to make an ^p atonement for your souls.

^o Job 34. 19.
Prov. 22. 2.
Eph. 6. 9.
Col. 3. 25.
³ Heb.
multiply.

16 And thou shalt take the atonement money of the children of Israel, and ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

⁴ Heb.
diminish.
^p ver. 12.
^q ch. 38. 25.
^r Num. 16. 40.

17 ¶ And the LORD spake unto Moses, saying,

11—16. The "ransom of souls," or "atonement money." The people were urged to make "willing offerings" (xxv. 1), and this was done (xxxv. 21. seq.): but something would be wanted to provide for the continuation of the "service of the tabernacle." The "atonement money" met this want. The actual numbering of the children of Israel is described in Num. i. Every one above twenty years old was to pay the same sum (cp. St. Matt. xvii. 24.). Whether rich or poor there was to be no distinction. In the sight of God all had sinned and come short of the glory of God; the same payment made to God by all levelled the social distinctions which the world recognised, while it affirmed that the same pardoning love and forgiveness was extended alike to all. Neglect in this matter was considered a breach of duty to God and man, and to merit a "plague" (ver. 12.). So the Church (*Exhort. to Holy Communion*) points out that the neglect of spiritual privileges is an "injury to God," "separation from our brethren," and involves "sore punishment."

17—21. "The laver of brass." The symbolical intention of this use

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18 ^s thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt ^t put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^u shall wash their hands and their feet thereat:

20 when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 so they shall wash their hands and their feet, that they die not: and ^w it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 take thou also unto thee ^x principal spices, of pure ^y myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and

of the laver is explained by our Lord (St. John xiii. 10.). The priests performed their service barefooted. To have entered the Holy place with feet still soiled with dust and travel, or with hands defiled by contact with the dead or with any impurity, would have been to exhibit indifference to the sacredness of the place and their duties. The spiritual application of this is given in Ps. xxvi. 6.

The laver stood near the door of the tabernacle and was "made of the looking-glasses of the women assembling" there (xxxviii. 8.); an expression which is generally taken to mean that devout women dedicated to the use of God's service the glasses by which they had been used to adorn themselves for the service of the world. In this it was the type of the renunciation of the pomps and vanities of the world required of the baptized (see *Church Catechism*). These "glasses" were mirrors of polished metal, and were such as would be brought by the Hebrew women out of Egypt. There the women worshipped their gods holding the mirror in the hand.

22, &c. The "holy anointing oil." The four component parts mixed with the oil have been taken to represent the four quarters of the world. The sanctuary, its contents, its ministers, &c., would thus be anointed with the best offerings which the various parts of the world might metaphorically be considered to contribute. - The spices have also been taken to represent the qualities of Divine Grace; myrrh signifying its freedom, cinnamon its healing, cassia and calamus its fragrance. Two hundred and fifty ounces of myrrh (a kind of gum) and cassia (the bark of a tree), one hundred and twenty-five ounces of cinnamon (do.), and calamus (a reed), probably in a solid state, were mixed with about twelve pounds eight ounces of oil. Eleazar the priest took charge of it in the first instance (Num. iv. 16.). The quantity made lasted for a very long time. The restriction of the application of this oil to the priests (vv. 31, 32.) was never removed. The anointing Aaron, was a figure

^s ch. 38. 8.
¹ Kin. 7. 38.
^t ch. 40. 7, 30.
^u ch. 40. 31, 32.
Ps. 26. 6.
Isai. 52. 11.
John 13. 10.
Heb. 10. 22.

^w ch. 23. 43.

^x Cant. 4. 14.
Ezek. 27. 22.
^y Ps. 45. 8.
Prov. 7. 17.

fifty *shekels*, and of sweet ^z calamus two hundred and fifty *shekels*, Before
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24 and of ^a cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^b hin :

25 and thou shalt make it an oil of holy ointment, an ointment compound after the art of the ^c apothecary : it shall be ^e an holy anointing oil. ^z Cant. 4. 14.
Jer. 6. 20.
^a Ps. 45. 8.
^b ch. 29. 40.
² Or,
perfumer.
^c ch. 37. 29.
Num. 35. 25.
Ps. 89. 20.
& 133. 2.

26 ^d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, ^d ch. 40. 9.
Lev. 8. 10.
Num. 7. 1.

27 and the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 and the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy : ^e whatsoever toucheth them shall be holy. ^e ch. 29. 37.

30 ^f And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. ^f ch. 29. 7, &c.
Lev. 8. 12, 30.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it : ^g it is holy, and it shall be holy unto you. ^g ver. 25, 37.

33 ^h Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ⁱ shall even be cut off from his people. ^h ver. 38.
ⁱ Gen. 17. 14.
ch. 12. 15.
Lev. 7. 20, 21.

34 And the LORD said unto Moses, ^k Take unto thee sweet spices, stacte, and onycha, and galbanum ; *these* sweet spices with pure frankincense : of each shall there be a like *weight* : ^k ch. 25. 6.
& 37. 23.

35 and thou shalt make it a perfume, a confection ¹ after the art of the apothecary, ³ tempered together, ¹ ver. 25.
³ Heb. *salted.*
Lev. 2. 13. pure and holy :

of the higher and truer anointing of our Lord, the true High Priest, by the Holy Spirit (St. Matt. iii. 16.). When Jesus is called the Messiah or Christ (i. e. Anointed One), and that so long after the anointing oil had ceased, it signified that He was One set apart, spiritually anointed, and so concentrating in Himself all of which the anointing under the Law was but the shadow and the type.

34. The "perfume" or incense. This, if considered to have been composed of four distinct parts, symbolized the same idea as the "anointing oil ;" if of three parts at first separate and, when mixed together, again mixed with frankincense, it is taken by some to allude to the three

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m ch. 23. 42.
Lev. 16. 2.
n ver. 32.
ch. 29. 37.
Lev. 2. 3.
o ver. 32.

36 and thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^m where I will meet with thee: ⁿ it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ^o ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

p ver. 33.

38 ^p Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observance of the sabbath is again commanded. 18 Moses receiveth the two tables.

a ch. 35. 30.
& 36. 1.
b 1 Chr. 2. 20.
c ch. 35. 31.
1 Kin. 7. 14.

AND the LORD spake unto Moses, saying, **A** 2 ^a see, I have called by name Bezaleel the ^b son of Uri, the son of Hur, of the tribe of Judah:

3 and I have ^c filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 to devise cunning works, to work in gold, and in silver, and in brass,

5 and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

d ch. 35. 34.

6 And I, behold, I have given with him ^d Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^e wise hearted I have put wisdom, that they may make all that I have commanded thee;

e ch. 28. 3.
& 35. 10, 35.
& 36. 1.

parts of prayer which was symbolized under "incense" [cp. also the three-fold form of blessing (Num. vi. 24.); and the three "regular" hours of prayer—evening, morning, and noon-day (Ps. lv. 17. Dan. vi. 10.)].

'Stacte,' "galbanum," and "frankincense," were perfumes extracted from gums; "onycha" a perfume extracted probably from a shell.

37 points to the same principle as ver. 32, a principle recognised by the Church of England. Too much care cannot be taken that all things connected with God's service be done decently and in order.

CHAPTER XXXI.

1—11. The names of those commissioned to work out the divine plan are significant. "Bezaleel" means "in the shadow or protection of God;" "Aholiab," "Father's (i.e. God's) tent" (or "tabernacle"). Bezaleel was the chief of the two, superintendent of the whole, and specially entrusted with the works in metal, wood, and stone. He was

EXODUS, XXXI.

7 ^f the tabernacle of the congregation, and ^s the ark of the testimony, and ^h the mercy seat that is thereupon, and all the ² furniture of the tabernacle, Before CHRIST 1491.
r ch. 36. 8.

8 and ⁱ the table and his furniture, and ^k the pure candlestick with all his furniture, and the altar of incense, ch. 37. 1.
n ch. 37. 6.
2 Heb. vessels.
i ch. 37. 10.

9 and ^l the altar of burnt offering with all his furniture, and ^m the laver and his foot, k ch. 37. 17.
l ch. 38. 1.
m ch. 38. 8.

10 and ⁿ the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, n ch. 39. 1, 41.
Num. 4. 5, 6, &c.

11 ^o and the anointing oil, and ^p sweet incense for the holy place: according to all that I have commanded thee shall they do. o ch. 30. 25, 31. & 37. 29.
p ch. 30. 34. & 37. 29.

12 ¶ And the LORD spake unto Moses, saying,

13 speak thou also unto the children of Israel, saying, ^q Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. q Lev. 19. 3, 30. & 26. 2.
Ezek. 20. 12, 20. & 44. 24.

14 ^r Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for ^s whosoever doeth any work therein, that soul shall be cut off from among his people. r ch. 20. 8.
Deut. 5. 12.
Ezek. 20. 12.
s ch. 35. 2.
Num. 15. 35.

15 ^t Six days may work be done; but in the ^u seventh is the sabbath of rest, ^v holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. t ch. 20. 9.
u Gen. 2. 2.
ch. 16. 23. & 20. 10.
v Heb. holiness.

the son of the Hur mentioned in xvii. 10; xxiv. 14, from whom descended Salmon, Boaz, and David (cp. 1 Chron. ii. 20, 50.). Aholiab was the engraver and embroiderer (xxxviii. 23.). The language of ver. 3 (cp. Dan. i. 17; v. 14) raises the ability of the master-builders above that of mere human genius. It required then, as it requires still, men "filled with the spirit of God" to execute a work which God will accept. All engaged in church-building, &c., whether masters or men, should undertake it in the spirit of a Bezaleel.

12—17. The plan of the tabernacle, the rules connected with the ceremonies and the priests, the appointment of master-workers, had now been described: "rest," "Sabbath," was—as before (ver. 17. Gen. ii. 2.)—the natural conclusion to the work which God had shewed His servant. The mention and re-enforcement of the sabbath comes in therefore appropriately. During the progress of the work to be presently begun, as well as after it, the seventh day was to be "the sabbath of rest." The command of ver. 15 was never, however, intended to exclude works of mercy or of necessity (cp. St. John v. 9—16; vii. 23.

EXODUS, XXXII.

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16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

^x ver. 13.
Ezek. 20. 12,
20.

17 It *is* ^x a sign between me and the children of Israel for ever: for ^y *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

^y Gen. 1. 31.
& 2. 2.

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18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^z two tables of testimony, tables of stone, written with the finger of God.

^z ch. 24. 12.
& 32. 15, 16.
& 34. 28, 29.
Deut. 4. 13.
& 5. 22.
& 9. 10, 11.
2 Cor. 3. 3.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the intreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

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^a ch. 24. 18.
Deut. 9. 9.

¶ **AND** when the people saw that Moses ^a delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^b Up, make us gods, which shall ^c go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

^b Acts 7. 40.
^c ch. 13. 21.

and *reff.*): it was intended to remind the Jew, as the Christian application of it reminds us, to give to the body and soul that "rest and refreshment," that "taking breath" (ver. 17.) which the day, if kept holy to the Lord, would certainly give.

18. (Cp. xxiv. 12; xxxii. 16.). The material (stone) and the engraving symbolize the lasting nature of the word of God. The language used, "written," &c., if taken literally, states what every devout mind must admit to be possible with Him with Whom nothing is impossible; if taken metaphorically, it raises the thoughts to Him, and Him alone, Who chose His servant Moses to communicate and explain His laws.

Various conjectures have been made as to the size of these tables. Holy Scripture itself gives no other clue than this: the tables were such as Moses could bear in his hand (xxxii. 15.).

CHAPTER XXXII.

The Golden Calf.

1—6. While Moses on the top of the mount was receiving the laws of God and His plan for the tabernacle, the people at the foot of it were gradually working themselves up into that state of fear, excitement, and mistrust, which found vent at last in the manner described in these verses. It is a contrast which has found a parallel wherever the closest communion with God has been noticed side by side with human weak-

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2 And Aaron said unto them, Break off the ^d golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

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^d Judg. 8. 24,
25, 26, 27.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 ^e And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

^e ch. 20. 23.
Deut. 9. 16.
Judg. 17. 3, 4.
1 Kin. 12. 28.
Neh. 9. 18.
Ps. 106. 19.
Isai. 46. 6.
Acts 7. 41.
Rom. 1. 23.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made ^f proclamation, and said, To-morrow *is* a feast to the LORD.

^f Lev. 23. 2,
4, 21, 37.
2 Kin. 10. 20.
2 Chr. 30. 5.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ^g people sat down to eat and to drink, and rose up to play.

^g 1 Cor. 10. 7.
^h ver. 1.
ch. 33. 1.
Deut. 9. 12.
Dan. 9. 24.

7 And the LORD said unto Moses, ^h Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, ⁱ have corrupted *themselves*:

ⁱ Gen. 6. 11, 12.
Deut. 4. 16.
& 32. 5.
Judg. 2. 19.
Hos. 9. 9.
^k ch. 20. 3,
4, 23.
Deut. 9. 16.

8 they have turned aside quickly out of the way which ^k I commanded them: they have made them

ness. Christ on the Mount of Transfiguration in communion with God, the disciples and the lunatic child at the foot (St. Matt. xvii. 14); Christ instituting the "Lord's Supper," and Judas plotting to betray Him, are forms of the contrast which bring into strong relief the antagonism ever existing between the spiritual and the carnal nature.

The withdrawal of Moses had been a trial of the people's faith, and they failed under the test. They were confined as to space; Aaron and Hur were not to them what Moses "the man who brought them out of "Egypt" was; they had seen Moses vanish into the "burning" mount; and they asked for a visible god (not "gods," as A. V.) to go up before them. The readiness with which they acceded to Aaron's demand for their personal ornaments shows how excited and panic-struck they were. The figure of the Egyptian god Apis or Mnevis was chosen, and, when made, greeted with the festive dances usual in Egyptian worship. The conduct of Aaron is not to be excused, but ver. 5 shows that neither he nor the people looked upon the golden calf as God, but as a symbol or representative of God Who brought them up. Their sin consisted in worshipping under the form of something visible Him Whom nothing visible could represent (cp. St. John v. 37.).

7. "Thy people." Not said in anger, nor as incriminating Moses, but in order to call out his feelings as a mediator. With holy boldness Moses afterwards repeated the words; as if he would say—not my, but Thy people (vv. 11, 12.).

8. "Quickly." This made the sin the more glaring. The great good which God had done to and for them, the "way" he had showed

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- Before
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- 11 Kin. 12. 23. a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ¹These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.
- m ch. 33. 3, 5. 9 And the LORD said unto Moses, ^mI have seen & 34. 9. this people, and, behold, it *is* a stiffnecked people :
& 31. 27. 10 now therefore ⁿlet me alone, that ^omy wrath
2 Chr. 30. 8. may wax hot against them, and that I may consume
Isai. 48. 4. them : and ^pI will make of thee a great nation.
Acts 7. 51. 11 ^qAnd Moses besought ²the LORD his God, and
n Deut. 9. 14, 19. said, LORD, why doth thy wrath wax hot against
o ch. 22. 24. thy people, which thou hast brought forth out of
p Num. 14. 12. the land of Egypt with great power, and with a
q Deut. 9. 18, 26, 27, 28, 29. mighty hand?
Ps. 74. 1, 2. 12 ^rWherefore should the Egyptians speak, and
& 106. 23. say, For mischief did he bring them out, to slay
2 Heb. them in the mountains, and to consume them from
the face of the LORD. the face of the earth? Turn from thy fierce wrath,
r Num. 14. 13. and ^srepent of this evil against thy people.
Deut. 9. 28. & 32. 27. 13 Remember Abraham, Isaac, and Israel, thy
s ver. 14. servants, to whom thou ^tswarest by thine own self,
t Gen. 22. 16. and saidst unto them, ^uI will multiply your seed as
Heb. 6. 13. & 13. 15. the stars of heaven, and all this land that I have
u Gen. 12. 7. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12. spoken of will I give unto your seed, and they shall
w Deut. 32. 26. 2 Sam. 24. 16. inherit *it* for ever.
1 Chr. 21. 15. 14 And the LORD ^wrepented of the evil which he
Ps. 106. 45. Jer. 18. 8. & 26. 13, 19. thought to do unto his people.
Joel 2. 13. 15 And ^xMoses turned, and went down from the
Jonah 3. 10. & 4. 2. mount, and the two tables of the testimony *were* in
x Deut. 9. 15.

them was quickly forgotten. The "stiffnecked" people would not bend even to the yoke of love.

10. "Let Me alone," &c. Justice demanded such punishment, but God states His intention to Moses, perhaps, as Gregory the Great has said, to give to His servant an opportunity of pleading with Him. At that moment the fate of Israel was in Moses' hands. He acted as Christ acted (St. Luke xxiii. 34.)—as St. Stephen acted (Acts vii. 60.)—as good men ever act, without any thought for self, but with the earnest prayer that "such as have erred and are deceived" might be brought "into the way of truth" (*Litany in Book of Common Prayer of the Church of England*).

14. "The Lord repented." Moses received this assurance before he faced the fearful sight awaiting him at the foot of the mountain. It enabled him presently to understand how just was the Divine anger and how great the Divine mercy.

15—19. Moses knew not fully the extent of Israel's sin (vv. 21, 30).

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his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

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16 And the ^y tables *were* the work of God, and the ^y writing *was* the writing of God, graven upon the tables. ch. 31. 18.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them* that shout for mastery, neither *is it* the voice of *them* that cry for ²being overcome: *but* the noise of *them* ²that sing do I hear. ² Heb. weakness.

19 And it came to pass, as soon as he came nigh unto the camp, that ²he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ² Deut. 9. 16, 17.

20 ^a And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. ^a Deut. 9. 21.

21 And Moses said unto Aaron, ^b What did this people unto thee, that thou hast brought so great a sin upon them? ^b Gen. 20. 9. & 26. 10.

22 And Aaron said, Let not the anger of my lord wax hot: ^c thou knowest the people, that they *are* set on mischief. ^c ch. 14. 11. & 15. 24. & 16. 2, 20, 28. & 17. 2, 4.

When he saw what it was he knew that the people had annulled the covenant between God and themselves (cp. first and second Commandments). With an holy indignation like unto that of Jesus Christ (St. John ii. 15. St. Matt. xxi. 12.), with the anger of a man who but lately had pleaded for mercy, he brake the tables containing the already broken laws. It was characteristic of the soldier Joshua to think the noise heard the "noise of war" (ver. 17.); Moses recognised only too distinctly the Egyptian melodies.

20. The Egyptians carefully avoided eating the flesh of animals which they honoured as gods. Moses now made the sinful and degraded (ver. 25.) Israelites swallow in water the idol-figure ground to powder. This degraded them lower than their hated enemies, and symbolically affected them as "bitter water" (Num. v. 11, &c.).

21—24. The answer of Aaron was the answer of one incapable of leading. Weakness of character is never so surely marked as in laying upon others the blame which principally attaches to oneself. Moses could not and did not reply to his brother's weak and untrue explanation. His heart was too full with the thought that God was "very angry with Aaron to have destroyed him" (Deut. ix. 20.).

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d ver. 1.

23 For they said unto me, ^dMake us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

e ver. 4.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^ecame out this calf.

f ch. 33. 4. 5.

g 2 Chr. 28. 19.

h Heb. those

that rose

up against

them.

i Num. 25. 5.

j Deut. 33. 9.

k Num. 25. 11.

l 12. 13.

m Deut. 13. 6.

n —11. & 23.

o 9. 10. 1 Sam.

p 15. 18. 22.

q Prov. 21. 3.

r Zech. 13. 3.

s Matt. 10. 37.

t Or, And

Moses said,

Consecrate

yourselves

to day to

the LORD,

because

every man

hath been

against his

son, and

against his

brother, &c.

u Heb. Fill

your hands.

v 1 Sam. 12.

w 20. 23.

x Luke 15. 18.

y 2 Sam. 16. 12.

z Amos 5. 15.

aa Num. 25. 13.

25 And when Moses saw that the people *were* naked; (for Aaron ^ghad made them naked unto *their* shame among ^htheir enemies:)

26 then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and ^hslay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according ^{to} the word of Moses: and there fell of the people that day about three thousand men.

29 ⁱ3 For Moses had said, ^jConsecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, ^kYe have sinned a great sin: and now I will go up unto the LORD; ^lperadventure I shall ^mmake an atonement for your sin.

26—29. The Levites alone responded to the appeal. The tribe of Moses sprang to “the side” of their great leader; perhaps struck by remorse for themselves and by admiration of the heroic attitude of this “Athanasius against the world;” perhaps also quickened into action by the “fierce wrath and cruel anger” inherited from the father of their tribe (Gen. xlix. 7.). The slaughter which followed was carried out upon those who persisted in disobedience. The fearful sin committed was one for which an opportunity of obtaining pardon (ver. 26) was first offered; if that was refused, the fearful punishment of death was decreed. A “blessing” (ver. 29.) might yet be bestowed on all who shewed their devotion to “the Lord,” even at the cost of the life of their disobedient “brothers,” “companions,” and “neighbours” (cp. St. Matt. xix. 29.).

30—35. Moses appeals to the “repentance of God” (ver. 14.). As Abraham pleaded for Sodom (Gen. xviii. 23, &c.), as St. Paul pleaded for

EXODUS, XXXIII.

31 And Moses ⁿ returned unto the LORD, and said, Oh, this people have sinned a great sin, and have ^o made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, ^p blot me, I pray thee, ^q out of thy book which thou hast written.

33 And the LORD said unto Moses, ^r Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: ^s behold, mine Angel shall go before thee: nevertheless ^t in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because ^u they made the calf, which Aaron made.

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ⁿ Deut. 9. 18.

^o ch. 20. 23.

^p Ps. 69. 28.

Rom. 9. 3.

^q Ps. 56. 8.

& 139. 16.

Dan. 12. 1.

Phil. 4. 3.

Rev. 3. 5.

& 13. 8. &

17. 8. & 20.

12. 15. & 21.

27. & 22. 19.

^r Lev. 23. 30.

Ezek. 18. 4.

^s ch. 33. 2,

14. &c.

Num. 20. 16.

^t Deut. 32. 35.

Amos 3. 14.

Rom. 2. 5. 6.

^u 2 Sam. 12. 9.

Acts 7. 41.

CHAPTER XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 4 *The people murmur thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

¶ AND the LORD said unto Moses, Depart, and go up hence, thou ^a and the people which

^a ch. 32. 7.

his "kinsmen according to the flesh" (Rom. ix. 3.), so Moses now pleads for his and God's people. It is impossible to fathom the depth of this love but by the still deeper love of Christ Jesus our Lord offering Himself not for the sins of His people but of the whole world.

32. "The book." In earthly kingdoms the census of the people is taken, and the names are enrolled in a book or books. It is so in the kingdom of God. God permits the human analogy to convey the divine truth which Psalmist, Prophet, and Apostle were inspired to enforce (Ps. lxxix. 28. Isa. iv. 3. Dan. xii. 1, and *margin. ref.*). To be blotted out of God's book is to be blotted out of God's kingdom, to be deprived of communion with Him and of the citizenship of the saints. God grant that our belief in "the Communion of Saints" may lead us to consistent religious membership in that "holy Catholic Church" which represents Christ's kingdom militant here on earth.

33, 34. Consult the marginal references in illustration of the general principle laid down. It is a principle which corrects any misconception of the mode of action attributed to the "jealousy" of God declared in the second Commandment.

CHAPTERS XXXIII. & XXXIV.

The renewal of the Covenant.

1—6. The promise of an "Angel" (ver. 2, and xxxii. 34.) is repeated under different circumstances (see xxiii. 20.). The people by their dis-

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thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, ^bUnto thy seed will I give it:

^c 2 and I will send an angel before thee; ^d and

I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

^e 3 unto a land flowing with milk and honey: ^f for I will not go up in the midst of thee; for thou *art*

a ^g stiffnecked people: lest ^h I consume thee in the way.

^h 4 And when the people heard these evil tidings, ⁱ they mourned: ^k and no man did put on him his

ornaments.

^l 5 For the LORD had said unto Moses, Say unto the children of Israel, ^l Ye *are* a stiffnecked people: I will come up ^m into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may ⁿ know what to do unto thee.

ⁱ 6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

ⁿ 7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, ^o and called it the Tabernacle of the congregation. And it came to pass, *that* every one which ^p sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

obedience had shown themselves unworthy; yet God would not forget His promise to Abraham. "The Angel of His Presence" should now be an Angel "driving out" enemies; not as an Angel of mercy, but as one inspiring terror should he go before the people whose "stiffnecked" ways exposed them to being "consumed" by the righteous anger of God. The Israelites indicated their sense of loss of honour and position by stripping off their ornaments.

7—11. Further symbolical proofs of the separation and distance now existing between God and His people were furnished (*a*) by the erection of a tent afar off from the camp, and (*b*) in the special favour shewn to Moses. It was not the Tabernacle itself, so lately revealed to him (xxv. &c.), which was set up, but a provisional tent upon which God vouchsafed to rest in the cloudy pillar. The effect on the people is graphically described. The special favour vouchsafed to Moses cheered him to renew his work, while it invested him with the greatest honour in the eyes of the people.

EXODUS, XXXIII.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man ^a at his tent door, and looked after Moses, until he was gone into the tabernacle.

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^q Num. 16. 27.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* ^r talked with Moses.

^r ch. 25. 22,
& 31. 18.
Ps. 99. 7.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and ^s worshipped, every man in his tent door.

^s ch. 4. 31.

11 And ^t the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but ^u his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

^t Gen. 32. 30.
Num. 12. 8.
Deut. 34. 10.

^u ch. 24. 13.

12 And Moses said unto the LORD, See, ^x thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^y I know thee by name, and thou hast also found grace in my sight.

^x ch. 32. 34.

^y ver. 17.

Gen. 18. 19.

Ps. 1. 6.

Jer. 1. 5.

John 10. 14,

15.

2 Tim. 2. 19.

12—23 give an example of the Lord talking with Moses, alluded to in vv. 9, 11. Moses pleads (a) for himself and his (and God's) people together (vv. 12—17.); (b) for one special favour to himself (vv. 18—23.).

(a) Is a petition for more information about God's way and about the Angel to be sent with him and the people. Moses was "very meek." Was he, rather than his people, to blame for the late events? Had he and they sinned through ignorance, through want of more perfect knowledge of God and God's Will? If so, what could help them so much as a more open manifestation of God's Presence among them? It was for that the people had craved when they made the golden calf. It would be that which, if granted, would make it evident that Moses and the people had found grace in God's sight. The mercy and love which shewed themselves in the reply (ver. 17.) to this petition prompted (b). It was no "mere curiosity" which suggested Moses' special request, but the craving of one highly blessed for yet more blessedness. He knew not the full significance of what he asked. As the natural eye cannot look upon the sun in its full splendour without being blinded, so the natural eye—not even of Moses—cannot look upon God and live (cp. carefully the *marginal ref.*). It was reserved for those who lived in the days of Jesus Christ and "saw Him, to see "the Father" (St. John xiv. 9.); yet even they saw God under that manifestation which was within the apprehension of their finite human faculties. They saw Him, as Moses saw Him, as we may see Him, in His "goodness," "mercy," and "grace," in the works which "de-

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- 13 Now therefore, I pray thee, ^zif I have found grace in thy sight, ^ashew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* ^bthy people.
- 14 And he said, ^cMy presence shall go *with thee*, and I will give thee ^drest.
- 15 And he said unto him, ^eIf thy presence go not *with me*, carry us not up hence.
- 16 For wherein shall it be known here that I and thy people have found grace in thy sight? ^f*is it* not in that thou goest with us? so ^gshall we be separated, I and thy people, from all the people that *are* upon the face of the earth.
- 17 And the LORD said unto Moses, ^hI will do this thing also that thou hast spoken: for ⁱthou hast found grace in my sight, and I know thee by name.
- 18 And he said, I beseech thee, shew me ^kthy glory.
- 19 And he said, ^lI will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; ^mand will be ⁿgracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- 20 And he said, Thou canst not see my face: for ^othere shall no man see me, and live.
- 21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:
- 22 and it shall come to pass, while my glory passeth by, that I will put thee ^pin a clift of the

“clare” Him. Thus to see Him with the eye of faith is enough now: more we cannot bear. Hereafter “when He shall appear,” may we be “like Him; for then we shall see Him as He is” (1 John iii. 2.).

The word “back parts” (ver. 23.) is intended to express in language and by a mode of description intelligible to men, the opposite to the face-to-face Presence Moses desired to see. Too close analysis of the words will be felt by the devout mind to be undesirable. Notice the comparative silence on this point observed in xxxiv. 5, 6.

The actual place—“a clift of the rock”—where the Lord passed by; was on the mount (xxxiv. 2, 6.), but is not further defined. The belief that it was the same as that in which Elijah hid himself on a similar occasion (1 Kings xix. 9, &c.) has much in its favour. Arab tradition still points out the spot on the summit of Jebel Músa (*Palmer, Desert of the Exodus*, i. p. 110.).

EXODUS, XXXIV.

rock, and will ^acover thee with my hand while I pass by: Before
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23 and I will take away mine hand, and thou shalt see my back parts: but my face shall ^rnot ^rbe seen. Ps. 91. 1, 4.
ver. 20.
John 1. 18.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the Lord proclaimed. 8 Moses intreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a veil.

AND the LORD said unto Moses, ^aHew thee two tables of stone like unto the first: ^band I will write upon *these* tables the words that were in the first tables, which thou brakest. a ch. 32. 16, 19.
Deut. 10. 1.
b ver. 28.
Deut. 10. 2, 4.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^cin the top of the mount. c ch. 19. 20.
& 24. 12.

3 And no man shall ^dcome up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. d ch. 19. 12,
13, 21.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. e ch. 33. 19.
Num. 14. 17.

5 And the LORD descended in the cloud, and stood with him there, and ^eproclaimed the name of the LORD. f Num. 14. 18.
2 Chr. 30. 9.
Neh. 9. 17.
Ps. 86. 15. &
103. 8. & 111.
4. & 112. 4.
& 116. 5. &
145. 8.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD ^fGod, merciful and Joel 2. 13.

CHAPTER XXXIV.

This chapter has been well described as embodying the highest point of the Mosaic revelation contained in the Books Exodus, Leviticus, and Numbers. The law was renewed in the light of God's mercy (ver. 7); the covenant was once more asserted both as a defence and a pledge (ver. 10, &c.): and the glory of the mercy and of the covenant shone upon the face of the faithful Moses.

3 recalls the restriction of xix. 12; but, in all probability, there was now added to it the exclusion of Aaron, his sons, and the seventy elders (xxiv. 1.), on account of their participation in the sin of the golden calf.

6, &c. This "sermon on the Name of the Lord" (*Luther*) brings

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- gracious, longsuffering, and abundant in ^ggoodness and ^htruth,
- 7 ⁱkeeping mercy for thousands, ^kforgiving iniquity and transgression and sin, and ^lthat will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.
- 8 And Moses made haste, and ^mbowed his head toward the earth, and worshipped.
- 9 And he said, If now I have found grace in thy sight, O Lord, ⁿlet my Lord, I pray thee, go among us; for ^oit is a stiffnecked people; and pardon our iniquity and our sin, and take us for ^pthine inheritance.
- 10 And he said, Behold, ^qI make a covenant: before all thy people I will ^rdo marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is ^sa terrible thing that I will do with thee.
- 11 ^tObserve thou that which I command thee this day: behold, ^uI drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizite, and the Hivite, and the Jebusite.

prominently forward God's mercy (vv. 6, 7.) and God's strength (ver. 10, &c.). "God is love." His is a love the noblest attributes of which are shown in "mercy," "grace," and "long-suffering," in union with "goodness and truth." Every attribute here had been separately and repeatedly exercised in behalf of His people: now they are reasserted collectively, as if heaping up love upon love. Goodness found expression in "mercy for thousands," and in the forgiveness of those forms or stages of wrong defined by "iniquity, transgression, and sin:" truth in the just "refusal to clear the guilty," and in the warning, which is still so needed, that fathers transmit to their innocent children the effects of their sins. The announcement of the mercy of God to a people so sorely needing it and yet so unworthy of it, made Moses "bow and worship" (ver. 8.). They deserved punishment, they were offered pardon. Moses, emboldened by this abounding love, pleaded now that God Himself—not His Angel, not His Presence, but God Himself—would "go among them." The people were stiff-necked: that had been the reason for His just purpose of consuming them (xxxii. 10.): that should now be the reason for His not leaving them to themselves (ver. 9.). God's strength is then promised in behalf of His people (ver. 10.). It would be "terrible" in its work among all the nations who opposed Him.

EXODUS, XXXIV.

12 ^xTake heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^ya snare in the midst of thee :

13 but ye shall ^zdestroy their altars, break their ²images, and ^acut down their groves :

14 for thou shalt worship ^bno other god : for the LORD, whose ^cname is Jealous, is a ^djealous God :

15 ^elest thou make a covenant with the inhabitants of the land, and they ^fgo a whoring after their gods, and do sacrifice unto their gods, and *one* ^gcall thee, and thou ^heat of his sacrifice ;

16 and thou take of ⁱtheir daughters unto thy sons, and their daughters ^kgo a whoring after their gods, and make thy sons go a whoring after their gods.

17 ^lThou shalt make thee no molten gods.

18 ¶ The feast of ^munleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib : for in the ⁿmonth Abib thou camest out from Egypt.

19 ^oAll that openeth the matrix is mine ; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But ^pthe firstling of an ass thou shalt redeem

& 23. 15. ⁿ ch. 13. 4. ^o ch. 13. 2, 12. & 22. 29. Ezek. 44. 30. Luke 2. 23. ^p ch. 13. 13. Num. 18. 15.

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^x ch. 23. 32.

Deut. 7. 2.

Judg. 2. 2.

^y ch. 23. 33.

^z ch. 23. 24.

Deut. 12. 3.

Judg. 2. 2.

² Heb.

statues.

^a Deut. 7. 5.

& 12. 2.

Judg. 6. 25.

² Kin. 18. 4.

& 23. 14.

² Chr. 31. 1.

& 34. 3, 4.

^b ch. 20. 3, 5.

^c So Isai. 9. 6.

& 57. 15.

^d ch. 20. 5.

^e ver. 12.

^f Deut. 31. 16.

Judg. 2. 17.

Jer. 3. 9.

Ezek. 6. 9.

^g Num. 25. 2.

¹ Cor. 10. 27.

^h Ps. 106. 28.

¹ Cor. 8. 4,

7, 10.

ⁱ Deut. 7. 3.

¹ Kin. 11. 2.

Ezra 9. 2.

Neh. 13. 25.

^k Num. 25. 1, 2.

¹ Kin. 11. 4.

^l ch. 32. 8.

Lev. 19. 4.

^m ch. 12. 15.

11—26. Two especial warnings are then in mercy given to this stiff-necked people with whom God again made covenant: (a) against the idolatry to which the erection of the golden calf showed them prone; (b) to observe certain duties (vv. 18—26.). A comparison with xxiii. 14—33, will show that the order of the counsel given here is the reverse of that given there. Events had too sadly proved which warning needed the greater prominence. Among the inhabitants of the land to which God's people were going would be found not only "altars" and "images," but the immoral worship connected with the "groves." To yield to this would be to be unfaithful to the covenant, to the marriage-bond by which God had espoused Israel to Himself, and would provoke His "jealousy" (ep. 2 Cor. xi. 2.). Therefore Israel was now warned (1) to make no covenant with the people of the land, and (2) to permit no intermarriages. Disobedience to (1) led to the plague at Shittim (Num. xxv.), and to (2) to the fall of Solomon (1 Kings xi.). The best possible correctives to the dangers before them would be the observance of those Divine ordinances which follow (vv. 18—26.). It is so still. The Churchman is, by God's goodness, preserved from false and wrong worship of self, or of mammon, or of the "idols" of the world, by a staunch and consistent observance of those positive and spiritual duties which tend to raise his affections to things above.

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with a ² lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ¹ empty.

² Or, *kid*.
¹ ch. 23. 15.
D-ut. 16. 16.
1 Sam. 9. 7, 8.
2 Sam. 24. 24.

21 ¶ ^r Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

^r ch. 20. 9.
& 23. 12.
& 35. 2.
Deut. 5. 12, 13.
Luke 13. 14.

22 ^s And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the ³ year's end.

^s ch. 23. 16.
Deut. 16. 10, 13.

23 ^t Thrice in the year shall all your menchildren appear before the LORD GOD, the God of Israel.

³ Heb. *revolution of the year*.
^t ch. 23. 14, 17.
Deut. 16. 16.

24 For I will ^u cast out the nations before thee, and ^x enlarge thy borders: ^y neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

^u ch. 23. 2.
Lev. 18. 24.
Deut. 7. 1.
Ps. 78. 55.
& 80. 8.

25 ^z Thou shalt not offer the blood of my sacrifice with leaven; ^a neither shall the sacrifice of the feast of the passover be left unto the morning.

^z Deut. 12. 20.
& 19. 8.

26 ^b The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God.

^y See Gen. 35. 5.
2 Chr. 17. 10.
Prov. 16. 7.
Acts 18. 10.

^c Thou shalt not seethe a kid in his mother's milk.

^a ch. 12. 10.
^b ch. 23. 19.
Deut. 26. 2, 10.

27 ¶ And the LORD said unto Moses, Write thou ^d these words: for after the tenor of these words I have made a covenant with thee and with Israel.

^c ch. 23. 18.

28 ^e And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And ^f he wrote upon the tables the words of the covenant, the ten ⁴ commandments.

^d ver. 10.
Deut. 4. 13.
& 31. 9.

29 And it came to pass, when Moses came down from mount Sinai with the ^g two tables of testimony in Moses' hand, when he came down from the mount,

^e ch. 24. 18.
Deut. 9. 9, 18.

^f ver. 1.
ch. 31. 18.
& 32. 16.
Deut. 4. 13.
& 10. 2, 4.

^g Heb. *words*.
^g ch. 32. 15.

21. "Earing time." (Cp. Gen. xlv. 6.). "Earing" is old English for ploughing.

27—35. Before, when Moses came down from the mount, anger was visible in every feature (xxxii. 19.): now, though he knew it not, the light of communion with God had "altered the fashion of his countenance," as it altered the countenance of Him of Whom Moses was a type (St. Luke ix. 29.). The use made by St. Paul of this history should be consulted (2 Cor. iii. 7, &c.). Of many faithful servants of God beside St. Stephen has it been true that, after deep spiritual communion, men looking on them have seen their face as it had been the face of an Angel (Acts vii. 13.).

EXODUS, XXXV.

that Moses wist not that ^h the skin of his face shone while he talked with him.

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30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

^h Matt. 17. 2.
² Cor. 3. 7, 13.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: ⁱ and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

ⁱ ch. 24. 3.

33 And *till* Moses had done speaking with them, he put ^k a veil on his face.

^k 2 Cor. 3. 13.

34 But ^l when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

^l 2 Cor. 3. 16.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

¹ *The sabbath.* ⁴ *The free gifts for the tabernacle.* ²⁰ *The readiness of the people to offer.* ³⁰ *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, ^a *These are the words which the LORD hath commanded, that ye should do them.*

^a ch. 34. 32.

2 ^b Six days shall work be done, but on the seventh day there shall be to you ² an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

^b ch. 20. 9.
& 31. 14, 15.
Lev. 23. 3.
Num. 15. 32,
&c.
Deut. 5. 12.
Luke 13. 14.
² Heb.
holiness.

33. "Till." Many commentators prefer "when" as being more in accordance with ver. 35.

xxxv. to xxxix. 43. The completion of the Tabernacle and of everything connected with it.

CHAPTER XXXV.

xxxv.—xxxix. give in detail the actual erection of the tabernacle in accordance with the Divine plan previously communicated to Moses (xxv.—xxxi.). The due observance of the Sabbath or rest-day is naturally placed in the front (xxxv. 2, 3.), before the people began work.

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3 ° Ye shall kindle no fire throughout your habitations upon the sabbath day.

c ch. 16. 23.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, ^dThis is the thing which the LORD commanded, saying,

d ch. 25. 1, 2.

5 take ye from among you an offering unto the LORD: ^ewhosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

e ch. 25. 2.

6 and blue, and purple, and scarlet, and fine linen, and goats' hair,

7 and rams' skins dyed red, and badgers' skins, and shittim wood,

f ch. 25. 6.

8 and oil for the light, ^fand spices for anointing oil, and for the sweet incense,

9 and onyx stones, and stones to be set for the ephod, and for the breastplate.

g ch. 31. 6.

10 And ^gevery wise hearted among you shall come, and make all that the LORD hath commanded;

h ch. 26. 1, 2, &c.

11 ^hthe tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

i ch. 25. 10, &c.

12 ⁱthe ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

k ch. 25. 23.

13 the ^ktable, and his staves, and all his vessels, ^land the shewbread,

l ch. 25. 30.
Lev. 24. 5, 6.
m ch. 25. 31, &c.

14 ^mthe candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

n ch. 30. 1.

15 ⁿand the incense altar, and his staves, ^oand the anointing oil, and ^pthe sweet incense, and the hanging for the door at the entering in of the tabernacle,

o ch. 30. 23.
p ch. 30. 34.

q ch. 27. 1.

16 ^qthe altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

r ch. 27. 9.

17 ^rthe hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 the pins of the tabernacle, and the pins of the court, and their cords,

s ch. 31. 10, & 39. 1, 41.
Num. 4. 5, 6, &c.

19 ^sthe cloths of service, to do service in the holy place, the holy garments for Aaron the priest,

and the garments of his sons, to minister in the priest's office.

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20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one ^t whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

^t ver. 5, 22, 26, 29. ch. 25. 2. & 36. 2. 1 Chr. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets; all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And ^u every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought *them*.

^u 1 Chr. 29. 8.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were ^w wise hearted did spin with their hands; and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

^w ch. 28. 3. & 31. 6. & 36. 1. 2 Kin. 23. 7. Prov. 31. 13, 22, 24.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And ^x the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

^x 1 Chr. 29. 6. Ezra 2. 68.

28 and ^y spice, and oil for the light, and for the anointing oil, and for the sweet incense.

^y ch. 30. 23.

29 The children of Israel brought a ^z willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

^z ver. 21. 1 Chr. 29. 9.

20—29 give the response made to Moses' appeal by the various classes and sexes. Among the ornaments should be noticed not only the ordinary ring for the finger, but the nose- and ear-rings, and the tablet or otherwise shaped necklet, which was worn by the Israelite and Midianite (Num. xxxi. 50.), as it still is by the modern Arab. Spinning (ver. 25.)

EXODUS, XXXVI.

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^a ch. 31, 2,
&c.

30 And Moses said unto the children of Israel, See, ^a the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah ;

31 and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ;

32 and to devise curious works, to work in gold, and in silver, and in brass,

33 and in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

^b ch. 31, 6.

34 And he hath put in his heart that he may teach, *both* he, and ^b Aholiab, the son of Ahisamach, of the tribe of Dan.

^c ver. 31.
ch. 31, 3, 6.
1 Kin. 7, 14.
2 Chr. 2, 14.
Isai. 28, 26.

35 Them hath he ^c filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The veil. 37 The hanging for the door.

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^a ch. 28, 3,
& 31, 6, &
35, 10, 35.

^b ch. 25, 8.

WHEN wrought Bezaleel and Aholiab, and every ^a wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^b sanctuary, according to all that the LORD had commanded.

^c ch. 35, 21,
26,
1 Chr. 29, 5.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^c whose heart stirred him up to come unto the work to do it :

^d ch. 35, 27.

3 and they received of Moses all the offering, which the children of Israel ^d had brought for the work of the service of the sanctuary, to make it

was in Egypt, and is still in the peninsula of Sinai, the usual mode of preparing the tent-coverings ; weaving was rather the business of the men.

30, &c. The workers are roughly divided into two principal classes ; (a) the workers in metals, stone, and wood ; (b) the weavers, whether simple weavers or embroiderers or figure-workers.

withal. And they brought yet unto him free offerings every morning.

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4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 and they spake unto Moses, saying, ° The people ° 2 Cor. 8. 2, 3. bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 † And every wise hearted man among them that † ch. 26. 1. wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 † Fifty loops made he in one curtain, and fifty † ch. 26. 5. loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

CHAPTER XXXVI.

5 illustrates fully the heartiness of the manner in which the offerings had been made. There was enough and to spare. So in great periods of Church revival and work a similar spectacle has been witnessed; all freely giving where their hearts' best feelings have been enlisted, and the work proposed has been to the honour and glory of God.

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^b ch. 26. 7.

14 ¶ ^b And he made curtains *of* goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

ⁱ ch. 26. 14.

19 ⁱ And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

^k ch. 26. 15.

20 ¶ ^k And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 and forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which* is toward the north corner, he made twenty boards,

26 and their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

² Heb.
twinned.

29 And they were ²coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

EXODUS, XXXVII.

30 And there were eight boards ; and their sockets Before CHRIST 1491. were sixteen sockets of silver, ² under every board two sockets.

31 And he made ¹ bars of shittim wood ; five for the boards of the one side of the tabernacle,

32 and five bars for the boards of the other side of ¹ the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of gold to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made ^m a vail *of blue, and purple,* ^m and scarlet, and fine twined linen : *with cherubims* made he it of cunning work. ch. 26. 31.

36 And he made thereunto four pillars *of shittim wood,* and overlaid them with gold : their hooks *were of gold ;* and he cast for them four sockets of silver.

37 And he made an ⁿ hanging for the tabernacle ch. 26. 36. door *of blue, and purple, and scarlet, and fine twined linen,* ³ of needlework ;

38 and the five pillars of it with their hooks : and he overlaid their chapiters and their fillets with gold : but their five sockets *were of* brass. ³ Heb. the work of a needleworker, or, embroiderer.

CHAPTER XXXVII.

1 The ark. 6 The mercy seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lumps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made ^a the ark *of shittim wood :* two ^a cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it : ch. 25. 10.

2 and he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it ; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of shittim wood,* and overlaid them with gold.

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^b ch. 25. 17.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the ^b mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

² Or,
out of, &c.
³ Or,
out of, &c.

8 one cherub ² on the end on this side, and another cherub ³ on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

^c ch. 25. 23.

10 ¶ And he made ^c the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 and he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

^d ch. 25. 29.

⁴ Or, *to pour out withal.*

16 And he made the vessels which *were* upon the table, his ^d dishes, and his spoons, and his bowls, and his covers ⁴ to cover withal, *of* pure gold.

^e ch. 25. 31.

17 ¶ And he made the ^e candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 and six branches going out of the sides thereof; three branches of the candlestick out of the one side

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thereof, and three branches of the candlestick out of the other side thereof :

19 three bowls made after the fashion of almonds in one branch, a knop and a flower ; and three bowls made like almonds in another branch, a knop and a flower : so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers :

21 and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same : all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim ^{f ch. 30. 1.} wood : the length of it *was* a cubit, and the breadth of it a cubit ; *it was* foursquare ; and two cubits *was* the height of it ; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it : also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made ^{g ch. 30. 23.} the holy anointing oil, and ^{34.} the pure incense of sweet spices, according to the work of the apothecary.

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¹ The altar of burnt offering. ⁸ The laver of brass. ⁹ The court.

²¹ The sum of that the people offered.

AND ^a he made the altar of burnt offering of ^{a ch. 27. 1.} shittim wood : five cubits *was* the length there-

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of, and five cubits the breadth thereof; *it was* four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

^b ch. 30. 18.
² Or, *brasen glasses.*
³ Heb. *assembling by troops,* as 1 Sam. 2. 22.

8 ¶ And he made ^b the laver *of* brass, and the foot of it *of* brass, of the ² lookingglasses of *the women* ³ assembling, which assembled *at* the door of the tabernacle of the congregation.

^c ch. 27. 9.

9 ¶ And he made ^c the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

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16 All the hangings of the court round about *were* of fine twined linen.

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17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the ^d pins of the tabernacle, and of ^d ch. 27. 19. the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of ^e the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, ^f by the hand of Ithamar, son to Aaron the priest.

^e Num. 1. 50,
53, & 9. 15.
& 10. 11.
& 17. 7, 8.
& 18. 2.
^f 2 Chr. 24. 6.
Acts 7. 44.

22 And ^g Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD com-
manded Moses.

^f Num. 4. 28,
33.
^g ch. 31. 2, 6.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^h the shekel of the sanctuary.

^h ch. 30. 13,
24.
Lev. 5. 15.
& 27. 3, 25.
Num. 3. 47,
& 18. 16.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

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24, 25. "The shekel of the sanctuary." The term is applied both to the gold and silver talents of the time. Of these words it is useful to remember that that which is translated "talent" means a circle or globe.

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¹ ch. 30. 13,
15.

² Heb. a poll.

^k Num. I. 46.

26 ¹a bekah for ²every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^ksix hundred thousand and three thousand and five hundred and fifty *men*.

¹ ch. 26. 19,
21, 25, 32.

27 And of the hundred talents of silver were cast ¹the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

perhaps in the sense of an aggregate sum; and that "shekel" means simply "weight." The calculation in vv. 25, 26, makes the talent of silver to contain three thousand shekels; other calculations have led authorities on this subject to the conclusion that the gold talent was exactly double the silver talent. The weight of the gold talent is variously estimated at 1,320,000 or 1,262,500 grains, and the silver talent at 660,000 or 631,250 grains. The gold employed would therefore be in money-value about £175,075 or £131,595. From many passages in Holy Scripture (see them collected in Madden's *Jewish Coinage*, pp. 1, 2.) it appears that silver was the metal usually employed for currency, while gold was used for ornaments and jewellery or kept in masses ready for use. By a silver currency the reader must not understand coins: coined money does not seem to have come into use among the Hebrews till after the exile. Ithamar, Aaron's son (ver. 21.), took charge of "the sum of the tabernacle" and "counted it;" i. e., like the Egyptian weighers, he weighed the bags or parcels according to the recognised weights and told the amount (cp. 2 Kings xii. 9, &c.).

The very large mass of precious metals, jewels, spices, &c., will not create surprise in those familiar with the "treasures of the East." The spoiling of the Egyptians will account for much of it. The Egyptian monarchs and people drew largely from the gold and spice-producing countries of Ethiopia and Arabia; the mines of the peninsula of Sinai were famous. A taste for what was both valuable and luxurious was prevalent among the Egyptians, and would pass easily to the Israelites.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is vicwed and approved by Moses.*

AND of ^a the blue, and purple, and scarlet, they ^a ch. 35. 23. made ^b cloths of service, to do service in the ^b ch. 31. 10. & 35. 19. holy *place*, and made the holy garments for Aaron; ^c as the LORD commanded Moses. ^c ch. 28. 4.

2 ^d And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen. ^d ch. 28. 6.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ^e And they wrought onyx stones inclosed in ^e ch. 28. 9. ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^f memorial to the ^f ch. 28. 12. children of Israel; as the LORD commanded Moses.

8 ¶ ^g And he made the breastplate *of* cunning ^g ch. 28. 15. work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 ^h And they set in it four rows of stones: *the* ^h ch. 28. 17. &c. ⁱ first row *was* a ² sardius, a topaz, and a carbuncle: ⁱ Or, *ruby*. ^j this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a

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jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

ⁱ ch. 28. 31.

22 ¶ ⁱ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, and twined *linen*.

^k ch. 28. 33.

25 And they made ^k bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 a bell and a pomegranate, a bell and a pome-

granate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

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27 ¶¹ And they made coats of fine linen of woven work for Aaron, and for his sons,

28 ^m and a mitre of fine linen, and goodly bonnets of fine linen, and ⁿ linen breeches of fine twined linen,

29 ^o and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶^p And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^q according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 the ark of the testimony, and the staves thereof, and the mercy seat,

36 the table, and all the vessels thereof, and the shewbread,

37 the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 and the golden altar, and the anointing oil, and ² the sweet incense, and the hanging for the tabernacle door,

39 the brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his

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cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded ^{r ch. 35. 10.} Moses, so the children of Israel ^r made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^a blessed them.

^a Lev. 9. 22, 23.
Num. 6. 23.
Josh. 22. 6.
² Sam. 6. 18.
¹ Kin. 8. 14.

CHAPTER XL.

² Chr. 30. 27. ¹ The tabernacle is commanded to be reared, ⁹ and anointed. ¹³ Aaron and his sons to be sanctified. ¹⁶ Moses performeth all things accordingly. ³¹ A cloud covereth the tabernacle.

¶ **A**ND the LORD spake unto Moses, saying, ^a 2 on the first day of the ^a first month shalt thou set up ^b the tabernacle of the tent of the congregation.

^a ch. 12. 2.
& 13. 4.
^b ver. 17. &
ch. 26. 1, 30.

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43. "Moses blessed them." Perhaps in the words of Num. vi. 24. The work had been begun and completed in barely six months (cp. xl. 17.). No greater proof could be furnished of the earnestness of those directly and indirectly engaged in it. Such earnestness deserved and received then, as it will always receive, the blessing which the minister of God pronounced in His Name.

CHAPTER XL.

The dedication of the Tabernacle.

1—15. The symbolism of the various acts here specified, and the appropriateness of the order in which they are mentioned, should not be forgotten. The arrangement of the Tabernacle has been considered by the Fathers to have been cruciform, and, in that respect, to have typified and represented the Sacrifice of Christ (*Christ in the Law*, p. 114.). The altar of burnt offerings stood in the court of the Tabernacle, and so corresponded to the foot of the Cross; the altar of incense in the Holy place corresponded to the position of Christ's Head upon the Cross. On either side of this altar were the golden candlestick and the table of shew-bread: so the arms of the Lord extended on the Cross embraced the two types of His Church, the seven-branched candlestick representing the seven stars in His right hand (Rev. i. 16.), and the twelve loaves of the shew-bread the twelve tribes of Israel. The laver of brass was the type of the water which flowed from Christ's pierced side. The mercy-seat figured the upper limb of the Cross pointing upwards to heaven, and

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3 And ^cthou shalt put therein the ark of the testimony, and cover the ark with the veil. Before
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4 And ^dthou shalt bring in the table, and ^eset in order ²the things that are to be set in order upon it; ^fand thou shalt bring in the candlestick, and light the lamps thereof. c ver. 21.
ch. 26. 33.
Num. 4. 5.
d ver. 22.
ch. 26. 35.
e ver. 23.
ch. 25. 30.
Lev. 24. 5, 6.

5 ^gAnd thou shalt set the altar of gold for the

² Heb. *the order thereof.* ^f ver. 24, 25. ^g ver. 26.

symbolized the work which Christ is ever accomplishing in the heavenly Holy of Holies.

“The ark of the testimony” symbolized the Presence of God as the “soul of the sanctuary.” When the ark contained the golden pot with manna, Aaron’s rod that budded, and the tables of the covenant (Heb. ix. 4.), the Holy of Holies contained that which foreshadowed the mysteries of the Gospel. The ark typified Christ’s Body, in which it pleased the Godhead to dwell; the manna was the type of His Flesh as the living Bread which came down from heaven; the tables and the law represented the treasures of wisdom and knowledge hid in Him, and the rod typified His glorious Resurrection and everlasting Priesthood. So again, the Church of Christ being His mystical Body, the ark is a type of His Church containing within itself the eternal covenant of the Gospel and those means of Grace which Christ has given.

The “vail” expressed both the unapproachableness of God and the protection of the ark from profanation: in Heb. x. 20 it is taken as typifying the “flesh” of Christ which hid the Godhead in His person from the carnal eye of man. This was the “vail” which at the Crucifixion was rent in twain (St. Mark xv. 38.), implying not only that our blessed Lord had Himself entered into the Holy of Holies—“heaven itself”—but that all “vail” between us and God was removed (Heb. vi. 19.).

“The table” with the things upon it marked the transition from the most Holy place to the Holy place. The communion of God with His priests through such simple, usual, and natural means (bread), symbolized that simple and yet thorough communion with Him, from Whom cometh every good and perfect gift, which He would extend to all His people. As the candlestick represented the light which the Church of God dispenses, so the shew-bread represented the food ministered through the Church to God’s people. In that it was accompanied with a drink-offering of wine it typified still further Holy Communion; and one no longer confined to the priests alone but possible to all penitent and faithful believers. The number of the shew-bread loaves further represented the number of the tribes of Israel (Lev. xxiv. 5, 6.). In that the shew-bread was “always before” the Lord (Exod. xxv. 30.), it was a memorial of the duty of God’s people ever to present themselves before Him, and a type of the Universal Church ever standing in His Presence renewed and preserved by Him “even unto the end” (St. Matt. xxviii. 20.).

“The candlestick” lit “over against” the table (ver. 24.), was a symbol of the light of God’s Holy Spirit which leads to communion and radiates from communion. It was also a type of the visible Church set in the dark world to lighten it with the light of God’s Holy Word, and with the sevenfold gifts of the Spirit (see xxv. 31.).

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incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

^b ver. 30.
ch. 30. 18.

7 And ^h thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

ⁱ ch. 30. 26.

9 And thou shalt take the anointing oil, and ⁱ anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ^k it shall be an altar ² most holy.

^k ch. 29. 36,
37.

^z Heb.
*holiness of
holinesses.*

11 And thou shalt anoint the laver and his foot, and sanctify it.

^l Lev. 8. 1,—
13.

12 ¹ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

^m ch. 28. 41.

13 And thou shalt put upon Aaron the holy garments, ^m and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

“The altar of incense,” the altar of prayer, stood naturally before the ark, and between the table and the candlestick; prayer being the recognised means of deep spiritual access to the Holiest, and supported by “light” and communion. It stood also in a direct line with the mercy-seat, thereby forming a golden link in the spiritual chain stretching from the altar of burnt offering to the mercy-seat, and leading the Israelite by prayer up to the throne of God in heaven. And, lest these in their turn should suffer from profanation, the second “vail” separated them from the outer world.

“The altar of the burnt offering” occupied its proper and symbolical (see xxvii. 1.) position at, and in front of, the door of the tabernacle of the tent of the congregation; the “laver” of purification, placed somewhat to the side, expressing in its turn the cleanliness never to be dissociated from godliness. The whole was once more fenced off from the outer world and profanation by the “hanging” at the court gate. According to Josephus the tabernacle was in the middle of the court.

The concluding and necessary feature of this symbolism was the anointing the whole with holy oil, the vessels, the garments, and the priests who wore the one and used the other. This was the consecration of holy things for holy purposes.

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15 and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ^a an everlasting priesthood throughout their generations.

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^a Num. 25. 13.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the ^o tabernacle was reared up.

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^o ver. 1.
Num. 7. 1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put ^p the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

^p ch. 25. 16.

21 and he brought the ark into the tabernacle, and ^q set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

^q ch. 26. 33.
& 35. 12.

22 ^r And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

^r ch. 26. 35.

23 ^s And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

^s ver. 4.

24 ^t And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

^t ch. 26. 35.

25 And ^u he lighted the lamps before the LORD; as the LORD commanded Moses.

^u ver. 4.
ch. 25. 37.

26 ^x And he put the golden altar in the tent of the congregation before the vail:

^x ver. 5.
ch. 30. 6.

27 ^y and he burnt sweet incense thereon; as the LORD commanded Moses.

^y ch. 30. 7.

28 ^z And he set up the hanging at the door of the tabernacle.

^z ver. 5.
ch. 26. 36.

29 ^a And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and ^b offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

^a ver. 6.

^b ch. 29. 38.
&c.

30 ^c And he set the laver between the tent of the

^c ver. 7.
ch. 30. 18.

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congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat :

32 when they went into the tent of the congregation, and when they came near unto the altar, they washed ; ^d as the LORD commanded Moses.

^e ver. 8.
ch. 27. 9, 16.

33 ^e And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

^f ch. 29. 43.

Lev. 16. 2.

Num. 9. 15.

1 Kin. 8. 10,

11.

2 Chr. 5. 13.

& 7. 2.

Isai. 6. 4.

Hag. 2. 7, 9.

Rev. 15. 8.

^f Lev. 16. 2.

1 Kin. 8. 11.

2 Chr. 5. 14.

^h Num. 9. 17.

& 10. 11.

Neh. 9. 19.

² Heb.

journeyed.

ⁱ Num. 9. 19,

—22.

^k ch. 13. 21.

Num. 9. 15.

34 ¶ ^f Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses ^g was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 ^h And when the cloud was taken up from over the tabernacle, the children of Israel ² went onward in all their journeys :

37 but ⁱ if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For ^k the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

34. Man had disposed what God had proposed, and “the glory of the Lord” blessed with its Presence the work thus completed. Moses “finished the work” which God had given him to do, and like Him Who finished a yet greater work (St. John xvii. 4.), the rearing of a more spiritual tabernacle, handed on to Aaron and his sons, as Christ handed on to His Apostles and His Church, the continuation of the work. The tabernacle in the wilderness foreshadowed the Incarnation, Passion, Resurrection, and Ascension of Him Who “dwelt” (or tabernacled) among us (St. John i. 14.), a Minister of the true Tabernacle which the Lord pitched and not man (Heb. viii. 2.); and it is the type of the holy temple in the Lord, in Whom Christians are builded together for an habitation of God through the Spirit (Eph. ii. 22.).

The book Exodus closes with the record of the glory of Moses; the book Leviticus opens with the record of the “meekness” which was so essential a feature of his glory; Exodus tells what Moses had done, Leviticus how he transferred to others without a questioning thought the harvest-reaping of what he had sown.

The “cloud,” the symbol of the glory of God which sanctified (xxix. 43.), now assumed a further significance. It remained with them as a beacon “throughout all their journeys,” telling them when to pass on and when to stop.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

INTRODUCTION.

THIS is the name given to the third Book of the Pentateuch by the Greek and Latin Versions, and is descriptive of its contents. It deals with laws, &c. connected with the Levite priests and Levitical matters, as well as with those which make the book a general collection of the religious duties and privileges of the people of Israel considered as God's chosen people.

The book has two principal divisions: (a) i.—xvi. (b) xvii.—end; those divisions being capable of such sub-division as is noted under the text.

The distinctive character of the very remarkable types of this book has been made accessible to the ordinary reader by such books as "Christ in the Law," and Mr. Jukes' "The Law of the Offerings." Christ is indeed the key to all the types of the Old Testament. In Genesis the types foreshadow God's great dispensational purposes respecting man's development, and in Exodus the types exhibit redemption and its consequences; Christ is in both books the perfect fulfilment of the types. He is equally so in the types of Leviticus. The types of this book speak of the means of access to God by His chosen people, and Christ is "the way" as well as the truth and the life, the offering as well as the offerer, the great High Priest as well as the Advocate Who ever liveth to make intercession for us. Hence Leviticus has been called a complete manual of Christian theology, worship, morals, and evidences, a rule of life as well as a handbook of devotion, both public and private, for Christians in every age, and a very creed in types; while from all these points it will be found to converge, so to speak, towards the great central truth of Christianity, the one Sacrifice of Christ, and to become concentrated and fulfilled in it.

If the reader studies this book with this recollection in his mind, he will not perhaps be able to say what is the exact relation between *every* type and the fulfilment of it in Jesus Christ, but he will see how the types all point onwards to Him, that they are shadows indicating the substance, earthly patterns of heavenly things. Moreover, it will be seen how this book, teaching access to God, teaches also that holiness is the beginning and end of such access. "The tabernacle is holy, the vessels are holy, the offerings are most holy, the garments are holy. All who approach Him Whose Name is 'Holy,' whether priests or people, must themselves be holy. It would seem as if, amid the camp and dwellings of Israel, was ever heard an echo of that solemn strain which fills the courts above, where the seraphim cry one to another Holy, "Holy, Holy" (*Perowne*). May we strive after this holiness, for without it shall no man see the Lord! Christians are the temple of God, and the Spirit of God dwelleth in them (2 Cor. vi. 16.); by faith have they access (Rom. v. 2.) to the holiest; unto God may they present their bodies a living sacrifice, holy and acceptable (Rom. xii. 1.). The book of Leviticus will help them to do this, for Christ speaks to them in it, and calls them to closest communion with Him.

CHAPTER I.

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

^a Ex. 19. 3. ¶ AND the LORD ^a called unto Moses, and spake
^b unto him ^b out of the tabernacle of the con-
^d Ex. 40. 34,
35. Num.
12. 4, 5. gregation, saying,

2 speak unto the children of Israel, and say unto
^c ch. 22. 18,
19. them, ^c If any man of you bring an offering unto
the LORD, ye shall bring your offering of the cattle,
even of the herd, and of the flock.

CHAPTER I.

The Burnt Offering.

1. "And the Lord called," &c. The word "and" connects the opening verse of "Leviticus" with the concluding verses of "Exodus." "The glory of the Lord filled the tabernacle" (Exod. xl. 34.), and from the tabernacle thus sanctified the Lord "spake unto Moses" the laws contained in the book Leviticus. The Presence of God was no longer on Mount Sinai but among His people. And as He vouchsafed to come thus among them, so the people were charged to come near to Him with offerings. Now as then voluntary offerings to God are offered by all who draw near to Him in His holy Church.

2. "Bring an offering." The original of the word offering is "Corban" (cp. St. Mark vii. 11.), and expresses generally that which the worshipper offers when he *draws near* in closest communion with God. "Corban" is used only in the books Leviticus and Numbers, and is applied both to what was offered upon the altar (vii. 37, 38.) and to what was not (Num. vii. 3, 10; xxxi. 50.).

Connected with each offering there were three distinct objects, (a) the thing offered or offering, (b) the offerer, (c) the priest. To the Christian Christ is the sum and the fulfilment of all the offerings (Heb. x.). (a) Christ's "Body" was the offering "prepared for Him;" (b) He was Himself the offerer, as man under the law, our Substitute, fulfilling all righteousness, willingly offering His Body, i. e. Himself; (c) as our great High Priest, our Mediator and Intercessor, He took the blood into the Holiest. In His perfect character and work, He satisfied the conditions of the perfect offering; in His person as Son of God and Son of man, He was the one perfect Offerer and Priest. And as Christ united in Himself the above three distinct features connected with the offering, so—on the other hand—the differences between the *several* offerings (e. g. the *burnt*, the *meat*, the *peace*, the *sin*, the *trespass-offerings*) present to the Christian different aspects of Christ's one offering; and the various forms of the *same* offering (e. g. of the *herd*, of the *flock*, of the *fowls*, all used with the burnt offering, &c.) typify different forms or different apprehensions of one particular aspect of that one offering. This will be brought out in each case in its proper place: here an illustration may make these truths more clear. "Suppose several

LEVITICUS, I.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male ^d without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

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4 ^e And he shall put his hand upon the head of the burnt offering; and it shall be ^f accepted for him ^g to make atonement for him.

^d Ex. 12. 5.
ch. 3. 1. &
22. 20, 21.
Deut. 15. 21.
Mal. 1. 14.
Eph. 5. 27.
Heb. 9. 14.
1 Pet. 1. 19.

^e Ex. 29. 10, 15, 19. ch. 3. 2, 8, 13. & 4. 15. & 8. 14, 22. & 16. 21. ^f ch. 22. 21, 27. ^g Isai. 56. 7.
Rom. 12. 1. Phil. 4. 18. ^h ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Num. 15. 25. 2 Chr. 23.
23, 24. Rom. 5. 11.

“aspects of some building, the north aspect, the south aspect, the west aspect; these would correspond with *the different offerings*, as the burnt-offering, the meat-offering, &c. But there might be three or four views of the building taken from the same side, but under different lights, and at different distances: this would be the *different grades in the same offering*” (*Jukes*).

3, &c. The “burnt-offering” is literally an offering which *ascends* like incense. It might be the male of the herd (vv. 3 to 9.), or of the flock (sheep or goats, vv. 10 to 13.), or of fowls (turtle-doves or pigeons, vv. 14 to 17.). These animals, consecrated to sacrificial purposes among the Jews by the Divine command to Abraham (Gen. xv. 9.), were clean according to the Law (ch. xi.), in use for food, and formed part of the recognised property of Hebrew families. The burnt-offering was a “sweet savour” offering (vv. 9, 13, 17.), and in this it—in common with the meat and peace-offerings (Lev. ii. iii.)—differed from the sin and trespass-offerings (Lev. iv. to vi.). The “sweet savour” offering brought into prominence the truth that the faithful Israelite was privileged to give to God an offering acceptable to Him as “a sweet savour.” The fire, symbol of God’s Holy Spirit, consumed the offering, so that the whole so consumed ascended like the vapour of sweet incense.

When the burnt-offering was a bullock, the offerer “put his hand upon his head” (ver. 4.). This expressed the offerer’s identification of himself with the offering. He wholly surrendered himself as a sweet savour—i. e. as an acceptable—offering to the Lord. This constituted “atonement for him” (ver. 4.). “Atonement,” i. e. for sins generally rather than for the special sins met by the sin and trespass-offerings (iv. &c.); and specifying the satisfaction due to holy and loving requirements rather than to offended justice. In the burnt-offering *life* was offered (vv. 5, 11, 15.). Life had been created by God (Gen. i. 20, &c.); it was His, and man owed it to Him. Therefore in giving back to Him life, man but gave to Him His own; man did his duty to God, and expressed in the offering his sense and perfect performance of this duty.

In the burnt-offering the *whole* was consumed (vv. 9, 13, 17): not part only (as in the case of the meat and peace-offerings) but “all;” because the offering typified the entire surrender of everything to God.

The application of all this to Christ is this. Christ in His love to us, “gave Himself for us an offering and sacrifice to God for a sweet “smelling savour” (Eph. v. 2.). In the burnt-offering, He is man offering to God something which is most precious to God, giving to God what truly satisfies Him. The perfect spotlessness and devotedness

LEVITICUS, I.

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5 And he shall kill the ^h bullock before the LORD :
ⁱ and the priests, Aaron's sons, shall bring the blood,
^k and sprinkle the blood round about upon the altar
 that *is by* the door of the tabernacle of the con-
 gregation.

^h Mic. 6. 6.
ⁱ 2 Chr. 35. 11.
 Heb. 10. 11.
^k ch. 3. 8.
 Heb. 12. 24.
 1 Pet. 1. 2.

6 And he shall flay the burnt offering, and cut
 it into his pieces.

7 And the sons of Aaron the priest shall put fire
 upon the altar, and ^l lay the wood in order upon
 the fire :

^l Gen. 22. 9.

8 and the priests, Aaron's sons, shall lay the parts,
 the head, and the fat, in order upon the wood that
is on the fire which is upon the altar :

9 but his inwards and his legs shall he wash in
 water : and the priest shall burn all on the altar,
to be a burnt sacrifice, an offering made by fire, of

^m Gen. 8. 21.
 Ezek. 20. 23,
 41.

a ^m sweet savour unto the LORD.
 10 And if his offering *be* of the flocks, *namely*, of
 the sheep, or of the goats, for a burnt sacrifice ; he
 shall bring it a male ⁿ without blemish.

² Cor. 2. 15.
 Eph. 5. 2.
 Phil. 4. 18.
ⁿ ver. 3.
^o ver. 5.

11 ^o And he shall kill it on the side of the altar
 northward before the LORD : and the priests,
 Aaron's sons, shall sprinkle his blood round about
 upon the altar.

12 And he shall cut it into his pieces, with his
 head and his fat : and the priest shall lay them in
 order on the wood that *is on the fire which is upon*
the altar :

of Christ was a sweet feast to the God of heaven (*Jukes*). Further, Christ Who offered was Himself the offering. He identified Himself with it. He took the most precious thing He had—His life, Himself, and gave that. The offering of the bullock, "strong to labour," found its typical fulfilment in Christ's offering up the patient, untiring labour of His life ; the offering of the sheep in the silent, suffering submission of the "Lamb of God ;" the offering of the dove in His innocency and harmlessness. And as "all" was offered in the type ;— "the head," emblematic of the thoughts, "the legs" emblematic of the limbs by which man walks forth to execute the plan of the brain, "the inwards" emblematic of the feelings and affections of the heart ;—so Christ offered all His thoughts, His actions, His heart to God the Father. He was "about His Father's business" till "it was finished." Yet was this offering due to His own "voluntary will" (ver. 3.) ; and as in the case of the burnt-offering of pigeons the priest did all (ver. 15.) ; so Christ was the Priest Who offered Himself : no man took his life from Him, He laid it down of Himself (St. John x. 18.).

LEVITICUS, II.

13 but he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

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1490.

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^p turtledoves, or of young pigeons.

^p ch. 5. 7.
& 12. 8.
Luke 2. 24.

15 And the priest shall bring *it* unto the altar, and ² wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

² Or, *pinch off the head with the nail.*

16 and he shall pluck away his crop with ³ his ³ feathers, and cast it ^a beside the altar on the east ^a part, by the place of the ashes:

³ Or, *the fillth thereof.*
^a ch. 6. 10.

17 and he shall cleave *it* with the wings thereof, but ^r shall not divide *it* asunder: and the priest ^r shall burn *it* upon the altar, upon the wood that *is* upon the fire: ^s *it is* a burnt sacrifice, an offering ^s made by fire, of a sweet savour unto the LORD.

^r Gen. 15. 10.
^s ver. 9, 13.

CHAPTER II.

¹ *The meat offering of flour with oil and incense,* ⁴ *either baken in the oven,* ⁵ *or on a plate,* ⁷ *or in a fryingpan,* ¹² *or of the firstfruits in the ear.* ¹³ *The salt of the meat offering.*

¶ AND when any will offer ^a a meat offering unto ^a the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

^a ch. 6. 14.
& 9. 17.
Num. 15. 4.

If Christ was in the burnt-offering the representative of the Christian, so was He also the Christian's example. He, by the mouth of St. Paul, beseeches us "to present our bodies a living sacrifice, holy, acceptable "unto God, which is our reasonable service" (Rom. xii. 1.).

CHAPTER II.

The Meat Offering.

1. "A meat offering." The English reader must remember that our translators used the word "meat" to express not flesh-meat only but food of any kind whether flesh or farinaceous (cp. Gen. i. 29.). Throughout this chapter the "meat-offering" is not an offering of flesh but of flour, &c.: it is that bloodless sacrifice which is the contrast or opposite to the sacrifice of blood in ch. i.

In this consists the definite and particular aspect of the offering. This was no offering of *life*, but of the fruits and produce of the earth.

LEVITICUS, II.

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b ver. 9.
ch. 5. 12.
& 6. 15.
& 24. 7.
Isai. 66. 3.
Acts 10. 4.
c ch. 7. 9.
& 10. 12, 13.
d Ex. 29. 37.
Num. 18. 9.

2 and he shall bring it to Aaron's sons the priests : and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^b the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD :

3 and ^c the remnant of the meat offering *shall be* Aaron's and his sons' : ^d *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^e anointed with oil.

^e Ex. 29. 2.

5 And if thy oblation *be* a meat offering *baken* ² in a pan, it shall be *of* fine flour unleavened, mingled with oil.

² Or, *on a flat plate, or, slice.*

6 Thou shalt part it in pieces, and pour oil thereon : *it is* a meat offering.

7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

The materials which composed the meat-offering were flour, oil, frankincense, and salt : i. e. *fine* flour of the best and purest kind, anointed with oil—the emblem of God's spiritual healing, light, and nourishment—perfumed with those aromatic spices which typified prayer, and seasoned with the salt which preserved from corruption and symbolized perpetuity. This offering of the produce of the earth, thus purified and made fit for God, typified the second part of the one great truth of which the burnt-offering typified the first part. God gave to man corn, wine, and oil ; without His rain and fruitful seasons man, by himself, would have gained nothing from the soil. Yet man had to share in this work : “ by the sweat of his face,” by his toil and labour, he was called upon to sow, that presently he might reap the fruits of the earth. The fruits so reaped, the flour, the oil, the herbs, &c. reminded him that he had by his labour done his duty to his fellow-men ; the sustenance produced for them, through God's blessing, by his efforts was a sign that he obeyed the second “ great Commandment of the law.” As then “ in the burnt-offering the surrender of life to God represented the fulfilment of man's duty to God ; in the meat-offering the gift of “ corn and oil represented the fulfilment of man's duty to his neighbour ” (*Jukes*). Hence the meat-offering is a “ memorial ” (vv. 2, 9, 16.) : its highest form was perpetuated in the shew-bread (xxiv. 5, &c.).

4, 5, 7 present grades or varieties upon the purest type of the meat-offering (i. e. the unbaked flour of ver. 1.). As these are all mingled with oil, and are all “ a sweet savour,” these varieties all claim God's blessing to be theirs, though some may express more complete and perfect aspects of the one offering than others.

LEVITICUS, II.

§ And thou shalt bring the meat offering that is made of these things unto the LORD : and when it is presented unto the priest, he shall bring it unto the altar.

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9 And the priest shall take from the meat offering ^f a memorial thereof, and shall burn *it* upon the altar : *it is* an ^g offering made by fire, of a sweet ^h savour unto the LORD.

^f ver. 2.

^g Ex. 29. 18.

10 And ^h that which is left of the meat offering ^h shall be Aaron's and his sons' : *it is* a thing most holy of the offerings of the LORD made by fire.

^h ver. 3.

11 No meat offering, which ye shall bring unto the LORD, shall be made with ⁱ leaven : for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

ⁱ ch. 6. 17.
See Matt.
16. 12.
Mark 8. 15.
Luke 12. 1.
1 Cor. 5. 8.
Gal. 5. 9.

11. "No leaven, nor any honey." Leaven, composed of sour and corrupting dough, was the symbol of corruption, and typical of hypocrisy and false doctrine; honey, typical of pride, though sweet, was also corruptible and soon turned sour: meat-offerings which admitted either leaven or honey could not be "a sweet savour" (ver. 12.). Hence the exclusion of the oblation of the firstfruits from being burnt upon the altar (ver. 12; xxiii. 17, &c.), though meat-offerings of the firstfruits if prepared as directed (ver. 14.) might be and would be so burnt.

Jesus Christ, Who was *the* burnt-offering, was also *the* meat-offering: "He went about doing good" (Acts x. 38.); He fulfilled perfectly every duty to man. In Him was collected and offered the constituent materials of the meat-offering in their purest form. The "fine flour" of the corn bruised and ground to powder, typified that pure Spirit bruised by the hardness and blindness of men and that perfect Body bruised and broken on the Cross. "The Holy Ghost descended on Him" (St. Luke iii. 22; iv. 1, 18.), and was upon Him as anointing "oil" "to preach the Gospel to the poor and to heal the broken-hearted." His prayers for Himself and for others, "always heard" (St. John xi. 42.), were precious and acceptable as the sweet savour of "frankincense" (Cant. i. 3.). No man ever spake as He spake, with speech seasoned with "salt," with "good words," not only incorruptible in themselves but supplying the salt which would preserve language from corruption (St. Matt. v. 33—37; xii. 36.). The varieties of the meat-offering (see ver. 4.) give to the Christian lights and shades, higher and lower, perfect and yet more perfect, aspects of Christ's one character and offering. Thus Christ's offering may be seen as "fine flour," or as bread made into "cakes" or "wafers;" i. e. "We may see Jesus as our 'bread' without 'entering into the thoughts suggested by the emblems of 'fine flour' and 'frankincense'" (*Jukes*). It is something to know of the manna which Moses gives; but it is more to know of the true Bread from heaven (St. John vi. 32.).

The meat-offering was for the most part consumed by man. "A handful" only was burnt as "the memorial" of the offering; the rest was for Aaron and his sons (vv. 2, 3.). Christ in offering up Him-

LEVITICUS, II.

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12 ^k As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not ² be burnt on the altar for a sweet savour.

^k Ex. 22. 29.
ch. 23. 10, 11.

² Heb.
ascend.

¹ Mark 9. 49.
Col. 4. 6.

^m Num. 18.
19.

ⁿ Ezek. 43. 24.

13 And every oblation of thy meat offering ¹ shalt thou season with salt; neither shalt thou suffer ^m the salt of the covenant of thy God to be lacking from thy meat offering: ⁿ with all thine offerings thou shalt offer salt.

^o ch. 23. 10,
14.

^p 2 Kin. 4. 42.

^q ver. 1.

^r ver. 2.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, ^o thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of ^p full ears.

15 And ^q thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn ^r the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

self to God as the perfect fulfilment of every duty to man offered also Himself as *the* food for man (St. John vi. *passim*). We all need Him and must feed on Him, as Aaron and his sons fed on the offering. This is indeed true of all, but it is especially true of those who in the Church of England form the clergy; while the mode in which this truth here typified was pressed by our Lord (St. Matt. x. 10. St. Luke x. 7.), and afterwards explained by St. Paul (1 Cor. ix. 11, 13. Gal. vi. 10.), shows the share which the laity should take in the matter. "If we could fulfil every duty to God and man according to the standard God has given, what should we have left for self? Just what was left of the burnt and meat-offering—nothing. Between God and man all would be consumed. A holy God and a needy world would require "everything" (*Jukes*). Cp. Acts iv. 32—35.

The meat-offering though for the most part consumed by man was none the less an "offering unto the Lord" (ver. 1.). Though it fed the priests, it was offered not to them but to the Lord. So Jesus Christ, though He gave Himself to do good to His fellow-men, did it not as unto men, but as unto the Lord. His life of devotedness, of self-denial, of self-spending, for others was offered to the Lord. In the same path and in the same spirit does He counsel us to walk (St. Matt. xix. 21.).

The burnt-offering and the meat-offering taken together typify God's standard of full obedience—man's duty to Him and to his neighbour: Jesus Christ, and He alone, has fulfilled the types. Yet He has called us His brethren. Therefore what He was we may strive to be: self-denying, self-sacrificing, thoughtful of and for others, and thus our offering may be like the alms and prayers of Cornelius (Acts x. 4.), a "memorial" before the Lord.

LEVITICUS, III.

CHAPTER III.

Before
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1490.

1 *The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.*

¶ AND if his oblation *be* a ^a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it ^b without blemish ^b before the LORD. ^a ch. 7. 11, 20. & 22. 21. ^b ch. 1. 3.

2 And ^c he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. ^c Ex. 29. 10. ch. 1. 4, 5.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ^d the ² fat that covereth the inwards, and all the fat that *is* upon the inwards, ^d Ex. 29. 13, 22. ch. 4. 8, 9. ² Or, *suet.*

4 and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ³ caul above the liver, with the kidneys, it shall he take away. ³ Or, *midriff over the liver, and over the kidneys.*

5 And Aaron's sons ^e shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD. ^e Ex. 29. 13. ch. 6. 12.

6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, ^f he shall offer it without blemish. ^f ver. 1, &c.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace

CHAPTER III.

The Peace Offering.

1. "A sacrifice of peace offering." Points of similarity between this offering and the burnt and meat-offering may be noted in ver. 2 and i. 4; ver. 16 and i. 9. ii. 2: but the reserve attached to the burnt-offering—"a male without blemish" (i. 3, 10.), is removed in the case of the peace-offering (iii. 1, 6.). The peace-offering might be offered in three cases (vii. 12, 16.), (a) for a thanksgiving, (b) for a vow, (c) for a voluntary offering. It was "burnt upon the burnt sacrifice" (ver. 5.); i.e. upon the ashes of the continual burnt-offering (Exod. xxix. 38.), and therefore takes its place naturally as a consequence upon the sacrifices previously described.

LEVITICUS, III.

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offering an offering made by fire unto the LORD ; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone ; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar : *it is* the food of the offering made by fire unto the LORD.

12 And if his offering *be* a goat, then ^h he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation : and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD ; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar : *it is* the food of the offering made by fire for a sweet savour : ⁱ all the fat *is* the LORD's.

17 *It shall be* a ^k perpetual statute for your generations throughout all your dwellings, that ye eat neither ^l fat nor ^m blood.

^g See ch. 21.
6, 8, 17, 21,
22. & 22. 25.
Ezek. 44. 7.
Mal. 1. 7, 12.

^h ver. 1, 7,
&c.

ⁱ ch. 7. 23, 25.
1 Sam. 2. 15.
2 Chr. 7. 7.

^k ch. 6. 18, &
7. 36. & 17.
7. & 23. 14.

^l ver. 16.
compare
with Deut.
32. 14.
Neh. 8. 10.

^m Gen. 9. 4.
ch. 7. 23, 26.
& 17. 10, 14.
Deut. 12. 16.
1 Sam. 14. 33.
Ezek. 44. 7,
15.

17. The ground of the prohibition to eat neither the fat nor the blood of the sacrifice was not based upon sanatory laws but upon the religious precept, what was consecrated to God in the offering was not to be consumed in any other way. The fat was offered to God, because that which is best in every sacrifice is His portion, and the blood being the life was due to God alone the author and giver of life. Eli's sons robbed God of His portion and sinned (1 Sam. ii. 15.).

The particular and definite aspect of Christ's offering as *the* peace-offering is that which follows naturally and consequently upon the aspects of His offering considered as *the* burnt and *the* meat-offering : He is our peace (Eph. ii. 14, 15. Col. i. 20.). In the peace-offering there was this "particular feature : in it the offerer, the priest, and God all fed together. They held communion in feeding on the same offering" (*Jukes*) (see vii. 29, &c.). In the burnt-offering "all" is offered to the Lord ; He is represented as accepting, as satisfied with, as feeding upon the offering : in the meat-offering He vouchsafes to share the offering with His priests : in the peace-offering the offerer is included. The offerer here as elsewhere is Christ, our representative. What, therefore, is true

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1 *The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.*

¶ AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, saying,
a If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them :

a ch. 5. 15, 17.
Num. 15. 22,
&c.
1 Sam. 14. 27.
Ps. 19. 12.

of Him is also true of all "in Christ." When Christ offered, God looked upon Christ as standing for us, as us: and what He did we are considered to have done, for as us He did it. In the peace-offering, Christ, the offerer, is fed and satisfied by His offering; and we, who are one with Christ and Christ with us, as offerers together with Christ, are fed and satisfied in Christ. Again, Christ is Himself the offering as well as the offerer. He was fed with His own perfect spotless offering; He was "satisfied with the travail of His soul" (Isa. liii. 11.). We are to be satisfied with nothing less than Christ: the full satisfaction to the soul hungering and thirsting after righteousness is only to be found in feeding on Christ, *the* peace-offering. And, once more, He Who is both offerer and offering is also Priest; He is our Mediator; and in the peace-offering the deep truth is shadowed forth: "God and man feast "in peace together, and the priest, the common friend of both, seeing "them satisfied, is satisfied also" (*Jukes*). Hence the peace-offering was a sacrifice of repentance and expiation as well as of thanksgiving and joy. It may be said to represent the mercy and love with which the devout communicant is invited by the Father to feed on Him Who is our peace in the Holy Sacrament.

The varieties in the object with which the offerer made the offering are, in their turn, very suggestive (vii. 12, 16.). When Jesus offered Himself for God's glory, this was His peace-offering for "thanksgiving;" when He offered Himself in God's service, this was His offering for "a "vow or voluntary offering." The distinctness rather than the connection between these two acknowledged phases of Christ's work is brought forward. The former kind of offering, being spiritually greater and higher, is accompanied with details omitted or withdrawn from prominence in the latter kind. The same difference of details will be observed if the part in the offering taken by the offerer and priest be referred to "thanksgiving," or to the vow and voluntary offering. Such variations reveal to the Christian mind "height and depth" both in Christ's work and in what the Christian may and should do in and with Christ (Heb. xiii. 16. St. Matt. xxv. 40. Acts xx. 35. 2 Cor. vi. 10.).

CHAPTER IV.

iv. 1. to v. 13. The Sin Offering.

2. "Sin through ignorance." I.e. sins not committed wilfully nor of set purpose, or sins due to want of information, education, law, or commandment (cp. Rom. iv. 25.). "Presumptuous sins," sins against "light and knowledge," are not here under consideration.

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b ch. 8. 12.

c ch. 9. 2.

d ch. 1. 3, 4.

e ch. 16. 14.
Num. 19. 4.

f ch. 8. 15.
& 9. 9.
& 16. 18.

g ch. 5. 9.

3^b if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, ^c a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock ^d unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed ^e shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall ^f put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour ^g all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

The sin-offering and trespass-offering first introduce the connection of sin and trespass with an offering; the idea of sin and trespass being absent from the peace, the meat, and burnt-offerings, because they present that which is "a sweet savour unto the Lord." This distinction should be noted in the application to Christ of the sin-offering. The sweet-savour offerings are Christ our perfectness offering Himself for us to God *without sin*: the sin and trespass-offerings represent Him as offering Himself as our representative "*for sin*" (*Jukes*). The sin and trespass-offerings were the last of the offerings in order of institution, but they were invariably the first in order of application (ep. Exod. xxix. Lev. viii, ix, xiv. 2 Chron. xxix.). The institution gives the order in which the offerings are viewed by God; the application of them, the order in which they are viewed and most readily apprehended by man. Hence, in the order of the fulfilment of the type, though Christ offering Himself *without sin* as the sweet-savour offering precedes His offering Himself *for sin* as the sin-offering; yet in the application of the type men first apprehend and apply that which presents to them Christ as sin-bearer; afterwards they advance to the details of His life's perfect work, the fulfilling all righteousness *as man*, the sweet-savour sinless offering.

3, 13, 22, 27, & v. 1, &c. describe various classes of offerers and kinds of offering. "The priest" (ver. 3.) and "the whole congregation" (ver. 13.) typify respectively the head or representative of the family or

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-9 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, Before
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n ch. 3. 3, 4, 5.

10 ^h as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 ⁱ And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Ex. 29. 14.
Num. 19. 5.

12 even the whole bullock shall he carry forth ^a without the camp unto a clean place, ^k where the ashes are poured out, and ^l burn him on the wood with fire: ³ where the ashes are poured out shall he be burnt. ² Heb.
to without
the camp.
k ch. 6. 11.
^l Heb. 13. 11.
³ Heb. at
the pouring
out of the
ashes.

13 And ^m if the whole congregation of Israel sin through ignorance, ⁿ and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; m Num. 15.
24.
Josh. 7. 11.
n ch. 5. 2, 3,
4, 17.

14 when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ^o shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. o ch. 1. 4.

congregation, and the "church in the wilderness." In God's good time, the first type found its fulfilment in Jesus, the anointed High-priest, the head of the Christian family, and the second in the Church founded by Him. Again, "the ruler" (ver. 22; cp. Num. iii. 24.) and "one of the common people" draw attention to single individuals rather than to representative men and bodies, aspects of the character of Him Who was the ruler of God's people Israel and yet of one Whom the common people sought gladly as being one of themselves. And as with the difference in the offerer so with the variety in the offering; "the bullock" (vv. 3, 14.), the "male kid" (ver. 23.), the "female kid" (ver. 28; v. 6.), the "female lamb" (ver. 32; v. 6.), the "pair of turtle doves" (ver. 7.), or even only "fine flour" (v. 11.)—but without oil or frankincense—(cp. iii. 1.), was offered according to the ability of the offerer; he that had much giving that which (comparatively) cost him much, he that had little giving his best; yet all giving that which typified the wish of the heart—to be freed from sin. Christ, Who was the perfect sin-offering, combined in Himself every offering, the gift of the rich and the gift of the poor, that which the widow's mite would purchase and

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16 ^p And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation :

^p ver. 5.
Heb. 9, 12,
13, 14.

17 and the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

^q ver. 3.

20 And he shall do with the bullock as he did ^q with the bullock for a sin offering, so shall he do with this: ^r and the priest shall make an atonement for them, and it shall be forgiven them.

^r Num. 15, 25.
Dan. 9, 24.
Rom. 5, 11.
Heb. 2, 17, &
10, 10, 11, 12.
1 John 1, 7.
& 2, 2.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation.

^s ver. 2, 13.

22 When a ruler hath sinned, and ^s done *some-what* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty ;

that which the riches of the Magi would buy ; nothing was too great, nothing too little, to find acceptance in the Beloved and be offered in Him as *the* sin-offering.

3, 12, 21 further specify points concerning the sin-offering worthy of notice. (a) It was "without blemish." The frequency with which this is pressed shews the importance attached to it. Any blemish unfitted the offering to bear the sins of others. So, because Jesus was sinless, He could be and was *the* sin-offering ; and because He was perfect, "without blemish," He could bear our sin. Yet as the sin-offering was not a sweet-savour offering, so the offering of Jesus was "not a sweet savour" when viewed as the sin-offering. The reason why Christ can be regarded as a sweet savour in the case of the burnt-offerings, &c., but not in the case of the sin and trespass-offering brings forward the great "mystery" of salvation. The sin and trespass-offering present "Him made sin for us, Who knew no sin" (2 Cor. v. 21. Gal. iii. 13.) ; Jesus, unto Whom no sin is imputed, stands for us under the imputation of sin, and bore the penalty of sin. "Taking up His people's sins as "His own, He says, 'My sins, O God, are not hid from Thee'" (Ps. lxi. 5 ; xl. 2.) (*Jukes*) ; that is, the sin and trespass-offerings represent Him as expiating sin : He is, in them, not counted as a sweet savour and as for acceptance, but as an expiation for sin, and so "not a sweet savour."

(b) For this cause also the sin-offering, though without blemish, was

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23 or ^tif his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish : Before
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24 and ^uhe shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD : it is a sin offering. t ver. 14.
u ver. 4, &c.

25 ^xAnd the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. x ver. 30.

26 And he shall burn all his fat upon the altar, as ^ythe fat of the sacrifice of peace offerings : ^zand the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him. y ch. 3. 5.
z ver. 20.
Num. 15. 28.

27 And ^aif ²any one of the ³common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning* things which ought not to be done, and be guilty ;

28 or ^bif his sin, which he hath sinned, come to his knowledge : then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. a ver. 2.
Num. 15. 27.
2 Heb.
any soul.
3 Heb.
people of
the land.
b ver. 23.

29 ^cAnd he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. c ver. 4, 24.

“burnt without the camp.” It was itself looked upon as sin and cast out into the wilderness. So with Jesus Christ. Though the sinless, Holy One of God, “it pleased the Lord to bruise Him” (Isa. liii. 5.) : “The only spotless offering this world ever witnessed, was yet not only “afflicted of man, but judged of God and smitten” (*Jukes*). “He suffered without the gate” (Heb. xiii. 12.) that the Cross might be an altar, not of the temple, but of the whole world, and that men in humble imitation of their Lord, might go forth from the cares and pleasures of this world, bearing His reproach.

The Christian believer is taught by the sin-offering two things especially ; (1) the exceeding hatefulness of sin : hateful before God, hateful for the “suffering” it brought on the sinless Christ “being “tempted,” hateful for the crucifying afresh that sinless Christ which our sins bring about, hateful for the misery, sorrow, and death which are the “wages of sin :” (2) that sin has “yet been perfectly met by sacrifice, “perfectly borne, perfectly judged, perfectly atoned for” (*Jukes*). This is the comfort and the stay of the Christian repenting of sin and wrestling against temptation. Jesus has suffered as the sin-offering for sins ; He has conquered death the consequence of sin ; He sympathises with all faithful unto death ; He cheers them with the promise of God’s gift—eternal life.

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30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

d ch. 3. 14.

e ch. 3. 3.

f Ex. 29. 18.
ch. 1. 9.
g ver. 26.

31 And ^d he shall take away all the fat thereof, ^e as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a ^f sweet savour unto the LORD; ^g and the priest shall make an atonement for him, and it shall be forgiven him.

h ver. 23.

32 And if he bring a lamb for a sin offering, ^h he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

i ch. 3. 5.

k ver. 26, 31.

35 and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: ^k and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance.

a 1 Kin. 8. 31.
Matt. 26. 63.

b ver. 17.
ch. 7. 18. &
17. 16. & 19.
8. & 20. 17.
Num. 9. 13.
c ch. 11. 24,
28, 31, 39.
Num. 19. 11,
13, 16.

d ver. 17.

e ch. 12. &
13, & 15.

AND if a soul sin, ^a and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then ^b he shall ^b bear his iniquity.

2 Or ^c if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and ^d guilty.

3 Or if he touch ^e the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled

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withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

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4 Or if a soul swear, pronouncing with *his* lips ^fto do evil, or ^gto do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

^f See 1 Sam. 25. 22.
Acts 23. 12.
^g See Mark 6. 23.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall ^hconfess that he hath sinned in that *thing*:

^h ch. 16. 21.
& 26. 40.
Num. 5. 7.
Ezra 10. 11, 12.

6 and he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And ⁱif ²he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two ^kturtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

ⁱ ch. 12. 8.
& 14. 21.
² Heb. *his hand cannot reach to the sufficiency of a lamb.*
^k ch. 1. 14.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and ^lwring off his head from his neck, but shall not divide *it* asunder:

^l ch. 1. 15.

9 and he shall sprinkle of the blood of the sin offering upon the side of the altar; and ^mthe rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

^m ch. 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt offering, according to the ³ⁿmanner: ^oand the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

³ Or, *ordinance.*
ⁿ ch. 1. 14.
^o ch. 4. 26.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; ^phe shall put ^{no}oil upon it, neither shall he put *any* frankincense thereon: *for it is* a sin offering.

^p Num. 5. 15.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, ^q*even* a memorial thereof, and burn *it* on the altar, ^raccording to the offerings made by fire unto the LORD: *it is* a sin offering.

^q ch. 2. 2.
^r ch. 4. 35.

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13 ^a And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^tthe remnant shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,
15 ^u if a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^x he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after ^y the shekel of the sanctuary, for a trespass offering:

16 and he shall make amends for the harm that he hath done in the holy thing, and ^z shall add the fifth part thereto, and give it unto the priest: ^a and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a ^b soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^c though he wist *it* not, yet is he ^d guilty, and shall bear his iniquity.

18 ^e And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass

^a ch. 4. 26.
^t ch. 2. 3.

^u ch. 22. 14.
^x Ezra 10. 13.
^y Ex. 30. 13.
ch. 27. 25.

^z ch. 6. 5. &
22. 14. & 27.
13, 15, 27, 31.
Num. 5. 7.
^a ch. 4. 26.

^b ch. 4. 2.

^c ver. 15.
ch. 4. 2, 13,
22, 27.
Ps. 19. 12.
Luke 12. 48.
^d ver. 1, 2.
^e ver. 15.

CHAPTER V.

v. 14 to vi. 7. The Trespass-offering.

15. "A trespass." The difference between trespass and sin brought out in this section is this: "sin" is the parent, "trespass" is the offspring; "sin" expresses the fault or evil which is in us; "trespass" the results or fruits of the sin in us; "sinful" men expresses what we are; "trespassers" not only what we are, but what we do in consequence of what we are. There is a degree of wilfulness and deliberation generally (though not always) implied in "trespass" which is (usually) absent from "sin" as considered in ch. iv. to v. 13.

"Trespass-offering." This, like the sin-offering, was an offering in expiation of sin (vv. 16, 18; vi. 7.); but with this difference, that while the sin-offering was an offering for the sin, or fault, or evil in us; the trespass-offering was an offering for the fruits or results of that sin. The "trespass" for which offering was to be made is (here) of two kinds: (a) against God, "in the holy things of the Lord" (ver. 15.); (b) against a neighbour (vi. 2, &c.) in "lying," or in "doing violence," or in "false swearing" deliberately and consciously indulged. Though "trespass" implied actual wrong, it would seem that in matters under (a), trespass might be committed and a man "wist it not" (vv. 17, 18); this ignorance

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offering, unto the priest: ^fand the priest shall make Before
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an atonement for him concerning his ignorance ver. 16.
wherein he erred and wist *it* not, and it shall be ^f forgiven him.

19 It is a trespass offering: ^ghe hath certainly ^g trespassed against the LORD. Ezra 10. 2.

is never affirmed for matters under (b). "Those who are most with God will most confess, what to some seems quite incredible, that often there has been unwitting trespass in the holiest acts of work and worship" (*Jukes*). Hence the truth here taught "that not our conscience, nor our measure of light, nor our ability, but the truth of God is the standard by which both sin and trespass are to be measured."

"A ram without blemish with thy estimation by shekels of silver." In connection with the trespass-offering occur particulars respecting the payment of money which are altogether absent from the sin-offering. In the latter the sin of the offerer was met in, and atoned by, the victim; the sinless one was judged for sin; and justice was satisfied. In the trespass-offering more is required, because the offering is not only for what the sinner is, but for what he has done. Not only must the victim die for the sin, but he—e. g. the neighbour—who is injured by the sin, he who is trespassed against, must have reparation made to him. Hence the restitution implied by the payment of money, by which, in addition to the offering, the wrong done is fully atoned. Hence the trespasser, according to the valuation of the priest, "made amends for the harm that he had done," if his trespass was about "holy things" (ver. 16.); or "restored the principal," if his trespass was against his neighbour (vi. 5.); and in both cases he "added the fifth part more," in token that though *all* had been forfeited (cp. Gen. xlvii. 24.), a part was offered and accepted in mercy and forgiveness.

The application of this offering to Christ is to be found in considering Him as an expiation for trespass as well as for sin. Not only was His "soul an offering for sin," but "He was wounded for our transgressions" (Isa. liii. 10, 5.). He, in His pitying love, took upon Him our trespasses, and received "the chastisement;" not only satisfying God, but making restitution also to God, that we in Him might be accepted as both satisfying and making restitution. "Whatever was lost (to God) through man in the first Adam has been made up to the full in the second Adam. Whether honour, service, worship, or obedience, whatever God could claim, whatever man could rob Him of, all this has He received again from man in Christ:" and, inasmuch as man ("the neighbour") also was injured by trespass, "such as accept His offering, find their loss through man's trespass not only paid but more than paid" (*Jukes*). Christ has paid to God and man the additional "fifth." Even before trespass entered, God and man had each their claim. God had a right to "holy things" as His portion: man had his just claim upon man. But since trespass entered, each has their original right and "their fifth part." Christ, *the* trespass-offering, satisfies to the full both God and man.

The followers of Christ, who see Him in the trespass-offering making restitution for wrong done, know also that there is a measure

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CHAPTER VI.

1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.*

AND the LORD spake unto Moses, saying,
2 if a soul sin, and ^a commit a trespass against the LORD, and ^b lie unto his neighbour in that ^c which was delivered him to keep, or in ² ³ fellowship, or in a thing taken away by violence, or hath ^d deceived his neighbour;

3 or ^e hath found that which was lost, and lieth concerning it, and ^f sweareth falsely; in any of all these that a man doeth, sinning therein:

4 then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 or all that about which he hath sworn falsely; he shall even ^g restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ⁴ ⁵ in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, ^h a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 ⁱ and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,
9 command Aaron and his sons, saying, *This is*

and a sense in which they, "ashamed" of their trespasses wrought "as servants of sin and free from righteousness," when they are made "free from sin and become servants to God," restore to God and man their rights; they "have their fruit unto holiness and the end everlasting life" (Rom. vi. 20—22.). And not content with that only, they seek to add their fifth part. They would render to God and man not only what is their bare due, but seek to add grace to grace, to be changed into the image of the Lord from glory to glory (2 Cor. iii. 18. St. Matt. v. 49.); rendering to God deeper and more faithful service, and to man something more like the love with which one loves oneself than the "eye for an eye" of strict requirements (St. Matt. v. 38—48.).

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the law of the burnt offering: It *is* the burnt offering, ² because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

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² Or, for the
burning.

10 ^k And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them ¹ beside the altar.

^k Ex. 28. 39,
40, 41, 43.
ch. 16. 4.
Ezek. 44. 17,
18.

¹ ch. 1. 16.

11 And ^m he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ⁿ unto a clean place.

^m Ezek. 44.
19.

ⁿ ch. 4. 12.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon ^o the fat of the peace offerings.

^o ch. 3. 3, 9,
14.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ ^p And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

^p ch. 2. 1.
Num. 15. 4.

CHAPTER VI.

vi. 8—vii. The ritual of the previous offerings.

8—13 contain the ritual of the burnt-offering. This and the following sections should be read in connection with the previous instructions given in respect of each offering (i.—vi. 7.). The burnt-offering in question is the daily burnt-offering, the evening offering being reckoned first according to the Hebrew method (Gen. i. 5.): and the priest was clad in his officiating dress which he put off when he went without the camp.

11. The "carrying forth the ashes to a clean place" has been thought to typify the taking down of Christ's precious Body from the Cross, the Christian altar, and the carrying it forth to the new tomb. The special care of the ashes symbolizes the mystery of the Resurrection.

13. "The fire shall never go out." Not only because continuous lighting would have been practically inconvenient, but also—and above all—because fire was the symbol of the Divine Presence, eternal and all-holy, and the symbol of that purity and zeal which should animate the spirits of the true worshippers of God. Christians "have an altar" (Heb. xiii. 10.) to which they bring their offering—theirself, "to be a reasonable, holy, and lively (living) sacrifice unto the Lord" (*Communion Service*). Blessed are they who stand the test of the purifying fire, and, kindled by it, ever speak with other tongues, as the Spirit gives them utterance (Acts ii. 4.).

14—23. The ritual of the meat-offering (1) generally, (2) for the priest "when he is anointed" (cp. ii.).

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15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the ^a memorial of it, unto the LORD.

16 And ^rthe remainder thereof shall Aaron and his sons eat: ^swith unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 ^tIt shall not be baked with leaven. ^uI have given it *unto them* for their portion of my offerings made by fire; ^xit is most holy, as *is* the sin offering, and as the trespass offering.

18 ^yAll the males among the children of Aaron shall eat of it. ^z*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: ^aevery one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,
20 ^bthis *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ^cephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and* the baked pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons ^dthat is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; ^eit shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

(a) 18. "Every one that toucheth them shall be holy," i. e. laity as well as clergy. The Church is here represented as holy through touching what is offered by fire to God: so "touching God" the Church is "made whole" (St. Matt. ix. 21.). The Christian layman is thus taught that he must be "pure" as He Whom he touches in his offering is pure.

(b) 20—23 contain suggestions for those "called to serve in the sacred "ministry of God's Church" (*Collect for Ember weeks*). For one week they are preparing for ordination (cp. viii. 33.); "in the morning" and "at night" let their offering of themselves "as a sweet savour" be made

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- 24 ¶ And the LORD spake unto Moses, saying, Before
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- 25 speak unto Aaron and to his sons, saying, ch. 4. 2.
- ¶ This *is* the law of the sin offering: ^g In the place g ch. 1. 3, 5,
11. & 4. 24,
29, 33.
where the burnt offering is killed shall the sin
offering be killed before the LORD: ^h it *is* most
holy. h ver. 17.
ch. 21. 22.
- 26 ⁱ The priest that offereth it for sin shall eat i ch. 10. 17,
18. Num.
18. 9, 10,
Ezek. 44. 28,
29.
it: ^k in the holy place shall it be eaten, in the
court of the tabernacle of the congregation.
- 27 ^l Whatsoever shall touch the flesh thereof shall k ver. 16.
l Ex. 29. 37.
& 30. 29.
be holy: and when there is sprinkled of the blood
thereof upon any garment, thou shalt wash that
whereon it was sprinkled in the holy place.
- 28 But the earthen vessel wherein it is sodden m ch. 11. 33.
& 15. 12.
^m shall be broken: and if it be sodden in a brasen
pot, it shall be both scoured, and rinsed in water.
- 29 ⁿ All the males among the priests shall eat n ver. 18.
Num. 18. 19.
o ver. 25.
thereof: ^o it *is* most holy.
- 30 ^p And no sin offering, whereof *any* of the blood p ch. 4. 7, 11,
12, 18, 21.
& 10. 18.
& 16. 27.
Heb. 13. 11.
is brought into the tabernacle of the congregation
to reconcile *withal* in the holy *place*, shall be eaten:
it shall be burnt in the fire.

CHAPTER VII.

1 The law of the trespass offering, 11 and of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill offering. 22 The fat, 26 and the blood, are forbidden. 28 The priests' portion in the peace offerings.

LIKELIKE ^a this *is* the law of the trespass offering: ^b it *is* most holy. a ch. 5, & 6.
1,—7.
b ch. 6. 17, 25,
& 21. 22.

unto the Lord and “wholly burnt:” their life, their hopes and aims, body, soul, and spirit, *all* is to be offered “wholly” and without reserve.

24—30. The ritual of the sin-offering (cp. iv.). To what is stated above (ver. 18.) is now added a rule in the case of those “sprinkled” by the blood. The principle contained in this rule and in that for vessels used (ver. 28.) is directed against profanation or the mis-application to unhallowed purposes of what has been hallowed. Christians “sprinkled by the blood of Jesus” are “not of the world even as He is “not of the world:” therefore has He prayed “not that they should be “taken out of the world, but that the Father would keep them from the “evil” in the world (St. John xiv. 14, 15.). And what is true of Christians is true of holy things used by Christians. Bibles which have become old, cloths, vessels, &c. which have worn out, should be reverently destroyed and never degraded to unhallowed uses.

CHAPTER VII.

1—10. The ritual of the trespass-offering (cp. vi. 6, seq.). The

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^c ch. 1. 3, 5,
11. & 4. 24,
29, 33.

^d Ex. 29. 13.
ch. 3. 4, 9,
10, 14, 15, 16.
& 4. 8, 9.

^e ch. 6. 16,
17, 18.
Num. 18. 9,
10.

^f ch. 2. 3.

^g ch. 6. 25,
26. & 14. 13.

^h ch. 2. 3, 10.
Num. 18. 9.
Ezek. 44. 29.

² Or, on the
flat plate,
or, slice.

ⁱ ch. 3. 1. &
22. 18, 21.

2 ° In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it ^d all the fat thereof; the rump, and the fat that covereth the inwards,

4 and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 and the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 ° Every male among the priests shall eat thereof: it shall be eaten in the holy place: ^f it *is* most holy.

7 As the sin offering *is*, so *is* ^g the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And ^h all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and ² in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And ⁱ this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

majority of the rules applicable to the sin-offering, apply here also (ver. 7.). The stress laid upon the priests' participation in it by eating is in accordance with the interpretation of the offering. Christians who draw near with faith to closest communion with God, and desire to take the Holy Sacrament to their comfort, know that an offering for their trespass is wanted as well as an offering for their sin. They must not only "truly and earnestly repent them of their sins," but also be "in love and charity with their neighbours" (*Communion Service*. Cp. St. Matt. v. 23, 24.): and this is symbolically expressed by priest and people together receiving God's creatures of bread and wine, and being partakers together of the most precious Body and Blood of His Son our Saviour Jesus Christ.

11—34. The ritual of the peace-offerings with its variations (cp. iii.) and restrictions. As a "thanksgiving," it may be considered as an offering in acknowledgment of past mercies; as a "vow," an offering full

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12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^k anointed with oil, and cakes mingled with oil, of ^k fine flour, fried.

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^k ch. 2. 4.
Num. 6. 15.

13 Besides the cakes, he shall offer *for* his offering ^l leavened bread with the sacrifice of thanksgiving of his peace offerings.

^l Amos 4. 5.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, ^m and ^m it shall be the priest's that sprinkleth the blood of the peace offerings.

^m Num. 18.
8, 11, 19.

15 ⁿ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

ⁿ ch. 22. 30.

16 But ^o if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

^o ch. 19. 6,
7, 8.

17 but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be ^p imputed unto him that offereth it: it shall be an ^q abomination, and the soul that eateth of it shall bear his iniquity.

^p Num. 18. 27.

^q ch. 11. 10,
11, 41. & 19. 7.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the

of hope for the future; as a "voluntary offering," a recognition of benefits actually enjoyed. "Peace" has its past, its present, its future.

15—18. The prohibition not to keep the flesh, and the injunction to burn any that was kept, are probably due to sanitary causes. Flesh-meat could not keep in that hot climate, and to eat what was kept would probably have entailed disease.

As in this offering God, the offerer, the priest, and the sons of the priest all join and find satisfaction, so peace is the link which binds together Christ and His whole family. Peace He has given to us and peace He has left with us, that we should be at peace with Him and with one another.

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LORD, ^r having his uncleanness upon him, even that soul ^s shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, as ^t the uncleanness of man, or any ^u unclean beast, or any ^w abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^x shall be cut off from his people.

^r ch. 15. 3.

^s Gen. 17. 14.
^t ch. 12, & 13,
& 15.

^u ch. 11. 24,
28.

^w Ezek. 4. 14.

^x ver. 20.

22 ¶ And the LORD spake unto Moses, saying,
23 speak unto the children of Israel, saying, ^y Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

^y ch. 3. 17.

² Heb.

carcase,
ch. 17. 15.
Deut. 14. 21.
Ezek. 4. 14.
& 44. 31.

24 And the fat of the ² beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

^z Gen. 9. 4.
ch. 3. 17, &
17. 10,—14.

26 ^z Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,
29 speak unto the children of Israel, saying, ^a He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

^a ch. 3. 1.

^b ch. 3. 3, 4,
9, 14.

^c Ex. 29. 24,
27.

ch. 8. 27.
& 9. 21.

Num. 6. 20.

30 ^b His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that ^c the breast may be waved *for* a wave offering before the LORD.

23—27. The prohibition to eat fat and blood was due to two causes: (1) what had been offered to God could not be appropriated for unconsecrated ends (see *marg. ref.*); (2) what was not fit to be offered to God was unfit for human food.

30. "A wave-offering." This, together with "heaving," or raising the offering, was inseparable from the peace-offering. The "breast with

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31 ^d And the priest shall burn the fat upon the altar: ^e but the breast shall be Aaron's and his sons'.

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32 And ^f the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

d ch. 3. 5, 11,
16.
e ver. 34.
f ver. 34.
ch. 9. 21.
Num. 6. 20.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For ^g the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

g Ex. 29. 23.
ch. 10. 14, 15.
Num. 18. 18,
19.
Deut. 18. 3.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 which the LORD commanded to be given them of the children of Israel, ^h in the day that he anointed them, *by* a statute for ever throughout their generations.

h Ex. 40. 13, 15.
ch. 8. 12, 30.

37 This *is* the law ⁱ of the burnt offering, ^k of the meat offering, ^l and of the sin offering, ^m and of the trespass offering, ⁿ and of the consecrations, and ^o of the sacrifice of the peace offerings;

i ch. 6. 9.
k ch. 6. 14.
l ch. 6. 25.
m ver. 1.
n Ex. 29. 1.
ch. 6. 20.
o ver. 11.

“the fat”—one of the best parts of the animal offered, and typical of an excellent offering—constituted the wave-offering of the peace-offering here. The offerer himself presented it to the Lord, Who assigned the breast, when stripped of the fat, to the priest. At the same time the “heave-shoulder” was given by the offerer to the priest. The wave-offering was offered at the Passover, at the feast of Pentecost, and on other occasions (see *marg. ref.*), and derived its name from the swinging or backwards and forwards motion which accompanied its use, the motion forwards being said to symbolize man's gift to God, and the motion backwards God's return of that gift to man. The Christian, when thankful to God for His gifts, knows that the offering of a heart at peace with God and man is an excellent offering; he knows also that God will restore to him a hundred-fold more than he gives: God will give him that “peace which passeth understanding.” Others take waving and heaving to express the extent of divine power and dominion: that the earth is the Lord's and the fulness thereof; that there is no part to which the fruits of Christ's Sacrifice do not reach; and that whatever blessings we enjoy descend from heaven in consequence of His Passion, Resurrection, and Ascension.

34—36 affirm and encourage the principle upon which Churchmen act (1 Cor. ix. 13.).

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ch. 1. 2.

38 which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^pto offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrateth Aaron and his sons. 14 Their sin offering. 18 Their burnt offering. 22 The ram of consecrations. 31 The place and time of their consecration.

¶ AND the LORD spake unto Moses, saying,
^a 2 ^a take Aaron and his sons with him, and ^b the
^b garments, and ^c the anointing oil, and a bullock for
^c the sin offering, and two rams, and a basket of
 unleavened bread ;

3 and gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him ; and the assembly was gathered together unto the door of the tabernacle of the congregation.

^d 5 And Moses said unto the congregation, ^d This is the thing which the LORD commanded to be done.

^e 6 And Moses brought Aaron and his sons, ^e and washed them with water.

38 states directly what would only indirectly be gathered from Exod. xl. 34 to Lev. i. 1, that the laws of the offerings had been commanded to Moses in the sacred mount.

CHAPTERS VIII. & IX.

The Consecration of Aaron and his Sons.

3. "Gather all the congregation." After the laws and ritual connected with the offerings, follows naturally the consecration of those who are to take the priests' part in them (Exod. xxix.). The Greek Version renders this "make an ecclesia (or church) of the congregation ;" and the Fathers remarked that this use of the word "church" is presented to us when God invested Aaron, the type of Christ, with the High priesthood. "All the congregation" are "gathered together for this, that "the voice of the people" should attest and assent to what God had ordered. In the same spirit the Church of England invites the people to be present at the ordination of Bishops, Priests, and Deacons, to take their part in it, to pray with and for all who are ordained.

The consecration of Aaron and his sons consisted of two parts: (1) the washing, anointing, and investiture (vv. 6—13.) ; and (2) the offerings (ver. 14, &c.).

6. "Washed them with water." The washing away any bodily uncleanness typified the washing away from the soul the impurities which might have affected it (Heb. vii. 26. St. Matt. iii. 1. 2 Cor. vii. 1.). Jesus Christ, our great High Priest, though without sin, fulfilled this rite when He was publicly baptized (St. Matt. iii. 15.) ; and Christians

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7 ^f And he put upon him the ^s coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. Before
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Ex. 29. 5.
Ex. 28. 4.

8 And he put the breastplate upon him : also he ^h put in the breastplate the Urim and the Thummim. Ex. 28. 30.

9 ⁱ And he put the mitre upon his head ; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown ; as the LORD ^k commanded Moses. Ex. 29. 6.
Ex. 28. 37,
&c.
Ex. 30. 26,
27, 28, 29.

10 ^l And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. Ex. 30. 26,
27, 28, 29.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he ^m poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. Ex. 29. 7.
& 30. 30.
ch. 21. 10, 12.
Ps. 133. 2.

13 ⁿ And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and ² put ² bonnets upon them ; as the LORD commanded Moses. Ex. 29. 8, 9.
Heb.
bound.

14 ^o And he brought the bullock for the sin offering : and Aaron and his sons ^p laid their hands upon the head of the bullock for the sin offering. Ex. 29. 10.
Ezek. 43. 19.
ch. 4. 4.

look onward to the hour when they shall be "washed" from their sins by their Lord Himself (Rev. i. 5).

7. "He put on him the coat," &c. The old garments were laid aside and the garments for divine service put on; actions whose symbolism is at once clear. So the clergyman acts when he performs the Lord's service in the church; and so the Christian acts when, putting off the old man, he "puts on the whole armour of God" and "stands" before God "praying" and "watching" (Eph. vi. 11, 14, 18.).

10. "Took the anointing oil." This, sprinkled on Aaron and on "all in the tabernacle," "sanctified" them. The oil symbolized God's Holy Spirit, and the "seven times" sprinkling symbolized not only the perfect separation of priest and vessels from worldly use but also the perfect consecration of both to divine purposes. In the Ordination Service they who "receive the Holy Ghost for the office and work" "committed unto them" are reminded of the same two-fold aspect of their sacred calling.

14. "The sin-offering." This was the first offering; it was conducted in the manner duly prescribed (iv. 3); the young bullock being chosen as the choicest offering of the kind. It was necessary that they who should presently intercede for others should themselves "first be reconciled" unto God: hence the propriety of the sin-offering coming first.

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q Ex. 29. 12,
26. ch. 4. 7.
Ezek. 43. 20,
26.
Heb. 9. 22.
r Ex. 29. 13.
ch. 4. 8.

15 And he slew *it*; ^q and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified *it*, to make reconciliation upon *it*.

16 ^r And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^s commanded Moses.

s Ex. 29. 14.
ch. 4. 11, 12.
t Ex. 29. 15.

18 ^t And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; ^u as the LORD commanded Moses.

u Ex. 29. 13.

22 And ^w he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

w Ex. 29. 19,
31.

23 And he slew *it*; and Moses took of the blood of *it*, and put *it* upon the tip of Aaron's right ear,

18. "The ram for the burnt-offering." This followed next. They who were symbolically freed from sin could now symbolically surrender their lives "wholly" unto the Lord as a sweet savour (ch. i.).

22. "The ram of consecration." (Cp. Exod. xxix. 19, &c.) Literally, the ram of fulness or fulfilling (a plural noun; cp. vii. 37.). The word is very significant; it is explained by the phrase "to fill the hand," the Hebrew synonym for "to consecrate," in allusion to putting upon the hands of Aaron and his sons (ver. 27.) "all" the gifts (vv. 25, 26.) of the people made over to them for the service of the altar. So hath the Father "given all things into the hands of His Son" our High Priest (St. John iii. 35.). This filling of the hands with various gifts, the waving them before the Lord (ver. 27.), and subsequent consumption of the whole as a burnt-offering (ver. 28.), constituted the completion and fulfilling of the rite of consecration; it typified the surrender of all to God for holy purposes (cp. also the action noted in ver. 22.).

. 23, 24. The blood of this ram was put (a) upon the right ear, to

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and upon the thumb of his right hand, and upon the great toe of his right foot. Before
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24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 ^x And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder: ^x Ex. 29. 22.

26 ^y and out of the basket of unleavened bread, ^y Ex. 29. 23. that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 and he put all ^z upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD. ^z Ex. 29. 24.
&c.

28 ^a And Moses took them from off their hands, ^a Ex. 29. 25. and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' ^b part; as the LORD ^b Ex. 29. 26. commanded Moses.

30 And ^c Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him. ^c Ex. 29. 21.
& 30. 30.
Num. 3. 3.

31 And Moses said unto Aaron and to his sons; ^d Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that ^d Ex. 29. 31,
32.

signify that the ear of the priests should be open to the voice of God, and to remind all future priests to be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same; (*b*) upon the hand and foot to consecrate both members to activity in the sacred service of God, and to teach to their successors "faithful diligence always to minister the doctrine and Sacraments and "the discipline of Christ . . . and the maintenance of quietness, peace, "and love among . . . them committed to their charge" (see the *Office for Ordering of Priests*).

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^c Ex. 29. 34.

is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 ^e And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for ^f seven days shall he consecrate you.

^f Ex. 29. 30,
35. Ezek.
43. 25, 26.

^g Heb. 7. 16.

34 ^g As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ^h keep the charge of the LORD, that ye die not: for so I am commanded.

^h Num. 3. 7.
& 9. 19.
Deut. 11. 1.
1 Kin. 2. 3.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first offerings of Aaron, for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord, upon the altar.

^a Ezek. 43. 27.

AND ^a it came to pass on the eighth day, *that* A Moses called Aaron and his sons, and the elders of Israel;

33. "For seven days shall he consecrate you," i. e. all that had been prescribed and had taken place on the first day (ver. 34.) was to be repeated for seven days. For the whole week were they to be occupied in "keeping the charge of the Lord" (ver. 35.). The impression thus made was not to pass away as the action of a single exciting day, but to be remembered as the occupation of the whole week, each day bringing with it deeper and more spiritual thoughts, and a more and more perfect dedication of self to God. So also has the Church of England set apart the Ember weeks as times in which they (especially), who are consecrating their lives to God and God's service, should "weigh and ponder" the great and glorious duties they have undertaken. Day after day the thought is brought nearer and deepened: "have in remembrance into how high a dignity and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the "Lord" (*Office for Ordering of Priests*). The seven days of consecration typified further (a) the week of our Lord's Passion before He entered into "heaven itself" (Heb. ix. 23.), and (b) the last week of watching and prayer before the consecration and perfecting of the Apostles by the gift of the Holy Ghost (Acts ii.).

CHAPTER IX.

1. "On the eighth day." This was the day of Aaron's entry on his office. It was also the day of circumcision, the type of Baptism, wherein all Christians are consecrated to God and made priests unto Him.

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2 and he said unto Aaron, ^bTake thee a young calf for a sin offering, ^cand a ram for a burnt offering, without blemish, and offer *them* before the LORD. Before
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3 And unto the children of Israel thou shalt speak, saying, ^dTake ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^ea meat offering mingled with oil: for ^fto day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and ^gthe glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and ^hoffer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ⁱoffer the offering of the people, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 ^kAnd the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^lput *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 ^mbut the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; ⁿas the LORD commanded Moses.

11 ^oAnd the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's

“Moses called Aaron,” &c. Moses, hitherto, had been the consecrator (see viii. 9, 15, 17, 21, &c.): being the channel through which the others received their office; he—for the time—has a higher priesthood than that of Aaron. In this chapter he divests himself of the office of priest, and transfers it to “Aaron and his sons.” Aaron is called upon to offer for himself (ver. 8. Cp. Heb. vii. 28.) and for the people (ver. 15.). All was done with strict attention to the laws and rules laid down (ch. i. iv. &c.): and this evidently both from the symbolical importance of these details, and in deference to the principle afterwards defined by St. Paul as the rule for Christian Churches: “Let all things be done decently and in order” (1 Cor. xiv. 40.).

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^p ch. 1. 5.
& 8. 19.
^q ch. 8. 20.

^r ch. 8. 21.

^s ver. 3.
Isai. 53. 10.
Heb. 2. 17.
& 5. 3.

^t ch. 1. 3, 10.

² Or, ordinance.

^u ver. 4.
ch. 2. 1, 2.

³ Heb. filled his hand out of it.

^x Ex. 29. 38.
^y ch. 3. 1, &c.

^z ch. 3. 5, 16.

^a Ex. 29. 24, 26.
ch. 7. 30, 31, 32, 33, 34.

^b Num. 6. 23.
Deut. 21. 5.
Luke 24. 50.

sons presented unto him the blood, ^p which he sprinkled round about upon the altar.

13 ^q And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 ^r And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ^s And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it ^t according to the ² manner.

17 And he brought ^u the meat offering, and ³ took an handful thereof, and burnt *it* upon the altar, ^x beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* ^y a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 and the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 and they put the fat upon the breasts, ^z and he burnt the fat upon the altar:

21 and the breasts and the right shoulder Aaron waved ^a *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and ^b blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the

22. Aaron blessed the people, possibly in the words of Numb. vi. 24; or of Ps. xc. 17. He stood upon "the grate of network of brass" (Exod. xxvii. 4.). This blessing Moses and Aaron repeated in the tabernacle of the congregation (ver. 23. Cp. Solomon's blessing, 2 Chron. vi. 3—12.). It was while so engaged that "the glory of the Lord" appeared as promised (ver. 6.). What the appearance of the glory was must ever remain conjecture. It shone out of the cloud (Exod. xl. 34, 35.). After our great High Priest had been consecrated by suffering, had risen from the dead, had blessed His disciples, and had entered into the true Holy of Holies, the Glory of the Lord appeared unto all people in the descent of the Holy Ghost in tongues of fire (Acts ii. Cp. Ps. lxxviii. 17.).

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people: ° and the glory of the LORD appeared unto all the people.

24 And ^d there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, ° they shouted, and fell on their faces.

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° ver. 6.
Num. 14. 10.
& 16. 19, 42.
^d Gen. 4. 4.
Judg. 6. 21.
1 Kin. 18. 38.
2 Chr. 7. 1.
Ps. 20. 3.
° 1 Kin. 18. 39.
2 Chr. 7. 3.
Ezra 3. 11.

CHAPTER X.

¹ Nadab and Abihu, for offering of strange fire, are burnt by fire. ⁶ Aaron and his sons are forbidden to mourn for them. ⁸ The priests are forbidden wine when they are to go into the tabernacle. ¹² The law of eating the holy things. ¹⁶ Aaron's excuse for transgressing thereof.

¶ AND ^a Nadab and Abihu, the sons of Aaron, ^b took either of them his censer, and put fire therein, and put incense thereon, and offered ^c strange fire before the LORD, which he commanded them not.

^a ch. 16. 1.
& 22. 9.
Num. 3. 3, 4.
& 26. 61.
1 Chr. 24. 2.
^b ch. 16. 12.
Num. 16. 18.
^c Ex. 30. 9.

24. "The fire came out from before the Lord." Literally, from the Presence of the Lord (Exod. xxxiii. 14, 15.), perhaps breaking through the cloud. In 1 Chron. xxi. 26. 2 Chron. vii. 1. the fire is described as "from heaven" (cp. 1 Kings xviii. 38.). The "fire" mentioned here was believed by the Jews to have remained unquenched on the altar till the building of Solomon's temple (2 Chron. vii. 1.). Christian writers have rather maintained that the fire thus given was continued by natural means. The ordinary fire upon the altar had been kindled (vv. 10, 14, 17, 20.): this fire from the Lord consumed it "as in a moment" (cp. x. 2.). "God," says an old writer, "wrought not this miracle to attract attention to supernatural fire, but to confirm and seal the priesthood of the old dispensation, and to show His acceptance of them and of the sacrifice which they had offered."

The effect upon the people of this manifestation of God's Presence was not one of terror. They "shouted for joy" and thanksgiving, and—after the custom of their nation—fell prostrate to worship and adore. Where God's fire has entered as "perfect love" it "casteth out fear" (1 St. John iv. 18.): the worshipper's song of joy is ever

"Jesu, my Lord, I Thee adore,
O make me love Thee more and more."

CHAPTER X.

The history of Nadab and Abihu.

1. "Offered strange fire." Nadab and Abihu were the two eldest sons of Aaron (Exod. vi. 23.). The profanation of which they were guilty seems to have followed almost immediately after the solemn consecration narrated in ch. ix. The charge of the consecrated fire may have been delivered to them; and, owing to some neglect, they found it necessary to use fire which was "strange," i.e. other than consecrated or properly offered (cp. Exod. xxx. 9.), or offered at an improper time. Whether or not ver. 9 throws any light upon the cause of the neglect, is very doubtful. What they did was destructive both of the sanctification of self proper to those who came nigh to the Lord, and of the glorification

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- 2 And there ^d went out fire from the LORD, and devoured them, and they died before the LORD.
- 3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them ^e that come nigh me, and before all the people I will be ^f glorified. ^g And Aaron held his peace.
- 4 And Moses called Mishael and Elzaphan, the sons of ^h Uzziel the uncle of Aaron, and said unto them, Come near, ⁱ carry your brethren from before the sanctuary out of the camp.
- 5 So they went near, and carried them in their coats out of the camp; as Moses had said.
- 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, ^k Uncover not your heads, neither rend your clothes; lest ye die, and lest ^l wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
- 7 ^m And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ⁿ for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.
- 8 ¶ And the LORD spake unto Aaron, saying,

cation of God before all the people (ver. 3.). "They died before the "Lord" as did Ananias and Sapphira (Acts v. 5, 10.).

3. "Aaron held his peace." Words which well describe the speechless sorrow of the father (cp. ver. 19.), and yet the conviction of God's anointed priest that death was the just punishment for such disobedience: cp. the history of Eli (1 Sam. iii. 18.) and of Hezekiah (2 Kings xx. 19.).

6. The father and his two remaining sons were to avoid any of the usual signs of mourning—the letting the long hair hang loose and dishevelled about the head and face, or the rending of clothes. They were on the Lord's side (cp. Exod. xxxii. 26.); and, however trying to their natural feelings, they were bound to show no external marks of sympathy for those who owed their sad end to a breach of discipline. General officers have had, in the interests of discipline, to sign the death-warrant of those for whom they would gladly have died. "Bewailing," if denied to father and brothers, was enjoined on their "brethren the whole house "of Israel."

8—11. Prohibitions of a general kind; the first of them perhaps made necessary—as some think—by the events of vv. 1, 2. The "strong "drink" was a fermented beverage made from barley, or dates, or honey. The object of the prohibitions is twofold and clearly stated (1) as it affected the priests (ver. 10.), (2) as it would affect the people to whom they were to be examples.

The whole history is a warning—specially to the clergy—and then to

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9 ° do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 and that ye may ^p put difference between holy and unholy, and between unclean and clean;

11 ^q and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ^r the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for ^s it is most holy:

13 and ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for ^t so I am commanded.

14 And ^u the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 ^x The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought ^y the goat of

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° Ezek. 44. 21.
Luke 1. 15.
1 Tim. 3. 3.
Tit. 1. 7.

p ch. 11. 47.
& 20. 25.
Jer. 15. 19.
Ezek. 22. 26.
& 44. 23.

q Deut. 24. 8.
Neh. 8. 2, 8,
9, 13.
Jer. 18. 18.
Mal. 2. 7.

r Ex. 29. 2.
ch. 6. 16.
Num. 18. 9,
10.
s ch. 21. 22.

t ch. 2. 3.
& 6. 16.

u Ex. 29. 24,
26, 27.
ch. 7. 31, 34.
Num. 18. 11.

x ch. 7. 29,
30, 34.

y ch. 9. 3, 15.

all to whom God has given great spiritual privileges and advantages. He that thinketh he standeth must take heed lest he fall.

12—15 may have been, as has been suggested, an instruction intended by Moses to call away the thoughts of sorrowing Aaron and his remaining sons from what had happened. The one meal they were instructed to take "beside the altar" (vv. 12, 13.); the second was to be the means of gathering together his family (vv. 14, 15.). Perhaps it was this fact which led to the omissions presently blamed. The meeting only brought out more painfully and vividly the bereavement which had befallen them.

16. "Moses diligently sought," &c. One sad transgression and breach of the divine rules had made Moses anxious. He now detected an omission which he may have feared would be followed by speedy punishment. The omission had occurred in reference to the ritual of

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the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

^a ch. 6. 26, 29. 17 ^z wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

^a ch. 6. 30. 18 Behold, ^a the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, ^b as I commanded.

^b ch. 6. 26.

^c ch. 9. 8, 12.

19 And Aaron said unto Moses, Behold, ^c this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, ^d should it have been accepted in the sight of the LORD?

^d Jer. 6. 20.

& 14. 12.

Hos. 9. 4.

Mal. 1. 10, 13.

20 And when Moses heard *that*, he was content.

CHAPTER XI.

¹ *What beasts may,* ⁴ *and what may not be eaten.* ⁹ *What fishes.* ¹³ *What fowls.* ²⁹ *The creeping things which are unclean.*

¶ AND the LORD spake unto Moses and to Aaron, saying unto them,

the sin-offering and was twofold (vv. 17, 18. cp. *margin. ref.*). It implied also neglect of, or but slight esteem for, the symbolism of the acts omitted.

19. Aaron's answer made Moses content (ver. 20.). It implied that though the omissions had occurred, they had not occurred through want of respect for, but in consequence of, the deep meaning of the acts required. In face of the "things which had befallen" him, could he or his sons "rejoice before the Lord?" (Deut. xii. 7.) Could they be sufficiently self-possessed or sufficiently able to abstract their thoughts that day, so as to acquire that state of mind, that comparative holiness which alone could make the omitted details of ritual "accepted in the sight of "the Lord?" Aaron dwelt on this rather than on his bereavement: he appealed from the letter to the spirit of the Law, and Moses admitted the justice of the appeal.

CHAPTER XI.

On clean and unclean animals.

(Cp. Deut. xiv. 3—20.)

This chapter treats of the distinction to be remembered between clean and unclean animals of various kinds. This distinction was necessary not only in what was and what was not fit or wholesome for food, but also—coming after the laws concerning the offerings—in what was and what was not fit for offering.

1—8. The clean animals are distinguished by two marks; (*a*) the cloven foot, the mark of the more domesticated animal as distinguished

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2 speak unto the children of Israel, saying, ^a These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

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3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

^a Deut. 14. 4.
Acts 10. 12,
14.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^b he *is* unclean to you.

^b Isai. 65. 4.
& 66. 3, 17.
^c Isai. 52. 11.
See Matt.
15. 11, 20.
Mark 7. 2,
15, 18.
Acts 10. 14,
15, & 15. 29.
Rom. 14. 14,
17.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; ^c they *are* unclean to you.

9 ¶ ^d These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the

1 Cor. 8. 8.
Col. 2. 16, 21.
Heb. 9. 10.
^d Deut. 14. 9.

from the wild; (*b*) the chewing of the cud, the property of the same class of animal as distinguished from the flesh-eating fauna. (*a*) and (*b*) were necessary: hence the exclusion of the camel, the coney (the ordinary old English name for rabbit; the animal meant was probably one of the marmot or rabbit tribe), the hare, and the swine. This forbidding to man the use of certain of God's creatures, intended to restrain his lustful appetite, had also a moral and spiritual meaning. It shewed, and shews, what kind of temper, habits, and company, God's people ought to avoid, and what spiritual dispositions and means of grace to cultivate. Eating involves communion in that which is eaten and the assimilating it into our being; therefore if Christians are hallowed by spiritual feeding on the precious Body and Blood of our Lord in Holy Communion and made one with Him, it is perilous for them to forget that and turn to unholy and forbidden "fruit" (cp. 1 Cor. x. 20, 21.).

The chewing of the cud and the division of the hoof are, in the same manner, taken to symbolize spiritual meditation and holy living. "Let the hearers of God's word," says St. Augustine, "be like the animals which chew the cud, not only feeding but ruminating upon it" (see *Collect for Second Sunday in Advent*).

9—12. Edible fishes must have "fins and scales." This excludes shell-fish of every kind. Fishes without scales are still considered in Egypt unwholesome food. Our Lord founded the lesson of one of His parables on this distinction familiar to His hearers (St. Matt. xiii. 47, &c.); and an ancient writer adds, "unless men have the fins of truth they cannot rise from the mire of sin and unbelief, and be drawn to the shore of everlasting life in the net of the Gospel."

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waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an ^eabomination unto you :

^e ch. 7. 18.
Deut. 14. 3.

11 they shall be even an abomination unto you ; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

^f Deut. 14. 12.

13 ¶ ^f And these *are they which* ye shall have in abomination among the fowls ; they shall not be eaten, they *are* an abomination : the eagle, and the ossifrage, and the ospray,

14 and the vulture, and the kite after his kind ;

15 every raven after his kind ;

16 and the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 and the little owl, and the cormorant, and the great owl,

18 and the swan, and the pelican, and the gier eagle,

19 and the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth ;

^g Matt. 3. 4.
Mark 1. 6.

22 *even* these of them ye may eat ; ^g the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

13—20. The list of birds includes only those which may *not* be eaten : generally speaking these unclean birds were all “foul feeders,” devouring carrion : hence they were to be an “abomination.” The identification of these birds is by no means decided. ^a The “ossifrage” (lit. the “bone-breaker”) is usually supposed to be the Lammergeier, and the “ospray” the sea-eagle.

22. The exception here made will be remembered as the food of John the Baptist in the wilderness (see *marg. ref.*). It was a food almost entirely confined to the poorest classes. It is not easy to

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23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

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24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them ^h shall wash his clothes, and be unclean until the even.

^h ch. 14. 8.
& 15. 5.
Num. 19. 10,
22. & 31. 24.

26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and ⁱ the mouse, and the tortoise after his kind,

ⁱ Isai. 66. 17.

30 and the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is

identify with certainty the other insects named, owing to the obscurity with which the natural history of the Bible is invested.

24, &c. The "uncleanness" attaching to any of the foregoing forbidden creatures, was considered to attach itself to any one handling them; hence the prohibition of these verses. No "unclean" person could approach the altar.

29—42. The classification of "creeping things" here does not proceed upon any scientific arrangement, nor is it always certain what particular animals are meant. The principle is clear throughout, and is the same throughout. Running water and springs are naturally exempted (ver. 36.), in consequence of their property of carrying off uncleanness.

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* ch. 15. 12.

¹ ch. 6. 28.
& 15. 12.

² Heb.
*a gathering
together of
waters.*

^m ch. 17. 15.
& 22. 8.
Deut. 14. 21.
Ezek. 4. 14.
& 44. 31.

³ Heb.
*doth multi-
ply feet.*

ⁿ ch. 20. 25.
² Heb. *souls.*

done, ^k it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ¹ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, ²*wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And ^mhe that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever ³hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 ⁿYe shall not make your ²selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

43. "Ye shall not make yourselves abominable." This is the key to the "law" laid down in this chapter. The people were to be personally holy as their God was holy. They had been brought away (ver. 45.) from the land of Egypt, the land of calf and serpent-worship:

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44 For I *am* the LORD your God : ye shall therefore sanctify yourselves, and ° ye shall be holy ; for I *am* holy : neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 ^p For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God : ^q ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth :

47 ^r to make a difference between the unclean ^r ch. 10. 10. and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 *The purification of women after childbirth.* 6 *Her offerings for her purifying.*

¶ AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, saying,
If a ^a woman have conceived seed, and born a man ^a ch. 15. 19.
child : then ^b she shall be unclean seven days ; ^b Luke 2. 22.
^c according to the days of the separation for her ^c ch. 15. 19.
infirmity shall she be unclean.

it should be their aim never to sink back again into that form of degradation.

46. "This is the law." Not that all beasts, fishes, and fowls are enumerated or distinguished, but those which symbolically typified the uncleanness of sin and death. How thoroughly this law was appreciated, and how strictly it was kept, may be seen from the history of St. Peter (Acts x. 14. Cp. St. Matt. viii. 31.). Christians may remember, with thankfulness, that Christ has removed these distinctions (St. Matt. xv. 11.). "All things are yours, and ye are Christ's, and Christ is God's," says St. Paul (1 Cor. iii. 21. Cp. Rom. xiv. 17.); for "every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer" (1 Tim. iv. 4, 5.).

CHAPTER XII.

Purification of Women after Childbirth.

1. This and the laws relative to leprosy (xiii, xiv.) teach symbolically a general lesson. Man, in all the natural processes of generation, birth, sickness, death, &c., is reminded—by the "uncleanness" accompanying them—of the fact that sin taints them all. The "law" becomes thus a schoolmaster to Christ, Whose precious Blood washes away sin and cleanses from all uncleanness.

2—5. The difference in the period of purification is generally referred (a) to physical causes ; or (b) to the symbolism of the numbers 40

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3 And in the ^d eighth day the flesh of his foreskin shall be circumcised.

^d Gen. 17. 12.
Luke 1. 59.
& 2. 21.
John 7. 22,
23.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

^e Luke 2. 22.

6 And ^e when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ² of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

² Heb. a son
of his year.

7 who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

^f ch. 5. 7.
Luke 2. 24.
³ Heb. her
hand find
not suffi-
ciency of.
^g ch. 4. 26.

8 ^f And if ³ she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: ^g and the priest shall make an atonement for her, and she shall be clean.

(33 + 7 days) and twice 40 (66 + 14 days): 40 days was the period of the separation of Moses (and Elijah and Christ) from the world; 40 years was later on the period of the wanderings of the Israelites apart from the world in the wilderness: and so 40 days, and that number doubled, symbolized an appropriate time for the separation of the mother from the world after childbirth.

6—8. The difference was intended to meet the case of the poor mother as well as of the rich. It will be remembered that the Virgin Mary could only offer the humbler offering (St. Luke ii. 24.): it was the most fitting offering for the mother of One Who humbled Himself and took upon Him the form of a slave (Phil. ii. 7.). And this offering, as made by her, was a distinct expression of her "uncleanness" and sin.

The Church of England in the Office "The Thanksgiving of women after childbirth" carries out the spirit of the "laws" laid down here. (a) Mothers should, like the mother of our Lord, "give thanks in the Church and offer accustomed offerings;" and "if there be a Communion, it is convenient that they receive the Holy Communion" in token that their thanksgiving and offering are—in the deepest and most spiritual sense—unto God. (b) As the child was circumcised on the eighth day, i.e. as soon as was reasonable, so the Church of England admonishes the people not to defer the Baptism of their children

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1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

¶ AND the LORD spake unto Moses and Aaron, saying,

2 when a man shall have in the skin of his flesh a ² rising, ^a a scab, or bright spot, and it be in the skin ² Or, swelling. of his flesh *like* the plague of leprosy; ^b then he shall be brought unto Aaron the priest, or unto one of his sons the priests: ^a Deut. 28. 27. Isai. 3. 17. ^b Deu. 17. 8, 9. & 24. 8. Luke 17. 14.

longer than can possibly be avoided (see *First Rubric to Ministration of Private Baptism*). Christian mothers and fathers should remember and act up to the spirit of this rule of their Church; and, in this matter also, imitate the example of the mother of Jesus Christ (St. Luke ii. 21.).

CHAPTER XIII.

xiii. and xiv. Laws relative to Leprosy.

2. "The plague of leprosy." The rainless atmosphere of Egypt, Syria, and the neighbouring lands has made those countries prolific in skin-diseases. Of those alluded to in Scripture, "leprosy" was the most characteristic as it was the most symbolical. The original of the word "leper" is derived from a root which means "to strike down;" and the leper was looked upon as one struck to the ground by the hand of God. Hence the leper "was a parable of death," he was clad in the emblems of death (Lev. xiii. 45); his sickness or "leprosy" being considered incurable by the skill of man (2 Kings v. 7.), it symbolized the sickness of the soul or sin; and in its gradual corruption of the springs of life (Numb. xii. 12.), it symbolized the fatal effects of sin. Thus the leper, bearing about in the body the outward and visible tokens of sin in the soul, was dealt with throughout as a sinner, as one in whom sin had reached its highest manifestation, that is, as one dead in trespasses and sin. He was excluded from camp or city (Lev. xiii. 46; Numb. xii. 14; 2 Chron. xxvi. 21.), as one dead, shut out from the camp of the God of the living, to symbolize the like expulsion from the heavenly city of all dead in sin (Rev. xxi. 27.).

The latest researches into the whole subject of leprosy will be found collected in the notes to chs. xiii. and xiv. of the Holy Bible with Commentary. The worst forms of the disease are now reckoned as two forms of Elephantiasis, whose origin is attributed to an animal poison generated in, or received into, the blood, and accumulated therein probably by a process analogous to fermentation. This poison affects the skin or the nerves and nervous centres. These principal forms had their varieties, and in this they typified the various forms and degrees of sinfulness. "Leprosy" was not contagious at every stage of the disease (cp. 2 Kings v. 1; viii. 5.); the decision as to what was and what was not leprosy, or when a man was or was not clean, being left to the priests who submitted the leper to actual handling and closest examination. Our Lord, in this as in all other matters, has set Christians

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3 and the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 and the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he ^c shall wash his clothes, and be clean.

^c ch. 11. 25,
& 14. 8.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

^d Num. 12.
10, 12.
² Kin. 5. 27.
² Chr. 26. 20.

² Heb.
*the quick-
ening of
living flesh.*

10 ^d and the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* ² quick raw flesh in the rising;

an example of obedience to the law (St. Luke xvii. 14.), which should be followed by all who value sanatory and medical regulations.

2—8 deal with incipient and doubtful, vv. 9—46 with undoubted and protracted, cases of the varieties of leprosy. The principal morbid features are the rising or swelling, the scab or baldness, and the bright, copper-coloured, or white spot. Much even of this might be doubtful; hence the quarantine-kind of regulations (vv. 4, 21, 26, 31). The spreading of the disease was a certain sign that tokens of pollution (vv. 3, 4, 10, 14, 15, 20, 25, 30.) were more than critical: it always—with one exception—marked the man “unclean.” vv. 12, 13 specify that exception, the meaning of which was symbolical. So long as the disease manifested activity the man was unclean; when the proper symptoms of Elephantiasis were absent, and the flesh had “all turned white,” it was considered to have lost its character as a curse from God.

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11 *it is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. Before
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12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, where-soever the priest looketh;

13 then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 and the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a ° boil, and is healed, ° Ex. 9. 9.

19 and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 and if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 and if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, and spread not, it *is* a burning boil; and the priest shall pronounce him clean.

18. "Boil," probably the ulcer of Elephantiasis, the "botch of Egypt" (Deut. xxviii. 27, 35), which affected the joints.

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² Heb.
a burning
of fire.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* ² a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 and the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 and in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 he shall be shaven, but the scall shall he not

24. "Hot burning," either strong inflammatory symptoms or carbuncle.

30. "Scall," a kind of mange.

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shave; and the priest shall shut up *him that hath* the scall seven days more:

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34 and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose ² hair is fallen off his head, he *is* bald; *yet is* he clean.

² Heb. head is pilled.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 he is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 ¶ And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he

39. "Freckled spot," i. e. a skin-disease of external character.

45, 46. He who touched a leper touched what was unclean, and would be considered ceremonially defiled. Hence separation was enjoined as

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f Ezek. 24.
17, 22.
Mic. 3. 7.
g Lam. 4. 15.
h Num. 5. 2.
& 12. 14.
2 Kin. 7. 3.
& 15. 5.
2 Chr. 26. 21.
Luko 17. 12.

² Heb.
work of.

³ Heb.
vessel, or,
instrument.

¹ ch. 14. 44.

shall ^f put a covering upon his upper lip, and shall cry, ^g Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; ^h without the camp *shall* his habitation be.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 *whether it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any ² thing made of skin;

49 and if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ³ thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 and the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* ¹ a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

a preventive measure, as well as to give greater effect to the symbolism of the sin which—rightly appreciated—expels a man from the society of his fellows as well as from the city of God. Men may not defile their souls by taking part in the sins and “uncleanness” of others (2 Cor. vi. 7.). The act of Jesus Christ in “putting forth His Hand and touching the leper” (St. Matt. viii. 3.) is therefore all the more significant. He Who was “without sin” and undefiled could touch and heal the sinner and the leper, where another by handling him would have made himself partaker of his “uncleanness.”

xiii. 47—xiv. 5. The law of the plague of leprosy as it affected clothing worn or leather vessels used is due partly (a) to an extension of the symbol, that—where infection or contagion is in question—whatever has been associated with or ministered to sin shares the “uncleanness;” and partly (b), where contagion is not in question, to those sanatory regulations which modern science has willingly adopted. It is known that some skin-diseases arise from an “acarus:” and the analogy between the insect which frets the human skin and that which frets the garment that covers it is sufficiently close to bring the “unclean” garment &c. within the scope of the ceremonial law. In the same spirit Christians still find it necessary to remind each other that “cleanliness is “next to godliness.”

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53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin ;

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54 then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more :

55 and the priest shall look on the plague, after that it is washed : and, behold, *if* the plague have not changed his colour, and the plague be not spread ; it *is* unclean ; thou shalt burn it in the fire ; it *is* fret inward, ² *whether it be* bare within or without.

² Heb.
whether it be
bald in the
head there-
of, or in the
forehead
thereof.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it ; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof :

57 and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin ; it *is* a spreading *plague* : thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 43 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,
2 this shall be the law of the leper in the day of his cleansing : He ^a shall be brought unto the priest :
3 and the priest shall go forth out of the camp ;

^a Matt. 8. 2. 4.
Mark 1. 40.
41.
Luke 5. 12.
14. & 17. 14.

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1—32. Inasmuch as the proper treatment of leprosy as a disease of the body was a type of the proper treatment of sin, the disease of the soul, so the ritual for restoring the leper to the congregation was symbolical of restoring to life one dead ; he who was “out of the camp” was brought “into it” again. It consisted of two main series of acts separated by an interval of seven days (ver. 8.) ; (a) his restoration to the society of his fellow-men, (b) his restoration to the privileges of ceremonial fellowship with God, as one of God’s “holy” people (Exod. xix. 6.).

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and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper ;

² Or, *sparrows.*
^b Num. 19. 6.
^c Heb. 9. 19.
^d Ps. 51. 7.

4 then shall the priest command to take for him that is to be cleansed two ² birds alive *and* clean, and ^b cedar wood, and ^c scarlet, and ^d hyssop :

5 and the priest shall command that one of the birds be killed in an earthen vessel over running water :

6 as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water :

^e Heb. 9. 13.
^f 2 Kin. 5. 10, 14.

7 and he shall ^e sprinkle upon him that is to be cleansed from the leprosy ^f seven times, and shall pronounce him clean, and shall let the living bird loose ³ into the open field.

^g Heb. *upon the face of the field.*
^h ch. 13. 6.
ⁱ ch. 11. 25.

8 And he that is to be cleansed ^g shall wash his clothes, and shave off all his hair, ^h and wash himself in water, that he may be clean : and after that he shall come into the camp, and ⁱ shall tarry abroad out of his tent seven days.

^j Num. 12. 15.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off : and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

^k Matt. 8. 4.
Mark 1. 44.
Luke 5. 14.
² Heb. *the daughter of her year.*

10 And on the eighth day ^k he shall take two he lambs without blemish, and one ewe lamb ² of the

4, &c. "Two birds alive and clean;" i.e. in these two qualities a contrast to the "dead" and unclean leper. The death of the one signified symbolically that the impurities of the disease were discharged, and typically atonement; sin was dead. The leper was sprinkled seven times (the number of completeness) by an instrument made of cedar (the symbol of long life), to which hyssop (the symbol of life's cleansing—perhaps the caper-plant) was tied by a band of scarlet (the symbol of life's freshness); and the living bird, when dipped, was set free to signify symbolically the leper's liberty or freedom from disease as well as liberty of access to God in the congregation, and typically that the soul once dead in sin had risen again unto righteousness (Ps. li. 7.). The two birds are by the Fathers taken to signify the two natures of Christ. The living bird was dipped in the water in which the blood of the other bird had been received, because One Christ was in death and above death; He was put to death in the flesh, but quickened by the Spirit. As far as He was man, He endured death; but in that He is the life, He conquered it.

9, &c. give the second series of rites preparatory to complete purification. Each of the offerings was symbolical and accompanied by

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first year without blemish, and three tenth deals of fine flour *for* ¹a meat offering, mingled with oil, and one log of oil.

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11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation :

¹ ch. 2. 1.
Num. 15. 4,
15.

12 and the priest shall take one he lamb, and ^m offer him for a trespass offering, and the log of oil, and ⁿ wave them *for* a wave offering before the LORD :

^m ch. 5. 2, 18.
& 6. 6, 7.

ⁿ Ex. 29. 24.

13 and he shall slay the lamb ^o in the place where he shall kill the sin offering and the burnt offering, in the holy place: for ^p as the sin offering *is* the priest's, *so is* the trespass offering: ^q it *is* most holy:

^o Ex. 29. 11.
ch. 1. 5, 11.
& 4. 4, 24.

^p ch. 7. 7.

^q ch. 2. 3. &
7. 6. & 21. 22.

14 and the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* ^r upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

^r Ex. 29. 20.
ch. 8. 23.

15 and the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 and the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 and of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 and the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: ^s and the priest shall make an atone-
ment for him before the LORD.

^s ch. 4. 26.

19 And the priest shall offer ^t the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

^t ch. 5. 1, 6.
& 12. 7.

20 and the priest shall offer the burnt offering

those symbolical acts (vv. 14, 25; cp. viii. 23, 12, 30.) which reminded each Israelite that he was one of a family whose title was "a holy "priesthood." Where poverty was justly pleaded (ver. 21, &c.), concessions were made which opened to poor as well as to rich the valued blessing of restoration to God and citizenship with God's children.

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and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

^u ch. 5. 7.
& 12. 8.

² Heb.
*his hand
reach not.*

³ Heb. *for
a waving.*

21 And ^u if he *be* poor, and ² cannot get so much; then he shall take one lamb *for* a trespass offering ³ to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

^w ch. 12. 8.
& 15. 14, 15.

22 ^w and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

^x ver. 10, 11.

23 ^x And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

^y ver. 12.

24 ^y And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

^z ver. 14.

25 and he shall kill the lamb of the trespass offering, ^z and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 and the priest shall pour of the oil into the palm of his own left hand:

27 and the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 and the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 and the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

^a ver. 22.
ch. 15. 15.

30 And he shall offer the one of ^a the turtledoves, or of the young pigeons, such as he can get;

31 *even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an

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atonement for him that is to be cleansed before the LORD.

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32 This *is* the law of *him* in whom *is* the plague of leprosy, whose hand is not able to get ^b *that which* ^b ver. 10. *pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 ^c when ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

^c Gen. 17. 8.
Num. 32. 22.
Deut. 7. 1.
& 32. 49.

35 and he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were ^d a plague in the house:

^d Ps. 91. 10.
Prov. 3. 31.
Zech. 5. 4.

36 then the priest shall command that they ² empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

² Or,
prepare.

37 and he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 and the priest shall come again the seventh

33, &c. The ritual for cleansing leprous houses is framed, speaking generally, upon that for cleansing the leper (cp. vv. 49—53 with vv. 4, &c.). Modern science has shown that some skin-diseases proceed from a fungus; and “the analogy between the fungous growth which “lines the crevices of the epidermis and that which creeps in the “interstices of masonry” is of a kind to make the latter amenable to that ceremonial law which laid its finger upon everything animate or inanimate connected with one of God’s chosen people (see *Dictionary of the Bible*, “Leper”). The typical significance of sin defiling or rendering “unclean” everything connected with the sinner was also, by these laws, emphatically asserted. Hence also to “cleanse the house” (ver. 49.) is strictly to “purge the house from sin” (cp. ver. 53 with ver. 20.).

The Christian recognises in these laws relative to leprosy the fearful significance of sin, the leprosy of the soul; and in the means appointed for the cleansing of the leper, the “means of grace,”—the precious Blood, and the gift of God’s Holy Spirit—whereby men are led to Christ the Mediator, and whereby they obtain remission of their sins and are made partakers of the kingdom of Heaven.

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day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 and they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

^e ch. 13. 51.
Zech. 5. 4.

44 then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* ^e a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

² Heb.
*in coming
in shall
come in, &c.*

48 And if the priest ² shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

^f ver. 4.

49 And ^f he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 and he shall kill the one of the birds in an earthen vessel over running water:

51 and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

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52 and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet :

53 but he shall let go the living bird out of the city into the open fields, and ^ε make an atonement ^ε ver. 20. for the house : and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and ^h scall, h ch. 13. 30.

55 and for the ⁱ leprosy of a garment, ^k and of a ⁱ house, i ch. 13. 47.
k ver. 34.

56 and ^l for a rising, and for a scab, and for a ^l bright spot : l ch. 13. 2.

57 to ^m teach ² when *it is* unclean, and when *it is* clean : this *is* the law of leprosy. m Deut. 24. 8.
Ezek. 44. 23.
2 Heb. in the day of the unclean, and in the day of the clean.

CHAPTER XV.

¹ The uncleanness of men in their issues. ¹³ The cleansing of them. ¹⁹ The uncleanness of women in their issues. ²⁸ Their cleansing.

¶ AND the LORD spake unto Moses and to Aaron, saying,

2 speak unto the children of Israel, and say unto them, ^a When any man hath a ² running issue out of his flesh, *because of* his issue he *is* unclean. a ch. 22. 4.
Num. 5. 2.
2 Sam. 3. 23.
Matt. 9. 20.
Mark 5. 25.
Luke 8. 43.

3 And this shall be his uncleanness in his issue : whether his flesh run with his issue, or his flesh be stopped from his issue, *it is* his uncleanness. 2 Or, running of the reins.

4 Every bed, whereon he lieth that hath the issue, *is* unclean : and every ³ thing whereon he sitteth, ³ Heb. vessel. shall be unclean.

5 And whosoever toucheth his bed shall wash his

CHAPTER XV.

The Uncleanness of Men and Women.

Certain states connected with the sexes are here treated from a reverent point of view (ver. 31.). The laws regulating such states are not only intended to support sanatory and physical conditions of well-being, but also to remind God's people that their "uncleanness," of whatever sort, did "separate" them for a time from God's congregation, and that purification was necessary before they could re-enter it. Bodily holiness was thus taught as a type of, and an encouragement to, the spiritual holiness which would make them holy as their God was holy (xi. 44, 45; xix. 2.). Christians freely acknowledge this, while they find in Christ the streams of life and health able to cleanse all pollution (Isai. iv. 4. St. John xiii. 8, 10.).

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^b ch. 11. 25.
& 17. 15.

clothes, ^b and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that bath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

^c ch. 6. 23.
& 11. 32, 33.

12 And the ^cvessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

^d ver. 28.
ch. 14. 8.

13 And when he that hath an issue is cleansed of his issue; then ^dhe shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

^e ch. 14. 22,
23.

14 And on the eighth day he shall take to him ^etwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

^f ch. 14. 30,
31.

15 and the priest shall offer them, ^fthe one *for* a sin offering, and the other *for* a burnt offering; ^gand the priest shall make an atonement for him before the LORD for his issue.

^g ch. 14. 19,
31.

^h ch. 22. 4.
Deut. 23. 10.

16 And ^hif any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

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17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

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18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and ¹ be unclean until the even.

¹ 1 Sam. 21. 4

19 And ^k if a woman have an issue, *and* her issue ^k in her flesh be blood, she shall be ² put apart seven days: and whosoever toucheth her shall be unclean until the even.

^k ch. 12. 2.

² Heb. in her separation.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And ¹ if any man lie with her at all, and her ¹ flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

¹ See ch. 20. 18.

25 And if ^m a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

^m Matt. 9. 20.
Mark 5. 25.
Luke 8. 43.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

25. Cp. *marg. ref.* The faithful woman, in touching the garment of Christ, boldly overstepped the prohibition of the law, because she knew that no defilement would attach to Him, while cleansing would be vouchsafed to her. So the Christian, though laden with sin, can find in Christ One willing to receive and heal all who come to Him in humility, repentance, and faith.

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ⁿ ver. 13.

28 But ⁿ if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

^o ch. 11. 47.
Deut. 24. 8.
Ezek. 44. 23.

^p Num. 5. 3.
& 19. 13, 20.
Ezek. 5. 11,
& 23. 33.

^q ver. 2.
^r ver. 16.

^s ver. 19.

^t ver. 25.

^u ver. 24.

31 Thus shall ye ^o separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^p defile my tabernacle that *is* among them.

32 ^q This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 ^s and of her that is sick of her flowers, and of him that hath an issue, of the man, ^t and of the woman, ^u and of him that lieth with her that is unclean.

CHAPTER XVI.

1 How the high priest must enter into the holy place. 11 The sin offering for himself. 15 The sin offering for the people. 20 The scapegoat. 29 The yearly feast of the expiations.

^a ch. 10. 1, 2.

^b Ex. 30. 10.
ch. 23. 27.
Heb. 9. 7.
& 10. 19.

¶ AND the LORD spake unto Moses after ^a the death of the two sons of Aaron, when they offered before the LORD, and died;

2 and the LORD said unto Moses, Speak unto Aaron thy brother, that he ^b come not at all times

CHAPTER XVI.

The great Day of Atonement.

This chapter is the central point of the whole book. Two great truths have been stated: (*a*) that God is to be approached by appointed sacrifices or "offerings;" (*b*) that man naturally and otherwise is subject to "defilement," which must be cleansed. Now a third truth, that to which the others lead and which completes them, is expanded; (*c*) if by various offerings various sins and pollutions are expiated, yet by one solemn act, once in the year—by *the* atonement—is man to be more perfectly reconciled to God. On the day of atonement all other rites were gathered up and presented before the throne of God. And on this day the Holy Spirit lifts up the veil of the Holy of Holies, and reveals to us God sitting on the mercy seat between the cherubim, and reconciled to man by the Sacrifice of the Death of Christ (Heb. ix. 7, &c.).

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into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for ^c I will appear in the cloud upon the mercy seat.

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3 Thus shall Aaron ^d come into the holy *place*: ^e with a young bullock for a sin offering, and a ram for a burnt offering.

^c Ex. 25, 22.
& 40, 34.
1 Kin. 8, 10,
11, 12.
^d Heb. 9, 7,
12, 24, 25.

4 He shall put on ^f the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore ^g shall he wash his flesh in water, and so put them on.

^e ch. 4, 3.
^f Ex. 28, 39,
42, 43.
ch. 6, 10.
Ezek. 44, 17,
18.

5 And he shall take of ^h the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

^h Seech. 4, 14.
Num. 29, 11.
2 Chr. 29, 21.
Ezra. 6, 17.
Ezek. 45, 22,
23.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and ⁱ make an atonement for himself, and for his house.

ⁱ ch. 9, 7.
Heb. 5, 2.
& 7, 27, 28.
& 9, 7.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the ²scapegoat. ² Heb. Azazel.

3—10 give an outline of the whole ceremony; the rest of the chapter illustrates at greater length certain details (cp. also Num. xxix. 7—11.); and the conduct of the people is laid down in xxiii. 26—32. In the special rites there is a natural and appropriate order: (*a*) the High-priest and his family are cleansed; (*b*) then the sanctuary; (*c*) then the people.

1. "After the death." This connects this chapter historically with chap. x.; and directly prevents the recurrence of like melancholy results. Not even Aaron was "to come at all times . . . within the vail . . . that "he die not" (ver. 2.).

4. "Holy garments." The High-priest was to go into the Holy of Holies clad in the linen garments of his office. Previous to his entry "within the vail" he wore his gorgeous robes (cp. Exod. xxviii.) and performed all the duties of the daily service. When he entered "within the vail" he was engaged in making atonement for sin, and he humbled himself laying aside his glory. In this he was a type of Him Who took upon Him the form of a servant. On the other hand, as mediator—cleansed and dressed in pure white, he was the type of that pure and holy One, the Mediator, Who "by His own Blood entered in once into "the Holy place, having obtained eternal redemption for us" (cp. Rev. i. 13—15.). The High-priest performed all the services alone; in this again he was the type of Christ Who accomplished the work of the Atonement and "trod the wine-press alone; of the people there was none "with Him" (Isai. lxiii. 3.).

8. "Lots upon the two goats," &c. The goats were to be, if

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9 And Aaron shall bring the goat upon which the LORD's lot ² fell, and offer him *for* a sin offering.

² Heb. *went up.*
10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ^k an atonement with him, *and* to let him go for a scapegoat into the wilderness.

^k 1 John 2. 2.
11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

^l ch. 10. 1.
^m Num. 16. 18,
46. Rev. 8. 5.
^m Ex. 30. 34.
12 and he shall take ^l a censer full of burning coals of fire from off the altar before the LORD, and his hands full of ^m sweet incense beaten small, and bring *it* within the veil:

ⁿ Ex. 30. 1, 7, 8.
ⁿ Num. 16. 7,
18, 46.
^o Rev. 8. 3, 4.
^o Ex. 25. 21.
13 ⁿ and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ^o mercy seat that *is* upon the testimony, that he die not:

^p ch. 4. 5.
^p Heb. 9. 13,
25. & 10. 4.
^q ch. 4. 6.
14 and ^p he shall take of the blood of the bullock, and ^q sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

possible, alike in size and appearance, and of equal value. The lots, inscribed (a) "to the Lord," (b) "to Azazel," were originally of box-wood, but afterwards of gold. The High-priest put his two hands into the urn, and the lot in the right hand belonged to the goat standing before him on his right side, the lot in the left hand to the goat on the left. A piece of scarlet cloth, tongue-shaped, was tied on the scapegoat's head.

The meaning of the word Azazel ("scape-goat") has never been settled. It cannot refer to the goat or be the name of a place to which the goat was sent. "Azazel" is in opposition to "the Lord (Jehovah)," and represents some personal being; hence it has been taken to represent the evil spirit or the devil, a wrongly-considered "power of God" (cp. Acts viii. 10.) in opposition to God. The origin of the rites and customs relative to the second goat is probably Egyptian. Moses was permitted to purify and make them the means of conveying a symbolical and doctrinal lesson.

12. "His hands full of incense." A beautiful symbol of prayer,—earnest, exhaustive, and "full;"—a sweet-smelling savour unto the Lord.

14. "Before the mercy-seat . . . sprinkle . . . the blood . . . seven times." The sprinkling, if it had the same meaning as in iv. 6, had this difference, that on the day of atonement only was it performed in the Holy of Holies. The symbolism of the act was of the deepest kind. The holiest acts of the holiest men need a sacrifice for sin (*Augustine*). True atonement could only be obtained from the very mercy-seat of God; the

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15 ^rThen shall he kill the goat of the sin offering, that *is* for the people, and bring his blood ^awithin the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

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^r Heb. 2. 17.
& 5. 2, &
9. 7, 28.

^s ver. 2.
Heb. 6. 19.
& 9. 3, 7, 12.

^t See Ex. 29.
36.
Ezek. 45. 18.
Heb. 9. 22,
23.

² Heb.
dwelleth.

16 and he shall ^tmake an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that ²remaineth among them in the midst of their uncleanness.

17 ^uAnd there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

^u See Ex. 34. 3.
Luke I. 10.

18 And he shall go out unto the altar that *is* before the LORD, and ^xmake an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

^x Ex. 30. 10.
ch. 4. 7, 18.
Heb. 9. 22,
23.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^vhallow it from the uncleanness of the children of Israel.

^v Ezek. 43. 20.

20 And when he hath made an end of ^zreconciling ^zver. 16.
Ezek. 43. 20.
the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, ^aputting them upon the head of the goat, and shall send *him* away by the hand of ³a fit man into the wilderness:

^a Isai. 53. 6.

³ Heb. a
man of op-
portunity.

blood brought "within the vail" was a prophetic intimation, that when the perfect Atonement of Christ should have been made, the vail of partition between God and man would be removed, and free access granted to the throne of grace through the precious Blood (Heb. ix. 11.).

21. "Aaron shall lay both his hands," &c. "Both," not one only, as in i. 4; to denote the participation of both himself and the people in this act. The "confession of sin" has been preserved by tradition in the following form: "O Lord, the house of Israel Thy people, have trespassed, rebelled, and sinned before Thee. I beseech Thee, O Lord, forgive now their trespasses, rebellions, and sins, which Thy people

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22 and the goat shall ^b bear upon him all their iniquities unto a land ² not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, ^c and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^d and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And ^e the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, ^f and bathe his flesh in water, and afterward come into the camp.

27 ^g And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy place, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* ^h in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no

“have committed; as it is written in the law of Moses Thy servant, “saying, that in that day there shall be an atonement for you to cleanse, “that ye may be clean from all your sins before the Lord” (cp. Dan. ix. 4, &c.). The letting loose the goat signified the carrying the separating sin and uncleanness of the people away from the sight of Jehovah and from the holy precincts to him who was the author of sin.

The two goats form parts of one and the same sin-offering: the one slain sets forth the act of sacrifice to the Lord in giving up life for others, and the other the cleansing influence of faith in that sacrifice. The deep spiritual truths taught here found in Christ their historical fulfilment; typically the one slain represents the Death of Christ, the other let loose His Resurrection. Hence Good Friday is to the Churchman the Day of Atonement, as the occasion—above all others—of prayer, of confession of sins, of penitence, of deep meditation on what man is and what Christ has done for him (see *the Collects for Good Friday*).

29. The strict observance here enjoined should be imitated by every

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work at all, *whether it be* one of your own country, or a stranger that sojourneth among you :

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30 For on that day shall *the priest* make an atonement for you, to ¹ cleanse you, *that* ye may be clean from all your sins before the LORD.

ⁱ Ps. 51. 2.
Jer. 33. 8.
Eph. 5. 26.
Heb. 9. 13.
14. & 10. 1, 2.
1 John 1. 7, 9.

31 ^k It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

^k ch. 23. 32.
^l ch. 4. 3, 5, 16.

32 ¹ And the priest, whom he shall anoint, and whom he shall ^{2 m} consecrate to minister in the priest's office in his father's stead, shall make the atonement, and ⁿ shall put on the linen clothes, *even* the holy garments :

² Heb. *fill his hand.*
^m Ex. 29. 29, 30. Num. 20. 26, 28.
ⁿ ver. 4.

33 and ^o he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

^o ver. 6, 16, 17, 18, 24.

34 ^p And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ^q once a year. And he did as the LORD commanded Moses.

^p ch. 23. 31. Num. 29. 7.

^q Ex. 30. 10. Heb. 9. 7, 25.

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¹ The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. ⁷ They must not offer to devils. ¹⁰ All eating of blood is forbidden, ¹⁵ and all that dieth alone, or is torn.

¶ AND the LORD spake unto Moses, saying,
A ² speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them ; This is the thing which the LORD hath commanded, saying,

member of the Church of England on Good Friday. That day would never be made a day of pleasure, did Churchmen but remember and meditate upon what took place on that day and why.

CHAPTER XVII.

xvii. to xxii. General Laws and Observances.

With this chapter begins the second principal section of Leviticus. The great atonement had been offered for Israel, and the people were to live as a nation "holy unto the Lord." Laws and ordinances are therefore given which, if kept, would preserve God's people from the abominations and idolatries of the heathen nations surrounding them. Ch. xvii. dwells especially upon the difference between the sacrifices offered to the Lord and those offered to false gods.

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3 what man soever *there be* of the house of Israel,
a that killeth an ox, or lamb, or goat, in the camp,
or that killeth *it* out of the camp,

4 ^b and bringeth it not unto the door of the taber-
nacle of the congregation, to offer an offering unto
the LORD before the tabernacle of the LORD; blood
c shall be ^c imputed unto that man; he hath shed
d Gen. 17. 14. blood; and that man ^d shall be cut off from among
his people:

5 to the end that the children of Israel may bring
e their sacrifices, ^e which they offer in the open field,
e Gen. 21. 33. & 22. 2. & 31. 54. even that they may bring them unto the LORD,
Deut. 12. 2. unto the door of the tabernacle of the congregation,
1 Kin. 14. 23. 2 Kin. 16. 4. & 17. 10. unto the priest, and offer them *for* peace offerings
2 Chr. 28. 4. unto the LORD.
Ezek. 20. 23. & 22. 9.

6 And the priest ^f shall sprinkle the blood upon
f ch. 3. 2. the altar of the LORD *at* the door of the tabernacle
of the congregation, and ^g burn the fat for a sweet
g Ex. 29. 18. ch. 3. 5, 11, 16. & 4. 31. savour unto the LORD.
Num. 18. 17.

7 And they shall no more offer their sacrifices
h ^h unto devils, after whom they ⁱ have gone a whoring.
Deut. 32. 17. 2 Chr. 11. 15. This shall be a statute for ever unto them through-
Ps. 106. 37. out their generations.
1 Cor. 10. 20. Rev. 9. 20.

8 And thou shalt say unto them, Whatsoever man
i Ex. 34. 15. ch. 20. 5. *there be* of the house of Israel, or of the strangers
Deut. 31. 16. Ezek. 23. 8. which sojourn among you, ^k that offereth a burnt
k ch. 1. 2, 3. offering or sacrifice,

9 and ^l bringeth it not unto the door of the taber-
l ver. 4. nacle of the congregation, to offer it unto the LORD;
m Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 19. 26. even that man shall be cut off from among his
Deut. 12. 16, 23. & 15. 23. people.
1 Sam. 14. 33. Ezek. 44. 7.

10 ^m And whatsoever man *there be* of the house of
n ch. 20. 3, 5, 6. & 26. 17. Israel, or of the strangers that sojourn among you,
Jer. 44. 11. that eateth any manner of blood; ⁿ I will even set
Ezek. 14. 8. & 15. 7. my face against that soul that eateth blood, and will
cut him off from among his people.

7. "Sacrifices unto devils." Any animal (v. 3.) sacrificed in the open field (v. 5.) instead of in the usual way and in the usual place, recalled similar practices among the Egyptians. The original of the word "devils" describes the goat-shaped deity which was idolatrously worshipped in Egypt. It was believed superstitiously that such evil spirits dwelt in open, desert, or uninhabited places, and must be appeased by sacrifice (cp. Isai. xiii. 21; xxxiv. 14, and *ref.*).

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11 ° For the life of the flesh *is* in the blood : and I have given it to you upon the altar ^p to make an atonement for your souls : for ^q it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ² which ^r hunteth and catcheth any beast or fowl that may be eaten ; he shall even ^s pour out the blood thereof, and ^t cover it with dust.

14 ^u For *it is* the life of all flesh ; the blood of it *is* for the life thereof : therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh : for the life of all flesh *is* the blood thereof : whosoever eateth it shall be cut off.

15 ^x And every soul that eateth ³ that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, ^y he shall both wash his clothes, ^z and bathe *himself* in water, and be unclean until the even : then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh ; then ^a he shall bear his iniquity.

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, and say unto them, ^a I am the LORD your God.

11, 14. The word "life" in these verses should be "soul;" or the word "soul" should be "life" throughout. God was pleased to accept blood in sacrifice as having in it the principle of life. By giving the life of the dumb animal, the sinner confessed that his own life was forfeited. The eating of blood was a common heathen practice. The *margin. ref.* to ver. 11 will show the Christian how our Blessed Lord in His "new covenant" has given to His faithful people His precious Blood as their spiritual food and refreshment.

It will be remembered that abstinence from the vices alluded to in this (and the following) chapter was made by the Apostles a condition of admission into the Christian congregation (Acts xv. 20, 29. See *ref.*). Members of Christ's Church cannot, even now, too often remind themselves of the principle which these chapters press upon them—to be pure as Christ their Lord and God is pure.

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o ver. 14.

p Matt. 26. 28.

Mark 14. 24.

Rom. 3. 25.

& 5. 9.

Eph. 1. 7.

Col. 1. 14, 20.

Heb. 13. 12.

1 Pet. 1. 2.

1 John 1. 7.

Rev. 1. 5.

q Heb. 9. 22.

² Heb. *that hunteth any hunting.*

r ch. 7. 26.

s Deut. 12. 16.

24. & 15. 23.

t Ezek. 24. 7.

u ver. 11, 12.

Gen. 9. 4.

Deut. 12. 23.

x Ex. 22. 31.

ch. 22. 8.

Deut. 14. 21.

Ezek. 4. 14.

& 44. 31.

³ Heb.

a *carcase.*

y ch. 11. 25.

z ch. 15. 5.

a ch. 5. 1. &

7. 18. & 19. 8.

Num. 19. 20.

a ver. 4.

Ex. 6. 7.

ch. 11. 44.

& 19. 4. 10.

34. & 20. 7.

Ezek. 20. 5,

7, 19, 20.

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- 3 ^b After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^c after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.
- 4 ^d Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.
- 5 Ye shall therefore keep my statutes, and my judgments: ^e which if a man do, he shall live in them: ^f I *am* the LORD.
- 6 ¶ None of you shall approach to any that is ^g near of kin to him, to uncover *their* nakedness: I *am* the LORD.
- 7 ^h The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.
- 8 ⁱ The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.
- 9 ^j The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.
- 10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.
- 11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.
- 12 ^k Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.
- 13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

^b Ezek. 20. 7.
8. & 23. 8.
^c Ex. 23. 24.
ch. 20. 23.
Deut. 12. 4.
30. 31.

^d Deut. 4. 1,
2. & 6. 1.
Ezek. 20. 19.
^e Ezek. 20.
11, 13, 21.
Luke 10. 28.
Rom. 10. 5.
Gal. 3. 12.

^f Ex. 6. 2, 6,
29. Mal. 3. 6.

^g Heb.
*remainder
of his flesh.*

^h ch. 20. 11.

ⁱ Gen. 49. 4.
ch. 20. 11.
Deut. 22. 30.
& 27. 20.
Ezek. 22. 10.
Amos 2. 7.

^j 1 Cor. 5. 1.
^k ch. 20. 17.
2 Sam. 13. 12.
Ezek. 22. 11.

^k ch. 20. 19.

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3—5, 24—30 give the reasons for the laws against unwise and unlawful unions, adultery, and unnatural lusts: these practices were to be found both in Egypt and Canaan. Similarly, the Church of England in the Book of Common Prayer (see *the Form of Solemnization of Matrimony*) reminds Churchmen not only that marriage is an "honour-able and holy estate, an excellent mystery, signifying and representing

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14 ^lThou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

1 ch. 20. 20.
m Gen. 38.
18, 26.
ch. 20. 12.
Ezek. 22. 11.

15 ^mThou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

n ch. 20. 21.
Matt. 14. 4.
See Deut.
25. 5.
Matt. 22. 24.
Mark 12. 19.

16 ⁿThou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

o ch. 20. 14.
2 Or,

17 ^oThou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

one wife to
another,
Ex. 26. 3.
P1 Sam. 1. 6, 8.

18 Neither shalt thou take ²a wife to her sister, ^pto vex *her*, to uncover her nakedness, beside the other in her life *time*.

q ch. 20. 18.
Ezek. 18. 6.
& 22. 10.
r ch. 20. 10.
Ex. 20. 14.
Deut. 5. 18.
& 22. 22.

19 ^qAlso thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Prov. 6. 29.
32. Mal. 3. 5.
Matt. 5. 27.
Rom. 2. 22.
1 Cor. 6. 9.
Heb. 13. 4.

20 Moreover ^rthou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

s ch. 20. 2.
2 Kin. 16. 3.
& 21. 6.
& 23. 10.
Jer. 19. 5.
Ezek. 20. 31.
& 23. 37, 39.

21 And thou shalt not let any of thy seed ^spass through *the fire* to ^tMolech, neither shalt thou ^uprofane the name of thy God: I *am* the LORD.

t 1 Kin. 11. 7,
33. Called,
Acts 7. 43,
Molech.

22 ^xThou shalt not lie with mankind, as with womankind: it *is* abomination.

u ch. 19. 12.
& 20. 3. &
21. 6. & 22.
2, 32. Ezek.
36. 20, &c.
Mal. 1. 12.

23 ^yNeither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* ^zconfusion.

x ch. 20. 13.
Rom. 1. 27.
1 Cor. 6. 9.
1 Tim. 1. 10.

24 ¶ ^aDefile not ye yourselves in any of these things: ^bfor in all these the nations are defiled which I cast out before you:

y ch. 20. 15, 16.
Ex. 22. 19.
z ch. 20. 12.

25 and ^cthe land is defiled: therefore I do ^dvisit the iniquity thereof upon it, and the land itself ^evomiteth out her inhabitants.

a ver. 30.
Matt. 15. 18,
19, 20. Mark
7. 21, 22, 23.
1 Cor. 3. 17.

26 ^fYe shall therefore keep my statutes and my

b ch. 20. 23.
Deut. 18. 12.

^c Num. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17. ^d Ps. 89. 32. Isai. 26. 21. Jer. 5. 9, 29, & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9. ^e ver. 28. ^f ver 5, 30. ch. 20. 22, 23.

"the spiritual marriage and unity betwixt Christ, and His Church," but also warns them and all persons that "so many as are coupled together otherwise than God's word doth allow are not joined together by God, neither is their matrimony lawful."

21. "Molech" (see xx. 2).

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judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (for all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

^f ch. 20. 22.
Jer. 9. 19.
Ezek. 36. 13,
17.

28 that ^g the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

^h ver. 3. 26.
ch. 20. 23.
Deut. 18. 9.

30 Therefore shall ye keep mine ordinance, ^h that ye commit not *any one* of these abominable customs,

ⁱ ver. 24.

which were committed before you, and that ye ⁱ defile not yourselves therein: ^k I *am* the LORD your God.

^k ver. 2. 4.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

^a ch. 11. 44.
& 20. 7. 26.
^l Pet. 1. 16.

2 speak unto all the congregation of the children of Israel, and say unto them, ^a Ye shall be holy: for I the LORD your God *am* holy.

^b Ex. 20. 12.

3 ¶ ^b Ye shall fear every man his mother, and his father, and ^c keep my sabbaths: I *am* the LORD your God.

^c Ex. 20. 8.
& 31. 13.

^d Ex. 20. 4.
ch. 26. 1.
^l Cor. 10. 14.
^l John 5. 21.

4 ¶ ^d Turn ye not unto idols, ^e nor make to yourselves molten gods: I *am* the LORD your God.

^e Ex. 34. 17.
Deut. 27. 15.
^f ch. 7. 16.

5 ¶ And ^f if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and

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2. Contains (a) the principle underlying all the laws which are now given, not so much in logical order as in accordance with association of ideas; (b) the aim which the "Israel of God" then and now should set before themselves.

4. "Molten gods," lit. molten nothings or vanities (cp. Ps. xcvi. 5; cxv. 8; cxxxv. 18. Isa. xl. 18; xlv. 10.). This verse condenses the first and second Commandments.

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on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

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7 ¶ And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

g ch. 23, 22,
Deut. 24, 19,
20, 21.
Ruth 2, 15,
16.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

h Ex. 20, 15,
& 22, 1, 7,
10,—12.
Deut. 5, 19.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

i ch. 6, 2,
Eph. 4, 25,
Col. 3, 9.
k Ex. 20, 7,
ch. 6, 3.
Deut. 5, 11,
Matt. 5, 33,
James 5, 12.

13 ¶ Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

l ch. 18, 21.
m Mark 10, 19
1 Thes. 4, 6.
n Deut. 24,
14, 15,
Mal. 3, 5,
James 5, 4.

14 ¶ Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

o Deut. 27, 18,
Rom. 14, 13.
p ver. 32.
Gen. 42, 18,
ch. 25, 17,
Eccles. 5, 7,
1 Pet. 2, 17.

15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

q Ex. 23, 2, 3,
Deut. 1, 17,
& 16, 19, & 27,
19. Ps. 82, 2,
Prov. 24, 23,
James 2, 9.
r Ex. 23, 1,
Ps. 15, 3,
& 50, 20,
Prov. 11, 13,
& 20, 19,
Ezek. 22, 9.

16 ¶ Thou shalt not go up and down as a tale-

9, 10. The history of Ruth is a practical illustration of the observance of this precept among the good and just Israelites. In Christian countries the same custom prevails, though the origin and motive is not always remembered.

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bearer among thy people: neither shalt thou ^astand against the blood of thy neighbour: I *am* the LORD.

^b Ex. 23. 1, 7.
^c 1 Kin. 21. 13.
Matt. 26. 60,
61. & 27. 4.

^d 1 John 2. 9,
11. & 3. 15.

^e Matt. 18. 15.
^f Luke 17. 3.
Gal. 6. 1.
Eph. 5. 11.

^g 1 Tim. 5. 20.
^h 2 Tim. 4. 2.
Tit. 1. 13.
& 2. 15.

ⁱ Or, *that thou bear not sin for him*: See

Rom. 1. 32.
1 Cor. 5. 2.
1 Tim. 5. 22.
2 John 11.

^j 2 Sam. 13. 22.
^k Prov. 20. 22.
Rom. 12. 17,
19. Gal. 5. 20.

Eph. 4. 31.
Jam. 5. 9.
1 Pet. 2. 1.

^l Matt. 5. 43.
& 22. 39.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.

^m Deut. 22. 9,
10.

ⁿ Deut. 22. 11.
^o Or, *abused by any*.

^p Heb. *reproached by, or, for man*.

^q Or, *they*.
^r Heb. *there shall be a scourging*.

^s ch. 15. & 6. 6.

17 ¶ ^t Thou shalt not hate thy brother in thine heart: ^u thou shalt in any wise rebuke thy neighbour, ^v and not suffer sin upon him.

18 ¶ ^x Thou shalt not avenge, nor bear any grudge against the children of thy people, ^y but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: ^z thou shalt not sow thy field with mingled seed: ^a neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, ^b ^c betrothed to an husband, and not at all redeemed, nor freedom given her; ^d ^e she shall be scourged; they shall not be put to death, because she was not free.

21 And ^f he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

17. "Not suffer sin upon him." Not, that is, suffer sin in "his place;" but, by bearing him ill-will (Eph. iv. 26.) or approving his sin (Rom. i. 32.), do that which would entail sin and the punishment of sin. Our Lord's words (St. Matt. v. 43, &c.) show how the good and neighbourly laws here laid down had been disregarded or allowed to become obsolete.

23. "Fruit as uncircumcised." The real reason of this prohibition

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24 But in the fourth year all the fruit thereof shall be ² holy ^e to praise the LORD *withal*.

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25 And in the fifth year shall ye eat of the fruit ² thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

Heb.
*holiness of
praises to
the Lord.*

^c Deut. 12.
17, 18.
Prov. 3. 9.

26 ¶ ^d Ye shall not eat *any thing* with the blood: ^d neither shall ye use enchantment, nor observe times.

^d ch. 17. 10,
&c.
Deut. 12. 23.

^e Deut. 18.
10, 11, 14.

27 ^f Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

1 Sam. 15. 23.
2 Kin. 17. 17.
& 21. 6.

28 Ye shall not ^g make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

2 Chr. 23. 6.
Mal. 3. 5.
^f ch. 21. 5.

Isai. 15. 2.
Jer. 9. 26.
& 48. 37.

^g ch. 21. 5.
Deut. 14. 1.

29 ¶ ^h Do not ³ prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Jer. 16. 6.
& 48. 37.

^h Deut. 23. 17.
³ Heb.
profane.

30 ¶ ⁱ Ye shall keep my sabbaths, and ^k reverence my sanctuary: I *am* the LORD.

ⁱ ver. 3.
ch. 26. 2.

^k Eccles. 5. 1.

31 ¶ ^l Regard not them that have familiar spirits, neither seek after wizards, to be defiled ^{by} them: I *am* the LORD your God.

^l Ex. 22. 18.
ch. 20. 6, 27.
Deut. 18. 10.

1 Sam. 28. 7.
1 Chr. 10. 13.

Isai. 8. 19.
Acts 16. 16.

32 ¶ ^m Thou shalt rise up before the hoary head, and honour the face of the old man, and ⁿ fear thy God: I *am* the LORD.

^m Prov. 20. 29.
1 Tim. 5. 1.

ⁿ ver. 14.

is hardly clear. It was probably necessitated by some Egyptian or heathen practice which required to be raised into a diviner light. vv. 24, 25 intimate that the first three years were counted as preparations for the fourth and fifth, and the fruits of those three years would symbolically be preparing for "holiness" and "praise to the Lord."

26—29 are directed against practices among the Egyptians and heathen. The "enchantments" are those of the serpent-charmers, and the "observations" those taken by the power of the evil eye. The licentiousness of the idol-worship, common to this day in India, necessitated the restraint of ver. 29; and the "cultus" of the dead among the Egyptians that of vv. 28—31.

32. God was honoured in the "old man" (Prov. xx. 29.); and the reverence here enjoined, and freely accorded by Egyptian, Spartan, Roman, and the Oriental of to-day, was reverence to God "the Ancient of days" (Dan. vii. 13.).

LEVITICUS, XX.

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33 ¶ And °if a stranger sojourn with thee in your land, ye shall not ² vex him.

° Ex. 22. 21.
& 23. 9.

² Or, *oppress.*

³ Ex. 12. 43,
43.

⁴ Deut. 10. 19.

34 ^p But the stranger that dwelleth with you shall be unto you as one born among you, and ⁴ thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

⁵ ver. 15.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

⁶ Deut. 25.
13, 15.
Prov. 11. 1.
& 16. 11.
& 20. 10.

⁷ Heb.
stones.

⁸ ch. 13. 4, 5.
Deut. 4. 5, 6.
& 5. 1. & 6. 25.

36 ^a Just balances, just ³ weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 ^t Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

⁹ ch. 13. 2.

¹⁰ ch. 18. 21.
Deut. 12. 31.

& 18. 10.
² Kin. 17. 17.
& 23. 10.

² Chr. 33. 6.
Jer. 7. 31.

& 32. 35.
Ezek. 20. 26,
31.

¹¹ ch. 17. 10.

¹² Ezek. 5. 11,
& 23. 38, 39.

¹³ ch. 13. 21.

AND the LORD spake unto Moses, saying,
2 ^a again, thou shalt say to the children of Israel, ^b Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And ^c I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to ^d defile my sanctuary, and ^e to profane my holy name.

CHAPTER XX.

This chapter gives the punishments for those guilty of the crimes mentioned in chapters xviii. and xix.

1—6 deal with those who have dealings with false gods, &c., and especially with Molech, the fire-god of the Ammonites. Children were offered in sacrifice to him. According to Jewish tradition the image was of brass, and hollow, with outstretched arms. The fire was kindled within it, and the child placed in the arms to be slowly burnt to death

LEVITICUS, XX.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^f kill him not :

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^f Deut. 17. 2,

3, 5.

^g ch. 17. 10.

^h Ex. 20. 5.

5 then ^e I will set my face against that man, and ^h against his family, and will cut him off, and all that ⁱ go a whoring after him, to commit whoredom with Molech, from among their people.

ⁱ ch. 17. 7.

6 ¶ And ^k the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

^k ch. 19. 31.

7 ¶ ^l Sanctify yourselves therefore, and be ye holy : for I *am* the LORD your God.

^l ch. 11. 44.

& 19. 2.

1 Pet. 1. 16.

8 ^m And ye shall keep my statutes, and do them :

^m ch. 19. 37.

ⁿ I *am* the LORD which sanctify you.

ⁿ Ex. 31. 13.

ch. 21. 8.

Ezek. 37. 28.

9 ¶ ^o For every one that curseth his father or his mother shall be surely put to death : he hath cursed his father or his mother ; ^p his blood *shall be* upon him.

^o Ex. 21. 17.

Deut. 27. 16.

Prov. 20. 20.

Matt. 15. 4.

^p ver. 11, 12,

13, 16, 27.

2 Sam. 1. 16.

10 ¶ And ^q the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

^q ch. 18. 20.

Deut. 22. 22.

John 8. 4, 5.

11 ^r And the man that lieth with his father's wife hath uncovered his father's nakedness : both of them shall surely be put to death ; their blood *shall be* upon them.

^r ch. 18. 8.

Deut. 27. 23.

(cp. Ps. cvi. 37, 38. 2 Chron. xxviii. 3.). The worship of Molech was clearly a breach of the covenant made between God and His people (cp. first and second Commandments) ; and as such deserved the punishment due to rebellion. Death was, for a similar reason, the punishment pronounced upon those who turned to the superstitions and dark forms of false belief (ver. 6.).

9—18. Death is decreed in these cases also. To curse father or mother (ver. 9.) was to curse the head of the family, the earthly representative of Him Who is the Father of all, and therefore also to curse God Himself. Christian children cannot acquire too early respect and reverence for their parents, while Christian parents should always present to their children an example worthy of reverence. Fathers and mothers who curse and swear set a fearful example to their children (St. Matt. v. 34.).

Before
CHRIST
1490.

^s ch. 18. 15.

^t ch. 18. 23.

^u ch. 18. 22.

Deut. 23. 17.

See Gen.

19. 5.

Judg. 19. 22.

^x ch. 18. 17.

Deut. 27. 23.

^y ch. 18. 23.

Deut. 27. 21.

^z ch. 18. 9.

Deut. 27. 22.

See Gen. 20.

12.

^a ch. 18. 19.

See ch. 15.

24.

² Heb. *made
naked.*

^b ch. 18. 12,

13.

^c ch. 18. 6.

^d ch. 18. 14.

^e ch. 18. 16.

³ Heb. *a
separation.*

12 ^s And if a man lie with his daughter in law, both of them shall surely be put to death: ^t they have wrought confusion; their blood *shall be* upon them.

13 ^u If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ^x And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 ^y And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ^z And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 ^a And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath ² discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ^b And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^c for he uncovereth his near kin: they shall bear their iniquity.

20 ^d And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 ^e And if a man shall take his brother's wife, it *is* ³ an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

21. Childlessness was the punishment upon Herod Antipas and Herodias the murderers of John the Baptist (St. Matt. xiv. 3, 4.). Henry VIII. of England used this passage as a reason for his divorce from Catherine of Arragon.

LEVITICUS, XXI.

22 ¶ Ye shall therefore keep all my ^f statutes, and all my judgments, and do them: that the land, whether I bring you to dwell therein, ^g spue you not out. Before
CHRIST
1490.
f ch. 18. 26.
& 19. 37.
g ch. 18. 25,
28.

23 ^h And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ⁱ therefore I abhorred them. h ch. 18. 3,
24, 30.
i ch. 18. 27.
Deut. 9. 5.

24 But ^k I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, ^l which have separated you from *other* people. k Ex. 3. 17.
& 6. 8.
l ver. 26.
Ex. 19. 5.
& 33. 16.
Deut. 7. 6.
& 14. 2.

25 ^m Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ⁿ and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ^o creepeth on the ground, which I have separated from you as unclean. m ch. 11. 47.
Deut. 14. 4.
n ch. 11. 43.
o Or, moveth.

26 And ye shall be holy unto me: ^p for I the LORD am holy, and ^q have severed you from *other* people, that ye should be mine. p ver. 7.
ch. 19. 2.
q 1 Pet. 1. 16.
r ver. 24.
Tit. 2. 14.

27 ¶ ^r A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^s their blood shall be upon them. r Ex. 22. 18.
ch. 19. 31.
Deut. 18. 10,
11. 1 Sam.
28. 7, 8.
s ver. 9.

CHAPTER XXI.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^a There shall none be defiled for the dead among his people: a Ezek. 44. 25.

^b but for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

22, &c. states again the reason for the laws of the previous chapters. These laws were not based only upon sanatory or social or ethical or physiological considerations, but primarily upon the symbolical and spiritual axiom of ver. 26; an axiom true and dear to the Christian Churchman, who tests points of difference between what he has been taught to think, believe, and do, and the religious and secular practices of others, by the same golden rule.

LEVITICUS, XXI.

Before
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1490.

3 and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

² Or, *being an husband among his people, he shall not defile himself for his wife, &c.*
See Ezk. k.

4 *But* ² he shall not defile himself, *being* a chief man among his people, to profane himself.

5 ^b They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

^b ch. 19, 27, 28.
^d ut. 14, 1.
Ezek. 44, 20.
^c ch. 18, 21.
& 19, 12.

6 They shall be holy unto their God, and ^c not profane the name of their God: for the offerings of the LORD made by fire, and ^d the bread of their God, they do offer: therefore they shall be holy.

^d See ch. 3, 11.
Ezek. 44, 22.
^f See Deut. 24, 1, 2.

7 ^e They shall not take a wife *that is* a whore, or profane; neither shall they take a woman ^f put away from her husband: for he *is* holy unto his God.

^g ch. 20, 7, 8.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: ^g for I the LORD, which sanctify you, *am* holy.

^h Gen. 33, 24.

9 ¶ ^h And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

ⁱ Ex. 29, 29, 30. ch. 8, 12, & 16, 32.
Num. 35, 25.

10 ⁱ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and ^k that is consecrated to put on the garments, ^l shall not uncover his head, nor rend his clothes;

^k Ex. 28, 2. ch. 16, 32.
^l ch. 10, 6.

^m Num. 13, 14.

11 neither shall he ^m go in to any dead body, nor defile himself for his father, or for his mother;

See ver. 1, 2.
ⁿ ch. 10, 7.

12 ⁿ neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^o the crown of the anointing oil of his God *is* upon him: *I am* the LORD.

^o Ex. 28, 36, ch. 8, 9, 12, 30.

CHAPTER XXI.

6. gives the reason for the injunctions (vv. 1—5.) laid upon the priests as regards the dead: injunctions evidently framed so as to check the danger of introducing the Egyptian rites, and symbolically raising the belief in the Resurrection of the dead above the “sorrow which hath “no hope.” It remained for Christianity to show that that danger having passed away, the clergy of the church should not only be found with the sick and dying but also unaffected by any possible “defilement” which ministration to the bodies of the dead might bring with it.

7. Cp. the advice of St. Paul—the Christian rule on this subject—in 1 Tim. iii. 2, 12, and Titus i. 6.

10—15. The injunctions of vv. 1—7, if binding on priests generally, were binding in a yet higher sense on the High-priest.

LEVITICUS, XXII.

13 And ^p he shall take a wife in her virginity.

Before
CHRIST
1490.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

^p ver. 7.
Ezek. 41. 22.

15 Neither shall he profane his seed among his people: for ^q I the LORD do sanctify him.

^q ver. 8.

16 ¶ And the LORD spake unto Moses, saying,

17 speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ^r approach to offer the ² bread of his God.

^r ch. 10. 3.
Num. 16. 5.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^s superfluous,

Ps. 65. 4.

² Or, *food*,
ch. 3. 11.

^s ch. 22. 23.

19 or a man that is brokenfooted, or brokenhanded,

20 or crookbackt, or ³ a dwarf, or that hath a ³ blemish in his eye, or be scurvy, or scabbed, or ^t hath his stones broken;

³ Or,
too slender.

^t Deut. 23. 1.

21 no man that hath a blemish of the seed of Aaron the priest shall come nigh to ^u offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

^u ver. 6.

22 He shall eat the bread of his God, *both* of the ^x most holy, and of the ^y holy.

^x ch. 2. 3, 10.
& 6. 17, 23.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that ^z he profane not my sanctuaries: for I the LORD do sanctify them.

& 7. 1. & 24. 9.
Num. 18. 9.

^y ch. 22. 10,
11, 12.

Num. 18. 19.
^z ver. 12.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

¹ The priests in their uncleanness must abstain from the holy things. ⁶ How they shall be cleansed. ¹⁰ Who of the priest's house may eat of the holy things. ¹⁷ The sacrifices must be without blemish. ²⁶ The age of the sacrifice. ²⁹ The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,
2 speak unto Aaron and to his sons, that they

16, &c. Bodily or physical perfection symbolized spiritual. Hence children of the priests who were marked by bodily imperfection were prevented from exercising the active functions (vv. 21—23.) of the priesthood, though they might take their share of the food provided for the priest's family.

LEVITICUS, XXII.

Before
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1490.

^a separate themselves from the holy things of the children of Israel, and that they ^b profane not my holy name *in those things* which they ^c hallow unto me: I *am* the LORD.

^a Num. 6. 3.

^b ch. 18. 21.

^c Ex. 28. 38.

Num. 18. 32.

Deut. 15. 19.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ^d having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

^d ch. 7. 20.

4 What man soever of the seed of Aaron *is* a leper, or hath ^e a ² running issue; he shall not eat of the holy things, ^f until he be clean. And ^g whoso toucheth any thing *that is* unclean *by* the dead, or ^h a man whose seed goeth from him;

^e ch. 15. 2.

² Heb. *running of the reins.*

^f ch. 14. 2.

& 15. 13.

^g Num. 19.

11. 22.

^h ch. 15. 16.

ⁱ ch. 11. 24.

43. 44.

^k ch. 15. 7, 19.

5 or ⁱ whosoever toucheth any creeping thing, whereby he may be made unclean, or ^k a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he ^l wash his flesh with water.

^l ch. 15. 5.

Heb. 10. 22.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because ^m it *is* his food.

^m ch. 21. 22.

Num. 18. 11,

13.

ⁿ Ex. 22. 31.

ch. 17. 15.

Ezek. 44. 31.

8 ⁿ That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

^o Ex. 28. 43.

Num. 18. 22,

32.

9 They shall therefore keep mine ordinance, ^o lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

^p See 1 Sam.

21. 6.

10 ^p There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

³ Heb.

with the

purchase of

his money.

11 But if the priest buy *any* soul ³ with his money,

CHAPTER XXII.

The holiness of everything connected with the service of God is insisted upon, (a) as regards the priests (vv. 2—9.); (b) as regards the laity (vv. 10—16); (c) as regards the sacrifices (vv. 17, &c.).

10. So in order to feed worthily on Christ we must not be mere sojourners but citizens, united in heart and soul to the heavenly Jerusalem; and not hirelings, mercenaries nor bondmen, but we must love Christ freely for His own sake.

LEVITICUS, XXII.

he shall eat of it, and he that is born in his house : Before
CHRIST,
1490.
¹ they shall eat of his meat.

12 If the priest's daughter also be *married* unto ¹ Num. 18.
11, 13.
² a stranger, she may not eat of an offering of the ² Heb. a man
a stranger.
 holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is ^r returned unto ^r Gen. 38. 11.
 her father's house, ^s as in her youth, she shall eat ^s ch. 10. 14.
Num. 18. 11,
19.
 of her father's meat: but there shall no stranger eat thereof.

14 ¶ ^t And if a man eat of the holy thing un- ^t ch. 5. 15, 16.
 wittingly, then he shall put the fifth *part* thereof
 unto it, and shall give *it* unto the priest with the
 holy thing.

15 And ^u they shall not profane the holy things ^u Num. 18. 32.
 of the children of Israel, which they offer unto the
 LORD;

16 or ³ suffer them ^x to bear the iniquity of tres- ³ Or, *lade*
themselves
with the in-
iquity of tres-
pass in their
eating.
^x ver. 9.
 pass, when they eat their holy things: for I the
 LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 speak unto Aaron, and to his sons, and unto
 all the children of Israel, and say unto them,
^y Whatsoever *he be* of the house of Israel, or of ^y ch. 1. 2, 3,
10.
Num. 15. 14.
 the strangers in Israel, that will offer his oblation
 for all his vows, and for all his freewill offerings,
 which they will offer unto the LORD for a burnt
 offering;

19 ^z ye shall offer at your own will a male without ^z ch. 1. 3.
^a Deut. 15. 21.
& 17. 1.
Mal. 1. 8, 14.
Eph. 5. 27.
Heb. 9. 14.
1 Pet. 1. 19.
 blemish, of the beeves, of the sheep, or of the goats.

20 ^a But whatsoever hath a blemish, *that* shall ye ^b ch. 3. 1, 6.
^c ch. 7. 16.
Num. 15. 3, 8.
Deut. 23. 21.
23. Ps. 61. 8.
& 65. 1.
Eccles. 5. 4, 5.
 not offer: for it shall not be acceptable for you.

21 And ^b whosoever offereth a sacrifice of peace ^c Or, *goats.*
 offerings unto the LORD ^c to accomplish *his* vow, or a
 freewill offering in beeves or ^d sheep, it shall be per-
 fect to be accepted; there shall be no blemish therein.

13. So the soul which falls away from God loses its privilege of feeding on spiritual food; permission to resume those privileges being typified by the "returning" act of repentance.

19—25. As with the (priest) offerer (xxi. 17.), so with the offering. It must be "without blemish;" the exception (ver. 23.) in a minor case only proving the rule.

LEVITICUS, XXII.

Before
CHRIST
1490.

d ver. 20.
Mal. 1. 8.
e ch. 1. 9, 13.
& 3. 3, 5.
2 Or, *kid*.
f ch. 21. 18.

22 ^d Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make ^e an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a ² lamb that hath any thing ^f superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

g Num. 15.
15, 16.
h ch. 21. 6, 17.
i Mal. 1. 14.

25 Neither ^g from a stranger's hand shall ye offer ^h the bread of your God of any of these; because their ⁱ corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

k Ex. 22. 30.

27 ^k when a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

l Or,
she goat.
m Deut. 22. 6.

28 And *whether it be* cow or ³ ewe, ye shall not kill it ^l and her young both in one day.

n ch. 7. 12.
Ps. 107. 22.
& 116. 17.
Amos 4. 5.

29 And when ye will ^m offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

o ch. 7. 15.

30 On the same day it shall be eaten up; ye shall leave ⁿ none of it until the morrow: I *am* the LORD.

p ch. 19. 37.
Num. 15. 40.
Deut. 4. 40.

31 ^o Therefore shall ye keep my commandments, and do them: I *am* the LORD.

q ch. 18. 21.
r ch. 10. 3.
Matt. 6. 9.
Luke 11. 2.
s ch. 20. 8.

32 ^p Neither shall ye profane my holy name; but ^q I will be hallowed among the children of Israel: I *am* the LORD which ^r hallow you,

27, 28 were necessary to inculcate humanity as well as—in the case of the young beast—to secure a completely formed animal.

These chapters, describing what shall make everything connected with God's service, God's priests, and God's laity acceptable unto the Lord, are full of instruction to Christians. If nothing is too great, so nothing is too little for the Lord. No unfaithfulness, no laxity, no irreverence should ever be allowed to spoil the service of God. The families of clergy and of laity are to be "without blemish:" combining together to shew by the faithfulness of their lives an example of a people "holy unto the Lord."

LEVITICUS, XXIII.

33 ^a that brought you out of the land of Egypt, to be your God: I *am* the LORD.

Before
CHRIST
1490.

CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

^a Ex. 6. 7.
ch. 11. 45.
& 19. 36.
& 25. 38.
Num. 15. 41.

¶ AND the LORD spake unto Moses, saying,

A 2 speak unto the children of Israel, and say unto them, *Concerning* ^a the feasts of the LORD, which ye shall ^b proclaim to be holy convocations, *even these are my feasts.*

^a ver. 4. 37.
^b Ex. 32. 5.
2 Kin. 10. 20.
Ps. 81. 3.

3 ^c Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

^c Ex. 20. 9.
& 23. 12. &
31. 15. & 34.
21. ch. 19. 3.
Deut. 5. 13.
Luke 13. 14.

4 ¶ ^d These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

^d ver. 2. 37.
Ex. 23. 14.

5 ^e In the fourteenth day of the first month *at* *even is* the LORD's passover.

^e Ex. 12. 6.
14. 18. & 13.
3. 10. & 23.
15. & 34. 18.
Num. 9. 2. 3.
& 28. 16. 17.
Deut. 16.
1.—8.
Josh. 5. 10.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 ^f In the first day ye shall have an holy convocation: ye shall do no servile work therein.

^f Ex. 12. 16.
Num. 28. 18.
25.

CHAPTER XXIII.

The Feasts of the Lord.

2. "Concerning the feasts." The calendar of feasts or "appointed times" is enumerated in this chapter, and the offerings proper to each festival in Numb. xxviii, xxix. All take their principle from the first—the weekly Sabbaths (ver. 3. Cp. Exod. xx. 8—11; xxxi. 14.), though distinguished by the marks appropriate to each in its "season" (ver. 4.). So the Church of England has thought it well to encourage its members to keep in memory the special teaching of the festivals and holy days, each in its "season," such as Advent, Christmas, Easter, Whitsuntide, &c.; and, by connecting each with the weekly festival or day of rest, honour the "season" as a "holy convocation" or time of gathering for the enjoyment of religious instruction and spiritual privileges.

5—8. (See *marg. ref.*). The frequent repetition of "seven" in these festival arrangements (vv. 3, 8, 15, 16, 24, 36, 39.) is a strong proof that they were all the arrangements of one mind, and all intended to be complete in themselves.

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8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

g Ex. 23. 16,
19. & 34. 22,
26.
Num. 15. 2,
18. & 28. 26.
Deut. 16. 9.
Josh. 3. 15.

10 speak unto the children of Israel, and say unto them, ^g When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ²³ sheaf of ^h the firstfruits of your harvest unto the priest:

² Or,
handful.

11 and he shall ⁱ wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

³ Heb. *omer.*
h Rom. 11. 16.
i Cor. 15. 20.
James 1. 18.
Rev. 14. 4.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

ⁱ Ex. 23. 24.

^k ch. 2. 14, 15,
16.

13 ^k And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

^l Ex. 34. 22.
ch. 25. 8.
Deut. 16. 9.

15 ¶ And ^l ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

10—14. The sheaf was probably of barley. This festival was one which was to be kept when the people of Israel reached the promised land.

15—21. The feast of "first-fruits" (see *margin. ref.*) is in the New Testament called the feast of Pentecost (Acts ii. 1.); because it was fifty days after the previous feast. As the "first-fruits" offered at this feast sanctified the harvest of the year, so "Christ the first-fruits" of them that have slept in death (1 Cor. xv. 20, 23.) has sanctified the harvest of souls, the redeemed from among men (Rev. xiv. 4.). The name given to it by the Church of England, "Whitsun," is thought by many to be a corruption of the German "Pfungsten," a word derived from "Pentecost." On the first Whitsun Day, the birthday of the Church, the Apostles and first disciples of Christ offered themselves as "first-fruits

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16 even unto the morrow after the seventh sabbath shall ye number ^mfifty days; and ye shall offer ⁿa new meat offering unto the LORD.

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^m Acts 2. 1.
ⁿ Num. 23. 26.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* ^othe firstfruits unto the LORD.

^o Ex. 23. 16.
19. & 22. 21.
& 34. 22. 26.
Num. 15.
17.—21.
& 28. 26.
Deut. 26. 1.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice ^pone kid of the goats ^qfor a sin offering, and two lambs of the first year for a sacrifice of ^rpeace offerings.

^p ch. 4. 23. 28.
Num. 28. 30.

^q ch. 3. 1.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: ^rthey shall be holy to the LORD for the priest.

^r Num. 18. 12.
Deut. 18. 4.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And ^swhen ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^tneither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

^s ch. 13. 9.

^t Deut. 24. 13.

23 ¶ And the LORD spake unto Moses, saying,

24 speak unto the children of Israel, saying, In the ^useventh month, in the first *day* of the month, shall ye have a sabbath, ^va memorial of blowing of trumpets, an holy convocation.

^u Num. 29. 1.

^v ch. 25. 9.

“unto the Lord” (ver. 17.), and their acceptance as a sweet savour was indicated by the gift of the Holy Ghost. From very early days the season between Easter and Whitsuntide was the time for the Baptism of converts; it was the harvest season of the Church.

24, 25. In the seventh month were three holy days; the first of which,

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25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,
27 ^f also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

^f ch. 16. 30.
Num. 29. 7.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be
^a Gen. 17. 14. afflicted in that same day, ² he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work
^a ch. 20. 3, 5, 6. in that same day, ^a the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye ² celebrate your sabbath.

² Heb. *rest*.

33 ¶ And the LORD spake unto Moses, saying,

the feast of Trumpets, has been explained in two ways: (a) It was intended to awake the people from their spiritual slumber, and bid them prepare for their solemn humiliation on the day of Atonement (ver. 27.); in this case it would resemble the Church of England's use of the season beginning with Septuagesima and preparatory to Lent, or of Lent itself as preparatory to Good Friday. (b) It was the festival of the first day of the civil year, and in some sense the anniversary of the birthday of the world (Job xxxviii. 7.); in this case it would be like the religious use of Jan. 1, as distinguished from the Churchman's observance of the first day in Advent. The "trumpet" used was generally the horn-shaped rather than the straight instrument.

27—32. (See *marg. ref.* and *notes* to xvi. 30, &c.). As the Pass-over was the great social festival of the Jewish Church; so the Atonement was the great fast—the day of recognising, mourning over, and expiating, the secret and indefinite sin not only of each individual but of the nation. Hence also it was a fit preparation for the rejoicing which presently followed at the feast of Tabernacles.

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34 speak unto the children of Israel, saying, ^b The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

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^b Ex. 23. 16.
Num. 29. 12.
Deut. 16. 13.
Ezra 3. 4.
Neh. 8. 14.
Zech. 14. 16.
John 7. 2.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: ^c on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a ^d solemn assembly; and ye shall do no servile work *therein*.

^c Num. 29. 35.
Neh. 8. 18.
John 7. 37.
^d Heb. day
of restraint.
^d Deut. 16. 8.
2 Chr. 7. 9.
Neh. 8. 18.
Joel 1. 14.
& 2. 15.
^e ver. 2, 4.

37 ^e These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 ^f beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

^f Num. 29. 32.

39 Also in the fifteenth day of the seventh month, when ye have ^g gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

^g Ex. 23. 16.
Deut. 16. 13.

40 And ^h ye shall take you on the first day the

^h Neh. 8. 15.

34, &c. The feast of Tabernacles had a double object: (a) to celebrate the gathering in the fruits of the land (ver. 39.); (b) to remind the Jews that they had dwelt in booths when they came out of Egypt (ver. 43.). These booths were not "tents" but bowers made of boughs, fruit, and foliage (ver. 40.). This festival of joy and gladness was a type of the purest Christian festival; yet what once occurred during it (St. John viii. 4.) warns all lest they fall when surrounded by and even enjoying the highest spiritual privileges.

Every male Israelite was commanded to appear before the Lord at the three great festivals of the Passover, Pentecost, and Tabernacles (Exod. xxiii. 14.). The attendance of women was voluntary, but many, like the Virgin Mary (St. Luke ii. 41.), would make the effort to attend the Passover. Too joyous and spiritual a conception of these festivals cannot be formed. They were all of Divine institution, all peculiarly seasons of "rejoicing," all intended to deepen love to God and love to a neighbour, and all full of doctrinal significance and teaching. If members of the Church of England accept the teaching of the festivals of the Church in the same spirit, they will be found full of edification, exhortation, and comfort.

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- ² boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; ¹ and ye shall rejoice before the LORD your God seven days.
- ¹ Heb. *fruit*.
ⁱ Deut. 16. 14, 15.
^k Num. 29. 12. Neh. 8. 18.
- 41 ^k And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.
- ¹ Neh. 8. 14, 15, 16.
- 42 ¹ Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:
- ^m Deut. 31. 13. Ps. 78. 5, 6.
- 43 ^m that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.
- ⁿ ver. 2.
- 44 And Moses ⁿ declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

¹ The oil for the lamps. ⁵ The shewbread. ¹⁰ Shelomith's son blasphemeth. ¹³ The law of blasphemy. ¹⁷ Of murder. ¹⁸ Of damage. ²³ The blasphemer is stoned.

- ^a Ex. 27. 20, 21.
- ² Heb. *to cause to ascend*.
- ^b Ex. 31. 8. & 39. 37.
- ¶ AND the LORD spake unto Moses, saying,
- 2 ^a command the children of Israel, that they bring unto thee pure oil olive beaten for the light, ² to cause the lamps to burn continually.
- 3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.
- 4 He shall order the lamps upon ^b the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake

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General Laws.

2. "Command the children of Israel," &c. The share of the people in the preservation of the light should be noticed. Not the priests alone but the laity with them were interested in that which symbolized the light of God's revelation of Himself to all. On the candlestick and the shew-bread (vv. 5—9.) see *marg. ref.*

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twelve cakes thereof: two tenth deals shall be in one cake. Before
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6 And thou shalt set them in two rows, six on a row, ^d upon the pure table before the LORD. c Ex. 25. 30.
d 1 Kin. 7. 48.
2 Chr. 4. 19.
& 13. 11.
Heb. 9. 2.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. e Num. 4. 7.
1 Chr. 9. 32.
2 Chr. 2. 4.

9 And ^fit shall be Aaron's and his sons'; ^gand they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute. f 1 Sam. 21. 6.
Matt. 12. 4.
Mark 2. 26.
Luke 6. 4.
g Ex. 29. 33.
ch. 8. 31.
& 21. 22.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 and the Israelitish woman's son ^hblasphemed the name *of the LORD*, and ⁱcursed. And they ^kbrought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 and they ^lput him in ward, ^mthat the mind of the LORD might be shewed them. h ver. 16.
i Job 1. 5, 11,
22. & 2. 5, 9,
10.
Isai. 8. 21.
k Ex. 18. 22,
26.
l Num. 15. 34.
m Heb.
to expound
unto them
according to
the mouth of
the LORD.

13 And the LORD spake unto Moses, saying,
14 bring forth him that hath cursed without the camp; and let all that heard *him* ⁿlay their hands upon his head, and let all the congregation stone him. n Ex. 18. 15,
16.
Num. 27. 5.
& 36. 5. 6.
o Deut. 13. 9.
& 17. 7.

10, &c. The history illustrates the evil of mixed marriages. The Israelitish mother had married an Egyptian and was included among the "mixed multitude" (Exod. xii. 38.). They dwelt without the camp, probably near the tribe of Dan, "the hindmost" of the tribes (Numb. ii. 2, 25.). The son by this marriage had no business in the camp (Deut. xxiii. 8.). Whether or not this was the cause of the strife between him and a man of Israel does not appear: as the quarrel grew fiercer, the child of the mother who had forsaken her tribe and the God of her people, the child of the father who worshipped the bull and the serpent, "blasphemed the name" i.e. Jehovah (vv. 15, 16.).

14. All that heard the blasphemy were defiled by, and in some sense partakers of, this blasphemy. Hence the symbolical actions (cp. xvi. 21.)

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15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, ° shall bear his sin.

o ch. 5. 1.
& 20. 17.
Num. 9. 13.
p 1 Kin. 21.
10, 13.
Ps. 74. 10, 18.
Matt. 12. 31.
Mark 3. 28.
James 2. 7.

16 And he that ^pblasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the* LORD, shall be put to death.

q Ex. 21. 12.
Num. 35. 31.
Deut. 19. 11,
12.

17 ^qAnd he that ²killeth any man shall surely be put to death.

2 Heb. *smitch the life of a man.*

18 ^rAnd he that killeth a beast shall make it good; ³beast for beast.

r ver. 21.

19 And if a man cause a blemish in his neighbour; as ^she hath done, so shall it be done to him;

3 Heb. *life for life.*
s Ex. 21. 24.
Deut. 19. 21.
Matt. 5. 33.
& 7. 2.

20 breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

t ver. 18.
Ex. 21. 33.
u ver. 17.

21 ^tAnd he that killeth a beast, he shall restore it: ^uand he that killeth a man, he shall be put to death.

x Ex. 12. 49.
ch. 19. 34.
Num. 15. 16.

22 Ye shall have ^xone manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

y ver. 14.

23 ¶ And Moses spake to the children of Israel, ^ythat they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.*

(a) of all laying their hands upon the head to signify that they transferred their sin to the blasphemer, and (b) of all joining in stoning him (cp. third Commandment).

The Christian should recall the words of Christ (St. Matt. xii. 31, &c.), and of St. John (1 St. John v. 16, 17.).

17—22 repeat laws (see *marg. ref.*) in order to point out that they apply, as in ver. 16, to the “stranger” as well as to an Israelite. This universal application had not previously been the case.

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29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.*
47 *The redemption of servants.*

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¶ AND the LORD spake unto Moses in mount Sinai, saying,
2 speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land ²keep ^aa sabbath unto the LORD.

² Heb. rest.
^a Ex. 23. 10.
See ch. 26.
34, 35.
² Chr. 36. 21.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 ^bThat which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes ³of thy vine undressed: *for* it is a year of rest unto the land.

^b 2 Kin. 19. 29.
³ Heb. of thy separation.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

CHAPTER XXV.

xxv.—xxvi. 2. The Sabbatical and Jubilee years.

4. "The seventh year a sabbath of rest." As every seventh *day* was a sabbath or day of rest, and every seventh sabbath pointed on to the great sabbath of the seventh *month*; so that seventh month carried on the scale of sabbatical observance to the seventh *year*, to be completed in seven times seven years, or the year of Jubilee.

The sabbatical or seventh year is first considered in Exod. xxiii. 10, 11; where, from its close connection with the seventh day (Exod. xxiii. 12.), it is evident that together they form parts of one general beneficent law (cp. here vv. 2—7, 18—22.) carried out still farther in the law of the year of Jubilee. That law was founded on this principle: as each seventh day—the day of rest—reminded the Israelite that that day (i. e. his time) was not his own but the Sabbath of the Lord his God (*fourth Commandment*), so each seventh year reminded him that his land was not his own but God's (ver. 23.). If that principle was acted upon, it would render impossible the assumption of absolute ownership of anything: time and property would be considered a trust for which each man as a "steward" would have to give account to God.

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8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

² Heb. *loud of sound.*

9 Then shalt thou cause the trumpet ²of the jubile to sound on the tenth *day* of the seventh month, ^cin the day of atonement shall ye make the trumpet sound throughout all your land.

^c ch. 23, 24, 27.

^d Isai. 61, 2. & 63, 4.
^e Jer. 34, 8, 15, 17.
^f Luke 4, 19.
^g ver. 13.
Num. 36, 4.

10 And ye shall hallow the fiftieth year, and ^dproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; ^eand ye shall return every man unto his possession, and ye shall return every man unto his family.

^r ver. 5.

11 A jubile shall that fiftieth year be unto you: ^fye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

10. "The fiftieth year shall be a jubile to you." The origin of this word "jubile"—a reproduction of the Hebrew word—and its explanation is still an open question. Critics are divided between two opinions: "jubile" is (a) the instrument producing the sound, an instrument like the straight horn; (b) it is the sound produced by that instrument. The relation in which the jubilee year stood to the sabbatical or seventh year, and the general directions for its observance are given in vv. 8—16, 23—55; xxvii. 16—25. As an institution it was eminently of a practical character. Every Israelite recovered then his right to land originally assigned to his family (vv. 10—13.); care was taken to prevent fraud and injustice (vv. 14—16.), and provision made to meet the special case of the "poor brother" (ver. 25, &c., 35, &c.), the Levite (ver. 32.), the Israelite bondman (ver. 40 &c.), houses in towns (ver. 29, 30.), and houses in villages (ver. 31.).

11. This command, common to both sabbatical (ver. 5.) and jubilee year, involved nothing impracticable. In no year did the owner reap the whole harvest (xix. 9; xxiii. 22.), and provision would be stored up after God's blessing had granted abundant crops (vv. 20—22.).

The practical result of the jubilee was to prevent the accumulation of unbounded wealth in the hands of a few, and to relieve those who through fault or misfortune had become poor. Each Israelite assumed again that position among the covenant people of God which marked him, whether poor or rich, as a child of promise. And thus its political significance was deepened by its religious association with the great day of atonement (ver. 9.). The trumpet sound of political and national freedom was heard at the close of these solemn rites which announced spiritual freedom and remission of sins.

The Christian, more blessed than the Jew, not only sees in sabbatical and jubilee year types of that acceptable year of the Lord which Christ

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12 For it *is* the jubile ; it shall be holy unto you :
^e ye shall eat the increase thereof out of the field.

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13 ^h In the year of this jubile ye shall return
 every man unto his possession.

^e ver. 6. 7.
^h ver. 10.
 ch. 27. 24.
 Num. 36. 4.

14 And if thou sell ought unto thy neighbour, or
 buyest *ought* of thy neighbour's hand, ⁱ ye shall not
 oppress one another :

ⁱ ver. 17.
 ch. 19. 13.
 1 Sam. 12. 3. 4.

15 ^k according to the number of years after the
 jubile thou shalt buy of thy neighbour, *and* accord-
 ing unto the number of years of the fruits he shall
 sell unto thee :

Mic. 2. 2.
 1 Cor. 6. 8.
^k ch. 27. 18,
 23.

16 according to the multitude of years thou shalt
 increase the price thereof, and according to the few-
 ness of years thou shalt diminish the price of it : for
according to the number of the years of the fruits
 doth he sell unto thee.

17 ^l Ye shall not therefore oppress one another ;
^m but thou shalt fear thy God : for I *am* the LORD
 your God.

^l ver. 14.
^m ver. 43.
 ch. 19. 14, 32.
ⁿ ch. 19. 37.

18 ⁿ Wherefore ye shall do my statutes, and keep
 my judgments, and do them ; ^o and ye shall dwell
 in the land in safety.

^o ch. 26. 5.
 Deut. 12. 10.
 Ps. 4. 8.
 Prov. 1. 33.
 Jer. 23. 6.

19 And the land shall yield her fruit, and ^p ye
 shall eat your fill, and dwell therein in safety.

^p ch. 26. 5.
 Ezek. 34. 25,
 27, 28.
^q Matt. 6. 25,
 31.

20 And if ye shall say, ^q What shall we eat the
 seventh year ? behold, ^r we shall not sow, nor gather
 in our increase :

^r ver. 4. 5.
^s See Ex. 16.
 29.
 Deut. 28. 8.

21 then I will ^s command my blessing upon you
 in the sixth year, and it shall bring forth fruit for
 three years.

^t 2 Kin. 19. 29.
^u Josh. 5. 11,
 12.

22 ^t And ye shall sow the eighth year, and eat *yet*
 of ^u old fruit until the ninth year ; until her fruits
 come in ye shall eat of the old *store*.

Or, to be
 quite cut off.
^v Heb. for
 cutting off.

23 The land shall not be sold ²³ for ever : for ^x the
 land *is* mine ; for ye *are* ^y strangers and sojourners
 with me.

^x Deut. 32. 43.
 2 Chr. 7. 20.
 Ps. 85. 1.
 Joel 2. 18.
 & 3. 2.

^y 1 Chr. 23. 15.
 Ps. 39. 12.
 & 119. 19.
 1 Pet. 2. 11.

preached (St. Luke iv. 16.), but hears in the cry "It is finished"—
 rehearsed on the Church's day of Atonement, Good Friday—the jubilee
 proclamation of the "perfect freedom" opened to the servants of God.
 "By Christ's meritorious Cross and Passion alone they obtain remission
 "of their sins and are made partakers of the Kingdom of heaven" (see
Exhortation to the Holy Communion).

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24 And in all the land of your possession ye shall grant a redemption for the land.

^z Ruth 2. 20.
& 4. 4, 6.
^a See Ruth
3. 2, 9, 12.
Jer. 32. 7, 8.

25 ^z If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^a any of his kin come to redeem it, then shall he redeem that which his brother sold.

² Heb. *his hand hath attained and found sufficiency,* ch. 5. 7.

26 And if the man have none to redeem it, and ² himself be able to redeem it;

^b ver. 50, 51, 52.

27 then ^b let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

^c ver. 13.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: ^c and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

³ Heb. *redemption belongeth unto it.*

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: ³ they may be redeemed, and they shall go out in the jubile.

^d See Num. 35. 2. Josh. 21. 2, &c.

32 Notwithstanding ^d the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

⁴ Or, *one of the Levites redeem them.*

33 And if ⁴ a man purchase of the Levites, then the house that was sold, and the city of his possession, ^e shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

^e ver. 28.

^f See Acts 4. 36, 37.

⁵ Heb. *his hand faileth.*

⁶ Heb. *strengthen.*

34 But ^f the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

^g See Deu. 15. 7, 8. Ps. 37. 26. & 41. 1. & 112. 5, 9. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 10. 1 John 3. 17.

35 And if thy brother be waxen poor, and ⁵ fallen in decay with thee; then thou shalt ^{6 g} re-

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lieve him: *yea, though he be a stranger, or a sojourner; that he may live with thee.*

36 ^b Take thou no usury of him, or increase: ^h but ⁱ fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury; nor lend him thy victuals for increase.

38 ^k I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and to be your God.*

39 And ^l if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not ^m compel him to serve as a bondservant:

40 *but* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 and *then* shall he depart from thee, *both* he and his children ⁿ with him, and shall return unto his own family, and ^o unto the possession of his fathers shall he return.

42 For they *are* ^p my servants, which I brought forth out of the land of Egypt: they shall not be sold ^q as bondmen.

43 ^r Thou shalt not rule over him ^s with rigour; but ^t shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of ^u the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ^v ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; ^w they shall be your bondmen for ever: but over your brethren the children of Israel, ^x ye shall not rule one over another with rigour.

47 And if a sojourner or stranger ^y wax rich by thee, and ^z thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

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^h Ex. 22. 25.
Deut. 23. 19.
Neh. 5. 7.
Ps. 15. 5.
Prov. 28. 8.
Ezek. 18. 8.
13. 17.
& 22. 12.

ⁱ ver. 17.
Neh. 5. 9.
^k ch. 22. 32, 33.

^l Ex. 21. 2.
Deut. 15. 12.
¹ Kin. 9. 22.
² Kin. 4. 1.
Neh. 5. 5.
Jer. 34. 14.

^m Heb. *serve thyself with him with the service,* &c. ver. 46.
Ex. 1. 14.
Jer. 23. 14.
& 27. 7.
& 30. 8.

ⁿ Ex. 21. 3.
^o ver. 28.

^p ver. 55.
Rom. 6. 22.
^q Cor. 7. 23.

^r Heb. *with the sale of a bondman.*
^s Eph. 6. 9.
Col. 4. 1.

^t ver. 46.
Ex. 1. 13.
^u ver. 17.
Ex. 1. 17. 21.
Deut. 25. 18.
Mal. 3. 5.

^v Isai. 56. 3, 6.

^w Isai. 14. 2.

^x Heb. *ye shall serve yourselves with them,* ver. 39.

^y ver. 43.
^z Heb. *his hand obtain,* &c. ver. 26.

^{aa} ver. 25, 35.

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48 after that he is sold he may be redeemed again ; one of his brethren may ^y redeem him :

^y Neh. 5. 5. 49 either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him ; or if ^z he be able, he may redeem himself.

^z ver. 26. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile : and the price of his sale shall be according unto the number of years, ^a according to the time of an hired servant shall it be with him.

^a Job 7. 1.
Isai. 16. 14.
& 21. 16.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him : *and the other* shall not rule with rigour over him in thy sight.

^z Or, by
these means.
^b ver. 41.
Ex. 21. 2, 3.

54 And if he be not redeemed ² in these *years*, then ^b he shall go out in the year of jubile, *both* he, and his children with him.

^c ver. 42.

55 For ^c unto me the children of Israel *are* servants ; they *are* my servants whom I brought forth out of the land of Egypt : I *am* the LORD your God.

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¹ Of idolatry. ² Religiousness. ³ A blessing to them that keep the commandments. ⁴ A curse to those that break them. ⁴⁰ God promiseth to remember them that repent.

^a Ex. 20. 4, 5.
Deut. 5. 8.
& 16. 22.
& 27. 15.
Ps. 97. 7.

² Or, pillar.
³ Or, figured
stone.

⁴ Heb. a stone
of picture.

YE shall make you ^a no idols nor graven image, neither rear you up a ² standing image, neither shall ye set up *any* ^{3 4} image of stone in your land, to bow down unto it : for I *am* the LORD your God.

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3—46. The Blessing and the Curse.

The germ of the "blessing" and "curse" pronounced in this chapter is to be found in the Ten Commandments (cp. Exod. xx. 5—12.) ; and forms a fitting encouragement and warning for all who shall keep or break the laws and injunctions previously given. Both were repeated

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2 ^b Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

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3 ¶ ^c If ye walk in my statutes, and keep my commandments, and do them;

^b ch. 19. 30.
^c Deut. 11.
13, 14, 15.
& 28. 1,—14.

4 ^d then I will give you rain in due season, ^e and the land shall yield her increase, and the trees of the field shall yield their fruit.

^d Isai. 30. 23.
Ezek. 34. 26.
Joel 2. 23, 24.
^e Ps. 67. 6.
& 85. 12.

5 And ^f your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ^g ye shall eat your bread to the full, and ^h dwell in your land safely.

Ezek. 34. 27.
& 36. 30.
Zech. 8. 12.
^f Amos 9. 13.

6 And ⁱ I will give peace in the land, and ^k ye shall lie down, and none shall make *you* afraid: and I will ^l rid ^m evil beasts out of the land, neither shall ⁿ the sword go through your land.

^g ch. 25. 19.
Deut. 11. 15.
Joel 2. 19, 26.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

^h ch. 25. 18.
Job 11. 18.
Ezek. 24. 25,
27, 28.

8 And ^o five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

ⁱ 1 Chr. 22. 9.
Ps. 29. 11.
& 147. 14.
Isai. 45. 7.
Ilag. 2. 9.

9 For I will ^p have respect unto you, and ^q make you fruitful, and multiply you, and establish my covenant with you.

^k Job 11. 19.
Ps. 3. 5. & 4. 8.
Isai. 35. 9.
Jer. 30. 10.
Ezek. 34. 25.
Hos. 2. 18.

10 And ye shall eat ^r old store, and bring forth the old because of the new.

Zeph. 3. 13.
^l Heb. *cause to cease.*

11 ^s And I will set my tabernacle among you: and my soul shall not ^t abhor you.

^m 2 Kin. 17. 25.
Ezek. 5. 17.
& 14. 15.

12 ^u And I will walk among you, and ^v will be your God, and ye shall be my people.

ⁿ Ezek. 14. 17.
^o Deut. 32. 30.
Josh. 23. 10.

13 ^w I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; ^x and I have broken the bands of your yoke, and made you go upright.

^p Ex. 2. 25.
^q 2 Kin. 13. 23.
^r Gen. 17. 6, 7.
Neh. 9. 23.
Ps. 107. 38.

^t 2 Cor. 6. 16. ^u Ex. 6. 7. Jer. 7. 23. & 11. 4. & 30. 22. Ezek. 11. 20. & 36. 28. ^w ch. 25. 38, 42, 55. ^x Jer. 2. 20. Ezek. 34. 27.

at greater length when Israel stood on the threshold of the promised land (Deut. xxviii.—xxx.).

3—13. The blessing has certain stages, ascending and increasing in goodness. (a) "rain" (vv. 4, 5.), the early (Autumn) and latter (Spring) rains (Deut. xi. 14.) whereby the land would be rendered fruitful; (b) "peace," security (vv. 6—8.) from (1) wild animals and (2) enemies; this latter point being expressed in a proverbial or figurative manner (cp. 2 Chron. xiv. 8, 9, 12.); (c) "fruitfulness" as a people (ver. 9.), a point to which (a) and (b) would conduce: (d) such plenty (ver. 10.),

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- 14 ^y But if ye will not hearken unto me, and will not do all these commandments ;
- 15 and if ye shall ^z despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant :
- 16 I also will do this unto you ; I will even appoint ² over you ^a terror, ^b consumption, and the burning ague, that shall ^c consume the eyes, and cause sorrow of heart : and ^d ye shall sow your seed in vain, for your enemies shall eat it.
- 17 And ^e I will set my face against you, and ^f ye shall be slain before your enemies : ^g they that hate you shall reign over you ; and ^h ye shall flee when none pursueth you.
- 18 And if ye will not yet for all this hearken unto me, then I will punish you ⁱ seven times more for your sins.
- 19 And I will ^k break the pride of your power ;
- ^k *Isai. 25. 11. & 26. 5. Ezek. 7. 24. & 30. 6.*

that there would be no necessity for keeping the old in store ; (e) God's Presence (vv. 11, 12.), the highest blessing of all, the source of all spiritual peace, fruitfulness, and plenty.

The Christian, when thanking God for his creation, preservation, and all the blessings of this life, yet recognises as *the* blessing above all, "God's inestimable love in the Redemption of the world by His Son Jesus Christ, Who was made flesh and dwelt among us, full of grace and truth" (St. John i. 14. Cp. *General Thanksgiving in Book of Common Prayer*).

14—39. The curse (see *marg. ref.* throughout). This also has its stages, marked by severer and severer punishments : (a) bodily sickness, which would render the Israelites powerless against their enemies (vv. 16, 17.) : (b) a parched land rendered unfruitful through want of rain (vv. 18—20.), which would tend to increase their weakness : (c) wild beasts (vv. 21, 22.) : (d) the sword, pestilence, and famine (vv. 23—26. cp. Rev. vi.) : (e) cannibalism, profanation of the dead, desolation of the sanctuaries, and captivity among the heathen : (c) (d) and (e) completing on the "despisers" and "covenant-breakers" (ver. 15.) the vengeance of God begun by (a) and (b).

18. "Seven times more," so also vv. 21, 24, 28. The expression is symbolical of the completeness and thoroughness (see *marg. ref.*) of the punishment. The literal fulfilment of even the most horrible of these punishments is matter of history. Christians who neglect the warnings of the past, who "sin wilfully after that they have received the knowledge of the truth," who "tread under foot the Son of God . . . and do despite to the Spirit of grace," find how fearful a thing it is to fall into the hands of the living God (Heb. x. 26—31.).

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and I ¹ will make your heaven as iron, and your earth as brass :

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20 and your ^m strength shall be spent in vain : ¹ for ⁿ your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Deut. 28. 23.
Ps. 127. 1.
Isai. 47. 4.
Deut. 11. 17.
& 28. 18.
Hag. 1. 10.

21 And if ye walk ² contrary unto me, and will not hearken unto me ; I will bring seven times more plagues upon you according to your sins.

² Or, at all adventures with me, and so ver. 24.

22 ^o I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number ; and ^p your *high* ways shall be desolate.

^o Deut. 32. 24.
² Kin. 17. 25.
Ezek. 5. 17.
& 14. 15.

23 And if ye ^q will not be reformed by me by these things, but will walk contrary unto me ;

^p Judg. 5. 6.
² Chr. 15. 5.
Isai. 33. 8.
Lam. 1. 4.
Zech. 7. 14.

24 ^r then will I also walk contrary unto you, and will punish you yet seven times for your sins.

^q Jer. 2. 30. & 5. 3. Amos 4. 6, —12.
^r 2 Sam. 22. 27.
Ps. 18. 26.

25 And ^s I will bring a sword upon you, that shall avenge the quarrel of *my* covenant : and when ye are gathered together within your cities, ^t I will send the pestilence among you ; and ye shall be delivered into the hand of the enemy.

^s Ezek. 5. 17. & 6. 3. & 14. 17. & 29. 8. & 33. 2.

26 ^u And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight : and ^x ye shall eat, and not be satisfied.

^t Num. 14. 12.
Deut. 28. 21.
Jer. 14. 12.
& 24. 10.
& 29. 17, 18.
Amos 4. 10.

27 And ^y if ye will not for all this hearken unto me, but walk contrary unto me ;

^u Ps. 105. 16.
Isai. 3. 1.
Ezek. 4. 16. & 5. 16. & 14. 13.

28 then I will walk contrary unto you also ^z in fury ; and I, even I, will chastise you seven times for your sins.

^x Isai. 9. 20.
Mic. 6. 14.
Hag. 1. 6.

29 ^a And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

^y ver. 21, 24.
^z Isai. 59. 18. & 63. 3. & 66. 15.

30 And ^b I will destroy your high places, and cut down your images, and ^c cast your carcases upon the carcases of your idols, and my soul shall ^d abhor you.

^z Jer. 21. 5.
Ezek. 5. 13, 15. & 8. 18.

31 ^e And I will make your cities waste, and ^f bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

^a Deut. 28. 53.
² Kin. 6. 29.
Lam. 4. 10.
Ezek. 5. 10.

32 ^g And I will bring the land into desolation : and your enemies which dwell therein shall be ^h astonished at it.

^b 2 Chr. 34. 3, 4, 7.
Isai. 27. 9.
Ezek. 6. 3, 4, 5, 6, 13.

& 21. 2. ^g Jer. 9. 11. & 25. 11, 13. ^h Deut. 28. 37. ⁱ Kin. 9. 8. Jer. 18. 16. & 19. 8. Ezek. 5. 15.

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33 And ⁱI will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

ⁱ Deut. 4. 27.
& 28. 64.
Ps. 44. 11.
Jer. 9. 16.
Ezek. 12. 15.
& 20. 23.
& 22. 15.
Zech. 7. 14.

34 ^kThen shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

^k 2 Chr. 36. 21.

35 As long as it lieth desolate it shall rest; because it did not rest in your ^lsabbaths, when ye dwelt upon it.

^l ch. 25. 2.

36 And upon them that are left *alive* of you ^mI will send a faintness into their hearts in the lands of their enemies; and ⁿthe sound of a ^oshaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

^m Ezek. 21.
7, 12, 15.

ⁿ ver. 17.
Job 15. 21.
Prov. 28. 1.

^o Heb.
driven.

^p Isai. 10. 4.
See Judg. 7.
22. 1 S. m.
14. 15, 16.

37 And ^qthey shall fall one upon another, as it were before a sword, when none pursueth: and ^rye shall have no power to stand before your enemies.

^p Josh. 7. 12,
13.

Judg. 2. 14.

^q Deut. 4. 27.
& 28. 65.

Neh. 1. 8.
Jer. 3. 25.

& 29. 12, 13.
Ezek. 4. 17.

& 6. 9. & 20.
43. & 24. 23.

& 33. 10.
& 36. 31.

Hos. 5. 15.
Zech. 10. 9.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you ^sshall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

^r Num. 5. 7.

1 Kin. 8. 33,
35, 47.

Neh. 9. 2.
Prov. 28. 13.

Dan. 9. 3, 4.
Luke 15. 18.

1 John 1. 9.

^s See Jer. 6. 10.
& 9. 25, 26.

Ezek. 44. 7.
Acts 7. 51.
Rom. 2. 29.
Col. 2. 11.

40 ^tIf they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 and *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^uuncircumcised hearts be

40—45. Repentance and restoration. Here again stages are marked in those "pining away in the enemies' land" (ver. 39.): (a) confession of their own iniquity and of that of their fathers (ver. 40.); (b) the perception that God had dealt with them as they had dealt with Him (vv. 40, 41.); (c) humility and self-humiliation (ver. 41.); (d) acceptance of God's punishment, the recognition that it had been deserved (ver. 41.). Where God sees this—and nowhere is it more beautifully exemplified than in Daniel ix. and Nehemiah i.—He promises pardon, He will "re-member" His covenant with His people.

The parable of the Prodigal Son (St. Luke xv. 11, &c.) contains for Christians Christ's summons to sinners, heavy-laden and weary sinners. Coming to Him as he came, the lost are found and the dead live again.

‘humbled, and they then accept of the punishment of their iniquity :

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42 then will I ^uremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will ^xremember the land.

^t 1 Kin. 21. 29.
² Chr. 12. 6, 7.
12. & 32. 26.
& 33. 12, 13.
^u Ex. 2. 24.
& 6. 5.
Ps. 106. 45.
Ezek. 16. 60.

43 ^yThe land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them : and they shall accept of the punishment of their iniquity : because, even because they ^zdespised my judgments, and because their soul abhorred my statutes.

^x Ps. 136. 23.
^y ver. 34, 35.

44 And yet for all that, when they be in the land of their enemies, ^aI will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I *am* the LORD their God.

^z ver. 15.

45 But I will ^bfor their sakes remember the covenant of their ancestors, ^cwhom I brought forth out of the land of Egypt ^din the sight of the heaven, that I might be their God : I *am* the LORD.

^a Deut. 4. 31.
² Kin. 13. 23.
Rom. 11. 2.

46 ^eThese *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel ^fin mount Sinai by the hand of Moses.

^b Rom. 11. 28.

^c ch. 22. 33.
& 25. 38.
^d Ps. 98. 2.
Ezek. 20. 9,
14, 22.

^e ch. 27. 34.
Deut. 6. 1.
& 12. 1.
& 33. 4.
John 1. 17.
^f ch. 25. 1.

CHAPTER XXVII.

1 *He that maketh a singular vow must be the Lord's.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

¶ AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, and say

CHAPTER XXVII.

Vows.

This chapter forms a natural appendix to what has gone before. The children of Israel paid vows in grateful remembrance of deliverance, success, happiness, &c., or with the earnest prayer that danger, sickness, sorrow, &c. might be averted (cp. Gen. xxviii. 18—22 ; xxxi. 13.) ; hence the appropriateness of regulating the vows in accordance with the general lines of observance respected in other details of ceremonial and religious life.

2—8. The vowing the person. A man might devote himself, his

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^a Num. 6. 2.

See Judg.

11. 30, 31, 33.

¹ Sam. 1. 11,

28.

^b Ex. 30. 13.

unto them, ^a When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, ^b after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation; then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 and the priest shall value it, whether it be good or bad: ² as thou valuest it, *who art* the priest, so shall it be.

² Heb.
according
to thy esti-
mation, O
priest, &c.

child, or his slave, and redeem him or her at the valuation given: a valuation which can be turned into English money if a shekel be taken as equivalent to half-a-crown. Special provision was, as usual, made for the case of the poor (ver. 8).

9—13, 27. The vowing animals. These were to be without blemish (see *marg. ref.* to ver. 27; xxii. 21. Mal. i. 4.).

13 ^c But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

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c ver. 15, 19.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 ^d And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

d ver. 13.

16 And if a man shall sanctify unto the LORD some *part* of a field of his possession, then thy estimation shall be according to the seed thereof: ² an homer of barley seed shall be valued at fifty shekels of silver.

² Or, the
land of an
homer, &c.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall ^e reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

e ch. 25. 15,
16.

19 ^f And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

f ver. 13.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

14, 15. The vowing houses; to which the same rules as in ver. 9, &c. apply. Not the house itself, but the price or value of the house, was made over to sacred uses.

16—25. The vowing the field or land. There were two cases to be considered: (a) land inherited (vv. 16—21.); (b) land bought (vv. 22—25.). Two points also were to be remembered in the event of redemption, (a) the rate of redemption; fifty shekels (about £6 5s.) for the homer of barley (about eight bushels) plus one-fifth of the estimated value: (b) the distance from the year of jubilee. In the event of the owner refusing or being unable to redeem, the land passed to the next of kin (Ruth iii. 12; iv. 1.) or became the property of the priests.

This dedication of one's-self, one's home, one's property to God is possible also to Christians. The young Christian who is confirmed, the man and woman who marry, the clergyman who is ordained, each in their turn vow themselves and theirs to God. It should be the daily prayer of their life that those vows be not broken.

Before
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f ch. 25. 10,
28, 31.

h ver. 28.

i Num. 18. 14.
Ezek. 44. 29.

k ch. 25. 10,
25.

l ver. 18.

m ch. 25. 28.

n Ex. 30. 13.
Num. 3. 47.
& 18. 16.
Ezek. 45. 12.

o Heb. *first-born, &c.*

p Ex. 13. 2.
12. & 22. 30.
Num. 18. 17.
Deut. 15. 19.

q ver. 11, 12,
13.

r Num. 21.
2, 3.

s Gen. 28. 22.
Num. 18. 21,
24. 2 Chron.
31. 5, 6, 12.
Neh. 13. 12.
Mal. 3. 8, 10.

21 But the field, ^s when it goeth out in the jubile, shall be holy unto the LORD, as a field ^h devoted; ⁱ the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which *is* not of the fields of ^k his possession;

23 ^l then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 ^m In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: ⁿ twenty gerahs shall be the shekel.

26 Only the ^o firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it* be ox, or sheep: *it is* the LORD's.

27 And if *it* be of an unclean beast, then he shall redeem *it* according to thine estimation, ^p and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ^q Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 ^r None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And ^s all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

28, 29. "The devoted thing," lit. what is shut up, hence consecrated. This, whether man or beast, stood on a different footing to the thing vowed; and could not be redeemed; if living, it was to be slain. Hence the idea of extermination became associated with the "devoted thing," and was productive of results never intended by the original law (cp. the case of Jephthah's daughter, Judg. xi. 31, and Jonathan, 1 Sam. xiv. 24.).

30—33. "Tithes." The practice of paying these is illustrated by the

LEVITICUS, XXVII.

31 ^t And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

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32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^u passeth under the rod, the tenth shall be holy unto the LORD.

^t ver. 13.
^u See Jer.
23. 13.
Ezek. 20. 37.
Mic. 7. 14.

33 He shall not search whether it be good or bad, ^x neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

^x ver. 10.

34 ^y These *are* the commandments, which the LORD ^y commanded Moses for the children of Israel in mount Sinai.

^y ch. 26. 46.

act of Abram giving the tenth of his spoils of victory to Melchizedek (Gen. xiv. 20. Heb. vii. 2—6.), and by that of Jacob devoting his tenth to God (Gen. xxviii. 22.). These verses first raise the practice into a law. The tithe was to be the Lord's: it was paid in kind and redeemable by an additional payment of one-fifth. This tithe was assigned to the Levites for God's service; the Levites tithing themselves to maintain the High-priest (Numb. xix. 21, &c.).

Christians have frequently adopted for themselves the same rule of giving at least the tenth of what they have to the Lord and the Lord's service, and in the spirit in which St. Paul recommends it (1 Cor. xvi. 2.).

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

INTRODUCTION.

THIS book takes its name from the numbering of the people, which is recorded twice, namely (*a*) in chs. i—iv, and (*b*) in ch. xxvi. The principal sections of the book are (*a*) the preparations for leaving Sinai (i. 1. to x. 10.); (*b*) the events, &c. of the journey between Sinai and the east side of Jordan (xi. 11. to xxi.); (*c*) the events, &c. which happened in the plains of Moab (xxii.—xxxvi.). These sections are subject to such sub-divisions as are indicated by the usual mark †. The chief points of interest in the book consist in the history of the causes which led to the “wanderings in the wilderness,” and in the events which occurred during those wanderings and at the close of them.

In this book the Christian reader will find frequent types of the Christian's experience and pilgrimage as he passes through the world's wilderness. There “remaineth a rest for the people of “God;” but before this can be reached, God's children have to pass through probation and trial. All must pass through this world to reach the heavenly Canaan. All are for the time strangers and pilgrims (Heb. xi. 13. 1 St. Pet. ii. 11.), subject to like changes of rising and falling, joy and fear, as are noted in this book. Though the pillar of cloud precede us (ix.), and the Presence of God be with us, there is yearning after the flesh-pots of Egypt (xi.); unbelief and fear make us shrink from facing and conquering the obstacles between us and the promised land (xiii, xiv.). Though our bodily wants are supplied (xx.), we draw back and talk of discouragement because of the length and toil of the way (xxi.); in our madness we sin vilely (xxiii.), and bring upon ourselves the heavy wrath of God. We, like the Israelites of old, would possess the good land—heaven; but we ask too often that it shall be without trouble and effort on our part. We shrink from taking up the Cross daily and following Christ; we dislike the holy laws and the helpful means which His Church prescribes. The book “Numbers” may, by God's grace, teach us to be wise. May we see in the things which happened to the wanderers in the wilderness of Sin, “ensamples written for “our admonition!” (1 Cor. x. 1—11. Heb. iii. 7; iv. 1.) “Throughout it “we have the elect in the wilderness, learning there what man is and “what God is; what the ransomed people ought to be, and what they are” (*Jukes*). With meaning as clear as the notes of encouragement sounded out by the silver trumpets (x. 8—10.), the voice of God and of His Apostle calls each reader of this book of Scripture to take home its lesson, “Walk worthy of the vocation wherewith you are called” (Eph. iv. 1.).

CHAPTER I.

Before
CHRIST
1490.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

¶ AND the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 ^c take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

CHAPTER I.

The Numbering of the People.

1. "On the first day of the second month," &c. i.e. one month after the setting up of the tabernacle (Exod. xl. 17.). The covenant had been made, the law given, the sanctuary set up, the priests consecrated, the service of God appointed, and Jehovah dwelt in the midst of His chosen people. The time had come for the occupation of the Promised Land. The iniquity of the inhabitants was great, and they were to be expelled. Israel was to be an army of God for this end, and therefore the numbering of all "able to go forth to war" (ver. 3.) was ordered.

3. "From twenty years old and upward." Cp. Exod. xxx. 14. This did not include women, children, the physically incapable, and the "unclean." No limit is assigned when their service should end. They were considered always enrolled in the "armies" (Sabaoth) of the "Lord God of Sabaoth" (i. e. armies or hosts; see the *Te Deum* in the Book of Common Prayer). In like manner the Christian from the cradle to the grave is to be Christ's faithful soldier and servant unto his life's end, manfully fighting under His banner against sin, the world and the devil (see the *Baptismal Service*).

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10 Of the children of Joseph : of Ephraim ; Eli-shama the son of Ammihud : of Manasseh ; Gama-liel the son of Pedahzur.

11 Of Benjamin ; Abidan the son of Gideoni.

12 Of Dan ; Ahiezer the son of Ammishaddai.

13 Of Asher ; Pagiël the son of Ocran.

^d ch. 2. 14,
he is called
Reuel.

14 Of Gad ; Eliasaph the son of ^d Deuel.

15 Of Naphtali ; Ahira the son of Enan.

^e ch. 7. 2.
¹ Chr. 27. 16.
^f Ex. 18. 21,
25.

16 ^e These *were* the renowned of the congregation, princes of the tribes of their fathers, ^fheads of thousands in Israel.

17 And Moses and Aaron took these men which are expressed by *their* names :

18 and they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

21 those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male

16. The "men of every tribe," the "head of the house of his fathers," bear these honourable titles, "the renowned," lit. the called of the congregations, i. e. the representatives ; "princes" on account of their nobility of birth ; "heads" over the "thousands," i. e. the first and principal numerical division (Exod. xviii. 25.) of the "families" (x. 4. Josh. xxii. 14.). In every Christian family, in the factory and in the cottage, always and everywhere, the heads and representatives should set the example of walking worthy of the vocation with which they are called (Eph. iv. 1.).

19. "He numbered them." The round numbers in the list (20—46) have been taken to symbolize the symmetry and completeness of the Universal Church : cp. the imagery in Rev. vii.

NUMBERS, I.

Before
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from twenty years old and upward, all that were able to go forth to war ;

23 those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

27 those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

29 those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31 those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 Of the children of Manasseh, by their gene-

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CHRIST
1490.

rations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

37 those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

39 those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

41 those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

43 those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

ε ch. 26. 64.

44 ^ε These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel ;

46 even all they that were numbered were ^h six hundred thousand and three thousand and five hundred and fifty.

47 But ⁱ the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 ^k only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel :

50 ^l but thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it : they shall bear the tabernacle, and all the vessels thereof ; and they shall minister unto it, ^m and shall encamp round about the tabernacle.

51 ⁿ And when the tabernacle setteth forward, the Levites shall take it down : and when the tabernacle is to be pitched, the Levites shall set it up : ^o and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, ^p every man by his own camp, and every man by his own standard, throughout their hosts.

53 ^q But the Levites shall pitch round about the

^h Ex. 38. 26.
See Exod.
12. 37.
ch. 2. 32.
& 26. 51.

ⁱ ch. 2. 33.
See ch. 3. &
4. & 26. 57.
1 Chron. 6.
& 21. 6.

^k ch. 2. 33.
& 26. 62.

^l Ex. 38. 21.
ch. 3. 7, 8.
& 4. 15, 25,
26, 27, 33.

^m ch. 3. 23,
29, 35, 38.

ⁿ ch. 10. 17,
21.

^o ch. 3. 10, 33,
& 18. 22.

^p ch. 2. 2, 34.

^q ver. 50.

46. Numbers which, as in Exod. xii. 37, shew the fulfilment of God's promise to Abraham (Gen. xxii. 17.).

47, &c. "The Levites were not numbered." For the reasons given (see *marg. ref.*). There was among the Levites also something of a military organisation. Just as every man rallied to the standard of his tribe (ver. 52.), so the Levites "pitched round about the tabernacle" (ver. 53.). That was their special standard, and *the* standard to the whole people. So among the members of the Church of England, the clergy, called and separated for the service of God's House, present to the people a well-organised and educated body of men whose special and loving care it is to see that all things are done decently and in order, and in conformity with the laws of the Church. And what they take as their standard is not theirs alone but that of the people also. Clergy and people rally round the one Church which they love ; "keeping the unity of the spirit in the bond of peace ;" holding fast by "One Lord, one faith, one baptism, One God and Father of all" (Eph. iv. 3, 5.) ; and looking forward to the time when in the glorified Church in Heaven all distinctions, now necessary and advisable, shall be lost, and all together shall be "sealed servants of God" (Rev. vii. 3—8.).

NUMBERS, II.

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^r Lev. 10. 6.
ch. 8. 19.
& 16. 46.
& 18. 5.
1 Sam. 6. 19.
^s ch. 3. 7. 8.
& 8. 24. 25. 26.
& 18. 3. 4. 5.
& 31. 30. 47.
1 Chr. 23. 32.
2 Chr. 13. 11.

tabernacle of testimony, that there be no ^rwrath upon the congregation of the children of Israel: ^s and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

¶ AND the LORD spake unto Moses and unto Aaron, saying,

^a ch. 1. 52.

2 ^a every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: 2 ^b far off about the tabernacle of the congregation shall they pitch.

² Heb. *over against.*

^b Josh. 3. 4.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and ^cNahshon the son of Amminadab *shall be* captain of the children of Judah.

^c ch. 10. 14.
Ruth 4. 20.
1 Chr. 2. 10.
Matt. 1. 4.
Luke 3. 32.
33.

CHAPTER II.

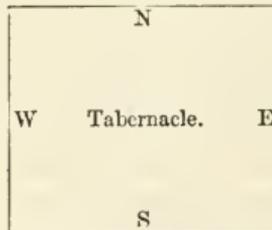
The Arrangement of the Camp and the Order of the Tribes.

1, &c. Instructions which teach the Christian that God is not indifferent to the order and discipline of the spiritual Israel, His Church.

The twelve tribes grouped themselves in four sections round the tabernacle as their central point. The camp was therefore four-sided in form, a form expressive of solidity and afterwards applied to the Heavenly Jerusalem (Rev. xxi. 16.).

Dan, Asher, Naphtali,
157,600 men.

Ephraim, Manasseh,
Benjamin, 168,100 men.



Judah, Issachar, Zebulun,
186,400 men.

Reuben, Simeon, Gad,
151,450 men.

That is, taking the order given (ver. 3.), "children" of Leah were to the east, "children" of Leah and Zilpah to the south, "children" of Rachel to the west, "children" of Bilhah and Zilpah to the north. The "standards" were four, and probably consisted—like the Egyptian—of a figure or emblem mounted on a pole. Tradition says that the

NUMBERS, II.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

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5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^d These shall first set forth.

d ch. 10. 14.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 *Then* the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ² Reuel.

² Deuel,
ch. 1. 14.
& 7. 42, 47.
& 10. 20.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies.

^e And they shall set forth in the second rank.

e ch. 10. 18.

17 ^f Then the tabernacle of the congregation shall

f ch. 10. 17,
21.

“standard” of Judah bore the representation of a lion, that of Reuben a human figure or the head of a man, that of Ephraim an ox, that of Dan an eagle. The camp with its four standards has been thought by some to symbolize the Church and the fourfold fulness of Christ, as King, as Man, as our Sacrifice, as rising from the dead and preaching the fourfold Gospel to the four corners of the Earth.

set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^εAnd they shall go forward in the third rank.

ε ch. 10. 22.

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

17. In the order of march the tabernacle and the Levites came between the groups of Reuben and Ephraim: i.e. the standards of Judah (from whom came Jesus, the Lion of the tribe, the Dayspring from on High) and Reuben preceded it, the standards of Ephraim and Dan followed (see Ps. lxxx. 1, 2.). So the Church of Christ with its one standard, the Cross, is cherished and protected:

“Onward, Christian soldiers, marching as to war,
With the Cross of Jesus going on before.”

NUMBERS, III.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. Before
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30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^h They shall go hindmost with their standards. ch. 10. 25.

32 These *are* those which were numbered of the children of Israel by the house of their fathers: ⁱ all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. Ex. 38. 26.
ch. 1. 46.
& 11. 21.

33 But ^k the Levites were not numbered among the children of Israel; as the LORD commanded Moses. ch. 1. 47.

34 And the children of Israel did according to all that the LORD commanded Moses: ^l so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. ch. 24. 2, 5, 6.

CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.*

¶ THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai. 1491.

2 And these *are* the names of the sons of Aaron;

CHAPTERS III, IV.

The Census and Offices of the Levites.

1. "These are the generations," &c. Family "generations" are not here meant, but those spiritual and hierarchical "generations" which looked up to Aaron and Moses as their "fathers in God" and chiefs. In the three orders of the Hebrew Church, the High-priest, the Priest, and the Levite, the early Fathers recognize a type of the three orders of the Christian Church, Bishops, Priests, and Deacons (see also the *Preface to the Ordination Service*).

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Nadab the ^a firstborn, and Abihu, Eleazar, and Ithamar.

^a Ex. 6. 23.
^b Ex. 28. 41.
Lev. 8.

3 These *are* the names of the sons of Aaron, ^b the priests which were anointed, ² whom he consecrated to minister in the priest's office.

² Heb.
*whose hand
he filled.*

4 ^c And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

1490.
^c Lev. 10. 1.
ch. 26. 61.
1 Chr. 24. 2.

5 And the LORD spake unto Moses, saying,

^d ch. 8. 6.
& 18. 2.

6 ^d bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^e the service of the tabernacle.

^e See ch. 1. 50.
& 8. 11, 15,
24, 26.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And ^f thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

^f ch. 8. 19.
& 18. 6.

10 And thou shalt appoint Aaron and his sons, ^g and they shall wait on their priest's office: ^h and the stranger that cometh nigh shall be put to death.

^g ch. 18. 7.
^h ver. 38.
ch. 1. 51.
& 16. 40.

11 And the LORD spake unto Moses, saying,

12 and I, behold, ⁱ I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

ⁱ ver. 41.
ch. 8. 16.
& 18. 6.

6. "The tribe of Levi." The institution of an order of men sufficiently numerous and properly educated for spiritual things had been proved a necessity. Henceforth the tribe of Levi were to constitute that order. Their duties are summarised in vv. 7—9, and given at length in ver. 14, &c.

12, 13. "All the firstborn are mine." Words which found their perfect fulfilment in Christ (Ps. lxxxix. 27.), and of Him the whole Church of the firstborn is called: but in the patriarchal and earlier times the firstborn of each house were the priests of the people, and this principle of selection was still in force when the Israelites came out of Egypt. The Levites had shown their regret for the idolatry connected with the golden calf and their willingness to stop such evil (Exod. xxxii.);

13 because ^k all the firstborn *are* mine; ^l *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: *I am* the LORD.

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^k Ex. 13. 2.
Lev. 27. 26.
ch. 8. 16.
Luke 2. 23.
^l Ex. 13. 12.
15. ch. 8. 17.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 number the children of Levi after the house of their fathers, by their families: ^m every male from a month old and upward shalt thou number them.

^m ver. 39.
ch. 26. 62.

16 And Moses numbered them according to the ² word of the LORD, as he was commanded.

² Heb. *mouth*.

17 ⁿ And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

ⁿ Gen. 46. 11.
Ex. 6. 16.
ch. 26. 57.

18 And these *are* the names of the sons of Gershon by their families; ^o Libni, and Shimei.

¹ Chr. 6. 1,
16. & 23. 6.

^o Ex. 6. 17.

19 And the sons of Kohath by their families; ^p Amram, and Izehar, Hebron, and Uzziel.

^p Ex. 6. 18.

20 ^q And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

^q Ex. 6. 19.

therefore God specially chose them to be a memorial of His love and forgiveness to all who, in all ages, spend and are spent for Him. Henceforth they were to take the place of the earlier priesthood of the firstborn. They occupy a middle position in that ascending scale of consecration, which starting from the idea of the whole nation as a priestly people (Exod. xix. 6.), reached its culminating point in the High-priest, who alone might enter within the veil. So also the clergy of the Church of England are in spiritual things representatives of the whole body, and are called upon to foster, by their life, example, and teaching, the higher life of the nation.

17, &c. "The sons of Levi." The three sons suggested a triple division of the duties required. As these required full bodily strength, the Levites did not undertake them till they were thirty (iv. 23, 30, 35.), though they appear to have begun to learn them at twenty-five. Hence there were only 2,630 out of 7,500 Gershonites, 2,750 out of 8,600 Kohathites, 3,200 out of 6,200 Merarites (cp. iv. 34, &c. with iii. 22, &c.) employed in active service. At fifty (viii. 25, 26.) they ceased from the harder service, and retained only the less onerous duties of their office. To the Gershonites were assigned the tent-hangings and curtains (vv. 22—28.); to the Kohathites, the vessels of the sanctuary, the ark itself included (ver. 31; iv. 2—15; note the care with which any profanation was avoided, iv. 15.); to the Merarites the boards, bars, and pillars of the tabernacle (vv. 36, 37.). The Gershonites and Merarites had waggons and oxen (vii. 1—9.), though the more sacred vessels were carried on the shoulder.

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21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

^r ch. 1. 53. 23 ^rThe families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

^s ch. 4. 24, 25, 26.
^t Ex. 25. 9.
^u Ex. 26. 1.
^x Ex. 26. 7, 14.
^y Ex. 26. 36.
25 And ^s the charge of the sons of Gershon in the tabernacle of the congregation *shall be* ^t the tabernacle, and ^u the tent, ^x the covering thereof, and ^y the hanging for the door of the tabernacle of the congregation,

^z Ex. 27. 9.
^a Ex. 27. 16.
^b Ex. 35. 18.
26 and ^z the hangings of the court, and ^a the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and ^b the cords of it for all the service thereof.

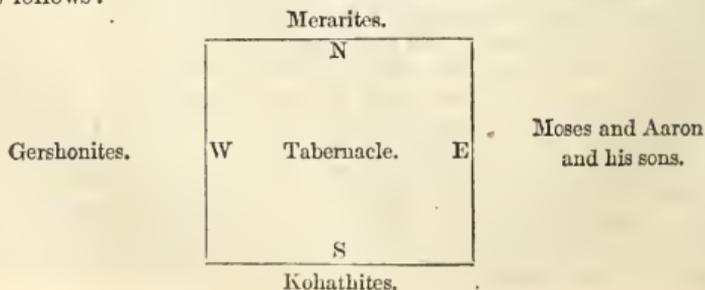
^c 1 Chr. 26. 23. 27 ^c And of Kohath *was* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

^d ch. 1. 53. 29 ^dThe families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

23. The arrangement round the tabernacle (cp. that given in ii. 1.) was as follows:



31 And ^e their charge shall be ^f the ark, and ^g the table, and ^h the candlestick, and ⁱ the altars, and the vessels of the sanctuary wherewith they minister, and ^k the hanging, and all the service thereof.

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^e ch. 4. 15.
^f Ex. 25. 10.
^g Ex. 25. 23.
^h Ex. 25. 31.
ⁱ Ex. 27. 1.
& 30. 1.
^k Ex. 26. 32.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: ^l these shall pitch on the side of the tabernacle northward.

^l ch. 1. 53.

36 And ^m under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

^m Heb.
the office of
the charge.
ⁿ ch. 4. 31, 32.

37 and the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ⁿ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, ^o keeping the charge of the sanctuary for the charge of the children of Israel; and ^q the stranger that cometh nigh shall be put to death.

ⁿ ch. 1. 53.
^o ch. 18. 5.
^p ver. 7, 8.
^q ver. 10.

39 ^r All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

^r See ch. 26. 62.

40 And the LORD said unto Moses, ^s Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

^s ver. 15.

41 ^t And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the

^t ver. 12, 45.

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children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

^a ver. 12, 41. 45 "take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

^x Ex. 13. 13. ch. 18. 15. 46 And for those that are to be ^xredeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, ^ywhich are more than the Levites;

^z Lev. 27. 6. ch. 18. 16. 47 thou shalt even take ^zfive shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (^athe shekel is twenty *gerahs*.)

^a Ex. 30. 13. Lev. 27. 25. ch. 18. 16. Ezek. 45. 12. 48 and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

^b ver. 46, 47. 50 of the firstborn of the children of Israel took he the money; ^ba thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

^c ver. 48. 51 and Moses ^cgave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

43. The number of the firstborn is 22,273; that of the Levite families of Gershon, Kohath, and Merari 22,300 (vv. 22, 28, 34.), which is stated in ver. 29 to be 22,000. The difference in this latter case is traditionally explained to be due to the opinion that 300 were the firstborn of the Levites who were already consecrated and could not take the place of others (ep. ver. 46.), but, it is not improbable that the figures 8,600 (ver. 28.) should be 8,300.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 ^a from thirty years old and upward even until ^a See ch. 8. 24. fifty years old, all that enter into the host, to do ¹ Chr. 23. 3, 24, 27. the work in the tabernacle of the congregation.

4 ^b This shall be the service of the sons of Kohath ^b ver. 15. in the tabernacle of the congregation, about ^c the ^c ver. 19. most holy things :

5 and when the camp setteth forward, Aaron shall come, and his sons, and they shall take down ^d the ^d Ex. 26. 31. covering vail, and cover the ^e ark of testimony with ^e Ex. 25. 10, 16. it :

6 and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in ^f the staves thereof. ^f Ex. 25. 13.

CHAPTER IV.

2—20. "The sons of Kohath." To them were assigned the most solemn and important duties; every care being taken to prevent wilful mistakes and too close inspection of the "holy things." It is "the picture of the Church in service with garments unspotted from pollution, passing onwards through the desert land; each day dependent upon God for everything, and following the guidance of the fire and cloud while they bear the vessels of the sanctuary, and care for them in the dreary waste. Those vessels all typified something of Christ. And the spiritual Levites have now to bear Him through the wilderness" (Jukes).

The leading thought in these instructions to all who had to do directly and indirectly with the service of the temple was this: be reverent in thought and act. Anything once consecrated to God was to be treated as such. Churchmen acknowledge and are thankful to apply the same rule. The place, the church in which they worship is "holy ground;" "holy" also is everything connected with its buildings, its services, its orders. Clergy and laity find in a reverent apprehension of all things of divine appointment that which raises them to Him Who has appointed them.

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^g Ex. 25. 23,
29, 30.
Lev. 24. 6, 8.

² Or, *pour
out withal.*

^h Ex. 25. 31.
ⁱ Ex. 25. 37, 38.

^k Ex. 30. 1, 3.

³ Or, *bowls.*

¹ ch. 7. 9.
& 10. 21.
Deut. 31. 9.
² Sam. 6. 13.
¹ Chr. 15.
2, 15.

^m 2 Sam. 6.
6, 7. ¹ Chr.
13, 9, 10.

ⁿ ch. 3. 31.

^o Ex. 25. 6.
Lev. 24. 2.

^p Ex. 30. 34.

^q Ex. 29. 40.

^r Ex. 30. 23.

7 And upon the ^stable of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ²cover withal: and the continual bread shall be thereon:

8 and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the ^h candlestick of the light, ⁱand his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon ^kthe golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 and they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 and they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the ³basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ¹the sons of Kohath shall come to bear *it*: ^mbut they shall not touch *any* holy thing, lest they die. ⁿThese *things* are the burden of the sons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* ^othe oil for the light, and the ^psweet incense, and ^qthe daily meat offering, and the ^ranointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

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17 And the LORD spake unto Moses and unto Aaron, saying,

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18 cut ye not off the tribe of the families of the Kohathites from among the Levites :

19 but thus do unto them, that they may live, and not die, when they approach unto ^s the most holy ^a ver. 4. things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden :

20 ^t but they shall not go in to see when the holy ^t See Ex. 19, 21. things are covered, lest they die. ¹ Sam. 6, 19.

21 And the LORD spake unto Moses, saying,

22 take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ;

23 ^u from thirty years old and upward until fifty ^u ver. 3. years old shalt thou number them ; all that enter in ² to perform the service, to do the work in the ² Heb. to war the warfare. tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ³ burdens :

³ Or,
carriage.
^x ch. 3, 25, 26.

25 and ^x they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 and the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that *is* made for them : so shall they serve.

27 At the ⁴ appointment of Aaron and his sons shall ⁴ Heb. mouth. be all the service of the sons of the Gershonites, in all their burdens, and in all their service : and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation : and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers ;

30 ^y from thirty years old and upward even unto ^y ver. 3. fifty years old shalt thou number them, every one

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that entereth into the ²service, to do the work of the tabernacle of the congregation.

² Heb.
warfare.
² ch. 3. 36, 37.
^a Ex. 26. 15.

31 And ²this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; ^athe boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

^b Ex. 38. 21.

32 and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^breckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

^c ver. 2.

34 ^c And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 and those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

^d ver. 22.

41 ^d These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^e according to the word of the LORD by the hand of Moses. ^{e ver. 20.}

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 ^f from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, ^{f ver. 3, 23, 30.}

48 even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, ^g every one according to his service, and according to his burden: thus were they numbered of him, ^h as the LORD commanded Moses. ^{g ver. 15, 24, 31. h ver. 1, 21.}

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

¶ AND the LORD spake unto Moses, saying, ^a Lev. 13, 34, 46. & ch. 12, 14.
2 command the children of Israel, that they ^b Lev. 15.
put out of the camp every ^a leper, and every one that ^c Lev. 21, 1.
hath an ^b issue, and whosoever is defiled by the ^c dead: ^{ch. 9, 6, 10. & 19, 11, 13. & 31, 19.}

CHAPTER V.

1—10. Supplementary Laws.

1. The previous chapters have dealt with the external organisation of Israel as God's host; chaps. v. and vi. deal with matters of internal organisation, the religious and spiritual purity requisite. Hence the instructions about removing the unclean (vv. 1—4.), restitution (vv. 5—10.), the trial of jealousy (ver. 11, &c.), the Nazarite (vi. 1—21.), and the priest's blessings (vi. 22, &c.).

On the unclean and restitution, consult notes to references in Leviticus.

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3 both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, ^d in the midst whereof I dwell.

^d Lev. 26.
11, 12.
^e Cor. 6. 16.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

^e Lev. 6. 2, 3.

5 And the LORD spake unto Moses, saying,
6 speak unto the children of Israel, ^o When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

^f Lev. 5. 5.
& 26. 40.
Josh. 7. 19.

7 ^f then they shall confess their sin which they have done: and he shall recompense his trespass ^g with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

^g Lev. 6. 5.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside ^h the ram of the atonement, whereby an atonement shall be made for him.

^h Lev. 6. 6, 7.
& 7. 7.

² Or, *heave offering.*

ⁱ Ex. 29. 28.
Lev. 6. 17.
18. 26. & 7.

9 And every ²ⁱ offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

6, 7, 9, 10, 14.
ch. 18. 8, 9, 19.
Deut. 18. 3, 4.
Ezek. 44. 20,
30.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^k his.

^k Lev. 10. 13.

11 ¶ And the LORD spake unto Moses, saying,

12 speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

^l Lev. 18. 20.

13 and a man ^l lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her; neither she be taken *with the manner*;

14 and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if

11, &c. The Trial by Jealousy.

The offering (ver. 15.) was of the poorest kind as indicative of the poor character which suspicion attached to the woman. No oil nor frankincense, the symbols of the Divine Spirit and prayer, were for similar reasons allowed.

the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled :

15 then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal ; he shall pour no oil upon it, nor put frankincense thereon ; for it is an offering of jealousy, an offering of memorial, ^m bringing iniquity to remembrance.

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16 And the priest shall bring her near, and set her before the LORD :

^m 1 Kin. 17.
18.
Ezek. 23, 16.

17 and the priest shall take holy water in an earthen vessel ; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water :

18 and the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering : and the priest shall have in his hand the bitter water that causeth the curse :

19 and the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness, ^{2 3} *with another* instead of thy husband, be thou free from this bitter water that causeth the curse :

² Or, being
in the power
of thy hus-
band,
Rom. 7, 2.

20 but if thou hast gone aside *to another* instead

³ Heb.
under thy
husband.

16, &c. The various stages in the trial were highly impressive. The water, "holy" on account of the temple use for which it was reserved, and the dust taken from consecrated ground, were mixed in an earthen vessel, a vessel, that is, made of the humblest materials. The woman held the vessel in her hand ; standing before the priest with hair unloosed—in token of her grief and abandonment—she repeated "Amen" to the words spoken to her. The "curse" was then written on a tablet and washed out with the water, which when drunk intimated that the woman was drinking the words of the curse.

Laws on this subject were probably called for by the strong feelings of jealousy to which Orientals are subject and by the existence of some similar custom in Egypt. Cp. the ordeal by "red-water" in West Africa. God was pleased to teach His "children" that such sins as adultery and fornication were sins against Himself (Ps. li. 4.) as well as against social and domestic happiness. The fearful ordeal through which the woman would have to pass, as described in this chapter, would be a great preventive to the crime. The happiness and sanctity of married life (St. John ii. 1, &c. 1 Cor. vii. 1, &c. Eph. v. 21, &c.) are to Christians the best safeguard against forgetfulness of its purity and blessedness now and of that blessedness hereafter which the married life typifies (Rev. xix. 7, &c.).

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of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband :

ⁿ Josh. 6. 26. ²¹ then the priest shall ⁿ charge the woman with an oath of cursing, and the priest shall say unto the woman, ^o The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to ² rot, and thy belly to swell ;

² Heb. *fall*.

^p Ps. 109. 18. ²² and this water that causeth the curse ^p shall go into thy bowels, to make *thy* belly to swell, and ^q Deut. 27. 15. *thy* thigh to rot : ^q And the woman shall say, Amen, amen.

²³ And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water :

²⁴ and he shall cause the woman to drink the bitter water that causeth the curse : and the water that causeth the curse shall enter into her, *and become* bitter.

^r Lev. 8. 27. ²⁵ Then the priest shall take the jealousy offering out of the woman's hand, and shall ^r wave the offering before the LORD, and offer it upon the altar :

^s Lev. 2. 2, 9. ²⁶ ^s and the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

²⁷ And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot : and the woman ^t shall be a curse among her people.

^t Deut. 28. 37.
^{Ps.} 83. 9, 11.
^{Jer.} 24. 9.
& 29. 18, 22.
& 42. 18.
^{Zech.} 8. 13.

²⁸ And if the woman be not defiled, but be clean ; then she shall be free, and shall conceive seed.

^u ver. 19.

²⁹ This *is* the law of jealousies, when a wife goeth aside to *another* ^u instead of her husband, and is defiled ;

³⁰ or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

^x Lev. 20.
17, 19, 20.

³¹ Then shall the man be guiltless from iniquity, and this woman ^x shall bear her iniquity.

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1 *The law of the Nazarites.* 22 *The form of blessing the people.*

¶ AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, and say
unto them, When either man or woman shall ^{2 a} se- ^{2 Or, make}
parate *themselves* to vow a vow of a Nazarite, to ^{themselves}
separate *themselves* unto the LORD: ^{Nazarites.}

3 ^b he shall separate *himself* from wine and strong ^{a Lev. 27. 2.}
drink, and shall drink no vinegar of wine, or vinegar ^{Judg. 13. 5.}
of strong drink, neither shall he drink any liquor of ^{Acts 21. 23.}
grapes, nor eat moist grapes, or dried. ^{Rom. 1. 1.}

4 All the days of his ³ separation shall he eat ^{3 Or, Na-}
nothing that is made of the ⁴ vine tree, from the ^{zariteship.}
kernels even to the husk. ^{4 Heb. vine}
^{of the wine.}

5 All the days of the vow of his separation there
shall no ^c razor come upon his head: until the days ^{c Judg. 13. 5.}
be fulfilled, in the which he separateth *himself* unto ^{& 16. 17.}
the LORD, he shall be holy, *and* shall let the locks ^{1 Sam. 1. 11.}
of the hair of his head grow.

6 All the days that he separateth *himself* unto
the LORD ^d he shall come at no dead body. ^{d Lev. 21. 11.}

7 ^e He shall not make himself unclean for his ^{e Lev. 21. 1,}
father, or for his mother, for his brother, or for his ^{2, 11. ch. 9. 6.}
sister, when they die: because the ⁵ consecration of ^{e 5 Heb.}
his God *is* upon his head. ^{separation.}

CHAPTER VI.

1—21. The Law of the Nazarites.

2. "A Nazarite." Nazariteship or separation unto God (see vv. 4, 7, and *margin*) brings out strongly the priestly character of the people of the covenant. The Nazarite separated himself or herself unto the Lord. Something similar to Nazariteship probably existed among the Egyptians as well as Hebrews before the time of Moses; hence the Divine command that Moses should bring it into harmony with the general system of religious life which God had laid down for His people.

3. During the time of the separation or vow, strict obedience to three points was required: (a) total abstinence from wine or fermented liquor, which implied separation from the general company of men; cp. the similar restriction imposed on certain occasions on the priests (Lev. x. 9.), the object being the same in both cases, viz. the preservation of the senses clear and pure, and the better dedication of self to God; (b) the hair was to be allowed to grow; the hair being usually taken to represent the full power and strength of life (2 Sam. xiv. 26.), and therefore the leaving it untouched was indicative of the owner's full dedication of self to God (see ver. 19.); (c) carefulness to avoid contact with the dead; cp. again the rule for the High-priest (Lev. xxi. 11.).

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8 All the days of his separation he *is* holy unto the LORD.

^f Acts 18. 13.
& 21. 24.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^fshave his head in the day of his cleansing, on the seventh day shall he shave it.

^g Lev. 5. 7.
& 14. 22. &
15. 14, 23.

10 And ^gon the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

^h Lev. 5. 6.

² Heb. *fall*.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^hfor a trespass offering: but the days that were before shall ²be lost, because his separation was defiled.

ⁱ Acts 21. 26.

13 ¶ And this *is* the law of the Nazarite, ⁱwhen the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

8. "All the days of his separation." Nothing is said in the Old Testament of the time during which a man or woman was a "Nazarite;" but it is generally supposed that Nazarites were Nazarites for life or for a specified time. In this chapter the latter case is specially considered. Three Nazarites for life are mentioned in Scripture; Samson, Samuel, and St. John the Baptist: though the first alone is actually so called.

9, 10 deal with a particular case.

13—21 give the regulations to be followed when the time of the "separation" had expired. The offerings were expensive, and the practice of paying the "charges" for those who were poor is noted in the case of St. Paul (Acts xxi. 24.). The most significant act was that of shaving and offering the "hair of his separation," i. e. the hair which had been allowed to grow during his consecration. The word in the original Hebrew rendered "hair of his separation" is the same as that rendered "crown" in Lev. xxi. 12, and helps to point out very clearly the parallel between the consecration of the Nazarite and that of the High-priest.

The principal significance of the Nazarite vow consisted in its being the sacrifice or the dedication of self to God. The Nazarite secured this by absolute, if temporary, "separation." This was the preparation by which John the Baptist consecrated himself for his work as God's messenger. Yet, though "among those born of women there was not "a greater prophet than he," yet is it not less true that "he that is "least in the Kingdom of God is greater than he" (St. Luke vii. 27, 28.). Our Lord was not a Nazarite in the same literal sense as St. John the

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14 and he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish ^k for a sin offering, and one ram without blemish ^l for peace offerings,

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^k Lev. 4. 2,
27, 32.

^l Lev. 3. 6.
^m Lev. 2. 4.

15 and a basket of unleavened bread, ^m cakes of fine flour mingled with oil, and wafers of unleavened bread ⁿ anointed with oil, and their meat offering, and their ^o drink offerings,

ⁿ Ex. 29. 2.

^o ch. 15. 5,
7, 10.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering :

17 and he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread : the priest shall offer also his meat offering, and his drink offering.

18 ^p And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

^p Acts 21. 24.

19 And the priest shall take the ^q sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^r shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven :

^r Ex. 29. 23,
24.

Baptist; but rather, in the fuller and more spiritual sense of One "sanctified by the Father" (St. John x. 36.), and "sanctifying Himself" (St. John xvii. 19.) as holy, undefiled, separate from sinners, and consecrated to God, for the sake of those whom God had given Him. He, Who overcame the tempter and rose from the grave, was not defiled by contact with sin and death: He, Who offered upon the altar of the cross the "crown" of his strength and life, there "finished" the work on earth He was set apart to do, and fulfilled God's will (Heb. x. 4—10.). And, at Baptism, Christians adopt Nazaritship in the same spiritual sense; they promise strict obedience to three rules: (a) the renunciation of what defiles, (b) the belief in what will be all-powerful to secure the dedication of self to God, (c) the practice of what will make that self-dedication life-long (see the *Catechism*). And the sacrifice which the believer now makes of himself is not to cut him off from his brethren, but to unite him more closely with them. The liberty with which Christ has made Christians free affects them in some of the details above noticed. Wine, for instance, forbidden to the priest engaged in the service of the sanctuary, and to the Nazarite, is—in the Church of Christ—consecrated for the use of every believer by the miracle of Cana.

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20 and the priest shall wave them *for* a wave offering before the LORD: *‘this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.*

^s Ex. 29. 27, 28.

21 *This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.*

22 ¶ And the LORD spake unto Moses, saying,

23 speak unto Aaron and unto his sons, saying,

^t Lev. 9. 22.
¹ Chr. 23. 13.

On this wise ^t ye shall bless the children of Israel, saying unto them,

^u Ps. 121. 7.
^v John 17. 11.

24 The LORD bless thee, and ^u keep thee :

^w Ps. 31. 16.
& 67. 1. &
80. 3, 7, 19.
& 119. 135.
Dan. 9. 17.

25 the LORD ^w make his face shine upon thee, and

^x be gracious unto thee :

^x Gen. 43. 23.
^y Ps. 4. 6.
^z John 14. 27.
2 Thess. 3. 16.

26 ^y the LORD lift up his countenance upon thee,

and ^z give thee peace.

^a Dent. 28. 10.
2 Chr. 7. 14.
Isai. 43. 7.
Dan. 9. 18, 19.
^b Ps. 115. 12.

27 ^a And they shall put my name upon the children of Israel ; and ^b I will bless them.

CHAPTER VII.

¹ *The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy seat.*

^a Ex. 40. 18.
Lev. 8. 10, 11.

¶ AND it came to pass on the day that Moses had fully ^a set up the tabernacle, and had anointed

vv. 22—27. The form of blessing the people.

24—26. This blessing is the seal or stamp of the spiritual character of the congregation of Israel. According to tradition, it was given at the close of the daily sacrifice. Christian teachers have loved to see in it an allusion to the work of the Trinity (cp. also Gen. xlviii. 15.). The triple arrangement of the clauses, the threefold repetition of the name Jehovah, and the consideration of the various attributes and gifts have taught devout minds to see (a) in Him Who “keeps” and “blesses,” God the Father, to Whom men owe creation, preservation, and all other blessings of this life ; (b) in Him Whose “face shineth upon” men and is “gracious” to them, God the Son, the Sun of righteousness arisen with healing in His wings, and by Whom came “grace and truth” and redemption of the world ; (c) in Him Who “lifteth up His countenance upon” men and giveth “peace,” God the Holy Spirit, by Whom men have a “right judgment in all things and evermore rejoice in His holy “comfort.” Part of this beautiful blessing forms the conclusion of the Service of the Visitation of the Sick and of the Communion Service in the Book of Common Prayer.

it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them ;

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2 that ^b the princes of Israel, heads of the house ^b ch. 1. 4, &c. of their fathers, who *were* the princes of the tribes, ² and were over them that were numbered, offered : ² Heb. *who stood.*

3 and they brought their offering before the LORD, six covered wagons, and twelve oxen ; a wagon for two of the princes, and for each one an ox : and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 take *it* of them, that they may be to do the service of the tabernacle of the congregation ; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen ^c he gave unto the ^c ch. 4. 25. sons of Gershon, according to their service :

8 ^d and four wagons and eight oxen he gave unto ^d ch. 4. 31. the sons of Merari, according unto their service, ^e under ^e ch. 4. 28, 33. the hand of Ithamar the son of Aaron the priest.

CHAPTER VII.

The Offering of the Princes.

This chapter is closely connected with the events and ceremonies of Exod. xl. 18, Lev. viii.—x. The offerings of the princes probably followed those ceremonies.

2—4. "The princes . . . offered." (a) the wagons and the oxen for the use of the Gershonites and Merarites (vv. 3—8 ; cp. iv. 25—31.) ; which may be called the offering of the princes collectively : (b) the offering of each tribe made through their prince as their representative (vv. 10—88.). It will be noticed that each prince offered the same, and in the order laid down in ii. 1. (see *note*). The sum of the offerings is given (84—88.). Day after day, for twelve days, in accordance with the number of the tribes, was the offering presented ; and day by day did the increasing amount of precious things "voluntarily" offered, stimulate the beholders to a more worthy conception of the majesty and glory and honour of Him to Whom all was presented. It is a history foreshadowing the oblations and offerings of the faithful by which the Christian Church is aided in her missionary work at home and abroad, as she marches through the wilderness of this world to the rest of the heavenly Canaan. Christians to whom much has been given know that of them is much required. This should stimulate them to self-denial and liberality (1 Tim. vi. 17—19.). How much would the Church of England gain if her members imitated the willing devotion this chapter describes, on the day of the "dedication of the altar" to Jesus Christ!

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f ch. 4. 15.
g ch. 4. 6, 8,
10, 12, 14.
2 Sam. 6. 13.
h See Deut.
20. 5.
1 Kin. 8. 63.
2 Chr. 7. 5, 9.
Ezra 6. 16.
Neh. 12. 27.
Ps. 30, title.

9 But unto the sons of Kohath he gave none : because ^fthe service of the sanctuary belonging unto them ^gwas that they should bear upon their shoulders.

10 And the princes offered for ^hdedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

i ch. 2. 3. 12 And he that offered his offering the first day was ⁱNahshon the son of Amminadab, of the tribe of Judah :

13 and his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after ^kthe shekel of the sanctuary ; both of them were full of fine flour mingled with oil for a ^lmeat offering :

m Ex. 30. 34. 14 one spoon of ten shekels of gold, full of ^mincense :

n Lev. 1. 2. 15 ⁿone young bullock, one ram, one lamb of the first year, for a burnt offering :

o Lev. 4. 23. 16 one kid of the goats for a ^osin offering :

p Lev. 3. 1. 17 and for ^pa sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this was the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer :

19 he offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

20 one spoon of gold of ten shekels, full of incense :

21 one young bullock, one ram, one lamb of the first year, for a burnt offering :

22 one kid of the goats for a sin offering :

23 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this was the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer* :

25 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

26 one golden spoon of ten *shekels*, full of incense :

27 one young bullock, one ram, one lamb of the first year, for a burnt offering :

28 one kid of the goats for a sin offering :

29 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer* :

31 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

32 one golden spoon of ten *shekels*, full of incense :

33 one young bullock, one ram, one lamb of the first year, for a burnt offering :

34 one kid of the goats for a sin offering :

35 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer* :

37 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

38 one golden spoon of ten *shekels*, full of incense :

39 one young bullock, one ram, one lamb of the first year, for a burnt offering :

40 one kid of the goats for a sin offering :

41 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Shelumiel the son of Zurishaddai.

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42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered* :

43 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

44 one golden spoon of ten *shekels*, full of incense :

45 one young bullock, one ram, one lamb of the first year, for a burnt offering :

46 one kid of the goats for a sin offering :

47 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Amihud, prince of the children of Ephraim, *offered* :

49 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

50 one golden spoon of ten *shekels*, full of incense :

51 one young bullock, one ram, one lamb of the first year, for a burnt offering :

52 one kid of the goats for a sin offering :

53 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elishama the son of Amihud.

54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh :

55 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

56 one golden spoon of ten *shekels*, full of incense :

57 one young bullock, one ram, one lamb of the first year, for a burnt offering :

58 one kid of the goats for a sin offering :

59 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year :

this *was* the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered* :

61 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

62 one golden spoon of ten *shekels*, full of incense :

63 one young bullock, one ram, one lamb of the first year, for a burnt offering :

64 one kid of the goats for a sin offering :

65 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered* :

67 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

68 one golden spoon of ten *shekels*, full of incense :

69 one young bullock, one ram, one lamb of the first year, for a burnt offering :

70 one kid of the goats for a sin offering :

71 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day Pagiël the son of Ocran, prince of the children of Asher, *offered* :

73 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

74 one golden spoon of ten *shekels*, full of incense :

75 one young bullock, one ram, one lamb of the first year, for a burnt offering :

76 one kid of the goats for a sin offering :

77 and for a sacrifice of peace offerings, two oxen,

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five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 one golden spoon of ten *shekels*, full of incense:

81 one young bullock, one ram, one lamb of the first year, for a burnt offering:

82 one kid of the goats for a sin offering:

83 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 the golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ¹anointed.

89 And when Moses was gone into the tabernacle of the congregation ¹to speak with ²him, then he heard ³the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony,

¹ ver. 1.

¹ ch. 12. 8.
² Ex. 33. 9, 11.

² That is,
God.

³ Ex. 25. 22.

from between the two cherubims: and he spake unto him.

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CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

AND the LORD spake unto Moses, saying, 2 speak unto Aaron, and say unto him, When thou ^alightest the lamps, the seven lamps shall give light over against the candlestick.

^a Ex. 25. 37.
& 40. 25.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 ^bAnd this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was ^cbeaten work: ^daccording unto the pattern which the LORD had shewed Moses, so he made the candlestick.

^b Ex. 25. 31.

^c Ex. 25. 18.
^d Ex. 25. 40.

5 ¶ And the LORD spake unto Moses, saying, 6 take the Levites from among the children of Israel, and cleanse them.

^e ch. 19. 9,
17, 18.
² Heb. let

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^ewater of purifying upon them, and ^flet them shave all their flesh, and let them wash their clothes, and so make themselves clean.

² Heb. let
them cause
a razor to
pass over,
&c.
^f Lev. 14. 8, 9.

89. "He spake unto him." This was the answer of the Lord to that voluntary and cheerful giving which Moses as the representative of Israel brought before Him. So God still answers His children whose "good works glorify" not themselves but their "Father in heaven" (St. Matt. v. 16. 2 Cor. ix. 6, 7. Heb. vi. 10; xiii. 16. See the beautiful "Sentences" in the Communion Service).

CHAPTER VIII.

1—4. The special duty of Aaron the High-priest here recalled (cp. *marg. ref.*) serves to bring out that special feature in the character of the priest which the care of the golden candlestick may be said to symbolize (cp. St. Matt. v. 16.). In the same spirit are the clergy of the Church exhorted (1 Tim. iii.; vi. 11—16, 20. 2 Tim. i. 13, 14. Titus i. 9. Rev. ii., iii.).

5, &c. The Consecration of the Levites.

This was necessary to fit them for the duties allotted to them (see *notes* to chaps. iii. iv.). Three acts are connected with the consecration (ver. 7): for the difference between the consecration of the priests and Levites cp. these verses with Exod. xxix. 1, &c. Lev. viii. 14, &c. The "water of purifying" was probably either water mixed with the ashes of the sin-offering (Lev. iv. 12.), and an anticipation of the "water of separation" (Numb. xix. 20.), or water from the brazen laver (Exod. xxx. 18, &c.).

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8 Then let them take a young bullock with ^e his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

^f Lev. 2. 1. ^h See Ex. 29. 4. & 40. 12. ⁱ Lev. 8. 3. 9 ^h And thou shalt bring the Levites before the tabernacle of the congregation: ⁱ and thou shalt gather the whole assembly of the children of Israel together:

10 and thou shalt bring the Levites before the LORD: and the children of Israel ^k shall put their hands upon the Levites:

11 and Aaron shall ² offer the Levites before the LORD *for* an ³ offering of the children of Israel, that ⁴ they may execute the service of the LORD.

² Heb. *wave*. ³ Heb. *wave offering*. ⁴ Heb. *they may be to execute, &c.* 12 ¹ And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ^m mine.

^m ch. 3. 45. & 16. 9. 15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and ⁿ offer them *for* an offering.

10. The princes as representatives of the tribes were probably selected for this part of the ceremony. Their act symbolized the transferring to a select body, the Levites, the duties originally laid upon the people generally. So the laity of the Church of England transfer to their clergy the performance of certain religious functions, and thereby secure a better execution of "the service of the Lord."

11. "Offer . . . for an offering," lit. as in marg. "wave . . . for a wave-offering." This passage throws additional light upon the somewhat obscure subject of the wave-offering (Lev. vii. 30.). The act of the princes (ver. 10.) intimated not only that the Levites were separated, and that upon them were laid all the hereditary duties of the firstborn (vv. 16, 17.); but also that they, the princes, the firstborn, the representatives, freed the Levites from other work and dedicated them to God's work. The "waving" expressed the same truth symbolically: the wave-motion forwards presented the Levites to God, the wave-motion backwards connected them still with God's people, their brethren after the flesh.

12. The symbolism of every act will be readily understood from the notes to the sin-offering (Lev. iv.) and burnt-offering (Lev. i.).

16 For they *are* wholly given unto me from among the children of Israel; ^o instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

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ch. 3. 12, 45.

17 ^p For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

^p Ex. 13. 2,
12, 13, 15.
ch. 3. 13.
Luke 2. 23.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And ^q I have given the Levites *as* ² a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^r that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

^q ch. 3. 9.
² Heb. *given*.
^r ch. 1. 53.
& 16. 46.
& 18. 5.
2 Chr. 26. 16.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 ^s And the Levites were purified, and they washed their clothes; ^t and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

^s ver. 7.
^t ver. 11, 12.

22 ^u And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^x as the LORD had commanded Moses concerning the Levites, so did they unto them.

^u ver. 15.
^x ver. 5, &c.

23 And the LORD spake unto Moses, saying,

24 *this is it* that *belongeth* unto the Levites: ^y from twenty and five years old and upward they shall go in ³ to wait upon the service of the tabernacle of the congregation:

^y See ch. 4. 3.
1 Chr. 23. 3,
24, 27.
³ Heb. *to war the warfare of, &c.*
1 Tim. 1. 18

25 and from the age of fifty years they shall ⁴ cease waiting upon the service *thereof*, and shall serve no more:

⁴ Heb. *return from the warfare of the service.*

26 but shall minister with their brethren in the

24, &c. contains a merciful provision, which assigned the harder work to those whose age best permitted them to undertake it.

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² ch. i. 53.

tabernacle of the congregation, ² to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

¶ AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

^a Ex. 12. 1, &c.
Lev. 23. 5.
ch. 28. 16.
Deut. 16. 1, 2.

2 let the children of Israel also keep ^a the passover at his appointed season.

² Heb.
*between the two even-
ings,*
Ex. 12. 6.

3 In the fourteenth day of this month, ² at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

^b Josh. 5. 10.

5 And ^b they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

^c ch. 5. 2. &
19. 11, 16.
See John
18. 28.

6 ¶ And there were certain men, who were ^c defiled by the dead body of a man, that they could not keep the passover on that day: ^d and they came before Moses and before Aaron on that day:

^d Ex. 18. 15,
19, 26,
ch. 27. 2.

7 and those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

CHAPTER IX.

1—14. Rules relative to the Passover.

1—5. Comparing ver. 1 with ch. i. 1, it will be seen that these verses refer to a Passover at Sinai which took place before the numbering of the people. They are verses which serve as a preface to the special case of ver. 6. In the details of this Passover feast, sprinkling blood upon the altar of burnt-offering probably replaced the sprinkling of blood on the lintels and door-posts of the houses (Exod. xii. 22.). About 700,000 men probably partook of this feast.

6, &c. The law which excluded is that of Lev. vii. 21. To meet this and other cases, a month was allowed (cp. vv. 5—11.). It has been pointed out that the "certain men" were probably Michael and Elzaphan, who buried Nadab and Abihu within a week of this Passover (Lev. x. 1—5.).

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8 And Moses said unto them, Stand still, and ^o I will hear what the LORD will command concerning you.

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^o ch. 27. 5.

9 And the LORD spake unto Moses, saying,

10 speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 ^f The fourteenth day of the second month at even they shall keep it, and ^g eat it with unleavened bread and bitter *herbs*.

^f 2 Chr. 30.
2, 15.
^g Ex. 12. 8.

12 ^h They shall leave none of it unto the morning, nor break any bone of it: ^k according to all the ordinances of the passover they shall keep it.

^h Ex. 12. 10.
ⁱ Ex. 12. 46.
John 19. 36.
^k Ex. 12. 43.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul ^l shall be cut off from among his people: because he ^m brought not the offering of the LORD in his appointed season, that man shall ⁿ bear his sin.

^l Gen. 17. 14.
Ex. 12. 15.
^m ver. 7.
ⁿ ch. 5. 31.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ^o ye shall have one ordinance, both for the stranger, and for him that was born in the land.

^o Ex. 12. 49.

15 ¶ And ^p on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and ^q at even there was upon the tabernacle as it were the appearance of fire, until the morning.

^p Ex. 40. 34.
Neh. 9. 12, 13.
Ps. 78. 14.
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^q Ex. 13. 21.
& 40. 38.

13 points out that wilful omission of the duty prescribed was, in God's sight, "sin." The Church of England in love reminds Christians of their danger in wilfully absenting themselves from Holy Communion and Holy Baptism: "Take ye good heed, most dearly beloved in Christ, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you" (*Ehortation to the Holy Communion*); "Beloved, ye hear how our Saviour Christ blamed those that would have kept children from Him" (*Exhort. to Holy Baptism*). Christians are to be Christians in deed and in truth and not only in name.

The Guiding Cloud.

15, &c. The verses form a continuation to what is narrated in Exod.

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^r Ex. 40. 36.
ch. 10. 11,
23, 34.
Ps. 80. 1.

16 So it was always : the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud ^r was taken up from the tabernacle, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel pitched their tents.

^s 1 Cor. 10. 1. 18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched : ^a as long as the cloud abode upon the tabernacle they rested in their tents.

^u Heb.
prolonged.

^t ch. 1. 53.
& 3. 8.

19 And when the cloud ² tarried long upon the tabernacle many days, then the children of Israel ¹ kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle ; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

³ Heb. *was.*

21 And *so* it was, when the cloud ³ abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed : whether *it was* by day or by night that the cloud was taken up, they journeyed.

^u Ex. 40. 36, 37. 22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ^u abode in their tents, and journeyed not : but when it was taken up, they journeyed.

^x ver. 19. 23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed : they ^x kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

xiii. 21, seq. ; xl. 34—38. What was done was always at the commandment of the Lord (cp. vv. 18, 20, 23.). The cloud rested on that portion of the tabernacle in which was the Ark. In our life's journey God ever reveals Himself to us resting on His Church. Let us but see His Presence, whether it be in the "cloud" or in the "fire;" and by day or night we shall be safe.

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CHAPTER X.

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¹ *The use of the silver trumpets.* ¹¹ *The Israelites remove from Sinai to Paran.* ¹⁴ *The order of their march.* ²⁹ *Hobab is intricated by Moses not to leave them.* ³³ *The blessing of Moses at the removing and resting of the ark.*

¶ AND the LORD spake unto Moses, saying,
2 make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the ^a calling of the assembly, and ^a Isai. 1. 13. for the journeying of the camps.

3 And when ^b they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. ^b Jer. 4. 5. ^c Joel 2. 15.

4 And if they blow *but* with one trumpet, then the princes, *which are* ^c heads of the thousands of Israel, shall gather themselves unto thee. ^c Ex. 18. 21. ^d ch. 1. 16. & 7. 2.

5 When ye blow an alarm, then ^d the camps that lie on the east parts shall go forward. ^d ch. 2. 3.

6 When ye blow an alarm the second time, then the camps that lie ^e on the south side shall take their journey: they shall blow an alarm for their journeys. ^e ch. 2. 10. ^f ver. 3.

7 But when the congregation is to be gathered together, ^f ye shall blow, but ye shall not ^g sound an alarm. ^g Joel 2. 1. ^h ch. 31. 6. ⁱ Jo-h. 6. 4. ^j Chr. 15. 24. ^k Chr. 13. 12.

8 ^h And the sons of Aaron, the priests, shall blow

CHAPTER X.

1—10. The Silver Trumpets.

2. "Two trumpets of silver." These were probably, like the Egyptian, straight, long, and ending in a bell-shape. Though the taking up of the cloud from the tabernacle was the signal for removal (ix. 17.), yet the use of trumpets for the journeyings of the camp was very necessary considering the numbers of the people and size of the encampment. The two special purposes for which the trumpets were used, and the various forms of call, are described in vv. 2—10. The priests alone were to blow the trumpets (ver. 8.); but in the days of Solomon this restriction was removed, and the number of trumpets was increased to 120 (2 Chron. v. 12.): they were then used as accompaniment to psalms and songs.

The Church of Christ has "two trumpets," the Old and New Testaments, with which to summon Christian people from their own homes to public worship (ep. ver. 2.). The Church's trumpets are also "an ordinance for ever" (ver. 8.), ever proclaiming the sound of the Gospel throughout the world, and with their different notes meeting different wants and stirring different souls. And this shall continue till the great day of the Church glorified in heaven, when the Son of Man shall send forth His Angels with the sound of a trumpet to gather the elect from the four winds (St. Matt. xiii. 41. 1 Cor. xv. 52. Rev. viii. ix.).

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with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And ⁱif ye go to war in your land against the enemy that ^koppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^lremembered before the LORD your God, and ye shall be saved from your enemies.

10 Also ^min the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ⁿfor a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud ^owas taken up from off the tabernacle of the testimony.

12 And the children of Israel took ^ptheir journeys out of the ^qwilderness of Sinai; and the cloud rested in the ^rwilderness of Paran.

13 And they first took their journey ^saccording to the commandment of the LORD by the hand of Moses.

14 ^tIn the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* ^uNahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And ^xthe tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, ^ybearing the tabernacle.

* ch. 1. 51.

y ch. 4. 24, 31.
& 7. 6, 7, 8.

i ch. 31. 6.
Josh. 6. 5.
2 Chr. 13. 14.

k Judg. 2. 18.
& 4. 3. & 6. 9.
& 10. 8. 12.
1 Sam. 10. 18.
Ps. 106. 42.

l Gen. 8. 1.
Ps. 106. 4.

m ch. 23. 1.
L. v. 23. 24.

n 1 Chr. 15. 24.
2 Chr. 5. 12.
& 7. 6.
& 29. 26.
Ezra 3. 10.
Neh. 12. 35.
Ps. 81. 3.

o ver. 9.

o ch. 9. 17.

p Ex. 40. 36.
c. v. 2. 3, 16,
24. 31.

q Ex. 19. 1.
ch. 1. 1,
& 9. 5.

r Gen. 21. 21.
ch. 12. 16.
& 13. 3, 26.
Deut. 1. 1.

s ver. 5, 6.
ch. 2. 34.

t ch. 2. 3, 9.
u ch. 1. 7.

The Journéy of Israel from Sinai.

11—13. One year and two months after leaving Egypt, Israel left the Mount of the Law, changed from a throng of homeless fugitives into a nation chosen of the Lord. They were on their way to a point—"Kadesh "in the wilderness of Paran" (xiii. 26.), a journey of eleven days (Deut. i. 2.)—whence they might dispossess the idolatrous nations, and enter upon their inheritance, the Promised Land. The following chapters describe the journey. "The wilderness of Paran" comprised the whole desert, now called Et-Tih, "the wandering," Mount Paran being the southernmost point of the north-east mountain plateau (*Wilson and Palmer*). The order of the march, and the position occupied by the Levites (vv. 17—21.), was in accordance with the previous instructions (cp. vv. 14—28, with ch. ii.).

18 And ^z the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

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^z ch. 2. 10, 16.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the ^a sanctuary: and ² *the other* did set up the tabernacle against they came.

^a ch. 4. 4, 15 & 7. 9.

² That is, the Gershonites and the Merarites: See ver. 17. ch. 1. 51.

^b ch. 2. 18, 24.

22 And ^b the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedazur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 And ^c the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

^c ch. 2. 25, 31. Josh. 6. 9.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 ^{3d} Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

³ Heb. These. ^d ch. 2. 34.

29 And Moses said unto Hobab, the son of ^e Ra-^e guel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, ^f I will give it you: come thou with us, and ^g we will do thee good: for ^h the LORD hath spoken good concerning Israel.

^e Ex. 2. 18.

^f Gen. 12. 7.

^g Judg. 1. 16. & 4. 11.

^h Gen. 32. 12.

Ex. 3. 8.

& 6. 7, 8.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

29. "Hobab," probably the son of Raguel (i.e. Jethro) rather than Raguel himself (Judg. iv. 11.), is presented to us as the experienced guide through the tracks and passes of the difficult wilderness. His practised sight would be to them "instead of eyes" (ver. 31.) in recognising the clumps of green marking the springs or wells for the daily encampment, as well as in detecting signs of their enemies. Christians, as they walk through this world's wilderness on their way to the Promised

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¹ Job 29. 15. ³¹ And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ¹ instead of eyes.

^k Judg. 1. 16. ³² And it shall be, if thou go with us, yea, it shall be, that ^k what goodness the LORD shall do unto us, the same will we do unto thee.

¹ See Ex. 3. 1. ³³ And they departed from ¹ the mount of the LORD three days' journey: and the ark of the covenant of the LORD ^m went before them in the three days' journey, to search out a resting place for them.

^m Deut. 1. 33. ³⁴ And ⁿ the cloud of the LORD *was* upon them by day, when they went out of the camp.

^o Ps. 68. 1. 2. ³⁵ And it came to pass, when the ark set forward, that Moses said, ^o Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

² Heb. *ten thousand thousands.* ³⁶ And when it rested, he said, Return, O LORD, unto the ² many thousands of Israel.

CHAPTER XI.

¹ *The burning at Taberah quenched by Moses' prayer.* ⁴ *The people lust for flesh, and loathe manna.* ¹⁰ *Moses complaineth of his charge.* ¹⁶ *God divideth his burden unto seventy elders.* ³¹ *Quails are given in wrath at Kibroth-hattaavah.*

^a Deut. 9. 22. ² Or, *were as it were complainers.* ¶ ¹ AND ^a when the people ² complained, ³ it displeased the LORD: and the LORD heard it;

Land, have in Christ a sure guide and shepherd (Ps. xxiii. St. John x. 1—18.), a well of living water (St. John iv. 14; vi. 35.), and a defence against all sin and death (St. Mark xvi. 17, &c.).

^{35, 36.} The song or chant with which the movement or resting of the Ark was accompanied, is a precious fragment of ancient poetry. The book "Numbers" has several such fragments (cp. xxi. 14, 17, 27, &c.; and, perhaps, vi. 24—26.).

CHAPTER XI.

1—3. Taberah.

Three days only had elapsed (cp. x. 33.) when that host, which had been so signally blessed, marshalled, and led (x. 11—36.), began to murmur. Chapters xi. and xii. give three instances of this ungrateful and rebellious conduct; (a) at Taberah (xi. 1—3.); (b) at Kibroth-hattaavah (xi. 4—35.); (c) at Hazeroth (xii.). On each occasion the rebellion was more defiant; and in the third case (c) was the act of those who should have been the last to be guilty of it. The punishment which followed foreshadowed the judgments of God on all who murmur, who lust, who are proud (cp. *Collect, Epistle and Gospel for Ninth Sunday after Trinity*).

1—3. "Taberah" is not the name of an encampment (cp. xxxiii.

^b and his anger was kindled; and the ^c fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

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^b Ps. 78. 21.

2 And the people cried unto Moses; and when Moses ^d prayed unto the LORD, the fire ² was quenched.

^c Lev. 10. 2.

ch. 16. 35.

² Kin. 1. 12.

Ps. 106. 18.

^d Jam. 5. 16.

² Heb. *sunk*.

3 And he called the name of the place ³ Taberah: because the fire of the LORD burnt among them.

³ That is,

A burning.

Deut. 9. 22.

4 ¶ And the ^e mixt multitude that *was* among them ⁴ fell a lusting: and the children of Israel also ⁵ wept again, and said, ^f Who shall give us flesh to eat?

^e As Ex. 12.

38.

⁴ Heb. *tusted*

a lust.

⁵ Heb.

returned

and wept.

5 ^g We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

^f Ps. 78. 18.

& 106. 14.

¹ Cor. 10. 6.

^g Ex. 16. 3.

6 but now ^h our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

^h ch. 21. 5.

7 And ⁱ the manna *was* as coriander seed, and the ⁶ colour thereof as the colour of ^k bdellium.

ⁱ Ex. 16. 14.

31.

⁶ Heb.

eye of it as

the eye of.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ^l the taste of it was as the taste of fresh oil.

^k Gen. 2. 12.

^l Ex. 16. 31.

9 And ^m when the dew fell upon the camp in the night, the manna fell upon it.

^m Ex. 16. 13.

14.

16.), but a name given to the place occupied by the rebellious ones (ver. 1.) upon whom fell the fearful punishment of "burning" (the meaning of "Taberah"). The same punishment had already befallen the sin of rebellion against God (Lev. x. 1, 2.); and men still sin against light and knowledge. God grant that we may lay to heart, as if spoken above all to ourselves, the warning spoken by Isaiah, by our Lord, and by St. Paul respectively to the men of their own day! (Isa. vi. 9, &c. St. Matt. xxiii. 37. Acts xxviii. 26, &c.).

4, &c. Kibroth-hattaavah.

4—9. "The mixt multitude," which led the discontent, and presently induced "the children of Israel" to murmur "again" as they had already murmured (Exod. xvi. 3.), was that unruly mob of strangers, camp-followers, and children born of marriages between Israelite and Egyptian, which had followed the chosen people from Egypt (Exod. xii. 38.). They had already shown the danger likely to result from their example and neighbourhood (Lev. xxiv. 10, &c.): now they raised the cry for "flesh," i.e. a diet including the meat and vegetable diet so palatable and so cheap in Egypt, as opposed to manna only. Jesus Christ offers to His "children" the true manna, "the bread of heaven" — Himself, for the support of their spiritual life; let them see to it that

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10 Then Moses heard the people weep throughout their families, every man in the door of his tent : and ⁿ the anger of the LORD was kindled greatly ; Moses also was displeased.

11 ^o And Moses said unto the LORD, Wherefore hast thou afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ?

12 Have I conceived all this people ? have I begotten them, that thou shouldest say unto me,

13 ^p Carry them in thy bosom, as a ^q nursing father beareth the sucking child, unto the land which thou ^r swarest unto their fathers ?

14 ^s Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat.

15 ^t I am not able to bear all this people alone, because *it is* too heavy for me.

16 And if thou deal thus with me, ^u kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not ^x see my wretchedness.

17 And the LORD said unto Moses, Gather unto me ^y seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^z officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

they are not led astray to think above all of that which appeals to appetite, taste, touch, and sight. Study St. Luke xii. 16—21. 1 Cor. xv. 32, 33.

11—15. The words of Moses are the words of a prayer, not of a protest (see *margin. ref.* to ver. 15.). To see in them anger against God or petulance, is to misconceive the character of Moses. The prayer confesses two things: (a) a "burden" (vv. 11—14.); (b) his inability to act a nursing-father's part to the "child" God had entrusted to him in His people (vv. 12, 13.). This "affliction" oppresses him, and his burden is "too heavy" for him. He asks, like Hagar sorrowing over her boy (Gen. xxi. 16.), that he may die rather than see the wretchedness, the living death, of his "children:" for the rejection of God exhibited in this act of His people was, in its degree, like that other rejection which nailed to the cross of death the Saviour of the world ; and the cry of Moses was, in the same degree, like His Who prayed, "Father forgive them, for they know not what they do" (St. Luke xxiii. 34.).

16, &c. To that two-fold prayer God gives the two-fold answer: (a) "Seventy" men (cp. Exod. xxiv. 1—9.) were to be chosen by Moses, a

17 And I will ^a come down and talk with thee there: and ^b I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

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^a ver. 25.
Gen. 11. 5.
& 18. 21.
Ex. 19. 20.
^b 1 Sam. 10. 6.
2 Kin. 2. 15.
Neb. 9. 29.
Isai. 44. 3.
Joel 2. 28.
^c Ex. 19. 10.
^d Ex. 16. 7.
^e ver. 5.
Acts 7. 33.

18 And say thou unto the people, ^c Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept ^d in the ears of the LORD, saying, Who shall give us flesh to eat? ^e for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 ^f *but* even a ² whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, ^g Why came we forth out of Egypt?

^f Ps. 78. 27.
& 106. 15.
² Heb. month
of days.

^g ch. 21. 5.

21 And Moses said, ^h The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

^h Gen. 12. 2.
Ex. 12. 37.
& 38. 26.
ch. 46.

22 ⁱ Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

ⁱ See 2 Kin.
7. 2.
Matt. 15. 33.
Mark 8. 4.
John 6. 7, 9.

23 And the LORD said unto Moses, ^k Is the LORD's hand waxed short? thou shalt see now whether ^l my word shall come to pass unto thee or not.

^k Isai. 50. 2.
& 59. 1.
^l ch. 23. 19.
Ezek. 12. 25.
& 24. 14.

24 And Moses went out, and told the people the words of the LORD, and ^m gathered the seventy men of the elders of the people, and set them round about the tabernacle.

^m ver. 16.

25 And the LORD ⁿ came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, ^o when the spirit rested upon them, ^p they prophesied, and did not cease.

ⁿ ver. 17.
ch. 12. 5.
^o See 2 Kin.
2. 15.
^p See 1 Sam.
10. 5, 6, 10.
& 19. 20, 21.
23. Joel 2. 28.
Acts 2. 17, 18.
1 Cor. 14. 1,
&c.

number which the Jews, after the captivity, adopted for the Sanhedrim; and (b) on the morrow the lust of the people should be terribly satisfied (see also vv. 31—34.). The further question of Moses (vv. 21, 22.) and the answer recall the similar question and answer connected with the miracle of feeding the four thousand (see *marg. ref.*).

25. Just as a thousand lights are kindled from the flame of one.

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26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but ^q went not out unto the tabernacle: and they prophesied in the camp.

^q See 1 Sam. 20. 26.
Jer. 36. 5.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, ^r forbid them.

^r See Mark 9. 38.
Luke 9. 41.
John 3. 26.
^s 1 Cor. 14. 5.

29 And Moses said unto him, Enviest thou for my sake? ^s would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

^t Ex. 16. 13.
Ps 78. 26, 27,
28. & 105. 40.

31 And there went forth a ^t wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, ² as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

² Heb.
*as it were
the way of
a day.*

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten ^u homers: and they spread *them* all abroad for themselves round about the camp.

^u Ex. 16. 36.
Ezek. 45. 11.

33 And while the ^x flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

^x Ps. 73. 30, 31.

34 And he called the name of that place ³ Kibroth-hattaavah: because there they buried the people that lusted.

³ That is,
*The graves
of lust.*
Deut. 9. 22.

without loss of power or brilliancy to that one; so God gave to the Seventy a portion of the spirit He had given to Moses, yet without withdrawing any from Moses himself (*Theodoret*).

26—29. See the *marg. ref.*—These examples are full of instruction. They teach us that we cannot be too charitable and kind in judging one another, especially where no principle is compromised.

31—34. "Kibroth-hattaavah;" lit. "the graves of lust;" perhaps to be identified with the place now called Erweis el Ebeirig. The

35 ¹And the people journeyed from Kibroth-hattaavah unto Hazeroth; and ²abode at Hazeroth.

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^y ch. 33. 17.

^z Heb. *they were in, &c.*

CHAPTER XII.

¹ God rebuketh the sedition of Miriam and Aaron. ¹⁰ Miriam's leprosy is healed at the prayer of Moses. ¹⁴ God commandeth her to be shut out of the host.

¶ AND Miriam and Aaron spake against Moses because of the ²Ethiopian woman whom he had married: for ^ahe had ³married an Ethiopian woman.

² Or, *Cushite.*

^a Ex. 2. 21.

³ Heb. *taken.*

² And they said, Hath the LORD indeed spoken only by Moses? ^bhath he not spoken also by us? And the LORD ^cheard *it*.

^b Ex. 15. 20.
Mic. 6. 4.

^c Gen. 27. 33.

ch. 11. 1.

² Kin. 19. 4.

Isai. 37. 4.

Ezek. 35. 12.

13.

³ (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

remains extend for miles around, and outside this deserted camp is a number of stone heaps, which are of the shape and position of graves (*Palmer, Desert of the Exodus*, i. 257).

35. "Hazeroth," now Hudherah. The valley contains a palm-grove with a fountain; and would, for that reason, be selected as a place of encampment.

CHAPTER XII.

The Sedition of Miriam and Aaron.

1. "Miriam and Aaron spake against Moses." This—the opposition of his sister and brother—must have been a harder trial to Moses than those previously noted (xi. 1—4, &c.). Miriam was the leader; and the first cause assigned for the rebellion was the marriage of Moses with an Ethiopian or Cushite woman; a marriage which the Fathers consider to have foreshadowed the future extension of God's covenant through Christ to the Gentiles. Zipporah (Exod. ii. 21.) was probably dead. There was nothing wrong in this marriage (cp. the case of Joseph, Gen. xli. 45.); it was not forbidden, as marriage with the Canaanite, &c. (Exod. xxxiv. 16.) was forbidden; but Miriam chose to consider it an unworthy alliance, and as, possibly, likely to supplant her influence. Another cause also appears (ver. 2.). Miriam was a "prophetess" (Exod. xv. 20.), Aaron was the High-priest, and had the Urim and Thummim (Exod. xxviii. 30.). Were these titles and attributes nothing? Moses had just been raised to still greater honour in taking his place at the head of the Seventy (xi. 16.); but this seems to have brought matters to a crisis, and Aaron—as weak in this instance as he had been in the case of the golden calf (Exod. xxxii. 22—24.)—joined Miriam in that proud speech which "The Lord heard." The Lord answered it as He ever answers pride (Prov. xi. 2; xvi. 18. Dan. iv. 37.).

3. "Very meek," words which intimate that Moses made no answer. He would have taken no other notice of the sin of his sister and brother except to pray for them. True greatness is always accompanied by humility and forgiveness. The life of Jesus Christ, of Whom Moses was a type, was a continual example of the same truth (cp. St. Luke xii.

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d Ps. 76. 9.

o ch. 11. 25.
& 16. 19.

f Gen. 15. 1.

& 41. 2.

Job 33. 15.

Ezek. 1. 1.

Dan. 8. 2. &

10. 8. 16. 17.

Luke 1. 11. 22.

Acts 10. 11.

17. & 22. 17.

18.

g Gen. 31. 10.

11.

1 Kin. 3. 5.

Matt. 1. 20.

h Ps. 105. 26.

i Heb. 3. 2. 5.

k 1 Tim. 3. 15.

l Ex. 33. 11.

m 1 Cor. 13. 12.

n Ex. 33. 19.

o 2 Pet. 2. 10.

p Dent. 24. 9.

q 2 Kin. 5. 27.

& 15. 5.

2 Chron. 26.

19. 20.

r 2 Sam. 19.

19. & 24. 10.

Prov. 30. 32.

4^d And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5^e And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him ^f in a vision, *and* will speak unto him ^g in a dream.

7^h My servant Moses *is* not so, ⁱ who *is* faithful in all ^k mine house.

8 With him will I speak ^l mouth to mouth, even ^m apparently, and not in dark speeches; and ⁿ the similitude of the LORD shall he behold; wherefore then ^o were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, ^p behold, Miriam *became* ^q leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^r lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

10; xxii. 49—51.). When men speak hard words of or against us, let us remember the examples of Moses and our Lord (cp. St. Luke xxii. 65, with xxiii. 34.).

6—8. If God spake to others, it was "in a vision" or "in a dream" (see *marg. ref.*); but when he spake to Moses it was "mouth to mouth," &c. (see *marg. ref.*). This excessive honour should have made Miriam and Aaron "afraid," &c. Jesus Christ came, but though He "was so long with" His disciples, they knew Him not (St. John xiv. 9.), neither did His own brethren believe in Him (St. John vii. 5.) any more than Miriam and Aaron believed in Moses. We may call ourselves Christians, yet not know Christ; we may be close to the Light, yet refuse to see it.

11, &c. Brother intercedes with brother for their sister. Aaron cannot at that moment pray to God as a High-priest interceding for others. He needs intercession for himself. Moses prays to God for both; for Miriam, that her leprosy may be removed, and, indirectly, for Aaron, that the sin which had come between him and God, and made him dumb, might be forgiven.

12 Let her not be ^s as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

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^s Ps. 88, 4.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, ^t If her father had but spit in her face, should she not be ashamed seven days? let her be ^u shut out from the camp seven days, and after that let her be received in *again*.

^t See Heb. 12, 9.

^u Lev. 13, 46. ch. 5, 2, 3.

15 ^x And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

^x Deut. 24, 9. 2 Chron. 26, 20, 21.

16 And afterward the people removed from ^y Hazeroth, and pitched in the wilderness of Paran.

^y ch. 11, 25. & 33, 18.

CHAPTER XIII.

¹ The names of the men who were sent to search the land. ¹⁷ Their instructions. ²¹ Their acts. ²⁶ Their relation.

¶ AND the LORD spake unto Moses, saying, ^a 2 send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

^a ch. 32, 8. Deut. 1, 22.

3 And Moses by the commandment of the LORD sent them ^b from the wilderness of Paran: all those men were heads of the children of Israel.

^b ch. 12, 16. & 32, 8. Deut. 1, 19. & 9, 23.

14. Miriam's act had been one unbecoming in a woman; for similar annoyance and presumption in social life she would have been scornfully punished by her father, therefore she was to suffer some punishment. Better for us to be punished for our wrong-doing than to be suffered to go on unchecked (St. Matt. v. 29, 30. 1 Cor. v. 1—5.).

CHAPTERS XIII, XIV.

The Spies sent to Canaan, and the results.

2, &c. From Deut. i. 22, &c. it will be seen that the people themselves suggested the search, and that this was approved by the Lord. The men sent held the rank of "rulers," but they were not the "princes" of the tribes (cp. the two lists here and in ch. vii.). The place from which they started was (ver. 26.) "Kadesh," now called "Ain Gades." Caleb and Joshua are the only two names known to posterity. The alteration of the name of the latter (ver. 16.) from Oshea ("help") to Jehoshua ("whose help is Jehovah") is noted here, though it had become well known before (e.g. xi. 28.). The significance of the change and the official record of it here bears a resemblance to the case of St. Peter (St. John i. 42. St. Matt. xvi. 18.). Joshua became now an eminent type of the Christian's Joshua, the Lord Jesus Christ, Who brought to Christians a true report and glad tidings of the heavenly Canaan, and will lead all believers to it.

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4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6^c Of the tribe of Judah, ^d Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, ^e Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called ^f Oshea the son of Nun Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into ^h the mountain:

18 and see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 and what the land *is*, whether it *be* ⁱ fat or lean, whether there be wood therein, or not. And ^k be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

21 So they went up, and searched the land ^l from the wilderness of Zin unto ^m Rehob, as men come to Hamath.

c ch. 34, 19.
1 Chr. 4, 15.
d ver. 30.
ch. 14, 6, 30.
Josh. 14, 6,
7, 13, 14.
Judg. 1, 12.
e ver. 16.

f ver. 8.
Ex. 17, 9.
ch. 14, 6, 30.

g ver. 21.
h Gen. 14, 10.
Judg. 1, 9, 19.

i Neh. 9, 25, 35.
Ezek. 34, 14.
k Deut. 31, 6,
7, 23.

l ch. 34, 3.
Josh. 15, 1.
m Josh. 19, 28.

17—20 contain the instructions to the searchers: (a) the direction to be taken. They were to go by the way of the Negeb, the geographical name given to that mountain plateau which was called the "south-country" (not "southward," or "by the south"), and which lay to the south of Palestine and to the north of Kadesh. "The mountain" is more precisely specified in Deut. i. 7. as the mount of the Amorites, i.e. the hills round the spot now occupied by the fort of El Meshrifeh. Thence they were to enter the "land of Canaan;" (b) the points to be observed: (1) the people, (2) the climate, soil, &c., and cultivation, (3) the cities, &c. The noting that "the time was the time of the firstripe grapes," would place the starting of the expedition in July—August.

21. "From the wilderness of Zin," &c. This "wilderness" was

22 And they ascended by the south, and came unto Hebron; where ⁿ Ahiman, Sheshai, and Talmai, ^o the children of Anak, were. (Now ^p Hebron was built seven years before ^q Zoan in Egypt.)

23 ^r And they came unto the ² brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ³ brook ⁴ Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ^s unto the wilderness of Paran, to ^t Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ^u milk and honey; ^x and this *is* the fruit of it.

28 Nevertheless ^y the people *be* strong that dwell in

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ⁿ Josh. 11. 21, 22. & 15, 13, 14. Judg. 1. 10.

^o ver. 33. ^p Josh. 21. 11. q Ps. 78. 12. Isai. 19. 11. & 30. 4.

^r Deut. 1. 24, 25.

² Or, valley, ch. 32. 9. Judg. 16. 4.

³ Or, valley.

⁴ That is, A cluster of grapes.

^s ver. 3.

^t ch. 20. 1, 16. & 32. 8.

& 33. 36. Deut. 1. 19. Josh. 14. 6.

^u Ex. 3. 8. & 33. 3.

^x Deut. 1. 25.

^y Deut. 1. 23. & 9. 1, 2.

the south-east corner of the desert of Et-Tih, between Akabah and the head of Wady Garaiyeh. The northern boundary reached was "Hamath," i.e. as far as the plain of Coele-Syria. Thence they returned, passing Hebron on their way, and "ascending" into the mountains of the Negeb. The valley of Eshcol was either between Hebron and Jerusalem; or, if not far from Kadesh, may perhaps be identified with the Wady Hanein, where miles of grape-mounds still meet the eye. "Hebron" was in existence in Abraham's time (Gen. xiii. 18.). "Zoan" was the residence of Pharaoh in the time of Moses, and was situated on one of the arms of the Nile: the date of its building is unknown.

23. The Fathers consider the "cluster of grapes," the first-fruits of Canaan, hanging from the wood, to be a figure of Him Who hung as a cluster of the Vine (Gen. xlix. 11. St. John xv. 1, &c.) from the wood of the Cross. It was borne between two, as the true faith of Christ is borne by the two Testaments, the Old and the New, and between two people, the Jew and the Gentile.

28. "Nevertheless:" "but" (ver. 31.). This was the "good courage" (ver. 20.) they shewed. The searchers were forced to allow how fruitful the land was, but ten of them dreaded the peril and the labour of conquering it. Their history exhibits the weakness of the natural man without spiritual grace, and the result which follows wherever this grace is absent. So the Apostles failed for fear in the hour of trial, and Christians also have their "but" or "nevertheless," when they shew unwillingness to "fight the good fight of faith." They would put their hand to the plough and

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- the land, and the cities *are* walled, *and* very great : and moreover we saw ^z the children of Anak there.
- ^z ver. 33. 29 ^a The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.
- ^a Ex. 17. 8. 30 And ^b Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it.
- ch. 14. 43. ^b See ch. 14. 6, 24.
Judg. 6. 3. Josh. 14. 7.
1 Sam. 14. 48. & 15. 3, &c.
- ^c ch. 32. 9. 31 ^c But the men that went up with him said, We be not able to go up against the people ; for they *are* stronger than we.
- Deut. 1. 28. ^d ch. 14. 36, 37.
Josh. 14. 8.
- ^e Amos 2. 9. 32 And they ^d brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof ; and ^e all the people that we saw in it *are* ² men of a great stature.
- ^f Heb. *men of statures.*
Deut. 1. 28. 33 And there we saw the giants, ^f the sons of Anak, *which come* of the giants : and we were in our own sight ^g as grasshoppers, and so we were ^h in their sight.
- & 2. 10. ^g Isai. 40. 22.
& 9. 2. ^h 1 Sam. 17. 42.

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

^a ch. 11. 4. **A**ND all the congregation lifted up their voice, and cried ; and ^a the people wept that night.

turn back if they please (St. Luke ix. 62.) ; they would have Christianity without the cross (St. Luke ix. 23.). Let it be ours to side with Caleb and Joshua (xiv. 8, 9.), with Jesus Christ and St. Paul, and without hesitation or questioning do God's Will : " If God be for us, and with " us, who can be against us ? " (Rom. viii. 31.).

CHAPTER XIV.

1—4. Fear, anger, and lamentation, wrought a panic among the disobedient and self-willed people : in their terror and despair they actually proposed to throw up liberty, and return to the slavery of Egypt. It is when men choose again the slavery of the sin from which they have been delivered (St. Matt. xii. 45.), and spurn that service of God which is " perfect freedom," that loving hearts pray and wrestle with God in their behalf, as did Moses and Aaron in behalf of Israel.

2 ^b And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or ^c would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, ^d Let us make a captain, and ^e let us return into Egypt.

5 Then ^f Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ^g And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 and they spake unto all the company of the children of Israel, saying, ^h The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD ⁱ delight in us, then he will bring us into this land, and give it us; ^k a land which floweth with milk and honey.

9 Only ^l rebel not ye against the LORD, ^m neither fear ye the people of the land; for ⁿ they *are* bread for us: their ^o defence is departed from them, and the LORD *is* with us: fear them not.

10 ^p But all the congregation bade stone them with stones. And ^q the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people ^r provoke me? and how long will it be

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^b Ex. 16. 2.
& 17. 3.
ch. 16. 41.
Ps. 106. 25.
^c See ver. 28,
29.
^d Neh. 9. 17.
^e See Deut.
17. 16.
Acts 7. 39.
^f ch. 16. 4, 22.
^g ver. 24, 30,
38.
ch. 13. 6, 8.
^h ch. 13. 27.
Deut. 1. 25.
ⁱ Deut. 10. 15,
2 Sam. 15. 25,
26. & 22. 20.
^j Kin. 10. 9.
Ps. 22. 8. &
147. 10, 11.
Isai. 62. 4.
^k ch. 13. 27.
^l Deut. 9. 7,
23, 24.
^m Deut. 7. 18.
& 20. 3.
ⁿ ch. 24. 8.
^o Heb.
shadow,
Ps. 121. 5.
Isai. 30. 2, 3.
Jer. 48. 45.
^p Gen. 48. 21.
Ex. 33. 16.
Deut. 20. 1, 3,
4. & 31. 6, 8.
Josh. 1. 5.
Judg. 1. 22.
^q 2 Chr. 13. 12.
& 15. 2. & 20.
17. & 32. 8.
Ps. 46. 7, 11.
Isai. 41. 10.
Amos 5. 14.
Zech. 8. 23.
^r Ex. 17. 4.
^s Ex. 16. 10.
& 24. 16, 17.
& 40. 34.
Lev. 9. 23.
ch. 16. 19,
42. & 20. 6.
^t ver. 23.
Deut. 9. 7, 8.
Heb. 3. 8, 16.

22. Ps. 95. 8.

5—10. Aaron's true repentance for his former sin (xii.) shewed itself by his joining with Moses in prayer: while Caleb and Joshua—two "against the world" of rebellious ones—freely risked their lives in defence of truth. Their spirit-stirring words, like those of St. Stephen (Acts vi. 11, and vii.) and of St. Paul (Acts xxii.), were resented by a cowardly attempt on their lives (ver. 10.). God Himself interfered to save them.

11. "How long?" So Christ sorrowed over the faithlessness and perversity of the "generation" which knew Him not (St. Matt. xvii. 17.). How long will God bear with us?

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ere they ^a believe me, for all the signs which I have shewed among them?

^s Deut. 1. 32. 12 I will smite them with the pestilence, and disinherit them, and ^t will make of thee a greater nation and mightier than they.

^u Ex. 32. 12. 13 And ^u Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

^x Ex. 32. 12. 14 and they will tell *it* to the inhabitants of this land: ^x for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* ^y thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

^z Ex. 15. 14. 15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

^z Deut. 9. 23. 16 because the LORD was not ^z able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

^a Ex. 34. 6, 7. 18 the LORD *is* ^a longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^b visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

^c Ex. 34. 9. 19 ^c Pardon, I beseech thee, the iniquity of this people ^d according unto the greatness of thy mercy, and ^e as thou hast forgiven this people, from Egypt even ² until now.

^f Ps. 106. 23. 20 And the LORD said, I have pardoned ^f according to thy word :

13, &c. As Moses had already pleaded (Exod. xxxii. 12, &c., see *margin. reff.*), so he pleaded again; urging the additional reason, that the heathen inhabitants of Canaan would join with the Egyptians in exulting over God's abandonment of His people: and pleading (ver. 18.), as the Church of Jesus Christ ever pleads, that God would declare His "Almighty power most chiefly in shewing mercy and pity" (*Collect for Eleventh Sunday after Trinity*).

20, &c. Though God pardoned and pardons in answer to the prayer of faith, yet sin is to be punished. The men of age to know better (ver. 29.) were not to see the promised land, but wander (a year for

21 but *as truly as* I live, ^gall the earth shall be filled with the glory of the LORD.

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22 ^hBecause all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now, ⁱthese ten times, and have not hearkened to my voice;

^g Ps. 72. 17.
^h Deut. 1. 35.
Ps. 95. 11.
& 106. 26.
Heb. 3. 17, 18.
ⁱ Gen. 31. 7.

23 ^k²surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

^k ch. 32. 11.
Ezek. 20. 15.
² Heb.
*If they see
the land.*

24 but my servant ^lCaleb, because he had another spirit with him, and ^mhath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

^l Deut. 1. 36.
Josh. 14. 6,
8, 9, 14.
^m ch. 32. 12.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, ⁿand get you into the wilderness by the way of the Red sea.

ⁿ Deut. 1. 40.

26 And the LORD spake unto Moses and unto Aaron, saying,

27 ^ohow long shall I bear with this evil congregation, which murmur against me? ^pI have heard the murmurings of the children of Israel, which they murmur against me.

^o ver. 11.
Ex. 16. 28.
Matt. 17. 17.
^p Ex. 16. 12.

28 Say unto them, ^q*As truly as* I live, saith the LORD, ^ras ye have spoken in mine ears, so will I do to you:

^q ver. 23.
ch. 26. 65.
& 32. 11.
Deut. 1. 35.
Heb. 3. 17.
^r See ver. 2.

29 your carcases shall fall in this wilderness; and ^sall that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, :

^s ch. 1. 45.
& 26. 61.

30 doubtless ye shall not come into the land, *concerning* which I ³sware to make you dwell therein, ^tsave Caleb the son of Jephunneh, and Joshua the son of Nun.

³ Heb. *lifted
up my hand,*
Gen. 14. 22.

31 ^uBut your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ^xye have despised.

^t ver. 38.
ch. 26. 65.
& 32. 12.
Deut. 1. 36,
38.
^u Deut. 1. 39.
^x Ps. 106. 24.

every day of search, ver. 34.), and die in the wilderness (see *marg. ref.*). Justice speaks still the same language. Christians who do certain things "shall not inherit the Kingdom of God" (Gal. v. 21.). We must pray for that "other spirit" which Caleb had, and "fully follow the Lord" (ver. 24.), if we would enter into the rest of our promised land. Ps. xc. has been taken by some to be a kind of dirge upon those condemned to waste away in the wilderness (ver. 29.).

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32 But *as for* you, ^y your carcasses, they shall fall in this wilderness.

^r 1 Cor. 10. 5.

Heb. 3. 17.

² Or, *feed*.

^z ch. 32. 13.

Ps. 107. 40.

^a See Deut.

2. 14.

^b Ezek. 23. 35.

ch. 13. 25.

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^d Ps. 95. 10.

Ezek. 4. 6.

^e See 1 Kin.

8. 56.

Ps. 77. 8.

& 105. 42.

Heb. 4. 1.

³ Or, *alter-*

ing of my

purpose.

^f ch. 23. 19.

^g ver. 27, 29.

ch. 26. 65.

1 Cor. 10. 5.

^h ch. 13. 31,

32.

33 And your children shall ^{2z} wander in the wilderness ^a forty years, and ^b bear your whoredoms, until your carcasses be wasted in the wilderness.

34 ^c After the number of the days in which ye searched the land, *even* ^d forty days, each day for a year, shall ye bear your iniquities, *even* forty years, ^e and ye shall know my ³ breach of promise.

35 ^f I the LORD have said, I will surely do it unto all ^g this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ^h And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 even those men that did bring up the evil report upon the land, ⁱ died by the plague before the LORD.

38 ^k But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: ¹ and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, ^m Deut. 1. 41. Lo, ^m we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

33. Each of those forty years (a round rather than strictly accurate number) was a most moving exhortation to the "children" of the disobedient fathers (cp. *Second Commandment*) not to repeat that disobedience, but to honour the Lord God when they reached the land to which He would bring them.

37. The first to feel the heavy hand of God were the rulers who had instigated the disobedience. St. Paul points out the lesson which this event, taken in connection with preceding acts of rebellion, is intended to teach Christians. "All these things are written for our admonition" (1 Cor. x. 11.).

40, &c. The plan adopted by the children of Israel to prove their regret for their sin was distinctly disapproved by God. It was an act of presumption as well as of despair (ver. 44.). God went not with the armies of Israel, and the host was driven back. "Hormah," the place of a "curse," elsewhere called Zephath (Judg. i. 17.), has been identified with Sebaita (*Palmer*). Men must sorrow for sin after the manner which

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41 And Moses said, Wherefore now do ye transgress ⁿ the commandment of the LORD? but it shall not prosper.

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42 ^o Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

ⁿ ver. 25.
^o 2 Chr. 24. 20.
^o Deut. 1. 42.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: ^p because ye are turned away from the LORD, ^{p 2} therefore the LORD will not be with you.

^{p 2} Chr. 15. 2.

44 ^a But they presumed to go up unto the hill ^a top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

^a Deut. 1. 43.

45 ^r Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto ^s Hormah.

^r ver. 43.
Deut. 1. 44.
^s ch. 21. 3.
Judg. 1. 17.

CHAPTER XV.

¹ The law of the meat offering and the drink offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave offering. 22 The sacrifice for sin of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

¶ AND the LORD spake unto Moses, saying, ^a speak unto the children of Israel, and say

^a ver. 18.
Lev. 23. 10.
Deut. 7. 1.

God, not the world, approves. There is a "godly sorrow" which "worketh repentance to salvation;" confession of sins without obedience to God's will is "the sorrow of the world" which is presumptuous and despairing, and "worketh death" (2 Cor. vii. 10.).

CHAPTER XV.

1—31. The Offerings.

Following upon the events of the last chapter begins the History of the Wanderings. Israel was to "turn into the wilderness by the way of the Red Sea" (xiv. 25.), after abiding in Kadesh "many days" (Deut. i. 46.). Holy Scripture is almost silent upon what happened between the defeat at Hormah and the re-assembling at Kadesh (xx. 13.) for the final advance upon Canaan; a few incidents only are mentioned; e.g. the rebellion of Korah (xvi.), the death of Miriam, and the striking the rock at Meribah (xx.). During thirty-eight years Israel was expiating the national sin in the desert west of the Arabah and gulf of Akabah. The north-east part of the peninsula of Sinai was open to them; but the roads to the north of Kadesh, that by Gara and Philistia, or those westward to Egypt were barred to them by their enemies (Palmer).

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- unto them, When ye be come into the land of your habitations, which I give unto you,
- 3 and ^b will make an offering by fire unto the LORD, a burnt offering, or a sacrifice ^c in ² performing a vow, or in a freewill offering, or ^d in your solemn feasts, to make a ^e sweet savour unto the LORD, of the herd, or of the flock :
- 4 then ^f shall he that offereth his offering unto the LORD bring ^g a meat offering of a tenth deal of flour mingled ^h with the fourth *part* of an hin of oil.
- 5 ⁱ And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.
- 6 ^k Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.
- 7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.
- 8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or ^l peace offerings unto the LORD :
- 9 then shall he bring ^m with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.
- 10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.
- 11 ⁿ Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.
- 12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

^b Lev. 1. 2, 3.

^c Lev. 7. 16.
& 22. 18, 21.

² Heb.
separating,
Lev. 27. 2.

^d Lev. 23. 8,
12, 36.

ch. 28. 19, 27,
& 29. 2, 8, 13.

Deut. 16. 10,
Ex. 8. 21.

^e Gen. 3. 18.
Ex. 23. 18.

^f Lev. 2. 1.
& 6, 14.

^g Ex. 29. 40.
Lev. 23. 13.

^h Lev. 14. 10,
ch. 28. 5.

ⁱ ch. 28. 7, 14.
^k ch. 23. 12,
14.

^l Lev. 7. 11.

^m ch. 23. 12,
14.

ⁿ ch. 23.

2—18. "When ye be come into the land," &c. Words of cheering encouragement to that younger generation of men which, born and reared in comparative exile and homelessness, were thus taught to look onward and strive to deserve their promised land. God did not cast away His people then or even when they rejected Him in the person of His dear Son Jesus Christ; there was, and there is, "a remnant" left to proclaim to us God's goodness and severity, that we boast not but fear (ep. Rom. xi.).

The laws and regulations laid down here (vv. 1—29.) are abbreviations or expansions of the passages in which the offerings are considered (see *margin, reff.* and *notes*): a comparison of these passages will exhibit several points of interesting difference.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 °One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

° Ex. 12. 49.
ch. 9. 14.
ver. 23.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 ^p speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

^p ver. 2.
Deut. 26. 1.

19 then it shall be, that, when ye eat of ^q the bread of the land, ye shall offer up an heave offering unto the LORD.

^q Josh. 5. 11,
12.

20 ^r Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* ^s the heave offering of the threshingfloor, so shall ye heave it.

^r Deut. 26. 2,
10.
^s Prov. 3. 9, 10.
^s Lev. 2. 14.
& 23. 10, 16.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And ^t if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

^t Lev. 4. 2

23 *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 then it shall be, ^u if *ought* be committed by ^v ignorance ² without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, ^x with his meat offering, and his drink offering, according to the ³ manner, and

^v Lev. 4. 13
² Heb. *from the eyes.*

⁷ one kid of the goats for a sin offering.

^x ver. 8, 9, 10.
³ Or, ordinance.

25 ^z And the priest shall make an atonement for all the congregation of the children of Israel, and

⁷ See Lev. 4. 23. ch. 28. 15.
Ezra 6. 17.
& 8. 35.
^z Lev. 4. 20.

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it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

^a Lev. 4. 27, 28. 27 And ^aif any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

^b Lev. 4. 35. 28 ^bAnd the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

^c ver. 15. ² Heb. *doth*. 29 ^cYe shall have one law for him that ²sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

^d Deut. 17. 12. Ps. 19. 13. Heb. 10. 26. 2 Pet. 2. 10. ³ Heb. *with an high hand*. 30 ¶ ^dBut the soul that doeth *ought* ³presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

^e 2 Sam. 12. 9. Prov. 13. 13. 31 Because he hath ^edespised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; ^fhis iniquity *shall be* upon him.

^g Ex. 31. 14, 15. & 35. 2, 3. 32 ¶ And while the children of Israel were in the wilderness, ^gthey found a man that gathered sticks upon the sabbath day.

30. "Doeth presumptuously," lit. (see *marg.*) "with a high hand," as if the "presumptuous or wilful" sinner lifted his hand high against God. The punishment (ver. 31.) had already befallen the presumptuous men in xiv. 44, 45, and was now to fall on the Sabbath-breaker (ver. 36.).

The Sabbath-breaker.

32—36, a history which may be compared with that of the blasphemer (Lev. xxiv. 10, &c.). The punishment had been already prescribed (Exod. xxxi. 14.), but not the mode: here it is ordered to be by stoning, as in the blasphemer's case. The history shows what intense reverence for the day of rest had penetrated the people generally. In the time of Jesus Christ this reverence had become spoilt by a formalism and a literal application which excluded works of mercy (cp. St. Matt. xii. 1—14.). The Christian rule in the matter is; Observe the day of rest

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. Before
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34 And they put him ^hin ward, because it was ^hnot declared what should be done to him. ^h Lev. 24. 12.

35 And the LORD said unto Moses, ⁱThe man shall be surely put to death: all the congregation shall ^kstone him with stones without the camp. ⁱ Ex. 31. 14, 15.
^k Lev. 24. 14.
^l Kin. 21. 13.
Acts 7. 58.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 speak unto the children of Israel, and bid ^lthem that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: ^l Deut. 22. 12.
Matt. 23. 5.

39 and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^mseek not after your own heart and your own eyes, after which ye use ⁿto go a whoring: ^m See Deut. 29. 19.
Job 31. 7.
Jer. 9. 14.
Ezek. 6. 9.

40 that ye may remember, and do all my commandments, and be ^oholy unto your God. ⁿ Ps. 73. 27.
& 106. 39.
Jam. 4. 4.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God. ^o Lev. 11. 44,
45.
Rom. 12. 1.
Col. 1. 22.
1 Pet. 1. 15,
16.

as Christ observed it, to the honour of God (e.g. St. Luke iv. 16.) and to the good of men (e.g. St. Luke xiii. 10, &c. St. John ix.).

37, &c. The usual outer garment was square in shape, something like a plaid shawl. Tassels, as fringes, were fixed to the corners, a thread or "ribband" of blue (emblematic of the heavenly origin of the commandment) being conspicuous among the rest of the threads, which were white (emblematic of purity: cp. Isai. i. 18.). Great attention was paid in later ages that the arrangement of these threads with their knots should symbolize the 613 precepts into which the whole Law was said to be divided.

The purpose of the command is clear (ver. 39.), and is expanded in Deut. xxii. 12. Eyes fixed on these tassel-fringes might be prevented many a lustful or covetous look; and hearts, reminded by them of their holiness unto the Lord, might be spared many a lustful (cp. St. Matt. v. 28.) or disobedient (vv. 32—36.) thought. But the command, good in itself, had, in our Lord's time, become grossly abused (St. Matt. xxiii. 5.). It was one of these "fringes," probably that hanging over the back, which the believing woman touched (St. Mark v. 27.).

CHAPTER XVI.

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1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

^a Ex. 6. 21.
ch. 26. 9.
& 27. 3.
Jude 11.

¶ **N**OW ^a Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men* :

^b ch. 26. 9.

2 and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^b famous in the congregation, men of renown :

^c Ps. 106. 16.

² Heb. It is much for you.

^d Ex. 19. 6.

^e Ex. 29. 45.
ch. 14. 14.
& 35. 34.

3 and ^c they gathered themselves together against Moses and against Aaron, and said unto them, ² *Ye take too much upon you, seeing* ^d all the congregation *are holy, every one of them,* ^e and the LORD *is among them* : wherefore then lift ye up yourselves above the congregation of the LORD ?

CHAPTER XVI.

The Rebellion of Korah, &c.

1, &c. When and where the rebellion of Korah took place is not told. As the principal grievance in the minds of the rebels was the pre-eminence assigned to Moses (vv. 13, 14.) and Aaron, and especially to the latter (cp. ver. 10. and xvii.), internal evidence is in favour of putting the rebellion in the earlier rather than in the latter part of the Wanderings. Such events as the stoning of the Sabbath-breaker (xv. 32, &c.), and of the blasphemer (Lev. xxiv. 10, &c.), taken with the general irritation and despair consequent upon God's punishment for the refusal to enter Canaan (xiii. xiv.), had so possessed these unhappy men that they turned upon Moses and Aaron, and denounced them as the causes of all the unhappiness. Korah the Levite was the leader ; Dathan and Abiram, two Reubenites, were his principal supporters, perhaps irritated at the exclusion of the descendants of Reuben, the eldest son of Israel, from the hereditary rights of the priesthood. The 250 who followed him were "princes" (cp. vii.), men of higher rank than the "rulers" sent to spy the land (xiii.). The fate which had befallen the last-named (xiv. 37.) would seem to have had no effect upon these misguided men. The result of this rebellion, had it succeeded, must have been anarchy. Civil and ecclesiastical authority, Church and State, would have been alike trampled upon. God's disapproval and wrath here foreshadow Christ's wrath (St. Jude 11, 15.) against all who promote contentions and schisms (cp. 1 Cor. i. 11.), and break up the unity of Christ's Body. Sooner or later the supporters of division are divided against each other (ver. 27.), and the sin of schism is punished.

4 And when Moses heard *it*, ^fhe fell upon his face :
 5 and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* ^gholy ; and will cause *him* to come near unto him : even *him* whom he hath ^hchosen will he cause to ⁱcome near unto him.

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^f ch. 14. 5.
 & 20. 6.

^g ver. 3.
 Lev. 21. 6,
 7, 8, 12, 15.

^h Ex. 28. 1.
 ch. 17. 5.
 1 Sam. 2. 28.
 Ps. 105. 26.

ⁱ ch. 3. 10.
 Lev. 10. 3.
 & 21. 17, 18.
 Ezek. 40. 46.
 & 44. 15, 16.

6 This do ; Take you censers, Korah, and all his company ;

7 and put fire therein, and put incense in them before the LORD to morrow : and it shall be *that* the man whom the LORD doth choose, he *shall be* holy : *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi :

9 *seemeth it but* ^ka small thing unto you, that the God of Israel hath ^lseparated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ?

^k 1 Sam. 18. 23.
 Isai. 7. 13.
 1 ch. 3. 41, 45.
 & 8. 14.
 Deut. 10. 8.

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD : ^mand what *is* Aaron, that ye murmur against him ?

^m Ex. 16. 8.
 1 Cor. 3. 5.

12 And Moses sent to call Dathan and Abiram, the sons of Eliab : which said, We will not come up :

13 ⁿ*is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou ^omake thyself altogether a prince over us ?

ⁿ ver. 9.
^o Ex. 2. 14.
 Acts 7. 27, 35.

14 Moreover thou hast not brought us into ^pa land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou ^qput out the eyes of these men ? we will not come up.

^p Ex. 3. 8.
 Lev. 20. 24.

^q Heb.
 bore out.

15 And Moses was very wroth, and said unto the LORD, ^rRespect not thou their offering : ^rI have

^r Gen. 4. 4, 5.
 1 Sam. 12. 3.
 Acts 20. 33.
 2 Cor. 7. 2.

4. "He fell upon his face," i. e. in prayer. Then, when he had prayed for help and guidance, he answered. Notice the holy indignation with which he retorts upon the rebels the charge they brought against him (ver. 7. *end*, cp. with ver. 3.).

8. Moses distinguishes between the Levite Korah and the Reubenites Dathan and Abiram. He gives to each their charge (vv. 5, 8—11, 16 ; ver. 12.), according to the motive which had principally affected them.

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^s ver. 6, 7.
^t 1 Sam. 12.
3, 7.

not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, ^s Be thou and all thy company ^t before the LORD, thou, and they, and Aaron, to morrow :

17 and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers ; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation : and ^u the glory of the LORD appeared unto all the congregation.

^u ver. 42.
Ex. 16, 7, 10.
Lev. 9, 6, 23.
ch. 14, 10.

20 And the LORD spake unto Moses and unto Aaron, saying,

^x ver. 45.
Sec Gen. 19.
17, 22.
Jer. 51, 6.
Acts 2, 40.
Rev. 18, 4.

21 ^x separate yourselves from among this congregation, that I may ^y consume them in a moment.

^y ver. 45.
Ex. 32, 10.
& 33, 5.

22 And they ^z fell upon their faces, and said, O God, ^a the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?

^z ver. 45.
ch. 14, 5.

23 And the LORD spake unto Moses, saying,

^a ch. 27, 16.
Job 12, 10.
Eccles. 12, 7.
Isai. 57, 16.
Zech. 12, 1.
Heb. 12, 9.

24 speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him.

^b Gen. 19, 12.
14.
Isai. 52, 11.
^c Cor. 6, 17.
Rev. 18, 4.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked

17. "Take every man his censer," cp. vv. 6, 7 ; i. e. these men were to assume, for once, the functions of the priesthood ; and God would shew whether or not He approved of such assumption. If the fearful punishment previously inflicted on Nadab and Abihu, for bringing "strange fire" before the Lord (Lev. x. 1—3.) had been remembered, it might have saved them a similar death (ver. 35.).

20, &c. As Abraham had pleaded (Gen. xviii. 23, &c.) ; as Moses had himself so often pleaded (xiv. 19. Exod. xxxii. 30.), so he pleaded again. His own anger (ver. 15.) was nothing ; that of God could "consume in "a moment." "It is a fearful thing to fall into the hands of the living "God" (Heb. x. 28—31.).

men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, ° Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them ^d of mine own mind.

29 If these men die ² the common death of all men, or if they be ° visited after the visitation of all men; then the LORD hath not sent me.

30 But if the LORD ³ make ^f a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they ^g go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ^h And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 and the earth opened her mouth, and swallowed

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c Ex. 3. 12.
Deut. 18. 22.
Zech. 2. 9,
11. & 4. 9,
John 5. 36.
d ch. 24. 13.
Jer. 23. 16.
Ezek. 13. 17.
John 5. 30.
& 6. 33.

² Heb.
as every
man dieth.

^e Ex. 20. 5.
& 32. 34.
Job 35. 15.
Isai. 10. 3.
Jer. 5. 9.

³ Heb. create
a creature,
Isai. 45. 7.

^f J. b 31. 3.
Isai. 28. 21.
g ver. 33.

Ps. 55. 15.
h ch. 26. 10.
& 27. 3.

Deut. 11. 6.
Ps. 106. 17.

30. "Quick into the pit," i.e. "alive" (ver. 33.): cp. the expression in the Creed, "He shall come to judge the quick" (i.e. the living) "and the dead." Distinguish (cp. Ps. cvi. 17, 18.) between the punishment of Dathan and Abiram, &c. (vv. 31—33.) and that of Korah, &c. (ver. 35.). The former suffered for their earthly pride and lie; in very truth they were now "killed in the wilderness" (ver. 13.); the latter for their spiritual pride and intrusion into sacred offices (ver. 7.); their "strange fire" (cp. Lev. x. 4.) brought upon them the fire from the Lord. It is awful to think of "the wives, sons, and little children" of Dathan and Abiram "standing" to see what would happen, and that waiting closed by "the cry" with which they went down alive into the earth (ver. 33.). It is not less awful to think of the 250 "wicked" ones, spectators of the death they had helped to bring about, waiting till their own death came and the "flame burned them up." Another judgment of God, equally awful, is recounted in Acts v. 1—11. That was a judgment upon lying: this is held up to Christians as a warning not to "despise dominion and speak evil of dignities" (St. Jude 8—11.). The Lord Himself describes such men as "sinners against their own souls" (ver. 38. cp. *margin. ref.*), as men who had brought death upon themselves. The sons or family of Korah were spared (xxvi. 11, 53.): like Zelophehad (xxvii. 3.) they probably refused to share in the rebellion. So in all ages and in all the schisms which have rent the Christian Church there has been seen the mercy of God to the innocent children of the guilty authors of division. They have returned to the Church and to Him Who is the Shepherd and Bishop of their souls (1 St. Peter ii. 25. 1 Cor. xi. 19.).

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ⁱ See ver. 17.
& ch. 26, 11.
¹ Chr. 6. 22,
37.

them up, and their houses, and ⁱall the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

^k Lev. 10. 2.
ch. 11. 1.
Ps. 106. 18.
^l ver. 17.

35 And there ^kcame out a fire from the LORD, and consumed ^lthe two hundred and fifty men that offered incense.

36 And the LORD spake unto Moses, saying,

37 speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for ^mthey are hallowed.

^m See Lev. 27.
28.
ⁿ Prov. 20. 2.
Hab. 2. 10.

38 The censers of these ⁿsinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^oand they shall be a sign unto the children of Israel.

^o ch. 17. 10.
& 26. 10.
Ezek. 14. 8.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *to be* a memorial unto the children of Israel, ^pthat no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

^p ch. 3. 10.
² Chr. 26. 18.

41 But on the morrow ^qall the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

^q ch. 14. 2.
Ps. 106. 25.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron,

37—40. What had been once offered, was holy or “devoted” (Lev. xxvii. 28.), and could not be used for other purposes. The censers made into broad plates would act also as a “memorial” full of terrible warning.

41, &c. This murmuring “on the morrow” showed how deeply the popular mind had been poisoned by the insinuations of Korah, Dathan and Abiram (vv. 3—13.). The judgment upon the rebels had terrified the people (ver. 34.) but not altered their opinion about Moses and Aaron (ver. 41.). The leaders and the 250 were designated (as if exclusively) “the people of the Lord,” and Moses and Aaron were directly accused of murdering them. Cp. Acts xxi. 28, &c. for a similar outburst of popular ignorance and fury.

that they looked toward the tabernacle of the congregation: and, behold, ^rthe cloud covered it, and ^sthe glory of the LORD appeared.

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43 And Moses and Aaron came before the tabernacle of the congregation.

^r Ex. 40. 34.
^s ver. 19.
ch. 20. 6.

44 And the LORD spake unto Moses, saying,

45 ^tget you up from among this congregation, that I may consume them as in a moment. And ^uthey fell upon their faces.

^t ver. 21, 24.
^u ver. 22.
ch. 20. 6.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: ^xfor there is wrath gone out from the LORD; the plague is begun.

^x Lev. 10. 6.
cb. 1. 53.
& 8. 19.
& 11. 33.
& 18. 5.
1 Chr. 27. 24.
Ps. 106. 29.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

¹ Aaron's rod among all the rods of the tribes only flourisheth. ¹⁰ It is left for a monument against the rebels.

¶ AND the LORD spake unto Moses, saying,
2 speak unto the children of Israel, and take

48. "He stood between the dead and the living." Aaron as High-priest made the atonement, using for the people which reviled him the appointed and acceptable means of propitiating the Lord God. His act was one of fearless courage and self-sacrifice (Ps. xci. 5—7.). In this he was a type of Jesus Christ, the High-priest, the true example of courage and self-sacrifice; on the cross Christ stood between the dead and the living, the blaspheming and the penitent, the mocking and the mourning, then and ever the acceptable Sacrifice, the propitiation for the sins of men, and their Advocate with the Father (1 St. John ii. 1.).

CHAPTER XVII.

The selection of Aaron.

1, &c. The acceptance by God of the High priesthood of Aaron may be said to have been made manifest by the event narrated in xvi. 46—

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of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods : write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi : for one rod *shall be* for the head of the house of their fathers.

^a Ex. 25. 22.
& 29. 42, 43.
& 30. 36.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, ^a where I will meet with you.

^b ch. 16. 5.

5 And it shall come to pass, *that* the man's rod, ^b whom I shall choose, shall blossom : and I will make to cease from me the murmurings of the children of Israel, ^c whereby they murmur against you.

^c ch. 16. 11.

² Heb.
*a rod for
one prince,
a rod for
one prince.*

6 And Moses spake unto the children of Israel, and every one of their princes gave him ² a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods : and the rod of Aaron *was* among their rods.

^d Ex. 33. 21.
ch. 18. 2.
Acts 7. 44.

7 And Moses laid up the rods before the LORD in ^d the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness ; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

48 ; but it pleased God to remove all further questioning upon this point by the trial of the rods. The Levites had taken part against Aaron, and therefore their representative was to be the man they had despised, Aaron, descended not from the eldest but the second son of Levi (Exod. vi. 16.). So Jesus Christ, the stone which the builders refused, became the head and corner stone of His Church (St. Matt. xxi. 42. Ephes. ii. 20.). As Aaron represented the tribe of Levi, and there were only twelve rods (ver. 2.), it is probable either that the tribes of Ephraim and Manasseh were considered as forming the one tribe of Joseph (cp. Deut. xxvii. 12.); or, as the Latin Version states, that the rod of Aaron was not included in the twelve. The rod or staff was selected as a patriarchal symbol of power and support (Ps. xxiii. 4. Gen. xlix. 10.).

8. Aaron's rod alone budded, bloomed blossoms, and bore fruit (almonds) ; as if to shew God's wish that the men whom He should choose should alone be set apart for the holy office. The priesthood was not to be assumed by any one or every one (xvi. 40.). The "princes" had their important and responsible duties as laymen ; Aaron and the sons of Levi theirs as priests : together would they form (what Korah professed to wish) "a holy congregation ;" and this would be secured not by confusion and jealous interference, but by mutual co-operation and attention to their distinctive duties. Attention to this principle still secures for the clergy

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9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. Cir. Before CHRIST 1471.

10 And the LORD said unto Moses, Bring ^e Aaron's rod again before the testimony, to be kept ^f for a token against the ²rebels; ^gand thou shalt quite take away their murmurings from me, that they die not. ^e Heb. 9. 4.
^f ch. 16. 38.
^g Heb. children of rebellion.
^h ver. 5.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 ^h Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying? ^h ch. 1. 51, 53.
& 13. 4, 7.

CHAPTER XVIII.

1 The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 25 The heave offering to the priests out of the Levites' portion.

¶ AND the LORD said unto Aaron, ^aThou and thy ^asons and thy father's house with thee shall ^bbear the iniquity of the sanctuary: and thou and thy ^bsons with thee shall bear the iniquity of your priesthood. ^a ch. 17. 13.
^b Ex. 28. 38.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they

of the Church of England what the laity of that Church desire, that the clergy called by the Holy Spirit should by earnest devotion to their duties bear spiritual fruit. By their life and doctrine they are ordained to set forth God's glory, and set forward the salvation of all men (*Collect for Ember weeks*); and whenever and wherever laymen assist them in this, then and there laymen and clergy unite in forming a holy congregation.

12, 13. The people seem to have remembered only the terrible judgment of God (xvi. 49.). This fresh selection of Aaron seems only to have made them more and more fearful that they had not yet expiated the sin of rebellion against the man so chosen of God.

CHAPTER XVIII.

This chapter contains the assignment of duties to priests and Levites respectively. This had already been done (*ep. marg. ref.*); but the late events (xvi. xvii.) made it desirable to repeat not only those duties, but certain warnings connected with them (*cp. end of vv. 3, 5, 22, 32.*)

1. "The iniquity of the sanctuary . . . of the priesthood." The sanctuary needed purification on account of the sins of all who approached it. This sin or iniquity was symbolically borne by Aaron and his sons (Lev. xvi. 16. Exod. xxviii. 38.). Similarly the priesthood needed purification, a fact specially recognised on the day of Atonement (Lev. xvi. 6.). Aaron and his family were to undertake these duties, but no "strangers" nor men like Korah and his company.

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may be ^c joined unto thee, and ^d minister unto thee :
but ^e thou and thy sons with thee *shall minister*
before the tabernacle of witness.

^c See Gen. 29.
34.

^d ch. 3. 6, 7.

^e ch. 3. 10.

^f ch. 3. 25,
31, 36.

^g ch. 16. 40.

^h ch. 4. 15.

3 And they shall keep thy charge, and ^f the charge
of all the tabernacle : ^g only they shall not come
nigh the vessels of the sanctuary and the altar,
^h that neither they, nor ye also, die.

ⁱ ch. 3. 10.

4 And they shall be joined unto thee, and keep the
charge of the tabernacle of the congregation, for all
the service of the tabernacle : ⁱ and a stranger shall
not come nigh unto you.

^k Ex. 27. 21.
& 30. 7.

Lev. 24. 3.

ch. 8. 2.

^l ch. 16. 46.

^m ch. 3. 12, 45.

5 And ye shall keep ^k the charge of the sanctuary,
and the charge of the altar : ^l that there be no
wrath any more upon the children of Israel.

ⁿ ch. 3. 9.

& 8. 19.

6 And I, behold, I have ^m taken your brethren the
Levites from among the children of Israel : ⁿ to
you *they are given as a gift* for the LORD, to do the
service of the tabernacle of the congregation.

^o ver. 5.

ch. 3. 10.

7 Therefore ^o thou and thy sons with thee shall
keep your priest's office for every thing of the altar,
and ^p within the vail ; and ye shall serve : I have given
your priest's office *unto you as a service of gift* : and
the stranger that cometh nigh shall be put to death.

^p Heb. 9. 3, 6.

^q Lev. 6. 16,

18, 26.

& 7. 6, 32.

ch. 5. 9.

8 And the LORD spake unto Aaron, Behold, ^q I
also have given thee the charge of mine heave offer-
ings of all the hallowed things of the children of
Israel ; unto thee have I given them ^r by reason of the
anointing, and to thy sons, by an ordinance for ever.

^r Ex. 29. 29,

& 40. 13, 15.

9 This shall be thine of the most holy things,
reserved from the fire : every oblation of their's, every
^s meat offering of their's, and every ^t sin offering of
their's, and every ^u trespass offering of their's, which
they shall render unto me, *shall be* most holy for
thee and for thy sons.

^s Lev. 2. 2, 3,
& 10. 12, 13.

^t Lev. 4. 22, 27.

& 6. 25, 26.

^u Lev. 5. 1.

& 7. 7, & 10.

12. & 14. 13.

^x Lev. 6. 16,

18, 26, 29.

& 7. 6.

^y Ex. 29. 27, 28.

Lev. 7. 30, 34.

10 ^x In the most holy *place* shalt thou eat it ;
every male shall eat it : it shall be holy unto thee.

^z Lev. 10. 14.

Deut. 18. 3.

11 And this *is* thine ; ^y the heave offering of their
gift, with all the wave offerings of the children of
Israel : I have given them unto ^z thee, and to thy sons
and to thy daughters with thee, by a statute for ever :
^a every one that is clean in thy house shall eat of it.

^a Lev. 22. 2,
3, 11, 12, 13.

8, &c. On these gifts compare the *margin. refs.* and *notes*: e. g. for the
"devoted" thing (ver. 14.), and the "covenant of salt" (ver. 19.).

12 ^b All the ² best of the oil, and all the best of the wine, and of the wheat, ^c the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, ^d which they shall bring unto the LORD, shall be thine; ^e every one that is clean in thine house shall eat of it.

14 ^f Every thing devoted in Israel shall be thine.

15 Every thing that openeth ^g the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless ^h the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, ⁱ according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, ^k which *is* twenty gerahs.

17 ^l But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: ^m thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the ⁿ wave breast and as the right shoulder are thine.

19 ^o All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: ^p it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: ^q I *am* thy part and thine inheritance among the children of Israel.

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^b Ex. 23. 19.
Deut. 18. 4.
Neh. 10. 35,
36.

² Heb. fat,
ver. 29.

^c Ex. 22. 29.

^d Ex. 22. 29.
& 23. 19.

& 34. 26.
Lev. 2. 14.

ch. 15. 19.
Deut. 26. 2.

^e ver. 11.

^f Lev. 27. 23.

^g Ex. 13. 2.

& 22. 29.

Lev. 27. 26.

ch. 3. 13.

^h Ex. 13. 13.

& 34. 20.

ⁱ Lev. 27. 2, 6.

ch. 3. 47.

^k Ex. 30. 13.

Lev. 27. 25.

ch. 3. 47.

Ezek. 45. 12.

Deut. 15. 19.

^m Lev. 3. 2, 5.

ⁿ Ex. 29. 26,
28.

Lev. 7. 31,

32, 34.

^o ver. 11.

^p Lev. 2. 13.

2 Chr. 13. 5.

^q Deut. 10. 9.

& 12. 12.

& 14. 27, 29.

& 18. 1, 2.

Josh. 13. 14,

33, & 14. 3.

& 18. 7. 5.

Ps. 16. 5.

Ezek. 44. 28.

20, &c. (see *marg. ref.*). The priests and Levites were reminded at every stage that they were called to God's work among men, and to quicken in themselves all that would deepen their spiritual life. Hence they were to have neither land nor inheritance as the other Israelites (xxvi. 62.). They had a greater possession: "I" the Lord, "am thy part." Their bodily wants would be supplied, in the case of the Levites, by the tithes (ver. 24; xxxv. 2, 3.), according to the analogy of patriarchal times (Gen. xiv. 20; xxviii. 22.); and, in the case of Aaron and the priests, by the tenth part of the tithes (vv. 26—28.); but while this was "added" to them, it was that they might the more unreservedly devote themselves to "seeking first the Kingdom of God and His righteousness." In a like spirit, St. Paul reminds those who set their affections on things above, that they have a possession with which nothing can compare: "ye are Christ's, and Christ is God's" (1 Cor. iii. 23.).

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21 And, behold, ^rI have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ^sthe service of the tabernacle of the congregation.

^r Lev. 27. 30, 32.
^r ver. 24, 26.
^r Neh. 10. 37. & 12. 44.
^r Heb. 7. 5, 8, 9.
^s ch. 3. 7, 8.
^t ch. 1. 51.
^u Lev. 22. 9.
² Heb. *to die*.
^x ch. 3. 7.

22 ^tNeither must the children of Israel henceforth come nigh the tabernacle of the congregation, ^ulest they bear sin, ²and die.

23 ^xBut the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

^r ver. 21.

24 ^rBut the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, ^zAmong the children of Israel they shall have no inheritance.

^z ver. 20.
^z Dent. 10. 9. & 14. 27, 29.
^z & 18. 1.

25 And the LORD spake unto Moses, saying,
26 thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* ^aa tenth *part* of the tithe.

^a Neh. 10. 38.

^b ver. 30.

27 ^bAnd *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

³ Heb. *fat*,
ver. 12.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the ³best thereof, *even* the hallowed part thereof out of it.

^c ver. 27.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ^cthen it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

^d Matt. 10. 10.
^d Luke 10. 7.
^d 1 Cor. 9. 13.
^d 1 Tim. 5. 18.

31 And ye shall eat it in every place, ye and your households: for it *is* ^dyour reward for your service in the tabernacle of the congregation.

^e Lev. 19. 8.
& 22. 16.

32 And ye shall ^ebear no sin by reason of it, when ye have heaved from it the best of it: neither shall

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ye ^f pollute the holy things of the children of Israel,
lest ye die.

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CHAPTER XIX.

¹ *The water of separation made of the ashes of a red heifer.* ¹¹ *The law for the use of it in purification of the unclean.*

^f Lev. 22, 2,
15.

¶ **A**ND the LORD spake unto Moses and unto Aaron, saying,

2 this is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, ^a and upon which never came yoke :

^a Deut. 21, 3.
1 Sam. 6, 7.

3 and ye shall give her unto Eleazar the priest, that he may bring her ^b forth without the camp, and one shall slay her before his face :

^b Lev. 4, 12, 21,
& 16, 27.
Heb. 13, 11.

4 and Eleazar the priest shall take of her blood with his finger, and ^c sprinkle of her blood directly before the tabernacle of the congregation seven times :

^c Lev. 4, 6,
& 16, 14, 19.
Heb. 9, 13.

5 and one shall burn the heifer in his sight ; ^d her skin, and her flesh, and her blood, with her dung, shall he burn :

^d Ex. 29, 14.
Lev. 4, 11, 12.

CHAPTER XIX.

The Red Heifer, and Water of Separation.

The legislation here was also called forth by the events of chapter xvi. The enormous number of the dead (xvi. 49.) made it impossible to observe the prescribed rules (Lev. xxi. 1—6, 10—12. Numb. v. 2—4.): hence the “ordinance” (ver. 2.) which follows as a “purification for sin” (ver. 9.). Water, the recognised means of removing all impurity, is employed ; but, with the addition of being mixed with the ashes of a red heifer.

2. The perfection of the animal was absolutely necessary (Lev. iv. 3 ; xxii. 19, &c.) for a sin-offering ; but the heifer was chosen, in this case instead of the bullock (Lev. iv. 14.), probably from the analogy of Lev. iv. 27, 28. The heifer was “red,” symbolizing man’s earthly body (cp. the name “Adam” or red), or the deep dye of sin, or the colour of life visible (for example) in the cheek and lips. The tenderness of its age and freshness of its life was guaranteed by its never having been employed in labour.

3—10. “Eleazar” (as in xvi. 37.) acts for Aaron who, as High-priest, must keep from contact with the dead ; and the slaying the heifer must take place “without the camp” the whole animal being burnt (see notes to Lev. iv.) as a “sin-offering,” and the ingredients of purification—cedar-wood, &c. (ver. 6. see note on Lev. xiv. 4.)—as symbolical in this case as in that of leprosy—were thrown into the burning pile. The ashes which resulted from this burning were considered the essence of what was purified and purifying, and were placed in a clean or purified place, but still “without the camp.” Water mixed with these ashes was called the “water of separation,” i.e. water to separate or purify from uncleanness.

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6 and the priest shall take ^e cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

^e Lev. 14. 4,
6, 49.
^f Lev. 11. 25.
& 15. 5.

7 ^f Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

^g Heb. 9. 13.

9 And a man *that is* clean shall gather up ^g the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^h for a water of separation: *it is* a purification for sin.

^h ver. 13, 20,
21. ch. 31. 23.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

ⁱ ver. 16.
Lev. 21. 1.
ch. 5. 2,
& 9. 6, 10.
& 31. 19.
Lam. 4. 14.
Hag. 2. 13.

11 ⁱ He that toucheth the dead body of any ² man shall be unclean seven days.

² Heb. *soul*
of man.
^k ch. 31. 19.

12 ^k He shall purify himself with it on the third day, and on the seventh day he shall be clean: but

11—22 give the rules for the use of this “water of separation” (see especially vv. 12, 17—19.) in general and in special cases. Refusal to observe these rules was not only disobedience but wilful defilement of God’s holy tabernacle (vv. 13—20; Lev. xv. 31.), and was punishable by death (see *marg. ref.*). As the uncleanness lasted seven days, so the sprinkling of purification—begun on the third day—was completed on the seventh, the day of rest and festival.

The meaning and principles of the sin-offering (see *notes* to Lev. iv.) are reproduced generally in the offering of the red heifer, but also with one special application. The offering of the red heifer and its use towards man when applied with water, typified our need of cleansing from defilement caused by the dead things of the wilderness. The Holy Spirit has taught us to see in Jesus Christ the fulfilment of the type (Heb. ix. 13, 14.), and the Fathers press various points. The heifer symbolized the weakness to which Christ submitted when He took our flesh; the sacrifice “without the camp” of the unyoked “red” heifer “without spot” typified the voluntary Sacrifice of His sinless human nature offered without Jerusalem for the purification of our sinful humanity. Defilement through contact with evil is one form of the trials to which the Christian is exposed as he walks in faith through the wilderness; and in faith he sees that the Sacrifice of Christ is the only sufficient purification to his soul. When therefore he spiritually partakes of the precious Body and Blood, he avows himself a believer in the thoroughly purifying

if he purify not himself the third day, then the seventh day he shall not be clean.

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13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself,¹ defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because ^mthe water of separation was not sprinkled upon him, he shall be unclean; ⁿhis uncleanness *is* yet upon him.

¹ Lev. 15. 31.

^m ch. 8. 7.
ver. 9.

ⁿ Lev. 7. 20.
& 22. 3.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every ^oopen vessel, which hath no covering bound upon it, *is* unclean.

^o Lev. 11. 32.
ch. 31. 20.

16 And ^pwhosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

^p ver. 11.

17 And for an unclean *person* they shall take of the ^{2a}ashes of the burnt heifer of purification for sin, and ³running water shall be put thereto in a vessel:

² Heb. *dust*.
^a ver. 9.

18 and a clean person shall take ^rhyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

³ Heb. *living waters shall be given*,
Gen. 26. 19.
^r Ps. 51. 7.

19 and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: ^sand on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

^s Lev. 14. 9.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ^tdefiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

^t ver. 13.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall

power of the Saviour's Sacrifice on the Cross. The sin whose wages is death, is in the history shown to be exceedingly hateful and defiling before God; yet is it shown to have been perfectly met by the means of grace appointed. The sins of defilement which become ours by contact with deadly things are, when repented of with godly repentance, put away by the One Sacrifice perfectly borne and perfectly offered by our Lord Jesus Christ. The benefits of it are "laid up" (ver. 9.) in His Church to be applied to "purification for sin" in the ministration of the Holy Sacraments.

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^u Hag. 2. 13.
^x Lev. 15. 5.

wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And ^u whatsoever the unclean *person* toucheth shall be unclean; and ^x the soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water at Meribah.* 14 *Moses at Kadesh desireth passage through Edom, which is denied him.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

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^a ch. 33. 36.

THEN ^a came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and ^b Miriam died there, and was buried there.

^b Ex. 15. 20.
ch. 26. 59.
^c Ex. 17. 1.

2 ^c And there was no water for the congregation: ^d and they gathered themselves together against Moses and against Aaron.

^d ch. 16. 19,
42.

^e Ex. 17. 2.
ch. 14. 2.
^f ch. 11. 1, 33.
& 14. 37.
& 16. 32, 35,
49.

3 And the people ^e chode with Moses, and spake, saying, Would God that we had died ^f when our brethren died before the LORD!

^g Ex. 17. 3.

4 And ^g why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? *it is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

CHAPTER XX.

The Death of Miriam and Aaron.

1, &c. Critics usually take "the first month" to be the first month of the fortieth year (xiv. 33, &c.). "Kadesh" was a name applied not only to the spot where the spring of Kadesh rises, but also to the whole region (*Palmer*; cp. Numb. xiii. 26. Deut. xxxii. 51.): hence the notice of the absence of water (ver. 2.). The end of the wanderings had come, but the people had not learnt wisdom, nor had their faith in God deepened (ver. 3, &c.). There is no record of what took place during the space of the thirty-eight years just ended. The people of God were, as it were, blotted out of God's book; they were no nearer the promised land at the end of this period than they were at the beginning. In this devout minds have found a solemn warning to nations and churches. By unbelief and rebellion they lose their place in God's book; they—as they note the increase in wealth, pomp, and luxury—may think that they are advancing; in reality they are journeying in a circle; a new generation finds itself no nearer to God and the heavenly Canaan than were their forefathers who perished in the wilderness of Sin.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^h they fell upon their faces: and ⁱ the glory of the LORD appeared unto them.

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^h ch. 14. 5.
& 16. 4, 22,
45.

ⁱ ch. 14. 10.

7 And the LORD spake unto Moses, saying,

8 ^k Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and ^l thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

^k Ex. 17. 5.

^l Neh. 9. 15.
Ps. 78. 15, 16.
& 105. 41.
& 114. 8.
Isai. 43. 20.
& 48. 21.

9 And Moses took the rod ^m from before the LORD, as he commanded him.

^m ch. 17. 10.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ⁿ Hear now, ye rebels; must we fetch you water out of this rock?

ⁿ Ps. 106. 33.

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and ^o the water came out abundantly, and the congregation drank, and their beasts *also*.

^o Ex. 17. 6.
Deut. 8. 15.
1 Cor. 10. 4.

12 And the LORD spake unto Moses and Aaron, Because ^p ye believed me not, to ^q sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

^p ch. 27. 14.
Deut. 1. 37.
& 3. 26.
& 32. 51.

^q Lev. 10. 3.
Ezek. 20. 41.
& 36. 23.
& 38. 16.
1 Pet. 3. 15.

13 ^r This is the water of ² Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

^r Deut. 33. 8.
Ps. 95. 8. &
106. 32, &c.
² That is,
Strife. See
Ex. 17. 7.

8. "Take the rod," i. e. "from before the Lord" (ver. 9.), from the place where was laid up the rod which Moses had used when before Pharaoh (Exod. xvii. 5.). It is interesting to compare the history here with the history of the similar murmuring at Rephidim (Exod. xvii. 1-7.). St. Paul's spiritual application of the history is seen in 1 Cor. x. 4.

"Speak ye unto the rock:" his words are given in ver. 10; words which are described by the Psalmist (cvi. 33.) as spoken "unadvisedly." Moses accompanied his words by actions (ver. 11.) which God had not commanded. The actions were intelligible in men wearied, like Moses and Aaron, with such continued and ungrateful murmuring; but they were wrong actions which would produce a wrong impression (ver. 12.). Hence the judgment was passed which forbade the brothers (Aaron for not hindering Moses) entering the promised land. The saying of Jesus Christ: "to whomsoever much is given of him shall much be required" (St. Luke xii. 48.), should be in the mind of every Christian who reads this lapse in a noble life. Where spiritual privileges are greatest, there also is there the greatest need of prayer against spiritual pride.

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14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou knowest all the travel that hath ² befallen us :

¹ Judg. 11. 16, 17.

² Deut. 2. 4, &c. & 23. 7. Obad. 10, 12.

³ Heb. *found us*, Ex. 18. 8.

⁴ Gen. 46. 6. Acts 7. 15.

⁵ Ex. 12. 40.

⁶ Ex. 1. 11, &c. Deut. 26. 6. Acts 7. 19.

⁷ Ex. 2. 23. & 3. 7.

⁸ Ex. 3. 2. & 14. 19. & 23. 20. & 33. 2.

⁹ See ch. 21. 22.

Deut. 2. 27.

15 ^u how our fathers went down into Egypt, ^v and we have dwelt in Egypt a long time; ^x and the Egyptians vexed us, and our fathers :

16 and ^y when we cried unto the LORD, he heard our voice, and ^z sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border :

17 ^a let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, ^b then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

^b Deut. 2. 6, 28.

20 And he said, ^c Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

^c Judg. 11. 17.

21 Thus Edom ^d refused to give Israel passage through his border: wherefore Israel ^e turned away from him.

^d See Deut. 2. 27, 29.

^e Deut. 2. 4, 5, 8. Judg. 11. 18.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from ^f Kadesh, ^g and came unto mount Hor.

^f ch. 33. 37.

^g ch. 21. 4.

14—21. The defiles to the west through the Negeb were closed to the Israelites (xiv. 44, 45.): if, however, they could obtain permission to go through some of the mountain passes of Edom to the north of Petra, they would come out near the ford of the Jordan (*Palmer*). The message sent by Moses offered such guarantees as were necessary in those countries (ver. 17.), and was prefaced by words of affection (ver. 14.); but Edom, true to the dislike which always had smouldered between Jacob and Esau, refused the necessary permission and prepared to oppose by main force the entry of Israel. Brother may help brother along the King's High Way which leads to Heaven; but alas! brother may also hinder brother.

22, 23. "Mount Hor" is identified with the mountain now called

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

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24 Aaron shall be ^hgathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ⁱye rebelled against my ²word at the water of Meribah.

^h Gen. 25. 8.
ch. 27. 13.
& 31. 2.
Deut. 32. 50.
ⁱ ver. 12.

25 ^kTake Aaron and Eleazar his son, and bring them up unto mount Hor:

² Heb.
mouth.
^k ch. 33. 38.
Deut. 32. 50.

26 and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 ¹And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ^mAaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

¹ Ex. 29. 29,
30.
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^m ch. 33. 38.
Deut. 10. 6.
& 32. 50.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ⁿthirty days, even all the house of Israel.

ⁿ So Deut.
34. 8.

CHAPTER XXI.

¹ Israel with some loss destroy the Canaanites at Hormah. ⁴ The people murmuring are plagued with fiery serpents. ⁷ They repenting are healed by a brasen serpent. ¹⁰ Suadry journeys of the Israelites. ²¹ Sihon is overcome, ³³ and Og.

AND when ^aking Arad the Canaanite, which dwelt in the south, heard tell that Israel came ^bby the way of the spies; then he fought against Israel, and took *some* of them prisoners.

^a ch. 33. 40.
See Judg. 1.
16.
^b ch. 13. 21.

Jebel Harun, and rises conspicuously above the heights which form "the coast" (i. e. the border) of Edom (*Palmer*). On the summit is shown the reputed tomb of Aaron, who died there at the age of 123 (xxxiii. 39.). Miriam and Aaron were now called to their rest (vv. 1—28.); Moses was left alone. Three hill-tops stand out in the history of the Bible as the scenes of death: (a) Mount Hor, (b) Mount Nebo, where Moses died, (c) Golgotha: each has its lessons for a devotional mind.

CHAPTER XXI.

The Plague of Serpents, &c.

1—3. The king of Arad was a Canaanite who dwelt in the south (i. e.

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c Gen. 28, 20.
Judg. 11, 30.
d Lev. 27, 23.

2 That is,
Utter de-
struction.

o ch. 20, 22,
& 33, 41.
f Judg. 11, 18.

g Or, grieved.
4 Heb.

shortened,
Ex. 6, 9,
e Ps. 78, 19.

h Ex. 16, 3,
& 17, 3.

i ch. 11, 6.

k 1 Cor. 10, 9.

l Deut. 8, 15.

m Ps. 78, 34.

n ver. 5.

o Ex. 8, 8, 28,
1 Sam. 12, 19,
1 Kin. 13, 6,
Acts 8, 24.

2 ^c And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^d I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ² Hormah.

4 And ^e they journeyed from mount Hor by the way of the Red sea, to ^f compass the land of Edom: and the soul of the people was much ³ ⁴ discouraged because of the way.

5 And the people ^g spake against God, and against Moses, ^h Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and ⁱ our soul loatheth this light bread.

6 And ^k the LORD sent ^l fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ^m Therefore the people came to Moses, and said, We have sinned, for ⁿ we have spoken against the LORD, and against thee; ^o pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

the Negeb); and the verses describe an event which happened during the march of the Israelites. The way of the spies has been also rendered the "beaten track," and refers to the road through the heart of the mountains which come into the Arabah, immediately opposite that part of the range of Mount Seir in which Mount Hor is situated (*Palmer*). It was probably during or immediately after the thirty days spent there (xx. 29.) that the Israelites made the attempt to penetrate into the Promised Land by the nearest route. They were foiled, but later on (ver. 3. refers to the event described in Judges i. 16, 17, and inserted here by way of parenthesis) they succeeded.

4. cp. Deut. ii. 8. Israel proceeded southwards towards the head of the gulf of Akabah, and entered the mountains a little north of Ezion-Gaber, intending to march northwards to Moab by the road between Edom and the eastern desert (*Palmer*).

This new generation of Israel followed only too closely the practice of their forefathers; they murmured; but it is something also to notice that their sorrow for their sin was spontaneous and thorough (ver. 7.) in a manner before unknown.

6. "Fiery serpents," so called either (*a*) from the poisonous and burning bite, or (*b*) from the fiery red colour of the reptile. Serpents thus marked are still found in Arabah and are greatly dreaded by the Bedouins.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

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9 And ^pMoses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

^p 2 Kin. 18. 4.
John 3. 14,
15.

10 ¶ And the children of Israel set forward, and ^qpitched in Oboth.

^q ch. 33. 43.

11 And they journeyed from Oboth, and ^rpitched at ^sIje-abarim, in the wilderness which *is* before Moab, toward the sunrising.

^r ch. 33. 44.

^s Or, Heaps
of Abarim.

12 ^sFrom thence they removed, and pitched in the valley of Zared.

^s Deut. 2. 13.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for

^tArnon *is* the border of Moab, between Moab and the Amorites.

^t ch. 22. 36.
Judg. 11. 13.

8. In answer to the prayer of Moses, God gave the required help, but with this condition: faith must be in the heart of him or her who sought the help. The sufferer who looked upon the serpent of brass, and looked in faith, lived; but "he that turned himself toward it was not saved by the thing that he saw, but by Thee that art the Saviour of all" (Wisd. xvi. 7.). This demand for a full and thorough belief was and is the condition made by our Lord: "If thou canst believe, all things are possible to him that believeth" (St. Mark ix. 23.).

The serpent, deadly and poisonous, having been here the instrument of punishment for rebellion, the serpent of brass, harmless and without poison, symbolized the death of the deadly instrument, and therefore the pardon of their rebellion to the penitent and believing. Our Lord Jesus Christ (St. John iii. 14, and *marg. ref.*), Who took upon Him our flesh but without sin, when lifted up on the cross transformed the cross of death into the cross of life. He, the spotless, sinless Lamb of God, triumphed over the powers of evil (Col. ii. 15.) on the tree of death: and so Christians, wounded by sin, who gaze on their crucified Lord with the eye of faith, see, not that which means death—but eternal life.

The serpent of brass was taken by the Israelites to the land of Canaan. It was destroyed in the reign of Hezekiah (2 Kings xviii. 4.) on account of the idolatrous worship with which it was then regarded.

10—13. (ep. xxxiii. 43, &c.). The names of these stations, here or throughout the journey, cannot in every case be identified, but the road taken can be determined with fair accuracy. The Arnon (Wady-Mojib) divides the hill-plateau of Moab into two portions. The Israelites turned westward (vv. 16, 18—20.), because the Amorites (ver. 13.) were unfriendly to them.

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² Or, *Vahab*
in *Suphah*.

^u Deut. 2. 18,
23.

² Heb.
leaneth.

² Judg. 9. 21.

⁷ Ex. 15. 1.
Ps. 105. 2.
& 106. 12.

⁴ Heb.
Ascend.

⁵ Or, *answer*.

² Isai. 33. 22.

⁶ Heb. *field*.

⁷ Or,
The hill.

^a ch. 23. 23.

^b Or, *The*
wilderness.

^b Deut. 2. 26,
27.

Judg. 11. 19.
^c ch. 20. 17.

14 Wherefore it is said in the book of the wars of the LORD, ² What he did in the Red sea, and in the brooks of Arnon,

15 and at the stream of the brooks that goeth down to the dwelling of Ar, ^u and ³ lieth upon the border of Moab.

16 And from thence *they went* ^x to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ^y Then Israel sang this song, ⁴ Spring up, O well; ⁵ sing ye unto it:

18 the princes digged the well, the nobles of the people digged it, by *the direction of* ^z the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 and from Bamoth *in* the valley, that *is* in the ⁶ country of Moab, to the top of ⁷ Pisgah, which looketh ^a toward ⁸ Jeshimon.

21 ¶ And ^b Israel sent messengers unto Sihon king of the Amorites, saying,

22 ^c let me pass through thy land: we will not turn

14. "In the book of the wars of the Lord." This was probably a collection of war-songs recording principally the victories of the Lord over the enemies of Israel. The title reflects the belief that it was not their own valour but the right hand of Jehovah which brought victory. The translation of the fragment is difficult and the allusions obscure (see another rendering in the *margin*), but the very abruptness of the passage is a mark of great antiquity. These songs of victory and hymns of joy are typical of those songs and hymns with which the Church of Christ would approach the heavenly Canaan, the land of rest—

"The foe is stern and eager, the fight is fierce and long;

"But Thou hast made us mighty, and stronger than the strong."

17, &c. gives another song, first sung at Beer (ver. 16.) or The well; and which afterwards took its place among the popular songs sung by the maidens when they came at sunset to draw water. The especial charm of the song is the sympathy which it shows between the rulers and the people of this new generation. Now, as then, when rich and poor, master and man, work together for God's glory and each other's good, the songs of the day proclaim "how good and how pleasant it "is for brethren to dwell together in unity" (Ps. cxxxiii. 1.). All may drink of "the fountain or well of Life" and "never thirst" (Ps. xxxvi. 9. St. John iv. 14; vi. 35.) if they unite in prayer for the "living "streams," and toil for them with energy and industry.

21, &c. Deut. ii. 24, 25 records the words with which the Lord

into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

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23 ^d And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^e and he came to Jahaz, and fought against Israel.

^d Dent. 23. 7.

^e Dent. 2. 32.
Judg. 11. 20.

24 And ^f Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

^f Dent. 2. 31.
& 29. 7.
Josh. 12. 1. 2.
& 24. 8.
Neh. 9. 22.
Ps. 135. 10.
11. & 136. 19.
Amos 2. 9.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the ² villages thereof.

² Heb.
daughters.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 for there is ^g a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed ^h Ar of Moab, *and* the lords of the high places of Arnon.

^g Jer. 43. 45.
46.
^h Deu. 2. 9, 18.
Isai. 15. 1.

29 Woe to thee, Moab! thou art undone, O people of ⁱ Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

ⁱ Judg. 11. 24:
1 Kin. 11. 7,
33.
² Kin. 23. 13.
Jer. 48. 7, 13.

30 We have shot at them; Heshbon is perished

encouraged Israel to this undertaking. Israel, young and strong, perhaps also taught by the sad memories of forty years' wanderings, did not repeat the cowardice and unbelief of the previous generation. This chapter, which began with "discouragement" (ver. 4), therefore closes (vv. 24, 35.) with deeds of courage and conquest. It is like a chapter in many a man's life: "darkness may endure for a night, but "joy cometh in the morning" to those to whom Christ speaks: "Fear not, little flock: for it is your Father's good pleasure to give you the "kingdom" (St. Luke xii. 32. St. John xiv.—xvi.).

27—30 contain another song, the composition of the "proverb" writers or ballad-singers; vv. 27, 28 being strongly ironical upon the Amorites, the boastful conquerors of Moab (ver. 26.), and vv. 29, 30 recounting the fate impending upon Moab. "Chemosh" was the god of the Moabites; probably the god of "war" and "victory:" he was proved powerless before the God of Israel.

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- even ^k unto Dibon, and we have laid them waste
even unto Nophah, which *reacheth* unto ^l Medeba.
- ^k Jer. 48. 18, 22. 31 Thus Israel dwelt in the land of the Amorites.
- ^l Isai. 15. 2. 32 And Moses sent to spy out ^m Jaazar, and they
^m ch. 32. 1. took the villages thereof, and drove out the Amorites
Jer. 48. 32. that *were* there.
- ⁿ Deut. 3. 1. 33 ⁿ And they turned and went up by the way of
& 29. 7. Bashan : and Og the king of Bashan went out against
^o Josh. 13. 12. them, he, and all his people, to the battle ^o at Edrei.
- ^p Deut. 3. 2. 34 And the LORD said unto Moses, ^p Fear him
not : for I have delivered him into thy hand, and
^q ver. 24. all his people, and his land ; and ^q thou shalt do
Ps. 135. 10, 11. to him as thou didst unto Sihon king of the Amo-
& 136. 20. rites, which dwelt at Heshbon.
- ^r Deut. 3. 3, 4, &c. 35 ^r So they smote him, and his sons, and all his
people, until there was none left him alive : and
they possessed his land.

CHAPTER XXII.

¹ Balak's first message for Balaam is refused. ¹⁵ His second message obtaineth him. ²² An angel would have slain him, if his ass had not saved him. ¹⁶ Balak entertaineth him.

- ^a ch. 33. 48. **A**ND ^a the children of Israel set forward, and
pitched in the plains of Moab on this side
Jordan *by* Jericho.
- ^b Judg. 11. 25. 2 ¶ And ^b Balak the son of Zippor saw all that
Israel had done to the Amorites.
- ^c Ex. 15. 15. 3 And ^c Moab was sore afraid of the people, be-
cause they *were* many : and Moab was distressed
because of the children of Israel.
- ^d ch. 31. 8. 4 And Moab said unto ^d the elders of Midian, Now
Josh. 13. 21. shall this company lick up all *that are* round about
^e Deut. 23. 4. us, as the ox licketh up the grass of the field. And
Josh. 13. 22. & 24. 9. Balak the son of Zippor *was* king of the Moabites
Neh. 13. 1, 2. at that time.
Mic. 6. 5.
^f Pet. 2. 15.
Jude 11. 5 ^e He sent messengers therefore unto Balaam the
Rev. 2. 14.

Among all the places mentioned in these verses, "Dibon" is well known ; and this enables the reader to ascertain generally the direction of the march of the Israelites. The conquest of Sihon (ver. 24.), and the occupation of Heshbon (ver. 25.), opened to them the coveted road which enabled them to descend to the Jordan near Jericho (Num. xxii. 1 ; xxxiii. 46—49.).

CHAPTERS XXII—XXIV.

The history of Balak and Balaam.

5—14. Balak, himself in all probability a Midianite usurper and not

son of Beor to ^fPethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the ²face of the earth, and they abide over against me:

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^fSee ch. 23. 7.
Deut. 23. 4.
²Heb. eye.

6 come now therefore, I pray thee, ^gcurse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

^g ch. 23. 7.

7 And the elders of Moab and the elders of Midian departed with ^hthe rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

^h 1 Sam. 9.
7, 8.

8 And he said unto them, ⁱLodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

ⁱ ver. 19.

9 ^kAnd God came unto Balaam, and said, What men *are* these with thee?

^k Gen. 20. 3.
ver. 20.

the hereditary king of Moab (cp. ver. 4. with xxi. 26.), felt that his first act must be to instil courage into his disheartened people. The Moabites and Midianites, like the Egyptians (Exod. vii. 11.) and the Babylonians (Dan. ii. 2.), believed in the enchantments, curses, and blessings, of such a man as Balaam. Hence Balak's appeal to Balaam, if responded to, would inspire his tribes with that fanatical enthusiasm which is the result of superstition.

Balaam (a name which means either "the destroyer of the people," or "destroyer" of himself through his greed) lived at Pethor, a city of Mesopotamia (see *marg. ref.*) on the "river" Euphrates; and perhaps belonged to a family in which the art of the "magician" and the wisdom of the "soothsayer" was cultivated. His power was widely known and feared (ver. 6.). His belief in the existence of God, and his knowledge of Him under the name of Jehovah, shows a certain acquaintance with the purer religious belief held by the Jews, but his practice of seeking to know God's will by "enchantments" (cp. xxiv. 1.) proves how warped and imperfect this knowledge was. His real character is seen, not in such words as xxii. 18, or xxiii. 10, but in such acts as xxii. 21, and in his advice to seduce and so destroy the Israelites (xxv.).

The rank of the "elders" (ver. 7.) and "princes" (ver. 15.) who went to him, was the same as that of persons bearing similar titles among the Israelites. The nature of the "rewards"—at first left undefined (ver. 7.), and afterwards made unlimited (ver. 17; cp. xxiv. 11—13.)—may be judged from similar instances (Gen. xli. 41, &c. Dan. ii. 48; v. 29.). Had Balaam's belief in God been pure and sincere he would have put away such rewards when he knew that they were the rewards of "cursing," wages of unrighteousness (2 Pet. ii. 15.); but his fault

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10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying,*

11 behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure ² I shall be able to overcome them, and drive them out.

² Heb. *I shall prevail in fighting against him.*

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ¹ they are blessed.

¹ ch. 23. 20.
Rom. 11. 29.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ³ Let nothing, I pray thee, hinder thee from coming unto me:

³ Heb. *Be not thou letted from, &c.*

17 for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^m come therefore, I pray thee, curse me this people.

^m ver. 6.

18 And Balaam answered and said unto the servants of Balak, ⁿ If Balak would give me his house full of silver and gold, ^o I cannot go beyond the word of the LORD my God, to do less or more.

ⁿ ch. 24. 13.

^o 1 Kin. 22. 14.
² Chr. 18. 13.

19 Now therefore, I pray you, ^p tarry ye also here this night, that I may know what the LORD will say unto me more.

^p ver. 8.

20 ^a And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but ^r yet the word which I shall say unto thee, that shalt thou do.

^a ver. 9.

^r ver. 25.
ch. 23. 12, 26.
& 24. 13.

was greed and covetousness; and, like Judas (St. John xii. 4—6.) and Simon Magus (Acts viii. 18, &c.), he would do anything for money. The words of God (ver. 9.), put into the form of a question, were intended to prick the conscience of Balaam, and make him master his sin before it mastered him. Compare other instances of God's similar and merciful dealing even with good men (1 Kings xix. 9, &c. St. Luke vii. 42; xxii. 31, 32.).

15—21. Balak believed that the "diviner" could be bought (cp. vv. 17, 37.), hence the second mission headed by nobler princes and with a promise of "greater" reward. The history shows clearly the struggle going on in Balaam's mind. He yearned after the rewards; yet he knew that God had already forbidden the journey (ver. 12.), and that

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. Before
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22 And God's anger was kindled because he went :
* and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. Ex. 4. 24.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field : and Balaam smote the ass, to turn her into the way. See
2 Kin. 6. 17.
Dan. 10. 7.
Acts 22. 9.
2 P. t. 2. 16.
Jude 11.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? 2 Pet. 2. 16.

29 And Balaam said unto the ass, Because thou hast mocked me : I would there were a sword in mine hand, for now would I kill thee. x Prov. 12. 10.
y 2 P. t. 2. 16.
2 Heb. who
hast ridden
upon me.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was *wast*, &c. 3 Or, ever
since thou
wast, &c.

under no circumstances could he "go beyond the word of the Lord" (ver. 18.). Therefore with one breath he put aside the tempting offer (ver. 18.), with the next he asked for delay (ver. 19.). The halting between two opinions was as fatal to him as it has ever been to others : "considering what is our duty," says Bishop Butler, "is often nothing "but endeavouring to explain it away." A permission to go, under certain conditions—"if the men," &c., was given to him, but he did not wait for the conditions (ver. 21.).

22—35. "The dumb ass speaking with man's voice, rebuked the "madness of the prophet" (2 St. Pet. ii. 16.). *How* these things happened we are not told ; that they *could* happen is what Christians are ready to allow when they believe that with God nothing is impossible. It is a figure of what the Lord is ever doing under the Gospel, hiding the mysteries of the faith from the wise and prudent, and revealing

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thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

² See
Gen. 21. 19.
2 Kin. 6. 17.
Luke 24. 16,
31.

31 Then the LORD ²opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ^abowed down his head, and ²fell flat on his face.

^a Ex. 34. 8.
² Or, bowed
himself.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out ³to withstand thee, because *thy* way is ^bpervse before me:

³ Heb. to be
an adver-
sary unto
thee.

33 and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

^b 2 Pet. 2. 14,
15.

34 And Balaam said unto the angel of the LORD,

^c 1 Sam. 15. 24.
20. & 26. 21.
2 Sam. 12. 13.
Job 34. 31, 32.

^cI have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it ⁴displease thee, I will get me back again.

⁴ Heb.
*be evil in
thine eyes.*
^d ver. 20.

35 And the angel of the LORD said unto Balaam, Go with the men: ^dbut only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

^e Gen. 14. 17.
^f ch. 21. 13.

36 And when Balak heard that Balaam was come, ^ehe went out to meet him unto a city of Moab, ^fwhich is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed ^gto promote thee to honour?

^g ver. 17.
ch. 24. 11.

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any

them to babes, choosing the foolish things of this world to confound the wise (St. Matt. xi. 25. 1 Cor. i. 27.). Animals are obedient to law and instinct, men like Balaam to law only when it suits them (Isa. i. 3. Jer. viii. 7.). Three times did the Angel, the visible manifestation of God and the leader of the people (Exod. xiv. 19. Josh. v. 13.) Balaam was asked to curse, stand in the way, with "sword drawn" for punishment; and three times might the unexpected and unusual (ver. 30.) checks have suggested to a less head-strong sinner to obey the murmurs of conscience and retrace his steps (ver. 34.). When God's Angel goes out to withstand us in our perversity (ver. 32.), God grant that we may see our fault and not kick against the pricks, but like St. Paul ask, with full intention of obeying, "Lord, what wilt thou have me to do?" (Acts ix. 5, 6.)

38. Balaam had twice been reminded of this (vv. 20, 35.). He had the honesty to state it at once, and the verses which follow show that he kept to his promise.

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thing? ^h the word that God putteth in my mouth, that shall I speak. Before
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39 And Balaam went with Balak, and they came unto ² Kirjath-huzoth. ^h ch. 23. 26.
& 24. 13.
¹ Kin. 22. 14.
² Chr. 18. 13.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. ² Or, *A city of streets.*

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ¹ high ¹ places of Baal, that thence he might see the utmost *part* of the people. Deut. 12. 2.

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1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, ^a Build me here ^a seven altars, and prepare me here seven oxen and seven rams. ver. 29.

2 And Balak did as Balaam had spoken; and Balak and Balaam ^b offered on *every* altar a bullock and a ram. ver. 14, 30.

3 And Balaam said unto Balak, ^c Stand by thy ^c burnt offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And ² he went to an high place. ^d ch. 24. 1.
² Or, *he went solitary.*

4 ^e And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. ver. 16.

5 And the LORD ^f put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. ^f ch. 22. 35.
ver. 16.
Deut. 18. 18.
Jer. 1. 9.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

39. "Kirjath-huzoth" is supposed to be the Kerieth of Jer. xlvi. 24, and has been identified with the ruins of Shihan. It was a place of large size and importance (see *margin*).

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1, &c. From the spot where Balaam stood he could see but a part of the people, perhaps (ver. 10.) one of the four camps into which Israel was divided (ch. ii.); but the sight was enough to kindle him with enthusiasm (vv. 9, 10.). The preparations made (vv. 1—6.) were in keeping with the practices of Balaam's country: the number "seven" was the number not only of the Chaldaean spirits most dreaded, but also a number which always entered into Chaldaean magical rites and incantations. Balaam sought for a sign by which the Lord would "shew" (ver. 3.) him His will; God gave him no sign, but simply put His word in his mouth. This craving for signs or for some external proof, indicated doubt or want of faith. Jesus Christ frequently blamed it as He saw it among the Jews of His day (St. Matt. xii. 38, &c.; xvi. 1, and *margin* ref.).

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7 And he ^gtook up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, ^hCome, curse me Jacob, and come, ⁱdefy Israel.

8 ^kHow shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, ^lthe people shall dwell alone, and ^mshall not be reckoned among the nations.

10 ⁿWho can count the dust of Jacob, and the number of the fourth *part* of Israel? Let ^ome die ° the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? ^pI took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, ^qMust I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of ^rPisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

^e ver. 18.
ch. 24. 3, 15,
23. Job 27. 1.

& 21. 1.
Ps. 78. 2.

Ezek. 17. 2.

Mic. 2. 4.

Hab. 2. 6.
^h ch. 22. 6,
11, 17.

ⁱ 1 Sam. 17. 10.

^k Isai. 47. 12,
13.

^l Deut. 33. 28.

^m Ex. 33. 16.

Extra 9. 2.

Eph. 2. 14.

ⁿ Gen. 13. 16.
& 22. 17.

^o Heb.
*my soul, or,
my wife.*

^p Ps. 116. 15.

^q ch. 22. 11,
17. & 24. 10.

^r ch. 22. 38.

^s Or.
The hill.

^t ver. 1, 2.

7—10. Notice the following points in this first “parable” or blessing: (a) stress is laid upon the honour paid by the king to Balaam, that the inability to meet the king’s wishes may appear stronger by contrast: (b) the reason why Balaam cannot “curse” or “defy” this people. He was powerful, or considered so (ch. xxii. 6.), but there was a limit to his power (cp. Exod. viii. 18, 19.): (c) his prophecy that Israel should be a people “alone,” separate from the heathen around them, distinguished from them by God’s special blessing and special choice (Deut. iv. 5—8.); (d) the wish that his death and future might be like to that of the forefathers of this highly favoured people (Heb. xi. 13.). Each verse of this blessing contains a lesson for us: (a) obedience to God rather than to men; (b) love to those whom God loves; (c) our calling as a Christian Church; and to practise these lessons in hope that we may (d) die the death of those who die in the Lord.

14. “The field of Zophim” (or, the watchers) was probably a level spot on Pisgah, whence the watchmen of the tribe could see some distance and give notice of the approach of strangers. Pisgah was a ridge rather than a single peak.

16 And the LORD met Balaam, and ^sput a word in his mouth, and said, Go again unto Balak, and say thus. Before
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17 And when he came to him, behold, he stood by ^shis burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? ch. 22. 35.
ver. 5.

18 And he took up his parable, and said, ^tRise up, ^tBalak, and hear; hearken unto me, thou son of Zippor: Judg. 3. 20.

19 ^uGod is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? u 1 Sam. 15. 29.
Mal. 3. 6.
Rom. 11. 24.
Tit. 1. 2.
Jam. 1. 17.

20 Behold, I have received *commandment* to bless: and ^xhe hath blessed; and I cannot reverse it. x Gen. 12. 2.
& 22. 17.
ch. 22. 12.

21 ^yHe hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: ^zthe LORD his God is with him, ^aand the shout of a king is among them. y Rom. 4. 7. 8.
z Ex. 13. 21.
& 21. 45. 46.
& 33. 14.
a Ps. 80. 15.

22 ^bGod brought them out of Egypt; he hath as it were ^cthe strength of an unicorn. b ch. 24. 8.
c Deut. 33. 17.
Job 39. 10, 11.

23 Surely *there is* no enchantment ²against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, ^dWhat hath God wrought! 2 Or, in.
d Ps. 31. 19.
& 44. 1.

24 Behold, the people shall rise up ^eas a great lion, and lift up himself as a young lion: ^fhe shall e Gen. 41. 9.
f Gen. 43. 27.

18—24 contain the second “parable” or blessing. It may be called a continuation of the first (ver. 7.), and is marked by grandeur of thought and language; (a) vv. 19, 20 are an answer to the belief of Balak (ver. 13.) that in “another place” a curse might be obtained instead of a blessing. Samuel made the same answer to Saul (see *margin. ref.*): (b) iniquity and perverseness had been beheld in Balaam (xxii. 32, 33.); God, speaking in mercy and loving-kindness, remembers no more that of Israel: (c) against a people brought out of bondage by the Lord God, and endowed with the strength of the aurochs (a two-horned not one-horned ox, now extinct; Deut. xxxiii. 17.), no enchantment or appeal to the signs of nature, no divination (or pretence to declare the future by guess-work)—the two most common practices of the magicians among a superstitious people—could prevail: (d) what Jacob had foretold of Judah (Gen. xlix. 9.) is here declared of Israel as a people.

For us also this second blessing contains lessons in continuation of the first. What was true of the Church in the wilderness, is true of the Church of Christ; Christ has blessed it, and “the gates of hell shall not prevail against it.” As the Lord God was with Israel, so is the Lord Christ with His Church, “always, even unto the end of the world” (St. Matt. xvi. 18; xxviii. 20.).

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not lie down until he eat of the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ^g All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, ^h Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh ⁱ toward Jeshimon.

29 And Balaam said unto Balak, ^k Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAPTER XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.*

^a AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at ^a other times, ² to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel ^b abiding in his tents according to their tribes; and ^c the spirit of God came upon him.

3 ^d And he took up his parable, and said, Balaam the son of Beor hath said, and the man ³ whose eyes are open hath said:

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2. "The Spirit of God came upon him." Balaam gave up "seeking for enchantments as at other times" (ep. ver. 1 with xxiii. 3, 15.): therefore the greater gift was granted to him. The Lord did not on this occasion "put a word into Balaam's mouth" (as in xxiii. 5, 16.), but gave him His Spirit.

3—9. The third "parable" or blessing opens with some remarkable words, descriptive of the effects of God's Spirit upon Balaam. He was as a man whose eyes, hitherto shut to God's purpose, were now opened (see *marg. reading*): he became as one of the prophets whose eyes, closed to external things, were opened to spiritual things. He fell into a trance (as did Saul, see *marg. ref.*) or ecstasy; the "falling" indicating that his own will yielded to a higher Will and was overpowered by it.

4 he hath said, which heard the words of God, which saw the vision of the Almighty, ^o falling into a trance, but having his eyes open :

5 how goodly are thy tents, O Jacob, and thy tabernacles, O Israel !

6 As the valleys are they spread forth, as gardens by the river's side, ^f as the trees of lign aloes ^g which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be ^h in many waters, and his king shall be higher than ⁱ Agag, and his ^k kingdom shall be exalted.

8 ^l God brought him forth out of Egypt ; he hath as it were the strength of an unicorn : he shall ^m eat up the nations his enemies, and shall ⁿ break their bones, and ^o pierce them through with his arrows.

9 ^p He couched, he lay down as a lion, and as a great lion : who shall stir him up ? ^q Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he ^r smote his hands together : and Balak said unto Balaam, ^s I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

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^o See
1 Sam. 10, 24.
Ezek. 1. 28.
Dan. 8. 18.
& 10. 15, 16.
2 Cor. 12. 2,
3, 4.
Rev. 1. 10, 17.
^f Ps. 1. 3.
Jer. 17. 8.
^g Ps. 104. 16.

^h Jer. 51. 13.
Rev. 17. 1, 15.
ⁱ 1 Sam. 15. 9.
^k 2 Sam. 5. 12.
1 Chr. 14. 2.
^l ch. 23. 22.

^m ch. 14. 9.
& 23. 24.
ⁿ Ps. 2. 9.
Isai. 38. 13.
Jer. 50. 17.

^o Ps. 45. 5.
Jer. 50. 9.
^p Gen. 49. 9.
^q Gen. 12. 3.
& 27. 29.

^r Ezek. 21. 14,
17. & 22. 13.
^s ch. 23. 11.
Deu. 23. 4, 5.
Josh. 24. 9, 10.
Neh. 13. 2.

The blessing itself lays stress upon two main points: (a) vv. 5—7 the "goodliness" of Israel's kingdom. The sight of Israel (ver. 2.) suggested thoughts, full of poetry as well as truth (ver. 6, see *margin. ref.*); every outward beauty of valley, garden, tree, channels of water, and families ("seed") dwelling in happiness and plenty, typified the spiritual blessings showered upon God's chosen people. Their kingdom would be greater than the greatest Balak could conceive, greater than that of Agag—the common name for the kings of the Amalekites (as Pharaoh was for the Egyptians, and Cæsar for the Romans): (b) the strength and power of this kingdom. Balaam can give no truer or better proof than that which he had before named (xxiii. 22, 24.). Israel had not come out of Egypt by their own strength, as Balak perhaps believed (ch. xxii. 5.); "God brought him" (ver. 8.). The blessings of the patriarch rested upon his people (ver. 9.), and would rest; bringing a blessing to Israel's friends and a curse to his foes. So does God bless and render powerful His Church, the "tabernacle" of His Presence: no "Agag" or "prince of this world" can point to so extensive or spiritual a kingdom: in no earthly kingdom is to be found happiness or plenty like to that of the "kingdom of God." There is a blessing attached to all who bless it and a curse to all who curse it (see *margin. ref.* & Ps. ii.; ex. Isa. ix.; xi. Dan. ii. 34, &c.; vii. St. Matt. x. 32, 33, & *margin. ref.*; xxiv. 29, &c.).

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11 Therefore now flee thou to thy place: 'I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 "if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and ^xI will advertise thee what this people shall do to thy people ^yin the latter days.

14. "What this people shall do," &c. This states the principal thought in the last "parable" or blessing (ver. 17, &c.) which deals with the future. The sub-divisions of the blessing are (a) vv. 17—19, Moab and Edom. In the "latter days" (see *marg. ref.*) shall arise a King, the type of the Messiah, and his kingdom the type of the Messiah's kingdom. This King was (like) a star, the symbol of brilliancy and greatness. It was a common belief of antiquity that a star heralded the birth and accession of a great king (see St. Matt. ii. 2.). He was also (like) a sceptre, another recognised symbol of power and rule (see *marg. ref.* & xvii. 2.). He should smite Moab and the sons of Sheth, i. e. the "tumultuous ones" (cp. Jer. xlviii. 45.), the warriors of Moab among the heathen (cp. Ps. ii.). Edom is next mentioned; Edom being the name of the people and Seir that of the land (Gen. xxxii. 3.). In the time of Moses the Israelites were commanded to live at peace with the Edomites (xx. 21. & *marg. ref.*). The fulfilment of the prophecy began in the time of David (see *marg. ref.* 1 Kings xi. 15. 1 Chron. xviii. 12.); its perfect fulfilment shall be when the Lord shall have put all enemies under His feet (ver. 19. 1 Cor. xv. 25.): (b) ver. 20. "Amalek" the "first" to war against Israel (see *marg.*), as well as "first" in point of eminence, should in its turn meet with war and destruction. This began in the reign of Saul and was fulfilled in the time of Hezekiah. What a man sows that shall he reap. (c) vv. 21, 22. "The Kenites." These were friends, not foes of Israel, and these difficult verses describe their future. They were probably a branch of the larger nation of Midian; Jethro, the father-in-law of Moses, being a Kenite (Judg. i. 16; iv. 11.). The Kenites accompanied the Israelites in their wanderings (see ch. x. 29, &c.); and their encampment, separate from the rest of the people, was within Balaam's view. The Rechabites were a family of the Kenites; and in the latter days of Jerusalem many of the Rechabite-Kenites, though "wasted" and carried away captive, found safety and protection (cp. Jer. xxxv. 11, 19.). (d) vv. 23, 24. "Chittim" was the ancient name for Cyprus, and to Balaam the representative power of the West. This "parable" looks far forward into the future, when the conquering descendants of Asshur and Eber (Gen. x. 21.), i. e. the great Semitic race, East and West, should be conquered

15 ^z And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said :

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^z ver. 3, 4.

16 he hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open :

17 ^a I shall see him, but not now : I shall behold him, but not nigh : there shall come ^b a Star out of Jacob, and ^c a Sceptre shall rise out of Israel, and shall ² smite the corners of Moab, and destroy all the children of Sheth.

^a Rev. 1. 7.
^b Matt. 2. 2.
Rev. 22. 16.
^c Gen. 49. 10.
Ps. 110. 2.
² Or, smite through the princes of Moab,
² Sam. 8. 2.
Jer. 48. 45.
^d 2 Sam. 8. 11.
Ps. 60. 8, 9, 12.

18 And ^d Edom shall be a possession, Seir also shall be a possession for his enemies ; and Israel shall do valiantly.

19 ^e Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* ³ the first of the nations ; but his latter end ⁴ shall be that he perish for ever.

³ Or, the first of the nations that warred against Israel,
Ex. 17. 8.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

⁴ Or, shall be even to destruction,
Ex. 17. 14.
1 Sam. 15. 3, 8.

22 Nevertheless ⁵ the Kenite shall be wasted, ⁶ until Asshur shall carry thee away captive.

⁵ Heb. Kain,
Gen. 15. 19.
⁶ Or, how long shall it be ere Asshur carry thee away captive?

23 And he took up his parable, and said, Alas, who shall live when God doeth this !

24 And ships shall come from the coast of ^f Chit-

^f Gen. 10. 4.
Dan. 11. 30.

and yield to an unnamed power from over the sea, a power destined in its turn ("he also" ver 24.) to perish. Daniel (xi. 20, &c.) carried on this thought, which looks onward beyond the Babylonian and Persian and Grecian kingdoms, to the existence of a Roman kingdom, fatal to, and subduing the kingdoms before it. But this does not exhaust the prophecy. In the "latter days" all earthly kingdoms "perish" and the spiritual kingdom alone survives (Rev. xxi, xxii.).

Much of this prophecy received its first and part fulfilment in the person and acts of David against the enemies of Israel, but its more perfect fulfilment began in the second David, the Messiah, "of Whose kingdom there shall be no end" (St. Luke i. 33.). He is the Star and the Sceptre of the spiritual Israel ; to Him is given all power in heaven and earth (St. Matt. xxviii. 18.), and He is the Head over all to the Church, which is His Body, the fulness of Him that filleth all in all (Eph. i. 22, 23.).

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even the covenant of ^u an everlasting priesthood; because he was ^x zealous for his God, and ^y made an atonement for the children of Israel.

^u Ex. 40. 15.

^x Acts 22. 3.

Rom. 10. 2.

^y Heb. 2. 17.

² Heb. *house of a father.*

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a ² chief house among the Simeonites.

^z ch. 31. 8.

Josh. 13. 21.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of ^z Zur; he was head over a people, and of a chief house in Midian.

^a ch. 31. 2.

16 And the LORD spake unto Moses, saying,

^b ch. 31. 16.

Rev. 2. 14.

17 ^a vex the Midianites, and smite them: 18 for they vex you with their ^b wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 *The sum of all Israel is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*

¶ AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

^a Ex. 30. 12.

& 38. 25, 26.

ch. 1. 2.

^b ch. 1. 3.

2 ^a take the sum of all the congregation of the children of Israel, ^b from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

^c ver. 63.

ch. 22. 1. &

31. 12. & 33.

45. & 35. 1.

^d ch. 1. 1.

3 And Moses and Eleazar the priest spake with them ^c in the plains of Moab by Jordan near Jericho, saying,

4 *take the sum of the people,* from twenty years old and upward; as the LORD ^d commanded Moses and the children of Israel, which went forth out of the land of Egypt.

^e Gen. 46. 8.

Ex. 6. 14.

1 Chr. 5. 1.

5 ^e Reuben, the eldest son of Israel: the children of Reuben; Hanoeh, *of whom cometh* the family

CHAPTER XXVI.

The Second Numbering of the People.

2. "Take the sum," &c. i.e. of the new generation which had grown up since the previous census (ch. i.). This generation had been, as it were, purified by the late terrible judgment of God (xxv. 9.); and a census was requisite for the proper division of the promised land among the tribes. Of the old generation none remained but Moses, Caleb, and Joshua (ver. 65.).

of the Hanochites: of Pallu, the family of the Palluites:

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6 of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 of Zerach, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerach, the family of the Zarhites.

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50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

¹ See ch. 1. 46. 51 ¹ These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 And the LORD spake unto Moses, saying,
^k Josh. 11. 23. & 14. 1. 53 ^k unto these the land shall be divided for an inheritance according to the number of names.

54 ¹ To many thou shalt ² give the more inheritance, and to few thou shalt ³ give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

¹ ch. 33. 54.
² Heb. multiply his inheritance.
³ Heb. diminish his inheritance.
^m ch. 33. 54. & 34. 13.
Josh. 11. 23. & 14. 2. 55 Notwithstanding the land shall be ^m divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

ⁿ Gen. 46. 11. Ex. 6. 16, 17, 18, 19.
1 Chr. 6. 1, 16. 57 ⁿ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

^o Ex. 2. 1, 2. & 6. 20. 59 And the name of Amram's wife *was* ^o Jochebed,

51. The number here is 601,730; in ch. i. 46, it was 603,550. On comparison it will be seen that all the tribes present an increase, except Reuben, Simeon, Gad, Ephraim and Naphtali. The decrease in the tribe of Simeon may have been due to the share taken by that tribe in the sensuality at Beth-Poor (xxv. 14.); in such matters men are only too ready to follow the example of those whose position should be used only for noble and pure ends. Reuben, again, had been connected with the rebellion of Korah, Dathan, and Abiram, and suffered considerably (xvi. 1, 31, &c.).

52—56: (a) Every tribe was to have its inheritance in proportion to its numbers; (b) that inheritance was to be decided by lot; and (c) bear the name of the father of the tribe. Three simple rules which would indicate that God, and not man, decided the matter (Prov. xvi. 33; xviii. 18.), and prevent complaint or jealousy.

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the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. Before
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60 ^p And unto Aaron was born Nadab, and Abihu, ^p ch. 3. 2. Eleazar, and Ithamar.

61 And ^q Nadab and Abihu died, when they offered strange fire before the LORD. ^q Lev. 10. 1, 2.
ch. 3. 4.
1 Chr. 24. 2.

62 ^r And those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^s for they were not numbered among the children of Israel, because there was ^t no inheritance given them among the children of Israel. ^r See ch. 3. 33.
^s ch. 1. 49.
^t ch. 18. 20,
23, 24.
Deut. 10. 9.
Josh. 13. 14,
33. & 14. 3.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^u in the plains of Moab by Jordan *near* Jericho. ^u ver. 3.

64 ^x But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. ^x ch. 1.
Deut. 2. 14,
15.

65 For the LORD had said of them, They ^y shall surely die in the wilderness. And there was not left a man of them, ^z save Caleb the son of Jephuneh, and Joshua the son of Nun. ^y ch. 14. 28, 29.
1 Cor. 10. 5, 6.
^z ch. 14. 30.

CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

¶ **T**HEN came the daughters of ^a Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the ^a ch. 26. 33.
& 36. 1, 11.
Josh. 17. 3.

62. The number of the Levites is 23,000 as against 22,000 in the earlier census (iii. 43, 46.). A larger increase might have been expected, had it not been for the childlessness of Nadab and Abihu (iii. 4.), and the probability that many joined Korah, and perished with him.

CHAPTER XXVII.

1—11. The Law of Inheritance.

1—11. An episode which grew out of the laws laid down in xxvi. 52—56. The daughters of Zelophehad found their plea on the fact that

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names of his daughters ; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

^b ch. 14. 35, & 26. 64, 65. 3 our father ^b died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^c in the company of Korah ; but died in his own sin, and had no sons.

² Heb. *diminished.* 4 Why should the name of our father be ² done away from among his family, because he hath no son ? ^d Give unto us *therefore* a possession among the brethren of our father.

^e Ex. 18. 15, 19. 5 And Moses ^e brought their cause before the LORD.

6 And the LORD spake unto Moses, saying,

^f ch. 36. 2. 7 the daughters of Zelophehad speak right : ^f thou shalt surely give them a possession of an inheritance among their father's brethren ; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess

their father had not excluded himself from a share in the promised land by joining the company of Korah (ver. 3, cp. xvi. 11.). They had no brother ; therefore they desired to have a brother's rights in their own tribe, in order that when they married, they might pass on to their children that possession which would make them part of the mother's tribe and thus perpetuate the family name. The plea was accepted (ver. 7.), and a general law laid down (ver. 11.). The case of this family of daughters is brought forward again in ch. xxxvi. Moses' act in bringing this matter before the Lord (ver. 5.) is an encouragement to all to bring their worldly matters no less than spiritual things before our Father in Heaven.

it: and it shall be unto the children of Israel ^{Before} **CHRIST** _{1452.}
^g a statute of judgment, as the LORD commanded
 Moses. g ch. 35. 29.

12 ¶ And the LORD said unto Moses, ^h Get ^h ch. 33. 47.
Deut. 3. 27.
& 32. 49.
& 34. 1.
 thee up into this mount Abarim, and see the
 land which I have given unto the children of
 Israel.

13 And when thou hast seen it, thou also ⁱ shalt ⁱ ch. 20. 24, 28.
& 31. 2.
Deut. 10. 6.
 be gathered unto thy people, as Aaron thy brother
 was gathered.

14 For ye ^k rebelled against my commandment ^k ch. 20. 12, 24.
Deut. 1. 37.
& 32. 51.
Ps. 106. 32.
 in the desert of Zin, in the strife of the congrega-
 tion, to sanctify me at the water before their
 eyes: that *is* the ^l water of Meribah in Kadesh in ^l Ex. 17. 7.
 the wilderness of Zin.

15 And Moses spake unto the LORD, saying,

16 let the LORD, ^m the God of the spirits of all ^m ch. 16. 22.
Heb. 12. 9.
 flesh, set a man over the congregation,

17 ⁿ which may go out before them, and which ⁿ Deut. 31. 2.
1 Sam. 8. 20.
& 18. 13.
2 Chr. 1. 10.
 may go in before them, and which may lead them
 out, and which may bring them in; that the con-

The Appointment of a Successor to Moses.

12—23. See Deut. xxxi.—xxxiv. for further details of this period. Abarim is there more particularly described (Deut. xxxiv. 1.). This was the Lord's summons to Moses to set his house in order (cp. 2 Kings xx. 1.). He was to die as Aaron had died, for the sin which, committed by them, could not be passed over. God grant to us that when our summons comes we may have made our peace with God as Moses had! (St. Matt. xvii. 3.)

15, &c. Moses had only one anxiety: the appointment of his successor. Very beautifully does Moses plead that Israel's future leader may have all the affection for and devotion to his people that a shepherd has for his flock. Joshua was selected and presented to the people after the necessary formalities had taken place (vv. 18, 19.). The people would see in Joshua one in whom was God's "spirit" (ver. 18.), Moses' honour or authority, and obey him (ver. 20.): yet they would also see a difference between him and Moses; for Joshua would not talk with God "face to face" as did Moses, but take counsel of Eleazar the priest (ver. 21.). So the Lord Jesus Christ sent His disciples and followers into the world blessed with His spirit and power, and honoured of men for His sake: but those "leaders" of the Church of Christ never forgot the difference between themselves and their Master. They preached not themselves but Christ Jesus the Lord, and themselves the servants of the Church for Jesus' sake. (2 Cor. iv. 5.).

Before
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1452. gregation of the LORD be not ^oas sheep which
have no shepherd.

^o 1 Kin. 22. 17. 18 And the LORD said unto Moses, Take thee
Zech. 10. 2. Joshua the son of Nun, a man ^pin whom *is* the
Matt. 9. 36. spirit, and ^qlay thine hand upon him ;
Mark 6. 34.

^p Gen. 41. 38. 19 and set him before Eleazar the priest, and
Judg. 3. 10. & 11. 29. before all the congregation ; and ^rgive him a
1 Sam. 16. 13, 18. charge in their sight.

^q Deut. 34. 9. 20 And ^sthou shalt put *some* of thine honour
^r Deut. 31. 7. upon him, that all the congregation of the children
^s See ch. 11. of Israel ^tmay be obedient.
17, 28.
1 Sam. 10. 6, 9.

² Kin. 2. 15. 21 ^uAnd he shall stand before Eleazar the priest,
^t Jesh. 1. 16, who shall ask *counsel* for him ^xafter the judgment
17. of Urim before the LORD : ^yat his word shall they
^u See Josh. go out, and at his word they shall come in, *both*
9. 14. he, and all the children of Israel with him, even
Judg. 1. 1. & all the congregation.

20. 18, 23, 26. 22 And Moses did as the LORD commanded him :
1 Sam. 23. 9. and he took Joshua, and set him before Eleazar
& 30. 7. the priest, and before all the congregation :

^x Ex. 28. 30. 23 and he laid his hands upon him, ^zand gave
^y Josh. 9. 14. him a charge, as the LORD commanded by the hand
1 Sam. 22. of Moses.

10, 13, 15. ^z Deut. 3. 28.
& 31. 7.

CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of firstfruits.

¶ AND the LORD spake unto Moses, saying,
A 2 command the children of Israel, and say

CHAPTERS XXVIII, XXIX.

Laws of the Offerings.

1, &c. Israel was now ready. The new census had been taken, a new leader (Joshua) had been appointed. Hence the desirability as well as propriety of stating afresh the laws relative to the offerings, which day by day would remind the people of their fellowship with God and with each other, and of the necessity of serving Him after the manner He had prescribed. This is drawn out in chapters xxviii. and xxix, chapters which state laws already proclaimed (see *margin. ref.* to Exodus and Leviticus), but now given with details suitable for a people soon to be settled in a country where they could observe them. First, attention is directed to the daily offering (vv. 3—8.), then to the weekly or sabbath offering (vv. 9, 10.), and then to the monthly offerings (vv. 11—15.). This introduces the great feasts, beginning with the Passover (ver. 16—xxix. *end*). The details connected with these points will shew to an attentive reader how these offerings and feasts suggested each other, and were

unto them, My offering, *and* ^a my bread for my sacrifices made by fire, *for* ² a sweet savour unto me, shall ye observe to offer unto me in their due season.

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3 And thou shalt say unto them, ^b This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ³ day by day, *for* a continual burnt offering.

^a Lev. 3. 11.
& 21. 6, 8.
Mal. 1. 7, 12.
² Heb.
*a savour
of my rest.*
^b Ex. 29. 38.
³ Heb.
in a day.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ⁴ at even;

5 and ^c a tenth *part* of an ephah of flour for a ^d meat offering, mingled with the fourth *part* of an ^e hin of beaten oil.

⁴ Heb.
*between the
two even-
ings,*
Ex. 12. 6.
^c Ex. 16. 36,
ch. 15. 4.
^d Lev. 2. 1.
^e Ex. 29. 40.
^f Ex. 29. 42.
See Amos 5.
25.

6 *It is* ^f a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: ^g in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

^g Ex. 29. 42.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *this is* ^h the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

^h Ezek. 46. 4.
ⁱ ch. 10. 10.
1 Sam. 29. 5.
1 Chr. 23. 31.
2 Chr. 2. 4.
Ezra 3. 5.
Neb. 10. 33.
Isai. 1. 13, 14.
Ezek. 45. 17.
& 46. 6.
Hos. 2. 11.
Col. 2. 16.

11 ¶ And ⁱ in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

marked by an increasing value; the great object being to raise and stimulate the devotion of the people to God. Upon the same principle the Church of England leads her members to value daily service, the Lord's Day, and the great festivals of the Christian year as tending to produce deeper and yet deeper affection for Christ.

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^k ch. 15. 4, -
12.

12 and ^k three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 and a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

^l ver. 22.
ch. 15. 24.

15 And ^l one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

^m Ex. 12. 6, 18.
Lev. 23. 5.
ch. 9. 3.
Deut. 16. 1.
Ezek. 45. 21.

16 ^m And in the fourteenth day of the first month *is* the passover of the LORD.

ⁿ Lev. 23. 6.

17 ⁿ And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

^o Ex. 12. 16.
Lev. 23. 7.

18 In the ^o first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 but ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: ^p they shall be unto you without blemish:

^p ver. 31.
Lev. 22. 20.
ch. 29. 8.
Deut. 15. 21.

20 and their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 a several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

^q ver. 15.

22 and ^q one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

^r Ex. 12. 16.
& 13. 6.
Lev. 23. 8.

25 And ^r on the seventh day ye shall have an holy convocation; ye shall do no servile work.

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26 ¶ Also ^sin the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

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^s Ex. 23. 16.
& 34. 22.
Lev. 23. 10.
15. Deut. 16.
10. Acts 2. 1.

27 but ye shall offer the burnt offering for a sweet savour unto the LORD; ^ttwo young bullocks, one ram, seven lambs of the first year;

^t See Lev. 23.
18, 19.

28 and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 a several tenth deal unto one lamb, throughout the seven lambs;

30 *and* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (^uthey shall be ^uver. 19. unto you without blemish) and their drink offerings.

CHAPTER XXIX.

¹ *The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: ^ait is a day of blowing ^a Lev. 23. 24. the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 and one tenth deal for one lamb, throughout the seven lambs:

5 and one kid of the goats *for* a sin offering, to make an atonement for you:

6 beside ^bthe burnt offering of the month, and ^bch. 28. 11. his meat offering, and ^cthe daily burnt offering, ^cch. 28. 3. and his meat offering, and their drink offerings, ^daccording unto their manner, for a sweet savour, ^dch. 15. 11, 12. a sacrifice made by fire unto the LORD.

7 ¶ And ^eye shall have on the tenth day of this ^e Lev. 16. 29. seventh month an holy convocation; and ye shall ^e & 23. 27. afflict your souls: ye shall not do any work *therein*: ^f Ps. 35. 13. Isai. 53. 5.

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g ch. 23. 19.

8 but ye shall offer a burnt offering unto the LORD *for* a sweet savour ; one young bullock, one ram, *and* seven lambs of the first year ; ^g they shall be unto you without blemish :

9 and their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 a several tenth deal for one lamb, throughout the seven lambs :

^h Lev. 16. 3, 5. ^h 11 one kid of the goats *for* a sin offering ; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

ⁱ Lev. 23. 34.
Deut. 16. 13.
Ezek. 45. 25.

12 ¶ And ⁱ on the fifteenth day of the seventh month ye shall have an holy convocation ; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days :

^k Ezra 3. 4.

13 and ^k ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD ; thirteen young bullocks, two rams, *and* fourteen lambs of the first year ; they shall be without blemish :

14 and their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 and a several tenth deal to each lamb of the fourteen lambs :

16 and one kid of the goats *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot :

18 and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall*

^l ver. 3, 4, 9, 10.
ch. 15. 12.
& 28. 7, 14.

be according to their number, ^l after the manner : 19 and one kid of the goats *for* a sin offering ; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish ;

21 and their meat offering and their drink offerings

for the bullocks, for the rams, and for the lambs, *shall* be according to their number, ^m after the manner :

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22 and one goat *for* a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish :

24 their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall* be according to their number, after the manner :

25 and one kid of the goats *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot :

27 and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall* be according to their number, after the manner :

28 and one goat *for* a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish :

30 and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall* be according to their number, after the manner :

31 and one goat *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish :

33 and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall* be according to their number, after the manner :

34 and one goat *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

35 On the eighth day ye shall have a ⁿsolemn ⁿ Lev. 23, 36. assembly : ye shall do no servile work *therein* :

36 but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven lambs of the first year without blemish :

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concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

a ch. 25. 17.

b ch. 27. 13.

¶ AND the LORD spake unto Moses, saying, **A** ^avenge the children of Israel of the Midianites: afterward shalt thou ^bbe gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go

CHAPTER XXXI.

War with Midian.

2. "Avenge the children of Israel." The time had come for the carrying into effect the punishment previously commanded (xxv. 16.). We cannot justly reason upon these and similar religious wars recorded in the Old Testament as we would upon an ordinary war of to-day. The Midianites knew that God's people were "blessed" (xxiv. 10.); yet had they done more to seduce Israel to idolatry than any other heathen nation: their women practised immorality as a religious duty, and had wilfully tempted God's people to a like degradation (vv. 15, 16; xxv. 6.): hence God's fearful judgment upon them. The vengeance was His (ver. 3.), and He repaid after a manner which would terrify both idolatrous tribes, and those among His people who might be tempted to join them.

This war is, further, a figure of that moral and spiritual warfare which the Christian Church and every Christian must wage against spiritual enemies, as well as against the world and the flesh.

against the Midianites, and avenge the LORD of Midian. Before
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4 ² Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. ² Heb.
A thousand
of a tribe,
a thousand
of a tribe.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^c the trumpets to blow in his hand. ch. 10. 9.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^d they slew all the ^e males. ^d Deut. 20. 13.
Judg. 21. 11.
1 Sam. 27. 9.
1 Kin. 11.
15, 16.

8 And they slew the kings of Midian, beside the rest of them that were slain; namely, ^f Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^g Balaam also the son of Beor they slew with the sword. ^e See Judg. 6.
1, 2, 33.
^f Josh. 13. 21.
^g Josh. 13. 22.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And ^h they took all the spoil, and all the prey, both of men and of beasts. ^h Deut. 20. 14.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the ³ battle. ³ Heb. host
of war.
ⁱ See Deut.
20. 14.
1 Sam. 15. 3.

15 And Moses said unto them, Have ye saved all the women alive?

6. Phinehas, carrying the silver trumpets (x. 8, 9.), went with 12,000 men. In the slaughter the confederate kings of the neighbouring tribes (cp. a similar instance in Josh. x.) and Balaam were slain.

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k ch. 25. 2.
l ch. 24. 14.
2 Pet. 2. 15.
Rev. 2. 14.
m ch. 25. 9.
n Judg. 21. 11.

2 Heb. *a male*.

o ch. 5. 2.

p ch. 19. 11,
&c.

3 Heb.
instrument,
or, vessel of
skins.

q ch. 19. 9, 17.

r Lev. 11. 25.

16 Behold, ^k these caused the children of Israel, through the ^l counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and ^m there was a plague among the congregation of the LORD.

17 Now therefore ⁿ kill every male among the little ones, and kill every woman that hath known man by lying with ² him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And ^o do ye abide without the camp seven days : whosoever hath killed any person, and ^p whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all ³ that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses ;

22 only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean : nevertheless it shall be purified ^q with the water of separation : and all that abideth not the fire ye shall make go through the water.

24 ^r And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

17. Evil, if it was to be removed at all, must be thoroughly removed. It was impossible to preserve those whose education and life had already proved so fatal for evil. The wages of sin was death ; and it pleased God to permit the total destruction of certain sexes and ages. After the work of Jesus Christ on earth, the cross which led men to hate sin, became the best sword of destruction to evil ; and missionaries have gone among the most idolatrous and profligate heathen destroying their sin, not by any earthly sword but by the sword of the Spirit (Ephes. vi. 17.), that "word of God : " "God so loved the world, that "He gave His only-begotten Son, that whosoever believeth in Him "should not perish, but have everlasting life" (St. John iii. 16.).

19—24 were injunctions strictly in accordance with law (see *marg. ref.*) and would serve to remind the people how pure they must be before they could re-enter the camp of God : the purification of the spoils by fire and water (ver. 23.) figured that thorough purification by which alone earthly things are used to God's glory as well as man's advantage.

25 And the LORD spake unto Moses, saying,

26 take the sum of the prey ² that was taken,

both of man and of beast, thou, and Eleazar the ² priest, and the chief fathers of the congregation:

27 and ³ divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 and levy a tribute unto the LORD of the men of war which went out to battle: ⁴ one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take ⁵ one portion of fifty, of the persons, of the beeves, of the asses, and of the ³ flocks, of all manner of beasts, and give them unto the Levites, ⁶ which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 and threescore and twelve thousand beeves,

34 and threescore and one thousand asses,

35 and thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 and the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

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² Heb. of the
captivity.

³ Josh. 22. 8.
1 Sam. 30. 24.

⁴ See ver. 30,
47. & ch. 18.
26.

⁵ See ver.
42,—47.

³ Or, goats.

⁶ ch. 3. 7, 8,
25, 31, 36,
& 18. 3, 4.

25—47. The apportioning the spoil between those who had gone to the war and those who had remained in the camp, a portion for the priest being taken from the former (ver. 28.), and for the Levites from the latter (ver. 30.), would remove all jealousy. The practice was afterwards quoted by David as a means of stopping a serious quarrel (1 Sam. xxx. 24, 25.).

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40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

⁷ See ch. 18.
8, 19.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, ⁷ as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 and thirty and six thousand beeves,

45 and thirty thousand asses and five hundred,

46 and sixteen thousand persons;)

² ver. 30.

47 even ² of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 and they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our ² charge, and there lacketh not one man of us.

² Heb. *hand*.

50 We have therefore brought an oblation for the LORD, what every man hath ³ gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, ^a to make an atonement for our souls before the LORD.

³ Heb. *found*.

^a Ex. 30. 12,
16.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

⁴ Heb. *heave offering*.

52 And all the gold of the ⁴ offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

^b Deut. 20. 14.

53 (*For* ^b the men of war had taken spoil, every man for himself.)

48, &c. The "oblation for the Lord," offered by the officers and captains, was not only in recognition of the preservation of life—not a soul having perished—but also a token of gratitude for the pardon vouchsafed to their sinful souls (ver. 50. *margin. ref.*). It consisted of the various jewels, rings, armlets, &c., in value about £20,000 (ver. 52.), which they had taken from the dead Midianites; and it was laid up in the tabernacle as a memorial (ver. 54.).

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, ^cfor a memorial for the children of Israel ^cbefore the LORD.

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Ex. 30. 16.

CHAPTER XXXII.

¹ The Reubenites and Gadites sue for their inheritance on that side Jordan. ⁶ Moses reproveth them. ¹⁶ They offer him conditions to his content. ³³ Moses assigneth them the land. ³⁹ They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of ^aJazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

^a ch. 21. 32.
Josh. 13. 25.
² Sam. 24. 5.

² the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

³ Ataroth, and Dibon, and Jazer, and ^bNimrah, and Heshbon, and Elealeh, and ^cShebam, and Nebo, and ^dBeon,

^b ver. 36,
Beth-nim-
rah.
^c ver. 38,
Shibmah.

⁴ *even* the country ^ewhich the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

^d ver. 38,
Baal-meon.
^e ch. 21. 24,
34.

⁵ wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

CHAPTER XXXII.

The Inheritance of Reuben and Gad.

1. "The place was a place for cattle." Jazer (perhaps the same as Sir or es-Sir, near Heshbon) was the principal city of the land of Jazer: Gilead was the land N. and S. of the Jabbok, now called the Belka. The Arabs have a saying: "you can find no land like the "Belka," in illustration of the fertility of the pasture land.

5, &c. "Bring us not over Jordan." The words were open to a wrong interpretation; and Moses took them in the sense that Gad and Reuben wished to "sit" still while the other tribes went to the war. His indignation was very great, and the language he used (ver. 14.) would have been perfectly justifiable had this been their intention. But the history shews how a few words of explanation will present a matter in an altogether different light, and prevent a quarrel. The lesson is one full of instruction to ourselves. A life-long quarrel is often due to a simple misunderstanding which might very easily have been set right at the time of its first occurrence.

Moses pointed out (a) the danger of discouraging the other tribes (ver. 7.), and (b) the consequences of so doing (ver. 14.); but the "soft answer which turneth away wrath" (16—19; 25, 26; 31, 32.) quite satisfied him (vv. 20—24; 28—30.). His zeal for the unity of the

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6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

² Heb. *break*. 7 And wherefore ²discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

^f ch. 13. 3, 26. 8 Thus did your fathers, ^fwhen I sent them from ^g Deut. 1. 22. Kadesh-barnea ^gto see the land.

^h ch. 13. 24, 31. 9 For ^hwhen they went up unto the valley of ^{Deut. 1. 24, 28.} Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

ⁱ ch. 14. 11, 21. 10 ⁱAnd the LORD's anger was kindled the same ^{Deut. 1. 34.} time, and he sware, saying,

11 surely none of the men that came up out of ^z ch. 14. 28, 29. Egypt, ^kfrom twenty years old and upward, shall ^{Deut. 1. 35.} see the land which I sware unto Abraham, unto

^l ch. 14. 24, 30. Isaac, and unto Jacob; because ^lthey have not ³ Heb. *fulfilled after me*. ³wholly followed me:

12 save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: ^mfor they have ^m ch. 14. 24. ^{Deut. 1. 36.} wholly followed the LORD. ^{Josh. 14. 8, 9.}

13 And the LORD's anger was kindled against ⁿ ch. 14. 33, 34, 35. Israel, and he made them ⁿwander in the wilderness ^o ch. 26. 64, 65. forty years, until ^oall the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet ^p Deut. 1. 34. the ^pfierce anger of the LORD toward Israel.

^q Deut. 30. 17. 15 For if ye ^qturn away from after him, he will ^{Josh. 22. 16, 18.} yet again leave them in the wilderness; and ye ² Chr. 7. 19. ^{& 15. 2.} shall destroy all this people.

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

^r Josh. 4. 12, 13. 17 but ^rwe ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

people "before the Lord," and for upholding this under any circumstances, is strongly brought out in this history; see especially the words of ver. 23: words always true and always needed.

18 ^s We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

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^s Josh. 22. 4.

19 For we will not inherit with them on yonder side Jordan, or forward; ^t because our inheritance is fallen to us on this side Jordan eastward.

^t ver. 33.
Josh. 12. 1.
& 13. 8.

20 And ^u Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

^u Deut. 3. 18.
Josh. 1. 14.
& 4. 12, 13.

21 and will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 and ^x the land be subdued before the LORD: then afterward ^y ye shall return, and be guiltless before the LORD, and before Israel; and ^z this land shall be your possession before the LORD.

^x Deut. 3. 20.
Josh. 11. 23.
& 18. 1.

^y Josh. 22. 4.
^z Deut. 3. 12,
15, 16, 18.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^a your sin will find you out.

^a Deut. 1. 15.
& 13. 8, 32.
& 22. 4, 9.

^a Gen. 4. 7.
& 44. 16.
Isai. 53. 12.

24 ^b Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

^b ver. 16, 34,
& c.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 ^c Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

^c Josh. 1. 14.

27 ^d but thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

^d Josh. 4. 12.

28 So ^e concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

^e Josh. 1. 13.

18. The assistance given by these tribes, whose "patriarchs" were the firstborn children of their respective mothers (Gen. xxix. 32; xxx. 11.), has been taken to represent the assistance given by the faithful of the older dispensation to the Christian Church or younger dispensation when fighting under Jesus Christ for the spiritual Canaan, and their thorough union to symbolize the after-union of the Law and the Gospel under One head (St. Matt. v. 17.). The Fathers also taught, from this history, that they who have entered into their rest and fallen asleep in Jesus, help us by their prayers in our spiritual contests, that they and we together may enter at last upon our heavenly inheritance.

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29 and Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be our's*.

^f Deut. 3. 12, —17, & 29. 8, Josh. 12. 6 & 13. 8, & 22. 4. 33 And ^fMoses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, ^gthe kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

^h ch. 33. 45, 46. 34 And the children of Gad built ^hDibon, and Ataroth, and ⁱArcoer,

^k ver. 1, 3, 35 and Atroth, Shophan, and ^kJaazer, and Jogbehah,

^l ver. 3, *Nimrah*, ^m ver. 24. 36 and ^lBeth-nimrah, and Beth-haran, ^mfenced cities: and folds for sheep.

ⁿ ch. 21. 27. 37 And the children of Reuben ⁿbuilt Heshbon, and Elealeh, and Kirjathaim,

^o Isai. 46. 1. ^p ch. 22. 41. 38 and ^oNebo, and ^pBaal-meon, (^qtheir names being changed,) and Shibmah: and ²gave other names unto the cities which they builded.

^r Gen. 50. 23. 39 And the children of ^rMachir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

29. Moses was not to enter the promised land, and would not be alive to see that the conditions named were carried out; therefore he laid his charge upon the leaders of the people.

38. "Gave other names." This practice explains the difficulty of identifying many of the places mentioned here. It was one adopted by most conquerors: and the names given at one time were changed by the next comer. An examination of the map will give the reader a general idea of the country alluded to in vv. 33—42.

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40 And Moses ^s gave Gilead unto Machir the son of Manasseh ; and he dwelt therein.

41 And ^t Jair the son of Manasseh went and took ^s the small towns thereof, and called them ^u Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

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^s Deut. 3. 12,
13, 15.
Josh. 13. 31.
& 17. 1.

^t Deut. 3. 14.
Josh. 13. 30.
1 Chr. 2. 21,
22, 23.

^u Judg. 10. 4.
1 Kin. 4. 13.

CHAPTER XXXIII.

¹ *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

¶ **T**HESSE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD : and these *are* their journeys according to their goings out.

3 And they ^a departed from Rameses in ^b the first month, on the fifteenth day of the first month ;

^a Ex. 12. 37.
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^b Ex. 12. 2.
& 13. 4

CHAPTER XXXIII.

1—49. The List of the Journeys.

1—49. Moses wrote down the journeys “by the commandment of the Lord.” Many of the forty-two places cannot now be determined, but at the time such a record must have been full of interest. Every spot recalled God’s goodness or man’s disobedience, God’s pardon or man’s ingratitude, God as a Redeemer or man as a wilful wanderer. The general direction of the journeys can be followed on a map.

It has been noticed that the number forty-two is the same as that of the number of months during which the Church militant here on earth is mystically represented as having her “place in the wilderness” (Rev. xii. 6.), after which time comes victory and rest. So also 42 months, or 3½ years, has been taken to have been the time of our Lord’s active ministry on earth, after which came Resurrection and perpetual intercession. These foreshadowings of our own earthly pilgrimage and life’s journey should encourage us to prayer and patient perseverance and well-doing, looking to Jesus the author and finisher of our faith, and abiding in that Church which He has redeemed.

“Rest comes at length, though life be long and dreary,

“The day must dawn and darksome night be past ;

“All journeys end in welcome to the weary,

“And heaven, the heart’s true home, will come at last.”

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on the morrow after the passover the children of Israel went out ^e with an high hand in the sight of all the Egyptians.

^e Ex. 14. 8.

4 For the Egyptians buried all *their* firstborn, ^d which the LORD had smitten among them: ^e upon their gods also the LORD executed judgments.

^d Ex. 12. 29.

^e Ex. 12. 12.
& 18. 11.

Isai. 1. 1.
Rev. 12. 8.

^f Ex. 12. 37.

^g Ex. 13. 20.

5 ^f And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from ^g Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

^h Ex. 14. 2, 9.

7 And ^h they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and ⁱ passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

ⁱ Ex. 14. 22.
& 15. 22, 23.

^k Ex. 15. 27.

9 And they removed from Marah, and ^k came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

^l Ex. 16. 1.

11 And they removed from the Red sea, and encamped in the ^l wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

^m Ex. 17. 1.
& 19. 2.
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14 And they removed from Alush, and encamped at ^m Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the ⁿ wilderness of Sinai.

ⁿ Ex. 16. 1.
& 19. 1, 2.

16 And they removed from the desert of Sinai, and pitched ^o at ² Kibroth-hattaavah.

^o ch. 11. 34.

² That is,
The graves of lust.

^p ch. 11. 35.

17 And they departed from Kibroth-hattaavah, and ^p encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in ^q Rithmah.

^q ch. 12. 16.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ^ren-^r Deut. 10. 6. camped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from ^sBene-jaakan, and ^ten-^s See Gen. 36. 27. camped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched ^t Deut. 10. 6. 1 Chr. 1. 42. Deut. 10. 7. in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ^uand en-^u Deut. 2. 8. 1 Kin. 9. 26. & 22. 48. camped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^wwilderness of Zin, which is Ka-^w 1453. ch. 20. 1. & 27. 14. desh.

37 And they removed from ^xKadesh, and pitched ^x ch. 20. 22. 23. & 21. 4. in mount Hor, in the edge of the land of Edom.

38 And ^yAaron the priest went up into mount ^y ch. 20. 25. 28. Deut. 10. 6. & 32. 50. Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and 1452. three years old when he died in mount Hor.

40 And ^zking Arad the Canaanite, which dwelt in ^z ch. 21. 1. &c.

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1452.
- a ch. 21. 4. the south in the land of Canaan, heard of the coming of the children of Israel.
- 41 And they departed from mount ^aHor, and pitched in Zalmonah.
- 42 And they departed from Zalmonah, and pitched in Punon.
- b ch. 21. 10. 43 And they departed from Punon, and ^bpitched in Oboth.
- c ch. 21. 11. 44 And ^cthey departed from Oboth, and pitched in ^{2 d}Ije-abarim, in the border of Moab.
- 2 Or, *Heaps of Abarim.*
d ch. 21. 11.
e ch. 32. 34. 45 And they departed from Iim, and pitched ^ein Dibon-gad.
- 46 And they removed from Dibon-gad, and encamped in Almon^f-diblathaim.
- f Jer. 48. 22.
Ezek. 6. 14. 47 And they removed from Almon-diblathaim, ^gand pitched in the mountains of Abarim, before Nebo.
- g ch. 21. 20.
Deut. 32. 49. 48 And they departed from the mountains of Abarim, and ^hpitched in the plains of Moab by Jordan *near* Jericho.
- h ch. 22. 1. 49 And they pitched by Jordan, from Beth-jesimoth *even* unto ^{3 i}Abel-shittim in the plains of Moab.
- 3 Or,
The plains of Shittim.
i ch. 25. 1.
Josh. 2. 1. 50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
- 51 speak unto the children of Israel, and say unto them, ^kWhen ye are passed over Jordan into the land of Canaan ;
- k Deut. 7. 1, 2.
& 9. 1.
Josh. 3. 17.

Removal of the Canaanites.

50—56 (see the *marg. ref.*). The people of Canaan were to be “possessed of their land,” and “driven out.” There is no command for their slaughter and extermination. If they would submit to the laws and religion of their new masters, then they would come under the head of the “stranger” whom Israel was charged to love and protect. (Exod. xxii. 21 ; xxiii. 9. Lev. xix. 33. Deut. x. 19.). The principal thing to be done was the destruction of the emblems and incentives to idolatry, which existed everywhere among the heathen tribes of Canaan (ver. 52.). The Israelites had so often shewn themselves incapable of resisting such temptation (Exod. xxxii. Numb. xxv.), that the simplest course to be pursued was the removing from them means and opportunities of yielding to it. In the majority of cases this could only be done by driving away those whose life and education made amendment impossible—humanly speaking. Moses (ver. 55.) announced to the Israelites

52 ¹ then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

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Ex. 23. 24,
23. & 24. 13.
Deut. 7. 2, 5,
& 12. 3.
Josh. 11. 12,
Judg. 2. 2.

53 and ye shall dispossess *the inhabitants* of the land, and dwell therein : for I have given you the land to possess it.

54 And ^m ye shall divide the land by lot for an inheritance among your families : and to the more ye shall ² give the more inheritance, and to the fewer ye shall ³ give the less inheritance : every man's inheritance shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

^m ch. 26. 53,
54, 55.

² Heb. multiply his inheritance.

³ Heb. diminish his inheritance.

55 But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them shall be ^a pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

^a Josh. 23. 13.
Judg. 2. 3.
Ps. 106. 34,
26. See
Ex. 23. 23.
Ezek. 28. 24.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

¹ The borders of the land. ¹⁶ The names of the men which shall divide the land.

¶ AND the LORD spake unto Moses, saying, ² command the children of Israel, and say unto them, When ye come into ^a the land of Canaan ; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof :)

^a Gen. 17. 8.
Deut. 1. 7.
Ps. 78. 55.
& 105. 11.
Ezek. 47. 14.

what would be the result if they carelessly and foolishly permitted the existing state of things to continue ; and the after-history of the people showed only too sadly how truly the word of the Lord had announced that result (see *marg. ref.*). As in the life of a people so in the life of the individual, the last state of a man, out of whom God has driven the unclean spirit, but who leaves his soul empty to fresh and fiercer uncleanness, is worse than the first (St. Matt. xii. 43.).

CHAPTER XXXIV.

The Borders of the Land.

1, &c. The borders of the promised land were defined by Moses before his death, and "prince" dividers appointed. The South border

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^b 3 then ^b your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^c the salt sea eastward :

^c 4 and your border shall turn from the south ^d to the ascent of Akrabbim, and pass on to Zin : and the going forth thereof shall be from the south ^e to Kadesh-barnea, and shall go on to ^f Hazar-addar, and pass on to Azmon :

^g 5 and the border shall fetch a compass from Azmon ^g unto the river of Egypt, and the goings out of it shall be at the sea.

^h 6 And *as for* the western border, ye shall even have the great sea for a border : this shall be your west border.

ⁱ 7 And this shall be your north border : from the great sea ye shall point out for you ^h mount Hor :

^j 8 from mount Hor ye shall point out *your border* ⁱ unto the entrance of Hamath ; and the goings forth of the border shall be to ^k Zedad :

^l 9 and the border shall go on to Ziphron, and the goings out of it shall be at ^l Hazar-enan : this shall be your north border.

^m 10 And ye shall point out your east border from Hazar-enan to Shepham :

ⁿ 11 and the coast shall go down from Shepham ^m to Riblah, on the east side of Ain ; and the border shall descend, and shall reach unto the ² side of the sea ⁿ of Chinnereth eastward :

^o 12 and the border shall go down to Jordan, and the goings out of it shall be at ^o the salt sea : this shall be your land with the coasts thereof round about.

^p 13 And Moses commanded the children of Israel, saying, ^p *This is* the land which ye shall inherit by

(vv. 3—5.) was formed by a line drawn from the bottom of the Dead Sea, taking in Kadesh, and coming out at the “river of Egypt”—probably the river which separated Egypt from Canaan, and which now runs along the Wady el Arish (cp. Josh. xv. 1—4.). The West border (ver. 6.) was the Mediterranean. The North border (vv. 7—9.) can only be guessed, owing to the obscurity attaching to the names: it passed from the sea into the mountain range of Lebanon. The East border (vv. 10—12.) started from that range and terminated in the Dead Sea.

lot, which the LORD commanded to give unto the nine tribes, and to the half tribe :

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14 ^a for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance :

^a ch. 32, 33.
Josh. 14. 2, 3.

15 the two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho* eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 these *are* the names of the men which shall divide the land unto you : ^r Eleazar the priest, and Joshua the son of Nun.

^r Josh. 14. 1.
& 19. 51.

18 And ye shall take one ^s prince of every tribe, to divide the land by inheritance.

^s ch. 1. 4, 16.

19 And the names of the men *are* these : Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Abihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

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1 Eight and forty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

¶ AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

^a Josh. 14, 3, 4,
& 21, 2.
See Ezek.
45, 1, &c.
& 48, 8, &c.

2 ^a command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

^b ver. 13.
Deut. 4, 41.
Josh. 20, 2,
7, 8, & 21, 3,
13, 21, 27, 32,
36, 38.
² Heb.
above them
ye shall give.

6 And among the cities which ye shall give unto the Levites there shall be ^b six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and ² to them ye shall add forty and two cities.

CHAPTER XXXV.

The Cities of the Levites, and Cities of Refuge.

2. "Cities to dwell in." The Levites had no inheritance (xviii. 20, &c.) in the promised land like the other tribes; instead, they were allowed to occupy houses, retain "suburbs" (or pasture lands) for their cattle in cities, and afterwards specified (Josh. xxi.). Under certain conditions the houses might become their absolute property (Lev. xxv. 32.). The measurements of the suburbs and of their equal frontage on all sides are given (vv. 4, 5: 1000 cubits would be about $\frac{1}{3}$ of a mile); but the subject is one of great difficulty which the exploration of Palestine can alone decide. These Levitical cities, dispersed through the country, would act like centres whence would proceed light and truth, and do more than anything else to remove darkness and idolatry. In the earlier days of our own country every cathedral town occupied a similar position."

6, &c. "Cities for refuge," (see marg. ref.). Six out of the forty-eight Levitical cities had the privilege of asylum. In a land where blood-feuds were (and are) strong, this merciful provision was necessary. The man-slayer was to be tried (ver. 12.), and no blood spilt in angry

7 So all the cities which ye shall give to the Levites shall be ^c forty and eight cities: them shall ye give with their suburbs.

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^c Josh. 21. 41.

8 And the cities which ye shall give shall be ^d of ^d the possession of the children of Israel: ^e from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which ² he inheriteth.

^d Josh. 21. 3.

^e ch. 26. 54.

² Heb. they inherit.

9 And the LORD spake unto Moses, saying,

10 speak unto the children of Israel, and say unto them, ^f When ye be come over Jordan into the land of Canaan;

^f Deut. 19. 2.
Josh. 20. 2.

11 then ^g ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ³ at unawares.

³ Heb.

by error.

12 ^h And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

^h Deut. 19. 6.
Josh. 20. 3,
5, 6.

13 And of these cities which ye shall give ⁱ six cities shall ye have for refuge.

ⁱ ver. 6.

14 ^k Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

^k Deut. 4. 41.
Josh. 20. 8.

15 These six cities shall be a refuge, both for the children of Israel, and ^l for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

^l ch. 15. 16.

16 ^m And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

^m Ex. 21. 12, 14.
Lev. 24. 17.
Deut. 19. 11,
12.

revenge (ver. 33.). The holy calling of the Levites pointed them out, when aided by a local and representative court ("the congregation," ver. 12.), as the proper persons to undertake the difficult task of intervening and deciding between the slayer and the avenger. The privilege of sanctuary lasted far into the middle ages, but has long been set aside on account of the abuses which were allowed to degrade it.

16, &c. It will be seen that every care was taken to prevent any abuse of the city of refuge. Not the wilful but the unintentional murderer was protected; yet in such a manner that his act, being under any circumstances man-slaughter, was followed by virtual confinement within certain narrow limits, and by exile from his proper home and kindred. Protection ceased if the slayer passed beyond the border of the city (ver. 26, &c.) during the life-time of him who was High-priest when the death occurred. The Church is a "city of refuge" to all sinners;

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² Heb. *with a stone of the hand.*

17 And if he smite him ² with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

ⁿ ver. 21, 24, 27.
Deu. 19. 61, 2.
Josh. 10. 3, 5.

19 ⁿ The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

^o Gen. 4. 8.
² Sam. 3. 27.
& 20. 10.

20 But ^o if he thrust him of hatred, or hurl at him ^p by laying of wait, that he die;

1 Kin. 2. 31, 32.

21 or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

^p Ex. 21. 14.
Deut. 19. 11.

^q Ex. 21. 13.

22 But if he thrust him suddenly ^q without enmity, or have cast upon him any thing without laying of wait,

23 or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

^r ver. 12.
Josh. 2. 6.

24 then ^r the congregation shall judge between the slayer and the revenger of blood according to these judgments:

^s Josh. 20. 6.

25 and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^s he shall abide in it unto the death of the high priest, ^t which was anointed with the holy oil.

^t Ex. 29. 7.
Lev. 4. 3.
& 21. 10.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

³ Heb. *no blood shall be to him,*
Ex. 22. 2.

27 and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ³ he shall not be guilty of blood:

28 because he should have remained in the city of his refuge until the death of the high priest: but

but it is not the wilful sinner, but he who hates the sin he has done and sorrows for it (Rom. vii. 15, &c.), who finds there peace and rest from the slayer of his soul. And when the Christian leaves this refuge and passes out again "without God into the world" he leaves his protection and invites death.

28. So they who are exiles from home by sin, and have fled for refuge

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after the death of the high priest the slayer shall return into the land of his possession. Before
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29 So these *things* shall be for ^a a statute of judgment unto you throughout your generations in all your dwellings. ch. 27. 11.

30 Whoso killeth any person, the murderer shall be put to death by the ^x mouth of witnesses: but ^x one witness shall not testify against any person to *cause him to die.* Deut. 17. 6.
& 19. 15.
Matt. 18. 16.
2 Cor. 13. 1.
Heb. 10. 28.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* ² guilty of death: but ² he shall be surely put to death. Heb. *faulty to die.*

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood ^v it defileth the land: and ³ the land cannot be cleansed of the blood that is shed therein, but ^z by the blood of him that shed it. Ps. 106. 38.
Mic. 4. 11.
Heb. *there can be no expiation for the land.*
Gen. 9. 6.

34 ^a Defile not therefore the land which ye shall inhabit, wherein I dwell: for ^b I the LORD dwell among the children of Israel. Lev. 18. 25.
Deut. 21. 23.
Ex. 29. 45.
46.

CHAPTER XXXVI.

¹ *The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.*

¶ AND the chief fathers of the families of the ^a children of Gilead, the son of Machir, the ^a son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: ch. 26. 29.

to lay hold on the hope set before them (Heb. vi. 18.), are by the death, victory, and Resurrection of Christ, our great High-priest, restored to life, liberty, and home.

30. The *marg. ref.* will show the reader how our Lord Jesus Christ used this admirable rule.

34 gives the reason for the above legislation: it would help to remind God's chosen people that a merciful God dwelt among them. If He shewed mercy to them, they should shew mercy to each other. Through Jesus Christ, God has taught Christians the same lesson (St. Matt. vi. 14, 15.).

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^b ch. 26. 55.

& 33. 54.

Josh. 17. 3.

^c ch. 27. 1, 7.

Josh. 17. 3, 4.

2 and they said, ^b The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^c my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ² whereunto they are received: so shall it be taken from the lot of our inheritance.

² Heb. unto whom they shall be.

^d Lev. 25. 10.

4 And when ^d the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^e hath said well.

^e ch. 27. 7.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ³ marry to whom they think best; ^f only to the family of the tribe of their father shall they marry.

³ Heb. be wives.
^f ver. 12.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ^{4g} keep himself to the inheritance of the tribe of his fathers.

⁴ Heb. cleave to the, &c.
^g 1 Kin. 21. 3.

^h 1 Chr. 23. 22.

8 And ^h every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

CHAPTER XXXVI.

Laws of Inheritance.

6. "Only to the family of the tribe," &c. The case of the daughters of Zelophehad had already occupied the attention of Moses (see *marg. ref.*): in this chapter the last remaining difficulty in that and similar cases was removed. No portion of the inheritance of one tribe was to pass to another by the marriage of an heiress. Heiresses were to marry in their own tribe only. The object was to preserve the family and social ties which linked the members of a tribe together, and to secure that unity and purity of race which would mark out Israel as God's people. In the same spirit St. Paul advises Christians about marriage (2 Cor. vi. 14.); every Christian family should present a living proof that God and Christ are dwelling among them.

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9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

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10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 ¹ for Mahlah, Tirzah, and Hoglah, and Milcah, ¹ ch. 27. 1. and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *and* they were married ² into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. ² Heb. to some that were of the families.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^k in the plains of Moab by Jordan *near* Jericho. ^k ch. 26. 3, & 33. 50.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

INTRODUCTION.

I. The Name.

THIS Book was called by the Rabbins "Mishneh," or the "Repetition of the Law," a word used in Deut. xvii. 18, where it is translated "a copy."

We owe the name, by which it is known to us, as well as those given to the other books of the Pentateuch, to the Septuagint Greek Translation.

It describes the main scope of the Book, which contains, not so much a second or new Law, as a recapitulation of the chief features of the Law already delivered, with especial reference to the future life of the children of Israel in the land of Canaan.

II. The Divisions of the Book.

These are mainly three, viz.

A. The parting addresses of the Lawgiver (ch. i.—xxx.), containing,

1. The history of the Wanderings generally (ch. i.—iv.).
2. The history of the early part of the sojourn in the wilderness, especially the circumstances under which the Law was delivered at Mount Sinai, with some modifications and fresh particulars in regard to
 - (a) The Moral Law (ch. v.—xi.);
 - (b) The Ceremonial Law (ch. xii.—xvi. 17.);
 - (c) The Judicial Law (ch. xvi. 18—xxvi.).

3. The Blessings and the Curses that should follow upon the obedience or disobedience of the people (ch. xxvii.—xxx.).

B. The committal of the Law to the keeping of the priests with a charge and a song (ch. xxxi.—xxxii. 47.).

C. An Appendix (ch. xxxii. 48. to the end of the Book) containing,

1. Moses' announcement of approaching death (ch. xxxii. 48—52.).
2. His parting blessing (ch. xxxiii.).
3. His death (ch. xxxiv.).

III. The time occupied.

This comprised the last two months of the fortieth year of the sojourn in the wilderness, viz.

- (a) The eleventh month, taken up with the parting addresses (ch. i.—xxxiii.).
- (b) The twelfth month, being the month of mourning for the great Lawgiver (ch. xxxiv.).

IV. General Character.

The Book, as might be supposed from the circumstances under which it was composed, contains features peculiarly its own.

1. As the last utterance of him who had so long borne with the sins and rebellions of God's chosen people, it is full of pathos and gentleness.
2. As containing references to the Law already made known, it puts off the sternness of the style in which that Law was first delivered, and has more of a heart-character.

It seems to stand in the same relation to the other Books of the Pentateuch as that in which St. John's Gospel stands to the three earlier ones, viz. as containing,

1. The spiritual and hidden meaning rather than the letter of the Law.
2. The doctrinal rather than the historical view.
3. The opening of soul to soul in the last discourses of the divinely appointed Teacher to his followers.

Mark, too, that the departure of the speaker is a feature kept in view through a great part of the Book, and that it is in Deuteronomy that we have the only Mosaic prophecy of the Messiah, and that too in the character of a Prophet like unto himself, as in St. John's Gospel alone we have the promise of another Comforter to come to supply the place of Him Whose departure was at hand, and to guide them into all the truth. The passages quoted from this Book in the New Testament, both by our Lord and by His Apostles, are especially numerous and characteristic. They are as follows: iv. 24; vi. 4, 5, 13, 16; viii. 3; xvii. 6; xviii. 15, 18, 19; xix. 15, 21; xxi. 23; xxv. 4, 5; xxvii. 26; xxix. 18; xxx. 12—14; xxxi. 6, 8; xxxii. 17, 21, 35, 36, 43.

“The address of Moses is in perfect harmony with his situation. He speaks like a dying father to his children. The words are earnest, “inspired, and impressive. He looks back over the forty years of their “wandering in the desert, reminds the people of all the blessings they have “received, of the ingratitude with which they have repaid them, and “of the judgments of God and the love that continually broke forth

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“ behind them : he explains the laws again and again, and adds what is necessary to complete them : he surveys all the storms and conflicts which they have passed through, and beholding the future in the past, takes a survey also of the future history of the nation, and sees with mingled sorrow and joy, how the great features of the past— viz. apostasy, punishment, and pardon—continue to repeat themselves “ in the future also ” (*Hengstenberg*).

V. The Law in Deuteronomy as distinguished from that in the previous Books.

Two special marks of distinction have been observed :

1. Whereas the earlier Law was more general, and hardly touched on questions which would not arise until the people were all but entering upon their possessions, the Law of Deuteronomy ever keeps in view the circumstances which would attend their life in the promised land. See vi. 10—19 ; vii. 1—5 ; viii. 7—14 ; xi. 8—25 ; xi. 29—32 ; xiii. 5—15, 17, 22—27 ; xiv. 23—26 ; xvi. 18 ; xvii. ; xviii. 6—14 ; xxiii. 24 ; and compare vi. 8, 9 with Ex. xiii. 16 ; xiii. 15 with Lev. xvii. 11 ; xiv. 21 with Lev. xvii. 15 and xxii. 8 ; xvi. 2—16 with Ex. xii. and Lev. xxiii. ; xix. 2—8 with Ex. xxv. 13 and Num. xxxv. 10—15 ; xxiii. 19, 20 with Ex. xxii. 25 and Lev. xxv. 36, 37 ; xxv. 13—15 with Lev. xix. 35, 36 ; xxv. 17—19 with Ex. xvii. 14.
2. The earlier Law was concerned mainly with matters which connected themselves with the duties of the ministry ; the later had reference to the nation as a whole, and so passes over all such laws as were of specific rather than of general character.

Special Laws of Deuteronomy :

- (a) New :—xii. 5—22 ; xiii. ; xiv. 23—29 ; xv. 2, 3 ; xvi. 18, 21 ; xvii. 2—end ; xviii. 6—end ; xix. 3, 14, 15—19 ; xx. ; xxi. ; xxii. 5—8, 10, 13—21, 23, 24 ; xxiii. 1—9, 12—18, 24, 25 ; xxiv. 1—6, 14—16 ; xxv. 1—12 ; xxvi. 1—15.
- (b) Previous Laws with additional details :—xv. 12—15 compared with Ex. xxi. 2, Lev. xxv. 39 ; xv. 20—22 with Ex. xiii. 2, xxxiv. 19, Lev. xxvii. 26 ; xxii. 1—5 with Ex. xxiii. 4, 5 ; xxiii. 19, 20 with Ex. xxii. 25, Lev. xxv. 36, 37 ; xxiv. 10—13 with Ex. xxii. 25—27 ; xxiv. 17 with Ex. xxii. 22 ; xxiv. 19—22 with Lev. xix. 9, 10.

DEUTERONOMY, I.

CHAPTER I.

Before
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1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*

¶ **THESE** be the words which Moses spake unto all Israel ^aon this side Jordan in the wilderness, in the plain over against ²the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are eleven days' journey from Horeb by the way of mount Seir* ^bunto Kadesh-barnea.)

i.—iv. The History of the Wanderings.

Verses 1, 2 form a general heading, fixing the place at which the parting address of Moses to the Israelites was delivered. It connects the history of this Book with that of the preceding one. The children of Israel are still in the "plains of Moab, by Jordan near Jericho" (Numb. xxxvi. 13.).

1, "On this side Jordan." See also ver. 5. The expression points to the time when the Israelites were still on the eastern side of Jordan, and gives us one amongst many hints of the date of the Book, as being contemporaneous with the events narrated. An author writing in later times, or after the conquest of Canaan, would have written instead, "on the other side of Jordan" (compare Josh. ix. 1, 10; xxii. 4, 7.).

"Over against the Red Sea," or as in margin, "Zuph." There is no word corresponding with "Sea" in the original, and the Israelites at this time were encamped far away from the Red Sea. It has been conjectured therefore, with some probability, that the reference here is not to "the Red Sea" but to a place named "Zuph."

"Between Paran, and Tophel," &c. The places here mentioned cannot be identified with any certainty. By Paran and Hazeroth can hardly be meant the places known under these names in the Book of Numbers, which lay far away from the country "on this side Jordan," where the Israelites were now encamped. Of Tophel, Laban, and Dizahab, mentioned only here, we know nothing.

2. "There are eleven days' journey." This verse is in parenthesis, and explains that no further time is required for the ordinary journeys from Horeb at the south of the peninsula of Sinai to Kadesh-barnea, which was on the south of the land of Canaan. If a longer time was taken, it was in consequence of other reasons, viz. either (1) the will of God, Who delayed them or led them forward on their journey as it seemed good to Him (Numb. ix. 18—23.), or (2) their sins, which kept them back in their course. They seem to have occupied some four months in this journey in their second year of wandering, leaving Sinai on the twentieth day of the second month (Numb. x. 11.), and not reaching Kadesh till "the time of the firstripe grapes" (Numb. xiii. 20.), i. e. towards the end of the sixth month.

- Before CHRIST 1451. 3 And it came to pass ^c in the fortieth year, in the eleventh month, on the first *day* of the month, *that*
- ^c Num. 33. 38. Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them ;
- ^d Num. 21. 24, 23. 4 ^d after he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth ^e in Edrei :
- ^e Num. 21. 33. Josh. 13. 12. 5 on this side Jordan, in the land of Moab, began Moses to declare this law, saying,
1491. 6 the LORD our God spake unto us ^f in Horeb, saying, Ye have dwelt long ^g enough in this mount :
- ^f Ex. 3. 1. ^g See Ex. 19. 1. Num. 10. 11. 7 turn you, and take your journey, and go to the mount of the Amorites, and unto ² all *the places* nigh thereunto, in the plain, in the hills, and in
- ² Heb. *all his neighbours.*

3—5. Date and scene of the Address.

3. "In the fortieth year, in the eleventh month, on the first day of the month." This fortieth year had been an eventful one. It began with the arrival of the people for the second time at Kadesh, which was followed by the death of Miriam and by the sin of Moses in smiting the rock. The Israelites, refused by the Edomites a passage through their land, had to turn down southward to the Red Sea, and so to reach the land of their destination by the circuitous route of Moab and the country east of the Jordan. Aaron in the meantime had died at Mount Hor: the plague of fiery serpents had afflicted them; the whole land of Sihon and Og had been conquered; the prophecy of Balaam had been delivered, followed by the sin at Baal-peor and the victory over Midian. Two months still remained to complete the year and the time of their sojourn in the wilderness. Those two months, with which this Book is occupied, were spent partly in the addresses of Moses, and partly in the mourning which followed his death.

6—8. History of the call from Horeb.

6. "The Lord our God spake unto us in Horeb." Horeb is the name used throughout this Book, as distinct from Sinai, which occurs in the other Books. There is no discrepancy, as if the various use implied a different authorship. Sinai seems to be employed when the Law comes prominently into view; Horeb is mentioned when the geographical position merely is indicated. Horeb represents the region, Sinai the special peak connected with the giving of the Law. The history contained in these verses is additional to that in Numbers x. There we read simply the fact that the Lord gave the sign of departure by the movement of the cloud. Here we find that God gave the reason for their change from their long rest at Sinai to active journeying.

"Ye have dwelt long enough in this mount." They had continued there all but a year, viz. from their arrival in the third month of the first year (Exod. xix. 1.) to their departure on the twentieth day of the second month of the succeeding year (Numb. x. 11.).

7. We have here a description of the land in its length and breadth,

DEUTERONOMY, I.

the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

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8 Behold, I have ²set the land before you: go in ² and possess the land which the LORD sware unto your fathers, ^h Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

² Heb. *given*.
^h Gen. 12. 7.
& 15. 18.
& 17. 7, 8.
& 26. 4.
& 28. 13.
¹ Ex. 18. 18.
Num. 11. 14.

9 And ⁱI spake unto you at that time, saying, I am not able to bear you myself alone:

10 the LORD your God hath multiplied you, and, behold, ^kye are this day as the stars of heaven for multitude.

^k Gen. 15. 5.
ch. 10. 22.
& 28. 62.

11 (¹The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, ^mas he hath promised you!)

^{1 2} Sam. 24. 3.

12 ⁿHow can I myself alone bear your cumbrance, and your burden, and your strife?

^m Gen. 15. 5.
& 22. 17.
& 26. 4.
Ex. 32. 13.

13 ^{o 3}Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

^{n 1} Kin. 3. 8, 9.
^o See Ex. 18.
21. Num.
11. 16, 17.
³ Heb. *Give*.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

as promised to Abraham (Gen. xv.). But it was not till the time of Solomon that they attained to the limit promised. God's promise had not failed, but they had been at fault. Their sins and disobedience to God's commands, as we read in Joshua and Judges, had proved their hindrance. How often may we trace to ourselves, to our unbelief or disobedience, the reason why God's large promises seem to fail and come to nought! The Israelites started from Sinai with the promised land before them, but though the command was given to "go in and possess the land," and a few weeks might have put them in possession of it, there was a delay, through their sin, of many years, and, when the time for entry at last arrived, those to whom the command at Sinai had been given entered not in at all because of unbelief. They had passed away, and their carcasses lay strewn about in the wilderness. Notice, how all through the address of Moses, even when he is recapitulating events in the past history, he keeps one subject paramount before himself and them, viz. the entrance into the land which, though so long delayed, was now all but at hand. Both in the history and in the laws mentioned in the Book, there is a continual reference to their future settlement in the land.

9—18. Appointment of Officers.

9. "I spake unto you at that time." That is, not necessarily at the time when they were leaving Sinai, but during their sojourn there. The suggestion came, as we are told in Exod. xviii. 18, from Jethro, Moses' father-in-law.

11. A parenthesis in which the individual feeling shows itself perforce in his very love for them.

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^p Ex. 18. 25.
² Heb. gave.

15 So I took the chief of your tribes, wise men, and known, ^p and ² made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

^q ch. 16. 18.
John 7. 24.
^r Lev. 24. 22.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^q judge righteously between *every* man and his ^r brother, and the stranger *that is* with him.

^s Lev. 19. 15.
ch. 16. 19.
1 Sam. 16. 7.

17 ^s Ye shall not ³ respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for ^t the judgment *is* God's: and the cause that is too hard for you, ^u bring *it* unto me, and I will hear it.

James 2. 1.
³ Heb. ac-
knowledge
faces.

^t 2 Chr. 19. 6.
^u Ex. 18. 22,
26.

18 And I commanded you at that time all the things which ye should do.

1490.
^x Num. 10. 12.
ch. 8. 15.
Jer. 2. 6.

19 And when we departed from Horeb, ^x we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ^y we came to Kadesh-barnea.

^y Num. 13. 26.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

^z Josh. 1. 9.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; ^z fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

19—46. The Journey to Kadesh, and Events there.

(Cp. Numb. x. 33.—end of xiv.).

19. "All that great and terrible wilderness," i.e. the district between Mount Sinai and Kadesh-barnea, sadly memorable to them in the plague of fire at Taberah, the murmuring and pestilence at Kibroth-hattaavah, and the leprosy of Miriam at Hazeroth, as in its natural features it was recalled to their minds again in viii. 15, "wherein were fiery serpents, and scorpions, and drought, where there was no water."

22. "Ye came near unto me every one of you, and said." In Numbers we have the Lord giving the direction as to whom Moses should

DEUTERONOMY, I.

- 23 And the saying pleased me well : and ^a I took twelve men of you, one of a tribe : Before
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1451.
- 24 and ^b they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. 1490.
^a Num. 13. 3.
^b Num. 13.
22, 23, 24.
- 25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, ^c *It is* a good land which the LORD our God doth give us. ^c Num. 13. 27.
- 26 ^d Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God : ^d Num. 14. 1,
2, 3, 4.
Ps. 106. 24,
25.
- 27 and ye murmured in your tents, and said, Because the LORD ^e hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. ^e ch. 9. 28.
- 28 Whither shall we go up? our brethren have ² discouraged our heart, saying, ^f The people *is* greater and taller than we ; the cities *are* great and walled up to heaven ; and moreover we have seen the sons of the ^g Anakims there. ² Heb.
melled,
Josh. 2. 11.
^f Num. 13. 28,
31, 32, 33.
ch. 9. 1, 2.
^g Num. 13. 28.
- 29 Then I said unto you, Dread not, neither be afraid of them.
- 30 ^h The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes ; ^h Ex. 14. 14, 25.
Neh. 4. 20.
- 31 and in the wilderness, where thou hast seen how that the LORD thy God ⁱ bare thee, as a man doth bear his son ; in all the way that ye went, until ye came into this place. ⁱ Ex. 19. 4.
ch. 32. 11, 12.
Isai. 46. 3, 4.
& 63. 9.
Hos. 11. 3.
See on Acts
13. 18.
- 32 Yet in this thing ^k ye did not believe the LORD your God, ^k Ps. 106. 24.
Jude 5.
- 33 ^l who went in the way before you, ^m to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day. ^l Ex. 13. 21.
Ps. 78. 14.
^m Num. 10. 33.
Ezek. 20. 6.

send. Here Moses is reminding them of their part in the transaction, not mentioned in Numbers. The suggestion of spies seems to have come from them, the allowance of their wish and appointment from the Lord.

31. "The Lord thy God bare thee, as a man doth bear his son." The Greek Version renders "nourisheth as a man nourisheth with food." So St. Paul, according to some readings, alludes to the passage in Acts xiii. 18 (see *marginal note in the Authorised Version*).

DEUTERONOMY, I.

- Before
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- ⁿ ch. 2. 14, 15. 1491.
- ^o Num. 14. 22, 23. Ps. 95. 11. ^p Num. 14. 24, 30. Josh. 14. 9. ^q Num. 14. 24.
- ² Heb, fulfilled to go after. ^r Num. 20. 12, & 27. 14. ch. 3. 26. & 4. 21. & 34. 4. Ps. 106. 32. ^s Num. 14. 30. ^t Ex. 24. 13. & 33. 11. See 1 Sam. 16. 22. ^u Num. 27. 18, 19. ch. 31. 7. 23. ^x Num. 14. 31. ^y Num. 14. 3. ^z Isai. 7. 15, 16. Rom. 9. 11. ^a Num. 14. 25.
- 34 And the LORD heard the voice of your words, and was wroth, ^a and sware, saying,
- 35 ^o surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,
- 36 ^p save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because ^q he hath ² wholly followed the LORD.
- 37 ^r Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.
- 38 ^s But Joshua the son of Nun, ^t which standeth before thee, he shall go in thither: ^u encourage him: for he shall cause Israel to inherit it.
- 39 ^x Moreover your little ones, which ^y ye said should be a prey, and your children, which in that day ^z had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.
- 40 ^a But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.
- ^b Num. 14. 40. 41 Then ye answered and said unto me, ^b We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.
- 42 And the LORD said unto me, Say unto them, ^c Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.
- ³ Heb. ye were presumptuous, and went up. ^d Num. 14. 44, 45. 43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and ³ ^d went presumptuously up into the hill.
- 44 And the Amorites, which dwelt in that moun-

37. "Also the Lord was angry with me for your sakes," &c. The event alluded to took place at Kadesh, but not on the occasion of the murmuring of the spies, but on their second visit, nearly thirty-eight years afterwards. The mention however of the place, and the thought of the punishment decreed against the offending people, calls up to the mind of Moses the great personal trouble of his own life which happened at the same place and involved him in a like punishment.

44. "And the Amorites, which dwelt in that mountain." In the corresponding passage of Numb. xiv. 44, 45. we find the Amalekites and

DEUTERONOMY, II.

tain, came out against you, and chased you, ^e as bees do, and destroyed you in Seir, *even* unto Hormah.

Before
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1451.

45 And ye returned and wept before the LORD; ^e Ps. 118. 12. but the LORD would not hearken to your voice, nor give ear unto you.

46 ^f So ye abode in Kadesh many days, according unto the days that ye abode *there*.

^f Num. 13. 25.
& 20. 1, 22.
Judg. 11. 17.

CHAPTER II.

¹ *The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, ^a as the LORD spake unto me: and we compassed mount Seir many days.

^a Num. 14. 25.
ch. I. 40.

Canaanites mentioned instead. There is no necessary discrepancy here: the Canaanites (who were joined by the Amalekites) being mentioned in the former passage by their general title, but here by their proper tribal name as Amorites (= mountaineers; see also ver. 19.): whilst the Amalekites are here passed over in silence, perhaps because they had no settled position in the district, as was the case with the Amorites.

“As bees do,” i.e. surrounding and following up those who disturb them in their hives. We have a similar expression in Ps. cxviii. 12. “They compassed me about like bees.”

45. “And ye returned and wept before the Lord.” This event is not stated in Numbers, and the mention of it here affords one of the numerous hints of the truthfulness of the narrative in which the author is speaking out of his own knowledge to those who know.

“But the Lord would not hearken.” The scene here depicted is of sad import. The Israelites defeated in battle, as the Lord had warned them, become alive at last to their sad condition. The land promised to their fathers, the possession to which they had looked forward so longingly and so long, is now not for them. They return from battle defeated and distressed. They approach the Lord in weeping and prayer. But alas! their tears and their prayers are now in vain. The decree upon their disobedience and unbelief has gone forth. The Lord had sworn unto them in His wrath, that they should not enter into His rest. Like Esau bent in sorrow before Isaac, so they in affliction prostrated before their Heavenly Father, find no place of repentance, no possible change in the Divine mind, though they seek it carefully with tears (Heb. xii. 17.). They must die in the wilderness, and lose that good land for which they had set out.

46. “Many days.” An indefinite time (see ii. 1.).

CHAPTER II.

1. “Then we turned,” &c. This verse takes in the whole period of wandering of 37½ years between their departure from Kadesh in the second year, and their return to the same neighbourhood in the fortieth year.

DEUTERONOMY, II.

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^b See ver. 7,
14.
^c Num. 20. 14.

2 And the LORD spake unto me, saying,
3 ye have compassed this mountain ^blong enough:
turn you northward.

4 And command thou the people, saying, ^cYe are
to pass through the coast of your brethren the chil-
dren of Esau, which dwell in Seir; and they shall
be afraid of you: take ye good heed unto yourselves
therefore:

5 meddle not with them; for I will not give you
of their land, ²no, not so much as a foot breadth;
^dbecause I have given mount Seir unto Esau for
a possession.

6 Ye shall buy meat of them for money, that ye
may eat; and ye shall also buy water of them for
money, that ye may drink.

² Heb.
*even to the
treading of
the sole of
the foot.*
^d Gen. 36. 8.
Josh. 24. 4.

1-8. Journey along the Coasts of Edom.

Numb. xxi. 4-11.

1. "We compassed Mount Seir many days." This was in consequence of Edom refusing a passage through their land. Hence the Israelites had to journey southwards from Kadesh till they turned the mountains of Seir at Elath and Ezion-gaber. It was during this journey that Aaron died and was buried in Mount Hor, and the plague of fiery serpents punished them for their murmuring, when "the soul of the "people was much discouraged because of the way" (Num. xxi. 4.). These events Moses passes over in silence, as he had just before omitted the mention of the thirty-eight years of wandering; the main subject which he steadily keeps in view throughout being the history of their journeying towards the land.

3. "This mountain," i. e. the whole mountain-range stretching from the south of the Dead Sea nearly to the Red Sea at Ezion-gaber.

"Turn you northward." They were now to turn the mountains at their southern point, and so to continue their journey in the valley running along the eastern side of the mountains of Edom.

5. "Meddle not with them because I have given Mount Seir unto Esau for a possession." See also vv. 9-16. "The earth is the Lord's and all that therein is, the compass of the world, and they that dwell therein" (Ps. xxiv. 1.). So the Lord, the King of all the earth, claims the right to "divide to the nations their inheritance" (Deut. xxxii. 8.), and "to determine the bounds of their habitation" (Acts xvii. 26.). With supreme authority accordingly He secures to Edom, Moab, and Ammon, the descendants of Isaac and Lot, their several possessions; with like authority He takes away from the Canaanites, upon their failure to fulfil the obligations of their trust, the land which He had formerly entrusted to their care, and gives it to others. So our Lord, in the parable of "the wicked husbandmen" (St. Matt. xxi. 33-44.), warned the Jews that it should be the case with themselves.

6. "Ye shall buy meat of them for money," &c. We must distinguish these Edomites of the South country from their more Northern,

DEUTERONOMY, II.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: °these forty years ° the LORD thy God *hath been* with thee; thou hast lacked nothing.

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ch. s. 2, 3, 4.

8 † And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ‡ Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

Judg. 11. 18.

1 Kin. 9. 26.

9 And the LORD said unto me, † Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ‡ Ar unto † the children of Lot for a possession.

2 Or, Use
no hostility
against
Moab.

h Num. 21. 23.
i Gen. 19. 36,
37.

10 † The Emims dwelt therein in times past, ‡ a people great, and many, and tall, as † the Anakims;

k Gen. 14. 5.

i Num. 13. 22,
33. ch. 9. 2.

11 which also were accounted giants, as the Anakims; but the Moabites call them Emims.

brethren, who came out against the Israelites to battle, and refused to them a passage through their land (Numb. xx. 20, 21). By ver. 29, we find that the Southern tribe, like the neighbouring Moabites, not only allowed them to pass quietly by them, but supplied their wants as they requested.

8. "The way of the plain." The great plain of the Arabah, stretching southward from Kadesh-barnea to the eastern arm of the Red Sea.

"Elath and Ezion-gaber." Towns at the head of the gulf, afterwards connected with the kingdom of Judah as the ports through which commerce with the South and East was carried on (see 1 Kings ix. 26; xxii. 48. 2 Kings xiv. 22; xvi. 6.).

9—23. Journey through Moab and Ammon.

9. "And the Lord said unto me, Distress not the Moabites." This history, as well as that of Ammon (ver. 18.), is additional to what has already been mentioned in Numbers. The Moabites as well as the Edomites helped the children of Israel (see ver. 29.).

"I have given Ar." See above ver. 5.

10—12. A parenthesis, giving particulars of earlier inhabitants of the land, viz. the Emims and Horims, the giant races of the South. They are mentioned only here and in Gen. xiv. 5.

11. "Which also were accounted giants, as the Anakims;" or the children of Anak, the giant family which dwelt at Hebron (though not confined exclusively to that place, see Joshua xi. 21, 22.), in comparison with whom the Israelites were as grasshoppers, and for fear of whom they refused to venture on possession of the land (Numb. xiii. 32, 33.). The names should be written Emim, Horim, Anakim, words already in plural form. These primitive tribes seem to have derived their appella-

DEUTERONOMY, II.

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- 12 ^mThe Horims also dwelt in Seir beforetime; but the children of Esau ²succeeded them, when they had destroyed them from before them, and dwelt in their ³stead; as Israel did unto the land of his possession, which the LORD gave unto them.
- 13 Now rise up, *said I*, and get you over ⁿthe ⁴brook Zered. And we went over the brook Zered.
- 14 And the space in which we came ^ofrom Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; ^puntil all the generation of the men of war were wasted out from among the host, ^qas the LORD sware unto them.
- 15 For indeed the ^rhand of the LORD was against them, to destroy them from among the host, until they were consumed.
- 16 So it came to pass, when all the men of war were consumed and dead from among the people,
- 17 that the LORD spake unto me, saying,
- 18 thou art to pass over through Ar, the coast of Moab, this day:
- 19 and *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ^sthe children of Lot *for* a possession.
- 20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^tZamzummims;
- ^m Gen. 14. 6. & 36. 20. ver. 22.
² Heb. *inherited them*.
³ Or, *room*.
ⁿ Num. 21. 12.
⁴ Or, *valley*.
Num. 13. 23.
^o Num. 13. 26.
^p Num. 14. 33. & 26. 64.
^q Num. 14. 35. ch. 1. 34. 35. Ezek. 20. 15.
^r Ps. 78. 33. & 106. 26.
^s Gen. 19. 38.
^t Gen. 14. 5. *Zuzims*.

tions from certain characteristics of form or habits; "Emin" meaning "terrible," Horim, "dwellers in caves," Anakim, "long-necked."

14. "Thirty and eight years." They left Kadesh-barnea for the first time in the autumn of the second year, and were now drawing towards the end of the fortieth year.

"Until all the generation of the men of war were wasted out." So had the Lord decreed in punishment (Numb. xiv. 29.). "Your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me."

20—23. Another parenthesis, describing other races which had previously occupied various portions of the land, as the Zamzummims (i. e. "the crafty ones"), the same as those who are called in Gen. xiv. 5. Zuzims, a giant race of the South-east, and the Avims, who had been driven out from the South-west by the Caphtorims, by whom, under the name of Philistines, the land was taken in possession (compare Gen. x. 14. and Amos ix. 7.).

DEUTERONOMY, II.

21 ^a a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: Before
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22 as he did to the children of Esau, ^x which dwelt in Seir, when he destroyed ^y the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: ^u See ver. 10.
^x Gen. 36. 8.
^y Gen. 14. 6.
& 36. 20,
30. ver. 12.

23 and ^z the Avims which dwelt in Hazerim, *even* unto ^a Azzah, ^b the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) ^z Josh. 13. 3.
^a Jer. 25. 20.
^b Gen. 10. 14.
Amos 9. 7.

24 Rise ye up, take your journey, and ^c pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: ^c Num. 21. 13,
14. Judg. 11
18, 21.

² begin to possess *it*, and contend with him in battle. ² Heb. *begin*,
possess.

25 ^d This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. ^d Ex. 15. 14, 15.
ch. 11. 25.
Josh. 2. 9, 10.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^e with words of peace, saying, ^e ch. 20. 10.

27 ^f let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. ^f Num. 21. 21,
22.
Judg. 11. 19.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^g only I will pass through on my feet; ^g Num. 20. 19.

29 (^h as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. ^h See Num.
20. 18.
ch. 23. 3, 4.
Judg. 11. 17,
18.

30 ⁱ But Sihon king of Heshbon would not let us pass by him: for ^k the LORD thy God ¹ hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day. ⁱ Num. 21. 23.
^k Josh. 11. 20.
¹ Ex. 4. 21.

31 And the LORD said unto me, Behold, I have begun to ^m give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. ^m ch. 1. 8.

23. "Unto Azzah." So too the word appears in 1 Kings iv. 24. Its usual form however in our English Bible, as in the Greek, is Gaza, the well-known Philistine city of the South. It is a pity that our translators were not uniform in their rendering of this as well as some other words.

DEUTERONOMY, III.

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- 32 ^aThen Sihon came out against us, he and all his people, to fight at Jahaz.
- 33 And ^othe LORD our God delivered him before us ; and ^pwe smote him, and his sons, and all his people.
- 34 And we took all his cities at that time, and utterly destroyed ^qthe men, and the women, and the little ones, of every city, we left none to remain : 35 only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
- 36 ^rFrom Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us : ^sthe LORD our God delivered all unto us :
- 37 only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river ^tJabbok, nor unto the cities in the mountains, nor unto ^uwhatsoever the LORD our God forbad us.

ⁿ Num. 21. 23.

^o ch. 7. 2. & 20. 16.

^p Num. 21. 24.

ch. 23. 7.

^q Lev. 27. 23.

ch. 7. 2, 26.

² H. b.

every city of men, and women, and little ones.

^r ch. 3. 12.

& 4. 48.

Josh. 13. 9.

^s Ps. 44. 3.

^t Gen. 32. 22.

Num. 21. 24.

ch. 3. 16.

^u ver. 5, 9, 19.

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan : and ^aOg the king of Bashan came out against us, he and all his people, to battle ^bat Edrei.

2 And the LORD said unto me, Fear him not : for I will deliver him, and all his people, and his land, into thy hand ; and thou shalt do unto him as thou didst unto ^cSihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands ^dOg also, the king of Bashan, and all his people : ^dand we smote him until none was left to him remaining.

CHAPTER III.

1—11. The Conquest of Og, king of Bashan.

Numb. xxi. 33—35.

Moses gives us in this section many new particulars connected with the conquest of Og and his land, which he had passed over in his summary account in the Book of Numbers ; as, for instance, the number and strength of his cities, and the giant stature of Og himself, the last of the remnant of the giant race (the Rephaim) of that district. So wonderful was the overthrow of these mighty men by a band of herdsmen and shepherds, as they seemed, both in its rapidity and completeness, that we are not surprised to find the memory of that great victory

DEUTERONOMY, III.

4 And we took all his cities at that time, there was not a city which we took not from them, three-score cities, °all the region of Argob, the kingdom ° of Og in Bashan.

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° 1 Kin. 4. 13.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king °of Heshbon, utterly destroying the men, ° women, and children, of every city.

° ch. 2. 24.
Ps. 135. 10,
11, 12, & 136.
19, 20, 21.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

celebrated after many generations amongst the special acts of the Lord, to Whose arm alone, and not their own, they owed all—"Who smote "great nations, and slew mighty kings, Sihon, king of the Amorites, "and Og the king of Bashan" (Ps. cxxxv. 10, 11; cxxxvi. 17—20.). Well might the people say now, as on so many other occasions of national deliverance, "Not unto us, but unto Thy name give the glory, for Thy "mercy, and for Thy truth's sake" (Ps. cxv. 1.).

4, 5. "Threescore cities, all the region of Argob . . . fenced "with high walls, gates and bars." Mr. Porter in his book, *The Giant Cities of Bashan*, p. 13, writes thus upon this subject. "Such "a statement seems all but incredible . . . Often when reading the "passage, I used to think that some strange statistical mystery hung "over it: for how could a province measuring not more than thirty "miles by twenty support such a number of fortified cities, especially "when the greater part of it was a wilderness of rocks? But mysterious, "incredible, as this seemed, on the spot, with my own eyes, I have seen "that it is literally true. The cities are there to this day. Some of "them retain the ancient names recorded in the Bible." Though overlaid by remains of Grecian and Roman times, many of those cities still retain in the massiveness and primitive character of their buildings evident tokens of a much earlier occupation.

"All the region of Argob," lit. "rope of Argob." The same word is used in 1 Kings iv. 13. in connexion with the same country. Travellers speak of the region, now called Lejah, and in the New Testament Trachonitis (= the rough stony district), as contained within a sharply defined border, which separates it from the surrounding plain by a distinct line of demarcation as by a rope. "As we advanced we began to notice a black "line extending across the plain in the distance in front. Gradually "it became more defined, and ere daylight waned it seemed like a "cyclopean wall built in some bygone age, and afterwards shattered by "an earthquake. Riding up to Musa, I asked what it was. That said "he, is the Lejah The Lejah is a vast field of basalt, placed "in the midst of the fertile plain of Bashan. Its surface has an eleva- "tion of some thirty feet above the plain, and its border is everywhere "as clearly defined by the broken cliffs as any shore line" (*Porter*, p. 24.).

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9 (*which* ^g Hermon the Sidonians call Sirion; and the Amorites call it ^h Shenir;)

^g ch. 4. 48.
Ps. 29. 6.
^h 1 Chr. 5. 23.
ⁱ ch. 4. 49.
^k Josh. 12. 5.
& 13. 11.
11 ^l For only Og king of Bashan remained of the remnant of ^m giants; behold, his bedstead *was* a bedstead of iron; *is* it not in ⁿ Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

^o ch. 2. 36.
Josh. 12. 2.
^p Num. 32. 33.
Josh. 12. 6.
& 13. 8, &c.
12 And this land, *which* we possessed at that time, ^o from Aroer, which *is* by the river Arnon, and half mount Gilead, and ^p the cities thereof, gave I unto the Reubenites and to the Gadites.

9. "Hermon." Called by the Sidonians Sirion, and by the Amorites Shenir, i. e. "a breastplate or shield." Porter writes, p. 30: "On the western horizon rose Hermon—a spotless pyramid of snow . . . As I looked on that western barrier of Bashan, the first sunbeams touched the crest of Hermon; and as they touched it, its icy crown glistened like polished steel, reminding me how strikingly descriptive was the name given to that mountain by the Amorites, 'Shenir,' the 'breast-plate' or 'shield.'" Sirion is supposed to have much the same meaning, as it occurs in a modified form in 1 Sam. xvii. 5, where it is translated "a coat of mail." Hermon was also called by the name of Sion (iv. 48.).

11. "Of the remnant of the giants." Hebr. "Rephaim," who are mentioned as possessing this country in the time of Abraham (Gen. xiv. 5.).

"A bedstead of iron." Some have seen in these words a reference rather to "a sarcophagus of basalt," an interpretation which the original words will admit. Black basalt, which the Arabs still regard as iron, is abundant in the district of the Hauran, and may have suggested the name Argob (=stony) to this part of Og's dominions.

"After the cubit of a man." This expression, which occurs only in this passage, seems to imply the existence of another cubit of different length as in use amongst the Israelites.

We have a reference in 2 Chron. iii. 3, to a cubit of "first" or "older" measure, and in Ezek. xli. 8 to a great cubit (lit. "cubit to the joint"), which is further defined in xl. 5, as consisting of "a cubit and a handbreadth."

The "cubit of a man" may be perhaps best regarded as the natural cubit, being of the ordinary length of the forearm, reckoned either to the wrist or to the extremity of the middle finger, as distinguished from an artificial cubit of fixed length, perhaps used for ecclesiastical measurement, as in weights there was a distinction between the common shekel and the shekel of the Sanctuary. And these two sorts of cubits may have corresponded respectively with the common cubit (=18 inches) and the royal cubit (=21 inches) afterwards in use at Babylon.

12—20. Distribution of the conquered lands between the two tribes and a half (Numb. xxxii.), upon the request of Reuben and Gad.

DEUTERONOMY, III.

13 ^a And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

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^a Josh. 13. 29.

14 ^r Jair the son of Manasseh took all the country of Argob ^s unto the coasts of Geshuri and Maachathi; and ^t called them after his own name, Bashan-havoth-jair, unto this day.

^r 1 Chr. 2. 22.

^s Josh. 13. 13.

² Sam. 3. 3.

& 10. 6.

^t Num. 32. 41.

15 ^u And I gave Gilead unto Machir.

^u Num. 32. 39.

16 And unto the Reubenites ^w and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, ^x which is the border of the children of Ammon;

^w 2 Sam. 24. 5.

^x Num. 21. 24.

Josh. 12. 2.

17 the plain also, and Jordan, and the coast thereof, from ^y Chinnereth ^z even unto the sea of the plain, ^a even the salt sea, ² under Ashdoth-pisgah eastward.

^y Num. 34. 11.

^z Num. 34. 12.

ch. 4. 40.

Josh. 12. 3.

^a Gen. 14. 3.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ^b ye shall pass over armed before your brethren the children of Israel, all *that are* ³ meet for the war.

² Or, under the springs of Pisgah, or, the hill.

^b Num. 32. 20.

&c.

³ Heb. sons of power.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 until the LORD have given rest unto your brethren, as well as unto you, and *until* they also

14. "Unto the coasts of Geshuri and Maachathi," i. e. of the Geshurites and Maachathites. This district seems to have been included in the possessions of the Israelites, though the original inhabitants were not dispossessed by them (Josh. xiii. 13.), but continued to retain their two kingdoms up to the time of David (2 Sam. iii. 3; xiii. 37; and x. 6.), who married, amongst other wives, Maacah, the daughter of Talmai, king of Geshur, by whom he had Absalom.

15. "And I gave Gilead unto Machir." In Num. xxxiii. 29, 40, we read that this district was conquered from the Amorites by the children of Machir, to whom in consequence it was given in possession by Moses.

16. "And unto the Reubenites and Gadites," &c. The country of Reuben and Gad consisted of the kingdom of Sihon (Num. xxi. 24.), extending from the northern border of Moab at the brook of Arnon, the mid-point of the country lying to the east of the Dead Sea, to the southern limit of Ammon at the Jabbok, midway between the Dead Sea and the Sea of Chinnereth. Of this district the southern portion belonged to Reuben, whilst the more northerly half was assigned to Gad (see Josh. xiii. 8—27.).

17. "Chinnereth." See also Numb. xxxiv. 11, afterwards known as Gemmesaret.

"The sea of the plain, even the salt sea," known more familiarly as "the Dead Sea."

- Before
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- possess the land which the LORD your God hath given them beyond Jordan : and *then* shall ye ^e return every man unto his possession, which I have given you.
- ^c Josh. 22. 4.
- ^d Num. 27. 18. 21 And ^d I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings : so shall the LORD do unto all the kingdoms whither thou passest.
- ^e Ex. 14. 14. 22 Ye shall not fear them : for ^e the LORD your God he shall fight for you.
- ^f See 2 Cor. 12. 8, 9. 23 And ^f I besought the LORD at that time, saying,
- ^g ch. 11. 2. 24 O Lord GOD, thou hast begun to shew thy servant ^g thy greatness, and thy mighty hand : for
- ^h Ex. 15. 11. ^h what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might ?
- ⁱ Ex. 3. 8. 25 I pray thee, let me go over, and see ⁱ the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.
- ^k Num. 20. 12. 26 But the LORD ^k was wroth with me for your sakes, and would not hear me : and the LORD said unto me, Let it suffice thee ; speak no more unto me of this matter.
- ^l Num. 27. 12. 27 ^l Get thee up into the top of ² Pisgah, and lift up thine eyes westward, and northward, and south-
- ² Or, *The hill.*

23—29. Moses' Passionate Pleading with God.

Numb. xx. 7—13.

Moses pours out before the people the feeling of sadness that was weighing down his soul in the stern refusal of God to revoke the sentence passed upon him at Kadesh ; partly (1) to impress them more seriously with the preciousness of the blessing, the loss of which in his own case he felt so keenly, and partly (2) to show them how careful they ought to be not to offend, and so to risk the loss of God's promised blessings (see iv. 21—24.):

26. "The Lord was wroth with me for your sakes." So the Psalmist (evi. 32, 33.): "They angered Him also at the waters of strife, "so that it went ill with Moses for their sakes: because they provoked "his spirit, so that he spake unadvisedly with his lips."

"And would not hear me." No! not even a Moses can be heard when the Lord has uttered the sentence of punishment. Every one alike, the highest and the lowest, must bear the punishment of his iniquity, for there is no respect of persons with God. "Notwithstanding "the inferiority of his sin to theirs, like them he must die without "treading the promised land ; for judgment begins at the house of God, "and the measure of its severity is determined by the measure of the "call and grace of God" (*Kurtz*).

27. "Get thee up into the top of Pisgah," &c. One only concession is allowed him, and that but a melancholy one ; to see in all its length

DEUTERONOMY, IV.

ward, and eastward, and behold *it* with thine eyes : Before
CHRIST
1451.
for thou shalt not go over this Jordan.

28 But ^m charge Joshua, and encourage him, and strengthen him : for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. ^m Num. 27.
18, 23.
ch. 1. 38.
& 21. 3, 7.

29 So we abode in ⁿ the valley over against Beth-peor. ⁿ ch. 4. 46.
& 34. 6.

CHAPTER IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto ^a the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. ^a Lev. 19. 37.
& 20. 8.
& 22. 31.
ch. 5. 1. & 8. 1.
Ezek. 20. 11.
Rom. 10. 5.

2 ^b Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. ^b ch. 12. 32.
Josh. 1. 7.
Prov. 30. 6.
Eccles. 12. 13.
Rev. 22. 18,
19.

and breadth, in all its fertility and beauty, that land of promise, the long hoped-for possession, which shall be for others but not for himself to enjoy.

28. "But charge Joshua . . . for he shall go over before this "people." Notice how the history of God's people becomes typical. (1) What Moses could not do, Joshua is to complete. So what the Law is unable to accomplish, the Gospel is to carry into effect. (2) Moses prepares the way, Joshua fulfils. So the Law was but a schoolmaster to bring us to Christ. (3) Moses leads to Jordan, but can go no further. Joshua brings the people into Canaan. So the Law only points to the end, but Jesus (our true Joshua) through the Gospel gives an abundant entrance into the heavenly Canaan. (See also *Pearson on Creed*, Art. ii.)

CHAPTER IV.

1—40. Practical Conclusion.

This chapter contains the practical conclusion of what had been set before them in the previous chapters, viz., how grievously God had been provoked to anger by the people and by Moses himself. The Israelites are to be warned by such sad instances of the danger of disobedience, especially as regards that great sin of departure from the living God and giving His glory to another.

1. "Statutes." Laws with reference to the worship of God.

"Judgments." Laws concerning duties to their fellow-men, making up both together the code of the whole duty of man.

2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Notice how our God

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^c Num. 25. 4. ^{&c.} ³ Your eyes have seen what the LORD did because of ^e Baal-peor : for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

^{Josh.} 22. 17.
^{P's.} 106. 23,
23.

⁴ But ye that did cleave unto the LORD your God *are* alive every one of you this day.

⁵ Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

^d Job 28. 23.
^{P's.} 19. 7.
& 111. 10.
^{Prov.} 1. 7.

⁶ Keep therefore and do *them* ; for this *is* ^d your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

^e 2 Sam. 7. 23.

⁷ For ^e what nation *is there so great*, who *hath* ^f God so nigh unto them, as the LORD our God *is* in all *things that we call upon him for* ?

^f P's. 46. 1.
& 145. 18.
& 148. 14.
^{Isai.} 55. 6.

⁸ And what nation *is there so great*, that hath statutes and judgments so righteous as all this law, which I set before you this day ?

^g Prov. 4. 23.

⁹ Only take heed to thyself, and ^g keep thy soul diligently, ^h lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life : but ⁱ teach them thy sons, and thy sons' sons ;

^h Prov. 3. 1, 3.
& 4. 21.

ⁱ Gen. 18. 19.
ch. 6. 7.
& 11. 19.
^{P's.} 78. 5. 6.
^{Eph.} 6. 4.

¹⁰ *pecially* ^k the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make

^k Ex. 19. 9, 16.
& 20. 18.
^{Heb.} 12. 18,
19.

requires a perfect obedience—the surrender of our whole will to His Will—neither more nor less than what He has commanded. As sins of omission, as well as sins of commission, are alike sins in His sight, so we err as much by acting in excess as in defect. Hence the simple rule is that which is repeated in xii. 32 : “What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it.”

3. “Your eyes have seen,” &c. The events at Baal-peor, with the subsequent conquest of the Midianites and the re-numbering of the people, had taken place only some two or three months previously.

9. “Only take heed to thyself.” The change of person from the plural to the singular is to be remarked, as making the exhortation more pointedly individual and personal. It is but of little use to shelter ourselves under general exhortations addressed to a mass ; we must consider ourselves as personally concerned, and bring home the application to our own particular case.

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them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

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11 And ye came near and stood under the mountain; and the ¹mountain burned with fire unto the ¹midst of heaven, with darkness, clouds, and thick ²darkness.

¹ Ex. 19. 18.
ch. 5. 23.
² Heb. heart.

12 ^m And the LORD spake unto you out of the midst of the fire: ⁿye heard the voice of the words, but saw no similitude; ^o³ only ye heard a voice.

^m ch. 5. 4. 22.
ⁿ ver. 33, 36.
^o Ex. 20. 22.
¹ Kin. 19. 12.

13 ^p And he declared unto you his covenant, which he commanded you to perform, *even* ^qten commandments; and ^rhe wrote them upon two tables of stone.

³ Heb.
save a voice.
^p ch. 9. 9, 11.
^q Ex. 34. 28.
^r Ex. 24. 12.
& 31. 18.

14 And ^sthe LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

^s Ex. 21. 1.
& ch. 22.
& ch. 23.

15 ^t Take ye therefore good heed unto yourselves; for ye saw no manner of ^usimilitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

^t Josh. 23. 11.
^u Isai. 40. 18.

16 lest ye ^xcorrupt yourselves, and ^ymake you a graven image, the similitude of any figure, ^zthe likeness of male or female,

^x Ex. 32. 7.
^y Ex. 20. 4, 5.
ver. 23.
ch. 5. 8.
^z Rom. 1. 23.

17 the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 the likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 and lest thou ^alift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^ball the host of heaven, shouldest be driven to ^cworship them, and serve them, which the

^a ch. 17. 3.
Job 31. 26,
27.
^b Gen. 2. 1.
² Kin. 17. 16.
& 21. 3.
^c Rom. 1. 25.

12. "Ye heard the voice of the words, but saw no similitude," &c. Compare our Lord's words in St. John v. 37, which may have been spoken with this passage in view.

19. "Lest thou lift up thine eyes unto heaven." The worship of the sun, moon, and heavenly bodies, one of Eastern character, and so especially to be guarded against by the people. Job refers to the danger and the sin (xxx. 26—28.). "If I beheld the sun when it shined, "or the moon walking in brightness, and my heart hath been secretly "enticed, or my mouth hath kissed my hand, this also were an iniquity to "be punished by the Judge: for I should have denied the God that is "above."

"Which the Lord thy God hath divided," &c.; or, as margin,

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LORD thy God hath ²divided unto all nations under the whole heaven.

² Or,
imparted.

^d 1 Kin. 8. 51.

Jer. 11. 4.

^e Ex. 19. 5.

ch. 9. 21.

& 32. 9.

^f Num. 20. 12.

ch. 1. 37.

& 3. 26.

20 But the LORD hath taken you, and ^abrought you forth out of the iron furnace, *even* out of Egypt, ^eto be unto him a people of inheritance, as *ye are* this day.

^f See 2 Pet.

1. 13, 14, 15.

^h ch. 3. 27.

ⁱ ch. 3. 25.

^k ver. 9.

21 Furthermore ^fthe LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance :

22 but ^gI must die in this land, ^hI must not go over Jordan : but ye shall go over, and possess ⁱthat good land.

^l ver. 16.

Ex. 20. 4, 5.

^m Ex. 24. 17.

ch. 9. 3.

Isai. 33. 14.

Heb. 12. 29.

ⁿ Ex. 20. 5.

ch. 6. 15.

Isai. 42. 8.

23 Take heed unto yourselves, ^klest ye forget the covenant of the LORD your God, which he made with you, ^land make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For ^mthe LORD thy God *is* a consuming fire, *even* ⁿa jealous God.

“imparted.” These words have been interpreted in two ways : (1) chiefly by Jewish commentators, that God gave the sun, moon, and stars to the heathen for their use, i.e. for purposes of light, &c. ; (2) by early Greek Christian writers, that God allotted them for worship, i.e. permitted the heathen, who had gone astray from the true worship, to choose them as objects of worship. The latter interpretation seems to have some countenance given to it by such passages as Acts xvii. 30, where God is said to have winked at such times of man’s ignorance, and Rom. i. 24—26, where St. Paul asserts of the Gentiles that, as they did not glorify God as God, although the works of creation bore witness to Him, He gave them up judicially to their own ways, and to the worship of the creature instead of the Creator.

20. “Out of the iron furnace, even out of Egypt.” Iron furnace, a furnace for smelting metals, and so of exceeding fierceness and power. How great a misery is depicted in this phrase, repeated again with regard to their wretched condition in Egypt by Solomon (1 Kings viii. 51.) and Jeremiah (xi. 4.). So long did the memory of their hard bondage in the cruel extremities to which they were reduced survive in the thoughts of the nation. How foolish for them to turn back, as they did so often in thought and heart, to the land of their affliction, and in spite of all their past trial to be ready to entangle themselves again with the yoke of bondage.

24. “The Lord thy God is a consuming fire.” Quoted in Heb. xii. 29.

“Even a jealous God,” especially with regard to this sin of idolatry. See Exod. xx. 5. in the Second Commandment.

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25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and °shall corrupt *yourselves*, and make a ^{Before CHRIST 1451.} graven image, or the likeness of any *thing*, and ^{ver. 16.} shall do evil in the sight of the LORD thy God, ^{p 2 Kin. 17. 17, &c.} to provoke him to anger :

26 ¶ I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. ^{ch. 30. 18, 19. Isai. 1. 2. Mic. 6. 2.}

27 And the LORD ¶ shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. ^{r Lev. 26. 33. ch. 28. 62, 64. Neh. 1. 8. 1 Sam. 26. 19. Jer. 16. 1.}

28 And ^s there ye shall serve gods, the work of men's hands, wood and stone, ^t which neither see, nor hear, nor eat, nor smell. ^{Ps. 115. 4, 5. & 135. 15, 16. Isai. 44. 9. & 46. 7.}

29 ^u But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. ^{u Lev. 26. 39, 40. ch. 30. 1, 2, 3. 2 Chr. 15. 4. Neh. 1. 9. Isai. 55. 6, 7. Jer. 29. 12, 13, 14.}

29. "But if from thence thou shalt seek the Lord thy God," &c. In the midst of wrath God ever remembers mercy. So He does not threaten punishment for sin without adding a word of consolation for the penitent. He had already given a hope of mercy in Lev. xxvi. 40—45. Moses now repeats the promise, which is still further extended in xxx. 1—3, in the assurance that their God will not only look upon His people in the day of penitent affliction and forgive them, but will even bring them back from the place of their captivity and restore them to their own land. The word thus spoken must have been at all times a source of blessed support and consolation to the spiritually-minded Israelite, as in the midst of national degradation it illumined the dark future of his people. It emboldened Solomon to utter his earnest entreaty to God on behalf of his people at the dedication of the Temple (1 Kings viii. 46—50.). The truth contained in it lay deep in the mind of the compiler of the Books of Chronicles, when he wrote concerning its absolute fulfilment, "When they in their trouble did turn unto the "Lord God, and sought Him, He was found of them" (2 Chr. xv. 4.). It formed the theme of God's blessed promise by the prophet to the captives at Babylon (Jer. xxix. 10—14.). It was the subject of hopeful meditation to good Nehemiah, when in his captive home at Shushan the palace he claimed so earnestly the fulfilment of the promise to himself and his people that still remained in exile. Lastly, under the type of the restoration of the ancient people of God to His favour, and their temporal privileges, it formed the basis of all the blessed promises,—made known to us by God's prophets, concerning that complete restoration of God's once erring people to His covenanted love and mercy, and that general gathering in, from the East and from the West, from the North and from the South, of a spiritual Israel, redeemed from sin and evil, to

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- 2 Heb. *have found thee*, Ex. 18. 8. ch. 31. 17. x Gen. 49. 1. ch. 31. 20. Jer. 23. 29. Hos. 3. 5. y Joel 2. 12. z 2 Chr. 30. 9. Neh. 9. 21. Ps. 116. 5. Jonah 4. 2. a Job 8. 8. b Matt. 24. 31.
- 30 When thou art in tribulation, and all these things ²are come upon thee, ^x*even* in the latter days, if thou ^yturn to the LORD thy God, and shalt be obedient unto his voice;
- 31 (for the LORD thy God *is* ^za merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.
- 32 For ^aask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* ^bfrom the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?
- c Ex. 24. 11. & 33. 20. ch. 5. 24, 26.
- 33 ^cDid *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?
- d ch. 7. 19. & 29. 3. e Ex. 7. 3. f Ex. 13. 3. g Ex. 6. 6. h ch. 26. 8. & 34. 12.
- 34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, ^dby temptations, ^eby signs, and by wonders, and by war, and ^fby a mighty hand, and ^gby a stretched out arm, ^hand by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?
- i ch. 32. 39. 1 Sam. 2. 2. Isai. 45. 5, 18, 22. Mark 12. 29, 32.
- 35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; ⁱ*there is* none else beside him.
- k Ex. 19. 9, 19. & 20. 18, 22. & 24. 16. Heb. 12. 18.
- 36 ^kOut of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.
- l ch. 10. 15.
- m Ex. 13. 3, 9, 14.
- 37 And because ^lhe loved thy fathers, therefore he chose their seed after them, and ^mbrought thee out in his sight with his mighty power out of Egypt;
- n ch. 7. 1. & 9. 1, 4, 5.
- 38 ⁿto drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

the full participation of more than earthly privileges in a more than earthly Canaan,—promises which have been fulfilled in Christ (St. Luke xiii. 29. Rev. v. 9, 10; vii. 9—17.).

34. "Temptations," i. e. probably trials, such as the miracles in Egypt, which were intended for testing the Israelites no less than the Egyptians with regard to their acknowledgment of the Lord through His servant Moses.

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39 Know therefore this day, and consider *it* in thine heart, that ° the LORD he is God in heaven above, and upon the earth beneath: *there is none* else. Before CHRIST 1451.
o ver. 35.
Josh. 2. 11.

40 P Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, ° that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever. P Lev. 22. 31.
q ch. 5. 16.
& 6. 3, 18.
& 12. 25, 28.
& 22. 7.
Eph. 6. 3.

41 Then Moses r severed three cities on this side Jordan toward the sun rising; r Num. 35. 6, 14.

42 s that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: s ch. 19. 4.

43 *namely*, t Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. t Josh. 20. 8.

44 And this is the law which Moses set before the children of Israel:

45 these are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 on this side Jordan, u in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel x smote, after they were come forth out of Egypt: u ch. 3. 23.
x Num. 21. 24.
ch. 1. 4.

41—43. Appointment of Cities of Refuge.

41. "Then Moses severed three cities on this side Jordan." The country to the east of the Jordan being already in possession, Moses was able to fix definitely the three cities of refuge. Those on the west of the Jordan, where the land was still unconquered, were not marked out. So Moses, faithful to the last to his trust, before he is called away from his work by God, arranges everything that can be done for the future, ere the Jordan is crossed.

"On this side Jordan." Notice here again the expression as in i. 1—5, and see the note there.

43. "Bezer in the wilderness," &c. Notice how Moses selected one city out of each of the trans-Jordanic tribes. Like the cities afterwards chosen on the west of the Jordan, they were as nearly as possible central and equi-distant, so that each man might have as favourable a chance of escape as possible.

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47 and they possessed his land, and the land ^v of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising ;

^a ch. 2. 36. & 3. 12.
^a ch. 3. 9.
1's. 133. 3.

48 ^z from Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* ^a Hermon,

^b ch. 3. 17.

49 and all the plain on this side Jordan eastward, even unto the sea of the plain, under the ^b springs of Pisgah.

CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

¶ AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and ² keep, and do them.

² Heb. *keep to do them.*
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2 ^a The LORD our God made a covenant with us in Horeb.

^a Ex. 19. 5. ch. 4. 23.
^b See Matt. 13. 17.
Heb. 8. 9.

3 The LORD ^b made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

v.—xi. Recapitulation of the Moral Law.

CHAPTER V.

The reason for this recapitulation, as for the repetition in this Book of so much that has already been recorded, is to be found probably in the fact that those to whom these laws had been first delivered had passed away, whilst the multitude whom Moses now addressed consisted of those who on the previous occasions were mostly children, and many of them even unborn. It was therefore no vain repetition of laws already known, but a very necessary inculcation of duty and service to be required of those who were on the eve of entering upon that land in the possession of which the observance of these laws would be demanded of them. Beginning with the Ten Commandments, the foundation of the Moral Law, he proceeds to other laws in detail, enforcing throughout the necessity of passing beyond the mere external letter of the law to the spirit which lies underneath, and renders the service a true service to God.

3. "The Lord made not this covenant with our fathers," &c. The word "fathers" here refers to the patriarchs (see iv. 37.) and not to the generation which had come out of Egypt, and died in the wilderness. The Covenant at Horeb was a New Covenant, differing from, though an expansion of, the Covenant made with Abraham, Isaac, and Jacob. It is true that it was addressed to the parents of those to whom Moses now

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4 ^cThe LORD talked with you face to face in the mount out of the midst of the fire, Before
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5 (^dI stood between the LORD and you at that time, to shew you the word of the LORD: for ^eye were afraid by reason of the fire, and went not up into the mount;) saying, Ex. 19. 9, 19.
& 20. 22.
ch. 4. 33, 36.
& 34. 10.
d Ex. 20. 21.
Gal. 3. 19.
e Ex. 19. 16.
& 20. 18.
& 24. 2.

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of ² bondage. f Ex. 20. 2, &c.
Lev. 26. 1.
ch. 6. 4.
Ps. 81. 10.

7 ^gThou shalt have none other gods before me. g Heb.
servants.

8 ^hThou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: h Ex. 20. 3.
i Ex. 20. 4.

9 thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, ⁱvisiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, i Ex. 34. 7.

10 ^kand shewing mercy unto thousands of them that love me and keep my commandments. k Jer. 32. 18.
Dan. 9. 4.

11 ^lThou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. l Ex. 20. 7.
Lev. 19. 12.
Matt. 5. 33.

12 ^mKeep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. m Ex. 20. 8.

spoke, but it was a covenant made with Israel, *as a nation*, and so bound all alike who were brought within its provisions, children as well as those who were grown up.

As therefore Levi was reckoned as having paid tithes to Melchisedec in the person of Abraham (Heb. vii. 9, 10.), so the children then present, whom Moses now addresses, were parties to the Covenant then made.

5. "I stood between the Lord and you," &c. Moses' mediatorial office began from Sinai.

The Israelites, alarmed at the signs of God's immediate presence, begged that no further communication should be addressed directly to them (Exod. xx. 19.), and so Moses was appointed as mediator, to receive from God the directions which He would have communicated to them (Gal. iii. 19.). So, as mediator of the Old Covenant, he became an eminent type of Him Who has come, "the Mediator of a better Covenant, "which was established upon better promises" (Heb. viii. 6.), standing intermediately between a holy God and sinful man (1 Tim. ii. 5.), being alike the Great Revealer of God's Will to man (Heb. i. 2.) and the Ever-living Intercessor with God for man (Heb. vii. 25. 1 St. John ii. 1.).

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13 ⁿ Six days thou shalt labour, and do all thy work :

ⁿ Ex. 23. 12.
& 35. 2.
Ezek. 20. 12.
^o Gen. 2. 2.
Ex. 16. 23, 30.
Heb. 4. 4.

14 but the seventh day *is* the ^o sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates ; that thy manservant and thy maidservant may rest as well as thou.

^p ch. 15. 15.
& 16. 12.
& 24. 18, 22.
^q ch. 4. 34, 37.

15 ^p And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence ^q through a mighty hand and by a stretched out arm : therefore the LORD thy God commanded thee to keep the sabbath day.

^r Ex. 20. 12.
Lev. 19. 3.
ch. 27. 16.
Eph. 6. 2, 3.
Col. 3. 20.
^s ch. 4. 40.

16 ^r Honour thy father and thy mother, as the LORD thy God hath commanded thee ; ^s that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

^t Ex. 20. 13.
Matt. 5. 21.

17 ^t Thou shalt not kill.

15. "And remember that thou wast a servant," &c. We have to notice here a different reason given for the observance of the Sabbath day from that which occurs in Exod. xx. There the motive is founded on the seventh day of rest after the Creation : here the reference is made to the deliverance from their state of bondage to an earthly master in Egypt, apparently as suggestive of kindness to be shown to those who should be in bondage to themselves. Hence its close connection with the concluding remark of the preceding verse, "that thy manservant and thy maidservant may rest as well as thou." The same reason appears in Deuteronomy attached to other laws in addition to what we find in the corresponding passages of the previous books (see *marg. ref.*), and was doubtless intended to inculcate in time to come the duty of merciful thoughtfulness for others, by keeping before the minds of the people in future years the remembrance of the state of their forefathers in Egypt, which would be liable to be less keenly realised, as that time of suffering receded further and further into the distant past.

16. "And that it may go well with thee." This addition to the promise of long life given in Exod. xx. is an important one. Mere length of days without accompanying happiness would be a curse and not a blessing. In that case an eternity of existence would be but an eternity of sorrow. Hence it was in mercy that Adam and Eve were driven out of Paradise, as we are told in Gen. iii. 22, 23 : "And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever : therefore the Lord God sent him forth from the Garden of Eden." But the full promise of the Fifth Commandment as given here secures to those who observe it not only a long but a happy life.

DEUTERONOMY, V.

18 ^u Neither shalt thou commit adultery.

19 ^x Neither shalt thou steal.

20 ^y Neither shalt thou bear false witness against thy neighbour.

21 ^z Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And ^a he wrote them in two tables of stone, and delivered them unto me.

23 ^b And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^d liveth.

25 Now therefore why should we die? for this great fire will consume us: ^e if we ² hear the voice of the LORD our God any more, then we shall die.

26 ^f For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

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^a Ex. 20. 14.
Luke 18. 20.
Jam. 2. 11.

^x Ex. 20. 15.
Rom. 13. 9.
^y Ex. 20. 16.

^z Ex. 20. 17.
Mic. 2. 2.
Hab. 2. 9.

Luke 12. 15.
Rom. 7. 7.
& 13. 9.

^a Ex. 24. 12.
& 31. 18.
ch. 4. 13.

^b Ex. 20. 18, 19.

^c Ex. 19. 19.

^d ch. 4. 33.
Judg. 13. 22.

^e ch. 18. 16.

² Heb.
add to hear.

^f ch. 4. 33.

22. "And he added no more." That is, as regards what was said in the ears of the people. All else was to be by communication through another.

"He wrote them in two tables." Not at the time but afterwards, as we see in Exod. xxiv. 12; xxxi. 18. Moses is not giving a full account, but mentions only just such facts as fall in with the onward course of the history which he is narrating. Hence the facts are grouped together not so much with reference to the exact position of events, as in connexion with the subject-matter in hand.

25. "Now therefore why should we die?" The terror of the Israelites is referred to in Heb. xii. 19. The sense of the presence of a holy God brought near to him is ever terrible to the sinner. So it was with Job, xlii. 5, 6: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes:" and with St. Peter (St. Luke v. 18.), "Depart from me, for I am a sinful man, O Lord."

DEUTERONOMY, V.

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27 Go thou near, and hear all that the LORD our God shall say: and ^e speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ^b they have well said all that they have spoken.

29 ⁱ O that there were such an heart in them, that they would fear me, and ^k keep all my commandments always, ^l that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, ^m and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ⁿ ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in ^o all the ways which the LORD your God hath commanded you, that ye may live, ^p and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

29. "Oh! that there were such an heart in them," &c. God's tender compassion yearns over man's momentary resolves after what is good and right, as in His infinite knowledge He looks into the future and sees how the good intention of the present fades away before the actual trials of life, or is overlaid by positive evil. What a future of provocation and sin on the part of His chosen people lay open before the eyes of the All-seeing One, as He uttered the words of sorrowful foreboding! Alas! how many are ever found ready to own their duty, and yet to fall short of it; to say "Lord! Lord!" and yet not to do the things that He saith! (St. Luke vi. 46.)

"That it might be well with them." Notice how again and again Moses in God's name presses upon the attention of the Israelites the fact that all His commandments are for their good, that His main object in all His dealings is their happiness, and that it cannot be well with them, except so far as they live up to the life that He would have them live. How few yet seem to understand this method of the Divine acting, and the meaning of our Lord's words, "If ye know these things, happy are ye if ye do them!" (St. John xiii. 14.)

DEUTERONOMY, VI.

CHAPTER VI.

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1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* ^a the commandments, the statutes, ^a ch. 4. 1. & 5. 31. & 12. 1.
and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye ² go to possess it: ² Heb.

2 ^b that thou mightest fear the LORD thy God, ^b Ex. 20. 20. ch. 10. 12, 13. Ps. 111. 10. & 128. 1. Eccles. 12. 13. ^c ch. 4. 40. Prov. 3. 1, 2. ^d Gen. 15. 5. & 22. 17. ^e Ex. 3. 8. ^f Isai. 42. 3. Mark 12. 29, 32. John 17. 3. 1 Cor. 8. 4, 6. ^g ch. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27. ^h 2 Kin. 23. 25. ⁱ ch. 11. 18. & 32. 46. Ps. 37. 31. & 40. 8. & 119. 11, 93. Prov. 3. 3. Isai. 51. 7. ^k ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Eph. 6. 4. ³ Heb. *whet,* or, *sharpen.*
to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^c and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, ^d as the LORD God of thy fathers hath promised thee, in ^e the land that floweth with milk and honey.

4 ^f Hear, O Israel: The LORD our God is one LORD:

5 and ^g thou shalt love the LORD thy God ^h with all thine heart, and with all thy soul, and with all thy might.

6 And ⁱ these words, which I command thee this day, shall be in thine heart:

7 and ^k thou shalt ³ teach them diligently unto thy children, and shalt talk of them when thou sittest in

CHAPTER VI.

1. "Commandments, statutes, judgments." These words have been considered by some to have reference respectively to moral, ritual, and civil laws.

4. "Hear, O Israel." Compare St. Mark xii. 29, 30, where our Lord claims for this commandment the place of the first and greatest of all.

5. "Thou shalt love the Lord," &c. It is practically immaterial whether perfect obedience is represented, as here, by the service of love, or, as in vv. 2 and 13, by that of godly fear. Perfect love, while it casteth out all slavish fear, is compatible with, nay rather promotes and leads up to, the most perfect honour and respect. The most loving son is always the most respectful and obedient. The Church of England in her Catechism seems to have this passage in view, where she bids her children believe and confess that both love and fear are essential ingredients in the service of God—"My duty towards God is to believe "in Him, to fear Him, and to love Him, with all my heart, and with "all my mind, and with all my soul, and with all my strength."

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thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

1 Ex. 13. 9, 16.
ch. 11. 18.
Prov. 3. 3.
& 6. 21.
& 7. 3.

8 ¹ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 ^m And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ⁿ which thou buildedst not,

11 and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^o when thou shalt have eaten and be full;

12 *then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of ² bondage.

13 Thou shalt ^p fear the LORD thy God, and serve him, and ^q shalt swear by his name.

8. "And thou shalt bind them for a sign upon thine hand," &c. These words, as well as those of the succeeding verse, were interpreted literally by the Jews, and the direction contained in them was turned to superstitious uses. Certain verses, as Exod. xiii. 1—10, 11—16. Deut. vi. 4—9, 13—21, were written on parchment, and worn on the arm and forehead during the time of prayer (hence called Tephillin), and at other times, as amulets or charms (hence the "phylacteries" of St. Matt. xxiii. 5.). So the spirit of the precept was sacrificed by them, as in so many cases, to the mere letter; and men in their folly satisfied themselves with carrying about with them on their persons a copy of the mere words of the law, instead of showing forth in their lives the observance of the commandment therein contained.

9. "Thou shalt write them," &c. This law was literally carried out, and even its literal observance was capable at least of much valuable suggestion to them in their daily life, in their going out and in their coming in. If, like the German villagers, whose houses bear on their front some motto of sacred or moral import, we too deck the walls of our houses with scriptural texts, let us take heed that the writing on the wall, so suggestive of holy thoughts and practice, lose not its sacred character with us, and degenerate into a mere matter of ornament.

13. "Thou shalt fear the Lord thy God." See note to ver. 5. Our Lord refers to this passage in His Temptation (see *marg. ref.*), but taking up the very words of the Tempter, "if thou wilt fall down and *worship* me," substitutes in His quotation "worship" for "fear," "Thou shalt worship the Lord thy God, and Him only shalt thou serve," using a paraphrase rather than a strict rendering of the original.

DEUTERONOMY, VI.

14 Ye shall not ^rgo after other gods, ^sof the gods of the people which *are* round about you ;

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15 (for ^tthe LORD thy God *is* a jealous God among you) ^ulest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

^r ch. 8. 19.
& 11. 28.
Jer. 25. 6.
^s ch. 13. 7.
^t Ex. 20. 5.
ch. 4. 24.

16 ^xYe shall not tempt the LORD your God, ^yas ye tempted *him* in Massah.

^u ch. 7. 4.
& 11. 17.

17 Ye shall ^zdiligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

^x Matt. 4. 7.
Luke 4. 12.
^y Ex. 17. 2. 7.
Num. 20. 3.
4. & 21. 4, 5.
1 Cor. 10. 9.

18 And thou ^ashalt do *that which is right* and good in the sight of the LORD : that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

^z ch. 11. 13. 22.
Ps. 119. 4.
^a Ex. 15. 26.
ch. 12. 28.
& 13. 18.

19 ^bto cast out all thine enemies from before thee, as the LORD hath spoken.

^b Num. 33.
52, 53.

20 And ^cwhen thy son asketh thee ²in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

^c Ex. 13. 14.
² Heb.
to morrow.

21 Then thou shalt say unto thy son, We were

True worship implies inward reverence and respect, and is so far the necessary accompaniment of godly fear, that it may be said that the one cannot really exist without the other. Hence in their practical effects the expressions, "Thou shalt fear God," and "Thou shalt worship God," rightly considered, may be regarded as equivalent terms.

16. "Ye shall not tempt Him." Another passage, quoted by our Lord in His Temptation. It is to be observed that the three answers of our Lord from the word of God are all taken from this Book of Deuteronomy, the third passage quoted being found in viii. 3.

"As ye tempted Him at Massah." How? By doubting God's presence among them; "Is the Lord among us or not?" (Exod. xvii. 7.) May it not be that our Lord had this special sin in view, when He chose this answer to Satan's suggestion of presumption in casting Himself down from the temple in dependence upon God's special protection? We must live in the constant assurance of God's protecting presence, without thus as it were putting it to the test by any extraordinary demand.

20. "The testimonies." By these, as distinguished from commandments and statutes, were probably meant the memorials, kept up among the people, of past mercies such as the Passover and the Sabbath. The memorial of the first was appointed to be preserved not only by the repetition of the ceremonies of its first celebration, but by a special observance; a child being put forward to ask, what is this? (Exod. xii. 26.)

DEUTERONOMY, VII.

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Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt ^d with a mighty hand: 22 ^e and the LORD shewed signs and wonders, great and ² sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, ^f to fear the LORD our God, ^g for our good always, that ^h he might preserve us alive, as *it is* at this day.

25 And ⁱ it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

^d Ex. 3. 19.
& 13. 3.
^e Ex. 7. & 8.
& 9. & 10.
& 11. & 12.
Ps. 135. 9.
² Heb. *evil*.

^f ver. 2.
^g ch. 10. 13.
Job 35. 7, 8.
Jer. 32. 33.
^h ch. 4. 1.
& 8. 1.
Ps. 41. 2.
Luke 10. 28.
ⁱ Lev. 18. 5.
ch. 24. 13.
Rom. 10. 3, 5.

CHAPTER VII.

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

^a **W**HEN the ^a LORD thy God shall bring thee into the land whither thou goest to possess it, and ^b hath cast out many nations before thee, ^b the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations ^c greater and mightier than thou;

^a ch. 31. 3.
Ps. 44. 2, 3.

^b Gen. 15. 19.
&c.
Ex. 33. 2.

^c ch. 4. 38.
& 9. 1.

25. "It shall be our righteousness," &c. "Moses describeth the "righteousness which is of the law, that the man which doeth those "things shall live by them" (Rom. x. 5.). Hence our Lord's answer to the man who came to Him with the enquiry, "Good Master, what "good thing shall I do, that I may have eternal life?" "If thou wilt "enter into life, keep the Commandments" (St. Matt. xix. 17.). "Do "this and thou shalt live" (St. Luke x. 28.). So Zacharias and Elizabeth, the parents of St. John the Baptist, are described as "both righteous "before God, walking in all the commandments and ordinances of the "Lord blameless" (St. Luke i. 6.). So many explain the passage: "Our righteousness will consist in the observance of the law; we shall "be regarded and treated by God as righteous, if we are diligent in "the observance of the law."

CHAPTER VII.

1. "Seven nations." Here mentioned under their distinctive names as making up the number of seven; as we find them again in Josh.

2 and when the LORD thy God shall ^ddeliver them before thee; thou shalt smite them, and ^eutterly destroy them; ^fthou shalt make no covenant with them, nor shew mercy unto them:

3 ^gneither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: ^hso will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall ⁱdestroy their altars, and break down their ²images, and cut down their groves, and burn their graven images with fire.

6 ^kFor thou art an holy people unto the LORD thy God: ¹the LORD thy God hath chosen thee to be a special people unto himself, above all people ²that are upon the face of the earth.

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ver. 23.
ch. 23. 14.

^e Lev. 27. 23, 29.
Num. 33. 52.
ch. 20. 16, 17.

Josh. 6. 17.
& 8. 24.
& 9. 24.

& 10. 28, 40.
& 11. 11, 12.

^f Ex. 23. 32.
& 34. 12,
15, 16.

Judg. 2. 2.
See ch. 20.
10, &c.

Josh. 2. 14.
& 9. 18.
Judg. 1. 24.

^g Josh. 23. 12.
1 Kin. 11. 2.
Ezra 9. 2.

^h ch. 6. 15.

ⁱ Ex. 23. 24.
& 34. 13.
ch. 12. 2, 3.

² Heb.
statues, or,
pillars.

^k Ex. 19. 6. ch. 14. 2. & 26. 19. Ps. 50. 5. Jer. 2. 3. 1 Ex. 19. 5. Amos 3. 2. 1 Pct. 2. 9.

iii. 10. In other places they are referred to under names more or less numerous: as in Gen. xv. 19—21, where Hivites are omitted and Exod. xxiii. 23. Josh. ix. 1, where Girgashites are omitted; whereas in Josh. v. 1. all are summed up under the two great heads of Amorites (Highlanders) and Canaanites (Lowlanders).

4. "For they will turn away thy son from following me, that they may serve other gods." How true the danger, and how necessary the warning, was shown repeatedly in after times. The conduct, to which reference is here made, is mentioned specially as the cause of their troubles from foreign foes during all the time of the Judges (Judg. ii. 1—3, 11—15; iii. 5—8.). We have also notable instances of the same evil consequences in the lives of individuals, such as Solomon (1 Kings xi. 1—8.) and Ahab (1 Kings xvi. 31—33.). So surely does association with evil deteriorate the spiritual and moral well-being of man: so truly do evil communications tend to the corruption of good manners.

6. "Thou art a holy people unto the Lord thy God." As a holy people chosen for this very purpose, to be separate from others for the service of a holy God (Lev. xx. 22—26.), they were to be especially jealous of the honour of Him Who had so lovingly called them, and to be careful to avoid all contact with idolatry and idolaters. Having come out from them, they were no longer to touch the unclean thing, which was not only a pollution to themselves but a dishonour to their God. So Christians, who have entered upon the position and privileges of the Israel of old, are no less bound to bear ever in mind the solemn responsibility involved in their Christian calling, and to perfect holiness in the fear of God.

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m ch. 10. 22.

n ch. 10. 15.

o Ex. 32. 13.

Ps. 105. 8,

9, 10.

Luke 1. 55,

72, 73.

p Ex. 13. 3, 14.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* ^m the fewest of all people:

8 but ⁿ because the LORD loved you, and because he would keep ^o the oath which he had sworn unto your fathers, ^p hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

q Isai. 49. 7.

1 Cor. 1. 9.

& 10. 13.

2 Cor. 1. 18.

1 Thess. 5. 24.

2 Thess. 3. 3.

2 Tim. 2. 13.

Heb. 11. 11.

1 John 1. 9.

r Ex. 20. 6.

ch. 5. 10.

Neh. 1. 5.

Dan. 9. 4.

s Isai. 59. 18.

Nah. 1. 2.

t ch. 32. 35.

u Lev. 26. 3.

ch. 28. 1.

2 Heb.

because.

x Ps. 105. 8, 9.

Luke 1. 55,

72, 73.

y John 14. 21.

z ch. 28. 4.

9 Know therefore that the LORD thy God, he is God, ^a the faithful God, ^r which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 and ^s repayeth them that hate him to their face, to destroy them: ^t he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ^u Wherefore it shall come to pass, ² if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee ^x the covenant and the mercy which he sware unto thy fathers:

13 and he will ^y love thee, and bless thee, and multiply thee: ^z he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: ^a there

7. "Ye were the fewest of all people." When God first chose them they were not a people at all, but simply a family of one man; and when they went down to Egypt they were in number but threescore and ten persons, though now the Lord had made them as the stars of heaven for multitude; of this they are reminded in x. 22.

8. "But because He loved you." The position of Israel, as resulting from the free choice of God and not from anything on their part to recommend them, is constantly insisted upon throughout the Bible, not only to lower their proud conceited thoughts, but to form a special motive for a return, on their part, of gratitude and careful obedience. To the Israelite, as to all others, the question was always a pertinent and useful one, "What hadst thou that thou didst not receive?" (1 Cor. iv. 7.)

shall not be male or female barren among you, or among your cattle.

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15 And the LORD will take away from thee all sickness, and will put none of the ^bevil diseases of Egypt, which thou knowest, upon thee; but will lay ^bthem upon all *them* that hate thee.

^b Ex. 9. 14.
& 15. 26.
ch. 28. 27, 60.

16 And ^cthou shalt consume all the people which the LORD thy God shall deliver thee; ^dthine eye ^cshall have no pity upon them: neither shalt thou serve their gods; for that *will be* ^ea snare unto thee.

^c ver. 2.
^d ch. 13. 8.
& 19. 13, 21.
& 25. 12.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I ^fdispossess them?

^e Ex. 23. 33.
ch. 12. 30.
Judg. 8. 27.
Ps. 106. 36.
^f Num. 33. 53.

18 ^gThou shalt not be afraid of them: *but* shalt well ^hremember what the LORD thy God did unto Pharaoh, and unto all Egypt;

^g ch. 31. 6.
^h Ps. 105. 5.

19 ⁱthe great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

ⁱ ch. 4. 34.
& 29. 3.

20 ^kMoreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

^k Ex. 23. 28.
Josh. 24. 12.
^l Num. 11. 20.
& 14. 9, 14, 42.
& 16. 3.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* ^lamong you, ^ma mighty God and terrible.

Josh. 3. 10.
^m ch. 10. 17.
Neh. 1. 5.
& 4. 14.
& 9. 32.

15. "The evil diseases of Egypt, which thou knowest." We may remark here one of the many references to Egypt, as familiar alike to the speaker and the hearers, which stamp this book as belonging to the time represented by it (see also xi. 10; xxiii. 7.). These diseases their forefathers had seen intensified in some of the ten plagues (Exod. ix. 14; xv. 26.), but they were such as in their ordinary form belonged to the land itself, as they are again mentioned in warnings later on (see xxviii. 27, 60.).

20. "The Lord thy God will send the hornet among them." Commentators in general take these words as metaphorical, implying a pain and scourge equal to that produced by a plague of hornets. It is true that God is the Lord of nature, and can make the hornet as well as the locust to be an instrument for punishing the rebellion of His people. But the metaphorical sense is more probable and seems to be implied in Josh. xxiv. 12: "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites."

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ⁿ Ex. 23. 29, 30. ²² And the LORD thy God will ² put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

² Heb. pluck off. ²³ But the LORD thy God shall deliver them ³ unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

^o Josh. 10. 24, 25, 42, & 12. 1, &c. ²⁴ And ^o he shall deliver their kings into thine hand, and thou shalt destroy their name ^p from under heaven: ^q there shall no man be able to stand before thee, until thou have destroyed them.

^p Ex. 17. 14. ch. 9. 14. & 25. 19. & 29. 20. ²⁵ The graven images of their gods ^r shall ye burn with fire: thou ^s shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be ^t snared therein: for *it is* ^u an abomination to the LORD thy God.

^q ch. 11. 25. Josh. 1. 5. & 10. 8. & 23. 9. ^r ver. 5. ^s Ex. 32. 20. ch. 12. 3. ^t Chr. 14. 12. ²⁶ Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; ^x for *it is* a cursed thing.

^u ch. 17. 1. ^x Lev. 27. 28. ch. 13. 17. Josh. 6. 17, 18. & 7. 1.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

^a ch. 4. 1. & 5. 32, 33. & 6. 1, 2, 3. **A**LL the commandments which I command thee ^a this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

^b ch. 1. 3. & 2. 7. & 29. 5. Ps. 136. 16. ² And thou shalt remember all the way which the LORD thy God ^b led thee these forty years in the wilderness, to humble thee, *and* ^c to prove thee, ^d to

^c Ex. 16. 4. ch. 13. 3. ^d Chr. 32. 31. John 2. 25.

22. "Thou mayest not consume them at once, lest the beasts of the field increase upon thee." This provision against a rapid increase in the wild animals is by no means an unimportant one. The history of Samaria after the withdrawal of the ten tribes (2 Kings xvii. 25, 26.) testifies to the rapidity with which they would reassert their dominion in the absence of man. Even in our own day it has been remarked how within two years after the war (1870) between Germany and France, the wolves and other wild animals became alarmingly prevalent in districts partly desolated by the war.

25. "Lest thou be snared therein." This warning too was disregarded, and the evil consequences which were threatened ensued, as we see in the case of Gideon and the ephod made out of the golden earrings of the conquered Midianites; "which thing became a snare unto Gideon and to his house" (Judg. viii. 27.).

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know what *was* in thine heart, whether thou wouldst keep his commandments, or no.

3 And he humbled thee, and ^osuffered thee to hunger, and ^ffed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth ^snot live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 ^hThy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 ⁱThou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

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^o Ex. 16. 2, 3.

^f Ex. 16. 12, 14, 35.

^s Ps. 104. 29.

Matt. 4. 4.

Luke 4. 4.

^h ch. 29. 5.

Neh. 9. 21.

ⁱ 2 Sam. 7. 14.

Ps. 89. 32.

Prov. 3. 12.

Heb. 12. 5, 6.

Rev. 3. 19.

CHAPTER VIII.

3. "He humbled thee, and suffered thee to hunger, and fed thee with manna." The daily supply of manna, sufficient and only sufficient for the requirements of each day, was intended as a lesson to them, not only of God's continually sustaining care, but of their daily dependence upon Him for daily mercies.

"That He might make thee know that man doth not live by bread alone, but by every word which proceedeth out of the mouth of the Lord doth man live." Their hope of continued sustentation rested not upon the food which they received, however miraculously supplied, but upon the mere word and promise of God pledged to them. But above all their true life, the life of the soul as distinguished from that of the body, depended upon their feeding upon the living Word through faith. See the passage quoted by our Lord in His Temptation (St. Matt. iv. 4.), and the words of Our Lord Himself, "The words that I speak unto you, they are spirit and they are life" (St. John vi. 63.).

4. "Thy raiment waxed not old upon thee." The life of the Israelites in the wilderness was a life of continuous miraculous preservation. As they lacked neither bread from heaven, nor water from the rock, so they had clothing assured to them for all their needs. The statement of the text, repeated in xxix. 5, and in after times in Neh. ix. 21, seems fairly to refer to a remarkable preservation of their clothes from ordinary wear and tear, though some see in it no more than the fact that they had a continuous supply of clothes, whether from the produce of their flocks and herds, or from the raiment of which they despoiled the Egyptians. Hence, perhaps from the very contrast, their readiness in listening to the tale of the Gibeonites when they compared their own condition with that of the men who pointed significantly to their "old shoes and clouted upon their feet, and old garments upon them," and added, "these our garments and our shoes are become old by reason of the very long journey" (Josh. ix. 5, 13.). Some have considered this preservation a figure of the resurrection of the body: "If God can thus preserve the clothing of the bodies, can He not restore the bodies themselves?" (*Bede.*)

5. "As a man chasteneth his son, so the Lord thy God chasteneth

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k ch. 5, 33. 6 Therefore thou shalt keep the commandments of the LORD thy God, ^k to walk in his ways, and to fear him.

1 ch. 11, 10,
11, 12. 7 For the LORD thy God bringeth thee into a good land, ¹ a land of brooks of water, of fountains and depths that spring out of valleys and hills;

2 Heb. of
olive tree
of oil. 8 a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land ² of oil olive, and honey;

“thee.” The chastisement of God’s people is represented throughout Holy Scripture as a token of God’s love. To be without it is a sign not of God’s favour, but of His ceasing to plead with man. So St. Paul argues upon the words of the wise man in Heb. xii. 5—11: “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” So Christ Jesus, the All-Loving, says to His servant, “As many as I love, I rebuke and chasten” (Rev. iii. 19.). What a consolation to God’s faithful servants under trial, still to feel that the hand which is afflicting is that of a loving Father, striking but to heal! At such times may the thought of the Poet be ours, as we own in humble submission the hand that smiteth us,

“O Lord my God, do Thou Thy holy will—

“I will lie still—

“I will not stir, lest I forsake Thine Arm,

“And break the charm

“Which lulls me, clinging to my Father’s breast,

“In perfect rest.”

7. “A good land, a land of brooks of water,” &c. This special characteristic of Canaan would particularly impress itself upon the Israelites in the thorough contrast which it presented to the land of Egypt from which they had come, where the only water was the Nile, and to the desert which they had known so long.

8. “A land of wheat, and barley, and vines,” &c. The remarkably natural fertility of Canaan is a feature to which reference is frequently made in the Bible, and of which travellers find traces even in the present day, after so many years of ruin and wasting at the hands of man. Solomon paid Hiram of Tyre for his aid in building the Temple with wheat and oil (1 Kings v. 11.), and Tyre in the height of its prosperity derived its grain and oil from the same source (Ezek. xxvii. 17.). “Judah and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.” Even so late as the time of the New Testament Tyre and Sidon were anxious for peace with king Herod, “because their country was nourished by the king’s country” (Acts xii. 20.). The

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9 a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land ^m whose stones *are* iron, and out of whose hills ^m thou mayest dig brass.

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^m ch. 33. 25.

10 ⁿ When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

ⁿ ch. 6. 11, 12.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^o lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

^o ch. 28. 47.
& 32. 15.
Prov. 30. 9.
Hos. 13. 6.

13 and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 ^p then thine heart be lifted up, and thou ^q forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

^p 1 Cor. 4. 7.
^q Ps. 106. 21.

15 who ^r led thee through that great and terrible wilderness, ^s *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; ^t who brought thee forth water out of the rock of flint;

^r Isai. 63. 12,
13, 14.
Jer. 2. 6.
^s Num. 21. 6.
Hos. 13. 5.
^t Num. 20. 11.
Ps. 78. 15.
& 114. 8.

16 who fed thee in the wilderness with ^u manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ^x to do thee good at thy latter end;

^u ver. 3.
Ex. 16. 15.
^x Jer. 24. 5, 6.
Heb. 12. 11.

17 ^y and thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

^y ch. 9. 4.
1 Cor. 4. 7.

whole district of Philistia was so rich in corn as to be worthy of being called "a little Egypt."

9. "Whose stones are iron." Especially in the region of the Lebanon. It was from the mountains of the north that Sisera, the captain of Jabin, came with his nine hundred chariots of iron (Judg. iv. 3.).

"Out of whose hills thou mayest dig brass." That is, copper. Traces of extinct copper works are said to be found still in the same region.

14. "Then thine heart be lifted up, and thou forget the Lord thy God." How sad the thought that the very gifts of God should lead the heart away from Him, and that earthly prosperity should end in ruin of soul. And yet how often is it found to be the case both of nations and of individuals, that in the midst of mercies the hand of the Divine Giver has been forgotten, and men have said in their hearts, "My power and the might of mine hand hath gotten me this wealth" (ver. 17.).

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^z Prov. 10. 22.
Hos. 2. 8.
^a ch. 7. 8, 12.

18 But thou shalt remember the LORD thy God: ^z for *it is* he that giveth thee power to get wealth, ^a that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

^b ch. 4. 26.
& 30. 18.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, ^b I testify against you this day that ye shall surely perish.

^c Dan. 9. 11,
12.

20 As the nations which the LORD destroyeth before your face, ^c so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

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^a ch. 11. 31.
Josh. 3. 16.
& 4. 19.
^b ch. 4. 38.
& 7. 1.
& 11. 23.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to ^a pass over Jordan this day, to go in to possess nations ^b greater

18. "It is He that giveth thee power to get wealth." So God claims the silver and the gold as His (Hag. ii. 8.). For "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (St. James i. 17.). Oh! that men would therefore remember the source from which "all good things do come" (*Collect for Fifth Sunday after Easter*), "the Author and Giver of all good things" (*Collect for Seventh Sunday after Trinity*), and while they use aright the blessing, lift their hearts, like the Psalmist, to the Blessed Giver of it all. "Praise the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases; Who re-deemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's" (Ps. ciii. 2—5.).

19. "I testify against you this day that ye shall surely perish." Daniel seems to be referring to this passage when he acknowledges, in confession to God, the justice of God's dealings in judgment with His people (ix. 11.): "Yea, all Israel have transgressed Thy Law even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him;" and 13: "As it is written in the law of Moses, all this evil is come upon us."

CHAPTER IX.

1. "Thou art to pass over Jordan this day." The expression "this day" is clearly not to be taken literally, as the Israelites were not to pass over Jordan till after the death of Moses, and practically did not pass over till the first month of the next year. It seems intended rather to refer to time viewed as going on continuously without break or interruption till the event should be accomplished. Compare Josh. xxiii. 14. with xxiv. 29.

and mightier than thyself, cities great and fenced up to heaven,

2 a people great and tall, ^dthe children of the Anakims, whom thou knowest, and of *whom* thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which ^egoeth over before thee; *as* a ^fconsuming fire ^ghe shall destroy them, and he shall bring them down before thy face: ^hso shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 ⁱSpeak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but ^kfor the wickedness of these nations the LORD doth drive them out from before thee.

5 ^lNot for thy righteousness, or for the upright-

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^c ch. 1. 28.
^d Num. 13. 22,
23, 32, 33.

^e ch. 31. 3.
Josh. 3. 11.
^f ch. 4. 24.
Heb. 12. 29.
^g ch. 7. 24.
^h Ex. 23. 31.
ch. 7. 24.

ⁱ ch. 8. 17.
Rom. 11. 6,
20.
I Cor. 4. 4, 7.

^k Gen. 15. 16.
Lev. 18. 24.
25. ch. 18. 12.

^l Titus 3. 5.

“Thou art to pass over Jordan.” The fact of their entrance by the Jordan is now for the first time brought before them. Jordan only lay between them and the object of their long-deferred hopes, the land of promise. All that remains for them to do is to cross the river. The particular mode by which they were to make the passage is not yet revealed. The time for that announcement has not yet come. God does not make clear His ways of dealing with men all at once, but explains only just so much as is necessary for man to know and to act upon for the time. Man is impatient to know the whole, and because he sees not all God’s ways is apt to murmur and even to cavil at times at the feasibility or wisdom of what appears impossible or out of place, only because he knows but in part, and will not wait till the time when that which is perfect shall come, and he shall know even as he is known (1 Cor. xiii. 10—12.). Surely man’s truest wisdom, in times of darkness and doubtfulness, is best expressed in the trustful prayer of the sacred poet—

“Lead, kindly light, amid the encircling gloom

“Lead thou me on:

“The night is dark, and I am far from home,

“Lead thou me on:

“Keep thou my feet; I do not ask to see

“The distant scene: one step enough for me.”

5. “Not for thy righteousness.” So all motive for pride and self-conceit is got rid of. To the Jew, not less than to others, all was of grace, not of works. “The wickedness of the Canaanites was no doubt a sufficient reason for destroying them, but not for giving their land to the people of Israel, since they could lay no claim to it on account of their own righteousness.” Christians at times need the warning not less than the Jew of old. So St. Paul argues with the men of his day (Rom. xi. 19—21.). “Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but

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ness of thine heart, dost thou go to possess their land : but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform ^m the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

^m Gen. 12. 7.
& 13. 15.
& 15. 7.
& 17. 8. &
26. 4. & 28. 13.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness ; for thou *art* ⁿ a stiffnecked people.

ⁿ ver. 13.
Ex. 32. 9.
& 33. 3.
& 34. 9.

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness : ^o from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

^o Ex. 14. 11.
& 16. 2.
& 17. 2.
Num. 11. 4.
& 20. 2.
& 25. 2.
ch. 31. 27.

8 Also ^p in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

^p Ex. 32. 4.
Ps. 106. 19.

9 ^q When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then ^r I abode in the mount forty days and forty nights, I neither did eat bread nor drink water :

1491.
^q Ex. 24. 12,
15.

^r Ex. 24. 18.
& 34. 28.

10 ^s and the LORD delivered unto me two tables of stone written with the finger of God ; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire ^t in the day of the assembly.

^s Ex. 31. 18.

^t Ex. 19. 17.
& 20. 1.
ch. 4. 10.
& 10. 4.
& 18. 16.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

^u Ex. 32. 7.

12 And the LORD said unto me, ^u Arise, get thee down quickly from hence ; for thy people which thou hast brought forth out of Egypt have corrupted

“fear. For if God spared not the natural branches, take heed lest He “also spare not thee.”

“And that He may perform the word which the Lord sware,” &c. In giving to the Israelites the land from which the Canaanites were expelled, God was simply fulfilling the promise which He had made to the patriarchs (see *marg. ref.*), and so proving Himself to be a God of Truth. It was not then, as Moses earnestly impresses upon them, on account of any merit on their part that God gave *them* the land, but, as He had already told them in vii. 8, because He would keep the oath which He had sworn unto their fathers. So, though they had shewn themselves to be a disobedient and stiffnecked people and altogether undeserving of His favour, yet for the oath's sake He, Who cannot lie, made good to them the promise given of old time to their forefathers.

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themselves ; they are ^x quickly turned aside out of the way which I commanded them ; they have made them a molten image.

13 Furthermore ^y the LORD spake unto me, saying, I have seen this people, and, behold, ^z it is a stiffnecked people :

14 ^a let me alone, that I may destroy them, and ^b blot out their name from under heaven : ^c and I will make of thee a nation mightier and greater than they.

15 ^d So I turned and came down from the mount, and ^e the mount burned with fire : and the two tables of the covenant *were* in my two hands.

16 And ^f I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf : ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I ^g fell down before the LORD, as at the first, forty days and forty nights : I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 ^h For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. ⁱ But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also the same time.

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^x ch. 31. 27.

Judg. 2. 17.

^y Ex. 32. 9.

^z ver. 6.

ch. 10. 16.

& 31. 27.

² Kin. 17. 14.

^a Ex. 32. 10.

^b ch. 23. 20.

Ps. 9. 5.

& 109. 13.

^c Num. 14. 12.

^d Ex. 32. 15.

^e Ex. 19. 18.

ch. 4. 11.

& 5. 23.

^f Ex. 32. 19.

^g Ex. 34. 28.

Ps. 106. 23.

^h Ex. 32. 10,

11.

ⁱ Ex. 32. 14.

& 33. 17.

ch. 10. 10.

Ps. 106. 23.

18. "I fell down before the Lord, as at the first, forty days and forty nights." The event here referred to is given in Exod. xxxii. 30—34, where we read that after the sin of the golden calf Moses returned to the Lord, to plead for forgiveness of the people, and to offer himself a sacrifice on their behalf. We now however learn for the first time the length of his pleading for the people. This second period of forty days' fast, of which we read here, occurred between those other fasts of the same duration mentioned in Exod. xxiv. 18. and xxxiv. 28, during which Moses was in the mount waiting for the first and second set of the tables of the law respectively.

"As at the first," when he prayed to the Lord in behalf of the people and was heard (Exod. xxxii. 11—14.). The words have reference to the intercession, not to the length of time. The meaning of the passage is as follows : "I fell down before the Lord as at the first, hoping to be heard as then, but now for a space of forty days and forty nights."

20. "And the Lord was very angry with Aaron to have destroyed

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- 21 And ^k I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.
- 1 Num. 11. 1, 3, 5.
22 And at ^l Taberah, and at ^m Massah, and at ⁿ Kibroth-hattaavah, ye provoked the LORD to wrath.
- ^o Num. 13. 3 & 14. 1.
23 Likewise ^o when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ^p ye believed him not, nor hearkened to his voice.
- ^q ch. 31. 27.
24 ^q Ye have been rebellious against the LORD from the day that I knew you.
- ^r ver. 18.
25 ^r Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.
- ^s Ex. 32. 11, &c.
26 ^s I prayed therefore unto the LORD, and said,

“him: and I prayed for Aaron also the same time.” The knowledge of this fact, as of the forty days of ver. 18, we owe to Deuteronomy, no previous mention having been made of it in the narrative in Exodus.

21. “Your sin, the calf which ye had made,” viz. that in which your sin consisted.

“The brook that descended out of the mount.” Notice here a particularity of circumstance which, while it betokens on the part of the writer an eye-witness’s knowledge of the scene which he depicts, gives at the same time an air of truthfulness and vividness to the narrative. In Exod. xxxii. 20. we read that Moses strewed the powder of the calf upon the water without further explanation. Here Moses in detailing the history mentions quite incidentally the source from which the water was supplied, viz. the brook that descended from the mount.

22—24. A parenthesis, describing, though out of historical connexion and chronological order, yet in harmony with the thought which was uppermost at the time in the mind of the speaker, some of the most serious provocations on the part of God’s people.

“At Taberah, and at Massah, and at Kibroth-hattaavah,” &c. It was not on this occasion only, viz. at Horeb, that Israel roused the anger of the Lord their God by their sin, but they did so again and again at other places: at Taberah, by discontent at God’s guidance (Numb. xi. 1—3.); at Massah, by murmuring on account of the want of water (Exod. xvii. 1, &c.); at the graves of lust, by longing for flesh (Numb. xi. 4.); and at Kadesh-Barnea by unbelief. The history is not arranged chronologically, but advances gradually from the smaller to the more serious forms of guilt. For Moses was seeking to sharpen the consciences of the people, to impress upon them the fact that they had been rebellious against the Lord from the very beginning.

DEUTERONOMY, X.

O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

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27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 lest ^t the land whence thou broughtest us out say, ^u Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

^t Gen. 41. 57.
^u 1 Sam. 14. 25.
^u Ex. 32. 12.
Num. 14. 16.

29 ^{*} Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

^{*} ch. 4. 20.
¹ Kin. 8. 51.
Neh. 1. 10.
Ps. 95. 7.

CHAPTER X.

¹ *God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation unto obedience.*

AT that time the LORD said unto me, ^a Hew thee two tables of stone like unto the first, and come up unto me into the mount, and ^b make thee an ark of wood.

1491.
^a Ex. 34. 1, 2.
^b Ex. 25. 10.

2 And I will write on the tables the words that were in the first tables which thou brakest, and ^c thou shalt put them in the ark.

^c Ex. 25. 16,
21.

3 And I made an ark *of* ^d shittim wood, and ^e hewed two tables of stone like unto the first, and

^d Ex. 25. 5,
10. & 37. 1.
^e Ex. 34. 4.

CHAPTER X.

1. "At that time . . . make thee an ark of wood." The two tables are alone mentioned in Exod. xxxiv. 1, 2, as having been ordered to be made at this particular time which followed the events of the previous chapter. An ark had already been directed to be made but a short time before in Exod. xxv. But Moses here as elsewhere combines features of history separated to some extent chronologically, as they are really connected by line of thought or true intention and meaning. So the ark is mentioned here in connexion with the Tables because one chief object of the ark, if not its main one, was that it should be the receptacle for the Ten Commandments, the moral law and testimony of God. "And thou shalt put into the ark the testimony which I shall give thee" (Exod. xxv. 16. Compare Exod. xxxi. 18. and xl. 20.).

3. "And I made an ark;" i.e. caused to be made. It was really

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went up into the mount, having the two tables in mine hand.

^f Ex. 34. 28. 4 And ^fhe wrote on the tables, according to the first writing, the ten ²commandments, ⁸ which the LORD spake unto you in the mount out of the midst of the fire ^h in the day of the assembly: and the LORD gave them unto me.

ⁱ Ex. 34. 29. 5 And I turned myself and ⁱcame down from the mount, and ^kput the tables in the ark which I had made; ^land there they be, as the LORD commanded me.

^m Num. 33. 31. 6 And the children of Israel took their journey from Beeroth ^m of the children of Jaakan to ⁿMosera: ⁿ there Aaron died, and there he was buried; and ^o Eleazar his son ministered in the priest's office in his stead.

^p Num. 33. 32, 33. 7 ^p From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

^q Num. 3. 6, & 4. 4, & 8. 14, & 16. 9. 8 At that time ^q the LORD separated the tribe of Levi, ^r to bear the ark of the covenant of the LORD, ^r to stand before the LORD to minister unto him, and ^s to bless in his name, unto this day.

made by Bezaleel according to direction of Moses. Compare Exod. xxv. 10. and xxxvii. 6. So with regard to the other instruments of service the order was given to Moses in the form "Thou shalt make" (see directions in Exod. xxv.—xxvii.), but the actual workmanship was committed to men "in whom the Lord put wisdom and understanding to know how "to work all manner of work for the service of the sanctuary, according "to all that the Lord had commanded" (Exod. xxxvi.).

4. "He wrote," i. e. God, Who had already written the first Tables—so making clear what might have been otherwise misunderstood from the simple words of Exod. xxxiv. 28.

5. "Put the tables in the ark which I had made." Not necessarily at once on the return from the mount, as the ark and the rest of the instruments of service were not then completed, but apparently on the first day of the second year, when the Tabernacle was at length set up, and everything arranged in its proper order (Exod. xl. 20.).

6, 7. A parenthesis, detailing certain marches taken by the Israelites during their wanderings, though it is difficult to see why they should be mentioned in this place, or how the order of journeying can be reconciled with that mentioned in Numb. xxxiii. 31—38. There is however no necessary discrepancy between the two accounts, as it is possible that the verses here refer to stages omitted in that catalogue.

8. "At that time." These words refer of course not to the events mentioned in the parenthesis (vv. 6, 7.), but to the period of the giving of the Ten Commandments previously spoken of, in connexion with

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9 ^u Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And ^x I stayed in the mount, according to the ² first time, forty days and forty nights; and ^y the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 ^z And the LORD said unto me, Arise, ³ take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, ^a what doth the LORD thy God require of thee, but ^b to fear the LORD thy God, ^c to walk in all his ways, and ^d to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 to keep the commandments of the LORD, and his statutes, which I command thee this day ^e for thy good?

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^u Num. 18.
20, 24.
ch. 18. 1, 2.
Ezek. 44. 28.
^x Ex. 34. 28.
ch. 9. 18, 25.
² Or, former days.
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^y Ex. 32. 14, 33, 34. & 35.
17. ch. 9. 19.
^z Ex. 32. 34. & 33. 1.
³ Heb. go in journey.
^a Mic. 6. 8.
^b ch. 6. 13.
^c ch. 5. 33.
^d ch. 6. 5. & 11. 13. & 30. 16, 20.
Matt. 22. 37.

which the tribe of Levi offered itself boldly to the cause of the Lord and was accepted and blessed (Exod. xxxii. 27—29.), though its actual designation to the sacred office was not made openly known till a few months later, when the number of the people was taken (Numb. i. 47—53; iii. 5—13.).

10. "And I stayed in the mount, according to the first time, forty days and forty nights." This sojourn of Moses in the mount during which he received the Tables of the Law for the second time (Exod. xxxiv. 38.) comprised a third period of similar duration; the first having taken place when he received the directions for the work of the Sanctuary, and the original Tables of the Law (Exod. xxiv. 18—xxx. 11.), and the second being the period of intercession for the people already mentioned in ix. 18—20.

x. 12—xi. 32. Exhortation to Faithful Service.

In vv. 12, 13, we have the whole duty of man in his relation to his God described, comprising the inner obedience of the heart as well as the outward service of the life. We see here that even under the Mosaic dispensation more was expected of God's people than the mere fulfilment of the letter of the law. God required even then fear, and love, and the service of the whole heart and soul, as well as the outward walking in all His ways, and the keeping of His commandments and statutes. Here too comes out, as in ver. 16, the progressive character of Deuteronomy, as giving the inner meaning of these ordinances respecting which the law of outward observance had been laid down in the previous books. So true is it that the law rightly interpreted was holy, and the commandment holy, and just, and good (Rom. vii. 11.).

13. "Which I command thee this day for thy good." All God's laws to man are good and for his good. Yes! even those dispensations

DEUTERONOMY, X.

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- 14 Behold, ^f the heaven and the heaven of heavens *is* the LORD's thy God, ^g the earth *also*, with all that therein *is*.
- 15 ^h Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.
- 16 Circumcise therefore ⁱ the foreskin of your heart, and be no more ^k stiffnecked.
- 17 For the LORD your God *is* ^l God of gods, and ^m Lord of lords, a great God, ⁿ a mighty, and a terrible, which ^o regardeth not persons, nor taketh reward:
- 18 ^p He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.
- Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. p Ps. 68. 5. & 146. 9.

which seem at times so hard. The very chastening of the Lord is a proof of love (Heb. xiii. 5—8.). If God be what He reveals Himself to be, goodness and love itself, it must be so. It is our ignorance and want of faith which prevents us from seeing or acknowledging the fact that it is so.

16. "Circumcise therefore the foreskin of your heart." So true is it that from the first the Lord looked not upon the outward appearance, but upon the heart of his people (1 Sam. xvi. 7.). We have here a notable example of the spiritual meaning underlying the letter of the Mosaic Law, as declared to us in this book. And St. Paul's interpretation of the Law, when he was arguing with the carnal Jews of his day, was but an echo of the teaching of their great Lawgiver in Deuteronomy. "Circumcision verily profiteth if thou keep the Law, "but if thou be a breaker of the Law, thy circumcision is made uncircumcision. . . . For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he "is a Jew which is one inwardly, and circumcision is that of the heart, "in the spirit, and not in the letter; whose praise is not of men, but of "God" (Rom. ii. 25, 28, 29.). The Christian is directed to see in holy baptism and its inner meaning the fulfilment in Christ of all those deep truths which circumcision was intended to convey to the mind and conscience of the spiritual Israelite (Phil. iii. 3. Col. ii. 10—13.).

18. "He doth execute the judgment of the fatherless and widow." The "fatherless and widow" are of all classes those who especially need a helper and protector. So God, Who is a God of all mercy, is revealed again and again in the Old Testament as taking their cause in hand, and executing their judgment. So in Ps. lxxviii. 5, He is described as "a "father of the fatherless, and a judge of the widows." Hence the command to the Israelites to be kind and merciful to all such, in taking them to a share in their feasts (xiv. 29; xvi. 11—14; xxvi. 12, 13.) and dealing liberally with them at the time of harvest and vintage (xxiv. 19—21.). (Compare the parallel passage in Leviticus xix. 9, 10, where instead "of the fatherless and widow" of Deuteronomy, we have simply

DEUTERONOMY, X.

19 ^a Love ye therefore the stranger : for ye were Before
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strangers in the land of Egypt.

20 ^r Thou shalt fear the LORD thy God ; him ^a shalt thou serve, and to him shalt thou ^s cleave, ^t and swear by his name.

21 ^u He *is* thy praise, and he *is* thy God, ^x that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt ^y with threescore and ten persons ; and now the LORD thy God hath made thee ^z as the stars of heaven for multitude.

^a Gen. 15. 5. ^{ch.} 1. 10. & 28. 62.

“the poor.”) So St. James, writing to Jewish converts, mentions that one characteristic of “pure religion and undefiled before God and the “Father,” as belonging to the new dispensation no less than the old, is to “visit the fatherless and widows in their affliction” (St. James i. 27.).

19. “Love ye therefore the stranger.” With “the fatherless and “widow,” who had a natural claim upon the sympathy of their fellow countrymen, is joined continually throughout the Law “the stranger,” as demanding a share in their acts of kindness and goodwill. The reason, however, for such sympathy is based on a different ground, but one which should come home especially to the Israelites ; “for ye were “strangers in the land of Egypt.” They well knew, and were bound in future years not to forget, what was meant by being a stranger in a strange land. So the command must have come home for a time at least with special power to their hearts : “Thou shalt not oppress the “stranger ; for ye know the heart (or ‘soul’) of a stranger, seeing ye “were strangers in the land of Egypt” (Exod. xxiii. 9.). And now as having freely received, they were freely to give ; as having received mercy, they were in their turn to shew mercy. There was to be no quibbling or restriction of meaning as to the word “neighbour”—all such was a perversion of after times (St. Luke x. 29—37.). There was to be one law in this matter for the Israelite and non-Israelite. “The “stranger that dwelleth with you shall be unto you as one born among “you, and thou shalt love him as thyself ; for (the same reason again is “given) ye were strangers in the land of Egypt” (Lev. xix. 34.).

20. “And swear by His name,” i. e. when thou art called upon to take oath, it shall be in the name of the Lord, and of none other.

21. “He is thy praise,” i. e. the object of thy praise, as in Exod. xv. 2 : “The Lord is my strength and my song” (see also Ps. xviii. 2.); and “He that glorieth, let him glory in the Lord” (Jer. ix. 24. 1 Cor. i. 31.).

22. “Thy fathers went down into Egypt,” &c. Amongst the wonders of God’s dealings referred to in the previous verse, the marvellous increase of Israel from so small a beginning to such a mighty host, especially during a period of such heavy oppression, was by no means the least remarkable (see xxvi. 5.). It is so mentioned in Exod. i. 12 : (“The more they afflicted them, the more they multiplied,”) and is declared to have been the Lord’s doing in Ps. cv. 24. “He increased His people greatly, and made them stronger than their enemies.”

CHAPTER XI.

1 An exhortation to obedience. 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 25 The blessing and curse is set before them.

^a ch. 10. 12. & 30. 16, 20.
^b Zech. 3. 7.

THEREFORE thou shalt ^a love the LORD thy God, and ^b keep his charge, and his statutes, and his judgments, and his commandments, always.

^c ch. 8. 5.
^d ch. 5. 24.
^e ch. 7. 19.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen ^c the chastisement of the LORD your God, ^d his greatness, ^e his mighty hand, and his stretched out arm,

^f Ps. 78. 12. & 135. 9.

3 ^f and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

^g Ex. 14. 27, 28. & 15. 9, 10.
^h Ps. 106. 11.

4 and what he did unto the army of Egypt, unto their horses, and to their chariots; ^g how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 and what he did unto you in the wilderness, until ye came into this place;

^h Num. 16. 1, 31. & 27. 3.
ⁱ Ps. 106. 17.

6 and ^h what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ² substance that ³ *was* in their possession, in the midst of all Israel:

² Or, *living substance which followed them.*
³ Heb. was at their feet.
ⁱ ch. 5. 3. & 7. 19.

7 but ¹ your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments

CHAPTER XI.

2. "I speak not with your children which have not known," &c. Moses refers to the children who had been born in the desert, as distinguished from those who, though not twenty years old when the Israelites came out of Egypt, had nevertheless seen with their own eyes the plagues inflicted upon Egypt, and who were now of mature age, viz. between forty and sixty years old, and formed as the older and more experienced generation, the stock and kernel of the congregation assembled round him now. Notice further that, though they were alive at the time when death in the wilderness was denounced against their fathers, they as children were exempted from the punishment which affected only those who were grown up (Num. xiv. 31.).

DEUTERONOMY, XI.

which I command you this day, that ye may ^k be strong, and go in and possess the land, whither ye go to possess it ;

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9 and ^l that ye may prolong *your* days in the land, ^m which the LORD sware unto your fathers to give unto them and to their seed, ⁿ a land that floweth with milk and honey.

^k Josh. 1. 6, 7.

^l ch. 4. 40.

& 5. 16.

Prov. 10. 27.

^m ch. 9. 5.

ⁿ Ex. 3. 8.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, ^o where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs :

^o Zech. 14. 18.

11 ^p but the land, whither ye go to possess it, is ^p a land of hills and valleys, and drinketh water of the rain of heaven :

^p ch. 8. 7.

12 a land which the LORD thy God ² careth for : ² the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

² Heb.

seeketh.

² 1 Kin. 9. 3.

13 And it shall come to pass, if ye shall hearken ^r diligently unto my commandments which I command you this day, ^s to love the LORD your God, and to serve him with all your heart and with all your soul,

^r ver. 22.

ch. 6. 17.

^s ch. 10. 12.

14 that ^t I will give *you* the rain of your land in his due season, ^u the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

^t Lev. 26. 4.

ch. 28. 12.

^u Joel 2. 23.

James 5. 7.

10. "Where thou sowedst thy seed, and wateredst it with thy foot." We have here again one of the many references to Egypt and its customs, as well known both to speaker and to hearers. The contrast is between the land of Canaan, watered by the rain of heaven, and Egypt, where there was little or no rain (Zech. xiv. 18.), which therefore depended for its fertility upon the mechanical contrivance by which the supply of irrigation from the Nile was kept up by the hand of man.

"Wateredst with thy foot." This expression has reference to the pumping machines, worked by the foot, which are mentioned by travellers as being still in use at the present day.

12. "A land which the Lord thy God careth for." How different from Egypt was the land destined for God's people ; it was to be a land dependent upon God, and in this dependence upon God peculiarly adapted to Israel, a people which was to live entirely to God, and upon His grace alone.

14. "I will give you the rain of your land in his due season, the first rain and the latter rain." The rains here alluded to were those of autumn and spring.⁴ How sad to read afterwards in Jer. v. 23, 24 :

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- 15 ^x And I will ² send grass in thy fields for thy cattle, that thou mayest ^y eat and be full.
- 16 Take heed to yourselves, ^z that your heart be not deceived, and ye turn aside, and ^a serve other gods, and worship them ;
- 17 and *then* ^b the LORD's wrath be kindled against you, and he ^c shut up the heaven, that there be no rain, and that the land yield not her fruit ; and *lest* ^d ye perish quickly from off the good land which the LORD giveth you.
- 18 Therefore ^e shall ye lay up these my words in your heart and in your soul, and ^f bind them for a sign upon your hand, that they may be as frontlets between your eyes.
- 19 ^g And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.
- 20 ^h And thou shalt write them upon the door posts of thine house, and upon thy gates :
- 21 that ⁱ your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, ^k as the days of heaven upon the earth.
- 22 For if ^l ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and ^m to cleave unto him ;
- 23 then will the LORD ⁿ drive out all these nations from before you, and ye shall ^o possess greater nations and mightier than yourselves.
- 24 ^p Every place whereon the soles of your feet shall tread shall be your's : ^q from the wilderness

“ This people hath a revolting and a rebellious heart : they are revolted and gone, neither say they in their heart, ‘ Let us now fear the Lord ‘ our God, that giveth rain, both the former and the latter in his ‘ season ; He reserveth unto us the appointed weeks of the harvest.’ ”

17. “ He shut up the heaven, that there be no rain.” See the fulfilment of the threat in the time of Ahab (1 Kings xvii.), in consequence of the sin of Baal-worship.

21. “ As the days of heaven upon the earth,” or “ above the earth,” i. e. so long as the heaven continues above the earth, so long as the present condition of things lasts, or for ever (cp. Ps. lxxii. 5 ; lxxxix. 29.).

24. “ From the wilderness and Lebanon, from the river, the river

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and Lebanon, from the river, the river Euphrates, Before
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even unto the uttermost sea shall your coast be.

25 ^r There shall no man be able to stand before r ch. 7. 24.
you : *for* the LORD your God shall ^s lay the fear of s ch. 2. 25.
you and the dread of you upon all the land that
ye shall tread upon, ^t as he hath said unto you. t Ex. 23. 27.

26 ^u Behold, I set before you this day a blessing u ch. 30. 1, 15,
19.
and a curse ;

27 ^x a blessing, if ye obey the commandments of x ch. 28. 2.
the LORD your God, which I command you this
day :

28 and a ^y curse, if ye will not obey the command- y ch. 28. 15.
ments of the LORD your God, but turn aside out
of the way which I command you this day, to go
after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy
God hath brought thee in unto the land whither
thou goest to possess it, that thou shalt put ^z the z ch. 27. 12, 13
Josh. 8. 33.
blessing upon mount Gerizim, and the curse upon
mount Ebal.

30 *Are* they not on the other side Jordan, by the
way where the sun goeth down, in the land of the

“Euphrates, even unto the uttermost sea shall your coast be.”
Such was the district promised to Abraham and his seed (Gen. xv. 18.),
and possessed at length in its fullest extent in the time of Solomon
(1 Kings iv. 21, 24.). The wilderness here mentioned is the desert to
the south of Judah towards Gaza and the small stream called in Genesis
the river of Egypt ; the uttermost or hindmost sea, which formed the
western boundary, is the Mediterranean Sea (see Numb. xxxiv. 6.).

26—32. Concluding summary with directions to be carried out when
they reached the land. See further particulars in detail in ch. xxvii,
and their fulfilment in Josh. viii. 30—35.

29. “Thou shalt put on the blessing,” &c. or “give,” i.e. shalt give
utterance to them there, and as it were transfer them to the land to
be apportioned to its inhabitants according to their attitude towards
the Lord their God. The two mountains mentioned were selected for
this purpose; no doubt because they were opposite to one another, and
stood each about 2500 feet high in the very centre of the land not
only from west to east, but also from north to south.

30. “Are they not on the other side Jordan,” &c. Moses speaks
of the country as familiarly known to himself. Notice too the expression
“other side Jordan” as implying the position of the speaker at the time
as on the eastern side.

“By the way where the sun goeth down,” lit. “behind the way
“of the sunset.” “Behind,” from the position of the speaker, has reference
to the further or western side. “The way of the sunset” means “the
“western road.” Hence this expression has been explained by some

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Canaanites, which dwell in the champaign over against Gilgal, ^a beside the plains of Moreh?

^a Gen. 12. 6.
Judg. 7. 1.
^b ch. 9. 1.
Josh. 1. 11.

31 ^b For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

^c ch. 5. 32.
& 12. 32.

32 And ye shall observe ^c to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be enquired after.

^a ch. 6. 1.

¶ ^a THESE are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, ^b all the days that ye live upon the earth.

^b ch. 4. 10.
1 Kin. 8. 40.
^c Ex. 34. 13.
ch. 7. 5.
² Or, *inherit.*
^d 2 Kin. 16. 4.
& 17. 10, 11.
Jer. 3. 6.

2 ^c Ye shall utterly destroy all the places, wherein the nations which ye shall ² possess served their gods, ^d upon the high mountains, and upon the hills, and under every green tree :

commentators as referring to the western side of the road of the west, which runs through the land on the west of the Jordan, just as another such road runs through the land on the east. This was the main road which ran from upper Asia through Canaan to Egypt, as was shewn by the journeys of Abraham and Jacob (Gen. xii. 6; xxxiii. 17, 18.). At the present day the road from Beisan (Beth-shean) to Jerusalem leads round the east side of Ebal into the valley of Sichern, and then again eastwards from Gerizim through the Mukra valley on towards the south.

“Over against Gilgal.” The Gilgal here mentioned must be distinguished from that place of the same name situated in the plain of Jericho, which occurs in Josh. iv. 20; v. 9, and is probably the same as that of which we read in Josh. ix. 6; x. 6, and in the history of Samuel, Elijah, and Elisha, and identified with the modern village of Jiljilia, some 12½ miles south of Gerizim, and commanding an extensive prospect over the great lower plain.

“Beside the plains of Moreh.” See also Gen xii. 6, which connects the locality with Sichern. The passage may be rendered more correctly “the terebinths or turpentine trees of Moreh.” Compare Gen. xxxv. 4: “the oak which was by Shechem,” and the marginal reading of Judg. ix. 6.

xii.—xxvi. Special laws with respect to their conduct in the land, bearing upon their religious (xii.—xvi. 17.), political (xvi. 18—xviii. 22.), and domestic life (xix.—xxvi.).

CHAPTER XII.

xii.—xvi. 17. Their Religious Life.

All idolatry and whatever leads to it is to be got rid of, and the worship of the only true God to be carried on in the place and after the manner which He shall appoint.

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3 and ^eye shall ²overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

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^e Num. 33. 52.

Judg. 2. 2.

² Heb.

break down.

^f ver. 31.

4 ^fYe shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall ^gchoose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come :

^g ver. 11.

ch. 26. 2.

Josh. 9. 27.

1 Kin. 8. 29.

2 Chr. 7. 12.

Ps. 78. 68.

^h Lev. 17. 3, 4.

6 and ^hthither ye shall bring your burnt offerings, and your sacrifices, and your ⁱtithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks :

ⁱ ver. 17.

ch. 14. 22, 23.

& 15. 19, 20.

7 and ^kthere ye shall eat before the LORD your God, and ^lye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

^k ch. 14. 26.

^l ver. 12, 18.

Lev. 23. 40.

ch. 16. 11, 14,

15. & 26. 11.

& 27. 7.

8 Ye shall not do after all *the things* that we do here this day, ^mevery man whatsoever *is* right in his own eyes.

^m Judg. 17. 6.

& 21. 25.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ⁿye go over Jordan, and dwell in ⁿch. 11. 31.

5. "The place which the Lord your God shall choose out of all your tribes to put His name there." Here we have the first hint of a fixed place of worship, whither all the tribes should resort as to one common centre of union for the whole nation (see 2 Chron. vii. 12—16.), where we find the Lord causing the ark, the place of His Divine Presence with His people, to rest after its wanderings of many years. Then, after refusing the tabernacle of Joseph and putting aside the tribe of Ephraim, He at length made the tribe of Judah the object of His choice (Ps. lxxviii. 67, 68.), and by miracle (2 Chron. vii. 1.) and promise (vv. 12—16.) accepted and hallowed the Temple which David had marked out, and Solomon dedicated to His honour on Mount Moriah. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice . . . For now have I chosen and sanctified this house, that my name may be there for ever : and mine eyes and mine heart shall be there perpetually" (2 Chr. vii. 12, 16.).

7. "There ye shall eat before the Lord your God, and ye shall rejoice," &c. The expression "eating before the Lord," which occurs frequently in this book, has reference to the sacrificial meals which were to be celebrated with holy joy by the people at God's sanctuary, and as it were in the very presence of the Lord, Who there made Himself known to His people. Compare "rejoicing before the Lord," as applied to the celebration of the Feast of Tabernacles in Lev. xxiii. 40.

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the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

o ver. 5, 14,
18, 21, 26.
& ch. 14. 23.
& 15. 20.
& 16. 2, &c.
& 17. 8. & 18.
6, & 23, 16, &
26, 2, & 31. 11.
Josh. 18. 1.
1 Kin. 8. 29.
Ps. 78. 68.
2 Heb. *the
choice of
your vows.*
P ver. 7.

11 then there shall be ^o a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all ² your choice vows which ye vow unto the LORD:

q ch. 10. 9.
& 14. 29.
r Lev. 17. 4.

12 and ^p ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as ^a he hath no part nor inheritance with you.

s ver. 11.

13 ^r Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

t ver. 21.

14 ^s but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

u ver. 22.

15 Notwithstanding ^t thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^u the unclean and the clean may eat thereof, ^x as of the roebuck, and as of the hart.

y Gen. 9. 4.
Lev. 7. 26.
& 17. 10.
ch. 15. 23.
& ver. 23, 24.

16 ^y Only ye shall not eat the blood; ye shall pour it upon the earth as water.

z ver. 11, 12.
& ch. 14. 23.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 ^z but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and

15. "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after." See also vv. 20, 21. This was a modification of the previous rule that they were to bring any animal which they required for food to the door of the Tabernacle and slay it there (Lev. xvii. 1-4.), a rule easy to be observed whilst they were in their wilderness condition, but impossible when they came to their inheritance and were scattered far and wide over the land.

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thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

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19 ^aTake heed to thyself that thou forsake not the Levite ²as long as thou livest upon the earth.

^a ch. 14. 27.
² Heb. *all thy days.*

20 When the LORD thy God shall enlarge thy border, ^bas he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

^b Gen. 15. 18, & 28. 14.
Ex. 34. 24.
ch. 11. 24.
& 13. 8.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 ^cEven as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

^c ver. 15.

23 ^dOnly ³be sure that thou eat not the blood: ^efor the blood *is* the life; and thou mayest not eat the life with the flesh.

^d ver. 16.
³ Heb. *be strong.*
^e Gen. 9. 4.
Lev. 17. 11, 14.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; ^fthat it may go well with thee, and with thy children after thee, ^gwhen thou shalt do *that which is* right in the sight of the LORD.

^f ch. 4. 40.
Isa. 3. 10.
^g Ex. 15. 26.
ch. 13. 18.
1 Kin. 11. 38.

26 Only thy ^hholy things which thou hast, and ⁱthy vows, thou shalt take, and go unto the place which the LORD shall choose:

^h Num. 5. 9, 10, & 18. 19.
ⁱ 1 Sam. 1. 21, 22, 24.

27 and ^kthou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

^k Lev. 1. 5, 9, 13. & 17. 11.

23. "Only be sure that thou eat not the blood." Notice the sacredness of life, involved in the prohibition of blood which occurs so frequently in the law, and required such special inculcation amongst races to whom the shedding of blood appeared so slight an offence (see notes to Gen. ix. 4 and Lev. xvii. 14.). The Hebrew is, as in the margin, "Be strong not to eat," i.e. "steadfastly resist the temptation to eat it."

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¹ ver. 23.

28 Observe and hear all these words which I command thee, ¹that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

^m Ex. 23. 23.
ch. 19. 1.
Josh. 23. 4.

29 When ^mthe LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou ²succeedest them, and dwellest in their land ;

² Heb.
inheritest,
or, *possess-*
est them.

ⁿ ch. 7. 16.

³ Heb.
after them.

30 take heed to thyself ⁿthat thou be not snared ³by following them, after that they be destroyed from before thee ; and that thou enquire not after their gods, saying, How did these nations serve their gods ? even so will I do likewise.

^o ver. 4.
Lev. 18. 3,
26. 30.
² Kin. 17. 15.

⁴ Heb.
abomina-
tion of the.

^p Lev. 13. 21.
& 20. 2.

ch. 18. 10.
Jer. 32. 35.
Ezek. 23. 37.

^q ch. 4. 2.
& 13. 18.

Josh. 1. 7.
Prov. 30. 6.
Rev. 22. 18.

31 ^oThou shalt not do so unto the LORD thy God : for every ⁴abomination to the LORD, which he hateth, have they done unto their gods ; for ^peven their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : ^qthou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

¹ Enticers to idolatry, ⁶ how near soever unto thee, ⁹ are to be stoned to death, ¹² Idolatrous cities are not to be spared.

^a Zech. 10. 2.

^b Matt. 24. 24.
² Thess. 2. 9.

^c See ch. 18.
22. Jer. 28. 9.
Matt. 7. 22.

IF there arise among you a prophet, or a ^adreamer of dreams, ^band giveth thee a sign or a wonder, ²and ^cthe sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;

CHAPTER XIII.

Warning against temptation to idolatry, either on the part of false teachers (1—5.), false brethren (6—11.), or false neighbours (12—18.). The sin, above all others so heinous to God, as striking at the root of all true acknowledgment of Him, as He is the object of all worship and service, must be put away by the most severe remedies—nothing short of extirpation is allowable.

2. “**And the sign or the wonder come to pass.**” Here it is assumed that real miracles may be wrought, as well as real prophecies uttered, by some whom nevertheless God had not sent. The coming to pass of the sign or the wonder would not be in itself a guarantee of the Divine mission of the teacher. The true test must depend upon something

DEUTERONOMY, XIII.

3 thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the LORD your God ^d proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

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^d ch. 8. 2.
See Matt.
24. 24.
1 Cor. 11. 19.
2 Thess. 2. 11.
Rev. 13. 14.
^e 2 Kin. 23. 3.
2 Chr. 34. 31.

4 Ye shall ^e walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ^f cleave unto him.

^f ch. 10. 20.
& 30. 20.

5 And ^g that prophet, or that dreamer of dreams, shall be put to death ; because he hath ² spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. ^h So shalt thou put the evil away from the midst of thee.

^g ch. 18. 20.
Jer. 14. 15.
Zech. 13. 3.
² Heb.
*spoken re-
volt against
the LORD.*

6 ⁱ If thy brother, the son of thy mother, or thy son, or thy daughter, or ^k the wife of thy bosom, or thy friend, ¹ which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers ;

^h ch. 17. 7. &
22. 21, 22, 24.
1 Cor. 5. 13.

ⁱ ch. 17. 2.

^k See Gen.

16. 5.
ch. 28. 54.
Prov. 5. 20.
Mic. 7. 5.
¹ 1 Sam. 18. 1,
3. & 20. 17.

7 *namely*, of the gods of the people which are round about you ; nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth ;

8 thou shalt ^m not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him :

^m ch. 17. 5.

9 but ⁿ thou shalt surely kill him ; ^o thine hand

^o ch. 17. 7.
Acts 7. 58.

else, viz. the character of the teaching, whether it is in accordance or not with the sure rule of God's commandments. All else could not be from God, however authoritative or plausible it might appear, and must therefore be rejected. All must be brought to the test of the sure principle that God cannot go counter to His own teaching. In this lay the trial and the sin of the man of God who came from Judah to king Jeroboam at Bethel (1 Kings xiii. 16—19.). Such, as our Lord warns us with apparent reference to this passage, will be the trial of Christians in the latter days (St. Matt. xxiv. 24.). The signs and wonders will be great, even to leading astray, if it were possible, the very elect. But they will often be but "lying wonders after the working of Satan" (2 Thess. ii. 9.). And the proof of their falsity will consist in the wrongness of their object, viz. the withdrawal of souls from the obedience of Christ.

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shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of ² bondage.

² Heb.
bondmen.
P ch. 17. 13.
& 19. 20.

11 And ^p all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

^q Josh. 22. 11,
&c. Judg.
20. 1, 2.

12 ^q If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

³ Or, *naugh-
ty men:* See
Judg. 19. 22.
1 Sam. 2. 12.
& 25. 17, 25.
1 Kin. 21. 10.
13. 2 Cor. 6.
15.

13 *certain* men, ³ the children of Belial, ^r are gone out from among you, and have ^s withdrawn the inhabitants of their city, saying, ^t Let us go and serve other gods, which ye have not known;

^r 1 John 2. 19.
Jude 19.

^s 2 Kin. 17. 21.
^t ver. 2, 6.

14 then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be truth, and* the thing certain, *that* such abomination is wrought among you;

^u Ex. 22. 20.
Lev. 27. 28.
Josh. 6. 17,
21.

15 thou shalt surely smite the inhabitants of that city with the edge of the sword, ^u destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

^x Josh. 6. 24.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ^x burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be ^y an heap for ever; it shall not be built again.

^y Josh. 8. 23.
Isai. 17. 1.
& 25. 2.
Jer. 49. 2.
^z ch. 7. 26.
Josh. 6. 18.

17 And ^z there shall cleave nought of the ⁴ cursed thing to thine hand: that the LORD may ^a turn from the fierceness of his anger, and shew thee

⁴ Or,
devoted.
^a Josh. 6. 26.

13. "Children of Belial," *marg.* "naughty men." Belial, which occurs frequently in the later books, especially Judges and 1 and 2 Samuel, means worthlessness, vileness (see xv. 9, where the word "wicked" of our translation is in the Hebr. "Belial"). It never represents a proper name in the Old Testament, though it came to have this meaning in later ages, as we find it used in the New Testament as a name for Satan "the wicked one" (2 Cor. vi. 15.).

16. "Every whit." The Hebr. rather means "a whole burnt offering." So it is used in Ps. li. 19. As the whole burnt offering was entirely burnt and so devoted to the Lord, so the city was to be wholly given up to the Lord by complete destruction. Thus Jericho, as the firstfruit of the conquest of the land, was devoted entirely to God (Josh. vi. 17.)

DEUTERONOMY, XIV.

mercy, and have compassion upon thee, and multiply thee, ^b as he hath sworn unto thy fathers ;

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18 when thou shalt hearken to the voice of the LORD thy God, ^c to keep all his commandments which I command thee this day, to do *that which* is right in the eyes of the LORD thy God.

^b Gen. 22. 17.
& 26. 4, 24.
& 28. 14.
^c ch. 12. 25,
28, 32.

CHAPTER XIV.

¹ *God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoicing before the Lord. 28 The third year's tithe of alms and charity.*

Y^e are ^a the children of the LORD your God : ^b ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

^a Rom. 8. 16.
& 9. 8, 26.
Gal. 3. 26.
^b Lev. 19. 28.
& 21. 5.
Jer. 16. 6. &
41. 5. & 47. 5.
1 Thess. 4. 13.
^c Lev. 20. 26.
ch. 7. 6.
& 26. 18, 19.

² ^c For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

³ ^d Thou shalt not eat any abominable thing.

^d Ezek. 4. 14.
Acts 10. 13,
14.

⁴ ^e These are the beasts which ye shall eat : the ox, the sheep, and the goat,

^e Lev. 11. 2,
&c.

⁵ the hart, and the roebuck, and the fallow deer, and the wild goat, and the ²³ pygarg, and the wild ox, and the chamois.

² Or, bison.
³ Heb.
dishon.

⁶ And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

CHAPTER XIV.

1. "Ye are the children of the Lord your God," &c. Separate from all others as the children of God, they must shew themselves outwardly as such, by abstaining from all acts of common life which would identify them with heathen idolatrous nations. Hence the reason for the prescriptions of this chapter as regards (1) disfiguring their bodies in mourning, or (2) defiling themselves with unclean food. With what redoubled emphasis should the thought of the verse come home to Christians, who have been received into the adoption of sons, re-echoed as it were by St. Peter: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation" (1 St. Pet. i. 14, 15.). The special provisions of the chapter are mainly repeated from Lev. xi, where see notes.

DEUTERONOMY, XIV.

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7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 and whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospraying,

13 and the glede, and the kite, and the vulture after his kind,

14 and every raven after his kind,

15 and the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 the little owl, and the great owl, and the swan,

17 and the pelican, and the gier eagle, and the cormorant,

18 and the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest

sell it unto an alien: for thou art a holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

21. "Thou shalt give it unto the stranger . . . or thou mayest sell it unto an alien." If the eating had been absolutely improper in itself, one can hardly see how it would have been allowed to these classes to eat it. The real point of the prohibition in this case, as in that of the previous distinction between clean and unclean, was based upon the separation of the people from all others as a holy people. So the explanation follows: "for thou art a holy people unto the Lord thy God."

"Thou shalt not see the a kid in his mother's milk." This

DEUTERONOMY, XIV.

22 °Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. Before
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23 ^pAnd thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and ^qthe firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. o Lev. 27. 30.
ch. 12. 6, 17.
Neh. 10. 37.
p ch. 12. 5, 6,
7, 17, 18.
q ch. 15. 19,
20.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* ^rif the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: r ch. 12. 21.

25 then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul ²desireth: ^sand thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, 2 Heb. ask-
eth of thee.
s ch. 12. 7, 18.
& 26. 11.

27 and ^tthe Levite that *is* within thy gates; thou shalt not forsake him; for ^uhe hath no part nor inheritance with thee. t ch. 12. 12,
18, 19.
u Num. 18. 20.
ch. 18. 1, 2.

28 ^xAt the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: x ch. 26. 12.
Amos 4. 4.

29 ^yand the Levite, (because ^zhe hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that ^athe LORD thy God may bless thee in all the work of thine hand which thou doest. y ch. 26. 12.
z ver. 27.
ch. 12. 12.
a ch. 15. 10.
Prov. 3. 9, 10.
See Mal. 3.
10.

CHAPTER XV.

¹ *The seventh year a year of release for the poor.* ⁷ *It must be no let of lending or giving.* ¹² *An Hebrew servant,* ¹⁶ *except he will not depart, must in the seventh year go forth free and well furnished.* ¹⁹ *All firstling males of the cattle are to be sanctified unto the Lord.*

prohibition, repeated from Exodus, where it occurs twice (xxiii. 19, see note; xxxiv. 26.), founded upon a principle of moral instinct reaching even to the brute creation, touched no doubt upon a custom of surrounding nations said to be in existence to the present day.

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AT the end of ^a every seven years thou shalt make a release.

^a Ex. 21. 2.
& 23. 10, 11.
Lev. 25. 2, 4.
ch. 31. 10.
Jer. 34. 14.
² Heb.
*master of
the lending
of his hand.*
^b See ch. 23.
20.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

3 ^b Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

³ Or,
*To the end
that there
be no poor
among you.*
^c ch. 28. 8.

4 ³ save when there shall be no poor among you; ^e for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

^d ch. 23. 1.

5 only ^d if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

^e ch. 28. 12, 44.
^f ch. 23. 13.
Prov. 22. 7.

6 For the LORD thy God blesseth thee, as he promised thee: and ^e thou shalt lend unto many nations, but thou shalt not borrow; and ^f thou shalt reign over many nations, but they shall not reign over thee.

^g 1 John 3. 17.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, ^g thou shalt not

CHAPTER XV.

Laws of Kindliness to be shown to their Fellow-Countrymen.

3. "Of a foreigner thou mayest exact it again; but that which is thine with thy brother thine hand shall release." It has been remarked that this rule breathes no hatred of foreigners, but simply allows the Israelites the right of every creditor to demand his debts, and enforce the demand upon foreigners even in the sabbatical year. There was no severity in this, because foreigners could get their ordinary income in the seventh year as well as in any other.

4. "Save when there shall be no poor among you." See also marg. rendering. The original would be better expressed by, "Only that there shall be no poor among you."

The meaning, in connexion with the previous verse, seems to be as follows: "Thou mayest exact the payment of a debt from a foreigner, but in the case of a brother (= Hebrew) who is indebted to thee, thou must not deal so strictly with him as to reduce him to a state of poverty. It is true that the poor shall never cease out of the land (ver. 11.), i.e. thou shalt always have some to whom thou mayest be able to show compassion. But if thou wouldst have God's blessing, so endeavour, as far as in thee lies, that there shall be none such amongst you."

DEUTERONOMY, XV.

harden thine heart, nor shut thine hand from thy poor brother :

8 ^h but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

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^h Lev. 23. 35.
Matt. 5. 42.
Luke 6. 34,
35.

9 Beware that there be not a ² thought in thy ² wicked heart, saying, The seventh year, the year of release, is at hand ; and thine ¹ eye be evil against thy poor brother, and thou givest him nought ; and ^k he cry unto the LORD against thee, and ¹ it be sin unto thee.

² Heb. word.

³ Heb. *Belial*.

¹ ch. 28. 54, 56.
Prov. 23. 6.
& 28. 22.
Matt. 20. 15.
^k ch. 24. 15.

¹ Matt. 25.
41, 42.

10 Thou shalt surely give him, and ^m thine heart shall not be grieved when thou givest unto him : because that ⁿ for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

^m 2 Cor. 9.
5, 7.

ⁿ ch. 14. 23.
& 24. 19.
Ps. 41. 1.
Prov. 22. 9.

11 For ^o the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

^o Matt. 26. 11.
Mark 14. 7.
John 12. 8.

12 *And* ^p if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years ; then in the seventh year thou shalt let him go free from thee.

^p Ex. 21. 2.
Lev. 25. 39.
Jer. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty :

8. "Thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." The law of kindness, here laid down in such definite terms, is restricted to the case of an Israelite ; "thy brother," "thy poor," "thy needy" (ver. 11.). The Jews in later times interpreted it, as they did the term "neighbour," too literally, and while liberal to their own people had so little compassion for others, as to be accused by Roman writers of churlish refusal to show acts of even common kindness to any who were not of their own race. See Juvenal (xiv. 104, 105), who represents the Jew as refusing to point the way to the traveller, or direct the thirsty to springs of water, except he be one of his own faith. Hence the reason for our Lord's special teaching with reference to "neighbour" in the Parable of the Good Samaritan (St. Luke x.), and the enforcement of acts of kindness irrespective of persons in the Sermon on the Mount, "Give to him that asketh thee, and from him that would borrow from thee turn not thou away" (St. Matt. v. 42.).

13. "When thou sendest him out free from thee, thou shalt not let him go away empty," &c. This liberality to the freed man is a new feature in Deuteronomy. No such provision had been mentioned previously in Exod. xxi. 2. Lev. xxv. 39.

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14 thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress : *of that* wherewith the LORD thy God hath ^a blessed thee thou shalt give unto him.

^r ch. 5. 15. & 16. 12. 15 And ^r thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee : therefore I command thee this thing to day.

^s Ex. 21. 5, 6. 16 And it shall be, ^s if he say unto thee, I will not go away from thee ; because he loveth thee and thine house, because he is well with thee ;

17 then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

^t See Isai. 16. 14. & 21. 16. 18 It shall not seem hard unto thee, when thou sendest him away free from thee ; for he hath been worth ^t a double hired servant *to thee*, in serving thee six years : and the LORD thy God shall bless thee in all that thou doest.

^u Ex. 13. 2. & 34. 19. Lev. 27. 26. Num. 3. 13. 19 ^u All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God : thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

^x ch. 12. 5, 6, 7, 17. & 14. 23. & 16. 11, 14. 20 ^x Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

17. "Then thou shalt take an aul," &c. (see also Exod. xxi. 5, 6.). This boring of the ear as a token of servitude is mentioned also by Latin writers. There is no allusion to this custom, as it is sometimes supposed, in Ps. xl. 6, and Isa. l. 4, 5, where the idea, expressed by a different Hebrew term, is based upon the opening of the ear for instruction.

18. "He hath been worth a double hired servant in serving thee six years." The bondman was so thoroughly at the mercy of his master for the whole of his time, that his service seems to have been reckoned as double that of a hired servant, whose hours of service were limited. Hence after such a service of six years up to the year of release he was fairly entitled to consideration as having earned his freedom. In the passage from Isaiah xvi. 16, quoted in the margin, the three years mentioned do not refer to that period as a customary one, for which men were hired, but to the time when the event prophesied should take place. The expression both there and in xxi. 16, "as the days of an hireling," merely refers to the accuracy with which the length of day-service was computed.

DEUTERONOMY, XVI.

21 ^y And if there be *any* blemish therein, as *if it* Before CHRIST 1451.
be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: ^z the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 ^a Only thou shalt not eat the blood thereof; ^a ch. 12. 16, 23. thou shalt pour it upon the ground as water.

CHAPTER XVI.

¹ *The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.*

OBSEERVE the ^a month of Abib, and keep the ^a Ex. 12. 2, &c.
passover unto the LORD thy God: for ^b in the ^b Ex. 13. 4.
month of Abib the LORD thy God brought thee forth & 34. 18.
out of Egypt ^c by night. ^c Ex. 12. 29, 42.

2 Thou shalt therefore sacrifice the passover unto

21. "And if there be any blemish," &c. The best and the most perfect is alone fit for presentation to the Lord, Who will not accept that which is poor and refuse in the eyes of men, but demands, as He has a right to expect, the best and choicest of gifts at our hands. So He declares by Malachi. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee and accept thy person? saith the Lord of hosts. . . . Ye brought that which was torn, and the lame and the sick: thus ye brought an offering: should I accept this of your hand? saith the Lord" (Mal. i. 8, 13.).

22. "The unclean and the clean shall eat it alike" (see also xii. 15, 22.). The former would not have been allowed to partake if it had been offered at the feasts, but are now permitted to do so at home, as it could not be presented to the Lord on account of blemish.

CHAPTER XVI.

1-17. The Law of the Three Great Annual Feasts.

The historical reference is here mainly kept in the background, as well as the special observances which belong to Leviticus rather than to this book (compare this chapter with Lev. xxiii.). Here their significance with reference to the annual home-life in the land is the prominent feature, having in view respectively the commencement of harvest at the Passover—the completion of it at Pentecost—and the gathering-in of the vintage and olives at the Feast of Tabernacles.

1. "The month of Abib," i. e. "the month of green ears," so called because the corn was then in the ear. It was the name given to the month on which the Israelites came out of Egypt (Exod. xiii. 4.), its proper name being Nisan. It was the eleventh month in the Egyptian Calendar, which retains its name to the present day.

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the LORD thy God, of the flock and ^d the herd, in the ^e place which the LORD shall choose to place his name there.

^d Num. 28. 19.

^e ch. 12. 5. 26.

^f Ex. 12. 15,

19, 39, &

13. 3, 6, 7.

& 34. 18.

3 ^f Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

^g Ex. 13. 7.

4 ^g And there shall be no leavened bread seen with thee in all thy coast seven days; ^h neither shall there *anything* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

^h Ex. 12. 10.

& 34. 25.

ⁱ Or, *h*ill.

5 Thou mayest not ² sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ⁱ at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

ⁱ Ex. 12. 6.

^k Ex. 12. 8, 9.

² Chr. 35. 13.

¹² Kin. 23. 23.

John 2. 13,

23, & 11. 55.

7 And thou shalt ^k roast and eat *it* ¹ in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

^m Ex. 12. 16.

& 13. 6.

Lev. 23. 8.

³ Heb.

restraint.

Lev. 23. 36.

^m Ex. 23. 16,

& 34. 22.

Lev. 23. 15.

Num. 28. 26.

Acts 2. 1.

⁴ Or,

sufficiency.

8 Six days thou shalt eat unleavened bread: and ^m on the seventh day *shall be* a ³ solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ⁿ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ⁴ a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, ^o according as the LORD thy God hath blessed thee:

^o ver. 17.

1 Cor. 16. 2.

9. "Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." The precise time was fixed in Lev. xxiii. 15, 16, as the morrow after the Sabbath of the Passover, i.e. the third day inclusive from the sacrifice of the Paschal lamb, when the sheaf of the wave-offering from the new corn was offered before the Lord, as an offering of firstfruits to be followed by the harvest: a remarkable type of Him Who on the first day of the week (the morrow of the great Paschal Sabbath) was raised from the earth, and presented before God, and so being accepted for us all became the firstfruits of them that slept (1 Cor. xv. 20.).

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11 and ^p thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite ^p that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

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^p ch. 12. 7, 12,
18. ver. 14.

12 ^q And thou shalt remember that thou wast a ^q bondman in Egypt: and thou shalt observe and do these statutes.

^q ch. 15. 15.

13 ^r Thou shalt observe the feast of tabernacles ^r seven days, after that thou hast gathered in thy ² corn and thy wine:

^r Ex. 23. 16.
Lev. 23. 34.
Num. 29. 12.

² Heb. floor,
and thy
winepress.

⁵ Neh. 8. 9, &c.

14 and ^s thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 ^t Seven days shalt thou keep a solemn feast ^t unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

^t Lev. 23. 39,
40.

16 ^u Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^x they shall not appear before the LORD ^x empty:

^u Ex. 23. 14,
17. & 34. 23.

^x Ex. 23. 15.
& 34. 20.

17 every man *shall give* ³ as he is able, ^y according ³ to the blessing of the LORD thy God which he hath given thee.

³ Heb.
according
to the gift of
his hand.

² Cor. 8. 12.

^y ver. 10.

18 ¶ ^z Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

^z ch. 1. 16.
1 Chr. 23. 4.
& 26. 29.
2 Chr. 19. 5, 8.

^a Ex. 23. 2, 6.
Lev. 19. 15.

^b ch. 1. 17.
Prov. 24. 23.

19 ^a Thou shalt not wrest judgment; ^b thou shalt ^c not respect persons, ^c neither take a gift: for a gift

^c Ex. 23. 8.
Prov. 17. 23.
Eccles. 7. 7.

16, 17. "They shall not appear empty, every man shall give as he is able," &c. Compare the direction of St. Paul to Christian converts (1 Cor. xvi. 2.): "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

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² Or, matters.
³ Heb. Justice, justice.
^d Ezek. 18. 5, 9.
^e Ex. 34. 13.
¹ Kin. 14. 15. & 16. 33.
² Kin. 17. 16. & 21. 3.
² Chr. 33. 3.
^f Lev. 26. 1.
⁴ Or, statue, or, pillar.

doth blind the eyes of the wise, and pervert the ² words of the righteous.

20 ³ That which is altogether just shalt thou follow, that thou mayest ^d live, and inherit the land which the LORD thy God giveth thee.

21 ^e Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 ^f Neither shalt thou set thee up *any* ⁴ image; which the LORD thy God hateth.

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

^a ch. 15. 21.
Mal. 1. 8, 13,
14.

² Or, goat.

THOU ^a shalt not sacrifice unto the LORD thy God *any* bullock, or ² sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

^b ch. 13. 6.

2 ^b If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, ^c in transgressing his covenant,

^c Josh. 7. 11, 15. & 23. 16.
Judg. 2. 20.
² Kin. 18. 12.
Hos. 8. 1.

^d ch. 4. 19.
Job 31. 26.

^e Jer. 7. 22, 23, 31. & 19. 5. & 32. 35.

3 and hath gone and served other gods, and worshipped them, either ^d the sun, or moon, or any of the host of heaven, ^e which I have not commanded;

xvi. 18. to xviii. 22. Special Laws bearing upon their Political Life.

21. "Thou shalt not plant thee a grove of any trees," &c. This passage should be rendered, "Thou shalt not plant for thee (as) Asherah, "any wood." The word translated here and elsewhere in our English version "grove," meant "an Asherah"—an idol of the false goddess Astarte, made of wood. That it cannot mean "a grove" is clear (1) from the words used in connection with it in other places, viz. "to make," "to set up," and "to build:" (2) from the context (see 1 Kings xiv. 23. 2 Kings xvii. 10. Jer. xvii. 2, but especially 2 Kings xxi. 7; xxiii. 6, 7.).

22. "Image" (see *marg.*). The word, which means anything set upright, is used for a pillar (Gen. xxviii. 18, 22. Exod. xxiv. 4.), and afterwards for a memorial stone or statue dedicated to an idol, as Baal (2 Kings ii. 2. Mic. v. 12. Hos. x. 1.).

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4 ^f and it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be true*, and the thing certain, *that* such abomination is wrought in Israel:

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ch. 13. 12, 14.

5 then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

e Lev. 24. 14,
16. ch. 13. 10.
Josh. 7. 25.

h Num. 35. 30.
ch. 19. 15.

i Matt. 18. 16.

j John 8. 17.

k 2 Cor. 13. 1.
1 Tim. 5. 19.
Heb. 10. 28.

l ch. 13. 9.
Acts 7. 58.

m ver. 12.
ch. 13. 5.

n & 19. 19.

o 12 Chr. 19. 10.
Hag. 2. 11.

p Mal. 2. 7.

q See Ex. 21.
13, 20, 22, 28.

r & 22. 2.
Num. 35. 11,
16, 19. ch. 13.
4, 10, 11.

6 ^h At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 ⁱ The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^k thou shalt put the evil away from among you.

8 ^l If there arise a matter too hard for thee in judgment, ^m between blood and blood, between plea

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Special Laws touching the Community, and Provision for a King.

5. "Unto thy gates." The entrance gate with the space before it was the ordinary place of meeting and judgment (cp. Ruth iv. 1. 2 Sam. xviii. 4; xix. 8. Neh. viii. 1—3. Lam. v. 14. Job xxix. 7—12. Ps. lxix. 12.). There judgment was delivered and the sentence carried out, not without reference to the exclusion of the condemned from the congregation of Israel (see Lev. xxiv. 14. Numb. xv. 35, 36. Acts vii. 58.). So we read in Heb. xiii. 11, 12: "The bodies of those 'beasts, whose blood is brought into the sanctuary by the High priest 'for sin, are burnt without the camp. Wherefore Jesus also, that He 'might sanctify the people with His own blood, suffered without the 'gate."

6. "At the mouth of two witnesses, or three witnesses," &c. This verse is quoted (Heb. x. 28.), and referred to by our Lord (St. Matt. xviii. 16.). See the provision of the law carried out in the case of Naboth (1 Kings xxi. 13.) and our Lord (St. Matt. xxvi. 60.).

7. "The hands of the witnesses shall be first upon him." This provision, like the former, was intended in mercy to the accused, to secure him, if possible, from the chance of false accusation. See our Lord's words with reference to the law (St. John viii. 7.). "He that is without 'sin among you, let him first cast a stone at her," or rather, "let him 'be the first to cast the stone at her;" i.e. commence the execution of the sentence of the law. Compare the account of the stoning of St. Stephen (Acts vii. 58, 59.).

8. "A matter too hard for thee in judgment, between blood and 'blood," &c. i.e. too difficult (lit. too wonderful) for thee to decide,

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and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, ⁿ and get thee up into the place which the LORD thy God shall choose;

9 and ^o thou shalt come unto the priests the Levites, and ^p unto the judge that shall be in those days, and enquire; ^q and they shall shew thee the sentence of judgment:

ⁿ ch. 12. 5.
& 19. 17.
Ps. 122. 5.

^o See Jer. 18. 18.

^p ch. 19. 17.

^q Ezek. 44. 24.

10 and thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to the right hand, nor to the left.*

^r Num. 15. 30.
Ezra 10. 8.

^s Hos. 4. 4.
² Heb. *not to hearken.*

^t ch. 18. 5, 7.
^u ch. 13. 5.

12 And ^r the man that will do presumptuously, ² and will not hearken unto the priest ^s that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and ^t thou shalt put away the evil from Israel.

^u ch. 13. 11.
& 19. 20.

13 ^u And all the people shall hear, and fear, and do no more presumptuously.

^x 1 Sam. 8. 5,
19, 20.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^x I will set a king over me, like as all the nations that *are* about me;

according to what legal provisions a fatal blow, or dispute on some civil matter, or a bodily injury is to be settled.

9. "Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days." Besides local judges, mentioned in xvi. 18, there was to be a High Court of Appeal for the trial of difficult cases "in the place which the Lord thy God shall choose." On the direction here given was probably based the whole system of judicature foreshadowed in the arrangements suggested to Moses by his father-in-law Jethro (Ex. xviii. 17—26.), which was completed or revived by Jehoshaphat (2 Chron. xix.), and was afterwards represented no doubt by the Court of the Sanhedrim. Our Lord refers to distinctive parts of the judicial system in His days under the several titles of "judgment" and "council" (St. Matt. v. 22.).

14—20. Laws concerning a King.

There is at all times a tendency in human nature to rest on the seen rather than on the unseen. And He, Who knows what is in man, knew

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15 thou shalt in any wise set *him* king over thee, ^{Before} ^{CHRIST} ^{1451.} ^{See 1 Sam.} ^{9. 15. & 10.} ^{24. & 16. 12.} ^{1 Chr. 22. 10.} ^{2 Jer. 30. 21.} ^{a 1 Kin. 4. 26.} ^{& 10. 26, 28.} ^{Ps. 20. 7.} ^{b Isai. 31. 1.} ^{Ezek. 17. 15.} ^{c Ex. 13. 17.} ^{Num. 14. 3, 4.} ^{d ch. 28. 68.} whom the LORD thy God shall choose: *one* ^z from among thy brethren shalt thou set king over thee: ^z thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply ^a horses to himself, nor cause the people ^b to return to Egypt, to the end that he should multiply horses: forasmuch as ^c the LORD hath said unto you, ^d Ye shall henceforth return no more that way.

Hos. 11. 5. See Jer. 42. 15.

that it would be so in the case of His people Israel. He saw before Him all the history of their future, and so provided for the time when they should yearn after being like the other nations round about them, and wish to have for themselves an earthly visible head. He therefore instructs Moses here to provide for this contingency by giving them such laws as would, if carried out, check the evils likely to arise under such a system. But we must beware of regarding these provisional precautions as if they necessarily implied that such a demand for a change in their government would be desirable or agreeable to the will of God. On the contrary we know that the request of the people for a king was a subject of Divine displeasure (1 Sam. viii. 7, 8; xii. 17—20.). Their importunity indeed was listened to and a king was granted, but it was in wrath: "I gave thee a king in mine anger" (Hos. xiii. 11.). They were in fact throwing off their allegiance to God as their real though invisible King in their desire after a visible ruler, reposing upon an arm of flesh rather than on the protection of the Great Lord of all, and desiring to live by sight rather than by faith. God, however, while He is prepared to listen to their request, lays down in mercy such rules as may secure them and their king in future from probable dangers. He claims authority still as their Great King to determine His own conditions. The requirements mentioned in the chapter are these. (1) The ruler who shall be set over them must be one of their own nation; (2) whom God, not they, shall select; (3) he must not multiply houses, (4) nor wives, (5) nor wealth; (6) he must write a copy of the law and study it.

15. "Whom the Lord thy God shall choose." So it was God's choice which fell upon Saul, whose family was the least of the families of the tribe of Benjamin, the smallest tribe in Israel (1 Sam. ix. 21.); upon David, the youngest in his father's house (1 Sam. xvi. 11.); and upon Solomon, the son of Bathsheba, and apparently the youngest of her sons (1 Chron. iii. 5.).

16. "He shall not multiply horses." The reason for this command is given. They would have been thus thrown again into connexion with Egypt where horses were abundant (Exod. xiv. 7.). There was doubtless also another reason, viz. to cause them to depend upon Divine help, instead of trusting to horses and chariots as Sisera did (Judg. iv. 3. See also 2 Kings xviii. 24. Ps. xx. 7.). How sad to think that this law was so soon violated, and that with the first connexion of Israel with Egypt, in the time of Solomon, came the demand for, and the supply of, horses (1 Kings iv. 26; x. 26, 28, 29.).

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^e See 1 Kin.
11. 3, 4.
^f 2 Kin. 11. 12.

^g ch. 31. 9, 26.
^{See 2 Kin.}
22. 8.

17 Neither shall he multiply wives to himself, that ^ehis heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 ^fAnd it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of ^gthat which is before the priests the Levites:

17. "Neither shall he multiply wives." The reason for this law too was obvious—"that his heart turn not away." Here again the result justified the precaution. The author of the Books of Kings seems to have this very passage in view, when, after enumerating the many wives of Solomon, he adds as it were with a touch of sadness, "it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings xi. 3, 4.).

"Neither shall he greatly multiply to himself silver and gold," lest he should be elated by worldly prosperity. Here again we have illustrations from the lives of Solomon (1 Kings x. 14—27.) and Hezekiah (2 Chron. xxxii. 25—31.).

18. "He shall write a copy of this law in a book." By the law here referred to seems most likely to have been intended not the whole law of Moses, but this law concerning the kingdom, as a memento, ever present to him, of what God would have him do, and a guide to himself with regard to the dangers here mentioned. We have no evidence as to the extent to which the observance of this rule was kept up, but we know that when Josiah was king the knowledge of God's law generally had disappeared, and upon the discovery of the lost book during the repairs of the Temple, its contents came upon the king and his people as a new revelation (2 Kings xxii. 8—13.). Maimonides gives, probably from tradition, the following explanation of this law: "The king was to write the book of the law for himself, besides the book that was left him by his father: and if his father had left him none, or if that were lost, he was to write him two books of the law, the one he was to keep in his archives, the other was not to depart from him, unless when he went to his throne, or to the bath, or to a place where reading would be inconvenient. If he went to war, it accompanied him: if he sat in judgment, it was to be by him."

"The priests the Levites," i. e. "the priests," as being descendants of Aaron, who were also "Levites," as belonging to and especially representing the tribe of Levi (see Num. xvii. 3.).

This expression, which occurs frequently in this book and again in Josh. iii. 3, and disappears from usage until the times of Jeremiah and Ezekiel (Jer. xxxiii. 18. Ezek. xlv. 15; xlvi. 13. Cp. "the Levites the priests," Jer. xxxiii. 21.), has been noticed as peculiarly appropriate to the alleged date of Deuteronomy, as intermediate between the previous books of the Pentateuch and the historical books. Up to Aaron's death, the priesthood was confined to Aaron and his sons, so that the phrases "the priests, Aaron's sons" (see Lev. i. 5, 8, 11; iii. 5.), and "Aaron's sons" represented strictly the true state of the case, as it then existed. But after his death and henceforth the priesthood, vested in his descen-

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19 and ^h it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

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^h Josh. 1. 8.
Ps. 119. 97,
98.

20 that his heart be not lifted up above his brethren, and that he ⁱ turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

ⁱ ch. 5. 32.
1 Kin. 15. 5.

CHAPTER XVIII.

¹ *The Lord is the priests' and Levites' inheritance.* ³ *The priest's due.* ⁶ *The Levite's portion.* ⁹ *The abominations of the nations are to be avoided.* ¹⁵ *Christ the Prophet is to be heard.* ²⁰ *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, ^a shall have no part nor inheritance with Israel: they ^b shall eat the offerings of the LORD made by fire, and his inheritance.

^a Num. 18. 20.
& 26. 62.
ch. 10. 9.
^b Num. 18. 8, 9.
1 Cor. 9. 13.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and ^c they shall give unto the priest the shoulder, and the two cheeks, and the maw.

^c Lev. 7. 30,
-34.

dants, was extended to a numerous class, which although it belonged to Aaron's line owed its distinctive character to its connexion with the tribe of Levi as the special tribe of ministry. Afterwards, as time went on and the two classes of ministry were well-known, the term "Levites" as distinguished from that of "priests" was restricted to those of the tribe of Levi, whose different descent and inferior offices separated them from the priesthood.

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1. "They shall eat the offerings of the Lord," &c. The inheritance, assigned by God to the tribe of Levi as a special possession in place of an equal share with the other tribes, consisted of what, being God's own due, was now transferred by Him to His ministers for their use. This comprised (1) certain portions of the sacrifices made by fire, which were the due of the priests (Num. xviii. 8—19.); (2) gifts consecrated by Israel to God and called here His inheritance, such as the tithes, firstlings, and first-fruits of all Israel. These were the portions of the Levites (Num. xviii. 20—24.), who however were bound in their turn to give to the priests a tenth part out of all the tithes of Israel, as well as a best portion of all the gifts which they received from the people, as an heave-offering unto the Lord (Num. xviii. 25—29.).

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- 4 ^d The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep; shalt thou give him.
- ^d Ex. 22. 29. ^e For ^e the LORD thy God hath chosen him out of Num. 18. 12, 24. all thy tribes, ^f to stand to minister in the name of the LORD, him and his sons for ever.
- ^e Ex. 28. 1. ^f ch. 10. 8. & 17. 12. Num. 3. 10. 6 And if a Levite come from any of thy gates out of all Israel, where he ^gsojourned, and come with all the desire of his mind ^h unto the place which the LORD shall choose;
- ^g Num. 35. 2, 3. ^h ch. 12. 5. 7 then he shall minister in the name of the LORD his God, ⁱ as all his brethren the Levites *do*, which stand there before the LORD.
- ⁱ 2 Chr. 31. 2. 8 They shall have like ^k portions to eat, beside ² that which cometh of the sale of his patrimony.
- ^k 2 Chr. 31. 4. ² Neh. 12. 44, 47. ² Heb. *his sales by the fathers.* 9 When thou art come into the land which the LORD thy God giveth thee, ¹ thou shalt not learn to do after the abominations of those nations.
- ¹ Lev. 18. 26, 27, 30. ch. 12. 29, 30, 31. 10 There shall not be found among you *any one* that maketh his son or his daughter ^m to pass through the fire, ⁿ or that useth divination, or an observer of times, or an enchanter, or a witch,
- ^m Lev. 18. 21. ch. 12. 31. ⁿ Lev. 19. 26, 31. & 20. 27. ^o Isai. 8. 19. 11 ^o or a charmer, or a consulter with familiar spirits, or a wizard, or a ^p necromancer.
- ^o Lev. 20. 27. ^p 1 Sam. 28. 7. 12 For all that do these things *are* an abomi-

8. "They shall have like portions to eat, beside that which cometh of the sale of his patrimony." Provision is here made for the case of a Levite, who was willing to leave his place of abode in the land and to come up and devote himself to the service of the sanctuary. Under such circumstances he was to be placed on the same footing with those who were engaged about holy things, and to have a like share with them in all that they had. Furthermore, it was in his power to sell, and to retain in his possession the proceeds of the sale of, any family property which had come down to him and could be alienated. He could not indeed sell land belonging to him as a Levite (Lev. xxv. 34.), but he could let any property which he had in the Levitical town and draw the rent, or sell, at any rate up to the year of jubile, the house which belonged to him there (Lev. xxv. 32, 33.).

10. "There shall not be found among you," &c. (see *marg. ref.*). Under different titles Moses groups together here all the words contained in the language, which describe the various ways in which the men of those times attempted to dive into the future and find out the secret mind of God, in order that he may express God's abomination of all such forbidden practices, and warn the people against falling into any such sinful acts.

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nation unto the LORD: and ^qbecause of these abominations the LORD thy God doth drive them out from before thee.

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^q Lev. 18. 24,
25. ch. 9. 4.

13 Thou shalt be ²perfect with the LORD thy God.

² Or, upright,
or, sincere,
Gen. 17. 1.

14 For these nations, which thou shalt ³possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

³ Or, inherit.

15 ^rThe LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

r ver. 18.
John 1. 45.
Acts 3. 22.
& 7. 37.

16 according to all that thou desiredst of the LORD thy God in Horeb ^sin the day of the assembly, saying, ^tLet me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

s ch. 9. 10.

t Ex. 20. 19.
Heb. 12. 19.

17 And the LORD said unto me, ^uThey have well *spoken that* which they have spoken.

u ch. 5. 28.

15. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." This promise stands in contrast with the words immediately preceding. Whilst the Israelites were not allowed to seek the will of God by forbidden means, such as those already described, they would not be left without witnesses on the part of God. The Lord Himself would raise up a Prophet who should declare His will.

"Like unto me." Moses explains in the succeeding verses in what this likeness should consist, by reference to the history of his own appointment at Mount Sinai. He was as a mediator between God and His people, one by whom God communicated His will to them (Exod. xx. 19. Deut. v. 23—31.). As such, the Lord would raise up from time to time a Prophet from amongst them, as occasion demanded. The primary reference seems to be here not to any particular prophet, nor to the Messiah exclusively. The promise was fulfilled in part in every prophet who was raised up, though it had not its perfect accomplishment till He came, of Whom the rest were but types—The Prophet—"like unto Moses" as none other was, (1) in the intimate mode of Divine communication (Exod. xxxiii. 11. Numb. xii. 8. Deut. xxxiv. 10.); (2) as having in trust the whole house of Israel (Heb. iii. 2—6.)—but greater than Moses (1) as the son of the house is greater than the servant (Heb. iii. 5, 6.), (2) as being the only true mediator between God and man, being both God and Man (1 Tim. ii. 5.). That the passage was supposed to have its full and ultimate reference to the Messiah is shewn by the concurrent testimony of the Jews and Samaritans in the expectation of "a coming one"—"the Prophet" who should set all things right, so often mentioned in the Gospels. It is referred to and claimed as fulfilled in Christ by our Lord Himself (St. John v. 45—47; xii. 48—50.), and by His disciples St. Peter (Acts i. 22, 23.) and St. Stephen (Acts vii. 37.).

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x ver. 15.
John 1. 45.
Acts 3. 22.
& 7. 37.
y Isai. 51. 16.
John 17. 8.
z John 4. 25.
& 8. 23. &
12. 49, 50.
a Acts 3. 23.
b ch. 13. 5.
Jer. 14. 14, 15.
Zech. 13. 3.
c ch. 13. 1, 2.
Jer. 2. 8.

18 ^x I will raise them up a Prophet from among their brethren, like unto thee, and ^y will put my words in his mouth; ^z and he shall speak unto them all that I shall command him.

19 ^a And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But ^b the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^c that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 ^d When a prophet speaketh in the name of the LORD, ^e if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it ^f presumptuously: thou shalt not be afraid of him.

d Jer. 28. 9.

e See ch. 13. 2.

f ver. 20.

CHAPTER XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

a ch. 12. 29. ¶ **W**HEN the LORD thy God ^a hath cut off the nations, whose land the LORD thy God giveth thee, and thou ² succeedest them, and dwellest in their cities, and in their houses;

² Heb. *inheritest, or, possessest.*

22. "When a prophet speaketh in the name of the Lord, if the thing follow not," &c. The mere fact of a sign or a wonder coming to pass was no proof in itself of the Divine commission of the speaker, as we have seen in xiii. 2. But the test mentioned here is a sure one with regard to the truth of the claim set up. God's words are the words of the God of truth, and must therefore surely be fulfilled. If then the thing declared followed not, the words of the pretended prophet were not the words of God.

xix—xxvi. Special Laws bearing upon their Domestic Life.

CHAPTER XIX.

1—13. The Law concerning the Cities of Refuge.

The law here stated is not a mere repetition of the particulars mentioned in Numb. xxxv., but contains some additional features, as e.g.

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2 ^b thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

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^b Ex. 21. 13.
Num. 35. 10,
14.
Josh. 20. 2.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And ^c this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not ² in time past;

^c Num. 35. 15.
ch. 4. 42.

² Heb.
*from yes-
terday the
third day.*

5 as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the ³ head slippeth from the ⁴ helve, and ⁵ lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

³ Heb. iron.
⁴ Heb. wood.
⁵ Heb.
findeth.

6 ^d lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ⁶ slay him; whereas he *was* not worthy of death, inasmuch as he hated him not ⁷ in time past.

^d Num. 35. 12.

⁶ Heb. *smile
him in life.*

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

⁷ Heb.
*from yes-
terday the
third day.*

(1) the making roads to lead to the cities; (2) the dividing the land into portions corresponding with the number of the cities (ver. 3.); (3) the addition of three more cities upon the extension of their territory (vv. 8—10.). We may remark the very merciful character of the provisions here laid down to meet the case of unpremeditated homicide, that every opportunity of escape from the consequences of the act may be provided, as much as possible, for all alike. We seem to see in them an anticipation of the free access under the Gospel to Him Who is the sure Refuge for sinners, placed equally within the power of all without respect of persons, who will flee to His protection alike from the consequences of sin and from the pursuit of the enemy of souls. May there not be here a hint too for Christian communities as to the duty of putting within the reach of all who are entrusted to their care, an abundant supply of all those spiritual opportunities which may afford to every one, who is willing, the means of escape from the wrath to come?

2. "Thou shalt separate three cities for thee." Here the reference is only to the land in the west of the Jordan. Since the last statement in Numbers, the three cities on the east of the Jordan had been already marked out (Deut. iv. 41—43.). The passage witnesses to the date of the book, as being alike subsequent to that of Numbers and prior to the entrance of the Israelites into the land.

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8 And if the LORD thy God ^e enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers ;

^e Gen. 15. 18.
ch. 12. 20.

9 if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways ;

^f Josh. 20. 7, 8. ^f then shalt thou add three cities more for thee, beside these three :

10 that innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

^g Ex. 21. 12,
&c. Num.
35. 16, 24.
ch. 27. 24.
Prov. 28. 17.

11 But ^g if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities :

^h Heb. *in life*.

12 then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

^h ch. 13. 8,
& 25. 12.

13 ^h Thine eye shall not pity him, ⁱ but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

ⁱ Num. 35. 33,
34. ch. 21. 9.

^j 1 Kin. 2. 31.

^k ch. 27. 17.

Job 24. 2.
Prov. 22. 28.
Hos. 5. 10.

14 ^k Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inhe-

8. "And if the Lord thy God enlarge thy coast," &c. As the possessions of the people were increased, it would be requisite that those who entered upon the new territory should have an equal chance of escape from the consequences of an act of homicide with those who still lived within the old borders. So here provision is mercifully made for such a contingency, should it ever occur. But the circumstances here contemplated as possible never happened. In consequence of Israel's want of faithful service to God it never obtained "all the land" promised to the patriarchs, extending from the Mediterranean to the Euphrates (Gen. xv. 18.). It is true that in the time of Solomon the limit was at length reached, so far at least as a partial acknowledgment of the sovereignty of Israel for a short time was concerned (1 Kings iv. 21, 24.). But the land never actually came into their possession, but continued still in the occupation of its former inhabitants. Hence no necessity arose for the addition of these three other cities of refuge to the number already marked out in the land.

14. "Thou shalt not remove thy neighbour's landmark." The importance of fixed landmarks, as defining property and preventing feuds, especially in those times and countries, is shown by the prominence given to the prohibition. See again ch. xxvii. 17, where, amongst the curses to be denounced against sundry sins in the presence of all the people upon their entrance into their possession, occurs one against the violator of the law here laid down. Landmarks were regarded as sacred among other nations also : by the Romans, for example, they were held to be so sacred that whoever removed them was to be put to death.

DEUTERONOMY, XIX.

ritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

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15 ¹One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Num. 35. 30.
ch. 17. 6.
Matt. 18. 16.
John 8. 17.
2 Cor. 13. 1.
1 Tim. 5. 19.
Heb. 10. 28.

16 If a false witness ^mrise up against any man to testify against him ²*that which is wrong*;

m Ps. 27. 12.
& 35. 11.
2 Or, falling
away.

17 then both the men, between whom the controversy *is*, shall stand before the LORD, ⁿbefore the priests and the judges, which shall be in those days;

n ch. 17. 9.
& 21. 5.

18 and the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, and hath testified falsely against his brother;

19 ^othen shall ye do unto him, as he had thought to have done unto his brother: so ^pshalt thou put the evil away from among you.

o Prov. 19. 5, 9.
Dan. 6. 24.
p ch. 13. 5. &
17. 7. & 21.
21. & 22. 21.
24. & 24. 7.
q ch. 17. 13.
& 21. 21.

20 ^qAnd those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 ^rAnd thine eye shall not pity; *but* ^slife shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

r ver. 13.
s Ex. 21. 23,
24.
Lev. 24. 20.
Matt. 5. 38.

15. "One witness shall not rise up against a man for any iniquity, or for any sin," &c. This law is not a mere repetition of that which was laid down in xvii. 6, but an extension of its provision from a particular case, as there referred to, to any matter of legal investigation (see its application by St. Paul in 1 Tim. v. 19.).

21. "Thine eye shall not pity; but life shall go for life," &c. (see also Exod. xxi. 23, 24. Lev. xxiv. 20.). This law of retaliation or of reprisals was an instance of a just yet merciful provision, as regarded those times, marking out at the same time the extent of punishment allowed, and the limit beyond which it should not be extended. (1) It was just—(ver. 19, "Then shall ye do unto him as he had thought to do unto his brother):" the evil consequence of false witness to the community being so serious as to require repression with a strong hand. (2) It was merciful—in preventing revenge from being carried out beyond an equitable limit, as would often otherwise have been the case. The claim for its exercise to the extreme limit on all occasions on the part of the Jews tended to foster and encourage that very spirit of revenge, which it was intended partly to repress. Hence when He came Whose mission was not to destroy the law but to fulfil it, He was but endeavouring to bring men back to the observance of its true inner spirit, when He taught, "Ye have heard that it hath been said, an eye

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1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest ^a horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is ^b with thee, which brought thee up out of the land of Egypt.

^a See Ps. 20. 7.
Isai. 31. 1.

^b Num. 23. 21.
ch. 31. 6, 8.
2 Chr. 13. 12.
& 32. 7, 8.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts ² faint, fear not, and do not ³ tremble, neither be ye terrified because of them;

² Heb.
be tender.
³ Heb.
make haste.
^c ch. 1. 30.
& 3. 22.
Josh. 23. 10.

4 for the LORD your God is he that goeth with you, ^c to fight for you against your enemies, to save you.

“for an eye, a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever smiteth thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also” (St. Matt. v. 38—40.). The Christian's line of conduct must ever be according to the rule laid down for him by St. Paul (Rom. xii. 19—21.): “Avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.”

CHAPTER XX.

Laws concerning War.

1. “When thou goest out to battle against thine enemies, and seest horses and chariots be not afraid of them.” This remark had probably special reference to the Israelites as being a nation of foot-men. They could not but remember their dread of the chariots and horses of Egypt (Exod. xiv. 10.), and had cause for the warning when the time came that they were sorely tried by the nine hundred chariots of iron wherewith Sisera mightily oppressed them (Judg. iv. 3.). It required a strong effort of faith then, as it does now, for the servant of God to say confidently with David when earthly trials press heavily upon him, and there seems to be none at hand to help, “Some trust in chariots, and some in horses; but we will remember the name of the Lord our God” (Ps. xx. 7.). How often are we ready in our blindness to cry out with the prophet's servant, “Alas! how shall we do,” instead of possessing our souls in patience in the happy assurance that they “that be for us are more than they that be with them” (2 Kings vi. 15, 16.).

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5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not ^ddedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

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^d See Neh.
12, 27.
Ps. 30, title.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* ²eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

² Heb. *made it common*:
See Lev. 19.
23, 24.
ch. 28, 30.

7 ^o And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

^o ch. 24, 5.

8 And the officers shall speak further unto the people, and they shall say, ^fWhat man *is there that* ^tis fearful and fainthearted? let him go and return unto his house, lest his brethren's heart ³faint as well as his heart.

^t Judg. 7, 3.

³ Heb. *mel*.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies ⁴to lead the people.

⁴ Heb.
to be in the
head of the
people.

10 When thou comest nigh unto a city to fight against it, ^gthen proclaim peace unto it.

^g 2 Sam. 20,
18, 20.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the

5—8. The reasons for the exceptions to military service here mentioned, viz. the new house, the new vineyard, the new wife, and the faint heart, are very obvious. In the first three cases it is clear that he who was taken from what he had been preparing to enjoy, and had made the subject of his hopes and thoughts for a long time previously, would hardly be likely to serve cheerfully and successfully. In the last mentioned case, to go out to battle and yet to be faint-hearted implied a want of trust in the power of Him Who had promised to be with His people. It was an offence against God as well as a source of discouragement to his fellow-soldiers. He who has to fight the Lord's battles must be strong and of good courage (Josh. i. 5, 6. Judg. vii. 3.). The soldier of Christ may apply the lesson to himself in his warfare against his spiritual foes (Eph. vi. 10—17.). Ver. 4 assures us that our enemies are God's enemies and His ours. Therefore He fights for us.

10—18. Treatment of Hostile Cities.

We have to note here a special distinction of treatment as regards cities belonging to the land or external to it. In the latter case, a chance of life is given to its inhabitants on condition of tribute-service (10, 11.), and even on its refusal to make peace the women, children, and cattle, are to be spared (12—15.). But in the case of the former no quarter is to be given, but all is to be utterly destroyed (16—18.).

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people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it :

^a Num. 31. 7. 13 and when the LORD thy God hath delivered it into thine hands, ^b thou shalt smite every male thereof with the edge of the sword :

ⁱ Josh. 8. 2. 14 but the women, and the little ones, and ⁱ the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou ² take unto thyself ; and ^k thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

² Heb. *spoil*.
^k Josh. 22. 8.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

¹ Num. 21. 2,3,
35. & 33. 52.
ch. 7. 1. 2.
Josh. 11. 14.

16 But ¹ of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth :

17 but thou shalt utterly destroy them ; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites ; as the LORD thy God hath commanded thee :

17. "Thou shalt utterly destroy them . . . as the Lord thy God hath commanded thee." With respect to the severity of the doom here pronounced upon the Canaanites we may remark ; (1) the right of the God of all the earth to punish iniquity in His servants, and to dispose of their life or property as it shall seem good to Him, when the stewardship in either has been abused. "Men have no right to either life or property but what arises solely from the grant of God : when the grant is revoked they cease to have any right at all in either, and when this revocation is made known, as surely it is possible it may be, it must cease to be unjust to deprive them of either" (*Butler, Analogy*, part. 2. ch. 3.) : (2) the conduct of the people as spreading a moral contagion all around (ver. 18.). The first consideration answers any objection against the severity or morality of the command, the second supplies a justifying cause sufficient for its application. The Lord had been very long-suffering with the people. He had given them a warning in the destruction of the cities of the plain (Gen. xviii. 20 ; xix. 24, 25.). They had had a further respite of 400 years (Gen. xv. 13—16.). But all was to no purpose. The very land was defiled because of the sins of its inhabitants. Hence the necessity for judgment even to extermination (Lev. xviii. 24—28.), not only by way of punishment to the sinners, but to preserve the holy people from the contagion of so pestilent an example (ver. 18.). God's people, as soldiers of God, had no choice but obedience to the order of their Great King, when it was once made known to them. Such simple obedience ever was, and still is, one of the primary duties of a soldier, even at times when, as often must be the case, the

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18 that ^m they teach you not to do after all their abominations, which they have done unto their gods; so should ye ⁿ sin against the LORD your God.

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^m ch. 7. 4.
& 12. 30, 31.
& 18. 9.

ⁿ Ex. 23. 33.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (² for the tree of the field is ² man's life) ³ to employ them in the siege:

² Or, for, O man, the tree of the field is to be employed in the siege.

³ Heb. to go from before thee.

⁴ Heb. it come down.

20 only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until ⁴ it be subdued.

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The firstborn is not to be disinherited upon private affection.

reasons for the captain's orders are not made known to him. So Christians, as soldiers of Christ, must be ever ready to obey the Great Captain of their salvation in all things without hesitation or questioning, even though at times the full meaning of His commands may be hidden from them.

18. "That they teach you not to do," &c. God's severe judgments upon those guilty nations, in the accomplishment of which the Israelites were appointed to bear so prominent a part, were doubtless intended as a lesson to those who were His instruments in carrying them out. They must have impressed the minds of the people, for a time at least, with a serious apprehension of that severe punishment with which the Great Judge of all would visit them also, if in time to come they fell away from their line of obedience, and copied the sad example of Canaanitish sin.

19, 20. The preservation of fruit-trees in the siege, another law of mercy peculiar to, and characteristic of Deuteronomy.

19. ("For the tree of the field is man's life) to employ them "in the siege." There is great uncertainty as to the meaning of this passage. The margin gives "for, O man, the tree of the field is to be employed in the siege," which fairly expresses the Hebrew text, and is consistent with the context, the next verse limiting the permission to the case of those trees which are not "trees for meat." It has also been interpreted (1) "Man is a tree of the field," i.e. "lives by the fruit of the trees." (2) "Is the tree of the field a man to go before thee in the siege?" But this last rendering would require an alteration in the present Hebrew text.

CHAPTER XXI.

1—9. The Case of uncertain Murder.

A new law, perhaps having for its object the restriction of the custom of blood revenge. The solemnities enjoined were doubtless intended, like the prohibition with respect to blood (xii. 23—25), to impress all around with a sense of the preciousness of life, which is treated with so much indifference amongst Eastern nations.

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city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

n ch. 13. 5.
& 19. 19, 20.
& 22. 21, 24.
o ch. 13. 11.
P ch. 19. 6.
& 22. 26.
Acts 23. 29.
& 25. 11, 25.
& 26. 31.
q Josh. 8. 29.
& 10. 26, 27.
John 19. 31.
r Gal. 3. 13.
2 Heb. *the*
curse of
God: See
Num. 25. 4.
2 Sam. 21. 6.
s Lev. 18. 25.
Num. 35. 34.

21 And all the men of his city shall stone him with stones, that he die: ⁿso shalt thou put evil away from among you; ^oand all Israel shall hear, and fear.

22 And if a man have committed a sin ^pworthy of death, and he be to be put to death, and thou hang him on a tree:

23 ^qhis body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for ^rhe that is hanged *is* ²accursed of God;) that ^sthy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

23. "His body shall not remain all night upon the tree." So strictly was this law observed that it was thought necessary to carry it out even in the case of non-Israelites and enemies (Josh. viii. 29; x. 26, 27.). The reason for it is probably to be found in the innate dignity of man as having been made in the Divine image, and still retaining even in his fallen state the impress of his high origin (1 Cor. xi. 7. St. James iii. 9.). Everything therefore that would tend to his degradation, and in his degradation to the defilement of the land by the presence of evil, was to be carefully avoided. See the care of the Jews in the case of our Lord Himself (St. John xix. 31.).

"He that is hanged is accursed of God," or literally, "the curse of God." The hanging here referred to was subsequent to the punishment of death, and additional to it, and especially degrading. It especially set forth the criminal before the eyes of the world as one who was bearing in his own person the curse of God denounced against sin. Compare the passage as quoted by St. Paul and referred to Christ as having "redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13.). Herein was the amazing love of Christ our Lord made manifest, that in His voluntary clothing of Himself with "the likeness of sinful flesh" for man, He the sinless One should stoop so low as to take our infirmities and bear our sicknesses (St. Matt. viii. 17.); and, not content with being found in fashion as a man, should humble Himself still further and become obedient unto death, even the death upon the cross (Phil. ii. 8.), that so the Lord might lay on Him the iniquity of us all (Isai. liii. 6.).

"That thy land be not defiled." The land of God's people should be holy like themselves, but by the iniquity of the people the land is defiled (Lev. xviii. 25. Numb. xxxv. 33, 34.). Alas! what must so-called Christian lands appear in the sight of Him to Whom all the daily abominations committed in them are known! When will the people of the Lord realise the truth that everything with which they are concerned, great and small, should be stamped with the sacred mark, "Holiness unto the Lord?" (Zech. xiv. 20, 21.)

DEUTERONOMY, XXII.

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1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

THOU^a shalt not see thy brother's ox or his sheep^a Ex. 23. 4. go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4^b Thou shalt not see thy brother's ass or his ox^b Ex. 23. 5. fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, ° thou shalt not take the^c Lev. 22. 28. dam with the young:

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Various laws, mainly repeated from the earlier books, touching upon kindness and consideration for others, and extending even to the brute creation.

5. "The woman shall not wear that which pertaineth unto a man," &c. This prohibitory law is supposed to refer to an idolatrous custom which prevailed in early times, and was attended with the most abominable practices, when at the heathen rites each sex assumed the dress belonging to the other.

6. "Thou shalt not take the dam with the young." See a similar law, which bears upon kind consideration for animals (xiv. 22; xxv. 4.). "This precept has been variously understood but most commonly as intended, with others of a similar description, to humanize the minds of the people, leading them to feel that Divine Providence extended its regard over all its creatures, and that a spirit of benevolence and compassion would not be unprized by God even as manifested

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^d ch. 4. 40.

7 *but* thou shalt in any wise let the dam go, and take the young to thee; ^d that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

^e Lev. 19. 19.

9 ^e Thou shalt not sow thy vineyard with divers seeds: lest the ² fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

² Heb.
fulness of
thy seed.

^f See 2 Cor.
6. 14, 15, 16.

10 ^f Thou shalt not plow with an ox and an ass together.

^g Lev. 19. 19.

11 ^g Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

^h Num. 15. 38.

^h Matt. 23. 5.

³ Heb. wings.

12 Thou shalt make thee ^h fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

“towards the animal creation” (*Kitto*). We shall not be wrong perhaps in carrying the thought further, and saying that underlying a general and consistent course of tender thoughtfulness for the comfort and well-being of the inferior creatures of God’s hand are principles of action which cannot but have an influence for good upon the moral and spiritual character of men in their dealings with the world at large. If, as we are told in Holy Scripture, “the righteous man regardeth the life of his “beast” (Prov. xii. 10.), it is equally true that he, who is uniformly feeling and considerate towards the lower orders of animals, will be found to be kind, gentle, and compassionate in all his intercourse with his fellow-men. To such laws the remark of St. Paul in a similar case is applicable. “Doth God care for oxen? or saith He it altogether for our sakes?” (1 Cor. ix. 9, 10.)

8. “Thou shalt make a battlement for thy roof.” To see the especial propriety of this law, we must remember that the roofs of houses in the East were and are flat, and much used as a place of general resort. Hence the necessity of some such precaution as that in the text, merciful alike to the frequenters of the roof, and to the owner of the house, upon whose head the sin of negligence would fall, if blood were shed.

10. “Thou shalt not plow with an ox and an ass together.” Another law suggestive of kind consideration for animals not fitted naturally to each other. The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck: his steps are unequal and his strength is inferior, which must occasion an irregular draught, and great oppression to both. But underlying this, as well as several similar laws in the context, there may be also a deep meaning of incongruity in spiritual things. And such St. Paul may have in mind in 2 Cor. vi. 14, 15, where he writes, “Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he which believeth with an infidel?”

12. “Thou shalt make thee fringes upon the four quarters of thy

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13 If any man take a wife, and ⁱgo in unto her, and hate her, Before
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14 and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: ⁱ Gen. 29. 21.
Judg. 15. 1.

15 then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

16 and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 and they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel:

21 then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath ^kwrought folly in Israel, to play the whore in her father's house: ^lso shalt thou put evil away from among you. ^k Gen. 34. 7.
Judg. 20. 6,
10, 2 Sam.
13. 12, 13.
^l ch. 13. 5.
^m Lev. 20. 10.
John 8. 5.

22 ⁿIf a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be ⁿbetrothed unto ⁿ Matt. 1. 18,
19.

“vesture.” These fringes or “wings” were tassels, corresponding with the “borders” of the garments, whose ostentatious display by the Pharisees was condemned by our Lord (St. Matt. xxiii. 5.). They have been mentioned already in Numb. xv. 38—40, where the spiritual intention of them is explained, viz. to keep the minds of the people fixed, by such a continuous memorial, upon the commandments of God, rather than upon the things of the world.

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an husband, and a man find her in the city, and lie with her ;

24 then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die ; the damsel, because she cried not, *being* in the city ; and the man, because he hath ^o humbled his neighbour's wife : ^p so thou shalt put away evil from among you.

^o ch. 21. 14.
^p ver. 21, 22.

25 But if a man find a betrothed damsel in the field, and the man ² force her, and lie with her : then the man only that lay with her shall die :

² Or,
take strong hold of her,
2Sam. 13. 14.

26 but unto the damsel thou shalt do nothing ; *there is* in the damsel no sin *worthy* of death : for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter :

27 for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

^q Ex. 22. 16,
17.

28 ^a If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found ;

29 then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife ; ^r because he hath humbled her, he may not put her away all his days.

^r ver. 24.

30 ^s A man shall not take his father's wife, nor ^t discover his father's skirt.

^s Lev. 18. 8.
& 20. 11.
ch. 27. 20.
1 Cor. 5. 1.

^t See Ruth
3. 9.
Ezek. 16. 8.

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD ; even to his tenth generation shall he not enter into the congregation of the LORD.

CHAPTER XXIII.

Laws of Purity as regards the Congregation.

From the sanctification of the house and the domestic relation, to which the laws of marriage and chastity in the previous chapter pointed, Moses proceeds to instructions concerning the sanctification of their union as a congregation.

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3^a An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

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4^b because they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^c because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

^b See ch. 2. 29.

^c Num. 22. 5, 6.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6^d Thou shalt not seek their peace nor their prosperity all thy days for ever.

^d Ezra 9. 12.

^e Heb. good.

^e Gen. 25. 24,

25, 26.

Obad. 10, 12.

^f Ex. 22. 21.

& 23. 9.

Lev. 19. 34.

ch. 10. 19.

7 Thou shalt not abhor an Edomite; ^e for he is thy brother: thou shalt not abhor an Egyptian; because ^f thou wast a stranger in his land.

1-8. Laws of Exclusion from the Congregation.

3. "An Ammonite or Moabite shall not enter," &c. Their exclusion is a perpetual one; "to their tenth generation," i. e. "for ever." So the law was interpreted in Neh. xiii. 1. The reason for their exclusion is not to be found in the nature of their origin (Gen. xix. 30-38.), but in certain offences committed against the Israelites as God's people, in hindering their entrance upon the land, and so opposing God's purposes concerning them. Their sins were different, that of Ammon being negative, a sin of omission; "because they met you not with water in the way when ye came forth from Egypt" (ii. 29.); whereas that of Moab was positive, a sin of commission, alike against God's people, in hiring Balaam to curse them (ver. 4.), and against God Himself, in enticing the people unto sin at Baal-peor. In consequence of such marked hostility, which was opposed to the "peace" and "prosperity" (or "good," see *marg.*) of Israel, the people were directed not to seek the peace or prosperity of these nations, i. e. not to concern themselves actively in promoting their welfare, to do nothing to promote it. Ezra alludes to this command of God in his prayer and confession of sin in the name of Israel (Ezra ix. 12.).

7. "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land." Whilst the Ammonite and Moabite were to be for ever excluded, the Edomite and Egyptian could obtain an entrance into the congregation in their third generation (ver. 8.). The relationship with Edom was claimed by Israel in Numb. xx. 14: "Thus saith thy brother 'Israel.' The first treatment of Israel by Egypt, when the family went down as strangers, and were saved in the famine, was never to be forgotten. There were special reasons for urging upon the people this duty of kindly consideration, because on the one hand the churlishness of Edom in refusing to allow a passage through their land (Numb. xx.

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8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

⁸ Lev. 15. 16.

10 ⁸ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp :

² Heb. *turneth toward.*

^h Lev. 15. 5.

11 but it shall be, when evening ² cometh on, ^h he shall wash *himself* with water : and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad :

³ Heb. *sittest down.*

13 and thou shalt have a paddle upon thy weapon ; and it shall be, when thou ³ wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee :

ⁱ Lev. 26. 12.

14 for the LORD thy God ⁱ walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy : that he see no ⁴ unclean thing in thee, and turn away from thee.

⁴ Heb. *nakedness of any thing.*

^k 1 Sam. 30. 15.

15 ^k Thou shalt not deliver unto his master the servant which is escaped from his master unto thee :

⁵ Heb. *is good for him.*

^l Ex. 22. 21.

⁶ Or, *sodomites.*

^m Lev. 19. 29. See Prov. 2. 16.

ⁿ Gen. 19. 5.

² Kin. 23. 7.

16 he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it ⁵ liketh him best : ¹ thou shalt not oppress him.

17 There shall be no ⁶ whore ^m of the daughters of Israel, nor ⁿ a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or

14—21.), and so forcing upon them all the toil and misery of the long journey round Edom (Numb. xxi. 4.), would have been likely to rangle long in the hearts of the people ; and on the other, the severity of the Egyptian bondage would have tended to efface all memory of former kindness.

8. "In their third generation," i.e. the children of the third generation (= the great-grandchildren) of such as had lived as strangers amongst the Israelites. These might be incorporated into the covenant nation upon their undergoing the covenant rite of circumcision.

15. "Thou shalt not deliver unto his master," &c. This is a new law of Deuteronomy. The reference in it is supposed to be to a foreign slave who had fled from a heathen master into Israel. Such an one was not to be given up, but to be allowed to continue in the land.

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the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God. Before
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19 °Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: ° Ex. 22. 25.
Lev. 25. 36, 37.
Neh. 5. 2, 7.
Ps. 15. 5.
Luke 6. 34, 35.

20 ^p unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: ^q that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. ^p See Lev. 19. 34. & ch. 15. 3.
^q ch. 15. 10.

21 ^r When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. ^r Num. 30. 2.
Eccles. 5. 4, 5.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 ^s That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth. ^s Num. 30. 2.
Ps. 66. 13, 14.

19. "Thou shalt not lend upon usury to thy brother." See Exod. xxii. 25. Lev. xxv. 36, 37, where the same law is enjoined with the special reason attached to it, viz. kind consideration and compassion for a poor Hebrew brother in his need. Hence amongst the many traits which are to characterize a good Israelite mentioned in Ps. xv. 5. and Ezek. xviii. 8, occurs this qualification, "He that hath not given forth upon usury."

The neglect of this command was one of the serious offences of the Jews after their return from captivity in Babylon, which Nehemiah found it necessary sharply to correct (Neh. v. 7—12.).

The stranger was outside that special brotherhood which united so closely man and man in Israel. Hence the Israelite was allowed to derive in his case that advantage which would fairly accrue to him in his worldly dealings, which he should be ready to forego in dealing with a brother Israelite.

To the Christian, who is bound to recognize no distinction between "brother" and "stranger" in his dealings with his fellow-men amidst the concerns of everyday life, and is required in the most emphatic sense to love his neighbour as himself, the spirit of this law is as binding as ever, inasmuch as it is opposed, not to those fair gains without which the business of ordinary life could not be carried on amongst men, but to hard-hearted and oppressive exaction. In him, as the follower of the All-loving, All-merciful One, over-reaching in every shape, oppression, unlawful gain, and covetousness, which is idolatry (Col. iii. 5.), should have no place.

DEUTERONOMY, XXIV.

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24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [†]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

[†] Matt. 12. 1.
Mark 2. 23.
Luke 6. 1.

CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.*
7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

^a Matt. 5. 31.
& 19. 7.
Mark 10. 4.

² Heb.
matter of
nakedness.

³ Heb.
cutting off.

WHEN a ^a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ²some uncleanness in her: then let him write her a bill of ³divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand,

25. "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand." The right of hungry persons, when passing through a field to pluck the ears of corn and rub out the grains and eat, is still recognised among the Arabs. The Pharisees did not find fault with the disciples for their act, but for doing so on the Sabbath day (St. Matt. xii. 1, 2).

CHAPTER XXIV.

1—4. The Law of Divorce.

This law which, falling short as it did of the original intention of the marriage bond ("From the beginning it was not so," St. Matt. xix. 8.), was a concession to "the hardness of their hearts," was probably intended in its enactments as a restriction upon greater laxity in practice. And this restriction would take effect in two ways; (1) No one could put away his wife hastily and on the spur of the moment. There was necessary the formality of a writing of divorcement which would require time in its preparation, and so admit of delay and reconsideration. (2) There was the impossibility of a renewal of the old bond after a second marriage. In both these ways the law came in as a protection to the wife against hasty or intemperate conduct on the part of the husband. How great a safeguard the new law was to general morality may be seen by the sad results which have followed to the Arabs, amongst whom such restrictions are unknown (*Kitto*).

and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 ^b her former husband, which sent her away, ^b may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ^c When a man hath taken a new wife, he shall not go out to war, ² neither shall he be charged with any business: *but* he shall be free at home one year, and shall ^d cheer up his wife which he hath taken.

6 No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ^e If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; ^f and thou shalt put evil away from among you.

8 Take heed in ^g the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did ⁱ unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost ³ lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

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^b Jer. 3. 1.

^c ch. 20. 7.

² Heb. *not any thing shall pass upon him.*

^d Prov. 5. 13.

^e Ex. 21. 16.

^f ch. 19. 19.

^g Lev. 13. 2. & 14. 2.

^b See Luke 17. 32.

ⁱ Cor. 10. 6.

¹ Num. 12. 10. 1490.

³ Heb. *lend the loan of any thing to, &c.*

9. "Remember what the Lord thy God did unto Miriam by the way." This verse seems to follow the preceding one very naturally by way of practical illustration. Even Miriam was dealt with according to the law of leprosy by temporal exclusion from the congregation. The example of her punishment, following upon her misconduct (Numb. xii. 10.), was intended to act as a standing memorial to the people; that God is no respecter of persons, but that sin, by whomsoever it is committed, will not be passed over with impunity by Him Who is of purer eyes than to behold iniquity (Hab. i. 13.). "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 11, 12.).

10—15. "When thou dost lend thy brother anything," &c. The laws contained in these verses, belonging especially to this book, illustrate very pointedly the general character of kindness and consideration for others, which is the peculiar feature of the new laws of Deuteronomy.

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11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge :

^k Ex. 22. 26. 13 ^k in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and ^l bless thee : and ^m it shall be righteousness unto thee before the LORD thy God.

^l Job 29. 11, 13. & 31. 20.
² Cor. 9. 13.
² Tim. 1. 18.
^m ch. 6. 25.
Ps. 106. 31. & 112. 9.
Dan. 4. 27.
ⁿ Mal. 3. 5.
^o Lev. 19. 13.
Jer. 22. 13.
James 5. 4.
² Heb. *lifteth his soul unto it,*
Is. 25. 1. & 86. 4.
^p James 5. 4.
^q 2 Kin. 14. 6.
² Chr. 25. 4.
Jer. 31. 29, 30.
Ezek. 18. 20.
^r Ex. 22. 21, 22.
Prov. 22. 22.
Isai. 1. 23.
Jer. 5. 28. & 22. 3.
Ezek. 22. 29.
Zech. 7. 10.
Mal. 3. 5.
^s Ex. 22. 26.

14 Thou shalt not ⁿ oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates :

15 at his day ^o thou shalt give *him* his hire, neither shall the sun go down upon it ; for he *is* poor, and ² setteth his heart upon it : ^p lest he cry against thee unto the LORD, and it be sin unto thee.

16 ^a The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin.

17 ^r Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless ; ^s nor take a widow's raiment to pledge :

15. "Setteth his heart upon it," &c. (see *marg. rendering* and *reff.*). i. e. feels a special longing for it, as necessary for his requirements or comfort.

"Lest he cry against thee unto the Lord," &c. St. James in his Epistle, writing to the oppressive rich men of his time (see *marg. reff.*), seems to have this passage in view where he says, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

16. "The fathers shall not be put to death," &c. This again is another new law of mercy, belonging to the book, and having reference probably to the custom existing in Eastern countries of putting to death whole families for the offence of one member (see Esth. ix. 13, 14.). It was not to be so amongst the people of God, with whom punishment was to be limited to the case of the offender.

We have an instance of the observance of this law by Amaziah, king of Judah, in his dealing with the murderers of his father Joash (see *marg. reff.*).

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18 but ^t thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

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^t ver. 22.
ch. 16. 12.

19 ^u When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may ^x bless thee in all the work of thine hands.

^u Lev. 19. 9,
10. & 23. 22.

^x ch. 15. 10.
Ps. 41. 1.
Prov. 19. 17.

20 When thou beatest thine olive tree, ² thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

² Heb.
*thou shalt
not bough
it after thee.*

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* ³ afterward: it shall be for the stranger, for the fatherless, and for the widow.

³ Heb.
after thee.

22 And ^y thou shalt remember that thou wast a ^y bondman in the land of Egypt: therefore I command thee to do this thing.

^y ver. 18.

CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be a ^a controversy between men, and they come unto judgment, that *the judges* may judge them; then they ^b shall justify the righteous, and condemn the wicked.

^a ch. 19. 17.
Ezek. 44. 24.

^b See Prov.
17. 15.

2 And it shall be, if the wicked man *be* ^c worthy to be beaten, that the judge shall cause him to lie down, ^d and to be beaten before his face, according to his fault, by a certain number.

^c Luke 12. 48.

^d Matt. 10. 17.

3 ^e Forty stripes he may give him, *and* not exceed: ^e 2 Cor. 11. 24.

18—22. "But thou shalt remember that thou wast a bondman in Egypt," &c. (see ver. 15, and note).

19—22. (see *margin. ref.* to Lev.). We have here another instance of an earlier general law of kindness, re-enjoined with the addition of particular details as to the way in which it should be practically carried out.

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3. "Forty stripes he may give him, and not exceed," &c. Punishment for offences is necessary, but the degradation of man amongst his

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lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

f Job 18. 3.
g Prov. 12. 10.
1 Cor. 9. 9.
1 Tim. 5. 18.

4 ^g Thou shalt not muzzle the ox when he ² treadeth out *the corn*.

² Heb.
thresheth,
Hos. 10. 11.
h Matt. 22. 24.
Mark 12. 19.
Luke 20. 28.
3 Or, *next*

5 ^h If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her ³ husband's brother shall go in unto her, and take her to him to

kinsman, Gen. 38. 8. Ruth 1. 12, 13. & 3. 9.

fellows is as much as possible to be guarded against. Even the punishment here mentioned as the maximum could not be inflicted except after a proper judicial investigation and sentence (vv. 1, 2). "The importance of these restrictions will be felt when it is known that in the East a person who has given cause of offence is sometimes beaten to death, or often so severely as to be lamed for life—and this not so often, if ever, judiciously, as by the order of some prince or other great personage" (*Kitto*). The Jews in later times, whilst they did not hesitate to resort to such a mode of punishment, at the same time were so scrupulous in observing the letter of the law, even when they were violating its spirit, as to limit themselves to thirty-nine stripes, lest through some inadvertence the legal maximum should by chance be exceeded. St. Paul, as he tells us, suffered in this way no less than five times (2 Cor. xi. 24).

"Then thy brother should seem vile unto thee," i.e. become disgraced and contemptible in thine eyes, by being reduced to an extreme state of bodily weakness and wretchedness (cp. *note* to xxi. 23.).

4. "Thou shalt not muzzle the ox when he treadeth out the corn." See Prov. xii. 10, and *note* to xxii. 7. above. St. Paul quotes the passage with an application to the moral claim which religious teachers may put forward for necessary support from those for whom they labour in spiritual things (1 Cor. ix. 9. 1 Tim. v. 17, 18.).

5. "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her," &c. The Hebrew word, here translated "husband's brother," rather represents, as the marginal reading gives, "the next kinsman." See the case of Boaz and Ruth (Ruth iv.). The brother of the deceased, however, was reckoned as the first in order (Gen. xxxviii. 8.). The law here laid down apparently makes optional; with a power of release (vv. 7—10.), that which before it was obligatory. It was requisite that the continuance of the custom should be sanctioned by a special law. Otherwise it would have been forbidden by Lev. xviii. 16, which bears alike upon the marriage of a man with his deceased brother's wife, and the marriage of a woman with her deceased sister's husband, both relationships being of a cognate character. We must notice too (1) the restriction of this relaxation of the law of Leviticus to the case, where a man died and had left no seed: (2) the object of the relaxation, viz. that the deceased man should have an heir to represent him in Israel (ver. 6.). "And it shall be that the firstborn which she beareth shall succeed in the name of his brother which is

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wife, and perform the duty of an husband's brother unto her.

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6 And it shall be, *that* the firstborn which she beareth ^l shall succeed in the name of his brother ^l *which is dead*, that ^k his name be not put out of Israel.

^l Gen. 38. 9.
^k Ruth 4. 10.

7 And if the man like not to take his ² brother's wife, then let his brother's wife go up to the ¹ gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

² Or, next
kinsman's
wife.
¹ Ruth 4. 1, 2.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, ^m I like not to take her;

^m Ruth 4. 6.

9 then shall his brother's wife come unto him in the presence of the elders, and ⁿ loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall *it* be done unto that man that will not ^o build up his brother's house.

ⁿ Ruth 4. 7.

^o Ruth 4. 11.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

^p ch. 19. 13.
^q Lev. 19. 35,
36.
^r Prov. 11. 1.
Ezek. 45. 10.
Mic. 6. 11.

12 then thou shalt cut off her hand, ^p thine eye shall not pity *her*.

13 ^q Thou shalt not have in thy bag ³ divers weights, a great and a small.

³ Heb.
a stone and
a stone.

“dead, that his name be not put out in Israel.” When children had been born under the previous marriage, or when there was no lauded tribal inheritance in question, the law was inoperative, as the reasons which called it forth had ceased. Hence the custom of marrying the brother's widow is said to have been discontinued amongst the Jews in later times, because their inheritance in the land of Israel no longer exists. There is therefore no warrant under this law for a relaxation amongst Christians of the law of Lev. xviii. 16, which virtually and by analogy forbids a marriage with a deceased wife's sister, i.e. with a deceased sister's husband.

13. “Thou shalt not have in thy bag divers weights, a great and a “small.” “Divers weights:” Hebr. “a stone and a stone.” Stones,

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14 Thou shalt not have in thine house ² divers measures, a great and a small.

² Heb. *an ephah and an ephah.*
^r Ex. 20. 12.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^r that thy days may be lengthened in the land which the LORD thy God giveth thee.

^r Prov. 11. 1.
1 Thess. 4. 6.

16 For ^s all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

^t Ex. 17. 8.

17 ^t Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 how he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he ^u feared not God.

^u Ps. 36. 1.
Prov. 16. 6.
Rom. 3. 18.

representing certain weight, are still in use in some countries. We have a trace of such usage even in our land in the employment of the word "stone," as a measure of weight. As all stones are not equally ponderous even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The sin here represented is therefore common in the East in proportion to its facility and to the difficulty of detection (*Kitto*). How strongly does the God of truth and justice lay down throughout His inspired Word the necessary duty incumbent on His servants, "to be true and just in all their dealings" (compare Lev. xix. 35, 36. Prov. xi. 1; xvi. 11; xx. 10.). How sadly necessary such a law is even amongst professedly Christian people in their dealings with one another, is too much evidenced by the tricks of trade, and the manifold dishonesties of ordinary society, which, whether men will regard them so or not, are nothing less than "abomination unto the "Lord" (ver. 16.).

17. "Remember what Amalek did," &c. The doom of extermination pronounced against Amalek in Exod. xvii. 14. is here repeated with a direction to the people to carry it out as soon as they were in a position to do so. "Thou shalt not forget it" (ver. 19.). The special reason for its severity, not mentioned previously, is here given: "How he met thee "by the way, and smote the hindmost part of thee, even all that were "feeble behind thee, when thou *wast* faint and weary; and he feared "not God."

18. "He feared not God." Professor Blunt (*Scriptural Coincidences*) sees in these words a hint of the chief cause of the attack of the Amalekites, viz. to possess themselves of the water which had been miraculously supplied by God Himself to the fainting people as being under His special protection. Hence what they did was done in defiance of a miracle, which ought to have impressed them with a fear of God, indicating, as of course it did, that God willed not the destruction of this people.

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19 Therefore it shall be, ^x when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt ^y blot out the remembrance of Amalek ^y Ex. 17. 14. from under heaven; thou shalt not forget it.

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^x 1 Sam. 15. 3.

^y Ex. 17. 14.

CHAPTER XXVI.

1 The confession of him that offereth the basket of firstfruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 ^a that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt ^b go unto the place which the LORD thy God shall choose to place his name there.

^a Ex. 23. 19.
& 34. 26.
Num. 18. 13.
ch. 16. 10.
Prov. 3. 9.

^b ch. 12. 5.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

19. "Thou shalt not forget it." Four hundred years and more passed by, and yet the doom was not executed till Saul, raised by God to be king over His people, received the commission from Samuel (1 Sam. xv. 3.). Delay did not imply impunity. However long the delay, nations not less than individuals must undergo the penalty decreed against sin and evil. The heathen poet was right when he said, that punishment, however for a time it may appear to be slow and halting in its movements, seldom fails in the long run to come up with the sinner in his course (*Hor. Od.* iii. 2. See also *Butler, Anal.* pt. i. ch. 2.).

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1—3. "And it shall be when thou art come in unto the land," &c. We have in the interesting thanksgiving service here enjoined another special law of Deuteronomy having reference to the conduct of the people after their settlement in the land. The actual realisation of the fulfilment of God's promises should naturally be accompanied by feelings and acts of thankful commemoration. Hence the special appropriateness of this service of thanksgiving upon the presentation before God of the first-fruits of their occupation. "The fruit was the tangible proof that they were in possession of the land, and the presentation of the first of this fruit the practical "confession that they were indebted to the Lord for the land" (*Keil*).

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5 And thou shalt speak and say before the LORD thy God, ^c A Syrian ^d ready to perish *was* my father, and ^e he went down into Egypt, and sojourned there

^c Hos. 12. 12.

^d Gen. 43. 1, 2, & 45. 7, 11.

^e Gen. 46. 1, 6. Acts 7. 15.

^f Gen. 46. 27. ch. 10. 22.

^g Ex. 1. 11, 14.

^h Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

ⁱ Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. ^k ch. 4. 34.

^l Ex. 3. 8.

^m ch. 12. 7, 12, 18. & 16. 11.

ⁿ Lev. 27. 30. Num. 18. 24. ^o ch. 14. 28, 29.

^p Gen. 46. 1, 6. Acts 7. 15.

^q Gen. 46. 27. ch. 10. 22.

^r Ex. 1. 11, 14.

^s Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

^t Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. ^u ch. 4. 34.

^v Ex. 3. 8.

^w ch. 12. 7, 12, 18. & 16. 11.

^x Lev. 27. 30. Num. 18. 24. ^y ch. 14. 28, 29.

^z Gen. 46. 1, 6. Acts 7. 15.

^{aa} Gen. 46. 27. ch. 10. 22.

^{ab} Ex. 1. 11, 14.

^{ac} Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

^{ad} Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. ^{ae} ch. 4. 34.

^{af} Ex. 3. 8.

^{ag} ch. 12. 7, 12, 18. & 16. 11.

^{ah} Lev. 27. 30. Num. 18. 24. ^{ai} ch. 14. 28, 29.

^{aj} Gen. 46. 1, 6. Acts 7. 15.

^{ak} Gen. 46. 27. ch. 10. 22.

^{al} Ex. 1. 11, 14.

^{am} Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

^{an} Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. ^{ao} ch. 4. 34.

^{ap} Ex. 3. 8.

^{aq} ch. 12. 7, 12, 18. & 16. 11.

^{ar} Lev. 27. 30. Num. 18. 24. ^{as} ch. 14. 28, 29.

^{at} Gen. 46. 1, 6. Acts 7. 15.

^{au} Gen. 46. 27. ch. 10. 22.

^{av} Ex. 1. 11, 14.

^{aw} Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

^{ax} Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. ^{ay} ch. 4. 34.

^{az} Ex. 3. 8.

6 and ^g the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage :

7 and ^h when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression :

8 and ⁱ the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and ^k with great terribleness, and with signs, and with wonders :

9 and he hath brought us into this place, and hath given us this land, *even* ^l a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God :

11 and ^m thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 When thou hast made an end of tithing all the ⁿ tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled ;

5. "A Syrian ready to perish was my father." Rather, "a wandering Syrian," with reference to the nomad life of the patriarchs, called Syrians, i. e. Arameans, as Laban was, from the country Aram-Naharaim, Syria of the two rivers (Mesopotamia), whence they came. The patriarchs had been but strangers and pilgrims in the land which, though promised to them, was destined not to come into the actual possession of their families till long after their death (Heb. xi. 13.). The "father" referred to in this passage was Jacob who, though sojourning in the land for some years; was at last forced to leave it; and, "ready to perish" in the famine which afflicted him and his household, passed away from that country, which had been to him but a temporary abode and no settled home, to end his days in Egypt. The Israelite who was directed to come before God with this offering of thanksgiving, could contrast with joy his own permanent settlement in the land with the wandering condition of his forefathers.

12—15. Notice that the condition, on which the Israelites were allowed to appear before God and to hope for His blessing, was the fulfil-

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13 then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, ^P neither have I forgotten *them*: Before
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14 ^Q I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 ^R Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. P Ps. 119. 141,
153, 176.
Q Lev. 7. 20
& 21. 1, 11.
Hos. 9. 4.
R Isai. 63. 15.
Zech. 2. 13.

ment on their part of their duty to God and their fellow-men. "I have hearkened to the voice of the Lord my God, and have done according to all that Thou hast commanded me" (ver. 14.).

Without a life of faithful service they had no right to expect a future state of blessedness to themselves or to their land. If they regarded iniquity in their heart, they could not hope that the Lord would hear them (Ps. lxxvi. 18.).

Notice further how their prayers are not to have regard merely to their own profit but to the benefit of the whole community. "Bless Thy people Israel, and the land which Thou hast given us" (ver. 15.).

Our Lord in His model of all prayer has taught us the same lesson by directing us to say, "Our Father," "Give us this day," "Forgive us," "Lead us not into temptation."

We too must not be selfish in prayer, but, looking not only on our own things, but also on the things of others (Phil. ii. 4.), so enlarge the scope of our supplications as to embrace the whole Israel of God. "Pray for the peace of Jerusalem: they shall prosper that love Thee. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek to do thee good" (Ps. cxxii. 6—9.).

14. "I have not eaten thereof in my mourning." A house of mourning with all that was concerned with the dead was regarded as ceremonially unclean (see Lev. xxi. 1—3, 11. Num. xix. 11—22.).

It was a pollution of hallowed things for an unclean person or thing to touch them, or to employ them in connexion with the dead; hence the reason for the prohibitions in this passage. (1) Hallowed things were not to be partaken of by persons in an unclean condition; nor (2) were they to be appropriated to an unclean use; nor (3) employed in the preparation of food for mourners. The last words, "nor given ought thereof for the dead," are referred to the custom of sending provisions to a house of mourning for the use of the mourners (see Jer. xvi. 7, 8. Hos. ix. 4. Tobit iv. 17.).

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16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

^s Ex. 20. 19. 17 Thou hast ^s avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

^t Ex. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 28. 9. 18 and ^t the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments;

^u ch. 4. 7, 8. & 28. 1. ^v Ps. 148. 14. 19 and to make thee ^u high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be ^x an holy people unto the LORD thy God, as he hath spoken.

^x Ex. 19. 6. ch. 7. 6. & 28. 9. 1 Pet. 2. 9.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build

16—19. "This day the Lord thy God," &c. Moses, having now brought to a close the summary of laws by which the future life of this people is to be regulated, reminds them in conclusion of the character of that covenant with God into which they had been admitted. They have owned the Lord to be their God, and He had accepted them as His own peculiar people. His promises were sure, but at the same time they were conditional upon their obedience. And their future welfare would depend upon their remaining steadfast to their profession. "Do this and ye shall live," live as His own peculiar people, "high above all nations" which He hath made in praise, and in name, and in honour" (ver. 19.). Such was the prerogative of Israel. And the spiritual heritage of God's redeemed people in Christ, though founded upon higher and better promises (Heb. viii. 6.), is still of a similar character. The law of obedience, extending beyond the outer conduct to the inner spirit, and taking within its range the subjection of the whole man to the will of God, is the law of the New Covenant to Christian people. They too have "avouched the Lord to be their God, to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice" (ver. 17.). And He has avouched them to be His people. To them, as the spiritual Israel, have been confirmed all the promises given of old to His ancient people. He has chosen them in Christ to be "a peculiar people, zealous of good works" (Titus ii. 14.). Let them but be faithful to Him, and do their part, and there is nothing that shall not be theirs. For to them is guaranteed the fulness of the blessing of which St. Paul writes: "All things are yours: whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21—23.). They have the promise of the life that now is, as well as of that which is to come. (1 Tim. iv. 8.).

17, 18. "Avouched," i.e. owned, solemnly professed.

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an altar of whole stones. 11 The tribes divided on Gerizim and Ebal.

14 The curses pronounced on mount Ebal.

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¶ **AND** Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day ^a when ye shall pass ^a Josh. 4. 1. over Jordan unto the land which the LORD thy God giveth thee, that ^b thou shalt set thee up great stones, ^b Josh. 8. 32. and plaister them with plaister :

3 and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey ; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^c in mount Ebal, and thou ^c ch. 11. 29. shalt plaister them with plaister. Josh. 8. 31.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones : ^d thou shalt not ^d Ex. 20. 25. lift up *any* iron *tool* upon them. Josh. 8. 31.

6 Thou shalt build the altar of the LORD thy God of whole stones : and thou shalt offer burnt offerings thereon unto the LORD thy God :

7 and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O

xxvii.—xxx. The Blessings and the Curses.

CHAPTER XXVII.

2. "Thou shalt set thee up great stones, and plaister them with *plaister.*" The direction here laid down would require but little explanation to the Israelites, who were doubtless familiar with the custom in Egypt, as still exemplified in the temples that remain, of covering walls or stones with plaister, and painting upon them figures or hieroglyphics, which were intended to convey down to posterity the authorised record of certain historical events.

3. "And thou shalt write upon them all the words of this law." A question has been raised as to whether by the law here referred to was meant the whole of Deuteronomy, or the special law involving blessing and cursing recorded in this chapter. The latter view seems the more likely (compare Josh. viii. 32—35.). St. Paul, in quoting ver. 26, would seem to extend the provision to the whole of the law (Gal. iii. 10.).

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° ch. 26. 18.

Israel; ° this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,

† ch. 11. 29.
Josh. 8. 33.
Judg. 9. 7.

12 these shall stand † upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

‡ ch. 11. 29.
Josh. 8. 33.

² Heb. for
a cursing.

‡ ch. 33. 10.
Josh. 8. 33.
Dan. 9. 11.

13 and ² these shall stand upon mount Ebal ² to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

† Ex. 20. 4, 23.
& 34. 17.

14 And ^h the Levites shall speak, and say unto all the men of Israel with a loud voice,

& 25. 1.
ch. 4. 16, 23.
& 5. 3.

Isai. 44. 9.
Hos. 13. 2.

† See Num.
5. 22.

Jer. 11. 5.

† Cor. 14. 16.

† Ex. 20. 12.
& 21. 17.

Lev. 19. 3.
ch. 21. 18.

15 ⁱ cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. ^k And all the people shall answer and say, Amen.

16 ^l Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

15. "And all the people shall answer and say, Amen." This answer, which it is to be noticed that God Himself directs the Israelites to give to the solemn denunciation of His anger against the various sins here recounted, was intended to be a witness on their part to God's sovereign right thus to deal with sinners, and an acknowledgment that those who commit such sins are deserving of, and liable to, the wrath of a pure and holy God.

It is with a like object that the Church of England, when she brings before her members at the commencement of the Communion Service a similar catalogue of offences condemned by God in Holy Scripture, calls upon them individually to declare their assent to the truth of what God Himself has affirmed.

In this case the word "Amen," which they repeat, has not the force of a wish ("So be it"), as at the end of a prayer, but is a simple declaration of belief in the truth of what has been declared, as at the end of a creed. By it the members of the congregation do not take upon them, as some have wrongly supposed, to judge the conduct of others, or to denounce punishment upon their fellow-men, but rather assert solemnly, with regard to themselves, their belief that he whom God blesses is blessed, and he whom God curses is cursed. And the object which the Church has in view now is the same as that which God had in old times in the directions given in this chapter, viz. so to win men to the acknowledgment of the heinous character of sin, as to deter them from those evil doings for which they "affirm with their own mouths the curse of God to be due."

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17 ^m Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen. Before
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18 ⁿ Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen. ^m ch. 19, 14.
Prov. 22, 28.
ⁿ Lev. 19, 14.

19 ^o Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. ^o Ex. 22, 21, 22.
ch. 10, 18.
& 24, 17.
Mal. 3, 5.

20 ^p Cursed *be* he that lieth with his father's wife ; because he uncovereth his father's skirt. And all the people shall say, Amen. ^p Lev. 18, 8.
& 20, 11.
ch. 22, 30.

21 ^q Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen. ^q Lev. 18, 23.
& 20, 15.

22 ^r Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. ^r Lev. 18, 9.
& 20, 17.

23 ^s Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen. ^s Lev. 18, 17.
& 20, 14.

24 ^t Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen. ^t Ex. 20, 13.
& 21, 12, 14.
Lev. 24, 17.
Num. 35, 31.
ch. 19, 11.

25 ^u Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. ^u Ex. 23, 7, 8.
ch. 10, 17.
& 16, 19.

26 ^x Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen. Ezek. 22, 12.
^x ch. 28, 15.
Ps. 119, 21.
Jer. 11, 3.
Gal. 3, 10.

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, ^a if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God ^b will ^b set thee on high above all nations of the earth :

CHAPTER XXVIII.

In this chapter we have brought before us in detail the blessings and cursings, which should follow upon obedience or disobedience to the law, of which some of the special features had been mentioned in the previous chapter. God's favour to His people, with all His promises, is not absolute, but contingent upon obedience. The blessings and cursings here enumerated are represented as entering into all the particulars which make up the happiness or misery of a national, social, or individual life, as regards the things of this world. The special point to be remarked is the stress laid upon the fact that all would be of the Lord's doing, whether for weal or for woe. It is He Whose Divine Providence orders all things both in heaven and earth, and makes all things to abound or to fail to His people.

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e ver. 15.
Zech. 1. 6.
d Ps. 128. 1, 4.
e Gen. 39. 5.
f ver. 11.
Gen. 22. 17.
& 49. 25.
ch. 7. 13.
Ps. 107. 38.
& 127. 3.
& 128. 3.
Prov. 10. 22.
1 Tim. 4. 8.
2 Or, *dough*,
or, *knead-*
ingtrough.
e Ps. 121. 8.
h Lev. 26. 7, 8.
2 Sam. 22. 38,
39, 41.
Ps. 89. 23.
See ver. 25.
i Lev. 25. 21.
3 Or, *barns*,
Prov. 3. 10.
k ch. 15. 10.

2 and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 ^d Blessed shalt thou be in the city, and blessed shalt thou be ^e in the field.

4 Blessed shall be ^f the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy ² store.

6 ^g Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD ^h shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ⁱ command the blessing upon thee in thy ³ storehouses, and in all that thou ^k settest

3. "Blessed shalt thou be," &c. Whilst the blessings and cursings of this chapter are concerned entirely with things of an earthly and temporal character, we must not put aside the consideration that to the Christian both the one class and the other may be viewed as typical of the higher spiritual consequences for weal or woe, that shall follow to the Church and people of God in all ages according as God's revealed Will is carried out or not. For instance, the temporal blessings accompanying every circumstance, and filling up every need, of daily life do but prefigure the manifold gifts and graces of the Spirit, by which it pleases the good Lord of the Church to make all things that are good to abound to His people.

So too we may see in the enemies of Israel, who shall be powerless or shall prevail over God's people as they are found to be true or faithless in their allegiance to Him Whose they are, and Whom they should serve, a very significant type of the spiritual foes, and above all of the great enemy of souls himself; who, though they are ever on the watch for any opportunity for attack, can never prevail against the soldiers of Christ, except it be through their own carelessness or consent (Rom. viii. 31. 1 Pet. iii. 13).

5. "Blessed shall be thy basket and thy store." The margin has the more correct reading, "thy kneading-trough." It is the word employed in Exod. xii. 34, to represent not so much what we understand by the English word, as a leathern bag corresponding with that in which the Arabs still carry their bread. "The Arabs use on their journeys for a table-cloth, or rather table, a circular piece of leather, the margin of which is furnished with rings, by a string or chain run through which it can, when necessary, be drawn up into a bag. This bag they sometimes carry full of bread, and when their meal is over, tie it up again with what is left. . . . The purport of this direction is evidently to promise that there should be abundance of fruits for the basket and meal for the kneading-trough" (Kitto).

thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

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9 ¹The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

Ex. 19. 5, 6.
ch. 7. 6.
& 26. 18, 19.
& 29. 13.

10 And all people of the earth shall see that thou art ^mcalled by the name of the LORD; and they shall be ⁿafraid of thee.

^m Num. 6. 27.
² Chr. 7. 14.
Isai. 63. 19.
Dan. 9. 18, 19.
ⁿ ch. 11. 25.

11 And ^othe LORD shall make thee plenteous ²in goods, in the fruit of thy ³body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

^o ver. 4.
ch. 30. 9.
Prov. 10. 22.
² Or,
for good.

12 The LORD shall open unto thee his good treasure, the heaven ^pto give the rain unto thy land in his season, and ^qto bless all the work of thine hand:

^p Lev. 26. 4.
ch. 11. 14.
^q ch. 14. 29.

9, 10. "The Lord shall establish thee an holy people unto Himself," &c. Blessed in themselves, they shall be able to be a blessing to the whole earth. Standing forth as a holy nation, and witnesses for God before the world, they had indeed a high prerogative, not only as the keepers of His oracles (Rom. iii. 2.), but as the depositories of His revealed will.

Holy and happy in themselves, they might have been, by the very force of good example and the attractive influence of good, the authors of holiness and happiness to surrounding nations.

To the Church of Christ has been committed a like prerogative and mission. It was for this end that a visible Church was instituted, to be not only in itself a blessed society of faithful and happy servants of God, but the means of communicating to all around a share in its own blessedness; to have a leavening influence for good upon the mass of corruption that is in the world; to be a light which could not be hid, illuminating the dark places of the earth; and, like a city set upon an hill, to be "a standing memorial to the world of the duty which we owe to our Maker: to call men continually, both by example and instruction, to attend to it, and, by the form of Religion, ever before their eyes, remind them of the reality: to be the repository of the oracles of God: to hold up the light of revelation in aid to that of nature, and propagate it throughout all generations to the end of the world" (*Butler's Analogy*, pt. ii. ch. 1.).

12. "The Lord shall open unto thee His good treasure," &c. The gift of abundant rain in its seasons was amongst the special blessings spoken of in connexion with the promised land, and is mentioned in contrast with the condition of Egypt, where rain was scarcely known (xi. 10—12.). May we not trace here too the type of that abundant outpouring of spiritual gifts upon the Church of Christ which, beginning on the day of Pentecost, when the Lord opened His heavenly treasure and sent down in rich abundance "the power from on high" (St. Luke xxiv. 49. Acts i. 8.), has never ceased to descend upon His people, like a plentiful shower, to refresh and fertilise the soil of their hearts (see Ps. lxxviii. 9, 18, appropriated in the Church of England to Whitsun-day).

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and ^r thou shalt lend unto many nations, and thou shalt not borrow.

^r ch. 15. 6.
^s Isai. 9. 14, 15.

13 And the LORD shall make thee ^s the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them* :

^{ch.} 5. 32.
[&] 11. 16.

14 ^t and thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

^u Lev. 26. 14.
^{Lam.} 2. 17.
¹ Dan. 9. 11, 13.
^{Mt.} 2. 2.

15 But it shall come to pass, ^u if thou wilt not hearken unto the voice of the LORD thy God, to ob-

“Thou shalt lend,” &c. These words too may perhaps be held to bear a spiritual application in the Church of Christ, where the ministers and stewards of God’s mysteries go forth continuously to dispense to others the peculiar treasures of God entrusted to them, and, whilst they enrich others, reap in turn a rich harvest of heavenly blessings to themselves. Being “ready to distribute, willing to communicate, they lay up in store “for themselves a good foundation against the time to come, that they “may lay hold on eternal life” (1 Tim. vi. 18, 19.).

13. “The Lord shall make thee the head, and not the tail” (ep. Isa. ix. 14, 15.). “A common Orientalism, contrasting the most elevated and most degraded conditions. ‘It is amusing,’ says Mr. Roberts, ‘to “hear men of rank in the East speak of their dependants as tails. Has “a servant not obeyed his master, the former asks, who are you? are “you the head or the tail? Should a person begin to partake of food “before those of high caste, it is asked, “what,” is the tail to begin “to wag before the head?”’ (Oriental Illustrations.)

15. “But it shall come to pass,” &c. Notice how every blessing is now paralleled by the corresponding curse, coming upon the people not by chance, but according to the very appointment of their God, Who, as He can make all things to work together for good to them that love Him (Rom. viii. 28.), so has it in His power to employ all the elements of nature, and all the ordinary occurrences of life as His instruments for inflicting punishment upon the disobedient. Blessing and cursing, life and death are equally set before men as the necessary results of their conduct. He invites them to choose the one; He warns them to refuse the other (xxx. 15—20.). Yet, though He appoints the laws by which His people shall be governed, He leaves to them, as free agents, the solemn responsibility of choice. So too the same alternative, but embracing still more important because more lasting issues, is presented to men under the Gospel. There too all things are offered to men for their acceptance in Christ Jesus, and the issue of their conduct, according as they accept or refuse the offer, is of infinite moment to them for weal or woe. The distinctive portions of the obedient or the disobedient here mentioned are but a foreshadowing of the result of the Great Day of final account, when the Lord, the Judge of all, shall make a separation for ever between those who in this life served Him, and those who served Him not; and the one class shall go away into everlasting punishment, but the righteous into life eternal (St. Matt. xxiv. 31—46.).

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serve to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and ^xovertake thee: Before
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x ver. 2.

16 Cursed *shalt* thou *be* ^yin the city, and cursed *shalt* thou *be* in the field. y ver. 3, &c.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee ^zcursing, ^avexation, and ^brebuke, in all that thou settest thine hand unto ²for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. z Mal. 2. 2.
a 1 Sam. 14. 20.
Zech. 14. 13.
b Ps. 80. 16.
Isai. 30. 1.
& 51. 20.
& 66. 15.
2 Heb. which thou wouldst do.

21 The LORD shall make ^cthe pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. c Lev. 26. 25.
Jer. 24. 10.

22 ^dThe LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ³sword, ³Or, ^eand with ^eblasting, and with mildew; and they shall pursue thee until thou perish. d Lev. 26. 16.
3 Or, drought.
e Amos 4. 9.

23 And ^fthy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. f Lev. 26. 19.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. g ver. 7.
Lev. 26. 17, 37.
ch. 32. 30.
Isai. 30. 17.
h Jer. 15. 4.
& 24. 9.
Ezek. 23. 46.

25 ^gThe LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and ^hthalt be ⁴removed into all the kingdoms of the earth. 4 Heb. for a removing.
i 1 Sam. 17. 44, 46.
Ps. 79. 2.
Jer. 7. 33.
& 16. 4.
& 34. 20.

26 And ⁱthy carcase shall be meat unto all fowls

22. "The sword." Also "drought," as in the margin. In the case of the seven plagues mentioned in this verse, four would thus have reference to evils connected with the human frame, and three to plagues upon the produce of the land. Cp. note to Lev. xxvi. 16, and Amos iv. 7—10, which clearly has this passage in view.

24. "The Lord shall make the rain of thy land powder and dust." That is, in the place of the necessary rain, which shall be withheld, there shall fall from heaven showers of dust and ashes. The reference here is in all probability to the terrible sirocco, or sandstorm, so dreaded by travellers in the East.

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of the air, and unto the beasts of the earth, and no man shall fray *them* away.

^k ver. 35.
Ex. 9. 9.
& 15. 26.

^l 1 Sam. 5. 6.
Ps. 78. 66.

^m Jer. 4. 9.

ⁿ Job 5. 14.
Isai. 59. 10.

^o Job 31. 10.

Jer. 8. 10.

^p Job 31. 8.

Jer. 12. 13.

Amos 5. 11.

Mic. 6. 15.

Zeph. 1. 13.

^q ch. 20. 6.

² Heb. *pro-*

fame, or, *use*

it as com-

mon meat;

as ch. 20. 6.

³ Heb. *shall*

not return

to thee.

^r Ps. 119. 82.

^s ver. 51.

Lev. 26. 16.

Jer. 5. 17.

^t ver. 67.

27 The LORD will smite thee with ^kthe botch of Egypt, and with ^lthe emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and ^mastonishment of heart:

29 and thou shalt ⁿgrope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 ^oThou shalt betroth a wife, and another man shall lie with her: ^pthou shalt build an house, and thou shalt not dwell therein: ^qthou shalt plant a vineyard, and shalt not ²gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and ³shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and ^rfail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 ^sThe fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 so that thou shalt be mad ^tfor the sight of thine eyes which thou shalt see.

33—37. "Thou shalt be only oppressed and crushed alway," &c. Witness the treatment of the Jews by their Roman conquerors and throughout the middle ages, nay, even to the present day in the East of Europe. "How remarkably," writes Kitto, "have these prophecies been accomplished in the whole history of this singular people since they became a people dispersed through all nations—cast down but not utterly destroyed! Indeed the whole series of prophecies in this chapter have been so remarkably accomplished, that there could be few studies better adapted to convince a wavering mind of the Divine authority by which Moses acted and spoke, than to trace out the generally well-known facts by which these most intelligible predictions were fulfilled and are still fulfilling. Nor is there any other theory which will account for the amazing peculiarities which the Hebrew nation continues at this day to exhibit than that which we find in the Divine intention, which is here expressed through Moses, and in after times through other prophets."

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35 The LORD shall ^u smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

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^u ver. 27.

36 The LORD shall ^x bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and ^y there shalt thou serve other gods, wood and stone.

^x 2 Kin. 17. 4, 6.
& 21. 12, 14.
& 25. 7, 11.
² Chr. 33. 11.
& 36. 6, 20.

^y ch. 4. 28.
ver. 64.

37 And thou shalt become ^z an astonishment, a proverb, ^a and a byword, among all nations whither the LORD shall lead thee.

Jer. 16. 13.
^z 1 Kin. 9. 7, 8.
Jer. 24. 9.
& 25. 9.
Zech. 8. 13.

38 ^b Thou shalt carry much seed out into the field, and shalt gather *but* little in; for ^c the locust shall consume it.

^a Ps. 44. 14.
^b Mic. 6. 15.
Hag. 1. 6.
^c Joel 1. 4.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but ² thou shalt not enjoy them; for ^d they shall go into captivity.

² Heb. *they shall not be thine.*
^d Lam. 1. 5.

42 All thy trees and fruit of thy land shall the locust ³ consume.

³ Or, *possess.*

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 ^e He shall lend to thee, and thou shalt not lend to him: ^f he shall be the head, and thou shalt be the tail.

^e ver. 12.

^f ver. 13.
Lam. 1. 5.

45 Moreover ^g all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

^g ver. 15.

46 and they shall be upon thee ^h for a sign and for a wonder, and upon thy seed for ever.

^h Isai. 8. 18.
Ezek. 14. 8.

47 ⁱ Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, ^k for the abundance of all *things*;

ⁱ Neh. 9. 35,
36, 37.
^k ch. 32. 15.

48 therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he ^l shall put a yoke of iron upon thy neck, until he have destroyed thee.

^l Jer. 28. 14.

- Before CHRIST 1451. 49^m The LORD shall bring a nation against thee from far, from the end of the earth, ^{as swift} as the eagle flieth; a nation whose tongue thou shalt not ² understand ;
- ^m Jer. 5. 15. & 6. 22, 23. Luke 19. 43. 50 a nation ³ of fierce countenance, ^o which shall not regard the person of the old, nor shew favour to the young:
- ⁿ Jer. 48. 40. & 49. 22. Lam. 4. 19. Ezek. 17. 3. 12. Hos. 8. 1. 51 and he shall ^p eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which ^{also} shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
- ² Heb. *hear.* 52 And he shall ^q besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.
- ³ Heb. *strong of face.* Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23. ^o 2 Chr. 36. 17. Isai. 47. 6. ^p ver. 33. Isai. 1. 7. & 62. 8. ^q 2 Kin. 25. 1, 2, 4. 53 And ^r thou shalt eat the fruit of thine own ⁴ body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:
- ^r Lev. 26. 29. 2 Kin. 6. 28, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10. ⁴ Heb. *belly.*

49. "The Lord shall bring a nation against thee from far." The description which follows is taken up by the prophets in after times to represent by its different features the various enemies by whom Israel should be oppressed, whether Assyrian, Chaldæan, Mede, or Roman. See for example Jer. v. 15—17. with manifest reference to this passage.

"From far, from the end of the earth." The greater the distance off the more terrible does the foe appear. He flies thence like an eagle which plunges violently upon its prey, and carries it off with its claws; and Israel does not understand its language, so as to be able to soften its barbarity, or come to any terms (*Keil*).

"A nation whose tongue thou shalt not understand." This was true of the Assyrians, who are probably the subjects of the description in Isa. xxviii. 11. The distinction between the Assyrian language and the Hebrew of the Israelites (though both belonged to the same family of languages) was probably sufficiently great, as in the cases of the cognate Aramæan (Syrian) and Chaldee, to render it practically an unknown tongue to the common people (see Isa. xxxvi. 11, and Neh. viii. 5—8.). We may however see a further and more distinct fulfilment of these words, as of the succeeding verses, in the case of the Chaldæans and Romans.

50. "A nation of fierce countenance," &c., *marg.* "strong of face." So the Medes are prophesied of in Isa. xiii. 17, 18, and the Chaldæans are described in 2 Chron. xxxvi. 17. The prophecy was equally true and equally fulfilled in the case of the Romans.

53—57. "And thou shalt eat the fruit of thine own body," &c. This terrible prediction was brought to pass in all its sad reality at the siege of Samaria by the king of Syria in the time of Joram, king of Israel (2 Kings vi. 28, 29.). Josephus records a similar occurrence at the siege of Jerusalem by Titus.

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54 so that the man *that is* tender among you, and very delicate, ^s his eye shall be evil toward his brother, and toward ^t the wife of his bosom, and toward ^s the remnant of his children which he shall leave : Before
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ch. 15. 9.
ch. 13. 6.

55 so that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ^u her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 and toward her ² young one that cometh out ² from between her feet, and toward her children ^x which she shall bear : for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. ² Heb.
afterbirth.
^x Gen. 49. 10.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ^y this glorious and fearful name, THE ^y LORD THY GOD ; ^y Ex. 6. 3.

59 then the LORD will make thy plagues ^z wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. ^z Dan. 9. 12.

60 Moreover he will bring upon thee all ^a the diseases of Egypt, which thou wast afraid of ; and they shall cleave unto thee. ^a ch. 7. 15.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD ³ bring upon thee, until thou be destroyed. ³ Heb. *cause to ascend.*

62 And ye ^b shall be left few in number, whereas ye were ^c as the stars of heaven for multitude ; because thou wouldest not obey the voice of the LORD thy God. ^b ch. 4. 27.
^c ch. 10. 22.
Neh. 9. 23.

63 And it shall come to pass, *that* as the LORD ^d rejoiced over you to do you good, and to multiply you ; so the LORD ^e will rejoice over you to destroy you, and to bring you to nought ; and ye shall be ^d ch. 30. 9.
Jer. 32. 41.
^e Prov. 1. 26.
Isai. 1. 24.

63. "So will the Lord rejoice over you to destroy you." Yea, the Lord would find His pleasure in the destruction and annihilation

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plucked from off the land whither thou goest to possess it.

f Lev. 26. 33.
ch. 4. 27, 28.
Neh. 1. 8.
Jer. 16. 13.
g ver. 36.

64 And the LORD ^f shall scatter thee among all people, from the one end of the earth even unto the other; and ^g there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

h Amos 9. 4.

65 And ^h among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:

i Lev. 26. 36.

ⁱ but the LORD shall give thee there a trembling heart, and failing of eyes, and ^k sorrow of mind:

k Lev. 26. 16.

66 and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

l Job 7. 4.

67 ^l in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and ^m for the sight of thine eyes which thou shalt see.

m ver. 34.

n Jer. 43. 7.
Hos. 8. 13.
& 9. 3.

68 And the LORD ⁿ shall bring thee into Egypt again with ships, by the way whereof I spake unto

of Israel, as He had previously rejoiced in blessing and multiplying it. With this bold expression Moses seeks to remove from the nation the last prop of false confidence in the mercy of God. Greatly as the sin of man troubles God, and little as the "pleasure" is which He has in the death of the wicked, yet the holiness of His love demands the punishment and destruction of those who despise the riches of His goodness and long-suffering; so that He displays His glory in the judgment and destruction of the wicked, no less than in blessing and prospering the righteous (*Keil*).

66. "Thy life shall hang in doubt," or "will be hung up before thee"—"i. e. will be like some valued object, hanging by a thin thread before thine eyes, which any moment might tear down; that is, will be ever hanging in the greatest danger." "I have never seen," writes Luther on this whole description, "a passage which describes more clearly the misery of a guilty conscience, in words and thoughts so fitting and appropriate. For this is just the way in which a man is affected who knows that God is offended, i. e. who is harassed with the consciousness of sin."

68. "The Lord shall bring thee into Egypt again." We have here described the last and most grievous item in the long catalogue of woes; a return to that state of hard and galling slavery from which they had but lately been set free, and the horrors of which they knew so well. So Hosea viii. 13; ix. 3. Egypt was the great slave-market of the ancient world, and thither multitudes of Israelites were sent from time to time by their heathen conquerors. So the prophecy had its literal fulfilment. But as Egypt was also the type of a land of bondage, so the return to

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thee, ° Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

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° ch. 17. 16.

CHAPTER XXIX.

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

TH**ES**E are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside ^a the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, ^b Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 ^c the great temptations which thine eyes have seen, the signs, and those great miracles:

4 yet ^d the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

° Ex. 19. 4.

° ch. 4. 34.
& 7. 19.

° See Isai. 6.
9. 10. & 43. 17.
John 8. 43.
Acts 28. 26,
27.
Eph. 4. 18.
2 Thess. 2.
11, 12.

Egypt must not be restricted to a mere literal fulfilment, but taken to describe any state of slavery and subserviency, like that which they had suffered in Egypt, to which they would be reduced.

“There ye shall be sold . . . and no man shall buy you.” So low shall they be reduced, even to utter contempt—offered for sale, but not worthy even of a price. So the Psalmist complains (xliv. 12.): “Thou sellest Thy people for nought, and dost not increase Thy wealth “by their price” (see also Isa. lii. 3, 4.). The prophecy had its literal fulfilment after the destruction of Jerusalem, when it is said that 90,000 captives were taken. “Those above seventeen years of age were sent to “different parts of the Roman Empire to labour on the public works, “besides great numbers who perished in compulsory combats with wild “beasts. Those under seventeen were doomed to be sold as slaves, but “in such deep contempt and detestation was the nation held that few “were willing to buy them, and the Jews who remained at large were “too few and poor to be able to redeem their brethren. The market “was also glutted with their numbers, so that they were sold at a mere “nominal price—sometimes thirty for a small piece of money. Those “who remained unpurchased were sent into confinement, where they “perished by hundreds and by thousands together, from neglect and “hunger. Egypt received a large proportion of these slaves, who were “probably sent thither in ships, as the Romans had a fleet in the “Mediterranean, and this was an easier and safer way of transporting “them than by land across the desert. The same things precisely took “place on the final desolation of Israel by Hadrian, who may be said “to have consummated their doom, by decreeing, with the concurrence “of the Roman Senate, that no Jew should ever, on pain of death, “enter the land of his fathers” (*Kitto*).

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- 5 ° And I have led you forty years in the wilderness : † your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
- 6 ‡ Ye have not eaten bread, neither have ye drunk wine or strong drink : that ye might know that I *am* the LORD your God.
- 7 And when ye came unto this place, ^h Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :
- 8 and we took their land, and ⁱ gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
- 9 ^k Keep therefore the words of this covenant, and do them, that ye may ^l prosper in all that ye do.
- 10 Ye stand this day all of you before the LORD your God ; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,
- 11 your little ones, your wives, and thy stranger that *is* in thy camp, from ^m the hewer of thy wood unto the drawer of thy water :
- 12 that thou shouldest ⁿ enter into covenant with the LORD thy God, and ^o into his oath, which the LORD thy God maketh with thee this day :
- 13 that he may ^p establish thee to day for a people unto himself, and *that* he may be unto thee a God, ^q as he hath said unto thee, and ^r as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.
- 14 Neither with you only ^r do I make this covenant and this oath ;
- 15 but with *him* that standeth here with us this day before the LORD our God, ^s and also with *him* that *is* not here with us this day :
- 16 (for ye know how we have dwelt in the land of Egypt ; and how we came through the nations which ye passed by ;
- 17 and ye have seen their abominations, and their

^e ch. 1. 3.

& 8. 2.

^f ch. 8. 4.

^g See Ex. 16.

12. ch. 8. 3.

Ps. 78. 24, 25.

^h Num. 21.

23, 24, 33.

ch. 2. 32.

& 3. 1.

ⁱ Num. 32. 33.

ch. 3. 12, 13.

^k ch. 4. 6.

Josh. 1. 7.

1 Kin. 2. 3.

^l Josh. 1. 7.

^m See Josh.

9. 21, 23, 27.

ⁿ Heb. *pass.*

^o Neh. 10. 29.

^p ch. 28. 9.

^q Ex. 6. 7.

^r Gen. 17. 7.

^r Jer. 31. 31,

32, 33.

Heb. 8. 7, 8.

^s See Acts 2.

39.

1 Cor. 7. 14.

CHAPTER XXIX.

5. "Your clothes are not waxen old upon you" (see viii. 4, and *note*).

11. "From the hewer of thy wood unto the drawer of thy water." These offices seem to refer to the most menial occupations carried on, where it was possible, by slaves and strangers (Josh. ix. 21—27.).

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²idols, wood and stone, silver and gold, which *were* among them :) Before
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18 lest there should be among you man, or woman, ² or family, or tribe, ¹ whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; ^u lest there should be among you a root that beareth ^{3 4} gall and wormwood;

19 and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ^w in the ⁵ imagination of mine heart, ^x to add ⁶ drunkenness to thirst:

20 ^y the LORD will not spare him, but then ^z the anger of the LORD and ^a his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD ^b shall blot out his name from under heaven.

21 And the LORD ^c shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ⁷ are written in this book of the law:

22 so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses ⁸ which the LORD hath laid upon it;

23 *and that* the whole land thereof *is* brimstone, ^d and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, ^e like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 even all nations shall say, ^f Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

18. "Lest there should be among you a root that beareth gall and wormwood." See reference to this passage in Heb. xii. 15, and perhaps Acts viii. 23.

23. "Like the overthrow of Sodom, and Gomorrah," &c. The ruin of the cities of the plain was a standing memorial to all generations, well-known and easily verified, of the wrath of God against sin, and so a salutary warning against like provocation.

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26 for they went and served other gods, and worshipped them, gods whom they knew not, and ²whom he had not ³given unto them :

² Or, who had not given to them any portion.

³ Heb. divided.

⁴ Dan. 9. 11, 13, 14.

¹ 1 Kin. 14. 15.

² Chr. 7. 20.

³ Ps. 52. 5.

⁴ Prov. 2. 22.

27 and the anger of the LORD was kindled against this land, ⁵to bring upon it all the curses that are written in this book :

28 and the LORD ^hrooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

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¹ Great mercies promised unto the repentant. ¹¹ The commandment is manifest. ¹⁵ Death and life are set before them.

^a Lev. 26. 40.
^b ch. 28.

AND ^ait shall come to pass, when ^ball these things are come upon thee, the blessing and the curse, which I have set before thee, and ^cthou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

^c ch. 4. 29, 30.

¹ 1 Kin. 8. 47, 48.

29. "The secret things belong unto the Lord," &c. The religion of the Bible is practical, and so it has pleased the Divine Author of it to reveal to us clearly what He would have us believe or not believe, do or not do. Enough is given us for our guidance in our daily life. In all this the man of simplest understanding, if he is only willing to do God's revealed Will, may know all that is sufficient for him to know: "The wayfaring men, though fools, shall not err therein" (Isai. xxxv. 8.). It is not for us to be anxious to be wise above that which is written, or to be curious in endeavouring to fathom the hidden depths of Divine wisdom, which God has been pleased to retain within His own knowledge. Our duty is to learn what He has seen fit to reveal, and by His Divine help and guidance, which is promised to us, to carry it out in our daily life. All else in our case is impertinent and vain. Our Lord's answer to Simon Peter's question, "Lord, and what shall this "man do?" is meant for our guidance too: "If I will that he tarry till I "come, what is that to thee? Follow thou Me" (St. John xxi. 21, 22.).

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The promises here made, of Divine forgiveness to the penitent, and of a blessed restoration to the favour of their God, have been referred by the Jews, both of ancient and modern times, to the age of the Messiah as the time of their fulfilment.

The Christian believer cannot fail to note how truly they have been fulfilled in Christ to the believing Israelite. The twelve tribes scattered abroad have been again gathered by Him into One Holy Brotherhood (St. Jam. i. 1. 1 St. Pet. i. 1; ii. 17.); circumcised with a new and

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2 and shalt ^d return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine ^d heart, and with all thy soul;

3 ^e that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and ^f gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 ^g If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And ^h the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 ⁱ And the LORD thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ^k rejoice over thee for good, as he rejoiced over thy fathers:

10 if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee

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^d Nch. 1. 9.
Isai. 55. 7.
Lam. 3. 40.
Joel 2. 12, 13.

^e Ps. 106. 45.
& 126. 1. 4.
Jer. 29. 14.
Lam. 3. 24,
32.

^f Ps. 147. 2.
Jer. 32. 57.
Ezek. 34. 13.
& 36. 24.
^g ch. 28. 64.
Neb. 1. 9.

^h ch. 10. 16.
Jer. 32. 39.
Ezek. 11. 13.
& 36. 26.

ⁱ ch. 28. 11.

^k ch. 28. 63.
Jer. 32. 41.

spiritual circumcision, made without hands (Rom. ii. 28, 29. Col. ii. 11.), they have been gifted with a new life (ver. 6.); delivered from the curse of the law, and made to triumph in Christ over their spiritual foes (ver. 7.), they have been brought into a new obedience (ver. 8.); and the Lord again rejoices over them for good, as His redeemed people, the true Israel of God, in a higher and more blessed sense than ever He rejoiced even over their fathers of old time (ver. 9.).

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this day, ¹ it is not hidden from thee, neither is it far off.

¹ Isai. 45. 19.
^m Rom. 10. 6,
&c.

12 ^m It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

ⁿ ver. 1. 19.
ch. 11. 26.

15 See, ⁿ I have set before thee this day life and good, and death and evil;

12—14. Quoted by St. Paul in Rom. x. 6—8, with reference to the preaching of Christ and His righteousness as contrasted with the righteousness of the law. "But the righteousness which is of faith speaketh "on this wise, Say not in thine heart, who shall ascend into heaven? "(that is, to bring Christ down from above:) or who shall descend into "the deep? (that is, to bring up Christ again from the dead.) But what "saith it? the word is nigh thee, even in thy mouth, and in thy heart: "that is, the word of faith which we preach." The law of God's commandments was not in itself obscure to God's people, nor beyond their reach or accomplishment. It not only lay before the people in writing, but it was also preached to them by word of mouth and thus brought to their knowledge, so that it had become a subject of conversation as well as of reflection and careful examination. But however near the law had thus been brought to man, sin had so estranged the human heart from the word of God, that doing and keeping the law had become invariably difficult, and in fact impossible. So the declaration "the word is in thy heart" only attains its full realization through the preaching of the Gospel of the grace of God, and the righteousness that is by faith (*Keil*).

15. "See, I have set before thee this day life and good, and "death and evil; in that I command thee," &c. Expounding the law was setting before them life and death, salvation and destruction; because the law as the word of God was living and powerful, and proved itself in every man a power of life or of death, according to the attitude which he assumed towards it. So true was it under the Old Dispensation no less than under the New, that the very same message of God to man has the most opposite results, according to the disposition of the receiver. The seed sown by the Heavenly Sower is the same seed, whether it fall upon the wayside, or upon the rock, or among thorns, or in good ground. The difference is in the character of the ground upon which it falls (St. Matt. xiii. 23.). "We," writes St. Paul of the preachers of the same word, "are unto God a sweet savour "of Christ in them that are saved, and in them that perish: to the one "we are the savour of death unto death: and to the other a savour of life "unto life" (2 Cor. ii. 15, 16.). How great then our individual responsibility when the power of choice in every one of us ranges between good and evil, happiness and misery, life and death, salvation and ruin, heaven and hell!

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16 in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 ° I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. ° ch. 4. 26.
& 8. 19.

19 ^p I call heaven and earth to record this day against you, *that* ^a I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: ^p ch. 4. 26.
& 31. 28.
^a ver. 15.

20 that thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy ^r life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. ^r Ps. 27. 1.
& 46. 9.
John 11. 25.

16. "In that I command thee this day to love the Lord thy God," &c. So then to the Israelite, not less than to the Christian, love was to be the fulfilling of the law—the essential principle of life, which, carried out in practice, would result in doing the perfect will of God.

20. "For He is thy life," &c. This statement is strictly true of man's bodily life, for "in Him we live, and move, and have our being" (Acts xvii. 28.).

He Who is the life of the world sendeth forth His Spirit and men live: He takes away their breath, and they die and return to their dust (Ps. civ. 29, 30.). So true is it that "man doth not live by bread only, but "by every word that proceedeth out of the mouth of the Lord doth man "live" (viii. 3.).

So too more especially is it true of the spiritual life of man. Here above all Christ is our life, our life in this world (St. John i. 4.), our resurrection life in the world to come (St. John xi. 25, 26.). He is our life and the length of our days, so that "whosoever liveth and believeth "in Him shall never die."

And living in Him and He in us, we shall at length dwell in the land which the Lord sware unto our fathers to give us, that land of everlasting possession, the heavenly inheritance. For "when Christ, Who "is our life, shall appear, then shall we also appear with Him in glory" (Col. iii. 4.).

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CHAPTER XXXI.

1 *Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.*

¶ **A**ND Moses went and spake these words unto all Israel.

^a Ex. 7. 7. ^b Num. 27. 17. ^c Thou shalt not go over this Jordan.
^{ch. 34. 7.} ^{1 Kin. 3. 7.} 2 And he said unto them, I ^a am an hundred and twenty years old this day; I can no more ^b go out and come in: also the LORD hath said unto me,

^c Num. 20. 12. ^d ch. 9. 3. 3 The LORD thy God, ^d he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, ^e as the LORD hath said.

^e Num. 27. 21. ^f ch. 3. 21. ^g Num. 21. 24. 4 ^f And the LORD shall do unto them ^g as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

^h ch. 7. 2. 5 And ^h the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

ⁱ Josh. 10. 25. ^j Chr. 22. 13. ^k ch. 1. 29. ^l ch. 20. 4. 6 ⁱ Be strong and of a good courage, ^k fear not, nor be afraid of them: for the LORD thy God, ^l he *it is*

CHAPTER XXXI.

The Committal of the Law to the keeping of the Priests.

2. "I am an hundred and twenty years old this day; I can no "more go out and come in." The age of Moses here stated corresponds with what is said of him when he stood before Pharaoh forty years before (Exod. vii. 7.). But this age, though ripe in years, was not in those days excessive, and in his case, in spite of all the trials and worries of a long course of anxious ministry, was not accompanied by the marks of decay and decrepitude which belonged generally to such an advanced period of life; on the contrary, "his eye was not dim, nor his natural force "abated" (xxxiv. 7.). His length of days then was not the reason why he could "no more go out and come in" amongst the people; the cause must be sought in another quarter. It was in consequence of the punishment pronounced upon him for his sin at Meribah (Numb. xx. 12.), which was now about to be visited on him: "Thou shalt not go "over this Jordan."

3. "The Lord thy God, He will go over before thee," &c. But still, with the heavy burden of his sorrow upon his heart, true to his commission, "as a servant, faithful in all his house" (Heb. iii. 5.), he cheers and encourages those who shall enter and take possession of the land from which he himself is excluded (ver. 6.).

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that doth go with thee; ^m he will not fail thee, nor forsake thee. Before
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7 And Moses called unto Joshua, and said unto him in the sight of all Israel, ⁿ Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. ^m Josh. 1. 5.
ⁿ Heb. 13. 5.
ⁿ ver. 23.
ⁿ ch. 1. 38.
& 3. 28.
Josh. 1. 6.

8 And the LORD, ^o he *it is* that doth go before thee; ^p he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. ^o Ex. 13. 21.
22. & 33. 14.
ch. 9. 3.
^p Josh. 1. 5, 9.
1 Chr. 28. 20.

9 And Moses wrote this law, ^q and delivered it unto the priests the sons of Levi, ^r which bare the ark of the covenant of the LORD, and unto all the elders of Israel. ^q ver. 25.
ch. 17. 18.
^r Num. 4. 15.
Josh. 3. 3.
1 Chr. 15. 12,
15.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the ^s year of release, ^t in the feast of tabernacles, ^s ch. 15. 1.

11 when all Israel is come to ^u appear before the LORD thy God in the place which he shall choose, ^x thou shalt read this law before all Israel in their hearing. ^t Lev. 23. 31.
^u ch. 16. 16.
^x Josh. 8. 34,
35.
^x 2 Kin. 23. 2.
Neh. 8. 1, 2,
3, &c.
^y ch. 4. 10.

12 ^y Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 and *that* their children, ^z which have not known ^z *any thing*, ^a may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it. ^z ch. 11. 2.
^a Ps. 78. 6, 7.

14 And the LORD said unto Moses, ^b Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^c I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. ^b Num. 27. 13.
ch. 34. 5.
^c ver. 23.
Num. 27. 13.

9. "And Moses wrote this law." See vv. 25, 26. The same doubt exists here as in ch. xxvii. as to the extent of the law referred to, some commentators regarding it as including the whole of Deuteronomy, others, with more probability, restricting it to the chapters immediately preceding, which contain the law of obedience with its blessings and curses, and are especially characteristic of the book. See also Josh. viii. 34, 35. 2 Kings xxii. 13.

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15 And ^d the LORD appeared in the tabernacle under a pillar of a cloud : and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt ² sleep with thy fathers ; and this people will ^o rise up, and ^f go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will ^g forsake me, and ^h break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and ⁱ I will forsake them, and I will ^k hide my face from them, and they shall be devoured, and many evils and troubles shall ³ befall them ; so that they will say in that day, ^l Are not these evils come upon us, because our God *is* ^m not among us ?

18 And ⁿ I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be ^o a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey ; and they shall have eaten and filled themselves, ^p and waxen fat ; ^q then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, ^r when many evils and troubles are befallen them, that this song shall testify ⁴ against them as a witness ; for it shall not be forgotten out of the mouths of their seed : for ^s I know their imagination ^t which they ⁵ go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ^u And he gave Joshua the son of Nun a charge, and said, ^x Be strong and of a good courage : for

19. "This song." The song referred to is that which occurs in the next chapter.

23. "He gave," i.e. "God gave." Compare ver. 14, and notice the words which follow: "the land which I swear unto them ; and I will be " with thee."

DEUTERONOMY, XXXI.

thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee. Before
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24 And it came to pass, when Moses had made an end of ^y writing the words of this law in a book, ^y until they were finished, ver. 9.

25 that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 take this book of the law, ^z and put it in the side of the ark of the covenant of the LORD your God, that it may be there ^a for a witness against thee. ^e See 2 Kin. 22. 8.
^a ver. 19.

27 ^b For I know thy rebellion, and thy ^c stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? ^b ch. 9. 24.
& 32. 20.
^c Ex. 32. 9.
ch. 9. 6.

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, ^d and call heaven and earth to record against them. ^d ch. 30. 19.
& 32. 1.

29 For I know that after my death ye will utterly ^e corrupt yourselves, and turn aside from the way which I have commanded you; and ^f evil will befall you ^g in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. ^e ch. 32. 5.
Judg. 2. 19.
Hos. 9. 9.
^f ch. 28. 15.
^g Gen. 49. 1.
ch. 4. 30.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

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¹ *Moses' song, which setteth forth God's mercy and vengeance.* 46 *He ex-*

26. "Take this book, and put it in the side of the ark of the covenant of the Lord your God." The book, which was to be a witness before God of His covenant-dealings with His people, was to be preserved in the place of greatest security, viz. next to the Ark of the covenant in the Most Holy place. The Ten Commandments, which were to remain untouched (but nothing else), were inside the Ark, covered by the mercy-seat. This law, which was to be taken out and read in the ears of the people every seventh year (ver. 10. Cp. also Neh. viii. 1—18.), was to be, like the pot of manna and Aaron's rod, in the Most Holy place, but outside the Ark where it could be reached; in such holy keeping, as to secure it from being tampered with.

CHAPTER XXXII.

The Song of Moses.

As Moses began his ministry at the Red Sea with a song of praise and anticipatory triumph over the future enemies of God's people (Exod. xv.),

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horteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

^a ch. 4. 26.
& 30. 19.
& 31. 28.
Ps. 50. 4.
Isai. 1. 2.
Jer. 2. 12.
& 6. 19.

^b Isai. 55. 10.
11. 1 Cor. 3.
6, 7, 8.

^c Ps. 72. 6.
Mic. 5. 7.

^d 1 Chr. 29. 11.

^e 2 Sam. 22. 3.
& 23. 3.
Ps. 18. 2.
31. 46.
Hab. 1. 12.

^f 2 Sam. 22. 31.

^g Dan. 4. 37. Rev. 15. 3. ^h Jer. 10. 10. ⁱ Job 34. 10. Ps. 92. 15.

¶ **G**IVE ^a ear, O ye heavens, and I will speak ;
and hear, O earth, the words of my
mouth.

2 ^b My doctrine shall drop as the rain, my speech
shall distil as the dew, ^c as the small rain upon
the tender herb, and as the showers upon the
grass :

3 because I will publish the name of the LORD :
^d ascribe ye greatness unto our God.

4 *He is* ^e the Rock, ^f his work *is* perfect : for ^g all his
ways *are* judgment : ^h a God of truth and ⁱ without
iniquity, just and right *is* he.

so he ends it with another predictive hymn of joy on the banks of the Jordan, and in view of the promised possession. Both songs are an anticipation of the glorious prospect beyond the wilderness-life, and of the rest that remaineth for the people of God (see Exod. xv. 13, 17, 18. Deut. xxxii. 8, 13, 43, and ep. xxxiii. 26, 29.). And so both may in a measure represent typically the songs of the Church on earth, as containing the proclamation of heavenly joys, and as rehearsals of that great final Song of Victory, which shall belong to the Church Triumphant in heaven, when the types of earth shall be combined with the heavenly realities themselves, and the saints in glory shall celebrate in one united strain of never-ending praise the song of Moses and of the Lamb (Rev. xv. 3.).

This song, having the character of an inspired prophecy (xxxi. 16—22.), describes the future dealings of God with His people, and the way in which His blessings would be met by ingratitude and disobedience, by figures mainly derived from the absolute historical facts connected with their past and present life (see vv. 10—19, 30.).

1. "Give ear, O ye heavens," &c. Moses summons heaven and earth to hearken to his words, because the instruction which he was about to proclaim concerned both heaven and earth, i. e. the whole universe.

2. "My doctrine shall drop as the rain," &c. As the gentle dew and fertilizing shower drop down from heaven, and by their genial influence penetrate, refresh, and revive the vegetable world, so may my doctrine have a like influence upon the hearts of my people. So Isa. lv. 10, 11.

4. "The Rock." This remarkable expression for the supporting and protecting influence of God, so familiar to us in the Psalms, where it is adopted probably from this place (see especially Ps. lxxviii. 35.), occurs in this sense no less than five times in the course of this song. Compare 1 Cor. x. 4, where St. Paul, referring to the circumstances attending the wilderness-life as having a typical character, identifies Christ our Lord with the Rock. "They drank of that spiritual rock that followed them, and "that rock was Christ." Christ was none other than the God of Israel, the Rock of their Salvation, referred to by Moses.

5 ² They have corrupted themselves, ³ their spot is not *the spot* of his children: *they are* a ¹ perverse and crooked generation.

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6 Do ye thus ^m requite the LORD, O foolish people and unwise? is not he ⁿ thy father *that* hath ^o bought thee? hath he not ^p made thee, and established thee?

² Heb.
*He hath
corrupted
to himself.*
k ch. 31. 23.

³ Or, *that
they are not
his children,*
n Isai. 63. 16.

that is *their blot.* ¹ Matt. 17. 17. Luke 9. 41. Phil. 2. 15. ^m Ps. 116. 12.
^o Ps. 74. 2. ^p ver. 15. Isai. 27. 11. & 44. 2.

5. "They have corrupted themselves, their spot is not the spot of His children." Lit. "not His children, their spot or stain." The meaning seems to be this: that they who had been chosen to be the children of God have been acting corruptly and as if they were not His children: this is their special stain. They are after all not-children of God (compare phrases "not-God" and "not-people" in ver. 21.) but a perverse and crooked generation.

6. "Is not He thy Father that hath bought thee?" or "formed" thee. See a probable reference to this passage in Ps. lxxiv. 2. Isa. lxiii. 16. To have been their Father by creation, the God to Whom they owed all they had and all they were, would have been a sufficient reason for claiming from them obedience, respect, and love. But to have made Himself so especially their Father by adopting them for Himself from all the families of the earth, was a manifestation on God's part of such marvellous love and tenderness towards them as made any disobedience or rebellion against Him a sin of deepest ingratitude. Hence the sorrowful expostulation by God through His prophet: "A son honoureth his father, and a servant his master. If I then be a Father, where is Mine honour?" (Mal. i. 6.) But wonderful as was the love of God in choosing the Israelites as His adopted children, and in being willing to be called their Father, it is altogether surpassed by the far more amazing proof of His Fatherly love to fallen man in Christ Jesus, revealed to us by the Gospel, where He is represented as so loving the world, that He gave even His Only-begotten Son to redeem it from sin and ruin (St. John iii. 16.). "So we, when we were children, were in bondage under the elements of the world, but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ" (Gal. iv. 3-7, and cp. Rom. viii. 16, 17.). Hence the special call upon Christians, the adopted children of God in the new family of the redeemed, to bless their Heavenly Father, "the Father of all mercies," not only for their "creation, preservation, and all the blessings of this life, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ" (*General Thanksgiving in Book of Common Prayer*).

Hence too the great warning to Christians that, having been once admitted to such high privileges, they be not like the Jews unmindful of such covenanted blessings in Christ Jesus; and so, by a far more serious ingratitude, render themselves liable to a rebuke similar to that with which God expostulated with His ancient people by His prophet.

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7 Remember the days of old, consider the years of
2 many generations : 3 ask thy father, and he will
shew thee ; thy elders, and they will tell thee.

8 When the Most High 1 divided to the nations
their inheritance, when he 2 separated the sons of
Adam, he set the bounds of the people according to
the number of the children of Israel.

9 For 1 the LORD's portion is his people ; Jacob is
the 2 lot of his inheritance.

10 He found him 1 in a desert land, and in the
waste howling wilderness ; he 2 led him about, he 3 in-
structed him, he 4 kept him as the apple of his eye. 5

11 2 As an eagle stirreth up her nest, fluttereth
over her young, spreadeth abroad her wings, taketh
them, beareth them on her wings :

2 Heb. *gene-
ration and
generation.*
3 Ex. 13. 14.
Ps. 44. 1.
& 78. 3, 4.
4 Zech. 9. 2.
Acts 17. 26.
5 Gen. 11. 8.
6 Ex. 15. 16.
& 19. 5.
1 Sam. 10. 1.
Ps. 78. 71.
3 H. b. *cord.*
u ch. 8. 15.
Jer. 2. 6.
Hos. 13. 5.
4 Or, *com-
passed him
about.*
5 Deut. 4. 36.
7 Ps. 17. 8.
Prov. 7. 2. Zech. 2. 8. z Ex. 19. 4. ch. 1. 31. Isai. 31. 5. & 40. 4. & 63. 9. Hos. 11. 3.

8. "He set the bounds of the people according to the number of
"the children of Israel." Israel, His special inheritance, was had in
view even in such arrangements as seemed to fall out according to man's
devices and the onward course of events. All history from the beginning
was but fulfilling the purposes of the great King of all the earth towards
His chosen people, and man's acts, unconsciously to himself, were all the
while being controlled by a higher hand. Notice a curious rendering of
the passage by some MSS. of the Greek Version: "According to the
"number of the angels of God," which falls in with a Jewish tradition
that God divided the world into seventy nations (cp. Gen. x.) presided
over by seventy angels (cp. Eccles. xvii. 17.).

10. "He found him in a desert land," &c. The prophet is here at-
tempting to describe in vivid language and under varied imagery the
utter helplessness of Israel and God's abounding loving-kindness, which
rescued him from his miserable condition, watched over him with anxious
solicitude, and gave him in abundant supply all things that he needed.

"He found him." "Finding presupposes seeking, and in the seek-
"ing the love which goes in search of the loved one is manifested"
(Keil). So the Good Shepherd of the Gospel, Who came to seek and to
save that which was lost, describes Himself as going into the mountains to
seek the single sheep of His flock which had gone astray (St. Matt. xviii.
12.). See the wretched, hopeless condition of Israel, when God found
him and adopted him, described in striking language (Ezek. xvi. 4—7.).

"He led him about." Lit. "compassed him about," surrounded him
on all sides, so as to protect him from every harm.

"Instructed him." By the various laws given at Mount Sinai and
since. Ch. iv. 36: "Out of heaven He made thee to hear His voice, that
"He might instruct thee."

"He kept him as the apple of His eye;" viz. that which is most
precious to the sight, and requires the most careful preservation. Com-
pare Prov. vii. 2. Zech. ii. 8, and with special reference to this passage,
Ps. xvii. 8.

11. "As an eagle stirreth up her nest." Under the figure of an

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12 so the LORD alone did lead him, and *there was* no strange god with him. Before
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13 ^a He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck ^b honey out of the rock, and oil out of the flinty rock; ^a ch. 33. 29.
Isai. 53. 14.
Ezek. 36. 2.
^b Job 29. 6.
Ps. 81. 16.

14 butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, ^c with the fat of kidneys of wheat; and thou didst drink the pure ^d blood of the grape. ^c Ps. 81. 16.
& 147. 14.
^d Gen. 49. 11.

eagle, which teaches its young to fly, and in doing so protects them from injury with watchful affection, Moses describes the care with which the Lord came to the relief of His people in their helplessness, and assisted them to develop their strength (*Keil*). So God, addressing the Israelites in Exod. xix. 4, uses the same figure, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

"**Stirreth up her nest.**" Lit. "wakes up," i.e. incites its young ones to try their strength in flight.

"**Fluttereth over her young,**" &c. I.e. hovereth over them with loving solicitude, and has her wings in readiness to catch them should they be exhausted, and support them in their flight.

"**Spreadeth abroad her wings,**" &c. In the original the pronoun rendered "her" is masculine throughout the verse, referring to the male eagle rather than the female. Hence the allusion to the Fatherly relation of God to His people is more striking; and it is probable that this latter part of the verse should be referred to Him. By a more accurate translation the verse would be rendered, "As an eagle stirreth up his nest, &c." . . . "He (the Lord) spreadeth abroad His wings," &c.

12. "**So the Lord alone did lead him.**" Moses gives prominence to the fact that Jehovah alone led Israel, to deprive the people of every excuse for their apostasy from the Lord, and to put their ingratitude in all the stronger light. If no "strange god" stood by the Lord to help Him, He had thereby laid Israel under the obligation to serve Him alone as its God (*Keil*).

13. "**He made him ride on the high places of the earth,**" &c. This verse doubtless refers to the victorious conquests just achieved over the nations on the east of the Jordan, by which they had already come into possession of a valuable part of their inheritance, and were enjoying an abundance of the good things of the land, in striking contrast with the privations which they had been undergoing during the last forty years in the wilderness. The figure is taken from the triumphant march of the conqueror over the land (see xxxiii. 29 and Isa. lviii. 14.).

"**Honey out of the rock, and oil out of the flinty rock.**" I.e. the most valuable productions out of the most unproductive places, since God so blessed the land that even the rocks and stones were productive. The figure is derived from the fact that Canaan abounds in wild bees which make their hives in clefts of the rocks, and in olive trees which grow in a rocky soil (*Keil*). See Ps. lxxxi. 16. St. Matt. iii. 4.

14. "**Butter of kine, and milk of sheep,**" &c. The very production

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* ch. 33. 5, 26.
Isai. 44. 2.
† 1 Sam. 2. 29.

‡ ch. 31. 20.
Neh. 9. 25.
Ps. 17. 10.
Jer. 2. 7.
& 5. 7, 28.
Hos. 13. 6.

h ch. 31. 16.
Isai. 1. 4.

i ver. 6.
Isai. 51. 13.

k 2 Sam. 22.
47.

l Ps. 89. 26.
& 95. 1.

m 1 Kin. 14. 22.
1 Cor. 10. 22.

n Lev. 17. 7.
Ps. 106. 37.

o 1 Cor. 10. 20.
Rev. 9. 20.

p Or,
which were
not God,
ver. 21.

q Isai. 17. 10.

15 But ° Jeshurun waxed fat, and † kicked : ‡ thou art waxen fat, thou art grown thick, thou art covered *with fatness* ; then he ^h forsook God *which* ⁱ made him, and lightly esteemed the ^k Rock of his salvation.

16 ^l They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 ^m They sacrificed unto devils, ⁿ not to God ; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 ^o Of the Rock *that* begat thee thou art unmindful, and hast ° forgotten God that formed thee.

19 ^p And when the LORD saw *it*, he ^q abhorred *them*, ^r because of the provoking of his sons, and of his daughters.

20 And he said, ^s I will hide my face from them, I will see what their end *shall be* : for they are a

o Jer. 2. 32. p Judg. 2. 14. q Or, despised, Lam. 2. 6. r Isai. 1. 2. s ch. 31. 17.

for which the lands on the east of the Jordan, where they were located at the very time of this song, were famous. The mention of the breed of Bashan makes clear the allusion (see Ps. xxii. 12. Ezek. xxxix. 18.). It was in consequence of the good and abundant pasturage that the tribes of Reuben and Gad, who "had a very great multitude of cattle" (Numb. xxxii. 1.), sought and obtained their inheritance there.

15. "Jeshurun," i.e. "the righteous people ;" a name applied to Israel here and in xxxiii. 5, and adopted by Isaiah (xlv. 2.), as representing what it was by vocation and should be by practice, "a holy nation ;" and so used here to imply the severest reproof for their long course of ingratitude and disobedience towards Him, to Whom they owed their very prosperity. The title "Jeshurun" is not less applicable now in its full meaning to the body of Christians (the true Israel of God), who having been called with a holy calling are bound to show themselves to the world as "the righteous nation." So too to them may be applied the exhortation to walk worthy of the vocation wherewith they have been called (Eph. iv. 1.), embodied in the prayer to Him "by Whom "the whole body of the Church is governed and sanctified," "that every "member of the same in his vocation and ministry," may be helped truly and godly to serve Him through Jesus Christ our Lord (*Second Collect for Good Friday*).

"Waxed fat and kicked." The figure is taken from the ox, which when it is highly fed becomes intractable and refuses to bear the yoke of the master (see Hos. iv. 16.).

17. "They sacrificed unto devils, not to God." Or, "which were "not God." The reference here seems to be to the sin just before committed and punished at Shittim, when "they sacrificed to Baal-*peor*, and ate the sacrifices of the dead" (see Num. xxv. 2, 3. Ps. cvi. 28.).

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very froward generation, * children in whom is no faith.

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21 † They have moved me to jealousy with *that which is not God*; they have provoked me to anger with their vanities: and † I will move them to jealousy with *those which are not a people*; I will provoke them to anger with a foolish nation.

Isai. 30. 9.
Matt. 17. 17.
† ver. 16.
Ps. 78. 58.
‡ 1 Sam. 12.
21. 1 Kin.
16. 13, 26.
Ps. 31. 6.

Jer. 8. 19. & 10. 8. & 14. 22. Jonah 2. 8. Acts 14. 15. † Hos. 1. 10. Rom. 10. 19.

21. "I will move them to jealousy with those which are not a people." The word "jealousy," used here and in ver. 16, is employed frequently in Holy Scripture (see Exod. xx. 5; xxxiv. 14.) to describe that deep feeling of absorbing love, which cannot endure the thought of the presence of a rival in the object of its affections, with which it pleased Almighty God to regard the Jewish people, whom He had chosen for His own. To forsake Him Who by a special covenant of grace had espoused them to Himself (Jer. iii. 14. Ezek. xvi. 8—14.), and by an act of spiritual adultery to unite themselves with that which was "not God" and a "vanity" (Jer. iii. 1. Ezek. xvi. 15—43.), must issue in the provocation of Him Who was "their Husband" (Isa. liv. 5. Hos. ii. 2—7.) to jealousy.

So the Lord here threatens that the same measure, which they have dealt out to Him, shall be meted to them again. He in His turn will provoke them to jealousy by lavishing the affection, which He had at first bestowed upon them, upon a "not-people" and a "foolish nation" (Hos. i. 10.).

St. Paul (see *marg. ref.*) quotes these words as having their fulfilment in the readiness of the despised and hitherto rejected Gentiles to believe and accept the Gospel, whilst Israel, God's own favoured nation, remained as a whole unimpressible and disbelieving. We may remark further, that St. Paul, in writing to the Corinthians, uses the same figure with regard to his own feelings towards his Christian converts: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2.). The Church, called the Bride of Christ (Rev. xix. 7; xxi. 2.), is in like manner the object of jealous affection on the part of her Divine Spouse. He yearns over her, as united closely to Himself, and leaning on Him, and looking to Him alone for support, protection, and life. For Christians then to forsake Him, and to lavish on any beside Him that loving affection and service, which is due to Him alone, must issue in rejection by Him, and the transfer of His choice to others, who will love Him more and serve Him better. Hence the special force of the exhortation, addressed by St. Paul to Gentile converts as accepted in the place of unbelieving, Jews: "Be not high-minded, but fear. For if God spared not the natural branches, take heed lest He spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off" (Rom. xi. 20—22.).

So the words of the Lord of the Church Himself addressed to the angel of the Church of Ephesus contain a warning to every Christian believer: "Nevertheless I have somewhat against thee, because thou

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22 For ^ya fire is kindled in mine anger, and ²shall burn unto the lowest hell, and ³shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will ^zheap mischiefs upon them; ^aI will spend mine arrows upon them.

24 *They shall be burnt with hunger, and devoured with ⁴burning heat, and with bitter destruction: I will also send ^bthe teeth of beasts upon them, with the poison of serpents of the dust.*

25 ^cThe sword without, and terror ⁵within, shall ⁶destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 ^dI said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 were it not that I feared the wrath of the enemy, lest their adversaries ^eshould behave themselves strangely, *and* lest they should ^fsay, ⁷Our hand is high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, ⁸neither *is there any* understanding in them.

29 ^hO that they were wise, *that* they understood this, ⁱ*that* they would consider their latter end!

30 How should ^kone chase a thousand, and two put ten thousand to flight, except their Rock ¹had sold them, and the LORD had shut them up?

¹ Ps. 44. 12. Isai; 50. 1. & 52. 3.

“hast left thy first love . . . I will come unto thee quickly, and will “remove thy candlestick out of his place, except thou repent” (Rev. ii. 4, 5).

29. “O that they were wise . . . that they would consider their “latter end.” Notice how the prophet’s loving affection bursts forth at the thought of the folly of the people in giving up their God for anything else, and putting out of sight the sure misery which in the end must result from their sin. “O Lord! so teach us to number our days, “that we may apply our hearts unto wisdom” (Ps. xc. 12.).

30. “How should one chase a thousand,” &c. They had had proof enough of God’s being on their side, and of the consequent ruin of their enemies, who depended upon gods that could not help. How else could they account for the marvellous rapidity and thoroughness of the victory over forces so much more numerous and warlike than themselves, which the events of the last few months had brought about?

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- 31 For ^m their rock *is* not as our Rock, ⁿ even our enemies themselves *being* judges. Before
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- 32 For ^o their vine ² *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: m 1 Sam. 2. 2.
n 1 Sam. 4. 8.
Jer. 40. 3.
o Isai. 1. 10.
- 33 their wine *is* ^p the poison of dragons, and the cruel ^q venom of asps. 2 Or, is
worse than
the vine of
Sodom, &c.
- 34 *Is* not this ^r laid up in store with me, and sealed up among my treasures? p Ps. 58. 4.
q Ps. 140. 3.
om. 3. 13.
- 35 ^s To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for ^t the day of their calamity *is* at hand, and the things that shall come upon them make haste. r Job 14. 17.
Jer. 2. 22.
Hos. 13. 12.
Rom. 2. 5.
s Ps. 94. 1.
Rom. 12. 19.
Heb. 10. 30.
- 36 ^u For the LORD shall judge his people, ^x and repent himself for his servants, when he seeth that t 2 Pet. 2. 3.
u Ps. 135. 14.
x Judg. 2. 18.
Ps. 106. 45. Jer. 31. 20. Joel 2. 14.

31. "Their rock is not as our Rock." I. e. the gods on whom they depend are not as ours. So also the Psalmist (Ps. xviii. 31.): "Who is God save the Lord? or Who is a rock save our God?"

"Even our enemies themselves being judges." So Balak confessed when he applied, not to the prophets of his country, but to Balaam, the prophet of God, to come and curse Israel. So the Philistines in later times confessed (1 Sam. iv. 8.): "Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness."

32. "Their vine is of the vine of Sodom." These words describe in a figure the wretched condition of debased Israel in contrast with the plenty mentioned in ver. 14. as the portion of God's true Israel. As they should "drink of the pure blood of the grape," so the very thing that should have been the source of their joy should turn out to be disappointing and disastrous. As in their sin they resembled Sodom and Gomorrah, so they should eat the fruit of their ways, such as, or even worse than (see *marg.*) what the land of Sodom and Gomorrah would produce, viz. bitterness and poison.

35. "To Me belongeth vengeance and recompence." See also vv. 41—43. To reward men according to their evil deeds is as essential to the idea of perfect justice as to recompense them for their good service, and is involved in the notion of a moral government such as that which God exercises over the world (see *Butler, Analogy*, pt. i. chaps. 2, 3.). Hence the Psalmist calls upon God, as One to Whom vengeance of right belongeth, to appear amongst men, and by the just punishment of the wicked to rectify the evils which the sin of man was bringing about in human society (Ps. xciv.). The passage is quoted in Heb. x. 30. to show the certainty of such Divine interference, and in Rom. xii. 19. to warn Christians, instead of avenging themselves when ill-used, to leave all in the hands of Him to Whom alone belongs the right of recompence, and Who, as a just God, will avenge His own elect.

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*their*² power is gone, and ³*there is* none shut up, or left.

² Heb. *hand*.

37 And he shall say, ²Where *are* their gods, *their* rock in whom they trusted,

¹ 1 Kin. 14. 10. & 21. 21.

² Kin. 9. 8. & 14. 26.

38 which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be ³your protection.

¹ Judg. 10. 14. Jer. 2. 28.

³ Heb.

an hiding for you.

39 See now that ^aI, *even* I, *am* he, and ^b*there is* no god with me: ^cI kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

^a Ps. 102. 27. Isai. 41. 4. & 48. 12.

^b ch. 4. 35. Isai. 45. 5, 18, 22.

40 ^dFor I lift up my hand to heaven, and say, I live for ever.

^c 1 Sam. 2. 6. 2 Kin. 5. 7. Job 5. 13. Ps. 68. 20. Hos. 6. 1.

^d Gen. 14. 22. Ex. 6. 8. Num. 14. 30.

41 ^eIf I whet my glittering sword, and mine hand take hold on judgment; ^fI will render vengeance to mine enemies, and will reward them that hate me.

^e Isai. 27. 1. & 34. 5. & ch. 16.

Ezek. 21. 9, 10, 14, 20.

^f Isai. 1. 24. Nah. 1. 2.

42 I will make mine arrows ^gdrunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of ^hrevenges upon the enemy.

^g Jer. 46. 10.

^h Job 13. 21. Jer. 30. 14. Lam. 2. 5.

43 ⁱRejoice, O ye nations, *with* his people: for he will ^kavenge the blood of his servants, and ^lwill render vengeance to his adversaries, and ^mwill be merciful unto his land, *and* to his people.

ⁱ Or, *Praise his people, ye nations: or, Sing ye.*

^j Rom. 15. 10.

^k Rev. 6. 10, & 19. 2. ^l ver. 41. ^m Ps. 85. 1.

40. "I lift up My hand to heaven." As a man lifted up his hand to heaven when he called upon the God of heaven to bear witness to the truth of his words (Gen. xiv. 22.), so the gesture, expressive of human action, is here attributed to God, Who in His turn as it were calls heaven to witness to the certainty of His statements. In other words, "Because He could swear by no greater, He sware by Himself" (Heb. vi. 13. Cp. Isai. xlv. 23. Jer. xxii. 5. Heb. vi. 17.).

43. "Rejoice, O ye nations, with His people." In this verse, which concludes the song, Moses, divinely inspired, passes in thought beyond the future position of Israel in its exclusiveness, and includes within the compass of his prophecy the kingdoms of the world. By prophetic vision he is carried on to the time when the great initial promise, given to Abraham, that in his seed all the nations of the earth should be blessed, should have its completion; when no longer the distinction between Jew and Gentile should be known, but all should be again one, and their Lord one.

We pass on to the New Testament, and we see God's purposes to the world, here shadowed forth, becoming effect in Christ.

We find the other sheep "not of this fold" (St. John x. 16.), spoken of by our Lord, being brought in; the middle wall of partition, hitherto

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44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ² Hoshea the son of Nun. Before
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2 Or, Joshua.

45 And Moses made an end of speaking all these words to all Israel :

46 and he said unto them, ⁿ Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁿ ch. 6. 6.
& 11. 18.
Ezek. 40. 4.

47 For it *is* not a vain thing for you ; ^o because it *is* your life : and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it. ^o ch. 30. 19.
Lev. 18. 5.
Prov. 3. 2.
22. & 4. 22.
Rom. 10. 5.

48 ¶ And the LORD spake unto Moses that self-same day, saying, ^p Num. 27. 12,
13.

49 get thee up into this ^q mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* ^q Num. 33. 47,
48. ch. 34. 1.

existing between Jew and Gentile, represented as broken down by Him Who as our peace hath made both one (Eph. ii. 13—18.); and the words of this prophecy are quoted as fulfilled in the calling of the Gentiles to an equal share with the Jews in the covenant of God through Christ (Rom. xv. 10.). We are directed by St. Paul to the time, still to come, when with the fulness of the Gentiles shall be brought about the gathering in of believing Israel (Rom. x. 25, 26.), and so God's purposes to the whole world shall be fulfilled ; until the final consummation shall have arrived, when after the "avenging of the blood of His servants," and the "rendering vengeance to His adversaries" (see *margin. ref.*), the one Church of the Living God shall be settled in the heavenly land, and the "great multitude which no man can number, of all nations, and kindreds, and people, and tongues," shall for ever rejoice with the hundred and forty and four thousand of the redeemed of Israel (Rev. vii. 1—10.).

44. "Hoshea, the son of Nun:" the original name, which had been changed to Jehoshua by Moses (Num. xiii. 16.). Some have argued from the use of the name here, as compared with that of Joshua by Moses generally, that this part of Deuteronomy, together with what follows, was added to the Book, as a sort of appendix, after the departure of Moses, by some one, who arranged the collections left by Moses in their present shape. Hence the reason, as they assert, for the title of "the man of God" given to Moses in ch. xxxiii. 1.

47. "For it is not a vain thing for you ; because it is your life." Instead of being a vain thing, the service of God is above all things else the very object for which life is given and preserved to man. It is the very one thing needful, the very business above all others which belongs to man. For what says the Wise Man? "Let us hear the conclusion of the whole matter : Fear God and keep His commandments ; for this is the whole duty of man" (Eccl. xii. 13.).

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over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession :

^r Num. 20. 25, 28. & 33. 38. 50 and die in the mount whither thou goest up, and be gathered unto thy people ; as ^r Aaron thy brother died in mount Hor, and was gathered unto his people :

^s Num. 20. 11, 12, 13. & 27. 14. 51 because ^a ye trespassed against me among the children of Israel at the waters of ² Meribah-Kadesh, in the wilderness of Zin ; because ye ^t sanctified me not in the midst of the children of Israel.

^t See Lev. 10. 3.

^u Num. 27. 12. ch. 31. 4. 52 ^u Yet thou shalt see the land before *thee* ; but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

^a Gen. 49. 23. ¶ **A**ND this is ^a the blessing, wherewith Moses ^b Pa. 90, title. **A** ^b the man of God blessed the children of Israel before his death.

CHAPTER XXXIII.

The Blessing of the Tribes.

On comparing this parting blessing of Moses with the farewell of dying Jacob (Gen. xlix.) several points of difference are clearly observable.

1. *As regards the order of the tribes.* In Genesis the sons are mentioned mainly in the order of birth, Leah's sons being grouped together at the beginning, and Rachel's last in the enumeration. Here the order is changed (1) partly with reference to events which had happened in the interval, and (2) partly perhaps with prophetic reference to the events of coming years. (1) Reuben as the firstborn stands first in each catalogue, yet Judah now assumes the first place as representing the royal tribe, and is followed by Levi on whom the priestly functions, originally belonging to the firstborn, had been conferred, whilst Simcon, joined with Levi by Jacob, is passed over altogether in silence, as in fact in after years the tribe dropped out of the history of the people. (2) Rachel's sons succeed, but in the reverse order, Benjamin appearing first, perhaps as the son whose tribe should in future years be so closely connected in history with Judah, whilst Joseph stands at the head of the rest of the tribes which follow, as representing, through Ephraim, that tribe which should eventually gather them into itself, when the people should no longer continue one, but range themselves under the opposing names of Judah and Ephraim.

2. *As regards the future fortunes of the tribes,* there is a progress in

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2 And he said, °The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ^d ten thousands of saints: from his right hand *went* ² a fiery law for them.

3 Yea, °he loved the people; ^f all his saints *are* in thy hand: and they ^g sat down at thy feet; *every one* shall ^h receive of thy words.

Rev. 5. 11. & 9. 16. ² Heb. a fire of law. ° Ex. 19. 5. ch. 7. 7. 8. Ps. 47. 4. Hos. 11. 1.
Mal. 1. 2. ^f ch. 7. 6. 1 Sam. 2. 9. 1's. 50. 5. ^g Luke 10. 39. Acts 22. 3. ^h Prov. 2. 1.

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° Ex. 19. 18, 20.
Judg. 5. 4, 5.
Hab. 3. 3.

^d See Ps. 68.
17.

Dan. 7. 10.
Acts 7. 53.
Gal. 3. 19.
Heb. 2. 2.

definiteness to be observed. The features of Jacob's description were for the most part general in character and based mainly upon the meaning of the tribal names. These are now succeeded by greater particularity in connexion with the future inheritance in the land upon which they were now all but entering. See for instance the cases of Zebulun, Naphtali, and Asher.

1. "Moses the man of God." So he is called by Caleb (Josh. xiv. 6.), and by the author of the heading of Ps. xc, which is referred to him. The title was afterwards used continually for prophets as those who were God's especial servants in declaring His will. See also its use in the New Testament (1 Tim. vi. 11. 2 Tim. iii. 17.). Some have seen in its presence here a hint that the expression belongs to a compiler rather than to Moses himself, the man so "very meek above all the men" which were upon the face of the earth" (Numb. xii. 3.), who, it is urged, would hardly be likely to write thus of himself. See also *note* to xxxii. 44, and the expressions, "before his death" at the end of this verse, and "after his death" (xxxii. 29.).

2. "The Lord came from Sinai," &c. Like the sun when it rises, and fills the whole of the broad horizon with its beams, the glory of the Lord, when He appeared, was not confined to one single point, but shone upon the people of Israel from Sinai and Seir and the mountains of Paran as they came from the west to Sinai (*Keil*).

"He came with ten thousands of saints." By the saints are meant the holy angels, who are mentioned in Holy Scripture as always in attendance upon the Most High (see 1 Kings xxii. 19. Ps. lxxviii. 17. Dan. vii. 10. Zech. xiv. 5.). So the Son of man is represented as coming at the last day (St. Matt. xvi. 27; xxv. 31.).

3. "Yea, He loved the people," &c. "The people" (pl. in Hebr.) refers to the nations of the earth, and not exclusively to His chosen people: by "the saints" may be meant either (1) the angels mentioned in the preceding verse: then the meaning of this obscure verse would seem to be as follows: "The Lord embraces all nations with His love, "He Who, so to speak, has all His holy angels in His hand, i. e. His "power, so that they serve Him as their Lord. They lie down at His "feet" (*Keil*); or (2) more probably "the holy people," as distinguished from the rest of the nations: see *marg. ref.*, and compare the use of the word in the New Testament, as applied to Christians, as the people of the New Covenant in Christ.

"They sat down at Thy feet." By a beautiful figure, familiar to us in after times (see 2 Kings ii. 3, and *marg. ref.*), and perhaps sug-

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4 ¹ Moses commanded us a law, ^k *even* the inheritance of the congregation of Jacob.

¹ John 1. 17.
& 7. 19.
^k Ps. 119. 111.
^l See Gen. 36.
31.
Judg. 9. 2.
& 17. 6.
^m ch. 32. 15.

5 And he was ¹ king in ^m Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: ⁿ let his hands be sufficient for him; and be thou ^o an help *to him* from his enemies.

ⁿ Gen. 49. 8.
^o Ps. 146. 5.
^p Ex. 23. 20.
^q Ex. 17. 7.
Num. 20. 13.
ch. 8. 2, 3, 16.
Ps. 81. 7.

8 And of Levi he said, ^p Let thy Thummim and thy Urim *be* with thy holy one, ^q whom thou didst

gested by the gathering together of the tribes to him, their Lawgiver, to receive his parting words of blessing, Moses describes the intimate relation existing between God and His covenant people.

As a father gathering his children around him for words of instruction, or a teacher surrounded by a group of listening disciples, so the Lord gathers His people to Himself that He may teach them the laws, by which they may live aright, whilst they are represented as crowding round Him, sitting in lowly readiness of heart at His feet, and eagerly catching the gracious words which proceed out of His mouth.

So too, whilst Christ Jesus, "The Divine Master," draws us His disciples to Himself with a blessed invitation to come and learn of Him (St. Matt. xi. 28, 29.), should we, as willing hearers, gladly sit with Mary (St. Luke x. 39.) at the feet of Him, Who is to us The Way, The Truth and The Life (St. John xiv. 6.), and receive from Him with a ready mind "the words of eternal life" (St. John vi. 68.).

6. "Let Reuben live, and not die." Though deprived of the blessing of the firstborn by his father Jacob, his tribe was silt to continue and prosper.

"Let not his men be few." Lit. "let his men be a number." There is no "not" in the Hebrew, but it may be implied in the preceding clause. The words taken literally may be a qualification of the previous clause, "yet let his men be a number," i. e. so small as to be capable of being numbered. Some of the Greek MSS. however (the Alexandrian amongst the number) insert "Simeon" here, perhaps in consequence of his name being otherwise altogether omitted. It is to be observed with regard to this reading: (1) that Simeon's name would occur naturally after that of Reuben in order of birth; (2) that in point of fact there was a most remarkable diminution at this very time in the number of men belonging to the tribe, so that it was the least of all the tribes by many thousands (cp. Numb. i. 23; xxvi. 14.). The falling off of no less than 37,000 from the amount of the first census is apparently accounted for to a great extent by the explanation that the tribe of Simeon was chiefly involved in the sin of Baal-peor, and so consequently in the punishment which followed (Numb. xxv.). The tribe eventually became practically absorbed in that of Judah.

8. "Let thy Thummim and thy Urim be with thy holy one."

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prove at Massah, *and with whom thou didst strive at the waters of Meribah ;*

9 who said unto his father and to his mother, I have not ^r seen him ; ^s neither did he acknowledge his brethren, nor knew his own children : for ^t they have observed thy word, and kept thy covenant.

10 ^{2u} They shall teach Jacob thy judgments, and Israel thy law : ^{3x} they shall put incense ⁴ before thee, ^y and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and ^z accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him ; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

Ezek. 43. 27. ^z 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.

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^r Gen. 29. 32.
1 Chr. 17. 17.
Job 37. 24.

^s Ex. 32. 26,
27, 28.

^t See Jer.
18. 18.
Mal. 2. 5, 6.

² Or,
*Let them
teach, &c.*

^u Lev. 10. 11.
ch. 17. 9, 10,
11. & 24. 8.
Ezek. 44. 23,
24. Mal. 2. 7.

³ Or, *let
them put
incense.*

^x Ex. 30. 7, 8.
Num. 16. 40.
1 Sam. 2. 28.

⁴ Heb. *at
thy nose.*

^y Lev. 1. 9,
13, 17.
Ps. 51. 19.

The Urim and Thummim, which formed the most distinguishing feature of the High-priest's dress and prerogatives (Exod. xxviii. 30.), is here put forth as the blessed inheritance of the tribe.

"Thy holy one" is Levi, as represented in his sons, and so accepted of God as His own.

"Whom thou didst prove at Massah," &c., i. e. in the persons of Moses and Aaron, against whom the people murmured as their heads (Exod. xvii. Numb. xx.).

9. "Who said unto his father and to his mother," &c. I. e. when, as a tribe, Levi separated himself from his brethren and consecrated himself to the Lord, "even every man upon his son, and upon his brother," on the occasion of the worship of the golden calf (see note, Exod. xxxii. 29. Cp. St. Matt. x. 37.).

10. "They shall teach Jacob thy judgments," &c. The functions belonging to the tribe consisted in instruction in the law, as well as in attendance at the altar. So we read of the Levites employed as teachers of the law throughout the land in the time of Jehoshaphat (2 Chron. xvii. 8, 9; xix. 8—11.), and as interpreters of it under Ezra and Nehemiah (Neh. viii. 7, 8.).

12. "The beloved of the Lord." Benjamin, as the beloved of his father Jacob, shall also be the beloved of the Lord, his Heavenly Father.

"He shall dwell between His shoulders." The figure is supposed to have reference to a child carried by a father and supported upon his shoulders (cp. i. 31.). Some have seen in the words a prophetic anticipation of Benjamin as closely united to the Lord through his local and political connexion with Judah, and through his participation in the blessing of the Divine Presence in the Temple at Jerusalem.

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- 13 And of Joseph he said, ^a Blessed of the LORD *be* his land, for the precious things of heaven, for ^b the dew, and for the deep that coucheth beneath, ^c 14 and for the precious fruits *brought forth* by the sun, and for the precious things ² put forth by the ³ moon,
- ^c Gen. 49. 25. ^b Gen. 27. 28. ² Heb. *thrust forth.* ³ Heb. *moons.*
- 15 and for the chief things of ^e the ancient mountains, and for the precious things ^d of the lasting hills,
- 16 and for the precious things of the earth and fulness thereof, and *for* the good will of ^e him that dwelt in the bush : let *the blessing* ^f come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.
- ^e Ex. 3. 2, 4. Acts 7. 30, 35. ^f Gen. 49. 26.
- 17 His glory *is like* the ^g firstling of his bullock, and his horns *are like* ^h the horns of ⁴ unicorns : with them ⁱ he shall push the people together to the ends of the earth : and ^k they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.
- ^g 1 Chr. 5. 1. ^h Num. 23. 22. Ps. 92. 10. ⁱ Heb. *an unicorn.* ^j 1 Kin. 22. 11. Ps. 44. 5. ^k Gen. 48. 19. ^l Gen. 49. 13, 14, 15.
- 18 And of Zebulun he said, ¹ Rejoice, Zebulun, in thy going out ; and, Issachar, in thy tents.

13. "And of Joseph he said, Blessed of the Lord be his land," &c. The blessing of earthly plenty and prosperity given by Jacob is here repeated and confirmed (see Gen. xlix.).

14. "And for the precious things put forth by the moon." Literally, "the moons," referring either to the changes in the moon, or to the succession of months with their influence upon the products of the earth. Some think that allusion is here made to the crops which came in successive months, or several times in the year, in contrast with those fruits which were matured but once each year—in the revolution of the sun, and refer to Ezek. xlvii. 12. and Rev. xxii. 2.

16. "The goodwill of Him that dwelt in the bush" (see Exod. iii.).

17. "His glory is like the firstling of his bullock" (see note, Num. xxiii. 22.). All the sons of Joseph resembled oxen, but Ephraim was the most powerful of them all. He was endowed with majesty ; his horns, the strong weapons of oxen, in which all their strength is concentrated, were not the horns of common oxen, but horns of the wild buffalo, that strong and indomitable beast (Job xxxix. 9.) (*Keil*).

"The ten thousands of Ephraim," &c. Both Ephraim and Manasseh were to be numerous and to "grow into a multitude in the midst of the earth" (Gen. xlviii. 16.). At that time Manasseh was the largest tribe by far (see Numb. xxvi. 34—37.), but it should not always be so. The promise made by Jacob should in due time be fulfilled, and Ephraim should have the pre-eminence (Gen. xlviii. 19.) already marked out by its position in the camp (Numb. ii. 18.).

18. "And of Zebulun," &c. Zebulun and Issachar, as the two youngest sons of Leah, are united here as in Gen. xlix, and have con-

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19 They shall ^m call the people unto the mountain; there ⁿ they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

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^m Isai. 2. 3.
ⁿ Ps. 4. 5.

20 And of Gad he said, Blessed *be* he that ^o enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

^o See Josh.
13. 10, &c.
1 Chr. 12. 8,
&c.

21 And ^p he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* ² seated; and ^q he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

^p Num. 32.
16, 17, &c.

² Heb. *cited*.
^q Josh. 4. 12.

firmed to them the blessings attached to their respective names—in their labours (“going out”) and rest (“tents”).

19. “They shall call the people unto the mountain.” The mountain here mentioned is Mount Tabor, standing conveniently for both tribes, and hence their rallying point in Judg. iv. 6.

“They shall suck of the abundance of the seas.” Their lots brought them in connexion with both the Eastern and the Western Seas—the Sea of Chinnereth (Gennesareth) and the Mediterranean.

“And of treasures hid in the sand.” It is to be remarked as a fact that the special manufacture of glass, as known to the ancients through the Phœnicians, was derived from the glassy deposits found in the sands of the river Belus, which discharges itself into the sea at the Bay of Acre, in the territory of Issachar. The Jewish paraphrase of the passage in the Targum of Jonathan is also remarkable: “They dwell by the side of the Great Sea, they are nourished with (its) dainties; and they take the shell-fish, and dye with its blood in purple the threads of their vestments: and from the sand they make mirrors and vessels of glass; for the treasures of their coasts are discovered to them.”

20. “He dwelleth as a lion.” Gad on the East corresponds with Judah the Western lion. We read in 1 Chron. xii. 8. of Gadites amongst the warlike followers of David; “men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains.”

21. “He provided the first part for himself.” Gad had already chosen and been endowed with the firstfruits of conquest on the East of the Jordan (Numb. xxxii.).

“Because there, in a portion of the lawgiver, was he seated,” or, “for there the leader’s portion was preserved.” This passage is of doubtful meaning, and has been variously interpreted. The Jewish commentators refer it to the place of Moses’ burial, but that was in the territory of Reuben, not of Gad. It seems to mean either: (1) There the portion given by the leader (Moses) had been settled for the tribe; or (2) There the portion belonging to the tribe of Gad that was to take the lead was preserved to it.

“He came with the heads of the people.” The allusion is probably to Gad as in after times going with Reuben at the head of the Israelites

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- 22 And of Dan he said, Dan *is* a lion's whelp:
^r he shall leap from Bashan.
- 23 And of Naphtali he said, O Naphtali, ^s satisfied
 with favour, and full with the blessing of the LORD:
^t possess thou the west and the south.
- 24 And of Asher he said, ^u Let Asher be blessed
 with children; let him be acceptable to his brethren,
 and let him ^x dip his foot in oil.
- 25 ² Thy shoes shall be ^y iron and brass; and as
 thy days, so shall thy strength be.

^r Josh. 19. 47.

Judg. 18. 27.

^s Gen. 49. 21.

^t See Josh.

19. 32, &c.

^u Gen. 49. 20.

^x See Job

29. 6.

² Or, Under

thy shoes

shall be iron.

⁷ ch. 8. 9.

to fulfil the covenant promise made to the Lord, and to help their brethren in the conquest of the land (Numb. xxxii. 17. Josh. iv. 12.).

22. "He shall leap from Bashan." He shall start forth with all the vigour of a lion's whelp springing from his lair in Bashan (Song of Solomon iv. 8.). Keil refers to the fact that "in the regions of Eastern Bashan, which abound with caves, and more especially in the woody western slopes of Jebel Hauran, many lions harboured which rushed forth from the thicket, and were very dangerous enemies to the herds of Bashan."

23. "Possess thou the west and the south." Lit. "the sea and the south," or "Darom," the proper name of the mountain district, the highlands, probably so called from the southern aspect and bright landscapes (Porter, "Giant Cities of Bashan," p. 259.). By "the sea" is meant "the Sea of Galilee." The word came to be translated "the west" in consequence of the Mediterranean Sea, the Great Sea, being the westward boundary of the Holy Land.

24. "Let him dip his foot in oil." Cp. Gen. xlix. with regard to the rich abundance of Asher's lot (see also Job xxix. 6.). The Targum of Jonathan gives: "his border will produce many olive trees yielding oil enough for him to bathe in it even his feet."

25. "Thy shoes shall be iron and brass." Some interpret these words of iron and copper as found on the slopes of Lebanon. Others translate the passage, with more probability, "Thy bolts and bars shall be iron and brass;" i. e. thy dwellings shall be as safe as fortifications secured by bars of iron and brass. The Targum Jonathan gives here: "The tribe of Asher will be sound as iron, and their feet strong as brass in walking on the strong rocks."

"As thy days, so shall thy strength be," "or as thy days, thy rest;" i. e. as long as the days of thy life shall last, so long shall thy condition of rest or prosperity continue. The promise here made to Asher of prosperity to be continued so long as life should last is spoken of by the Psalmist (Ps. xci.), as the portion of the godly Israelite. Safe in the midst of worldly danger, preserved in time of sickness and calamity, free from any external evil that may befall him, under the protection and care of Angels, he shall go securely through life, as the favoured child of God. The temporal blessings here depicted are equally true of spiritual deliverances. Whatever trial may affect the servant of God, he has still the promise of Divine strength equal to each occasion, and of support to meet every emergency of life. "Thou shalt keep him in perfect peace,

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26 *There is* ² none like unto the God of ^a Jeshurun, ^b *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* ^c refuge, and underneath *are* the everlasting arms: and ^d he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 ^e Israel then shall dwell in safety alone: ^f the fountain of Jacob *shall be* upon a land of corn and wine; also his ^g heavens shall drop down dew.

29 ^h Happy *art* thou, O Israel: ⁱ *who is* like unto thee, O people saved by the LORD, ^k the shield of thy help, and *who is* the sword of thy excellency! and thine enemies ^{1 2} shall be found liars unto thee; and ^m thou shalt tread upon their high places.

Ps. 18. 44. & 66. 3. & 81. 15. ² Or, *shall be subdued.*

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² Ex. 15. 11.
Ps. 86. 8.
Jer. 10. 6.
^a ch. 32. 15.
^b Ps. 68. 4, 33, 34.
& 104. 3.
Hab. 3. 8.
^c Ps. 90. 1.
^d ch. 9. 3, 4, 5.
^e Num. 23. 9.
Jer. 23. 6. & 33. 16.
^f ch. 8. 7, 8.
^g Gen. 27. 28. ch. 11. 11.
^h Ps. 144. 15.
ⁱ 2 Sam. 7. 23.
^k Ps. 115. 9, 10, 11.
^l 2 Sam. 22. 45.
^m ch. 32. 13.

“whose mind is stayed upon Thee, because he trusteth in Thee” (Isa. xxvi. 3.). “There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it” (1 Cor. x. 13.).

27. “The everlasting arms,” i.e. arms whose strength shall never be exhausted. He Who is enthroned in heaven above is also the God Who is with His people below, and holds and bears them in His arms. The blessing of the promise contained in this verse consists in the assurance of the ever-present help of an ever-present God. Such was the all-sufficient support pledged to Israel of old (Isa. xliii. 2.): “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Such is the ground of happy confidence to the believer in Christ. Upheld in seasons of spiritual weakness by Him Who has said, “My grace is sufficient for thee” (2 Cor. xii. 9.); not left alone in times of severe trial, even though no man stand by him (2 Tim. iv. 16, 17.), he can say with the Psalmist (Ps. cxxxviii. 7.), “Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me:” and with St. Paul, “I can do all things through Christ which strengtheneth me (Phil. iv. 13.). The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen” (2 Tim. iv. 18.).

29. “Thine enemies shall be found liars unto thee.” Properly, “shall feign and act the hypocrite;” no longer able openly to oppose thee, they shall offer thee a pretended good-will (Ps. xviii. 44; lxxxii. 15.). Well may we add as we read the concluding assurances of Divine blessing and protection with which this magnificent song closes, “Happy are the people that is in such a case; yea! happy is that people whose “God is the Lord” (Ps. cxliv. 15.).

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

¶ AND Moses went up from the plains of Moab ^a unto the mountain of Nebo, to the top of ^a Pisgah, that is over against Jericho. And the LORD ^b shewed him all the land of Gilead, ^c unto Dan, ^d 2 and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, ^e unto the utmost sea,

^a Num. 27. 12.
& 33. 47.
ch. 32. 49.
² Or,
The hill.
^b ch. 3. 27.
^c Gen. 14. 14.
^d ch. 11. 24.

CHAPTER XXXIV.

The Death of Moses.

1. "And Moses went up from the plains of Moab." The time had now come when the faithful servant of God should be taken to his rest. With his earnest request that he should enter the land denied him, he was still to be permitted to see the land which he should not be allowed to tread with his feet (iii. 27; xxxii. 48—52.). So, having taken leave of the people whom he had tended so lovingly and so long, he passes from them with words of blessing on his lips.

"Unto the mountain of Nebo, to the top of Pisgah." Pisgah, or "the hill," seems to have represented the high table-land of the chain of Abarim (xxxii. 49.) of which Mount Nebo formed the highest mountain top opposite Jericho.

"And the Lord shewed him," &c. That this was no ideal view, but a real prospect in which the land lay spread out before him in all its extent, seems clear from the expressions in ch. iii. 27: "Lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes;" and in ver. 4. which follows, "I have caused thee to see it with thine eyes." There may be even a further hint to the same effect in the statement of ver. 7: "His eye was not dim." That such a wide prospect is possible from the mountain tops of that region is certain from the statements of modern travellers. Stanley (*Sinai and Palestine*, p. 321.) writes: "From a point above the Dead Sea Bethlehem and Jerusalem can both be seen in the same prospect. From the Castle of Rubad, north of the Jabbok, are distinctly visible Lebanon, the Sea of Galilee, Esdraclon in its full extent, Carmel, the Mediterranean, and the whole range of Judah and Ephraim."

"Unto Dan, and all Naphtali," &c. The names of districts are given by the author, to whom we owe this supplemental chapter, as they were known in later times, when each tribe had received its inheritance. Even the mention of Dan does not necessitate a later date for the chapter than that of Joshua, or the age immediately succeeding, as its colonization, of which we read in Judg. xviii. 29, 30, took place in the lifetime of Jonathan the grandson of Moses, as the text should be read, instead of the substitution of the name "Manasseh" as in the English Version.

DEUTERONOMY, XXXIV.

3 and the south, and the plain of the valley of Jericho, ° the city of palm trees, unto Zoar.

4 And the LORD said unto him, † This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : § I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶^h So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor : but † no man knoweth of his sepulchre unto this day.

7 ¶^k And Moses was an hundred and twenty years old when he died : † his eye was not dim, nor his † natural force † abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab † thirty days : so the days of weeping and mourning for Moses were ended.

Before
CHRIST
1451.

e Judg. 1. 16.
& 3. 13.
2 Chr. 23. 15.
f Gen. 12. 7.
& 13. 15.
& 15. 18.
& 26. 3.
& 28. 13.
g ch. 3. 27.
& 32. 52.
h ch. 32. 50.
Josh. 1. 1, 2.

k ch. 31. 2.
1 See Gen. 27.
1. & 48. 10.
Josh. 14. 10,
11.
1451.

2 Heb.
moisture.
3 Heb. fled.
m See Gen.
50. 3, 10.
Num. 20, 29.

5. "So Moses the servant of the Lord died there in the land of Moab." "As he was bidding farewell to Eleazar and Joshua, whilst he was yet talking with them, a cloud suddenly stood over him, and he vanished in a ravine" (*Josephus, Ant. iv. ch. 8, § 48.*).

"According to the word of the Lord." Or, "mouth." The Rabbins explain "at the mouth" as "death by a kiss." The death of Moses was intermediate between that of the first and second Adam, not like that of the first, which issued in corruption, nor like that of the second, which was followed by a resurrection (*Kurtz*).

6. "And He buried him." The Greek Version takes the verb as impersonal, "they buried him," but the original seems rather to refer the nominative to the Lord Himself. This interpretation seems best to agree with the words which follow, "and no man knoweth of his sepulchre unto this day." Though suffering punishment for his sin in being deprived of an entrance into the promised land, Moses was still highly honoured by the Lord in his death. Mystery was to hang round the death and burial of this eminent servant of God. In the Epistle of St. Jude the angel Michael is represented as contending with the devil with reference to the body of Moses (*Jude 9.*).

8. "And the children of Israel wept for Moses in the plains of Moab thirty days." Such had been the period of mourning for his brother Aaron in the land of Edom but a few months before (*Num. xx. 29.*). The month of mourning completed the fortieth year. The time of wandering was fully accomplished, and with the new year

DEUTERONOMY, XXXIV.

Before
CHRIST
1451.

ⁿ Isai. 11. 2.
^o Dan. 6. 3.
^o Num. 27. 18,
23.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for ^o Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

^p See chap. 18.
15. 18.
^q Ex. 33. 11.
Num. 12. 6,
8. ch. 5. 4.
^r ch. 4. 34.
& 7. 19.

10 ¶ And there ^p arose not a prophet since in Israel like unto Moses, ^q whom the LORD knew face to face,

11 in all ^r the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Joshua at once enters upon the task to which he had been appointed, as the leader of the people into the land of their inheritance (see Josh. i. 1, 11; iv. 19).

9. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." The conveyance of a spiritual gift by the instrumentality of man, commissioned by God Himself, is here clearly stated. The direction with its promised result has already been detailed in Num. xxvii. 18—23. "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. . . . And thou shalt put some of thine honour upon him." It is not surprising then, but of a piece with God's older dispensation, that under the new Covenant also like power should be given to those who are appointed as chief ministers in Christ's Church to convey to others by the laying on of hands like spiritual gifts (Acts viii. 15—19; xix. 6. 1 Tim. iv. 14. 2 Tim. i. 6.).

10. "And there arose not a prophet since in Israel like unto Moses." See the prophecy alluded to (ch. xviii. 15—18.), with the note.

Moses was the founder and mediator of the old covenant. As long as this covenant was to last, no prophet could arise in Israel like unto Moses. There is but One Who is worthy of greater honour than Moses, namely, the Apostle and High-priest of our profession, Who is placed as the Son over all the house of God in which Moses was found faithful as a servant (compare Heb. iii. 2—6. with Num. xii. 7.), Jesus Christ, the Founder and Mediator of the new and everlasting covenant (*Keil*).

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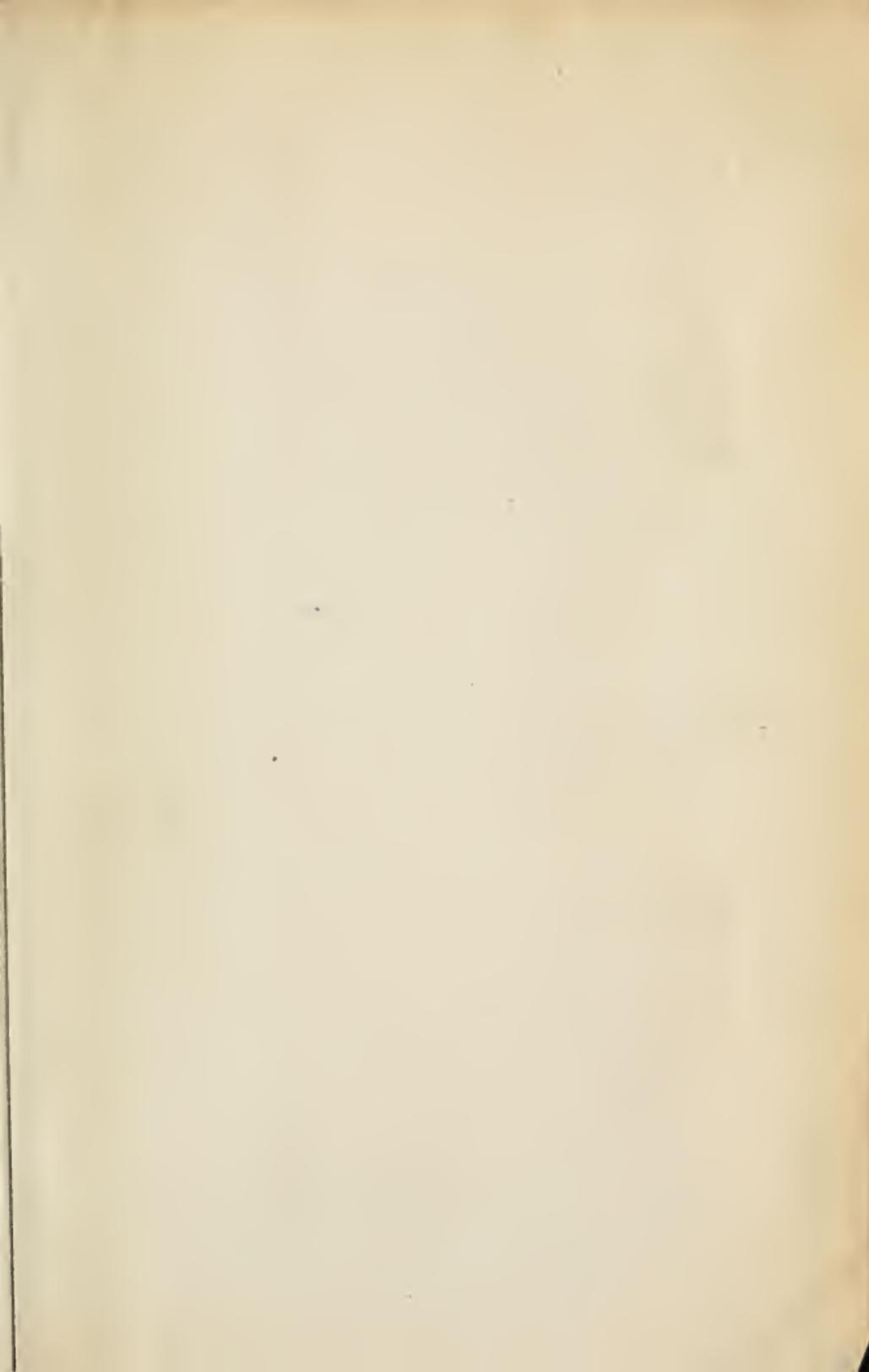
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